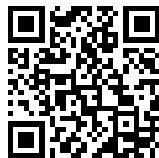


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**THE IRISH  
ECCLESIASTICAL RECORD**





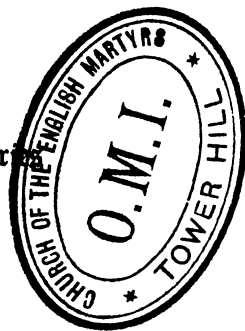
# THE IRISH ECCLESIASTICAL RECORD

A Monthly Journal, under Episcopal Sanction

VOLUME XVI.

JULY to DECEMBER, 1904

Fourth Series



DUBLIN

BROWNE & NOLAN, LIMITED, NASSAU-STREET

1904

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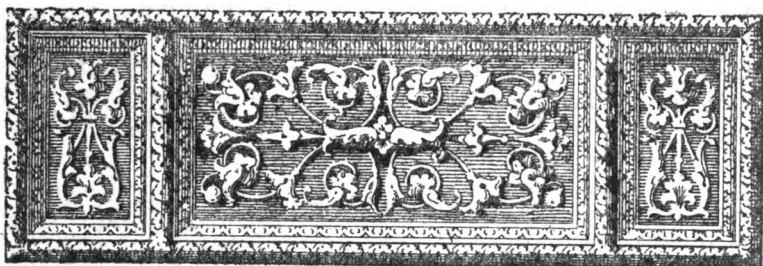
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## THE CENTENARY OF BOURDALOUE

**T**HE present year is rich in centenaries. Rome has recently celebrated the centenary of St. Gregory the Great. France has honoured the centenary of Bossuet, one of her greatest sons. In this year occurs also the centenary of another great Christian orator, Louis Bourdaloue, S.J., who died on 13th May, 1704. Bourdaloue has a special claim on the grateful remembrance of Irishmen. At a time when the clergy of Ireland were driven from their native land, and when her aspirants to the priesthood depended for support on the charity of foreigners, Bourdaloue raised his eloquent voice on their behalf and proclaimed their virtues and pleaded their cause in the capital of France.<sup>1</sup> Many of the other charitable works on whose behalf he preached have long since passed away. But the Irish Seminary still remains; and it is meet that in its turn it should raise its voice to honour the memory of one who, more than two hundred years ago, advocated its cause. With this end in view, and taking for his guides chiefly M. Anatole Feugère<sup>2</sup> and Father Eugène Griselle, S.J.,<sup>3</sup> the writer of this paper purposes to lay before the reader an outline of the career of Bourdaloue, to

<sup>1</sup> *2<sup>e</sup> Exhortation pour un Séminaire.*

<sup>2</sup> *Bourdaloue : sa prédication, et son temps*, par A. Feugère. Paris, 1889. 5 ed.

<sup>3</sup> *Bourdaloue : Histoire critique de sa prédication*, par R. P. Eugène Griselle, S.J. Paris, 1901.



examine what is his rank as preacher, and to point out what is the leading characteristic of his preaching.

## I

Louis Bourdaloue was born at Bourges, in August, 1632. At an early age he manifested a desire to devote himself to the service of God in the Jesuit Order. Accordingly, in his sixteenth year he made his way to Paris, and entered the novitiate of the Society. His father was displeased with the step Louis had taken, and coming to Paris he brought him back to Bourges. However, he soon withdrew his opposition to his son's vocation; and Louis Bourdaloue once more entered the Jesuit novitiate. Having completed his noviceship he was for some time employed in teaching rhetoric. He next made his theological studies, and was ordained priest in 1660. For some years he was occupied in educational work; and taught philosophy and moral theology with success. While engaged in this work no one seemed to foresee the future that awaited him as a preacher. But all the while he was acquiring that command of language, that logical precision, that grasp of theological principles, which are the best preparation for the pulpit. His conferences in the college at Amiens, and his sermons in the pulpit at Eu, drew attention to his talent for preaching.

But it is said by some of his biographers that a circumstance, apparently accidental, opened to him the career in which he has destined to be so conspicuous. One of the Fathers of the Society fell sick while giving a retreat; Bourdaloue was called on to take his place, and he acquitted himself with so much success of the task imposed upon him, that he was relieved of his duties as professor, and employed in preaching. Bourdaloue continued a career so successfully commenced. Next year, 1670, he preached the Lent with success in the same church. Year after year he continued to preach in Lent and Advent. In 1679 he received the title of Preacher-Royal, with an annual stipend of 1,200 livres.

The first few years of his ministry in this new field of duty were spent in the provinces. Formed by the

experience thus acquired, Bourdaloue was summoned by his superiors to Paris, and in 1669 he preached the Advent station in the church of the professed Jesuit house in that city. The moment was a propitious one. Bossuet, whose eloquence had been the admiration of Paris for the past ten years, had just been nominated to the see of Condom, and was about to devote his great talents to the education of the Dauphin. The field was open to a preacher of talent, capable of filling his place. Bourdaloue at this juncture appeared upon the scene, and he soon became the most distinguished preacher in Paris; a rank which he continued to hold for more than thirty years. The success of his first Advent station was complete, crowds flocked to hear him. In connection with this station, a pathetic incident occurred. The aged father of Bourdaloue, hearing of the fame of his son's eloquence, set out for Paris to have the satisfaction of hearing him preach. The father of Bossuet had journeyed to Paris, and listened with attention and with joy while his gifted son preached in the presence of Louis XIV. But the father of Bourdaloue was not permitted to enjoy a satisfaction so legitimate. He fell sick and died on his journey.

Five times he preached the Lent, and seven times the Advent station before the Court. From 1669 to 1704 he preached thirty stations, making a total of nearly five hundred sermons. But while Bourdaloue devoted the greater part of his life to instructing the polished audiences of the Court and capital, he did not neglect to preach to more humble congregations. From time to time he delivered exhortations in aid of works of charity, he gave retreats to religious, and occasionally he preached in the provinces. Here he knew how to adapt himself to the intelligence of the people. His fame as a preacher had gone before him, and when the peasants had listened to his discourses, they were heard to say: 'This, then, is the famous preacher from Paris, and yet we understood every word he said.' Two of his provincial stations merit special mention. In 1677 he preached the Lent at Rouen. His

successor in the pulpit the following year has left on record the result. 'When Bourdaloue,' he wrote, 'preached, all the artizans left their workshops, the merchants their counters, the lawyers the courts, the physicians their patients, to go to hear the preacher. As for me, when I preached the following year I restored everything to order. Nobody left his business.'<sup>1</sup>

The other provincial station took place in Languedoc, in 1686. In the previous year was revoked the Edict of Nantes, whereby Henri IV., nearly a century before, had granted liberty of worship to the Calvinists throughout the kingdom. Louis XIV. abolished that privilege, and commanded the Protestants, under certain penalties, to conform to Catholic worship. Many of them quitted the kingdom—the majority remained. Of these some conscientiously conformed to the Catholic faith; others conformed through constraint. As may be seen from the correspondence of Bossuet with M. de Basville, and others, the Bishops throughout the kingdom were much embarrassed as to the manner in which the new converts ought to be treated. Many of them were not converts at heart. Could they be lawfully admitted to assist at Mass, and to receive the Sacraments? The Bishops thought the wisest course was to provide them with solid instruction, hoping that when their minds were enlightened and their hearts touched by divine grace many of them would become true converts. Louis XIV. in imposing religious unity on his subjects had, there is reason to think, chiefly in view political unity. His officers, as was the usage in the surrounding Protestant nations, used measures of coercion to enforce religious uniformity. But wiser and gentler measures were more generally adopted. Preachers of distinction were sent to the districts where Calvinism had prevailed to instruct the new converts in Catholic doctrine. Accordingly, in 1686, Bourdaloue was sent by Louis XIV. to Languedoc; and he preached the Lent in that year at Montpellier with great zeal. By the gentleness of his

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<sup>1</sup> *Bourdaloue : sa predication et son temps*, par A. Feugère, p. 11.

manner, and the force of his eloquence, he sought to win and to enlighten the minds of those who had been brought up in error. Whatever may have been the motives of Louis XIV. in revoking the Edict of Nantes, the motives of Bourdaloue, at least, were inspired by zeal and charity.

Returning from this mission, Bourdaloue continued his apostolic labours in the capital. Besides preaching he was indefatigable in hearing confessions, devoting to that work four or five hours daily. One who knew him intimately, Chrétien-Francois de Lamoignon, has sketched his character and manner :—

No one [he writes] ever gained more by being seen as he was. Although he had the confidence of all that was highest in France, he never desired it. He devoted himself in the same way to all whom Providence directed to him, neither seeking the great nor despising the lowly ; speaking to each according to his character, and having no other object than to do perfectly the work he had in hand.<sup>1</sup>

His frequent relations with the Court and with the sovereign never made him forget the obligations of community life ; and he would not dispose of the stipend he received as Preacher-Royal, nor keep in his room the portrait of Louis XIV., presented to him by the king, until he had received the sanction of the General of his Order.

His whole life was devoted to work for souls. To be more free to preach he declined, in 1694, the office of Superior of the professed house of the Society in Paris. His Superior-General, Thyrsus Gonzales, did not urge his acceptance of the office. 'I consent,' he wrote, 'that as one of the two should be given up, you give up the office of Superior rather than that of preaching. For we have men who can take the place of your Reverence in governing but not in preaching.'<sup>2</sup> At length, feeling that old age was stealing upon him, he wrote to the General of his Order, stating that after fifty-two years spent in the Society labouring for others, his earnest desire was to retire from

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<sup>1</sup> *Bourdaloue : sa Correspondance et ses Correspondants*, par H. Cherot, S.J. Paris, 1899, p. 110.

<sup>2</sup> *Ibid.*, p. 219.

active life to attend to his own perfection. 'Permit me, I conjure you,' he wrote, 'to employ what remains to me of life solely for God and for myself, and to prepare to die as a religious.'<sup>1</sup> The Father-General gave his sanction to the desire so earnestly expressed. But Bourdaloue's superiors in Paris thought that the time had not yet come for him to retire from the pulpit. They obtained, therefore an order for him to remain at his post. Accordingly, Bourdaloue remained in Paris and continued to preach with unabated zeal. On May 3rd, 1704, he ascended the pulpit for the last time, and preached with his accustomed energy. A few days later he fell ill; and died on 13th of the same month, after a long and fruitful career. But it may be truly said of him that he has not at all died. He has obtained not only immortality with those who instruct many unto justice, but he has obtained, so to say, immortality upon earth. His sermons, to the number of 131, together with sixty-seven instructions, and two volumes of miscellaneous reflexions (*Pensées*), survive him, and have been translated into many languages, and in these, though dead, he still preaches. Such, in brief, was Bourdaloue's career, so different from that of Bossuet, and yet in eloquence hardly less great. Let us pass on to inquire what was his manner of preaching, and what was the reputation he enjoyed as an orator.

## II

Of the method followed by Bourdaloue in the preparation of his sermons we possess but few details. His literary and theological studies were solid, and when he undertook the duty of preaching he had attained maturity of age and of judgment. He brought, therefore, to the composition of his sermons a well stored and well balanced mind. We can gather from one or two incidents recorded of him, that he took great pains with the preparation of his discourses.

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<sup>1</sup> *Bourdaloue : sa Correspondance et ses Correspondants*, p. 184.

In a letter to the Maréchal de Gramont, in May, 1677, Bourdaloue speaks as follows :—

Now that the Lent is over and the sermons finished, you desire that I should satisfy my inclination and my duty by taking the liberty of communicating with you more frequently. . . . As for me, I have set to work to prepare new sermons, the composition of which will occupy me somewhat more than those of the missionaries of Bayonne. My station for next year, if it be not changed, will be at St. Sulpice in the Faubourg St. Germain.<sup>1</sup>

It seems, therefore, to have been his practice, as soon as one course of sermons was finished to spend the interval until the next Lent or Advent, in preparing new sermons. And the fact that his sermons were published from his manuscripts after his death, shows that he must have written them in full.

In so long a career he must have more than once treated subjects on which he had already preached. Indeed, it was a matter of notoriety that he repeated the same sermons. In 1680, Madame de Sévigné gives her impressions of his sermon on the Passion. 'Father Bourdaloue preached like an angel from heaven last year, and this year also, for it is the same sermon.' In 1692, referring to his Advent sermons, she writes :—'Father Bourdaloue is doing wonders this Advent. People who have a good memory say they know his sermons. As for me, who have none, they are new to me.'<sup>2</sup>

But his repetitions were not mere rehearsals. He revised and improved his sermons before delivering them a second time. His Passion sermon is mentioned by Madame de Sévigné as an instance :—'Ah! Bourdaloue!' she writes, 'He preached a Passion sermon, I am told more perfect than can be imagined. It was the same sermon as last year, which, as his friends advised, he readjusted to make it inimitable.'<sup>3</sup>

Such was Bourdaloue's method of preparation. What

<sup>1</sup> *Bourdaloue : sa Correspondance et ses Correspondants*, p. 34.  
28 December. 1692.

<sup>2</sup> Letter, 1st April, 1677.

was his manner in the pulpit? In the second dialogue on Eloquence there is an interesting passage in which Fénelon refers, without naming anyone, to a well-known preacher of his day. He admits his talent and the obligation the pulpit was under to him for having delivered it from the servitude of declaimers. But he criticises the preacher severely for certain defects of manner, for the rapidity of his utterance, his monotony of voice and gesture, his struggling memory, and his speaking with eyes closed. Bourdaloue's name is nowhere mentioned, but most writers maintain that he is the preacher to whom Fénelon refers. Anatole Feugère and M. Brunetière accept this opinion as well founded. But Father E. Griselle, S.J., regards it as far from certain that Bourdaloue is the person referred to; and he is inclined to think that the legend of the closed eyes has its origin in the fact that the portrait of the great preacher, which was painted after his death, represents him with eyes shut. But to form an opinion of Bourdaloue's manner in the pulpit we are not left to inferences. We possess contemporary testimony. The Abbé Jarry, a contemporary authority, speaks of his delivery in the following terms :—

The delivery of the great man whom I have mentioned was strong, majestic, full of life and animation. As his sermons persuaded the understanding and touched the heart, so the beauty of his voice pleased the ear. Father Bourdaloue delivered his discourses with extraordinary rapidity, and was without the slave of his memory. But this was not noticed, except occasionally, when he held his audience in suspense awaiting the continuation of the phrase he was trying to recall; as he did not wish to substitute another for it, in order not to lose the thread of his discourse.<sup>1</sup>

The Abbé Legendre, another contemporary, speaks thus of Bourdaloue in his *Memoirs* :—‘He had an engaging appearance, his voice was of prodigious strength; he spoke very rapidly, but yet so distinctly that not a single word was lost.’<sup>2</sup> The vigour and the earnestness of Bourdaloue's

<sup>1</sup> *Revue Bourdaloue*, April, 1902, p. 79.

<sup>2</sup> *Ibid. loc. cit.*

delivery is beyond doubt. Even if we admit that he is the person referred to by Fénelon, the criticism amounts to no more than a statement that he had certain mannerisms. Many orators of the highest rank have had mannerisms, and if Bourdaloue was not free from them, they did not detract from his success, nor from the impression he produced upon his audience.

Many contemporary writers bear witness to the extraordinary success of Bourdaloue in the pulpit. When he preached the churches were crowded. During the Lent of 1679, when he preached at the church of St. Jacques de la Boucherie, the crowds and the number of carriages was such that traffic in the streets was interrupted.<sup>1</sup>

While he was yet only at the commencement of his career, the celebrated penitent, Madame de la Vallière, spoke of him in the following terms :—

I am losing the Bishop of Condom (Bossuet). I had engaged him to preach the sermon for my clothing. If he does not return about the time when I shall be judged fit to get the habit, I shall make choice of Father Bourdaloue. He preached us a marvellous sermon on the Passion, capable of touching the hardest hearts. I had a conversation with him a few days ago. He pleased me much, and he is so penetrated with the truths he preaches that it is delightful.<sup>2</sup>

La Bruyère in his essay, *Sur la Chaire*, ranks Bourdaloue with Bossuet as the first of orators. Bossuet himself, no incompetent judge, bears testimony to the excellence of his preaching: 'Father Bourdaloue,' he writes from Meaux, in 1694, 'has been here. He preached a sermon which has delighted the town and the whole diocese.'

Madame de Sévigné, whose letters represent so faithfully the impressions of the Court and of society in Paris in her time, speaks repeatedly of the wonderful success of Bourdaloue. She was present in the capital during the greater part of his career, and she assisted frequently at his sermons. On 13th March, 1671, she writes :— 'I dined

<sup>1</sup> Letter of Madame de Sévigné, 27 Feb., 1679.

<sup>2</sup> Letter of Madame de la Vallière to the Marechal de Bellefonds, March, 1674.



to-day with Madame de Lavardin after having been to hear Bourdaloue, as were the *Meres de l'Eglise*, as I call the Princesses de Conte, and de Longueville. All the world was at the sermon; and it was worthy of the audience.'

In 1683, he preached the Lent at the church of St. Paul-aux-Marais, the parish of Madame de Sévigné. She attended the sermons regularly, and early in March she wrote to a friend: 'I have got Bourdaloue on the brain. On Ash-Wednesday I commenced to attend the sermons at St. Paul's; he has already delivered three admirable sermons.' At the close of the station she wrote: 'His zeal was never so triumphantly displayed. I am charmed; I am carried off by it.' In 1686 she wrote: 'He has often taken my breath away by the extreme attention with which one hangs upon the strength and propriety of his discourses, and I only took breath when he was pleased to conclude a passage to begin another no less beautiful.'<sup>1</sup>

Fénelon himself does full justice to Bourdaloue in a memoir addressed to the Academie Française, in 1713:— 'How many different styles have we admired in preachers before we had experience of that of Bourdaloue, who has attained, perhaps, the highest perfection of which our language is susceptible in that species of eloquence.'<sup>2</sup>

Father Gisbert, S. J., who was a student in Paris during a portion of Bourdaloue's career, writes as follows in his work on Christian Eloquence<sup>3</sup>:—

There has never been witnessed a reputation more universal, more brilliant, more sustained, more out of the reach of envy, than that which Father Bourdaloue enjoyed for nearly forty years. Respecting him there was no difference of opinion. Court and city equally admired and esteemed him. As a man truly eloquent he united in his person all the great characteristics of true eloquence; the simplicity of Christian preaching with majesty and grandeur, sublimity with clearness and a popular manner, strength with sweetness, vehemence with unction,

<sup>1</sup> Letter, April, 1686.

<sup>2</sup> Fénelon, *Memoire sur les occupations de l'Academie*.

<sup>3</sup> *Eloquence Chrétienne, dans l'idée et dans la pratique*, par P. B. Gisbert, S. J. Lyon, 1715, p. 244.

liberty with exactness, the greatest ardour with the clearest light. He spoke with zeal and fervour. What force in his delivery without excess or violence. What rapidity and fluency without confusion or disorder.

Such was Bourdaloue in the judgment of his contemporaries. Years have passed, and later critics appreciate him no less highly. La Harpe writes of him as follows: <sup>1</sup>—

The two great characteristic excellences of Bourdaloue are instruction and conviction. His Advent, his Lent, and especially his sermons on the Mysteries are masterpieces of clearness and of instruction, to which nothing can be compared. . . . To the eyes of reason Christianity is nowhere greater than in Bourdaloue. At the risk of using terms which seem contradictory, one might say of him that he is sublime in depth, as Bossuet is sublime in elevation. His diction is always natural, clear, correct, without much passion, but without void. Nothing is more irresistible than the solidity of his proofs. He promises unceasingly to demonstrate, but he is sure of his ground, and he always keeps his word. I should not be surprised, if, in a country like England, where preaching consists in proving, Bourdaloue were regarded as the greatest of preachers, and he would be so everywhere, if he had the movement of Demosthenes as he has the reasoning power.

Anatole Feugère, in his studies on the preaching and times of Bourdaloue, is no less eulogistic:—

As regards the art of speaking and skill, properly so called, who has carried it to a higher degree than Bourdaloue. In his discourses everything is studied, calculated; everything reveals a learned method and consummate experience. . . . Bourdaloue is the most fertile, the most solid, the most ingenious, in a word the most eloquent of dialecticians.

M. Brunetière, who ranks Bossuet as the first of Christian orators, renders full justice to Bourdaloue also:—

It is certain that at no time in his career as a preacher did Bossuet possess the reputation, and especially the vogue, one might say, the popularity of Bourdaloue. Bourdaloue is justly celebrated for the clearness of his divisions, and in truth he sometimes carries them to excess. But we may safely say that he is none the less in our language the master of oratorical development, of the art of distributing, arranging, and exhausting a

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<sup>1</sup> La Harpe, *Cours de Littérature*, tom. ii., 2 partie.

subject. He is a master, too, of the art of transition ; and with him you pass without effort, almost without apparent movement from an idea to one akin to it, and from that one to another.

A second reason of the superiority of Bourdaloue, not certainly as an orator, but as a preacher, is to be found in his method of treating morals. He does not throw himself, like Bossuet, into the subtilities of dogma, he does not attempt to fathom or to force the obscurity of the Mysteries; he does aim at rendering their darkness visible. It is the will he addresses rather than the understanding. He is less concerned with convincing men's minds, than with moulding their habits to the practices of religion. Analyst, or, as it was said in his day, subtle anatomist, experienced director and confessor, which Bossuet was not, possessing a greater knowledge of men, he knows better than Bossuet where lies the resistance, and in order to soften it, how souls must be softened. The sermons of Bourdaloue are full of practical lessons and counsels.<sup>1</sup>

Elsewhere he writes :—

Bourdaloue is the most continuously eloquent of all our preachers ; he is in French the true master of oratorical development. He is remarkable for the variety and clearness of his divisions, for the practical details into which he enters, for the simplicity of his language, for the depth and correctness of his doctrine, and for the beauty of his transitions.<sup>2</sup>

We have quoted the testimony of French authors as best qualified to pronounce judgment on a preacher whose language is French. Let us add one more appreciation, and that from an English source. The Right Rev. Bishop Headley, expresses the following appreciation of the eloquence of Bourdaloue :—

The eloquence of Bourdaloue is not poetical, tender, or emotional. He has not the unction, the elevation, the pathos, of some of his own contemporaries. But he is a master of statement. He takes a point that is capable of effective treatment, and he never leaves it until it has long ceased to be a point, and stands out with stereoscopic effect. The art of development consists of two elements—the art of detail and the art of phrase. Bourdaloue produces much of his effect by the enumeration of details. He seldom reasons ; that is, he makes no show of reasoning. But he presents a general idea in every kind of

<sup>1</sup> Brunetière, art. Bourdaloue, *Grande Encyclop.*

<sup>2</sup> *Manuel de l'histoire de la littérature française.*

concrete reality. He heaps trait upon trait. He searches the whole field of moral knowledge, human character, human passion, human life, scripture, history, and even science to throw one gleam of light after another upon his central thought. He is not led away into mere rhetoric, poetry, or conceit, but he grips his thought fast till he has hammered it into his hearer's head.

Then he has the power of making effective phrases. His language is not mere repetition, not mere used up terminology, but a strong, bright, fresh presentment of his idea. Let the reader take up the famous sermon on Ambition, or on the Pardon of Injuries, and he will soon feel that 'eloquence of reason' which Voltaire credits him with. His elaborate divisions are now felt to be out of date. . . . But when he has got his division, when he has his single point well before him—there are few preachers who give the reader such an idea of fertile and persuasive development.<sup>1</sup>

## III

But enough of testimonies as to the excellence of Bourdaloue. Let us pass on to examine his sermons, and see what they are, and what is the chief characteristic of Bourdaloue's preaching.

The sermons of Bourdaloue were not published by himself. Imperfect copies of some of them had been published unknown to him, and without his authority. He accordingly set to work to prepare an authentic edition. The General of his Order, in a letter dated 16th February, 1694, congratulated him on the project, and expressed a wish that the sermons should be published in Latin also for the advantage of those who did not understand French.<sup>2</sup> When Bourdaloue died the project was still unfulfilled, and the task of examining his manuscripts and preparing them for publication was confided to Father Bretonneau, S.J. Bretonneau undertook the work, and in 1707-1734 he published a complete edition of the works of Bourdaloue in sixteen volumes.<sup>3</sup> It consisted of twelve sermons for Advent; thirty-five for Lent; thirty-eight for the Sundays of the year; twenty-three on the Mysteries; sixteen pane-

<sup>1</sup> Paper from *Ampleforth Magazine*. *Tablet*, 23rd Aug., 1902.

<sup>2</sup> *Bourdaloue: sa Correspondance*, etc., par H. Cherot, p. 219.

<sup>3</sup> *Œuvres de Bourdaloue*. 16 vols. Rigaud. Paris, 1707-1734.

gyrics ; six sermons on the religious state ; two funeral orations ; twenty-two exhortations ; twelve instructions ; a spiritual retreat of eight days for religious ; an octave of discourses on the Most Holy Sacrament ; and a miscellany, entitled *Pensées*, made up of notes for sermons and extracts from letters of spiritual direction. The complete edition contained one hundred and thirty-two sermons, and about sixty-seven exhortations.

But as the sermons were not published until after the death of the preacher, the question has been asked : are they the genuine sermons which attracted all Paris in the seventeenth century ? A similar question might be asked about the sermons or orations of any public speaker. Many of the orations of Cicero were never delivered ; others were delivered, but they were revised and polished by the orator before they were given to the public. When the great Christian orators—such as Origen at Alexandria, St. John Chrysostom at Antioch, St. Augustine at Hippo—preached, their discourses were taken down as they spoke by shorthand writers, and then written out in full, and submitted to the preacher for correction. When a speaker publishes his own discourses, or when it is taken down as it falls from his lips, we cannot doubt that it is his genuine work. If it be not such as it was delivered, it is, at least, such as he conceived a perfect discourse ought to be. But in the case of Bourdaloue, as in that of Bossuet, we have to rely on the faith of the editor who prepared his sermons for publication. Did the editor publish the sermons as he found them in the manuscript, or did he select and join together fragments of distinct discourses ? In the case of Bossuet the manuscripts still exist, and on examination of them shows that in the critical edition of the Abbé Lebarq we possess his genuine sermons. But it is otherwise with Bourdaloue. Most of the manuscripts no longer exist ; and hence we are obliged to rely on the testimony of the first editor, Father Bretonneau. What account does he give of his work ? In the preface to the first volume for Advent, he says : ‘ These are the genuine sermons of Bourdaloue, and not imperfect copies, such as

were published several years ago, and which he loudly disowned.'

This declaration is explicit and would leave no room for doubt were it not for certain expressions which he makes use of elsewhere. Referring to the sermons for Lent, he writes: 'Although in several of the sermons for Lent he does not address the King, yet they were almost all preached before the Court, but on different days, and under other Gospels.' Again, in the preface to the sermons for Sundays, he writes:—'He (Bourdaloue) had not leisure to revise them himself, and give them the final polish. This I have endeavoured to make up for; and by assiduous and constant labour I have succeeded in publishing a course of sermons for the entire year.' That the sermons of Bourdaloue underwent a certain amount of editing at the hands of Bretonneau seems certain. But the most competent critics are of opinion that the editor went no farther than the adaptation of the sermons to a text, or slight modification of unimportant details.

There is reason to believe [writes M. Brunetière] that he (Bourdaloue) had made a selection of the sermons which he wished to publish; and on the other hand, as regards the authenticity of the text, the liberties which his confrère, Bretonneau, may have taken when publishing them cannot have been great, if you compare the sermons of Bourdaloue, with those which Bretonneau has published of his own.<sup>1</sup>

The *editio princeps* of Bourdaloue's sermons is that of Bretonneau, published (chez Rigaud, Paris) in 1707-34. A more recent edition was published in Paris in 1822-26, and one still more recent by Guerin, at Bar-le-Duc, in 1864. At the present time Père Eugene Griselle, S.J., who published in 1901 a valuable work entitled, *Historie critique de la predication de Bourdaloue*, is engaged in the laudable effort to seek out the manuscripts of Bourdaloue's sermons, and to collate all the earlier published editions of them. As the result of his labours he hopes to be able to produce a truly critical edition, which may serve as an enduring monument of the centenary of the great preacher.

<sup>1</sup> F. Brunetière, art. Bourdaloue, *Grande Encyclop.*

Regarding it, then, as certain that we possess the genuine sermons of Bourdaloue, let us go on to inquire what is the chief characteristic of his eloquence.

To appreciate a preacher from his printed sermons is a difficult task. A sermon is not like a book which speaks to the eye only. In a sermon there are not only the words and the arguments; the living voice of the speaker has an energy which arouses the attention and influences the feelings. The preacher and the audience and the occasion all contribute to produce an effect which no printed text can revive. The sermons, then, of Bourdaloue can never convey to the reader all they conveyed to those who heard them from his own lips; yet, even when read, there is one characteristic which they possess in a very high degree: they were eminently practical. He begins by stating his subject and laying down the division and plan of his discourse. To make it more clear he repeats it in different terms. Taking up each point, he first lays down his principles and proves them by solid arguments; then, as if afraid lest his audience should not make the application of the subject to themselves, he proceeds to illustrate it by examples taken from real life such as it existed amongst the audience he addressed. The life and vigour of his descriptions are such that many in his own time, and many critics since his time, have believed they perceived in them portraits of real persons. They were so real, so life-like, that on some occasions, as Madame de Sévigné expressed it, there seemed nothing wanting but the name. A celebrated instance of such portraits is to be found in his sermon on Detraction.<sup>1</sup> Having developed his subject and pointed out how grave a sin detraction is, he proceeds to dwell on the illusion which prevails regarding it, and he continues thus:—

Have I not reason to be astonished that since detraction is so prejudicial to man, men are so devoid of vigilance and circumspection in guarding against it. But, Christians, do you know what astonishes me still more? It is that in an age like ours, in an age, I mean, when we hear nothing spoken of but reformation, and strict morality, there are to be seen men

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<sup>1</sup> *Sermon sur la Médisance.*

to all appearance so full of zeal for the discipline of the Church who, nevertheless, follow the laxest principles on the most rigorous obligation of Christian justice, namely, the restitution and reparation of honour. A man shall have spent his whole life in decrying not merely a few individuals, but whole bodies. He shall have laboured to bring to light a thousand injurious and calumnious statements, and, as if it were not enough to publish them by word of mouth, and to inform the world of them, either in person or through others animated by like sentiments, he shall have committed them to writing, to perpetuate the memory of them throughout ages to come. Yet that man dies, and for all that he makes no visible reparation. Without entertaining a doubt as to his responsibility, people say unhesitatingly, 'He was a good man; a great servant of God; he died in sentiments of piety which touched the hearts of all and edified all the world.' I admit all that, brethren. I will not diminish in aught the good opinion of his life. But, after all, three things make me uneasy. One is, that beyond doubt he is loaded with an infinite number of detractions, and atrocious detractions; the second is, that every detraction which has not been repaired as far as it could and ought to have been repaired, becomes, at the judgment seat of God, and according to the mildest doctrine, a certain pledge of damnation; and the third is, that there is no evidence that the dying man gave any mark of having repented of his past detractions or having adopted any means to repair them. This is what I leave you to reconcile with a holy life, and a holy death. For me it is a mystery I cannot comprehend, and a secret I cannot fathom. Christians, let us do better, and while we judge no man, let us judge ourselves.

In this passage, critics—and it is difficult not to agree with them—see the portrait of Pascal, author of the celebrated letters to a Provincial.

In the sermon on Christian Strictness<sup>2</sup> there is another portrait no less striking, which is regarded as that of the Arnaulds and the Jansenists. Again, in his sermon on Hypocrisy, the picture he draws of those who, by their caricatures of false piety, bring all piety into discredit, is regarded as a portrait of Molière. But, if in his sermons there are certain portraits which suggest a name, the circumstances which gave occasion to them were of public notoriety.

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<sup>2</sup> *Sermon sur la sévérité Chrétienne.*



With regard to the others it is more consistent with the character of a great Christian preacher, such as Bourdaloue was, to infer that he wished to stigmatize not individuals, but prevailing vices. And here lies Bourdaloue's characteristic excellence. He spoke, not as aiming at an uncertainty, nor as one beating the air, but he addressed himself to the audience before him. That audience was composed of the Court, of the nobility, of the learned professions, of the higher classes of society. In that society the nobles formed a class apart, who spent their lives in pleasure, heedless of the mass of the people, who toiled in misery. In that society there was to be found, indeed, many animated by a profound spirit of faith, but there existed also a widespread spirit of Jansenism, undermining the true spirit of Christianity. In that society, in spite of elegance and refinement, there existed great corruption of morals ; and the Court itself was often the scene of scandals. While the poor were groaning under exactions, the rich gave themselves up to excess, and the nobles spent their time in frivolous amusements and wasted their fortunes in gambling. Churches and monasteries were richly endowed, and it was nothing unusual for parents to compel a younger son to take orders to qualify for a benefice, or to force a daughter to enter the cloister against her will, to enjoy an abbacy. All these abuses existed in the society to which Bourdaloue preached. His mission was to correct and reform them. Therefore he denounced them ; and as the history of Christian morals in the early Church may be seen in the pages of St. Chrysostom and St. Augustine, so the true picture of the society of the seventeenth century is to be found in the sermons of Bourdaloue. Let us take a few instances. Contemporary documents tell us that in Bourdaloue's time intemperance was making great progress amongst the higher classes. Here is how he denounces that vice in his sermon on Christian Temperance<sup>1</sup> :—

What a reproach to us, my dear hearers, what a reproach to all of us ; but in particular (for I cannot pass over in silence

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<sup>1</sup> *Sermon sur la Tempérance Chrétienne.*

one of the greatest scandals of our time, in which we have seen it arise and increase every day), what a reproach to women. That the sex is vain, that it is jealous of perishable attractions, that it places all its glory in display, in shining either by the richness of the ornaments with which it decks itself, or by the splendour of the beauty with which nature has endowed it, is a fault with which it has been reproached in every age. But that by a corruption altogether new, women have reached an intemperance formerly unknown, that they affect a pretended strength in this respect, and boast of it, is an abuse which the iniquity of these last times has introduced amongst us ; and God grant that it does not end by banishing all virtue from amongst Christians. Yet people are sometimes so bold as to ask whether these excesses are criminal. But I ask, can there be the smallest doubt on the subject ? Must we have recourse to Christian morality to decide such a question ; and would not the pagans themselves rise up in God's judgment against us if we did not condemn these disorders not only as crimes, but as abominations ? The remedy, my dear hearers, as I have said and I repeat, is to confine oneself to the limits of what is sufficient for human weakness ; and since these excesses are ordinarily committed in certain assemblies, the means to maintain oneself in a sober and temperate life is to avoid them as far as charity to our neighbour and our state of life permits.

In his sermon on the Duty of Parents<sup>1</sup> he condemns the conduct of those who compel their children to take orders, or to enter the cloister. Having described the constraint exercised, he goes on to say :—

Nevertheless, they conduct this victim to the temple, bound hand and foot—I mean in sentiments of a will constrained ; silent through fear and respect for a father whom she has always honoured. In the midst of a ceremony brilliant for the spectators, but sad for the person who is the object of it, they present her to the priest, and make of her a sacrifice which, far from glorifying and pleasing God, is hateful to Him and provokes His vengeance. Ah, Christians, what an abomination ! And after that, ought we to be astonished that whole families are struck with the malediction of God. 'No, no,' said Salvian, with a holy irony, 'we are no longer in the days of Abraham, when the sacrifice of children by their parents was rare. Nothing is now more common than imitators of that great patriarch. Every day he is surpassed. For, instead of awaiting an order from Heaven they anticipate it. They immolate a child to God ;

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<sup>1</sup> *Sermon sur les devoirs des Pères.*

they immolate it without pain, even with joy; they immolate it, though God does not command, or even accept the sacrifice. They immolate it even when God forbids, and does not cease to say: "Ne extendas manum tuam super puerum."—(Gen. vi. 26.)'

In his sermon onl Soth,<sup>1</sup> here is how he denounces the idleness of the rich :—

The question [he says] is this: When God pronounced that malediction on the first man, *In sudore vultus tui vesceris pane*, 'Thou shalt earn thy bread by the sweat of thy brow,' did He mean by those words to make a general law including all the posterity of Adam, or did he favour some and deal rigorously with others; did He except certain conditions and states of life; did He destine the great and the wealthy to the enjoyment of repose, and the poor to misery and servitude? Did He say to the latter, 'You shall moisten the earth with your sweat,' and to the former, 'You shall enjoy only delights'? I ask you, brethren, did God make such a distinction? 'Ah! brethren,' answers St. Chrysostom, 'He had no such intention; His justice, which is incapable of making any other distinction between man and man than that of innocence or sin, was far from taking into account birth and fortune, and regulating men's destiny thereby.' No, Christians, God gave to the rich no privilege to free them from that obligation. As sin was common to all, He willed that all should share in the malediction.

Let us not speak in general terms but for your improvement, and to render this discourse useful let us enter into details. . . . Is there anything more opposed to the idea Jesus Christ gives us of our condition than that continued gaming, that life of pleasure? Were there no such thing as Christianity, could a man, guided by reason, approve of it; and if at the mere tribunal of reason he is obliged to condemn it, what judgment, think you, will God pass upon it? You ask, is salvation at stake? And who doubts it, Christians? In what would it be interested if not in the profanation of what is most precious in the world, namely, time, and that the time to do penance? Now, what greater profanation can be imagined than the manner in which those of whom I speak live? If, in consequence of those principles, an idle word shall be condemned, what shall be the fate of a whole life in which God shall find nothing but what is useless?

Besides denouncing the idleness of the higher classes he

<sup>1</sup> Sermon sur l'oisièté.

denounced also their amusements. Let us take a few extracts from his sermon on the Amusements of the World :

I consider the amusements of the world in their nature, in their extent, and in their effects. Now, I maintain, as you shall see, that they are almost all either impure and forbidden in their nature, and this is my first point ; or excessive in their extent, and this is the second point ; or scandalous in their effects, and this is the third or concluding point. Attend, if you please, to these three ideas, which require a fuller explanation, and which I proceed to set forth.

In his discourse he lashes with powerful invective the prevailing amusements of the day, viz., theatrical entertainments and dangerous literature, betting, and dress. After having stigmatized the first class of amusements as impure and forbidden, he goes on to those which are carried to excess. He points out the excess of time wasted, and of expense incurred in betting, and the evils to which it leads. Then he deals with the excuses men put forward in their defence :—

‘ But my play, after all, is but very trifling and very ordinary.’ I grant it. But that play, so ordinary, afflicts creditors, who receive nothing, and who could, at least, provide necessaries with what a superfluous amusement deprives them of. That play, so ordinary, hinders you from providing your children not only with a good education suitable to their rank, but sometimes with food and clothing. That play, so ordinary, hardens you to the groans and lamentations of the wretched who seek your assistance, and receive from you no relief. Gaming, full of injustice, equally odious to God and men : to God, who sees the order of His providence reversed, and His laws violated ; to men who are frustrated of their rights and of what is due to them by so many titles ! We hear nothing spoken of but calamities and miseries. It seems as if Heaven in its anger had poured down all its scourges on the earth to lay it desolate. Everyone uses this language. We hear nothing but complaints and lamentations. But see the intolerable contradiction. In the midst of those lamentations and complaints has so much gaming ceased ? Have so many men and women of the world put a restriction on their play, have they limited themselves to play less ? In truth, my dear hearers, is not this to insult the public misfortune ; is not this an outrage on the religion you profess ; is not this to kindle anew the wrath of Heaven ? You will answer me that you make retrenchments. But where do you begin to retrench ? Is it in your play ? No,

certainly. But once more, where do you begin? With the bread which those who are dying of hunger should receive from you. Where do you begin? With the necessaries of your household, where everything is wanting in order that your play may not want. Where do you begin? By all that has no connection with your play, or rather by curtailing the most essential things, even necessaries, to supply your play. I know that considering what I say from a theoretical point of view, and at first sight, it will seem that I am exaggerating, and that I press my teaching beyond due limits. But examine the question practically, consult your own knowledge, pay attention to what is going on around you, and you will admit that so far from exaggerating there are many other excesses which I do not mention, and to which a love of gaming leads. What would it be if I spoke to you of a woman who in play, from which the strongest remonstrances cannot withdraw her, spends on one hand all her husband saves, who lies in wait to deceive him, and takes for her play all she can lay her hands on. If I spoke of a husband, who passing by turns from gaming to debauchery and from debauchery to gaming, exposes even his capital, and risks on a single throw the property of his entire family. If I spoke of a young man who, without restraint or reflexion, borrows on all sides and from all sorts of persons; and as he cannot yet despoil himself of an inheritance which he does not yet possess; deprives himself, at least, in anticipation of his rights, and provided he can but play, reckons as nothing a whole inheritance which he squanders.

He next goes on to the third species of amusements which are scandalous in their consequences, and he says:—

An example, Christians, will best explain what I mean. Of all pleasures is there any more indifferent in itself, or more innocent, than a promenade? Of all the amusements in the world is it not the one which presents the least ground for censure, and wherein the laws of conscience have, it seems least to reform? But I maintain, and you know as well as I, that there are promenades which are suspicious; others which are openly bad, and others which are scandalous. And the scandal regards not merely the libertine and the vicious, but even those who, in appearance, have the greatest hatred and horror of vice.

What would they (the Doctors of the Church) have said of those promenades for which people dress as for a ball; to which they bring the same spirit and the same display; what would they have said of those promenades, changed into public comedies, in which each one, at once actor and spectator, wishes to play his part and sustain his character? What would they

have said of those secret promenades, where chance to all appearance, but chance in fact well arranged and premeditated, leads to so-called meetings but real rendezvous? What would they have said of those walks?—I go no further. I owe this respect to the holy place wherein we are assembled. The disorders are such that modesty itself commands me to say no more, and I cannot better reproach you with them than by silence.

The energy with which Bourdaloue denounced prevailing vices is described by Madame de Sévigné in a letter dated 29th March, 1680. 'After dinner,' she writes, 'we heard the sermon of Bourdaloue, who always strikes like one deaf, preaching truths at full speed, denouncing adultery right and left; escape who can, he goes right on.' It was on this occasion, probably, that he preached one of his greatest sermons, *Sur l'Impureté*. Alluding to public scandals, to poisonings, which had come before the courts, and to other disorders which were well known to all, he spoke with apostolic energy and freedom. His sermon was criticised with severity as having exceeded the bounds of prudence and propriety. Bourdaloue was informed of this, and in a sermon delivered soon after, on the conversion of Magdalen, he referred to the observations to which his previous discourse had given occasion:—

If, in another discourse [he said] I have spoken of this sin more in detail; it was the pure words of St. Paul I made use of. Consecrated as they are, I thought that after the example of the great Apostle, I might make use of them. . . The Christians of those early times were not offended because St. Paul reprovved them so strongly and so severely. But persuaded of the importance and necessity of that instruction, they received it with perfect docility; they were edified, touched, and penetrated with a holy compunction if they had any share in it; or with a salutary fear if they were innocent. I had a right to believe I should find in you the same dispositions, and that a lesson which St. Paul thought suitable to the period of the primitive Church, that is to a period of sanctity, would be much more useful in an age so corrupt as ours. I was mistaken. This age, corrupt though it is, has on this point more delicacy than the early Church. What I said did not please the world, and God grant that the world in condemning me has observed the measure of respect, religion, and piety due to my ministry; for, as regards my person, I know that nothing is due to me.

Too happy, if in seeing myself condemned I could hope to have confounded vice and glorified God. Too happy, if the blame of the world has deprived my words of none of their utility and efficacy; if there have been souls who, like the first Christians, have not only been instructed but also converted. What pleases the world is not always what is best and most necessary for the world. What displeases it is often the medicine, bitter it may be, which would work its cure. To be shocked and scandalized at such truths is one of the most evident marks of the need one has of them. To be edified by them, and to apply them to oneself, is the most certain mark of a soul which truly seeks the kingdom of God.<sup>1</sup>

From these specimens of the style of Bourdaloue it is evident he was no theorist. He spoke to the consciences of men. 'Come, said the Samaritan woman, and see a man who has told me all whatsoever I have done. Is not He the Christ?'<sup>2</sup> So it is with the faithful. The preacher who can lay bare to them their hearts and set before them the portrait of their lives, attracts, interests and influences them. Such a preacher was Bourdaloue. He 'did not seek the wit that sparkles, nor the harmony which delights, nor the emotion which thrills. He sought rather the flash which pierces, the thunder which awes, the bolt which crushes hearts.'<sup>3</sup> His success was due to the fact that he was clear in statement, cogent in reasoning, and practical in details. He was the preacher suited to the needs of his time. The sound spirituality of St. Ignatius kept him aloof from the quarrels of Quietism. His attachment to the Holy See preserved him from Gallicanism. His zeal rendered him severe against heresy, but charitable to heretics. Above all, he was the champion of orthodoxy against Jansenism. The Jansenists were grave, calm, logical. Bourdaloue was as grave, as calm, as logical as they. Wisely, strongly, calmly, with number, weight, and measure, he refuted them, and taught doctrine at once free from excessive rigour and excessive laxity. He was the apostle of his time. New manners have since been adopted, new questions are agitated, and new errors promulgated. If Bourdaloue

<sup>1</sup> *Sermon sur la conversion de la Madaleine.*

<sup>2</sup> John iv. 29.

<sup>3</sup> Bossuet, *Sermon sur la parole de Dieu.*

lived to-day his style, his manner, would, perhaps, be different. But he would be the preacher of his age ; warning men against prevailing vices and errors. He would teach men in the twentieth century, as in the seventeenth, the virtues they must practice and the vices they must avoid to gain eternal life. The great lesson which the career of Bourdaloue teaches is, that to be effective a preacher must bring to the pulpit not only a knowledge of the Divine Word and of theology, but a knowledge of the hearts and lives of men ; he must study the audience to whom he speaks, and aim, above all, at their instruction and moral improvement. The sermons of Bourdaloue were preached on solemn occasions. They were intended not to take the place of the plain parochial preaching, which must be, as it were, the daily food of the people. Like missions they were intended as a powerful remedy to rouse the languid, to warn the wicked, to lift higher the religious spirit of the people. But they possess characteristics which every sermon should possess. They are clear in statement, solid in proof, and practical in detail and earnest in manner. If the centenary of Bourdaloue serves to arouse preachers to imitate these characteristics of his eloquence, it will not have been commemorated in vain.

PATRICK BOYLE, C.M.



## THE BLACK CASTLE OF WICKLOW

A CHAPTER IN THE LIFE OF EDMUND O'REILLY,

*Archbishop of Armagh*

CLOSE to the harbour of Wicklow, on an almost isolated cliff of dark grey slate, are the remains of an ancient fortress known to fame as 'the Black Castle.' In the troublous time following the insurrection of 1641 this castle played an important part, and, owing to a state trial held in Dublin in the days of the Commonwealth, has become inseparably associated with the name of Dr. Edmund O'Reilly, then Vicar-General of the Archdiocese of Dublin, afterwards Archbishop of Armagh.

Brief and hardly legible notes of the trial (6th and 7th September, 1653), at the High Court of Justice, are preserved in the Library of Trinity College, Dublin, in a small volume lettered F. 4. 16, which contains the notes of other trials held about the same time, and among them that of Sir Phelim O'Neill, together with a number of detached papers all of considerable interest to the student of that perplexing period. The notes of the trial with which we are now more particularly concerned have been printed with some degree of accuracy (and some paraphrasing) by Miss Hickson, in the second volume of her work bearing the suggestive title, *The Irish Massacres, or Ireland in the 17th Century*. The attitude of this writer—more of the seventeenth than of the nineteenth century—is sufficiently shown by the following extract :—

The long trial of the Reverend Edmund O'Reilly, the Roman Catholic Vicar-General of the Dublin diocese, shows the impartiality with which the prisoners were treated, and the latitude allowed them in the preparation of their defence. The popular notion that neither justice nor mercy was shown to the priests in the Cromwellian Courts is scattered to the winds by the proceedings of this trial. It is noteworthy that the majority of

the witnesses against the Vicar-General were persons of his own race and creed. Mr. and Mrs. Wolverston, members of an old Anglo-Irish Roman Catholic family of good position in Dublin and Wicklow, whose daughter was a nun, gave evidence against him.<sup>1</sup> He charged two of the Irish witnesses of the O'Byrne clan with having sworn falsely against him because he had formally punished them for immorality, but their evidence was in itself trifling,<sup>2</sup> and it is impossible to believe that all the rest of the witnesses were immoral and perjured. The prisoner did not indeed venture to say that they were so. At the same time it is only fair to point out that much of their evidence was mere hearsay, and that a witness of English name,<sup>3</sup> probably a Protestant, swore that O'Reilly had saved the lives of several Protestants. For these very sufficient reasons, although a verdict of guilty<sup>4</sup> was found in his case, his life was spared. He himself gave a remarkable piece of evidence as to the impunity that murderers enjoyed under Lieutenant-General O'Byrn.

The popular notion, I should say, is something very different from that indicated in the foregoing. The notion is—and it rests on no less an authority than Cromwell himself—that priests and friars were knocked on the head promiscuously, hanged, or shipped to the West Indies without any formality of trial. Dr. Edmund O'Reilly was indeed more fortunate than many of his colleagues in the ministry. The charge against him was not only wild and improbable, it was foolish in the extreme, and supported by only the merest pretence of evidence, as Miss Hickson herself, in effect, admits. The testimony of the two O'Byrne witnesses (as we are to call them) was indeed 'trifling,' or worse; but no one else was able to bring forward anything more to the purpose. The Wolverstons are paraded as important witnesses, while they had nothing to say really worth the paper on which it was writ. The only important testimony was that of the Englishmen Allen and Pemberton, who shewed clearly enough how impossible it was that Dr. O'Reilly could have act or part in a murder.

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<sup>1</sup> It will be seen further on what that evidence amounts to.

<sup>2</sup> Absurd, rather. 'Trifling' is the general character of what was produced in court; it deserves not the name of evidence.

<sup>3</sup> Two of them: Allan and Pemberton.

<sup>4</sup> Of what? The writer ignores the true character of the finding.

Nor is it correct to infer that the Vicar-General charged Lieutenant-General O'Byrne with conniving at murders. A verdict of guilty was recorded against O'Reilly, but *not* as Miss Hickson has printed the record : he was found guilty of being 'accessary to the murder at the Black Castle,' of which murder Edmund Duffe Birne was found guilty. That the Government of the day felt the impossibility of connecting the priest with the alleged crime is clear enough from what followed. In her seventeenth-century zeal, Miss Hickson so far overshoots the mark as to imply a charge of complicity against the Cromwellian rulers of Ireland. Assuming that O'Reilly had been guilty of murder—or, what is not by any means the same, *found* guilty by the High Court Judges—it would, on the part of the Lieutenant-General of the Commonwealth and his Council, be most criminal complicity to allow the convicted to escape on any pretext such as is suggested in the following in continuation of that cited above :—

Carte and other Royalist historians assert that the real cause of mercy shown to Vicar-General O'Reilly was that he had secretly betrayed the Irish and English troops of Ormond and Purcell at Baggotrath<sup>1</sup> in 1649 to Michael Jones the Parliamentary general, by inducing an Irishman to offer himself as a guide to the Irish-Royalist troops, and to mislead them on a midnight march. Father Walsh, the Franciscan friar, who certainly had peculiar opportunities<sup>2</sup> for detecting such an act of treachery, assured Carte and Ormond that O'Reilly had been guilty of it. The charge may have been true, for it is certain that about that time the Jesuits and a section of the Roman Catholic clergy were endeavouring to come to secret terms with Cromwell and the Independents<sup>3</sup> finding that Ormond could not be won over to change his religion [she here refers to vol. i., p. 386]. O'Reilly was appointed Archbishop of Armagh by the Pope in 1656, and died in 1669.

We shall presently see what Carte and Father Peter

<sup>1</sup> 'The Royalist camp at Rathmines,' it ought to be.

<sup>2</sup> What opportunities? The friar may have heard such nonsense among the hangers-on of the Duke.

<sup>3</sup> Who tried to induce the Duke to return to the creed of his earlier days, except Father Walsh himself, when both were nearing the grave? The Duke then twitted Walsh with being very slow in tendering the advice if he thought it so important.

Walsh have to say in the matter. But where could the two men have met in the flesh? Father Peter Walsh died in 1688, in which year the biographer of the Duke of Ormond was no more than two years old, having been born in 1686. (I take these dates from the *Dictionary of National Biography*.) Father Peter may have hinted something of the kind to his great friend the Duke, but he could hardly have broached such a matter to baby Carte. This recalcitrant Franciscan friar certainly had peculiar opportunities for endearing himself to the bitterest enemies of his Order and creed. He has deserved well of those who are ever ready to honour the maligner, however virulent or stupid, of the priests and people of Ireland. He is not, however, by any means so definite on this particular point as Miss Hickson represents, and, as a matter of fact, Carte complains of his author's vagueness in respect to the disaster to Ormond's army. The allegation is altogether foolish; but Carte was ready enough to clutch at anything which might serve to cover the disgrace of his hero; and Ormond himself was not likely to discourage so acceptable an excuse for that ignominious and ruinous defeat. As this unfortunate affair is made to hang so heavy on the fair fame of Dr. Edmund O'Reilly, it may be well to point out that in the usual accounts of the Ormond disaster two events are mixed up, which in reality ought to stand apart. The failure at Baggotrath Castle was a trifle compared with the surprise and rout at Rathmines. Even if we accept the story of the guides, it affords no reason why the camp at Rathmines should be left open to such a surprise. Referring to Ormond's design against Baggotrath, Carte says:—

Before any resolution was taken, Lord Castlehaven, General Preston, Major-General Purcell, and Sir A. Aston were sent to view the place, and see if it was capable of being so strengthened in one night's work as to secure the party to be there posted. They returned approving, as in all respects fit for the purpose. Orders hereupon were given to Purcell to command thither in the beginning of the night 1,500 foot (the number advised by those who had viewed the ground) with materials to fortify. He accordingly began as soon as it was dark to march with that party, but met with so ill guides, that, though it was within

half a mile of the leaguer, he had not got thither a full hour before day. P. Walsh says (*History of Remonstrance*, p. 609), that Edmund Reilly, who had carried on the treaty between Jones, Antrim, and O'Neill, then Vicar-General of Dublin, and afterwards titular Archbishop of Armagh, betrayed the Royal camp at Rathmines to Jones, which he pleaded by way of merit, when, in 1653, he was under prosecution for being the chief author of the burning of the Black Castle of Wicklow, and of murdering those in it, during the Cessation; and thereby saved his life. He does not say in what particular this treachery consisted, but *it is not improbable* that it lay in instructing the guides (who were under his spiritual charge, and could hardly mistake the way) to mislead the party ordered on a work so likely to hasten the reduction of Dublin.<sup>1</sup>

Now this explanation is no more than surmise of the most frivolous character. What great need could there be for guides when Purcell and his colleagues in command had been over the ground in open day, only a few hours before the night expedition set out? The short intervening space was then an open plain, and, even if wooded, might have been traversed in half an hour by the leader who ought to have taken full note of the place earlier in the day. And how vague is the attempt to connect Dr. O'Reilly with the supposed guides! They were of the diocese of which he was then Vicar-General, and *therefore* he must have tutored them so and so! The allegation that he pleaded this as a merit, when on his trial in 1653, seems at first sight a serious matter. The fact is, there is not a trace of such pleading in the existing record of his trial. The note of his defence is more than usually ample and detailed. Had he made any allusion to such service to the Cromwellian party, it had appeared in some shape on the judge's abstract. The accused made a good defence, and had no need to introduce so irrelevant a plea. That the Government ultimately came to the same conclusion, is much more to their credit than their latter-day lady apologist would have it. The Ormondist party may, in their desperate efforts to put some face upon a military bungle of so disastrous an issue, have set afoot some such

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<sup>1</sup> *Life of Ormonde*, ii., p. 79.

rumours as Father Walsh hints at rather than mentions. But if there was treachery in the affair, it would be within rather than without the camp; and no attempt has been made to show that Dr. O'Reilly was in or about the camp at the time. Let it be kept in view, that Ormond first settled down at Finglass,<sup>1</sup> on the north side of the city, that he crossed the Liffey, and pitched his camp at Rathmines, and was all the time—from the end of June till August 2nd—within an hour's march of Dublin Castle, and under the eyes of the Parliamentary Governor, Michael Jones, who, we may be sure, watched Ormond's every movement, abiding the time when to fall on with effect. At the head of the 'Intelligence' department, then and for years after, was the Governor's brother, Dr. Henry Jones, who had put aside his mitre of Clogher to take service under the Puritan party—one of the most active and unscrupulous instruments that have ever borne part in the degradation of the native race in Ireland. With such a Governor and such a Scoutmaster, watching his moves, the excuse made for Ormond is to this effect: That worn out with watching and fatigue in connection with the abortive attempt to possess himself of the old ruined castle at Baggotrath, he had sought some repose. But had they all gone asleep in his camp that morning? Or did Ormond imagine that the man to whom he had given over Dublin

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<sup>1</sup> 'Ormond, intending to besiege the capital, marched his army, in June, to Finglass, a village within two miles of Dublin. The garrison, commanded by Col. Michael Jones, was reinforced by some troops from England. These troops consisted of a regiment of horse and two of infantry, under the command of Colonels Venables and Hunks, well provided with provisions and warlike stores. The city being difficult of attack from the side of Finglass. Ormond crossed the river above the bridge with his army, and encamped at Rathmines. By the advice of his council he seized upon an old castle at Baggotrath which commanded the entrance to the harbour. This gave him a twofold advantage, viz., it facilitated his approach and prevented any succour arriving by sea to the besieged. He next sent workmen to repair the castle, and a force to protect them. This manœuvre greatly alarmed the garrison, and allowed the Governor to see into its design and consequences. On the morning of the 2nd August he made a sally in good order, retook the castle, and put the troops who were guarding it to the sword. This first success animated the garrison, the remainder of which marched against the camp. In vain did Sir William Vaughan oppose the enemy with a body of horse; they were routed, and he himself killed, and the panic having reached the rest of Ormond's army, he himself, his cavalry and infantry, were all shamefully put to flight.'—*MacGeoghegan*.

in 1647, would now return the compliment, and quietly await his Excellency's conveniencce to retake the city? What excuse, I ask, was the alleged treachery of the guides on the way to Baggotrath, for the negligence of Ormond and his staff in leaving the camp open to a sally from the garrison? They invited the disaster, and meanly sought to shift the blame on one who had no faith in Ormond.

The description of the camp at Rathmines by the author of *The Warr in Ireland, 1641-1653*, an officer originally in the regiment of Sir John Clotworthy, and in 1649 on the Royalist side, ought not to be overlooked:—

For, such a Camp for plenty of all things, and rich withall, was never seen in Ireland before, so as it might well be baites to poor soldiers close besieged. This Army was called the Army Royal, and well it might be so, and for riches and number may well be paralleled to King Darius's Army when they fought against Alexander the Great: who being so numerous and confident, undervaluing their Enemies, that the most of them never thought that fighting would come their turn, and so were gaping on till they were Routed without fighting—I mean the most part of his Army.—(Pages 82, 83.)

But it is time to introduce Father Peter Walsh, o.s.f., in his own character:—

It was at last whispered during the first Cessation (of Arms) about the year 1644 or '45<sup>1</sup> 'twixt the Marquess of Ormond as the King's Lieutenant, of one side, and the Irish Confederates, of the other, that he the same Edmund Reylly, Vicar-General of Dublin, had been the chief Author of the late horrid both breach of publick Faith and cruel Murders too committed by some Irish within the English quarters in seizing the King's Castle at Wicklo, and burning it and all persons that lived then in it both Protestants and Catholics.<sup>2</sup>

In the notes of the trial there is no indication of such a holocaust. The name of the keeper, Joyce, is the only one that appears in connection with the burning of the castle, and the burning would seem rather to be the outcome of

<sup>1</sup> The dates must refer to the 'whisper,' not to the Cessation, which was in 1643. The burning of the Black Castle was in December, 1645.

<sup>2</sup> These extracts are taken from Walsh's bulky volume, *The History and Vindication of the Royal Formulary, or Irish Remonstrance*, printed 1674, pp. 608-9.

a drunken bout. Some parties—but Father O'Reilly was not among them—were admitted, it would appear, in a friendly way. There was, it further appears, a social carouse ; and, as has happened before and since, the carouse led to a quarrel, and the castle got burned. How the fire originated, how many lost their lives on the occasion, and how, or whether any escaped, I find myself unable to make out from the existing manuscript scrawl. The strongest evidence against Father O'Reilly was that he pronounced the burning to be accidental, and certainly there is no evidence to show that it was otherwise. It was from certain expressions attributed to him before and after the event, that his enemies sought to fix upon him the guilt of being 'the chief author' of the alleged murders. And Father Peter Walsh has made himself responsible for attaching more value to the imputation than is warranted by the record of the trial, although he is careful not to commit himself to any definite opinion on the merits of the charge to which he gives currency. I am in a position to show that Walsh errs grievously in some of the statements which follow. I pass over his verbose account of Dr. O'Reilly's appointment as Vicar-General to Archbishop Fleming (who, as a leading member of the Confederation, had taken up his abode at Kilkenny, leaving the administration of his diocese in O'Reilly's hands) and of his temporary suspension from the Vicar-Generalship 1648-50.

Thenceforth, until Owen O'Neal's army came in upon special capitulation, about the end of the year 1649 he was the chief Messenger, Minister, and Agent that passed to and fro 'twixt the said General and the aforesaid Parliament Commander in chief, Michael Jones,<sup>1</sup> at Dublin, albeit often with the hazard of his life, being waylaid by Scurlog. Restored then to his Vicar Generalship, in the year 1650, joyning with those of Jamestown, and continuing always earnest promoter of their designs against the Royal Government although now in Clanrickard, he made one of, and sat in, that Provincial Synod of Dublin or Leinster, held anno 1652, in the woods of Clanmalira which declared me

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<sup>1</sup> To whom Ormond had, in 1647, handed over the city and sword of State rather than to the Irish leaders, whose services he was forced to seek within two years later on.



Excommunicated, &c., as before was said, Although I withal confess, he was much about that time, or certainly at least in the precedent year 1650, far more humane and good-natured to me than others, when in the self-same woods Luke (*alias* Fiacha) O'Toole, understanding where I was, and preparing a party of Horse and Foot to Seize and Murder me, he the said Vicar General was the only man that dissuaded him.

Father Peter might have been produced at the trial as a witness for the defence of the man whom he seeks to injure as by a side wind.

In the year 1653 being come with some Creights to live within the Parliament's Line of Communication, and both indiscreetly and unhappily appearing in the Courts of Justice at Dublin, and in a Case of Felony against a Roman Catholick Gentleman by name Toole) of his own diocese, and making party against him before the Bench and Judge, one that knew him starts up presently, and desires the Judge to seize him as being Edmund Reilly the Irish Preest and Vicar General that was the chief Author of seizing and burning in Cessation time the black Castel of Wicklo, and consequently too of murdering all those were in it. Now whether this accusation was in itself true or false (for I know not) he was presently hurried away to prison, passed after through much trouble and trial ; but after all and for his former services to the Parliament, especially that of betraying the Royal Camp at Rathmines to Jones (he having also pleaded this for himself, as all persons in Dublin did then talk), he was at last either quitted or pardoned, and withal either banished or with License departed to Flanders ; but with the hatred and exclamations of all sorts of Royallists,<sup>1</sup> not only Protestants, but Roman Catholicks even of his own diocese.

Two circumstances throw doubt on the foregoing narrative in all its particulars. That he was made prisoner under such circumstances I propose to show from documentary evidence to be untenable ; and I have already shown that the accused put in no such plea as Walsh would make the talk of the town. The whole story savours much more of envy and malice on the part of his Ormondist enemies than of any belief in his guilt on the part of the Cromwellians, and, if further proof or illustration were wanted, it is amply supplied by Walsh in the continuation of his statement :—

Yet soon after and although he went himself no farther than

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<sup>1</sup> Ormondists, rather.

the Irish College at Lile in Flanders, he puts in at Rome for the Archbishoprick of Armagh (and for his former services to Owen O'Neil against Ormond, and by the mediation of Dionysius Massarius, Secretary then to the Congregation *de Propaganda*, the Dean of Fermo that formerly lived in Ireland with the Nuncio) obtains it immediately without noise or the knowledge of others.

Not without the knowledge of Father Peter Walsh, it would appear. This further passage shows how much the friar's mind had become enslaved by his excessive devotion to Ormond, then perhaps the most determined and dangerous enemy (certainly the most insidious) to the religion which the friar himself preached. To Walsh, Castlehaven, and others of that faction, the man who was not, as they themselves were, heart and soul with Ormond, were enemies to the King, if not to the King of kings. Such is the spirit that breathes through every line of Walsh's account of the charge made against Dr. Edmund O'Reilly, who, if prosecuted by the Cromwellians, was persecuted and maligned by the Ormondist party among the Royalists. Yet in spite of all insinuation to the contrary, the fact comes out that O'Reilly, so far from being himself concerned in a murder, had no sympathy with those guilty of crime.

Walsh would make it appear that the Vicar-General had been keeping out of the way till, in 1653, he, on venturing to appear in the High Court of Justice in Dublin, was identified and arrested on the charge of being chief author of the alleged murders at the Black Castle of Wicklow. The fact is, that O'Reilly was well known in the same court for at least a year before he was put on trial there himself. On the 8th day of September, 1652—just a year before his own trial—he swore an information in that court against the same Luke Toole whom Walsh credits with the intention of arresting and murdering himself in the woods of Clanmaleragh (but for the timely intervention of the said O'Reilly). The information was sworn before four prominent members of the High Court, namely, Sir Gerrard Lowther, the President, Justices Dongan and Bolton, and William Basil, the Attorney-General, who was also a magistrate for the province of

Leinster (excepting the counties of Kilkenny and Wexford <sup>1</sup>). Luke Toole held the rank of colonel in the Irish army. The Vicar-General charges him with putting to death one Cahell Cullen (against whom Toole had preferred certain charges at a council of war held at Castlekevin, <sup>2</sup> in the County Wicklow), and one Ann Byrne, of Glencree, whom Toole blamed with keeping up treacherous correspondence with the enemy. This is, likely enough, the case of felony, somewhat vaguely mentioned by Walsh. The deposition made by Father O'Reilly is a rather remarkable one, and, although it is so lengthy, I venture to give it in full owing to its historical value, the document having never before (so far as I am aware) appeared in print :—

[*County Wicklow Depositions,*  
in T.C.D., folio 219.]

The Exa'acon of Edmond Realy, comonly called the Viccar Generall, taken the viii day of September, 1652, before us, Sir Gerrard Lowther, Kn<sup>t</sup>, Sir Edward Bolton, Kn<sup>t</sup>, and Thomas Dongan, Esq., Com<sup>rs</sup> for Adm<sup>n</sup> of Justice, Oyer and Terminer, & Gaole Delivary, &c., and William Basill, Esq., Attorney-Generall for the Comonwealth, and one of the Justices of Peace for the Province of Leinster, as followeth :

Whoe being sworne & examined, Saith, that in or about August or September 1651, Collonell Luke Toole upon a holyday came to Glandelough or the Seaven Churches, in the County of Wickloe, where this exa'at and most of the neighbours then were, And that some of the said Luke Toole's soldiers did then bring thither Cahell Cullen as a prisoner, and that the said Luke there meeting this exa'at told him he had the said Cahell prisoner, and he brought him thither to bee tryed by a Counsell of Warr or a Marshall's Court, and asked this exa'at if he had anything to say against the said Cahell Cullen. And that he this exa'at answered thereunto, I have nothing to say against him. Whereupon the said Luke Replied, What have you nothing to say concerning the takeing away William Walshes of Shanganagh's horse. To which he answered, I have not anie thing to say against the said Cullen, And saith that he this exa'at then prayed the sayd Luke Toole to doe the prisoner noe wronge he being his

<sup>1</sup> The exception appears on certain Wicklow depositions, as on folio 184.

<sup>2</sup> Or, perhaps, at the Seven Churches.

kinsman and neighbour. And that then the said Luke Toole said he would putt the said Cahell Cullen upon a counsell of warre ; and thereupon called his sonne Liv<sup>t</sup> Collonell Donogh Toole, and Maior Christopher Toole, and some pettie officers, in all to the number of about seaven. And saith that Maior Bernard Talbott was there, but not of the Counsell of Warre, And this exa'tat further saith that he knew so much of the said Bernard's mynde that he verely believeth he would not have beene of the Counsell of War if he had beene called thereunto. And saith that Hugh McPhelim Birne, Liv<sup>t</sup> Generall of the Irish Army, and his brother Bryan McPhelim Birne, were not then present, nor were of the Councell of Warre ; his cause of knowledge of their absence is, that this exa'tat was present when the Councell of Warre was called, and that they were not then there, and doth believe if they had been ther they would have saluted this exa'tat, or he should some way have heard of thaire being there.

And further saith, that after the said Councell of Warr had sate, hee this exa'tat calling to the said Donogh o Toole asked him what they had concluded on or done with Cahell Cullen, Whoe answered that they had freed him, And saith that he this exa'tat also asked of Christopher Toole, the said Luke's other sonne, what they had done with the said Cahell Cullen, and that the said Christopher allsoe answered that they had freed the said Cahell Cullen ; and further saith that hee the said Christopher advised his ffather the said Luke to take an oath of the said Cullen to be true vnto him, and to doe noe further hurt vnto him or his children, and soe to lett him goe, as the said Christopher then tould this exa'tat. Whereupon this exa'tat & all others that heard of it (as hee conceives) were fully satisfied that the said Cullen would have noe further hurt done vnto him ; and further saith than some four dayes after, he this exa'tat heard that the said Luke Toole had hanged the said Cahell Cullen not farre from Castlekevin.

And this exa'tat further saith that about a quarter of a yeare after, hearinge that the said Luke Toole had hanged one Anne Birne in Glankree, Abhorring the said act he this exa'tat wrote a letter vnto the said Luke Toole, therein sharply blameing and reprehendinge the sayd Luke Toole for putting the said Cahell Cullen and Anne Birne to death so inconsiderately, and that the said Luke Toole shortly after returned an Answere vnto the said letter, w<sup>ch</sup> answer ffolloweth in these wordes, that is to say—

*ffor his Reverend ffather, ja. Edmond Reyly, these deliver at Sankeane (sic) :*

Reverend ffather, I received yo<sup>r</sup> invective letter wherein I am accused by yo<sup>r</sup> Reverence for the death of Nan Birne and Cahell Cullen, to give yo<sup>r</sup> Reverence satisfaction, I found out

by severall Intelligences that the said Nan Birne directed the way for Nalshon whereby he tooke away Edmund McTeigue's cowes, the way that the said Nalshon came in the night tyme vnto Tirlagh Villagh's quarter, where William Walsh was killed, Hugh McBrath's wife was wounded, And found out that she was betraying my lodging vnto y<sup>r</sup> enemy, And whereas you accuse mee of hanging Cahell Cullen inconsiderately, I tell you I hanged him by a Councell of Warr, and upon his own confession wherein he confessed before my face that as long as he lived, I (*sic*) will do my uttermost endeavour to destroy me, and my children. And therefore I pray that yo<sup>r</sup> Reverence may be pleased not to blame mee for cutting off such branches that would tend to our destruction, and that would deliver us into the hands of our enemy. A captaine of horse of our p'tie lately in night time had a private conference with Maior Arnot, w<sup>ch</sup> conference will most likely fall out not for our good. If I hange that Captaine you will say something else. I have other things at this tyme that I will not trust to paper, And in the meantyme farewell.

Your humble servant,

LUKE TOOLE.

Glanree, this 7th of March 1651.

And this examinat further saith that Barnaby Toole, the said Luke Toole's eldest sonne, haveing at Harrold's Grange, near Rafarnane, som short tyme before the said Cullen was questioned as aforesaid, some beasts taken from some of the said Barnabie's tenants by the said Cahell Cullen, as this exa't hath heard, and that complaint being (by some of the said tenants and others) made thereof against the said Cahell, This exa't conceives that the offence taken against the said Cullen for troublinge the said Barnabie's tenants near Rafarnane, was the ground and first occation that caused the said Cahell Cullen to be questioned and p'secuted by the said Luke Toole as aforesaid. And this exa't further saith that he hath heard that the said Luke Toole did offer vnto the said Cahell Cullen to save his life and not to hange him if he would take his oath to bee true vnto him and never after to do hurt vnto him or his children nor to bring any enemy vpon him, and that he the said Cahell refusing to take the said oath except he might have restitucon of what cattle had been taken from him, the said Cahell was afterwards hanged upon a beech, in the highway by the said Luke Toole's order and direcons, at this exa't hath heard.

And this exa't further saith concerning the said Luke Toole's hanging of one Anne Birne, that a servant of this exa'ts, called Tirlagh Reyley, was at Glanree when the said Anne was under a tree with a withe about her neck ready to be hanged; and

asking his servant what was the cause she was hanged, answered that Luke Toole said she was one Wilson a butcher's whore, and was a spy, and gave intelligence to the said Butcher.

And this exa't at further saith, that, after this, having question of conference with the said Luke, touching the death of the said Cullen, and blameing of him for the same, the said Luke stood upon his iustification, and sayd that the said Cahell Cullen and Anne Birne did both deserve death, and seemed nothing sorry for the same.

EDMUNDE RELLY.

GERRARD LOWTHER. EDW. BOLTON.

THO : DONGAN. WILLIAM BASIL.

*Endorsed* : The Ex'acon of Edmund Reily, comonly called the Vicar Generall, cencerning Luke Toole's hanging of Cahell Cullen & Anne Birne.

Dr. Edmund O'Reilly's own deposition gives a vivid account of the County Wicklow two years after Cromwell had passed through on his way to the slaughter of Wexford. It is clear enough that in spite of that bloody and exterminating campaign against the Irish, the native commanders still held sway even to the limit of the modern suburbs of Dublin. The special interest of the deposition is that it shows how little likelihood there is that the Vicar-General could have any part in either planning or condoning a murder. Moreover, it shows that the friar who has given so much satisfaction to the enemies of his creed is altogether wrong in a vital portion of his narrative.

Supposing that O'Reilly was arrested when he made this deposition, why should a whole year elapse before he could be brought to trial if so many in his own diocese were eager to testify against him? It must, after all, have been more difficult to get up a case against him than Father Walsh and his followers would represent. It is well to keep in mind that the Attorney-General (Basil) was himself present at the taking of the foregoing deposition against Luke Toole, and so had the advantage of fully examining O'Reilly a year before the time mentioned by Walsh. Every circumstance points to the belief that Father O'Reilly was conscious of no crime, and had no apprehension of any charge against himself. The accusation has every feature of a trumped up

matter, a mere afterthought on the part of his personal enemies.

The history of the Black Castle tragedy is but imperfectly disclosed in the T.C.D. depositions. It does not, as already stated, appear how the burning occurred, or what was the extent of the alleged loss of life. No doubt the examinations were directed against the accused, and were not intended so much for the historian as for the public prosecutor. And even for the latter purpose they now seem but poorly adapted. It is not a little remarkable that the examinations relating to the supposed murders were all taken immediately before the trial in 1653. I cannot find that any informations were made soon after the alleged outrage which ought to have occurred in 1645. We have on the other hand several depositions made as early as 1642, giving particulars of unsuccessful attempts to take the castle in the earlier period of the rebellion (as it is termed); but I find no trace in them of any hostile action on the part of the Vicar-General.

On the 29th March, 1642, one Thomas Molyneux of Brittas, in the barony of Arklow, gent., made a very full and detailed deposition before two of the Parsons-Borlase Commissioners, in which he estimates his own losses by reason of the rebellion at £575, and tells us that he fled for safety to his Majesty's castle of Wicklow.<sup>1</sup>

And this depon<sup>t</sup> further saith, That soone after that he this depon<sup>t</sup> was fled & comen to the s<sup>d</sup> castle, he this depon<sup>t</sup> bent [& employed] all his power, provition, & strength he could to defend and preserve the same for his Ma<sup>tie</sup> against the Rebels; & therein did joine in assistance with one M<sup>r</sup>. John Joice then Keeper [or under-Keeper to S<sup>r</sup> W<sup>m</sup> Usher, k<sup>t</sup>]<sup>2</sup> of the same castle, Whereupon, that is to say about the X<sup>th</sup> day of the moneth of November afores<sup>d</sup> last past, one Barnabee Birne, gent, sonne-in-law to Luke Toole, the gran-Rebell, & Edmond Birne of Killeoughter [gent, & Alex McDonnell, Constable of the towne of Wickloe], both of the said County of Wickloe, with divers others in their company, came to the gates of the said Castle, & comanded this depon<sup>t</sup> and y<sup>e</sup> rest, to surrender &

<sup>1</sup> Co. Wick'low Depositions, fol. 154.

<sup>2</sup> Matter interlined on the MSS. I place within square brackets.

deliver the possession thereof vnto them. Whereunto this depon<sup>t</sup> and the rest answered, That if they & the said Barnaby and Edmond Birne & theire company would suffer them to write to the Lords Justices to know their pleasures, they would doe as the same Lords Justices should dyrect. But (' the same Rebells refused to suffer any L<sup>er</sup> at all to be sent concerning the same,' *struck out*) although they after gave way that the depon<sup>t</sup> and the rest should write their letter to the said Sr W<sup>m</sup> Usher concerning the same, And that the said Rebells received the said letter, and caused it to be delivered, & that thereupon the said Sr W<sup>m</sup>, after he had acquainted the Lords Justices therewith, returned an answer<sup>1</sup> to this depon<sup>t</sup> & the said Mr Joice, yet the Rebells intercepted the same letter so as it came not to the Castle, the Rebells having formerly besieged, beleagured, and discharged some shotts with their ordnance against the Castle, one Masterson one of their [Rebell] souldiers slaine in the attempt. And afterwards the said Rebells attempted & assaulted the said Castle severall tymes, But were repulsed.

The same deposition contains copies of letters received by Molyneux and Joice in the end of December, 1641, and the beginning of January, 1642, offering favourable terms for the surrender of the Castle. These proposals came from Teige Oge Birne, Edward Walsh, Henry Walsh, George Sherlock, Brian Birne, Art Toole, Luke Birne, and Felix Birne ; but no mention is made of the Vicar-General.

The Castle held out, and the siege must have lasted till after April, or longer. The besiegers appear to have withdrawn before August, 1642, for on thé 19th of that month, John Joice made a deposition (in Dublin, of course) before Commissioners Watson, Aldrich, and Brereton, in which he continues the narrative of Molyneux, and gives copies of further letters received from insurgent leaders, one of which is of special interest if only on account of the allusion to the attack on Carrickmines Castle, and the death of Sir Simon Harcourt :—

To Mr John Joice and the rest of his company : Mr John Joice,—Being not otherwise employed I was bould to write to you, & y<sup>e</sup> rest of my neighbours therewith you : We were not wont to be so long in one towne, but we dranck and made merry together : ffor my part I am heare since the day that Tho.

<sup>1</sup> How can he swear to these particulars ?



Marcer was killed, W<sup>ch</sup> I protest shold not be killed if I were present. In the meanwhyle I gave way to others to send l<sup>tes</sup> to you W<sup>ch</sup> I know to be to noe great purpose, But if you were in that mynd, or in that wont wherbe you wold leave that place (w<sup>ch</sup> I know to be no pleasant place for you), My wourd should be as courrant as any man's wourd in the Countie. I will not treaten you, nor tell you of anything that is like to befall, for I know you would not believe it. But I will tell you some news That you may believe if you please: The English Army tooke the Castle of Carrigmaine on Sunday last was . . . & killed 14 men that were wardes there, and many women (and) children. But there was killed of the English Sir Simon the Coroner (*sic*), his Lifetenant Coroner, five Captens, 200 soldiers: Soe I rest.

Yo<sup>rs</sup> as you are myne

8 April, 1642.

WALTER BIRNE.

Alluding to the foregoing and other letters, the deponent John Joyce continues:—

Nothwithstanding w<sup>ch</sup> l<sup>ers</sup>, & often assaults and attempts of the Rebels aforesaid (whereby some of the Castle perished<sup>1</sup>) the Castle is not yet taken: but the enemy is from tyme to tyme repulsed by his Ma<sup>ty</sup>s small number of souljers there.

Joyce then enters into particulars of his own losses 'by means of the rebellion,' which, he says, 'come vnto one thousand one hundredeth & twoe poundes xiiis, and his future losse amounteth to 40<sup>li</sup> per an.'

The Black Castle, it appears, was still in Joyce's keeping at the period of the Cessation of 1643, and so remained till the time of the burning and the alleged murders in December, 1645. From Walter Birne's letter, and from other depositions, it is to be inferred that Joyce was a 'jolly good fellow,' and had been on friendly terms with most of the rebel leaders. Indeed their free fellowship is put forth in most of the letters cited by both Molyneux and Joyce. The former good relations, it would seem, in a measure, returned during the lull of the Cessation period.

THOMAS FITZPATRICK.

[To be continued.]

<sup>1</sup> These must be included in the charge against Dr. Edmund O'Reilly in the loose and unsubstantiated imputations given further on.

## PATRON SAINTS OF THE PARISHES OF THE DIOCESE OF ELPHIN

8th Dec.—Sligo : Cathedral : Beatae Mariae Virginis, sub invoc. Immaculatae Conceptionis. The B.V.M. under this title is also Patron of the diocese.

24th June.—St. John the Baptist. Parish still called St. John's.

8th June.—Coolerra : St. Bron, or Bronus (Lat.), Bishop, His church still remaining is called Kilaspugbroin, *i.e.*, the Church of Bishop Bron. The original name was Caisel-irra. It was built for Bron by St. Patrick (*Tripartite* and *Book of Armagh*; A.D. 512, *Annals of Ulster*). Colitur 8 June (*Martyrology of Tallaght*, ed. of Dr. Kelly of Maynooth, p. xxvi.).

15th June.—St. Dermot of Kilmackeon, brother of St. Evin. Colitur 15 June (*Martyrology of Donegal*).

4th Feb.—St. Loman, Calry: Lomanus of Lough Gill. Colitur 4 Feb. (*Mart. Tall.*, p. xiv.), juxta Loch Gile in Conacia.

15th October—Ahascragh : St. Cuan, Cuanus (Lat.). (*Acta Sanctorum*, p. 251.) The name of the place as given by the Four Masters is Atheascrath Cuain, the ford of [St.] Cuan's sandridge. His well, near the town of Ahascragh, is still a holy well, where a patron is held on the 15th October, and where stations are still frequently performed. Colitur 15: October (*Calendar of the O'Clerys*). St. Cuanna of Lismore, 4th Feb. (*Mart. Tall.*, p. xiv.) seems to be different from St. Cuan of Ahascragh.

8th March—Ardcarne: St. Beoadh, bishop, Beoadus, (Lat.). Colitur 8 Mart. (*Mart. Tall.*, p. xvii.; *Cal. Oengus*, *Mart. Don.*). Obiit 524 (*Annals of Ulster*).

5th July.—St. Etain of Tumna, Tuam-naod in Moylurg, on the banks of the river Boyle. Colitur 5 Julii (*Mart. Tall.*, p. xxviii.) This virgin is still vividly remembered at this church, Tumna, now belonging to Ardcarne, and

her grave is shown in the churchyard. (AA. 4 M., A.D. 1247, O'Donovan's note). St. Buadmael of Drumboylan: O'Hanlon, vol. iii. p. 766.

12th August.—Ahamlish: St. Molaise or Laisren, son of Declan, was founder of Inismuiredhaigh, now Innismurry. His festival is on August 12. There is another St. Molaise, of Devenish, son of Naitfraioch, whose festival is on the 12th Sept. (*Cal. Oengus, Mart. Tall.*, p. xxiv.; *Book of Leinster*, 362e, Kelly's ed.).

27th Oct.—Dicuill, son of Menide, ab. of Inishmurray; ob. [A.D.] 752. *Ann. Ult.* St. Dicolla of Inishmurray. The age of Christ, 752, Dicolla, son of Meinied, Abbot of Inismuireadhaigh, died. Inis-Muireadhach, *i.e.*, Muireadhach's Island, now Inishmurray, an island off the coast of the barony of Carbury, in the county of Sligo, on which are the ruins of a primitive Irish monastery, consisting of small churches and cells (AA. 4 M., A.D. 747). It belongs to the parish of Ahamlish, diocese of Elphin. (O'Donovan's note <sup>a</sup>).

1st Feb.—Cliffoney: St. Brigid. Her well is near the Catholic church.

7th Feb.—Athleague, Ath-liag (*ford of flagstones*): St. Maenucan. 7 Feb. (*Mart. Tall.*, pp. xv., 21). This place was from him called Ath liag Maenucain. It is to be distinguished from Athliag na Sinna (of the Shannon), now Ballyleague, at Lanesborough, in the same county. Both places were in Hy-Many.

9th Sept.—Fuerty: St. Kieran of Clonmacnoise born here. Ardkieran in this parish was probably his birth-place. His church is in the townland of Ardkeeran. There is still a vivid tradition of St. Kieran in the locality.

15th June.—St. Juis, or Justus, deacon, who baptised Kieran Mac-int-sair (son of the wright), from Patrick's book. [Colitur 15 June (*Mart. Don.*)]. 'Diaconus Justus, qui baptizavit Ceranum filium, artificis, ex libro Patricii' (*Bk. Armagh*, fol. 9d). 'Et baptizatus [sic] est Ceranus ex libro Patricii a diacono Iusto in meo [Tirechan's] suspectu' (*Ib.*, fol. 12d).

29th June.—Athlone, St. Peter's: St. Peter, Apostle. An abbey for Cistercian monks, dedicated to St. Peter,

was founded here, according to Ware, in 1216, from which the parish was called St. Peter's.

1st Feb.—Drum : St. Brigid. The church whose ruins still remain was dedicated to her. Her well is outside the churchyard wall. It was anciently called Drum Drestan, and also Drum na bfeadh, *i.e.*, the fayeres or woods of O'Naughten's country. The church of St. Brigid at Drum-Drestan had a right to one-third of the baptismal fees of the race of Hy-Maine (*Tribes and Customs of Hy-Maine*, p. 79).

18th Feb.—St. Uidhrin of Drumdresna, near Athlone. Colitur 18 Feb. (*Mart. Tall.*, pp. xvi., 18).

1st Feb.—Cloonown, anciently Cluain-Eamhain, on the Shannon, in St. Peter's parish : St. Brigid. A very ancient abbey existed here. St. Brigid's well is here. The church of St. Brigid at Cluain-Eamhain had one-third of the baptismal offerings of the O'Kellys of Hy-Maine.

4th June.—St. Colum[ba], priest of Cloonown ('on the Shannon, in Clare,' *Kelly*, p. 8, through mistake, near Athlone). 4 Junii (*Mart. Tall.*, pp. xxvi., 8).

1st July.—St. Ailill, bishop, Cloonown. 1 July (*Mart. Tall.*, pp. xxviii., 2).

24th Nov.—Aghanagh (Ballinafad) : St. Maine, grandson of Eoghan. Nov. 24 (*Mart. Tall.*, p. 35). The *Sanctilogium Genealogicum* styles him 'Episcopus.' Colitur 24 Nov. (*Life of St. Finnian*, AA. SS., p. 399). His holy well, Tuber Maine, is near the church of Aughana. The church of Aughana was built by St. Patrick on the west side of Lough Arrow, in the south of the barony of Tirerrill, in the county of Sligo (*Hy Fiacragh*, p. 490). In the *Naem Senchus* (versified Genealogies of Saints, *Book of Ballymote*, 230a, l. 45), bishop Maine is given as son of Eichten, son of Eoghan.

23rd Feb.—Aughrim and Clooncraft : St. Finnian. Colitur 23 Feb., 1st Feb. Kilmore : St. Brigid. St. Cocqa, Colitur June 6, (*Mart. Tall.*, xxvi., 6a). There are still traces of two churches here—one dedicated to St. Brigid, the other, Kilcock, to St. Cocha. 17th March, St. Patrick, who founded the church of Kilmore (*Cell-mor Cellula magna*) (*Trip.* Part II. Stokes's ed, 232b. *Book of Armagh*, folio 16c.d.)

1st Feb.—Ballintubber : St. Brigid. In the ancient

annals the place is called Bailetoberbrighde, *i.e.*, the town of Brigid's well, which is still here. In the plain of Magh-Ai or Maghery-Connacht, Co. Roscommon, St. Brigid founded a monastery and dwelt for some considerable time, She also established different cells and convents in that district, according to the rule which she had formed. 'Post haec exiit S. Brigida cum suis ut perigrinaretur in provincia Conachtorum, et habitavit ibi in campo Haii, aedificans cellos et monasteria per circuitum' (see *Triad Thaum.*, Fourth Life of St. Brigid, Lib. i., c. 49, and Third Life, c. 94). The plain of Magh-Ai extended from near the town of Roscommon to the verge of the barony of Boyle, and from Strokestown westward to Castlereagh. In this territory, Kilbride, a parish adjoining that of Roscommon, perpetuates in its very name the memory of her church; and within its area, in the demesne of Holywell, St. Brigid's Holy Well may still be seen.

*1st August.*—Baslic (from 'basilica,' shows antiquity of church): St. Sacel or Sacellus (Lat.) placed here by St. Patrick (*Tripartite*, Part II.). Colitur 1 Aug. See *Triad Thaum.*, p. 177.

*16th June.*—Boyle: St. Cethec, or Cethiacus, bishop (*Trip.*, Part II.). 16 Junii (*Mart. Tall.*, pp. xxvii., 5).

*7th July.*—St. Comgilla or Comgell, daughter of Dermot, placed there by St. Patrick (*Trip.*, Part II., which states she was monness to Cethec). Feast July 7 (*Mart. Tall.*, pp. xxviii., 8b).

*8th March.*—St. Dachonna of Assylin, placed there by St. Columcille. Colitur 8 Mart. (*Calendar of the O'Clerys*. Feilire Aenguis).

O'Donovan (*Four Masters*, vol. iii., p. 162), and Reeves (*Adamnan*, p. 281) fell into an unaccountable error in making Dachona the son of Erc. According to the *Genealogies of Saints*, L.L., p. 348b, and the *Nemsenchas* (versified genealogies) (*Book of Ballymote*, p. 230a, 11 40-41), Dachona and Lugaid, and Bishop Cormac were sons of Echaid, son of Illand, son of Eogan (a quo Cenel-Eogain; L.L.L., *loc. cit.*, adds, son of Niall of the Nine Hostages).

The son of Erc, from whom the Cataract (Eas-Mic-n'Eirc) at present Assylin, on the Boyle, about half a mile west of

the town took its name, was probably Echaid, the last of the Firbolgic kings, who was slain in the battle of Magh-Tuired, near Cong (*Annals of Ulster*, Ed. MacCarthy, vol. ii., p. 251, note 4.)

9th Feb.—St. Conell of Drum (Drumconnell, near Boyle). Colitur 7 Feb. See his life in AA. SS.

9th June.—St. Columcille (*St. Adamnan's Life of St. Columcille*; *O'Donnell's Life of St. Columcille*).

26th July—Cloonturskert: St. Faithlec (Ware, *Mon.*, p. 607). Cluain-tuaisceirt (northern plain)-na-Sinna (of the Shannon), in the county of Roscommon, a parish near Lanesborough. St. Faithlec Colitur [Nescio] is the patron of the parish. His well is in the townland of Killaghy. The monastery was dedicated to St. Anne, (26th July) and inhabited by Canons Regular of St. Augustine.

27th July.—Kilgefin: St. Diraidh, or Diradius, founder of Eadardruim, in Tuath Ainlighe, O'Hanly's Country, now called Drumdaff, in the parish of Kilgefin. 27 July (*Mart. Don.*, AA. SS., p. 492).

St. Lalloc of Fairymount. And Patrick erected Ard Senlis (the height of the old fort). This was the place called Magh Nenta, now Farymount, in the parish of Kilgefin, barony of South Ballintober, and county of Roscommon. This is a very famous locality in ancient Irish history and romance. (*Tribes and Customs of Hy-Many*, Ed. O'Donovan, p. 6.) Here St. Patrick placed St. Lalloc. 'And Patrick came to Ard Sen-lis, ubi posuit Lalloc Sanctam et tenuit locum in Campo Nento.' (*Trip.*, Part II.) *Book of Armagh*, fol. 12c: 'Et venit P. in ard Senlis et posuit [ibi Sanctam L]alocam et tenuit locum in Campo Nento.'

9th June.—Drumcliffe: St. Columcille. In the *Martyrology of Donegal*, it is related that St. Columcille founded the monastery of Drumcliffe, and placed there St. Mothorian. (*Mart. Don.*, p. 165; Mothorae, June 9, *Mart. Tall.*, pp. xxvi., 25).

9th June.—St. Mothorae, its first abbot. Colitur 9 Junii (*Mart. Tall.*, pp. xxvi., 25).

27th April.—Elphin: St. Assicus, first Bishop and

Patron of the diocese. Colitur 27 Aprilis (*Mart. Tall.*, 26 April. See I. E. RECORD, May, 1902, p. 411, St. Assicus, by Rev. J. J. Kelly, D.D.)

17th Sept.—Creeve: St. Grellan, Patron of Hy-Many. From him the place was called Creeve-Grellan branch[ing tree] of Grellan; the most prominent feature being used to denote the tree. Colitur 10 Nov. (*Mart. Don.*). Ad orientalem plagam Magh Luirg. Floruit anno 590 (*Mart. Tall.*, p. 34. Life, AA. SS., 10 Nov.).

N.B.—November was lost from the *Mart. Tall.* before it was copied into the *Book of Leinster*. Kelly took it from the *Mart. Don.* (Kelly, p. 34).

23rd Feb.—Clooncraff (cluain-Creamha, meadow of wild garlic). St. Finnian of Clonard. Life, 23 Feb.

10th Nov.—St. Loeghaire. Colitur 10 Nov. (*Mart. Don.*; *Mart. Tall.*, Kelly, 34; L. 6 p. of Clooncraff).

1st Feb.—Dysart: St. Brigid. The parish church was dedicated to St. Brigid.

17th Sept.—Dysart: St. Grellan. Moy Senchenoil, where the saint foretold the destruction of Kian and his Firbolgs, is situated on the banks of the river Suck, about half a mile south of Mount Talbot Bridge, in this parish. The people of the district still call the spot Moy Seimni.

1st Aug.—Geevagh: St. Ailbhe (Albaeus) priest, placed there (at Duma Graid) by St. Patrick (*Trip.*, Part II.). In the *Annals of the Four Masters*, Anno 545, is recorded the death of St. Ailbe, of Seanchu-Ua-Oiliolla. His well, Tubber Elive, is in the townland of Killamey, in the mountains of Geevagh.

Ailbe: Et venierunt [sic] per alveum fluminis Sinnae, qui dicitur Bandea ad tumulum Gradi (Duma Graid) in quo loco ordinavit Ailbeum Sanctum prespiterum.<sup>1</sup>

25th July.—St. James the Greater. His well, still called St. James's Well, in Shancough, is yet held in veneration. A patron was formerly held at it on St. James's day, July 25.

9th June.—Kilbegnet, Ballinakill, Kilcrone: St. Colum-

<sup>1</sup> *Book of Armagh*, fol. ii. c.

cille. In the centre of the parish of Ballinakill there is a very old church, still used as a burying place, called Kilcolum, the church of St. Colum.

27th Jan.—St. Crone, virgin. Colitur 27 Jan. (*Mart. Tall.*, p. xiii., 9). Kilcrone, now belonging to Ballymoe, was formerly part of the parish of Drimatemple. Kilcrone, the church of St. Crone. In the *Martyrology of Tallaght.* at 27 January (*Book of Leinster*, 358; Kelly, xiii.), we have 'Crone insi Locha Croni,' Crone of the island of Loch Crone. Lough Crone is in Hy-Maine.

4th Feb.—Kilbegnet: St. Begnata. In the *Life of St. Cuan of Ahascragh* it is mentioned that he had a sister named St. Begnata, who seems to be the patron of Kilbegnet.

1st Feb.—Kilbride: St. Brigid's Church. She dwelt for some years in the plain of Roscommon, where she founded cells and convents. Within the parish of Kilbride, in the demesne of Holywell, her holy well may still be seen. (See *Ballintobber*, ante p. 45.)

16th June—Oran: St. Cethec (Lat. Cethegus) buried here. Colitur 16th June (*Mart. Tall.*). The well was blessed by St. Patrick, who founded at Oran a church called Cill-Garad, where Bishop Cethec was left and where he died. The words of the Latin *Tripartite* are: 'Ibi Cethegus, Episcopus ejusque sacrae reliquiae jacent.' Colgan thus explains the name: 'Huaran (Oran), sive Fuaran, idem Hibernis sonat quod fons vivus, sive frigida vel viva aqua e terra scaturiens.—A living fountain of fresh cold water bubbling from the earth.' St. Patrick loved this place very much. The *Tripartite* (Part II.) says:—

It was there that Patrick made the well the name of which is Uaran-garad, and he loved that water very much, *ut ipse dixit*.

Dear Urain [cold spring]  
O cold spring I loved, loved for my good,  
Sad my lament, O dear God,  
That my drink is not from the beloved cold spring.<sup>1</sup>

<sup>1</sup> The peculiarity of the quatrain is to have the first line short.



The *Uaran* or *cold* [well] from which the place takes its name, is still held holy and frequented by pilgrims.

*21st July.*—Kilcorkey church of St. Curcach, St. Curcach. of Gregraigne (St. Corcasia, Lat.). ‘Ita habet quatuor Martyrologia,’ dicit Colganus, AA. SS., p. 564. She was the sister of St. Frigidian of Lucca. Colitur 21 Julii (*Mart. Don.*).

*26th April.*—Frenchpark : St. Donaldus, son of Crimthan, Bishop of Ailech Airtig (in the demesne of Frenchpark), a disciple of St. Patrick. (*Trip.*, Part II. See AA.SS., pp. 146 and 358.) Colitur 26 Aprilis (*Mart. Don.*).

*5th Aug.*—St. Comitius seu Comedius of Cloonshanville. See Jocelyn, p. 91.

*17th March.*—Kilglass and Rooskey : St. Patrick. The church of Kilglass was founded by St. Patrick (*Trip.*, Part II.).

*3rd Nov.*—Kilkeevan (Castlerea), St. Coemhan (Keevan). Colitur 3 Nov. Kilkeevan, Coemhan’s church, where St. Patrick left Deacon Coemhan (*Trip.*, Part II.). In the apocryphal list of St. Patrick’s household in the *Books of Leinster* and *Lecan*, etc., St. Coemhan is said to have been the chamberlain of St. Patrick. ‘Sanctus Coemanus, de Killchoemain, Cubicularius.’

*9th Sept.*—St. Coelainn, Virgin. The Termon of [St.] Coelain (Termon Coelaine) now called Tarmon, in this parish, a mile north-east of the town of Castlerea. Her holy well, Tober-Coelain, is in the townland of Moore. Diseases of the eyes were cured there. In the townland of Moore are the ruins of a nunnery; and in that of Termon (Coelaine) of a church only.

*16th May.*—Killian, Killroran, Ballygar : Cill Itain, as written by Duaid Mac Firbis, Cella Sti Itheani, is so called from St. Ita, the foster-mother of Brendan : St. Brendan, whose festival is celebrated in this parish on the 16th of May. St. Brendan’s well is here.

*7th June.*—Killucan : St. Lunicarnia. Colitur 7 Junii (AA. SS., p. 792).

*19th Feb.*—Croghan, Eastersnow, Killumod : St. Nuadha (pr. Nóah) of Lough Uama (Cavetown). (Disert Nuadhat, phonetically Ister Nuadhat = Eastersnow), Anchorite, also

Abbot of Armagh. Colitur 19 Feb. (*Mart. Don.* AA. SS., 19 Feb.) Died A.D. 812 (*Annals of Ulster*). Nuadus, de Loch Uama, Anachoreta, Abbas, et Episcopus Armacanus. AA. SS., p. 373. These parishes are now called the parish of Croghan.

6th Feb.—Kilnamanagh, Ballinameen, Kilcolagh: St. Dabonna. See *Life of St. Mel*, 6 Feb., AA. SS., Notes 19, 20. Colitur 6th Feb.

5th August.—Kiltoom: St. Feith. Colitur 5th August. Famore in this parish seems to be named from him. (*Mart. Tall.*, ed. Kelly, p. 33).

1st Feb.—Cam: St. Brigid. This parish was anciently called Cammach Brighidi, now Camma or Cam, the winding or crooked glen, a parish in the barony of Athlone, county of Roscommon, and diocese of Elphin. The old church, of this parish, which, as its name imports, was dedicated to St. Brigid, lies about six miles north-west from the town of Athlone. In the church of St. Brigid at Camma, the race of the O'Kellys of Hy-Many were baptized. In the *Tribes and Customs of Hy-Many*, one of the seven principal Coarbs of Hy-Many, there enumerated, is the Coarb of Camach Brighdi, where the people of Hy-Many are baptized. St. Brigid has the baptism of the race of Maine, and although the baptism may not be brought thither (to her church), her Coarb has the power of collecting the baptismal penny from these tribes; and it (the money thus obtained) is divided into three parts, of which one-third is given to herself (*i.e.*, to her Coarb), one-third to Druim Drestan (now Drum, near Athlone), and one-third to Cluain Emhain (now Cloonown, the name of an old church and half-parish situated in the parish of St. Peter, lying along the Shannon, three miles to the south-east of the town of Athlone, in the county of Roscommon). The celebrated Holy Well of St. Brigid, Tober-Brighde, now generally called in English, Brideswell, is here. This was one of the most famous shrines in ancient Ireland. One of the most celebrated patron festivals was held at this holy well. Sir Randall Mac Donnell, the first Earl of Antrim, and his Countess,

came here as pilgrims, in 1625, as appears from an inscription left by him over the doorway of the old chapel. The well is still held holy. Pilgrimages are made, and patrons are held here.

At what point St. Brigid crossed the Shannon on entering Connaught cannot be determined; but it is certain that her pious labours were carried on principally, if not exclusively, in the plain of Roscommon, a territory roughly corresponding with that of Hy-Many, or O'Kelly's country. Throughout Magh-Finn, the southern part of this district (now the barony of Athlone), evidences may still be traced of her beneficent work, and of the singular veneration in which her memory was held in succeeding ages. The old church of Drum and that of Camach (now Cam), where the people of Hy-Many received the Sacrament of Baptism, were dedicated under her invocation; and the famous fountain, Tober-Brigidhe, or Brideswell, situated about five miles from Athlone, long continued to be the resort of pious pilgrims doing honour to the saint, and of afflicted persons trusting to the healing virtue of its crystal-clear abounding waters. Bredach, a part of this region lying east of the river Suck, was blessed in a very special way by the abbess; and the local chiefs, in grateful remembrance of this favour assumed the name of O'Maol-brighde, signifying thereby that they were the devotees or servants of Brigid. Under this title, proudly borne, the majestic chiefs of Bredach figure in song and story.<sup>1</sup>

In the village of Bredach, parish of Dysart, the ruins of their castle still remain. The following document shows the ancient fame of this celebrated sanctuary:—

*Eme. et Reve. Dne. Clerus Secularis Regni Hiberniae supplicat humiliter S. S. ut dignetur concedere Indul. plen. pro qualibet eccl. parochiali dicti regni in die Patroni et dedicatione ejus ecclesiae: et si contingat ecclesiam esse destructam, supplicat ut dicta indulgentia lucrari possit in viciniiori capella.*

*In dioc. Elphinensi in Hib. est fons S. Brigidae dicatus, in paroecia loci de Camma, antiqua et devota populi frequentia percelebris. Ex privilegiis Urb. VI. fel. rec. concessa fuit Ind. plen. quotidiana cuilibet Xti fidelium visitanti talem fontem; quod privilegium duravit per annos 30. Limitatum fuit per successores Ro. Pontif. ad diem festum S. Brigidae, et feriam secundam Pentecostes, quo non obstante perseverat idem populi concursus, nec sibi persuadere potest talem indulgentiam esse abrogatam.*

*Supplicat igitur EE. VV. pro parte Cleri Secularis Hiberniae*

<sup>1</sup> *Essays by Sarah Atkinson. Edited by Lady Gilbert, p. 51.*

quatenus pro consolatione pop. Xtiani Ind. plenariam pro quolibet Eccl. Parochiali ut supra et Indulg. Plenariam quotidianam pro fonte S. Brigidae.<sup>1</sup>

This petition was presented by the Irish Bishops through their agent, Dr. John Brenan, to the Congregation of the Propaganda. The Propaganda referred it to the Congregation of Indulgences. On September 3rd, 1670, the following decree was communicated to Dr. Brenan :—

Sacra Congregatio censuit concedi posse Indulgentiam plenariam, in Ecclesiis parochialibus Regni Hiberniae bis in quolibet anno, ut petitur, et in parochia loci de Camma diocesis Elphinensis ter in quolibet anno ad annos triginta.<sup>2</sup>

On account of the length of time spent by St. Brigid in Elphin, and the many cells and monasteries founded there by her, there has always existed a special devotion to her through the diocese, and the saint was worshipped as a special patron of every church of the diocese. Colgan says :

In catalogo Ecclesiarum diocesis Ailfinensis transmissio mihi a Reverendissimo Ailfinen. Episcopo, fratri Boetio Aegano, viro plane non tantum de Ordine nostro Seraphico, ex quo ad id munus assumptus est, sed et tota patria bene merito, reperio S. Brigidam in singulis harum Ecclesiarum tanquam loci Patronam coli.<sup>3</sup>

*17th Sept.*—St. Grellan. The inhabitants of those parts of Roscommon and Galway, which formerly comprised the territory of Hy-Many, or O'Kelly's Country, have always honoured St. Grellan as the special patron of their race and country. Hy-Many comprised the baronies of Athlone, Moycarman, and part of Kilian, in the diocese of Elphin. It extended on the north from Ballymoe to Lanesborough, and through the barony of Athlone to Ahascragh and Caltra.

These are the parts of the diocese of Elphin in Hy-Many, which also extended into Clonfert and Galway. Hy-Many originally extended from Clontuskert, near Lanesborough, in the Co. Roscommon, southwards to the boundary of Thomond or the Co. Clare, westwards to Seefin and Athenry, in Co. Galway.<sup>4</sup>

<sup>1</sup> *Spic. Ossor.*, i., p. 503.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Triad. Thaum.*, Sept. Vit. S. Patr., pars. ii., p. 176, note 5.

<sup>4</sup> *Tribes and Customs of Hy-Many*, Ed. O'Donovan, p. 4.

The race of Maine, both women and men, pay a *sgreaball caethrach* (tribute in sheep) to St. Grellan. St. Grellan presides over their battles, *i.e.*, the crozier of St. Grellan is borne in the standard in the King of Hy-Many (*Tribes and Customs of Hy-Many*, p. 81). Colitur 17th Sept. (*Mart. Tall., Book of Leinster*, 362f, Kelly, xxxiv.).

9th Feb.—St. Cairech or Cairigia, sister of St. Enda of Arran, was regarded by the female branch of the O'Kellys as their special patron. Her monastery was at Cloonburren, on the banks of the Shannon, opposite Clonmacnoise. Seven garments are given by the queen to St. Cairech Dergain yearly, and a penny by every Hy-Manian daughter, along with the tribute to St. Ciaran (*Tribes and Customs of Hy-Many*, Ed. O'Donovan, p. 83). Colitur 9th Feb. Cairech of Dergan, (*Mart. Tall.*, p. xv.).

31st March.—St. Colman of Camma, near Kiltomb. Colitur 31 Martii. See AA. SS., p. 799. Colitur 31st March, Colman Cam-achaidh, winding field. (*Mart. Tall., Book of Leinster*, 385d, Kelly, p. xxi.)

22nd Feb.—Bumlin, anciently Buimlinn, in which is Strokestown: St. Midabaria, the sister of St. Berach of Tarmonbarry, is the patron of this parish. See Colgan's *Acta Sanctorum*, p. 344. Her old church of Bumlin and graveyard are still adjoining Strokestown.

17th March.—Kiltrustan: St. Patrick. His well is here in Tober-Patrick. The tradition is that St. Patrick founded the church of Kiltrustan. These parishes were in the ancient territory of Corcoghlan. The parish and church of Bumlin were called the prebend of Kilcoghlan.

30th Sept.—Loughlin, Lisacull: St. Mocona was placed over Clonard, anciently Cluain Ardne, in this parish. Colitur 30 Sept. (*Triad. Thaum.*, No. 115). He died in 713.

Kilrodan, anciently Cill Rodain, an old church in that part of Airteach, which now forms the parish of Loughlinn. Mochonna of Cluaine, Rodain, and Daigher of Cluain-acuir. (*Mart. Tall., Book of Leinster*, 363d, Kelly, p. xxxv.).

1st Feb.—Kilsellagh is in this parish, in the townland of Stonepark. It was dedicated to St. Brigid, according to Dr. Beotius Egan, Bishop of Elphin. Her well is near the

old ruin. The noble priest, Rodanus, was placed over the church of Senchell Dumaigi (Kilrodan) by St. Patrick (*Trip.*, Part II.).

26th Feb., 11th Jan.—Ogulla, Kilcooley, Killukin: St. Ethnea, and St. Fidelm, or Fidelmia. Ogulla means the Tomb of the Virgins—Og-ullad, *virgin tomb*; so called from the saints Ethnea and Feidelm, daughters of Laeghaire, monarch of Ireland, converted, instructed, and baptized by St. Patrick, at the well of Ogulla, near Tulsk, beside the ruins and graveyard of Ogulla. St. Ethnea, colitur 26 Feb.; St. Feidelm, 11 Jan. The feast-days are different because the body of one of them, probably St. Ethnea, was removed to Armagh, probably on the 26th of Feb. See AA. SS., pp. 56 and 415. Fidelme, Virginis (*Mart. Tall.*, *Book of Leinster*, 358d, Kelly, xii.). For an account of these holy virgins, see I. E. RECORD, Third Series, vol. ix., January, 1888, p. 31, *et seq.* 'Ethne and Fedelm,' by the Rev. J. J. Kelly, D.D.

4th July.—St. Bolcanus of Kilcooley. Colitur 4 Julii. Bolcanus in Kilchule (*Mart. Don.*), Kilchuile est Ecclesia parochialis diocesis Ailfinensis, in regione Siul Muire-dhuigh: AA. SS., p. 378. July 4th, Bolcan in Cell-chule (*Mart. Tall.*, Kelly, p. xxviii.).

3rd April.—St. Benatius of Kilcooley. Colitur 3 April (*Triad. Thaum.*, p. 178, note 109). The ruin and graveyard of Kilcooley are on the road between Tulsk and Strokestown. It was formerly a parish.

St. Felart (Latin) Felartus, bishop, on whose altar one of the patens made by St. Assicus was used, was placed by St. Patrick over the Domnach mor of Magh Sealga, at Carns near Tulsk and Rathcroghan. (*Tripartite*, Stoke's Edition, p. 109. See I. E. RECORD, May, 1902, p. 411, 'St. Assicus,' by Rev. J. J. Kelly, D.D.)

26th Dec.—Roscommon and Kiltewan: St. Coman. Roscommon, Coman's Grove, anciently Ros Chomain, *i.e.*, Boscus Comani, the town of Roscommon, which gives name to the county. His church and monastery stood in Church Street where the Protestant Church now is. In 1170 his relics were placed in a splendid shrine, by O'Carman, his

successor (AA. SS., p. 405). St. Coman's well, called Dabach Chomain (vat of Coman), is still in existence, and lies in a field to the east of the town, in the townland of Ballypheasant, still called the 'Hummaun Field,' Coman's field. There are wells dedicated to St. Brigid in the old castle of Roscommon, at Ballybride (Roscommon) and Ballinaboy (Kilteevan).

*Feb. 1st.*—Kilteevan: St. Brigid, the old church of Kilteevan, was dedicated to St. Brigid. Her well is near the church.

*29th Aug.*—St. John's, Killmaine, Killenvoy, Rahara : St. John the Baptist. The parish is so called (St. John's) from the fortress anciently called Rin Duin, the Point of the Dun or Fort, the name by which it is still known in the Irish language, though commonly anglicised Randown, and more generally called St. John's. It was the seat of a town, and a parish church and two monasteries, of which one was a priory for Knights Hospitallers or cross-bearers, founded, according to Ware, in the reign of King John. From the *Annals of the Four Masters* we learn that the celebrated Irish historian and topographer, John More O'Dugan, died among the monks of St. John the Baptist, in this monastery, in 1372. 'John More O'Dugan, a learned historian and ollav of Hy-Many, died, after the victory of Extreme Unction and Penance, at Rinn-duin, among the monks of St. John the Baptist' (*Annals of the Four Masters*, vol. iii., p. 655). The other monastery was founded, under the invocation of the Most Holy Trinity, in the year 1215, by Clarus Mac Moylan O'Mulchrony, Archdeacon of Elphin, for Premontre Canons. The ruins of the church still remain.

*17th Sept., 9th Feb.*—St. Grellan and St. Caireach were patrons of all Hy-Many, extending in the diocese of Elphin, from Caltra to Lanesborough on the Shannon. See *Cam.*, p. 51.

*15th Feb.*—Tarmon Barry, the Termon or Sanctuary of St. Berach or Barry, who flourished about A.D. 580. He was of the tribe of O'Hanly or Kinel Dobtha. The ruins of his church, Kilbarry, still remain. Colitur 15 Feb. (*Mart. Tall.*, p. 3, *Mart. Don.*). Berech of Cluain Coirpithi (Kelly, p. xv.).

13th June.—Riverstown, Tawnagh, Drumcollumb, Kilross, Ballinakill : St. Cairell. St. Patrick founded a church in Tawnagh, where he left St. Cairell (*Triad Thaum*, p. 135). His memory is revered on the 13th of June (*Mart. Don.*). St. Patrick's well is in Tawnagh. A patron is held there on the 17th of March.

9th June.—St. Columcille. Drumcolum church was founded by St. Columcille.

17th Feb.—St. Finnian, abbot. Kilross or Sooeey, was dedicated to St. Finnian of Clonard, who visited this parish. See AA. SS., p. 396, and *Mart. Tall.*, 15th or 25th September.

Ballinakill comprises Kilross and Ballysumaghan. There is a holy well in Ballinakill dedicated to the Blessed Virgin, where formerly a patron was held on the 8th of September. It is called Tober Lasra.

He (Patrick) went through the territory of Ui Oilell [*i.e.* Tirerril, Co. Sligo] and founded the free church in Tamhnagh.—*Post haec autem posuerunt episcopum Cairellum juxta sanctam ecclesiam Tamhnagh, quem ordinaverunt episcopi Patricii, Bronus, et Biteus.*<sup>1</sup>

19th Feb.—Tibohine : St. Baoithine (Bohene). The place was anciently called Teach-baoithine-Airtigh, Tibohine Artagh, *i.e.*, house (or church) of *Baoithine*, of the territory of Airteach. It is the name of a parish church in the diocese of Elphin. See the *Feilire of Aengus* at Feb. 19, where the church is described as lying to the west of Cruachan in Connaught : and the *Irish Calendar of the O'Clerys*, at the same day, where the saint is called Bishop Baoithin, son of Cuanach of Airteach. See also Colgan's *Trias. Thaum.*, page 370, col. i., notes 17, 18, 19, and *Acta Sanctorum*, pp. 369, 370. The parish is sometimes still called locally Airteach, but the territory of Airteach was more extensive than the present parish of Tibohine (*Annals of Four Masters*, vol. iii., p. 120, note *u*). 'St. Patrick founded a church here. And Patrick went afterwards to Drummut of Ciarraighe Airteach (now

<sup>1</sup> *Triad. Trias Thaum.*, p. 135.



Drummad) . . . and Patrick founded a church here, wherein is Conu, the wright, the brother of Bishop Sachell,' *i.e.*, of Baslick (*Trip.*, Part II.).

A scholion on Boethine in the (metrical) *Calendar of Aengus*, Feb. 19, states there were *three* (religious) *houses* of Boethin[e]: (1) Tech-Boethin[e] in Meath (Taughboyne); (2) Tech-Boethin[e] in Tirconnell (Taughboyne, Co. Donegal); (3) Tech-Boethine in Airtagh, west of Connacht (Cruachan Airtagh, or Tibohine, Co. Roscommon). A quatrain is added saying there were four of the name: Boethine, son of Brenaron, the second Abbot of Iona (of No. 2); B., son of Findach (Finda of Innisboheen, Co. Wicklow); B., son of Alla (whom the scholiast identifies with the B. given at Oct. 6, adding significantly *id nescio ubi est*); B., son of Cuana (of No. 1), according to the same unreliable authority. But as the local tradition relative to the feast is not open to question, we must conclude that the patron of Tibohine was B., son of Cuana, and assign Boethine, son of Alla, to Taughboyne in Meath.

J. J. KELLY.

## THE ORIGIN OF THE SCAPULAR

## A CRITICISM

NO one, I think, who has read with attention the articles on the Scapular contributed by Father Benedict Zimmerman to recent numbers of the I. E. RECORD<sup>1</sup> will be disposed to question either the industrious research of the writer, or the admirable candour with which he has presented the evidence. Whatever opinion may be formed as to his conclusions, even the least sympathetic critic must allow that the discussion has gained much from the new material which Father Zimmerman has brought to light. It is, indeed, partly because I have formed a high idea of the thoroughness with which the investigation of sources has been conducted that I venture to press the question: Can we with these facts before us regard the story of St. Simon Stock's vision as anything more than a pious legend? Are we justified in declaring that the unqualified promise of salvation made to those who wear the Scapular till death rests upon a basis which is historically sound?

If I am to compress my comments into the limits of a single article I must be chary of unnecessary preambles. Let me, then, begin at once with the earliest witness to the vision—Peter Swanyngton.

It is a little difficult to discuss Peter Swanyngton's testimony with the requisite brevity: first, because Father Zimmerman's presentment of the dates differs fundamentally from that of all previous writers; secondly, because, if he will pardon me for saying so, his account of the matter in 1904 differs in a very essential particular from the account which he gave in his first article in 1901. In 1901 this narrative of Swanyngton's was described as a *letter*. Father Zimmerman uses the phrase several times over. 'The result is best told in the following *letter* of Peter Swanyngton,

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<sup>1</sup> February, March, and April 1904, and May, 1901.

the saint's secretary.' 'This *letter* was found in the reliquary of St. Simon Stock, at Bordeaux, in the seventeenth century.' 'The *letter* in question is undated.' 'How was it that the writer of our copy of Peter Swanyngton's *letter* put the date 1251, and inserted the name of Innocent IV.?'<sup>1</sup>

But, in 1904, we hear no more of the 'letter' of Swanyngton, but the document is now a *chapter* in the Life which he wrote in 1305, 'when he was about 70 years old.'<sup>2</sup>

It was at Bordeaux, we are assured, in or after the year 1305, that 'he wrote a life of St. Simon Stock, from which *the two chapters* translated by us have been taken.'<sup>3</sup> In other words, we are told that this document was drawn up at least fifty-four years after the date which the writer himself affixed to it. Father Zimmerman will not think me captious, I hope, if I suggest that there is a good deal of difference between the evidential value of a letter dictated the day after the event and a narrative compiled fifty years later. Neither does it add to our confidence in the authenticity of the document that the writer should have pretended he was quoting the words of an actual contemporary letter, when he was in fact doing nothing of the kind.<sup>4</sup>

But this is not the only difficulty. Let me state one or two others.

I. Father Zimmerman admits that Swanyngton writing in 1305, at the age of seventy, assigns this most consoling vision, with a whole train of other events which depended upon it, and in which he personally took an active part,

<sup>1</sup> I. E. RECORD, 1901, vol. ix., pp. 401, 403, 405, 406.

<sup>2</sup> Page 149. References without further indication refer to the articles in the I. E. RECORD for February, March, April of 1904.

<sup>3</sup> *Ib.*

<sup>4</sup> Those who know something of the working of the Society for Psychical Research will best judge of the suspicion with which the narrative of an apparition would be received which, instead of depending on a letter written the following day, proved on inquiry to have been first committed to paper fifty years afterwards, and to contain errors of fact of the most startling nature. Is it asking too much that before preaching to the faithful so momentous a promise as that attached to the Scapular we should submit it to the ordinary tests enjoined alike by prudence and historical criticism? If St. Simon Stock had ever been canonized, or if his cause had been examined into and reported upon by the Roman authorities, the matter would be somewhat different. But we know that in the case of St. Simon even this guarantee is entirely absent.

to the year 1251, instead of 1262, which is the correct date.<sup>1</sup> But in 1251 Swanyngton would only have been sixteen years old. Surely when he wrote the Life he would have had some idea of his own age, and he would have known whether he was sixteen or twenty-seven at the time when he acted as 'the saint's secretary, and probably also his confessor.'<sup>2</sup> And this reckless inaccuracy occurs in a formal document deposited in the saint's shrine!

II. That Swangnyton should have invented a 'Dean of St. Helen's at Winchester'<sup>3</sup> and have wrongly supposed that the Winchester foundation took place immediately after the vision,<sup>4</sup> may be more easily conceived, but it is possible that he should have been wildly at sea as to the identity of the Pope he travelled so far with St. Simon to visit?<sup>5</sup> The Pope whom he actually names was not even the immediate predecessor of the Pope whom he ought to have named.<sup>6</sup>

III. The whole chronology, in fact, is a hopeless muddle. Father Zimmerman's explanation removes some difficulties, but only to create others. According to him the vision took place on July 16th, 1262. Now, the story supposes that the vision occurred to console the Carmelite brethren at a time of great persecution.<sup>7</sup> But in July, 1262, the trouble was over,<sup>8</sup> and the reigning Pope Urban IV. had already issued his most important bulls in favour of the Order. According to Swanyngton's narrative our Lady told St. Simon to appeal to the Pope, whom she named. But the Pope who was to publish the decisive Bull in favour of the Order was not Urban, but Clement IV., elected in 1265.<sup>9</sup> If our Lady really named the Pope who was finally to silence their

<sup>1</sup> Page 146.

<sup>2</sup> I. E. RECORD, 1901, vol. ix., p. 403.

<sup>3</sup> Page 147.

<sup>4</sup> *Ib.*

<sup>5</sup> I. E. RECORD, 1901, vol. ix., p. 404.

<sup>6</sup> Page 152.

<sup>7</sup> Cf. I. E. RECORD, 1901, vol. ix., p. 401. Father Zimmerman speaks of the Special Chapter convened and the three days' fast enjoined at this time of trial.

<sup>8</sup> I. E. RECORD, vol. ix., pp. 399, 400.

<sup>9</sup> Page 152. When this was issued St. Simon Stock was already dead.

detractors, the identity of the next occupant of the Chair of Peter must have been known to the whole Carmelite Order through St. Simon's letter, two years before his election.

In any case, if the mental infirmities of Peter Swanynghton in his old age were such as to lead him into these serious errors about names and dates—errors which are not disputed—what can possibly be the value of his testimony regarding the vision. He would be the very type of those well-meaning but imaginative enthusiasts, with whom most of the extravagant legends of the Middle Ages may be assumed to have originated.

And now, what does the extrinsic evidence tell us of this document which is put forward as the earliest and most authentic account of the vision vouchsafed to St. Simon Stock?

In the year 1642 a famous and somewhat sceptical French scholar, J. Launoy, published an attack on the Carmelite Scapular and the Sabbatine Indulgence. His principal argument against the former was the absence of all contemporary testimony. No mention was made of it, he asserted, though in this particular he afterwards owned his mistake, before the time of Palæonydorus, at the end of the fifteenth century. Launoy's attack must have excited considerable attention, for three separate replies were issued in quick succession. All of them took up this point of the early evidence for the vision, but Father John Chéron capped the efforts of his *confrères* by the production of a document calculated to silence all cavillers. He professed to print the text of the very letter written by the Saint's own secretary, at Cambridge, the day after the apparition. Strange to say, up to that moment, as Father Zimmerman admits, we have not a hint of the existence of any such contemporary account. Neither Bale in England, nor Trithemius abroad, to say nothing of the numerous Carmelite annalists, were acquainted with Swanynghton's Life of St. Simon Stock, though they mention Swanynghton and specify his writings. What is still more strange, although the appearance of this '*Deus ex machina*' was hailed by Launoy and others with ill-concealed derision, the Life has

never been given to the world from that day to this. Father Papebroech asked to be allowed to print it in the *Acta Sanctorum*, but this was refused, and in the end he seems to have convinced himself on Carmelite testimony that there never was any *Life*, but only the narrative of the vision and subsequent miracle which Chéron had already published.<sup>1</sup>

Father Zimmerman, however, believes in the existence of a *Life*, although he allows that it (the *Life* by Swanynghon) 'does not seem to have been much read, for it has never been quoted nor so much as mentioned.'<sup>2</sup> He adds that 'it is a matter for deep regret that Chéron did not publish it at some other time. After 1650 he contributed some important chapters to Lezana's fourth volume of the *Carmelite Annals*, but Swanynghon's *Life* of St. Simon, which would have found its proper place there, was not among them.'<sup>3</sup> One would have thought that Father Chéron's superiors might have insisted, but even his religious brethren seem to have found him a very queer fellow. 'He suffered from a narrowness of mind which caused great discomfort to his province, and disedification of the faithful, besides embittering many years of his own life.'<sup>4</sup> Strangest of all, even in Father Daniel a S. Maria's great collection of documents, the *Speculum Carmelitanum*, which was published a few years after Chéron's death, and which specially undertook the defence of the Scapular, nothing but what is derived from Chéron's own pages is said about this priceless testimony of Swanynghon's. So far as I can learn, no human eye but Chéron's is known to have rested on the copy found, or alleged to have been found, with St. Simon Stock's relics.

I hope, then, that I shall not be thought needlessly sceptical if I submit that to accept such a document as evidence would be to ignore the first principles of historical criticism.

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<sup>1</sup> See note at the end of *AA. SS.*, May vol. vii., p. 790, where Papebroech quotes the authority of the Carmelite Philip a Visitatione; and cf. Papebroech, *Responsiones*, vol. ii., p. 378. Personally I agree with Papebroech that there was no *Life* by Swanynghon; but I argue *ad hominem* in the present article.

<sup>2</sup> Page 149.

<sup>3</sup> Page 150.

<sup>4</sup> *Ib.*

The document professes to be what it is not; it is grossly inaccurate in names and dates; it was first heard of three hundred years after the death of its supposed author; it was brought to light by a person who was very far from being unbiassed or disinterested; it was never submitted to any kind of expert criticism; it disappeared unaccountably when its publication was demanded. That Father Chéron deliberately sat himself down to forge a purely fictitious document I do not suggest; but that having come across some sort of account a century or more older than his time, he chose to assume that it was a contemporary narrative, attributed it to Swanynghon,<sup>1</sup> and manipulated it in accordance with this idea, seems to me in the highest degree probable.

I do not wish wantonly to re-open old sores, but it is essential to my argument to point out that the historical sense among the Carmelites of Chéron's time was simply non-existent. To say they were uncritical would be a very feeble description of their mental attitude. No one who has not read it can conceive the kind of charges contained in the *Exhibitio Errorum* (by Father Sebastianus a S. Paulo) which they presented to Pope Innocent XII. in 1693 to denounce Father Papebroech. It is not merely that they accuse him of impiety for rejecting the antiquity of the Carmelite traditions with the whole train of extravagant legends about Elias and the community of Mount Carmel, which even the staunchest champions of the Order will not now attempt to defend; but there is not one of the very moderate concessions made by the Bollandist to the exigencies of rational criticism which is not represented as a disloyalty to the Church and the Holy See. Father Papebroech admits the spuriousness of the Donation of Constantine and of the Forged Decretals. He treats the story of Pope Sylvester, the Acts of St. George and of many other martyrs as largely fabulous. He doubts the authenticity

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<sup>1</sup> Nothing could be more likely than that some brief mention of Swanynghon (who, after being a doctor at Oxford in the days of Simon Stock, came to Bordeaux and died there) should have survived among the Carmelites of Gascony.

of certain relics and so forth.<sup>1</sup> These were the crimes with which the Bollandist was charged. There is not nowadays a professor in any Catholic seminary in the world who would not support Father Papebroech in almost every point there alleged against him, nay, who would not often go much further; but these opinions were vehemently denounced at Rome in the *Exhibitio Errorum* as disrespectful to Christ and our Lady, and as dangerously compromising the honour of the Holy See, the dignity of the College of Cardinals, and so forth. But if this was the tone which prevailed among the most learned Carmelites of the seventeenth century, what are we to think of the fourteenth, of the time in fact when the legend originated?

Let me return, however, for a moment to the supposed testimony of Peter Swanynghon. There is one feature which seems to me to betray unmistakably its relatively late origin. I refer to the date: 'From Cambridge the day after the Division of the Apostles, the 17th of the kalends of August.'<sup>2</sup> *i.e.*, July 16. If we look at the old Carmelite Breviaries, for instance that printed at Venice in 1504, we shall find that on the 16th July was observed a certain 'solemn commemoration of our Lady,' which, having continued to our own day, is now commonly known as the Scapular feast. Father Zimmerman has discussed this matter with his usual candour,<sup>3</sup> and he has saved me the trouble of proving by argument that when this feast was first instituted we find no kind of reference made in it to the Scapular Vision. Lezana believed that it commemorated

<sup>1</sup> I give one illustration. Under the first heading, which runs: 'Exhibentur ea quae Papebrochius effutit contra historiam Vitae Christi Domini,' we find the following charge: 'Ex meris conjecturis impugnat literas capituli Antwerpiensis de Praeputio Domini Antwerpiam transmissis.' Papebroech had had the audacity to question the authenticity of this relic, and had declared the supposed letter of the Chapter of Antwerp to be spurious.

<sup>2</sup> Father Zimmerman is not the first to suspect that the whole subscription must be read continuously. Father Papebroech also prints it so in his *Responsiones*, vol. ii., p. 379. As he had not before him the facts which show the date it bears to be impossible, and as by his Superior's wish he tried to be conciliatory to his opponents as far as he could, he seemed willing, in 1693, to treat Swanynghon's account as a genuine document, and to accept the authenticity of the vision

<sup>3</sup> Pages 229-232.



a confirmation of the Rule under Honorius III. in 1226, but Father Zimmerman shows that no such feast was known in the Order until about 1387, when it appears as a *commemoratio sollemnis S. Mariæ*. For a long time after this, there is not, I repeat, the slightest hint to connect the 16th of July with St. Simon Stock's vision, but eventually the idea somehow was started that it was on this Carmelite feast of our Lady that the great Scapular promise was made,<sup>1</sup> and strange to say, when Father Chéron produces the contemporary letter of Swanyngton, it is found to bear this very date. The year, though Father Zimmerman admits this to be woefully wrong, is the year which was very commonly assigned to the vision when Chéron's book appeared; the Pope, also wrong, was nevertheless the Pope whose name Chéron's contemporaries expected to find there; the day was exactly the day assigned by the late historians of the Order whom Chéron had read, and coincided with an ancient Carmelite feast of our Lady; and yet, strange to say, this was a feast which only began to be kept a hundred years after St. Simon's death. All this is very wonderful, and hardly less wonderful is the quite unnecessary mention of the 'Division of the Apostles.' Why should Swanyngton mention this? 'The feast of the Division of the Apostles was not kept by the Carmelites until a much later period.'<sup>2</sup> There is no mention of it in Carmelite books until 1340, but in the sixteenth century it appears in all the Breviaries of the Order.

'Much, but not everything,' says Father Zimmerman,<sup>3</sup> 'depends upon the question whether Swanyngton's report is authentic or not. If not, we have still almost contemporary evidence in the account given by Sibert de Beka of St. Simon's vision and in an extract from William de Coventry.' Father Zimmerman assumes that Bale, in MS.

<sup>1</sup> See the useful little collection of Carmelite tracts printed at Cologne at the beginning of 1643, of which the first is Trithemius' *De Ortu et Progressu*. pp. 382, 383. Though the book bears the date 1643, it is entirely made up of pieces previously printed and belonging to a somewhat earlier time. It almost certainly cannot have borrowed from Chéron, whose book only appeared towards the close of 1642.

<sup>2</sup> Page 143, note.

<sup>3</sup> Page 148.

Harley, 3838, has preserved for us Sibert's actual words; but this, it seems to me, is in the highest degree improbable. No one who looks carefully at the account in question, which is chapter xviii. of Bale's *Heliades*, can fail to notice that the chapter forms part of a continuous and even narrative extending through the book. It is not at all a patchwork of extracts.<sup>1</sup> Bale is obviously the writer throughout, but at the head of each chapter he mentions one or more of the books he has consulted. Here we find:—

CAP. 18. A Virgine deipara monitus, Symon adversus procerum infestationes ab Innocentio remedia sumpsit. Ex Siberto de Beka.

This citation of authorities merely corresponds to what would now be indicated in a reference in a footnote. The very next chapter, which flows on without a break, is said to be: *ex Bostio et Burello*;<sup>2</sup> but in the middle he quotes by name from Nicholas Cantilupe, and he ends with some remarks which are, if I mistake not, entirely Bale's own. They belong, of course, to the period before his apostacy, and form an interesting commentary on the abuses then prevailing in the propagation of the Scapular devotion.

Nec aberant qui hocgaudentes indusio, variis fuere sanati languoribus. Sed hæc an hominum fidei an vestis sanctimonie potius tribuenda sint ceteris relinquo. Certe res est miratu digna. Sed proh dolor, nostris iam diebus in miram superstitionem verterunt omnia. Salutem non solum sibi promittunt pessimi nebulones, in sola specie religiosi, sed et aliis, quæstus gratia, quotquot in mortis articulo fuerint contacti habitu. Tam sancta nulla est et iusta institutio, quæ, non renovata, temporis iniuria (? injuriam) [non] patiat vel grandia incommoda, et per improbos homines malum non sortiatur exitum.<sup>3</sup>

If this observation is not Bale's, but taken from Bostius

<sup>1</sup> Many of Bale's MSS. are mere commonplace books, into which he has copied short passages from different chronicles which passed through his hands. The *Heliades*, carefully transcribed by a friend in a 'printing hand,' is quite different in character. I had copied out this and one or two other chapters to show the evenness of the narrative, but they are too long for insertion here.

<sup>2</sup> In some cases three authorities are named at the beginning of a short chapter. Surely Father Zimmerman will not contend that the text which follows is carefully pieced together out of the actual words used by all three.

<sup>3</sup> Harl. MS. 3838, f. 19.

or Burellus, whose names are cited in the heading to the chapter, the protest is only the more worthy of notice. But even Bale, when he wrote the *Heliades*, seems to have entertained no disloyalty to the Church or to his own Order. However, for the moment, my point is that if Sibert de Beka and William of Coventry are appealed to as witnesses, we cannot trust the text, for we only know them through extracts made in the fifteenth century or later. The men who made these extracts were devoid of all critical sense. If any detail in the accounts before them had conflicted with the story as it was told in their day, they would have felt no scruple in suppressing it, or changing the wording. No wonder that in substance the accounts of the vision are found to agree.

None the less, accepting our witnesses as we find them, I fail altogether to see that Swanynghon's version is notably more sober, as Father Zimmerman suggests, than that of Sibert or the rest.<sup>1</sup> Very much the contrary. The few additional words which Sibert introduces in our Lady's promise are absolutely immaterial, mere verbiage which does not arrest the attention for a moment. On the other hand, Swanynghon tacks on a long and wonderful narrative of the miracle at Winchester, which is found nowhere else. Is this the sort of detail which later writers would have omitted if Swanynghon's account had been known to them? But what is still more noteworthy, in the version which Father Zimmerman believes to be Sibert's highly decorated elaboration of the primitive record, our Lady is made to promise salvation to him who dies in the habit, '*if only he be worthy.*'<sup>2</sup> ('In hoc quisquis morietur, modo eo dignus, æternum non sentiet ignem.') The promise in Swanynghon is absolutely without condition. Are we asked to believe that of these two accounts, both supposed to be mediæval, the cautious and qualified form belongs to the later accretions of the legend, while the unconditional promise is to

<sup>1</sup> It will be remembered that Father Zimmerman argues that the reason why Swanynghon's history was quite forgotten is due to the fact that it is less highly coloured than that of Sibert or the later chroniclers.

<sup>2</sup> See I. E. RECORD, 1901, vol. ix., p. 403.

be regarded as authentic and primitive? This must surely be considered a very exceptional inversion of the usual order.

What, then, is the true history of the Scapular? Lack of space will not allow me to develop many points which I should be glad to dwell upon, but I will try to state briefly certain facts which the extant evidence seems to me to establish beyond dispute. In many details I am glad to find that Father Zimmerman's views do not seem very far removed from my own.

The first suggestion of any special privilege being attached to the wearing of the Carmelite habit, in whole or in part, cannot be traced further back than the fourteenth century. Unfortunately, we only know these early accounts at second hand, but they seem to have agreed in relating that St. Simon Stock, the English General of the Order, somewhere about the year 1250 had a vision of our Lady, who presented him with 'the habit' of the Carmelites, and promised that all who died in that habit should not suffer eternal flames. The annals of most religious Orders contain some similar tradition, generally founded on an apparition, more or less vaguely attested, and promising salvation to all who persevere in the Order until death. Father Zimmerman says that such a tradition existed among the Benedictines, the most ancient of cenobites. Analogous revelations are also piously credited among many of the more modern Orders, such as, for instance, the Society of Jesus. It is to be noted then, that if, in the fourteenth century such a privilege was believed to attach to the Carmelite habit, it was in no sort of way the exclusive prerogative of the Carmelites. So far as the world at large was concerned, we hear much more of it in connection with the Franciscans.<sup>1</sup>

<sup>1</sup> In the answer to *Jacks Upland* (see *Political Poems*, Rolls Series, ii., p. 82) such a claim is distinctly repudiated in the case of the Dominicans and the Austin Friars; but the writer professes uncertainty whether this virtue attaches to the Franciscan 'habite,' or 'whether the carmes of their *cofes* maynetenen siche an errour.' *Nota bene* that here, in 1401, the privilege in the case of the Carmelites is held to belong to their 'cofes;' i.e., their distinctive white mantles. The writer knew quite well what a 'scapularie' was (see *ib.*, p. 71); but it is the *cope* he mentions. As will be pointed out further on, wherever we can be sure of the authentic early text, we find that it was not the Scapular, nor the habit in general, but the cope, i.e., the mantle, which was supposed to be privileged.

The Wickliffites were never weary of making this claim of the Mendicant Orders the object of their attacks, but it is nearly always the Friars Minors who are prominently mentioned.

Isti fratres predicant per villas et per forum  
 Quod si mortem gustet quis in habitu Minorum.  
 Non intrabit postea locum tormentorum  
 Sed statim perducitur ad regna cœlorum.<sup>1</sup>

But while this idea of the virtue of the religious habit as a protection against hell fire was very widely spread and attached to other Orders besides the Carmelites,<sup>2</sup> there were two special reasons why among the Carmelites any such vision as that attributed to St. Simon Stock should have taken deep root in the pious traditions of their Institute. In the first place, in 1287, they had changed what was most distinctive in their religious dress, and this seems to have been very generally made a subject of reproach against them.<sup>3</sup> Even a hundred years later it was not forgotten. A satirical poem of about 1382 speaks thus :—

Si legas a sæculo non erat inventum  
 A quibus hæc religio cepit fundamentum ;  
 Pollimitum primitus habebat indumentum ;  
 Sed cur hæc [? hoc] despicitur est magnum portentum.  
 With an O and an I, fuerunt *pyed freres*,  
 Quomodo mutati sunt rogo dicat Pers.

The *pollimitum indumentum* is, of course, the striped cloak or *carpeta* which the Carmelites wore in the time of St. Simon Stock.<sup>4</sup> They used to be known as ‘pied friars,’ *i.e.*, friars streaked black and white, and suggestive of a magpie.

It is obvious that to those who twitted them with the change in their attire, it was very convenient to reply

<sup>1</sup> *Political Poems* (Rolls Series), i., p. 256.

<sup>2</sup> I cannot for the moment put my finger on the references, but I am practically certain that many stories belonging to the twelfth century, and earlier, might be quoted of laymen who in their last moments wished to be clothed in the Benedictine or Cistercian habit.

<sup>3</sup> See Father Zimmerman's quotation from the *Osney Chronicle*, p. 209.

<sup>4</sup> See pp. 15, 16. Forgetful of this fact, an account of the vision, copied by Bale, in MS. Harl., 1819, fo. 131b, says: ‘Ante enim illud tempus fratres Carmelitæ sola veste et chlamyde alba utebantur.’

that their religious dress had been given them by our Lady herself; and an interval of thirty years or more between the supposed date of the vision and the assumption of the white mantles would not have caused much difficulty in that uncritical age. Sibert de Beka, always supposing, as I feel myself bound to do, that Swanyngton's account is spurious, supplies the earliest known mention of the vision, and of him Father Zimmerman says: 'Sibert evidently mixed up the question of the Scapular with that of the mantle.'<sup>1</sup> Precisely so. The question of the mantle was then all-important, but there is no satisfactory evidence that the question of the Scapular, as such, was ever even heard of until some time later. As long as we have not before us contemporary manuscript authority, we can place no confidence in the appearance of the word *Scapulare* in the extracts made at a later time. Father Zimmerman himself concludes that our Lady's promise 'has reference to the habit in general and not to the Scapular in particular.'<sup>2</sup> This alone, we might think, is a sufficiently startling admission for those who have been accustomed to accept the account of the Scapular given in so many works of devotion. How can we infer with any confidence that the promise of assured salvation made to those who have faithfully worn till death the habit of a religious Order, submitting thereby to the innumerable deprivations which the mere wearing of such a habit entails—how can we safely infer, I ask, that the promise will be extended to all who only fulfil their part in the compact by a sort of legal fiction, wearing, at no inconvenience to themselves, two tiny morsels of cloth under their dress? Is not this almost a *reductio ad absurdum* of all that such a condition legitimately implied when it was first made. But even Father Zimmerman's interpretation does not seem to me to go sufficiently far. All the evidence suggests that so far as there is any historical foundation for

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<sup>1</sup> Page 210. It is most significant that the little collection of papers of 1643, already mentioned (Trithemius, *De Ort.*, etc., pp. 82, 83), supposes two distinct visions of St. Simon Stock—one about the habit, the other about the promise of salvation.

<sup>2</sup> Page 215.

the vision, we must believe that it was the *signum*, or distinctive livery of the Order that our Lady brought to St. Simon, and this, as Father Zimmerman seems to allow, was the mantle, at that time striped black and white. I believe that the idea of the fourteenth century is accurately represented by the verses :—

Si ordinis in signo moritur quis, jure benigno  
Solvitur a pœnis, fruiturque locis peramœnis.<sup>1</sup>

Now the *signum* is the mantle. The Chapter of London, held in 1281, before the change of garb, enacts :—

Frater professus habeat unam carpitam (quod est nostræ religionis *signum*) non de peciis consutam, sed contextam, et habeat septem radios tantum, ut simus uniformes.<sup>2</sup>

Father Zimmerman tells us that the mantle was given at profession with the words, ‘ Accipe hanc cappam nostræ religionis *signum*.’<sup>3</sup> If at this date the distinctive badge of the Order was believed to be the brown *Scapulare*, and it was supposed that this latter was brought by our Lady to St. Simon Stock, how could the white mantle so early and so continuously in the most official documents be called the *signum nostræ religionis* ?

But besides the banter excited by their exchange of the striped mantle for a white one, there was another misunderstanding which greatly worried the Carmelites during the first century of their existence. This was the reluctance which the people showed to call them by their title of *Ordo B. Mariæ*, the Order of our Lady. Whether this was in any way due to the foundation of the Sevites (Servants of Mary), or whether the other Orders resented the implication that our Lady was not their patroness in the same degree, certain it is that the Carmelites showed themselves extremely tenacious of the designation, and consequently had every motive for welcoming and propagating a legend, which con-

<sup>1</sup> Daniel, *Vinea Carmeli*, quoted from Leersius († 1483), who himself takes it from an older source.

<sup>2</sup> Papebroech, *Responsiones*, ii., p. 182.

<sup>3</sup> Page 212, note.

stituted our Lady in a special way their patroness. *Piers Plowman's Crede* says of the Carmelite friars :—

They maketh them *Mary's men* so they men tellen,  
And laieth on our Lady many a long tale.<sup>1</sup>

But a century earlier than this, to wit in 1287, at the very time that the Carmelites first adopted the white mantle, Sifrid von Westerburg, Bishop of Cologne, granted an indulgence to all partisans of the friars (*eorundem Fratrum fautores*) and to all who helped to retain for them the title of *fratres B. Mariæ* or *fratres Domine Nostræ*.

Cum dilecti nobis fratres, Ordinis B. Mariæ de Monte Carmeli ex indultis Pape et ex ordinatione sui generalis capituli stripe-ticum pallium ob indecentiam clericalis habitus deposuerint, *albam cappam pro signo sue religionis* assumendo . . . commendamus ut faciatis eos suo proprio titulo fratres B. Mariæ seu fratres Domine Nostræ vulgariter appellari.<sup>2</sup>

This early document makes it quite clear that the white mantle was then held to be the *signum* of the Carmelite Order. If anyone objects to me that St. Louis of France, together with Edward II. and a number of other illustrious persons, secretly wore this *signum* (*clam detulit hoc signum*),<sup>3</sup> I fear that I must say roundly that I do not credit a word of it. There are few persons of whose life we know more intimate details than St. Louis. I believe I am right in saying that there is not a trace of anything of the sort in the narrative of de Joinville and others who knew him most intimately. Father Zimmerman cites Nicholas Cantilupe for these facts, adding that Bale preserves a lengthy writing of this Carmelite author 'which hardly adds much to our knowledge.' Perhaps we may safely gather one thing from the lengthy writing in question, and that is that it would hardly be possible to find, even in the Middle Ages, a more credulous person than Nicholas Cantilupe. He gravely

<sup>1</sup> *Piers Plowman's Creed*, ll. 48, 49.

<sup>2</sup> H. H. Koch, *Die Karmeliten Klöster des Niederdeutschen Provinz*, 1889, p. 23. Koch believes that they had no Scapulars in the beginning of the Order.

<sup>3</sup> Page 226.



tells how the ancient religious of Mount Carmel were visited by our Lady, when she was a little girl in the courts of the Temple :—

Carmelitæ ceteris religiosis cunctis et singulis speciositate tituli excellentiores . . . non solum meruerunt visitari a gloriosa Dei Genitrice Maria, ipsam angelo ad Montem Carmeli de Templo ducente, in ætate ut reor novem annorum, etc.<sup>1</sup>

But they were also visited by St. Joseph, our Blessed Lord, and other illustrious Biblical personages. Cantilupe's testimony regarding the wearers of the Scapular is probably of precisely the same critical value as his writing in praise of the Carmelite Order.

It would be interesting if Father Zimmerman would make a little more clear for us the exact epoch at which the wearing of two small pieces of brown cloth first came into fashion, and was treated as an outward sign of participation in the spiritual privileges of the Order. We have a very valuable account preserved to us of an early confraternity erected by the Carmelites in Florence at the close of the thirteenth century.<sup>2</sup> I cannot in their statutes find the slightest trace of any wearing of habit or Scapular. Even in Bale's time (*circa* 1525) his manner of speaking of those 'rascals, religious only in outward appearance, who not only promise themselves salvation, but for the sake of gain, promise it to all others also, who, in the moment of death, are covered with the habit' ('quotquot in mortis articulo fuerint contacti habitu') seems quite inconsistent with the idea of any general adoption of the two little fragments of cloth.

For the rest, I am quite content to leave these difficulties for the candid consideration of Father Zimmerman, and others of my readers. They may be inconclusive, but they seem to me, at any rate, to recommend a certain reserve in proclaiming on our Lady's authority, that the wearing of our familiar Brown Scapular may be regarded as a sure

<sup>1</sup> MS. Harl. 1819, fol. 155.

<sup>2</sup> Piccini, *Libro degli Ordinamenti della Compagnia di S. Maria del Carmine*, scritto nel 1280. Bologna, 1867.

pledge of salvation. That the simple faith of the people, who in all piety and sincerity embrace such devotions, is very pleasing to God and often most strangely rewarded by Him, I should not dream of questioning. But this does not justify us, the clergy, in attributing historic certainty to traditions which cannot fairly meet the test of honest criticism. Indeed, I feel sure from the tone of Father Zimmerman's articles that he himself is not more anxious to champion the cause of the Scapular than to acknowledge frankly the difficulties which beset the whole subject.

Upon the Sabbatine—or should we not now say the 'Subitine'—Indulgence, Father Zimmerman seems to me to have stated all the facts which are of substantial importance; and widely as my conclusions differ from his, the divergence between us is rather a matter of first principles than a subject for discussion. I will only mention in addition to the many other improbabilities of the story, that if, as he admits,<sup>1</sup> *subito* and not *sabbato* is the true reading, it is difficult to see why our Lady should have talked Italian to a French Pope (John XXII.). Is there any other language besides Italian in which *subito* means 'immediately'?

HERBERT THURSTON, S.J.

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<sup>1</sup> Page 345. note.

## DOCUMENTS

## CATHOLIC CLERICAL MANAGERS' ASSOCIATION

THE second annual meeting of the Central Council of the Catholic Clerical Association of Managers of Irish National Schools was held in Dublin on June 14th.

Present :—Right Rev. Dean Byrne, v.g., p.p., Dungannon, in the chair ; Right Rev. Monsignor M'Glynn, v.g., p.p., Stranorlar ; Very Rev. J. Curry, v.f., p.p., St. Mary's, Drogheda ; Right Rev. Monsignor Murphy, d.d., v.g., p.p., Maryborough ; Very Rev. Canon O'Donnell, p.p., Fairview, Dublin ; Right Rev. Monsignor Keller, v.g., p.p., Youghal ; the Ven. Archdeacon Hutch, v.g., p.p., Midleton ; the Ven. Archdeacon Kinane, v.g., p.p. Cashel ; Right Rev. Monsignor M'Loughlin, v.g., p.p., Roscommon ; the Ven. Archdeacon Kilkenny, v.g., p.p., Claremorris ; Very Rev. T. Curran, p.p., Moycullen, Co. Galway.

Reports were received from the Provincial Councils of Armagh, Dublin, Cashel, and Tuam.

The following are the objects, constitution, and rules of the Association :—

(a) The objects of the Association are the safeguarding of Catholic Education, the advancement of Primary Education, and the protection, generally, of Catholic Clerical Managerial interests in Ireland. It is also intended that the Association will aid in improving the religious, intellectual, social, and financial condition of National School teachers.

(b) Its constitution has been outlined in the following resolutions adopted unanimously by the Bishops of Ireland on the 8th October, 1902 :—

' 1°. An Association of Clerical Managers of Schools shall be formed in every diocese forthwith, membership to be open to every Clerical Manager in the diocese.

' 2°. The members of each Diocesan Association will elect three representatives as members of a Provincial Association, which will meet quarterly.

'3°. Each Provincial Association will elect three delegates to constitute a central body, which will meet in Dublin once a year at least.

'4°. Each Association, Diocesan, Provincial, and Central, will elect its own chairman and secretary.

'5°. The Secretary of each Association will, in case of urgency, convene a meeting of the Association on the requisition of four members.

'6°. Seven members shall form a quorum for a meeting of the Central Association.'

It was unanimously agreed, at the last meeting, that the word 'quarterly' in paragraph (b) 2°, be changed into 'twice a year,' if the Bishops of Ireland approve of the change.<sup>1</sup>

It was also agreed that the rules made on November 17th, 1903, and published in the I. E. RECORD of December, 1903, for the working of the Catholic Clerical Managers' Association, be so altered as to read as follows:—

(b) 1°. An Association of Catholic Clerical Managers of National Schools shall be forthwith formed with branches in every Diocese, membership to be open to every Catholic Clerical Manager in the Diocese.

2°. The members of each diocesan branch shall elect three representatives every three years, commencing from Easter, 1903, to form a Provincial Council, which will meet soon after Easter each year, and again when they may determine.

3°. Each Provincial Council shall elect at its first meeting after Easter, every three years from Easter, 1903, three delegates to form a Central Council which will meet, at least, every June.

4°. Each branch and each council shall elect its chairman, secretary, and treasurer for three years at its first meeting after Easter every three years, from 1903.

5°. The secretary of each branch or council shall, in case of urgency, convene a meeting of the branch or council on the requisition of four members.

6°. Seven members shall form a quorum for a meeting of the Central Council.

(c) For the effective working of the Association, it was resolved:—

1°. That the members annually subscribe five shillings each

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<sup>1</sup>, Their Lordships have assented to this change.

towards the funds of the Association, such payments to be made before the 30th April, in each year.

2°. That the Diocesan Treasurers collect the annual subscriptions in their respective dioceses; and after paying diocesan Expenses, forward the surplus to their respective provincial treasurers, who will forward half the aggregate of surpluses to the central treasurer.

3°. That the Diocesan Secretaries furnish the Provincial Secretaries with a list of all the members of the Association in their dioceses who have paid their annual subscription before the 30th April, 1904, and that the Provincial Secretaries be asked to forward an authenticated copy of such list to the Central Secretary. The list being once compiled, alterations by omissions or additions are to be notified to the Provincial Secretary by the Diocesan Secretaries before the 30th of each April, and to the Central Secretary by the Provincial Secretaries before each 31st May.

4°. That the Central Secretary and Treasurer issue conjointly a certificate of annual payment and of membership to the Provincial Secretaries for distribution through the Diocesan Secretaries, amongst the members in each diocese.

5°. That an entry of a member's name on the list of the Association be a *sine qua non* to the consideration of any grievance under which he may labour, unless by special resolution of the Council.

6°. That, in due time, a seal be provided for the Association, and all official documents be stamped with it.

The following resolutions were subsequently adopted :—

' 1. That the resolutions of the Armagh, Dublin, Cashel, and Tuam Provincial Councils approving of the resolutions of November 17th, 1903, agreed to by the Central Council, be entered on our minutes.

' 2. That while we regret the errors into which Mr. Dale, a stranger to the country, was betrayed, both from a too limited observation of our schools, and from his having to rely for many facts on very unreliable information, we do not think too much prominence can be given to the conclusions at which he has arrived from his own direct and careful examination of the teaching in the different classes of schools in Ireland. He saw several schools conducted by religious, and his report on these

schools—the schools in which Irish Catholicism has fullest scope and freest expression—puts them, though the worst paid, amongst the best, the most progressive, and the most formative in the whole country. We, therefore, claim equal financial treatment for them in recognition of services rendered and work accomplished.

‘ 3. That we call upon the Government to devote, without further delay, the residue of the Equivalent Grant, due to Ireland under the Irish Development Fund Act, exclusively to the purposes of primary education, as has already been done with the corresponding grants in England; and we press this claim upon the Government not only as a matter of simple justice, but of urgent necessity, owing to special need of assistance for primary education in Ireland, in consequence of the exceptional circumstances of the country.

‘ 4. That we cannot conceal our surprise at the financial extravagance which characterises the Board of National Education in Ireland in the maintenance of the Model Schools, and we believe that the monies which might be economised in this department, together with a portion of the Equivalent Grant, ought to be devoted to providing a fund which would supply two-thirds of the amount requisite for the proper up-keep and heating of primary schools, the remaining third to be provided by the managers.

‘ 5. That we are unanimously and most strongly opposed to the imposition of a local school-rate in Ireland as being not only an unnecessary, but moreover an unjust and oppressive burden upon an impoverished and already over-taxed country.

‘ 6. That for the preservation of the faith and morals of the children confided to our pastoral care, we are determined to resist by every means in our power all changes in the system of primary education in Ireland which may tend towards secularism, which violate the natural rights of parents in the education of their children, and which have not the full sanction of the Irish Bishops.

‘ 7. We are of opinion that some system should be devised for the co-ordination of primary, secondary, and technical education in Ireland, and that prizes and scholarships should be provided to enable students of exceptional ability to devote themselves to higher studies, and thus utilise, for the benefit of the country, talent that might otherwise be dormant. We,

at the same time, emphatically declare that we shall resolutely oppose any plan of co-ordination which would concentrate the control of our primary schools in a Castle Board or under governors irresponsible to the Irish people.

' 8. That we recognise cheerfully the invaluable services of the Catholic National Teachers of Ireland in the work of religious education, and we rejoice that the friction between them and their clerical managers has disappeared. As their Protestant fellow-teachers have emphasised their position of hostility to our managerial authority by their action immediately on the Starkie slander being uttered, we warn the Catholic teachers against being unduly influenced by them. So long as our teachers respect our present rights, which give them greater security than other civil servants possess in any civil department in the world, we heartily wish them success in their efforts at improving their status financially, educationally, and otherwise ; and we will extend to them, as we have always done, whatever help it is in our power to give.

' 9. That a committee of three be appointed to report on the character and suitability of the books, etc., in use in our schools, and to make such recommendations as they deem desirable. That Monsignor Murphy, Maryborough ; Canon O'Donnell, Fairview ; and Canon M'Geeney, Crossmaglen, be appointed to constitute this committee.

' 10. That we recommend for use in all our Catholic schools the " readers " and other educational publications issued by Irish publishing firms, and approved of by our Committee.

' 11. That we approve of the bi-lingual system being put into operation in all bi-lingual districts, and we express an ardent desire that Irish be taught in all the schools throughout the country.

' 12. That we consider it our duty to give, in the name of all the Catholic Clerical Managers of Ireland, the most emphatic contradiction to the statement made in the House of Commons and elsewhere that " for the repair and up-keep and heating of their schools in Ireland there is no fund whatever, and that it has to be done by the unfortunate teacher out of his own miserable pittance." This statement, in its latter part, we emphatically declare, as far as the vast majority of our schools is concerned, to be utterly untrue and misleading.

' 13. That our honorary treasurer and honorary secretary

be empowered and requested to get the Irish Catholic Clerical Managers' Association into shape on the lines laid down for it by the Bishops of Ireland, and to have enrolled in it all the Catholic Clerical National School Managers of the country.'

**'MOTU PROPRIO' OF HIS HOLINESS POPE PIUS X. ON A  
VATICAN EDITION OF LITURGICAL BOOKS**

PIVS PP. X.

*Motu Proprio*

DE INSTRUENDA EDITIONE VATICANA LIBRORUM LITURGICORUM  
JUXTA MELODIAS GREGORIANAS

Col Nostro *Motu proprio* del 22 novembre 1903 e col susseguente Decreto, pubblicato per nostro ordine dalla Congregazione dei Sacri Riti l' 8 gennaio 1904, abbiamo restituito alla Chiesa Romana l'antico suo canto gregoriano, quel canto che essa ha ereditato dai padri, che ha custodito gelosamente nei suoi codici liturgici e che gli studî più recenti hanno assai felicemente ricondotto alla sua primitiva purezza. A fine però di compiere come è conveniente, l'opera incominciata e di fornire alla Nostra Chiesa Romana ed alle Chiese tutte del mendesimo rito il testo comune delle melodie liturgiche gregoriane, abbiamo decretato d'imprendere coi tipi della Nostra Tipografia Vaticana la pubblicazione dei libri liturgici contenenti il canto della sacrosanta Chiesa Romana da Noi restituito.

E perchè ogni cosa proceda con piena intelligenza di tutti coloro che sono o saranno chiamati da noi ad offerire il tributo dei loro studî ad un'opera di tanta importanza, e il lavoro proceda con la debita diligenza ed alacrità, stabiliamo le norm seguenti :

(a) Le melodie della Chiesa, così dette gregoriane, saranno ristabilite nella loro integrità e purezza secondo la fede codici più antichi, così però che si tenga particolare conto eziandio della legittima tradizione, contenuta nei codici lungo i secoli, e dell'uso pratico della odierna liturgia.

(b) Per la speciale Nostra predilezione verso l'Ordine di S. Benedetto, riconoscendo l'opera prestata dai monaci benedettini nella restaurazione delle genuine melodie della Chiesa Romana, particolarmente poi da quelli della Congregazione di Francia e del Monastero di Solesmes, vogliamo che per questa edizione, la redazione delle parti che contengono il canto, sia



affidata in modo particolare ai monaci della Congregazione di Francia ed al Monastero di Solesmes.

(c) I lavori così preparati saranno sottomessi all'esame ed alla revisione della speciale Commissione romana, da noi recentemente a questo fine istituita. Essa ha l'obbligo del segreto giurato per tutto ciò che riguarda la compilazione dei testi ed il corso della stampa; il quale obbligo dovrà estendersi anche alle altre persone fuori della Commissione, che fossero chiamate a prestare al medesimo fine l'opera loro. Dovrà inoltre procedere nel suo esame con la massima diligenza, non permettendo che nulla sia pubblicato, di cui non si possa dare ragione conveniente e sufficiente, nei casi dubbî, chiedendo il parere di altre persone, fuori della Commissione e della Radazione, che siano riconosciute valenti in questo genere di studi e capaci di pronunciare un giudizio autorevole. Che se nella revisione delle melodie occorressero difficoltà per ragione del testo liturgico, la Commissione dovrà consultare l'altra Commissione sottrico-liturgica, già precedentemente istituita presso la Nostra Congregazione dei Sacri Riti, in guisa che ambedue procedano concordi in quelle parti dei libri che formano oggetto ad ambedue comune.

(d) L'approvazione da darsi da Noi e dalla nostra Congregazione dei Sacri Riti ai libri di canto così composti e pubblicati sarà di tal natura, che a niuno sarà più lecito di approvare libri liturgici, se questi, eziandio nelle parti che contengono il canto, o non siano del tutto conformi all'edizione pubblicata dalla Tipografia Vaticana sotto i Nostri auspici, o per lo meno, a giudizio della Commissione, non siano per tal modo conformi, che le varianti introdotte si dimostrino provenire dall'autorità di altri buoni codici gregoriani.

(e) La proprietà letteraria dell'edizione Vaticana è riservata alla Santa Sede. Agli editori e tipografi di ogni nazione, che ne faranno dimanda e che sotto determinate condizioni offriranno sicura guarentigia di saper ben condurre il lavoro, accorderemo la grazia di poterla riprodurre liberamente come loro meglio aggrada, di farne estratti e di spargerne ovunque le copie.

Così, con l'aiuto di Dio, confidiamo di potere restituire alla Chiesa l'unità del suo canto tradizionale in modo rispondente alla scienza, alla storia, all'arte e alla dignità del culto liturgico, per quanto almeno consentono gli studi odierni e riservando a Noi ed ai Nostri successori la facoltà di altrimenti disporre.

Dato in Roma presso S. Pietro, il 25 aprile 1904, festa di S. Marco Evangelista, del Nostro Pontificato l'anno primo.

PIUS PP. X.

COMMISSIONE PONTIFICIA PER L'EDIZIONE VATICANA DEI LIBRI  
LITURGICI GREGORIANI

MEMBRI DELLA COMMISSIONE :

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*presidente.*

Mons. Carlo Respighi, Ceremoniere pontificio.

Mons. Lorenzo Perosi, Direttore perpetuo della Cappella  
Sistina.

R. D. Antonio Rella, di Roma.

R. P. D. Andrea Mocquereau O.S.B., priore di Solesmes.

R. P. D. Lorenzo Janssens O.S.B., rettore di S. Anselmo *de  
Urbe.*

R. P. Angelo De Santi S.I.

Prof. Barone Rodolfo Kanzler, di Roma.

Prof. dott. Pietro Wagner, di Friburgo (Svizzera).

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CONSULTORI DELLA COMMISSIONE :

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R. P. D. Raffaele Molitor, O.S.B., del Monastero di Beuron.

Prof. Amedeo Gastoué, di Parigi.

**'MOTU PROPRIO' OF HIS HOLINESS POPE PIUS X. ON THE  
CODIFICATION OF THE CANON LAW**

*Motu Proprio*

DE ECCLESIAE LEGIBUS IN UNUM REDIGENDIS

PIUS PP. X.

Arduum sane munus universae Ecclesiae regendae ubi

primum, arcano divinae Providentiae consilio, suscepimus, praecipua Nobis mens fuit et quasi lex constituta, quantum sinerent vires, instaurare omnia in Christo. Hanc voluntatem vel primis encyclicis Litteris ad catholici orbis Antistites datis patefecimus; ad hanc veluti metam omnes animi nostri vires hactenus intendimus; huic principio coepta Nostra conformanda curavimus. Probe autem intelligentes ad instaurationem in Christo ecclesiasticam disciplinam conferre maxime, qua recte ordinata et florente uberrimi fructus deesse non possunt, ad ipsam singulari quadam sollicitudine studia Nostra animumque convertimus.

Equidem Apostolica Sedes sive in Oecumenicis Conciliis sive extra Concilia nunquam intermisit ecclesiasticam disciplinam optimis legibus instruere pro variis temporum conditionibus hominumque necessitatibus. At leges, vel sapientissimae, si dispersae maneant, facile ignorantur ab iis qui eisdem obstringuntur, nec proinde, uti par est, in usum deduci possunt. Hoc ut incommodum vitaretur, atque ita ecclesiasticae disciplinae melius consultum esset, variae sacrorum canonum Collectiones confectae sunt. Antiquiores praetereuntes, commemorandum heic ducimus Gratianum, qui celebri *Decreto* voluit sacros canones non modo in unum colligere, sed inter se conciliare atque componere. Post ipsum Innocentius III, Honorius III, Gregorius IX, Bonifacius VIII, Clemens V cum Ioanne XXII, Decessores Nostri, Iustinianum opus imitati pro Iure romano, Collectiones authenticas Decretalium confecerunt ac promulgarunt, quibus postremis tribus cum Gratiani Decreto vel hodie *corpus* quod dicitur *iuris canonici* praesertim coalescit. Quod quum Tridentina Synodus et novarum legum promulgatio impar reddiderint, Pontifices Romani Gregorius XIII, Xystus V, Clemens VIII, Benedictus XIV, animum adiecerunt sive adornandis novis corporis iuris canonici editionibus, sive aliis sacrorum canonum Collectionibus parandis; quibus novissime Collectiones authenticae decretorum accesserunt sacrarum quarumdam Congregationum romanarum.

Verum per haec si quid allatum est quo pro temporum adiunctis difficultates minuerentur, rei tamen haud satis prospicitur. Ipsa namque Collectionum congeries non levem difficultatem parit; saeculorum decursu leges prodire quamplurimae, in multa congestae volumina; non paucae, suis olim aptae temporibus, aut abrogatae sunt aut obsoleverunt; denique

nonnullae, ob immutata temporum adiuncta, aut difficiles ad exequendum evaserunt, aut communi animorum bono minus utiles.

His incommodis pro nonnullis iuris partibus quae urgentioris erant necessitatis, occurrere curarunt ex Decessoribus Nostris praecipue Pius IX et Leo XIII s. me., quorum alter per Constitutionem '*Apostolicae Sedis*' censuras coarctavit latae sententiae, alter leges de publicatione ac censura librorum temperavit per Constitutionem '*Officiorum et munerum*;' et normas constituit Congregationibus religiosis cum votis simplicibus per Constitutionem '*Conditae a Christo*.' At illustres Ecclesiae Praesules, iique non pauci etiam e S.R.E. Cardinalibus, magnopere flagitarunt ut universae Ecclesiae leges, ad haec usque tempora editae, lucido ordine digestae, in unum colligerentur, amotis inde quae abrogatae essent aut obsoletae, aliis, ubi opus fuerit, ad nostrorum temporum conditionem propriis aptatis; quod idem plures in Vaticano Concilio Antistites postularunt.

Haec Nos iusta sane vota probantes ac libenter excipientes, consilium cepimus eadem in rem tandem deducendi. Cuius quidem coepti quia Nos minime fugit quanta sit amplitudo et moles, idcirco motu proprio, certa scientia et matura deliberatione decernimus et perficienda mandamus quae sequuntur:

I. Consilium, sive, ut aiunt, *Commissionem* Pontificiam constituimus, quam penes erit totius negotii moderatio et cura, eaque constabit ex nonnullis S.R.E. Cardinalibus, a Pontifice nominatim designandis.

II. Huic Consilio ipse Pontifex praeerit, et Pontifice absente, Cardinalis decanus inter adstantes.

III. Erunt praeterea iusto numero Consultores, quos Patres Cardinales e viris canonici iuris ac theologiae peritissimis eligent, Pontifice probante.

IV. Volumus autem universum episcopatum, iuxta normas opportune tradendas, in gravissimum hoc opus conspirare atque concurrere.

V. Ubi fuerit constituta ratio in huiusmodi studio sectanda, Consultores materiam parabunt suamque de ipsa sententiam in conventibus edent, praeside illo, cui Pontifex mandaverit Consilii Cardinalium esse ab actis. In eorum deinde studia et sententias PP. Cardinales matura deliberatione inquirent. Omnia denique ad Pontificem deferantur, legitima approbatione munienda.

Quae per has Litteras a Nobis decreta sunt, ea rata et firma volumus, contrariis quibusvis etiam speciali aut specialissima mentione dignis minime obstantibus.

Datum Romae apud S. Petrum XIV Cal. April. die festo S. Iosephi, Sponsi B.M.V., MDCCCIV, Pontificatus Nostri anno primo.

PIUS PP. X.

**INDULGENCES FOR THE TERTIARIES OF ST. AUGUSTINE**

**E SACRA CONGREGATIONE INDULGENTIARUM**

**SUMMARIUM INDULGENTIARUM, PRIVILEGIORUM AC INDULTORUM  
TERTIARIIS SAECULARIBUS ORDINIS EREMITARUM S. P.  
AUGUSTINI TRIBUTORUM**

**I.**

**INDULGENTIAE PLENARIAE**

(A) Tertiariis ex utroque sexu vere poenitentibus, confessis ac S. Synaxi refectis :

1°. Die ingressus in Tertium Ordinem ;

2°. Die professionis ;

3°. Die 5 Maii, anniversario Conversionis S. P. Augustini, dummodo Professionem renovaverint ;

4°. Quoties potioris vitae studio per octo dies continuos spiritualibus exercitiis vacaverint ;

5°. Semel in mense, die cuiusque arbitrio eligendo, si per integrum mensem singulis diebus per duos horae quadrantales mentali orationi dent operam ;

6°. Quo die ad concionem menstruam, seu *conferentiam*, convenerint.

(B) Iisdem Tertiariis, si confessi et S. Communionem refecti ad mentem Summi Pontificis oraverint, sequentibus diebus festis, quibus Absolutionem Generalem, seu Benedictionem acceperint ; nempe :

1°. Nativitatis D. N. I. C.

2°. Epiphaniae     ,,

3°. Paschatis       ,,

4°. Adscensionis   ,,

5°. Pentecostes     ,,

6°. Feria V in Coena Domini,

7°. SSmi. Corporis Christi,

- 8°. Nativitatis B. M. V.,
- 9°. Annuntiationis „
- 10°. Purificationis „
- 11°. Assumptionis „
- 12°. B. M. V. de Consolatione,
- 13°. Dominica I. Adventus,
- 14°. „ I Quadragesimae,
- 15°. „ IV „
- 16°. „ IV Octobris,
- 17°. Dedicacionis S. Michaelis Archangeli,
- 18°. Nativitatis S. Ioannis Baptistae,
- 19°. SS. Apostolorum Petri et Pauli,
- 20°. S. Patris Augustini.

(C) Iisdem Tertiariis, si uti supra dispositi, Ecclesiam ubi sedes Sodalitii est constituta devote visitaverint, diebus festis sequentibus :

- 1°. In omnibus Dominicis Quadragesimae,
- 2°. In omnibus diebus sabbatis infra annum,
- 3°. In festo SSmae. Trinitatis,
- 4°. SSmi. Cordis Iesu,
- 5°. Immaculatae Conceptionis B. M. V.,
- 6°. S. Familiae Iesu, Mariae, Ioseph,
- 7°. SS. Angelorum Custodum,
- 8°. S. Fulgentii Ep. Conf. Ord. (19 Ian.),
- 9°. S. Guillelmi Conf. Ord. (6 Fer.),
- 10°. B. Christinae de Spoleto Virg. Tertiariae Ord. (14 Februarii),
- 11°. B. Iuliae a Certaldo Virg. Tert. Ord. (24 Fer.),
- 12°. S. Possidii Ep. Conf. Ord. (17 Maii),
- 13°. B. Luciae Amerinae Virg. Tert. Ord. (17 Iul.),
- 14°. S. Alipii Ep. Conf. Ord. (16 Aug.),
- 15°. S. Antonini Mart. Ord. (5 Sept.),
- 16°. B. Alfonsi de Orozco Conf. Ord. (19 Sep.),
- 17°. S. Gelasii Pont. et Conf. Ord. (20 Nov.),
- 18°. Omnium Sanctorum Ord. (13 Nov.),

(D) Iisdem Tertiariis morituris si uti supra dispositi, vel saltem contriti, SSmum. Iesu nomen, ore, si potuerint, sin minus corde, devote invocaverint.

## II.

## INDULGENTIAE PARTIALES :

*(A) Centum annorum et totidem quadragenarum :*

- 1°. In festo Inventionis et
- 2°. Exaltationis S. Crucis ;
- 3°. S. Ioannis Baptistae ;
- 4°. Omnium Sanctorum.

*(B) Septuaginta annorum et totidem quadragenarum :*

- 1°. In omnibus festis D. N. I. C. quae in universa Ecclesia celebrantur,
- 2°. In omnibus festis B. Mariae V., ab universa Ecclesia pariter celebratis,
- 3°. In festis Apostolorum et Evangelistarum.

Dummodo dictis diebus corde saltem contriti ac devote Ecclesiam Ordinis vel altare Sodalitii visitaverint et aliquo temporis spatio oraverint.

*(C) Tercentorum dierum* quoties aliquod pium opus pietatis vel charitatis corde saltem contriti exercuerint.

## III.

## INDULGENTIAE STATIONALES.

Diebus Stationum in Missali Romano descriptis iidem Tertiarii, si Ecclesiam in qua sedes Sodalitii est constituta visitaverint ibique ad mentem Summi Pontificis oraverint, easdem indulgentias consequuntur, quas lucrarentur si Ecclesias Urbis in eodem Missali recensitas praefatis diebus personaliter visiterent, dummodo alia pia opera praescripta exercuerint.

## IV.

## INDULGENTIAE SEPTEM ECCLESIARUM URBIS.

Tertiarii, qui septem Altaria in Ecclesiis Ordinis S. Augustini vel Sodalitatis ad hoc designata visitaverint, easdem indulgentias lucrantur, quas consequerentur visitando septem Ecclesias Urbis.

## V.

## INDULGENTIAE PRO RECITATIONE

## CORONULAE B. M. V. DE CONSOLATIONE :

- 1°. Tertiarii quoties integram coronulam corde saltem con-

trito ac devote recitaverint, lucrantur indulgentiam *centum dierum* pro qualibet oratione Dominica, vel Angelica salutatione.

2°. Quoties vero eadem coronula recitetur (a) in Ecclesiis ubi Sodalitas sedem habet ; (b) in festo B. M. V. Matris Consolationis, aut in singulis diebus octavae eiusdem festi, Tertiarii lucrantur pariter pro quolibet *Pater* vel *Ave* indulgentiam *bis centum dierum*.

3°. Tertiarii qui coronulam quater in hebdomada recitare solent, plenarium indulgentiam semel in anno, die eorum arbitrio eligenda, lucrari valent, dummodo vere poenitentes et confessi S. Synaxim sumpserint atque eandem coronulam recitaverint.

4°. Item plenariam lucrantur Tertiarii, qui per integrum mensem quotidie praedictam coronulam recitaverint, simulque intra eundem mensem die cuiusque arbitrio eligenda, vere poenitentes, confessi ac S. Mens arefecti ad mentem Summi Pontificis oraverint.

Omnes et singulae indulgentiae hucusque relatae, excepta tamen plenaria in mortis articulo lucranda, sunt etiam applicabiles animabus defunctorum in purgatorio detentis.

## VI.

### PRIVILEGIA.

1°. Sacerdotes Tertiarii ad quodlibet altare missam celebrantes, gaudent indulto privilegiati personalis tribus in qualibet hebdomada diebus, dummodo pro alia die simile indultum non obtinuerint.

2°. Missae omnes, quae in suffragium Sodalium defunctorum celebrantur sunt semper et ubique privilegiatae.

## VII.

### INDULTA.

1°. Tertiarii degentes in locis ubi nulla extet Ecclesia Ordinis S. Augustini lucrari valent omnes indulgentias quas consequerentur dictam Ecclesiam visitando, si caeteris iniunctis operibus positis, Ecclesiam ubi Sodalitas sedem habet, vel, hac etiam deficiente, Parochialem suam Ecclesiam visitaverint.

2°. Tertiarii, si sint infirmi vel convalescentes, nec commode possint e domo egredi, recitando quinquies *Pater* et *Ave* et orando ad intentionem Summi Pontificis, lucrari possunt easdem indulgentias ac si personaliter Ecclesiam Ordinis vel Sodalitii visitaverint, caeteris tamen conditionibus adimpletis.



3°. Teritarii, qui in Collegiis, Seminariis, aliisque communitatibus degunt, lucrari valent indulgentias Sodalitati proprias privatam respectivae domus Sacellum loco Ecclesiae Ordinis vel Sodalitii visitando, caeteris adimpletis conditionibus.

#### DECRETUM.

Quum per Decretum huius S. C. Indulgentiis Sacrisque Reliquae praepositae diei 18 Iulii 1902, undequaque abrogatis omnibus Indulgentiis, quibus Tertiarii saeculares cuiusvis Ordinis, ob communicationem cum primo et secundo Ordine respective perfruebantur, Supremis Moderatoribus religiosorum Ordinum proprium Tertium Ordinem habentium praescriptum fuerit, ut novum Indulgentiarum Indicem pro suis Tertiariis saecularibus proponerent; Prior Generalis Ordinis Eremit. S. Augustini tali mandato obtemperans novum praedictum Indicem elaboravit, illumque huic S. C. humillime subiecit; quae adhibita etiam quorundam ex suis Consultoribus opera, illum ad examen revocavit. SSmus. vero D. N. Pius PP. X, in Audientia diei 28 Augusti 1903, audita de his omnibus relatione facta ab infra-scripto Card. Praefecto, ex Indulgentiis in supra proposito Elencho enumeratis, eas, quae olim Tertiariis directe tributae fuerunt, benigne confirmavit, alias vero, loco earum, quibus vi communicationis gaudebant, clementer est impertitus; simulque mandavit ut in posterum praedicti Ordinis Sodales Tertiarii in saeculo viventes earum tantummodo participes evadant Indulgentiarum, iisque potiantur privilegiis et indultis, quae in praedicto Elencho recensentur. Quam concessionem eadem Sanctitas Sua perpetuis quoque futuris temporibus valituram esse voluit, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 5 Septembris 1903.

A. Card. TRIPEPI, *Praefectus*.

L. ✠ S.

Pro R. P. D. FRANCISCO SOGARO, Arch. Amiden., *Secret.*

IOSEPHUS M. Canonicus COSELLI, *Substit.*

#### RENEWAL OF FACULTIES TO IRISH BISHOPS

*Beatissime Pater :*

MICHAEL CARDINALIS LOGUE, Archiepiscopus Armacanus, totius Hiberniae Primas, ad pedes Sanctitatis Tuae provolutus,

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humiliter petit renovationem facultatis quam alias obtinuit die 29 Aprilis 1894 ad quinquennium, pro omnibus Hiberniae Episcopis, dispensandi cum propriis subditis in Collegio Maynutiano et in Coll. S. Patritii apud Lutetiam Parisiorum ad sacros ordines promovendis, super interstitiis et super defectu unius anni aetatis ad presbyteratum requisitae.

Ex Audientia SSmi. habita die XXX Maii 1904.

SSmus. Dominus Noster Pius Divina Providentia PP. X referente me infrascripto S. Congregationis de Propaganda Fide Secretario, benigne adnuere dignatus est pro gratia renovationis, iuxta preces, in forma et terminis praecedentis concessionis ad aliud quinquennium.

Datum Romae ex Aed. S. Congregationis de Propaganda Fide die et anno praedictis.

ALOISIUS VECCIA, *Secrius*.

## NOTICES OF BOOKS

HORÆ SEMITICÆ. Nos. III., IV. Acta Mythologica Apostolorum. Cambridge University Press. 1904.

THAT indefatigable scholar, Mrs. Lewis of Cambridge, has just published a collection of these apocryphal stories in Arabic, together with an English translation. As her title indicates she prefers to call them *mythological*. This is largely a matter of taste, but the learned editor unconsciously offends Catholics by what she says respecting the deuterocanonical books of the Old Testament. It may be well to state that it is an error to think that they are apocryphal. They are equal in origin and in authority to the rest. And all these inspired books are immeasurably superior to the counterfeit productions that go under the name of 'The Acts of Matthew, The Preaching of Andrew,' etc. It is not enough to say, as Mrs. Lewis does in her preface, page xv. : 'The Apocrypha of the Old Testament bear some sort of relation both to the Hebrew canonical books and to historic fact, whereas in these legends the Apostles of Him Who never wrought a miracle merely for effect are degraded to the level of the heathen wizards for whom we are so frequently told that they were mistaken.' However, this erroneous notion is not originally hers. It is one of the many that are taught by the communion to which Mrs. Lewis belongs. This appears to be the only blemish in her book, and nothing more than a casual remark, so we are glad to dismiss it, and to direct our attention to the numerous excellencies and advantages.

These so-called 'Acts of the Apostles' in their original Greek have been edited by Tischendorf and other eminent critics; in their Syriac version by Dr. Wright; and in their Ethiopic by Malan and Budge (see Bardenhewer, or Charles). Only a few fragments of the Coptic and the Arabic translations were known. But Mrs. Lewis now publishes a complete Arabic one. There is, she says, internal evidence that it was made from an earlier Coptic one. Its discovery is one of the many she has made in her visits to the East. The MSS. used for the present edition are preserved in the convent of *Deyr-es-Suriani* (St. Mary, the Mother of God), Egypt; the Convent of

St. Catherine, Mount Sinai, etc. Besides the legends about Apostles properly so called, her volume contains 'The Martyrdom of St. Luke,' and that of St. Mark. Also two legends from a Vatican MS., and an appendix of palimpsest fragments (Syriac) entitled the 'Acts of Judas Thomas.' In addition to this the editor gives photographs of a page respectively of each MS. Needless to say her Introduction and Notes supply the student with all the information he can desire.

R. W.

COMPENDIUM SACRAE LITURGIAE JUXTA RITUUM ROMANUM  
(cum Appendice de Jure Ecclesiastico particulari in  
America Foederata vigente). Actore P. Inn. Wapelhorst,  
O.F.M. New York, Chicago: Benziger Bros. 1904.  
Price 10s. *net*.

FOR clearness, conciseness, accuracy, and comprehensiveness we do not think that Wapelhorst's Compendium of the Liturgy has been surpassed. Most willingly, then, do we extend a warm welcome to the sixth edition, just published, which has been carefully revised in accordance with the most recent resolutions of the Sacred Congregation of Rites. How quite up to date it is may be inferred from the fact that it contains extracts from the *Motu Proprio* issued by the reigning Pontiff as late as January last, and embodies decrees of even a later date. The plan of the present edition is in substantial agreement with that of its predecessors, if we except that some of the notes, originally arranged in an Appendix are now worked into the context, while the decisions of the Congregation of Rites are quoted, not from the *Gardellini*, but from the new authentic collection made under the auspices of the late Pope.

Those not familiar with the work may be told that it consists of three parts, one of which covers the Sacrifice of the Mass, the second the Divine Office, and the last the Roman Ritual. Each of these sections comes in for as much attention as may be reasonably expected in a book that professes to be only a Compendium. The rite and the method of performing it are fully explained; and occasionally very valuable information is given about the mystical significance of many ceremonies, especially those of the Mass. Here and there, too, we find statements of great archæological interest about the

origin of certain rites. The book, we feel, will be not only a useful, but an almost indispensable addition to the library of every priest who desires a handy manual embracing the entire Liturgy.

**BREVIARIUM ROMANUM.** Sumptibus. Dublini: M. H. Gill et Filiorum. 1904.

WE have much pleasure in bringing under the notice of the Irish clergy this admirable pocket edition of the Breviary, which has just been published by Messrs. M. H. Gill & Son, at 18s. and 20s., according to the binding. We are quite convinced that the new Breviary will rival in popularity the edition of the *Hora Diurna*, published by the same firm not long ago. In size, arrangement, and price it could scarcely be excelled. It has also the great advantage of having all the new offices of our Irish saints well and correctly printed. One misses, of course, the red lettering of other editions; but those who have become accustomed to the *Hora Diurna* of the same firm will not hesitate to avail themselves of the other advantages which this edition gives them.

The volume for each quarter of the ecclesiastical year is so arranged as to contain *all Offices*—whether of the General Calendar or of the Irish Supplement—that *can be transferred* to that quarter from any previous quarter or quarters. Two volumes (not always consecutive) or even three volumes (as in 1897, 1892, 1889, etc.) of other editions (including the latest and best) would be not infrequently necessary, where one volume of this edition will suffice. And this need for two or more volumes is likeliest to occur in the months usually available for a holiday.

The Psalms of Matins *for all other Offices*—whether of the General Calendar (excepting, for obvious reasons, the *Tenebrae Offices*), or of the Irish Supplement—are, when special, given *almost in full*, all Psalms (excepting a few of unusual length) being repeated unless they occur consecutively or almost consecutively elsewhere. Nothing of this kind is attempted in even the best rival editions.

The greatest pains have been taken to facilitate the making of *Commemorations*: the Antiphon and Versicle are given in full in cases presenting special difficulty, and are suggested by the opening words in all other cases. In the longer Offices the

*Oratio* is given at first Vespers as well as at Lauds. Great pains have also been taken to reduce to a minimum the need for such troublesome rubrical directions as the following: *Homilia de Comm. Evang.* [25] *cum R̄R̄. de Comm. Pont.* [72]; or for such references to references as: *Omnia ut in I. Vesperis præter sequentia.*

All the new Offices (1904) for the Patron Saints of the dioceses of Ireland are inserted in their proper places in the Irish Supplement, and are of course repeated in the volume for each quarter to which they are transferable.

The Offices of the Crown of Thorns and of the Passion, and the Votive Office *de præcepto* of the Blessed Sacrament, are not always given in Continental Editions of the Breviary in the form sanctioned for Ireland. This defect has been guarded against.

We have no hesitation in recommending this Breviary, which Dr. Magrath has taken such pains to make perfect, and which is published by an Irish firm which deserves every encouragement in this kind of work.

J. F. H.

#### AL-MACHRIQ. Beyrouth. 1904.

THE May number of this Arabic periodical is appropriately dedicated to one theme, that of the Immaculate Conception. One of the articles deals with the dogma as testified to by the Oriental rites, another with the Maronite tradition respecting it, and so on. It is pleasing to know that in the countries where the faith was first preached, the memory of the Blessed Virgin's incomparable honour has been so well preserved. Among the many excellent productions of the Jesuits' Oriental Press, this periodical deservedly holds a high place.

R. W.

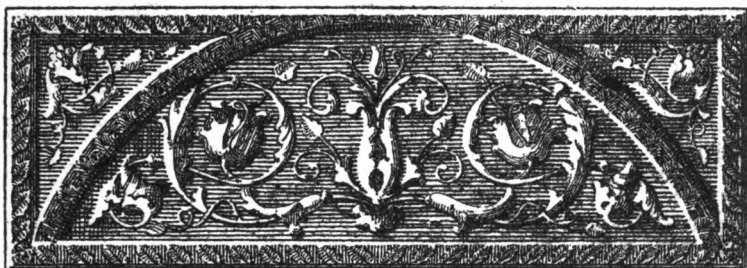
**SPIRITUAL DESPONDENCY AND TEMPTATIONS.** By Rev. P. J. Michel, S.J. Translated from the French by Rev. F. P. Garesché, S.J. New York: Benziger Bros. Price 5s.

IN the words of the Editor of this volume, 'the work appears to be specially intended for the instruction of persons living in religious communities, and for seculars aiming at perfection; but in this age of indifference and discouragement

all who profess the true Faith may here find no little help to undeceive them in their errors, and to strengthen them against the wiles of self-love.' It is often the lot of the director of souls to meet with persons afflicted with spiritual dryness and despondency, who require to be braced up for the struggle for salvation by the supernatural stimulants of hope and confidence in the Divine goodness. For such as these, excellent remedies against this specious sort of temptation, and invaluable incentives to greater trust in God, will be found in this book.

**PSALMORUM SYNOPSIS. Fr. Cornely, S.J. Paris:  
Lethielleux.**

THIS little work ought to be useful to many of those who are bound to recite the Psalms day by day. It contains, first, a short description of the authorship, scope, and time of composition of the Psalm, and then a synopsis of its contents. Many questions, of course, regarding the Psalter in general are not touched on here. The reader who desires to know Father Cornely's views on the subject will find them in his *Hist. et Crit. Introductio*. The present work is for more practical purposes, and is intended to serve as a companion to the Breviary.  
E. N.



## 'SCALE OF THE CREATOR'S SIDEREAL KINGDOM'

*But remember every grain of sand,  
Wherever salt wave touches land ;  
Number in single drops the sea,  
Number the leaves on every tree ;  
Number earth's living creatures, all  
That run, that fly, that swim, that crawl ;  
Of sands, drops, leaves, and lives, the coun.  
Add up into one vast amount ;  
And then for every separate one  
Of all these, let a flaming sun  
Whirl in the boundless shies, with each  
Its massy planets, to outstretch  
All sight, all thought, for all we see  
Encircled with infinity,  
Is but an ISLAND.*

—ALLINGHAM.

WHEN last December a paper appeared from my pen, entitled, 'Our Isolation in Sidereal Space,' I expected it to be my last contribution on the subject matter of the noble and ennobling science of Astronomy in the pages of this ecclesiastical monthly. It has occurred, however, to me since, that I carried my readers nearly to the top rung of the aerial ladder and then failed to plant them on the apex. Step by step, through several articles, we mounted together through space. Starting with our own proximate solar and planetary system, we overstepped the Neptuan boundary and plunged beyond it into a vast sidereal void of interstellar space. Then, nothing daunted by the



weird, dark, orbless desert, and uncheered by sun, stars, or even moonlight, onward we went, crossed the isolation boundary and reached the first 'fixed' star or rather sun, after traversing some 25 billions (25,000,000,000,000) of miles, a distance so great that a ray of light, though travelling incessantly at the rate of 186,000 miles per second, requires about 4½ years to reach the retina of our terrestrial eye. To stop here and to make no further attempt to sound the heights and depths of the sidereal kingdom, would seem like halting just when the study becomes most interesting, not to say, fascinating to a studious mind. In fact, I must hold myself consciously wrong in saying we had reached the upper rung of the celestial ladder; as this paper will, I trust, make clear. Those who read the paper to which I have referred,<sup>1</sup> without which this one will be scarcely intelligible, could not refrain from nursing in their mind one deep attractive thought, viz., if our isolation in space from all the other myriads of sidereal systems, whose sentinels in the starry skies night after night, mark their actual existence, is so vast, so extensive, and so thrilling, what is to be said of the further interstellar space beyond the next system, of which Alpha Centauri is the nearest outpost, and the next, and the next, and so on, until we are lost in the labyrinthal dimensions and stupendous scale of the whole sidereal kingdom of our God?

As the eloquent astronomer of the Cincinnati Observatory so aptly puts it:—

Standing on the verge of the planetary system, we find ourselves surrounded by a multitude of shining orbs, some radiant with splendour, others faintly gleaming with beauty. The smallest telescopic aid suffices to increase their number in an incredible degree, while with the full powers of the grand instruments now in use, the scenes presented in the starry heavens become actually so magnificent as to stun the imagination and overwhelm the reason. Worlds and systems, and schemes and clusters, and universes, rise in sublime perspective, fading away in the unfathomable regions of space, until even thought itself

<sup>1</sup> I. E. RECORD, vol. xiv., Dec., 1903.

fails in its efforts to plunge across the gulf by which we are separated from these wonderful objects.<sup>1</sup>

Yes; and he might have added: 'and the gulf which separates each one from another.'

How can we gauge this complex congeries of systems? If from our own solar system to the very next fixed star or sun, we find the distance so tremendous that it justly merits the term of 'sidereal isolation,' may not the same feature characterize the very next system, and the next and so on, until the conclusion is forced upon our bewildering mind that the whole sidereal kingdom is made up of a series of stellar universes, superposed and aligned, as it were; each of them forming a sort of stellar island in the vast ocean of sidereal space? Hence the question, How are the stars distributed throughout the realms of space? Are they indifferently scattered in all directions, irrespective of magnitudes and distances; or are they grouped together into magnificent systems, which I have likened to islands in an ocean? This thought or nomenclature is not my own. It is, however, to my mind the most apt idea of the Germans. Their great and illustrious countryman, Sir William Herschel, attempted to solve the problem. For myself, I am much affected to the stellar island view, regarding each system as a distinct universe, subject to the great gravitational law of creation; and *all combined* constituting what I prefer to term God's Sidereal Kingdom. The idea (to me) seems sublimely simple, and more in accordance with the rule and thumb of the Divine Hand. And to my mind, I repeat, no one of all the astronomers has more beautifully presented this view than Professor Mitchell. Again he says in the same lecture:—

When we shall have travelled outward from our own sun and passed in a straight line from star to star, until we shall have left behind us, in grand perspective, a series of 500 suns, we then stand on the confines of our own great cluster of stars. All *behind* blazes into the light of countless orbs, scattered in

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<sup>1</sup> *The Planetary and Stellar Worlds*, by Professor O. M. Mitchell. Lecture ix.

wild magnificence, while all *before* us is deep, impenetrable, unbroken darkness. No glance of human vision can pierce the dark profound. But, summoning the telescope to our aid, let us pursue our mighty journey through space ; for in the distance we are just able to discover a *faint haze of light*—a minute luminous cloud which comes up to meet us, and towards this object we will urge our flight. We leave the shining millions of our own great cluster far behind. Its stars are shrinking and fading ; its dimensions are contracting. It once filled the whole heavens, and now its myriads of blazing orbs could almost be grasped with a single hand. But now look forward. A new universe of astonishing grandeur, bursts on the sight. The cloud of light has swelled and expanded, and its millions of suns now fill the whole heavens. We have reached the clusterings of twelve millions of stars. Look to the right, there is no limit ; look to the left, there is no end. Above, below, sun rises upon sun, and system on system, in endless and immeasurable perspective. Here is a new universe, as magnificent, as glorious as our own—a new Milky Way, whose vast diameter the flashing light would not cross in a thousand years. Nor is this a solitary object. Go out on a cold clear winter night, and reckon the stars which strew the heavens, and count their number, and for every single orb thus visible to the naked eye, the telescope reveals a *universe*, far sunk in the depths of space, and scattered into vast profusion over the entire surface of the heavens. Some of these blaze with countless stars, while others, occupying the confines of visible space, but dimly stain the blue sky,<sup>1</sup> just perceptible with the most powerful means that man can summon to the aid of his vision.<sup>2</sup>

Thus does Professor Mitchell help us to realise what I call the island universes of the great sidereal kingdom. Ultimate proof could only come with an immense increase of optical power. The tiny haze of nebulous light we catch in a telescope of low power, when submitted to the penetrating power of greater telescopes, reveals that the little fleecy incandescence is made up of distinct and separate stars—aye, a veritable cluster of suns. Now we know the space-penetrating power of the instruments we are using, and we know also that; if this penetrating power be one hundred times greater than the naked eye, then the clusters we are looking at must be one hundred times more distant

<sup>1</sup> Blue (?) rather black at night, or in ether.—E. A. S.

<sup>2</sup> Mitchell's *Planetary and Stellar Worlds*, Lecture ix.

than our naked eye could reach—a distance so great that it may take the light of one of those component stars a hundred thousand years to reach our terrestrial globe. While we also know that the nebulae—other clusters—are so far away that no extant telescope, however large and powerful, could alter the appearance of the nebular haze and fail to resolve it into stars. *Each of these nebular patches may be a distinct and separate system—one of the 'island universes.'* The same able American astronomer writes:—'I have examined a large number of these mysterious objects, floating on the deep ocean of space, like the faintest filmy clouds of light. No telescope, however great, can accomplish *the slightest change* in their appearance.'<sup>1</sup> And yet, remember, Herschel computed that the power of his great reflector (nothing compared with Lord Rosse's) would follow one of the star clusters, even if it were plunged so deep in space that its light would require 350,000 years to reach us. Probably the Rosse telescope would penetrate *ten times* further.

The distances of some hundred stars have been measured: of these, one fourth present to us reliable parallaxes. But, when we come to compare these measured stars—distance with distance—their magnitudes do not seem to classify their distance. And yet we find the famous Struve, estimated that the *mean* distance of stars of the 1st magnitude was about 986,000 times the radius of the earth's orbit (or about 93 billion miles); so that their light would take some 15½ years to reach us. While stars of the 2nd magnitude would require 28 years to send their light; and of the 3rd magnitude, 43 years; while the 9th magnitude would have a light passage of 586 years. I suppose these estimates were based on a light velocity of 12,000,000 of miles per minute.<sup>2</sup> Learned and celebrated as Struve was (and no one calls this in question), I feel loath to endorse his estimates, for two reasons.

Firstly, the number of stars whose parallaxes have been attained, even in our days, with any degree of certainty,

<sup>1</sup> *Ibid.*

<sup>2</sup> If so: it is much too great. The modern computation is something over 186,000 miles per second or about *eleven million* miles per minute.

is too small to be able to strike a reliable mean distance for the different magnitudes, as the following Table will help to show.

Secondly, an analysis of this Table, consisting of about a score of the most reliable measured stars does not actually seem to bear out his calculation. Of course, I stand for correction.

The following I submit as a Table of some measured stars :—

Name of Star	Approximate Magnitude.	Distance.	Light Passage.
$\alpha$ Centauri .. ..	I	25 billion miles	4 $\frac{1}{4}$ years
Procyon (Canis Minoris) ..	I	60 "	10 "
Altair (Aquilæ) .. ..	I	80 "	13 "
Fomahault (Piscis Australis)	I	147 "	25 "
Aldebaran (Tauri) .. ..	I	180 "	30 "
Castor (Geminorum) .. ..	I	320 "	54 "
Australe ( $\alpha$ Crucis) .. ..	I	383 "	64 "
Ungula ( $\beta$ Centauri) .. ..	I	417 "	70 "
Regulus (Leonis) .. ..	I	639 "	109 "
Arcturus (Bootis) .. ..	I	737 "	125 "
Antares ( $\alpha$ Scorpii)	I	900 "	150 "
Rigel (Orionis) .. ..	I	1918 "	320 "
Spica ( $\alpha$ Virginis) .. ..	I	2130 "	362 "
$\alpha$ Cassiopeiæ .. ..	2	486 "	81 "
$\beta$ Cassiopeiæ .. ..	2 $\frac{1}{2}$	118 "	20 "
Polaris ( $\alpha$ Ursæ Minoris) ..	3	282 "	47 "
$\eta$ Cassiopeiæ .. ..	4	118 "	20 "
$\mu$ Cassiopeiæ .. ..	6	324 "	54 "
61 Cygni .. ..	6	53 "	8 "
1830 Groombridge .. ..	6 $\frac{1}{2}$	435 "	72 $\frac{1}{2}$ "
$\epsilon$ Draconis .. ..	8	57 "	9 $\frac{1}{2}$ "

The first thirteen stars of the above Table rank as *first* magnitude stars. According to Struve the mean average of their light passage (and consequently distances) would be 15 $\frac{1}{2}$  years; but if we tot up the light passages (years) of these 13 stars and then divide the quotient by 13, we get an average of about 100 years instead of 15 $\frac{1}{2}$ ; and it must be borne in mind that there are not more than a score of 1st magnitude stars, all told. Then if we take the three stars,  $\alpha$  and  $\beta$  Cassiopeiæ with Polaris—all about the second magnitude—we get an average of 50 years light passage,

instead of Struve's estimated 28 years. Although, perhaps, in the latter case the small number of stars chosen are too few to strike a fair average. Nevertheless 50 to 28 is no small disproportion.

Again, a glance at the above Table also shows a marked diversity, even between stars of equal magnitude (brightness being taken as the standard). For instance, while Castor of the twins—(a 1st magnitude star)—sends us his light in 54 years, so does  $\mu$  Cassiopeiæ, though the latter is a star of about the 6th magnitude (the faintest that can be seen with unaided vision): while Procyon—another star of the 1st magnitude—has a light passage of 10 years, Antares, of similar magnitude, wants about 150 years to reach us by his light. And yet again we have two other first magnitude stars (Rigel and Spica) requiring 320 and 362 years for their light passages. Against this compare the smallest star on the list ( $\epsilon$  Draconis), occupying only 9½ years.

In a word, the Table shows what I have always held since I got any grasp of Astronomy, that the stars are distributed through space irrespective of size and distance; and that it is dangerous to conclude that the brightest stars are always the nearest, or that the small specks of astral light necessarily connote that such stars are themselves diminutive. Canopus, the brightest star of the southern hemisphere, with a mass (weight) a million times our own sun, is nevertheless, so distant that the latest calculation assigns it a parallax of 0".001, which would make it about nineteen thousand billion miles distant and requiring a light time of over 3,000 years.

But to return to the view or opinion upon individual isolation of systems and island universes, the Table shows a remarkable disparity of distances between the score of measured stars, ranging from a four years' light passage up to 360. Moreover, even of the very few, some 3 or 4, whose light passage is much about the same, we cannot conclude that these are not perfectly isolated from one another; inasmuch as, though equally distant *from us*, they may be by no means equally distant *from one another*. We must not forget that (to us) the heavens are spherical, and that all

these stars have far different declinations and right ascensions (in geographical language, latitudes and longitudes). The well known star, Polaris, always over head, is much about the same distance from us as Pollux of the Twins, and yet they are so far from one another that, while we can *always* see the former, we cannot get a look at the other for three months of the year, in our latitude.

An illustrious astronomer—not long deceased—beautifully presents this thought (though for another object), when he writes :—

In the *solar* system we are presented with a finite number of bodies placed within a region of unoccupied space ; bearing a very large ratio to the dimensions of the solar domain. In the *sidereal* system we seem to be presented with a finite number of such suns, forming a cluster, which is surrounded on all sides by unmeasured depths of space. Assuming our system to form one of a finite number of similar systems, separated from each other by *distances bearing a very large ratio to the dimensions of each*, and that thus a system of a higher order is formed, which again forms one of a finite number of similar systems, and so on continually, *the dimensions of each system of whatever order being always VERY SMALL IN COMPARISON with the distance separating it from its neighbours*,—then there would no longer result as a necessary consequence even an appreciable illumination of the whole heavens.<sup>1</sup>

This learned astronomer does not wish it to be understood that he supports this hypothesis, but he advances it for the purpose of meeting a difficulty sometimes raised concerning the illumination of sidereal space. I quote him, not as favouring my view, but as presenting it in a clearer way than I may be able.

There is another very important consideration which naturally suggests itself in studying the above Table, viz. :—whether these stars or suns, especially those of the 1st magnitude, are to be put down as being of similar size, volume, mass or weight? Want of clearness on this point often occasions confusion in the mind of non-astronomers. Now, it is necessary first to bear in mind that the astronomical standard or basis of *magnitude* is not *size*, but *brightness*.

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<sup>1</sup> *The Universe*, by R. A. Procter, p. 67.

In other words, according to the *degree of brightness*, the stars are classified under magnitudes. I am not saying that I approve of this method. We have to accept it as a fact. Now, with very little reflection we can see that brightness does not depend upon size (hence magnitude), volume or weight. If we put a large iron globe (say a foot in diameter) into a furnace, and bring it out when glowing red hot, we know that in a dark room this would radiate a certain amount of light ; but a very small bulb of electric light would produce a much greater illumination. Not only some stars or suns may present a much larger illuminating surface, but may also enjoy much higher powers of inherent luminosity. I have never accepted brightness in the stars as a standard either of their magnitude or of their nearness. Hence I derived no small satisfaction in reading a paper in the February number of *Knowledge*, from the able pen of Professor Gore, wherein, writing on this very subject, he tells us that :—

1°. *Ugula* ( $\beta$  *Centauri*—the 8th on my Table) has probably a mass (weight) 855 times greater than our sun ;

2°. *Aldebaran* ( $\alpha$  *Tauri*) is 882 times heavier than our sun ;

3°. *Rigel* ( $\beta$  *Orionis*) has a *volume* 52,000 and a *mass* 20,000 times greater than our sun ;

4°. *Antares* ( $\alpha$  *Scorpii*) is 12,000 times *brighter*, and *Pollux* (*Geminorum*) 100 times *brighter* than our sun. (Remark this does not mean size or weight.)

5°. *Canopus*, called the 'Lamp of the South,' is probably equal in mass to one million of our suns.<sup>1</sup>

An astronomer regards our earth as a pigmy amongst the other planets of our system, how will he now regard our *sun* amongst the other suns of the sidereal kingdom ?<sup>2</sup> In support of my contention, the same learned professor admits in the same paper, that the hypothesis (*viz.*, that the stars are in general of approximately equal size and brightness) has never had any real evidence to support it, and that

<sup>1</sup> I find in my note book that it would require 216,000 suns to make such a globe as *Canopus*.

<sup>2</sup> *Guilleman* tells us that if *Sirius*, the flaming Dog-star, so glorious in our winter evenings, took the place of our sun, we should receive 94 times more light.—*The Sun*, page 17. *More modern authors give twice this estimate.*



*'modern researches have proved that they differ greatly in absolute size, and also in intrinsic brilliancy of surface.'*<sup>1</sup>

Passing, then, from the particular to the general, what does the title I have given to this paper import ?

The stars are suns of varied size and brightness and probably centres of *planetary* systems, as our sun is the centre of our own. These solar systems are but members of what the ancients designated 'constellations.' These are like 'islands,' in an æthereal sea. The 'milky ways,' and resolvable nebulae 'form island universes ;' while all these together, stars, suns, constellations, systems, clusters, milky ways, and nebulae, constitute the ONE GRAND SIDEREAL KINGDOM OF THE OMNIPOTENT CREATOR.

*All* are governed by the same laws of centrifugal and centripetal motion ; *all* are subject to sidereal and planetary evolution ; *all* revolve around their own respective centres of gravity ; each system or 'island universe' in revolution, too, around some one grand centre. (Is that the *locale* of Heaven ?) The apex of our own sidereal centre we may be able to approximate ;<sup>2</sup> that of the whole sidereal kingdom—I make bold to write—NEVER !

There are *mysteries* of Astronomy, as there are *mysteries* of nature. They may be mysteries to the end. 'So far shalt thou go : but no farther.' Nevertheless, like the heavens themselves, they 'show forth the glory of God' and declare the work of His hands. *Vale !*

E. A. SELLEY, O.S.A.

<sup>1</sup> *Knowledge*, Feb., 1904.

<sup>2</sup> Our solar system is calculated to be travelling towards the constellation of the Lyre with a velocity of about 12 miles per second.

## BOSSUET AND RICHARD SIMON

Quis enim doctus pariter vel indoctus, cum in manus volumen assumpserit et a saliva quam semel imbibit viderit disceptare quod lectitat, non statim erumpat in vocem me falsarium, me clamitans esse sacrilegum, qui audeam aliquid in veteribus libris addere, mutare, corrigere?—*HIERON. Praef. in Evang. ad Damasum.*

**B**OSSUET'S last years were full of conflict. He had, indeed, been often engaged in controversy with the Protestants, and had taken a prominent part in the defence of Gallicanism; but in these discussions he had always maintained the character of being a man of moderation, more anxious to convince than to crush his opponents. Far different were the disputes which embittered the latter part of his long life. He still defended the Church against the fanatical Jurieu and the philosopher Leibniz; but now he attacked the Jansenists for refusing to submit to authority, and the Jesuits for tolerating pagan rites. In answer to Padre Caffaro he wrote a treatise condemning the theatre; and the gentle Malebranche was warned that the great prelate was writing against him. Then there came the unhappy rupture with his friend Fénelon over the mystical writings of Madame Guyon. But in Bossuet's own eyes all these were as nothing compared with his dispute with Richard Simon. 'I find him as much excited about this affair as about any other,' writes Abbé Ledieu; 'his zeal is aroused whenever it is mentioned. He says that it is of greater importance than any affair that he has hitherto been engaged in; more important even than that of M. de Cambrai (Fénelon), because it has to do with a book written for the people.' And Bossuet himself, writing to a brother bishop, says:—'The spirit of infidelity is gaining ground in the world every day, as you have often heard me observe. But it is worse at present, because it is the Gospel itself which is made use of for the corruption of religion. I can only thank God that at my age He has left me strength enough to resist this torrent.'

## I.

From his boyhood the study of the Holy Scriptures had been Bossuet's delight. Though he was familiar with Homer and Virgil as few scholars have been, yet it was from the Sacred Writers that he drew his highest inspiration. When he came to know them almost by heart he still read them over and over again, always noting in the margin any point of doctrine or morals suggested by the text. He was fond of telling his friends, in the words of St. Jerome to Nepotian, never to let the Divine Book out of their hands. In the Old Testament he gave special attention to the Psalms and the Prophets; but the New Testament as a whole, and especially the Gospels, were his favourite reading. Our Lord's character and personality; His discourses and miracles; the various circumstances of His life and death—all of these, as recorded by the Evangelists, were to him the subject of most minute study. On every journey, however short it might be, he took his Testament with him, and when he reached home he sat down to write out the thoughts which had struck him. At all his residences—at the court, in Paris, and in the country—a Bible and a Concordance stood on his desk. 'I could not live without them,' he used to say. The result we know by his writings. Not only are they full of happy quotations, but their whole language is saturated with the Scriptures. Anyone who reads his *Elevations sur les Mystères*, or his *Méditations sur l'Évangile*, to name no others, will see how deeply he was penetrated with the words and the spirit of Holy Writ.

It should be borne in mind that it was the Vulgate and the Vulgate alone that Bossuet studied. The original Hebrew and Greek had little interest for him. He was not even concerned with the different readings of the Latin edition. The ordinary text was good enough for him. If the original Greek did not contain the Heavenly Witnesses, so much the worse for the original Greek, and an additional proof of the superiority of the Latin. Any attempt at textual criticism would have seemed in his eyes to degrade the Sacred Writings to the level of Aristophanes and Terence.

His views are summed up in the twenty-seventh chapter of the second part of his *Discours sur l'Histoire Universelle* :—

God has always observed this admirable order : to cause that events should be recorded at the time when they took place or while the memory of them was still fresh. In this way the persons who knew the events wrote them down ; those who followed them received the books which bear witness to the events ; and pious posterity has preserved them. In this way was formed the collection (*corps*) of the Holy Scriptures, Old as well as New ; Scriptures which were looked upon even from their origin, as true in all things, as given by God Himself, and also preserved with such great devotion that it would have been looked upon as impious to change a single letter. And so they have come down to us, always holy, always sacred, always inviolable ; preserved in the one case by the constant tradition of the Jewish people, and in the other by the tradition of the Christian people, all the more certain because it has been confirmed by the blood and the martyrdom both of those who wrote these Divine Books and of those who received them.

Next to the Bible the Fathers were Bossuet's favourite study. During the six years that he spent at Metz he devoted himself to a thorough course of Tradition. With his tastes for pulpit oratory we can be sure that he gave much attention to the sermons of St. John Chrysostom, whom he ever regarded as the first of the Church's preachers. Origen's profound learning, the nobleness of his style, and the candid character of all his writings had a great charm for him. Indeed he sought to imitate the great Alexandrian in his own commentary on the Canticle of Canticles. Tertullian, too, had much influence upon him, especially in his earlier sermons. He often took some epigrammatic saying of the old Apologist and made it a sort of text for his discourse. Besides these he read St. Athanasius, St. Gregory Nazianzen, and St. Bernard—the latter very carefully at the time of the Quietist controversy. But it was St. Augustine whom he studied above all the other Fathers. He kept a complete copy of his works at each of his residences. The splendid Benedictine edition was set apart for his use at Meaux, and was covered with his notes, commentaries, and reflections. A smaller copy in octavo, containing some of his favourite works, was for use while travelling. When

he had to preach he always called for his Bible and St. Augustine. And not only was the saint his master, but he was also his guide. We can see how Bossuet, especially in his *Promesses faites à l'Eglise*, constantly refers to the conduct as well as the teaching of his wise model.

The Bible and St. Augustine—these were the two chief factors in the making of Bossuet. They were a part of his very self. To fail in reverence for them, to seek to undermine their authority, stirred him to the depths of his soul. When this was done, not by a heretic, not by a layman, but by one of God's own priests, then he felt that God would demand from his hand the souls of his brethren if he did not sound a loud note of warning. It seemed to him that a traitor like Alcimus had arisen within the Church, and that the people would say, as they had said of old :—' One that is a priest of the seed of Aaron is come, he will not deceive us.' And that when they found that they had been betrayed, ' fear and trembling ' would fall upon them, and they would cry out :—' There is no truth nor justice among them : for they have broken the covenant and the oath which they made.'<sup>1</sup>

## II.

On Holy Thursday, in the year 1678, Arnauld, the famous chief of Port Royal, sent to Bossuet the Table of Contents and the Preface of a forthcoming work by the Oratorian Richard Simon, entitled, *Histoire Critique du Vieux Testament*. Arnauld had an old grudge against Simon, for the latter had ventured to criticise the *opus magnum* of the Port Royalists, *La Perpétuité de la Foi*. Bossuet was horrified at what he read. The new work treated of the authorship and text of the different books of the Old Testament ; the various translations and the principal commentators. Moses was declared not to be the author of the Pentateuch, but only of the laws contained in it ; the narrative portions were the work of annalists, and the whole was put together at a comparatively recent date. And so with some of the

<sup>1</sup> 1 Mach. vii. 14-18.

other books. We have just seen what Bossuet thought of the exact transmission of every word of Holy Scripture; yet in this Preface he read :—

The great changes which have taken place in the copies of the Bible since the originals have been lost, destroy entirely the principle of the Protestants and the Socinians who have only these same copies to consult. If the truth of religion had not remained in the Church it would not be safe to seek it at the present day in books which have been subject to so many changes and have depended in so many things on the will of copyists. It is certain that the Jews who copied out these books took the liberty of adding or omitting certain letters as they thought fit; and yet the meaning of the text often depends upon these letters. To this may be added the uncertainty of the Hebrew grammar, or rather of the Hebrew language, which has never been able to be perfectly restored since the time it was lost.<sup>1</sup>

The book had received high approbation; it was already printed off, and was to be out at Easter. There was not a moment to lose. Notwithstanding the sacredness of the day, Bossuet hurried off to the Chancellor, Le Tellier, to warn him of the impious character of Simon's labours. Immediately the chief of the police was summoned and ordered to seize the whole impression, amounting to 1,300 copies. At first it was hoped that the History might appear when purged of its errors. Simon himself declared that he was ready to make any changes that Bossuet desired. But further examination proved that it was full of 'principles and conclusions pernicious to the Faith,' and the 1,300 copies were consigned to the flames.<sup>2</sup>

This was a severe blow to Simon. Nevertheless he seemed to submit with a good grace. He had many inter-

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<sup>1</sup> It should be noted, however, that in this same Preface Simon rejects Holden's view that inspiration is restricted to certain portions of Holy Scripture. 'Besides leading to dangerous consequences, this opinion is entirely opposed to the teaching of the New Testament which recognises that the whole of Scripture is prophetic and truly inspired. This is why I have thought it my duty to lay down principles which attribute to the Prophets, or to persons directed by the Spirit of God, all that is contained in the Sacred Books, even the very changes, except such as have been due to lapse of time and the negligence of the copyists.'

<sup>2</sup> Six copies are said to have escaped destruction, one of which is now in the British Museum. It has no title-page, but contains some interesting MS. notes giving its history.

views with Bossuet, and by his advice completely altered the character of the incriminated book. The Bishop, however, urged him to desist from the study of the Bible and to devote his undoubted knowledge of the ancient tongues to translating the writings of the schismatical Greeks against the Church. This would be of great service to theologians, as they were often ignorant of the arguments of their opponents. But such drudgery was not at all to Simon's taste. He continued his Scripture studies in the same spirit as before. Seven years later (1685) the same History which Bossuet had suppressed was brought out in Holland, without any corrections. He next gave his attention to the New Testament, and published successively :— *Histoire Critique du Texte du Nouveau Testament* (1689); *Histoire Critique des Versions du Nouveau Testament* (1690); *Histoire Critique des Principaux Commentateurs du Nouveau Testament* (1693); *Nouvelles Observations sur le Texte et les Versions du Nouveau Testament* (Paris, 1695). It would not be possible within the space of a short article to give a complete account of Simon's views on the text, the translations, and the commentaries of the New Testament. We are here concerned only with his relations with Bossuet. We shall gather, however, from the passages to which exception was taken, the chief novelties of his treatment.

Bossuet read with growing indignation these different volumes as they appeared. The third of the series, the *History of the Commentators*, roused him to fresh action. He could not now summon to his aid the chief of the police, for Simon took care to have his books published abroad. Happily for us, he made use of his own powerful pen, and the result was his *Défense de la Tradition et des Saints Pères*. In a preface, full of scathing denunciation, he points out that the title of Simon's book is a fraud. The innocent would expect to find in it some account of the lives, the character, and the genius of the Fathers who have expounded the Holy Scriptures. Instead of this, says Bossuet, the author takes occasion to insinuate Socinian views about the Divinity of our Lord, and to bring out the discrepancies between

the Fathers of the East and of the West, notably between St. John Chrysostom and St. Augustine, touching the doctrine of Grace. 'Such books,' he observes, 'are widely circulated because they are forbidden, and because they contain doctrines which cannot be approved of; because those who dissent from received opinions affect an air of being persons of ability and learning; and because those who forget that liberty is not licence, praise the authors for being liberal-minded and free from common prejudices. In addition to these qualifications, the author of this particular work boasts of being a critic; that is to say, he weighs words by the rules of grammar, and he hopes to impose upon the world and to decide matters of faith and theology by his knowledge of Greek and Hebrew.' Bossuet divides his *Défense* into two parts; in the first he exposes Simon's attacks on Tradition and the Church's authority generally; in the second he deals with his errors concerning Original Sin and Grace.

On the first head no less than seven charges are brought against Simon. First, he had declared that Tradition had 'varied' (a terrible word in Bossuet's eyes) in the matter of Grace at the time of Augustine; next, that it had been wrong in maintaining the same absolute necessity for Holy Communion as for Baptism; thirdly, he had denied that our Lord's discourse in the sixth chapter of St. John referred to the Blessed Eucharist; fourthly, under pretext of upholding Tradition, he had explained away those very passages of Holy Scripture on which Tradition laid most stress; fifthly, he had destroyed the authority of the Catholic Church without which there could be no tradition at all; sixthly, he had disparaged theology—not only that of the Schoolmen but also that of the Fathers, even of the earliest times; lastly, and worst of all, he had taken the line of the Socinians and infidels in weakening the proofs from Prophecy—a line most opposed to tradition and the whole spirit of Christianity. All these charges are set forth at length with abundant quotations, and then Bossuet concludes:—

Whoever wishes to become a skilled theologian and a solid interpreter of Holy Scripture should read and re-read the



Fathers. He may find in the modern writers more treatment of details ; but very often in a single book of the Fathers he will meet with more principles and more of the first savour of Christianity, than in many volumes of these new interpreters. . . . If he should grow weary of reading matters which have little bearing on the manners and errors of our day, let him remember that in the days of the Fathers these very passages had their effect, and still produce great fruit in those who study them ; because, after all, these great men were fed on the pure wheat of the elect, the pure substance of religion ; and because being full of the primitive spirit which they received in abundance from the very source, what they give forth is more nourishing than the products of subsequent thought. This is what our critics do not feel ; this is why their writings, composed with the license of innovators and drawn from their thoughts, only tend to weaken religion, to encourage error, and to produce contention.

These are grave charges to make against a Catholic writer. There can be no doubt that Simon exalts the Greek Fathers, especially St. John Chrysostom, at the expense of the Latins, especially of St. Augustine. According to him, no purely Latin Father, that is, one who was not familiar with Greek, could possibly be a sound commentator on Sacred Books the originals of which are in Greek. His animus against St. Augustine is displayed throughout. He dismisses with contempt many of the Scriptural arguments on which the saint mainly relied in his disputes with the Pelagians. So again of St. Augustine's treatise on the Trinity Simon remarks, 'he is not always exact in his choice of the different readings, because he was not sufficiently versed in criticism, and this makes some of his proofs feeble ; whereas the Greek Fathers fall into this far more rarely.' The saint's Harmony of the Gospels is also severely handled : 'Obliged as he was to deal with many facts which required very extensive learning, it was not possible for him to be equally successful in all . . . As he did not know enough Greek to read the works of the ancient commentators he could consult only those which had been translated into Latin.' Again : 'This Father is not always happy when he meddles with criticism.' Moreover, he accuses him of being himself an innovator and

of not following the traditional interpretation of leading passages of Holy Scripture. Thus, in his famous controversy with St. Jerome, touching the rebuke of St. Peter by St. Paul, St. Augustine claimed the right of going straight to the text, ignoring the commentators :—

Verumtamen ipse mihi pro his omnibus, imo supra hos omnes, Apostolus Paulus occurrit ; ad ipsum confugio, ad ipsum ab omnibus qui aliud sentiunt literarum ejus tractatoribus provoco. Ipsum interrogans interpello. . . . Ego magis credo tanto Apostolo in suis et pro suis literis juranti, quam cuiquam doctissimo de alienis literis disputanti.<sup>1</sup>

True, Simon says in a later work (*Nouvelles Observations*):—‘I have not intended to diminish in any way the authority of St. Augustine, whom I have always acknowledged to be the most skilful theologian of Churches of the West.’ But even this praise contains a sneer ; for in Simon’s eyes skill in theology was a positive disqualification for the true interpretation of the Scriptures. St. Jerome, St. Hilary, St. Basil, St. Gregory Nazianzen, and even his favourite, St. John Chrysostom, are treated with scant respect. As for St. Thomas Aquinas, he says :—‘His Commentary on St. Paul is the work of a skilful theologian, but a scholastic ;’ and again, ‘he is not absolutely a skilful theologian, but a skilful scholastic theologian, who treats a great number of questions which are of no use except in the schools, and who departs sometimes from the true meaning of St. Paul.’ On the other hand a considerable portion of Simon’s book is devoted to heretical commentators, especially Pelagius and Socinus. He seems just as anxious to make the most of the good qualities of these as he is to expose the defects of the Fathers.

*Non nostrum tantas componere lites.* It would be presumptuous to step in between such mighty combatants ; but a careful study of their writings would lead to the conclusion that while Simon gave his adversary ample provocation, Bossuet allowed himself to be carried beyond the bounds of legitimate criticism. We have seen that Simon

<sup>1</sup> Ep. 19 *ad Hieron.*

was wanting in that reverence which should be always observed towards venerable authorities even when these authorities are in the wrong. He was out-spoken where he should have been reticent. But he was far from making any attack on the Church itself. His treatment of St. Augustine was, no doubt, due to his desire to lessen what he considered to be the excessive respect paid to the saint by Arnauld and the other Port Royalists. His insisting on the importance of a knowledge of the original Hebrew and Greek texts of Holy Scripture, is now a common-place. It would be admitted by many Catholic scholars that the Schoolmen did not excel in exegesis. And as regards heretical authors, he could appeal to the maxim, *Fas est et ab hoste doceri*. Here is what he says of Pelagius :—

If we put aside what concerns Grace and some other points which are known to everybody, Pelagius followed the common belief of the Church which he even vigorously defended against the heretics. His Commentary on St. Paul deserves to be read apart from its errors. In this matter we need not display more delicacy than St. Cyril of Alexandria, and some other ancient Fathers, who have made good use of the commentaries of heretics, and have even preserved them from oblivion. The Greek compilers of what are called *Catena*e did not exclude heretical books. Hence the name of Pelagius which has become odious, ought not to deter us from reading his Commentary where he gives proof of his skill. Cassiodorus has given it the title of *Subtilissima Scholia*. . . . He is not a heretic in all the places in which he does not agree with St. Augustine ; otherwise we should have to accuse of heresy the majority of the ancient doctors of the Church. I even believe that Pelagius composed his Commentary on the Epistles of St. Paul before he was declared an innovator.

We need not follow the discussion through the long second part of Bossuet's *Défense*, where he openly accuses Simon of being a Pelagian. There is no doubt that the latter by his attacks on St. Augustine, and by his insisting on the differences between the teaching of the Eastern and Western Doctors on Original Sin and Grace, gave some colour to this accusation. But here, again, he is far from denying any article of the Church's belief, and is concerned only with the various patristic interpretations of passages

of Holy Scripture. In those days it was the custom to brand one's adversary as a Jansenist or a Pelagian, as the case might be, and then he was supposed to be demolished. It should be noted that though Bossuet began his *Défense* in 1693, he did not finish it until just before his death; and it was not published until 1753, when Simon had been long in his grave.

## III.

Simon's three books on the Text, the Versions, and the Commentators of the New Testament led up to the great work of his life: *Le Nouveau Testament traduit sur l'ancienne édition Latine, avec des remarques littérales et critiques sur les principales difficultés*. This was published at Trévoux, in 1702, with the approval of censors nominated by Cardinal Noailles, Archbishop of Paris, and by Bossuet. The censors, after having kept it for a whole year, declared over and over again that it was an excellent book, and that they would uphold it as though it were their own work.

But Bossuet himself was not deceived by this report. He naturally viewed with suspicion anything coming from the pen of the author of the series of volumes on the Old and the New Testaments; especially a translation with notes which would in all probability repeat the errors of the earlier works. He submitted it to a severe examination, and found that his suspicions were only too well grounded. In a letter to the Archbishop of Paris he declared that it contained 'almost throughout, errors, truths weakened, bad commentaries after bad commentaries substituted for the text, thoughts of men instead of those of God, an astonishing contempt for the expressions consecrated by the usage of the Church, and, finally, distortions such as cannot be concealed without prevarication. No fault of this sort can pass as trivial, since it has to do with the Gospel, which should not lose an iota or a single one of its characteristics.'

He conferred with the censors and with Simon's friends in the hope of getting them to induce him to make a thorough

revision and correction of all his works. They naturally did not take Bossuet's view of the case ; they replied that it would not be difficult to make the translation perfect ' provided that the author was not treated with harshness or in a domineering spirit.' Simon himself declared that he was ready to profit by Bossuet's suggestions ' if they appeared to him to be justified.' This did not satisfy the Bishop, who now resolved to issue a solemn condemnation of the new translation. But before doing so, he awaited the action of Cardinal Noailles, whose business it was to take the initiative in such a matter. At the beginning of September the Cardinal sent him a copy of the proposed censure of the work. Bossuet of course approved, but thought that the terms of the document were not sufficiently severe. It was read in all the churches of Paris on September 24, 1702. Five days later Bossuet signed a similar *Ordonnance* forbidding the book in the diocese of Meaux.

But an unexpected difficulty arose. The printer wrote to say that he had received an order from the Chancellor not to go to press until he had the approval of a doctor of theology ! This time the Chancellor was not Bossuet's old friend Le Tellier, who had destroyed Simon's work on the Old Testament, and whose funeral oration he had preached sixteen years ago. Pontchartrain now reigned in his stead. Under five successive chancellors the Bishop had been allowed to print his writings without any of the formalities usually required. But now, in his old age, after all his great services to Church and State, he was to be compelled to submit an act of episcopal jurisdiction to the judgment of a simple priest ! And at this very time the Chancellor granted permission to Simon to print and publish an attack on Cardinal Noailles. No wonder that Bossuet's indignation knew no bounds. He first made a dignified protest to Pontchartrain, and finding this without effect he begged the Cardinal to bring the matter before M<sup>me</sup>. de Maintenon and the King. He also addressed a lengthy memoir to his majesty, and asked for a special audience, which was granted on November 18. Louis XIV., possessed as he

was in an eminent degree of the kingly quality of tact, found himself called on to decide between a high official who was upholding the royal authority, and a venerable ecclesiastic who was accused of infringing it. It is not possible for us here to go into the different arguments urged on each side, and to follow the various stages of the discussion. Suffice it to say that the three parties concerned were ordered to confer together in the hope that they would bring the matter to a friendly conclusion. The meeting lasted for four hours, but Pontchartrain still insisted on his rights. Then the King (or was it Mme. de Maintenon?) decided that the Chancellor must give way. Bossuet, at the Cardinal's suggestion, modified the wording of his *Ordonnance* and the permission to print was granted without any further formalities. Simon at once undertook to answer, but now the Chancellor refused to allow him to publish. The ex-Oratorian saw that nothing could be done. 'We must let the good man (*le bonhomme*) die,' he brutally said, 'he won't last long.'

Not satisfied with his Pastoral Letter against the new translation, Bossuet issued two *Instructions* dealing with it in detail. Though his main contentions against Simon are correct, and though these *Instructions* are full of patristic and Scriptural learning and display much of his old brilliancy and vigour, yet they show signs of decaying power. There is a want of arrangement and a needless repetition, so that it is not easy to give an analysis of their contents. The charges against Simon are directed partly against his translation and partly against his notes. We can dismiss the latter at once by observing that his offences are precisely the same as in his *History of the Commentators*: a weakening or a rejection of traditional interpretations, continuous hostility to St. Augustine, and marked partiality for heretical writings. As regards the translation itself, Simon, while maintaining the advantage of translating from the Vulgate rather than from the original Greek text, widely departs from it as often as he pleases. He omits, he inserts, he modifies, and sometimes even without any authority from the original. Misleading notes

may do a deal of mischief, but they are of small importance compared with tamperings with the Sacred Text itself. Bossuet goes through one book after another and shows how Simon over and over again fails to give a faithful rendering. But we had better read the Bishop's own words :—

I am very glad that the author has himself seen some of his faults, and I only wish that he would tell the public so. We are waiting for his declaration on the censure pronounced with such authority in the city where his book had its chief sale. He has delayed too long in giving his submission. . . . Let him become for the Gallican Church a second Leporius, to gladden and edify the whole Church by the retraction of his errors. Far from meaning to injure him by giving him this advice I am trying, on the contrary, to inspire him with sentiments worthy of a priest, and to make his learning more profitable to the Church. And since it is evident that he has brought these condemnations upon himself by being secretly attached to authors whom he dares not name, I hope that he will publicly renounce these blind guides by whom he has been led into the pit ; and that he will help us in the future to disabuse those who may still be prejudiced in their favour.

It is enough for me to have shown that the author does what he pleases with the text of the Gospel, without authority or rule ; that he has no regard for Tradition, and that he everywhere despises the law of the Council of Trent which obliges us to follow Tradition in the interpretation of the Scriptures ; that he only shows himself to be learned by continual and dangerous singularities, and that he never ceases to substitute his own thoughts for those of the Holy Ghost ; that his criticism is full of trifles, and moreover, is rash, ignorant, untheological ; and that instead of reconciling the holy doctors and establishing the uniformity of Christian teaching all over the world, he stirs up a latent quarrel between the Greeks and the Latins in matters of the greatest importance ; and that finally his criticism tends to weaken the doctrine and Sacraments of the Church, and to obscure the proofs of them against heretics, especially against the Socinians—furnishes them with replies even to what he himself has said against their errors—and opens a wide door to every sort of novelty.

Rome now took up the matter. Simon's *Histoire Critique du Vieux Testament*, his *Histoire Critique du Texte du Nouveau Testament* and his *Histoire Critique des Versions du Nouveau Testament* had already been condemned

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but strangely enough his *History of the Commentators* had escaped. A decree dated March 11, 1704, placed his *Nouveau Testament* on the Index of Prohibited Books. By this time Bossuet was on his death-bed, and a month later (April 12), he went to his rest.

T. B. SCANNELL.



## THE BLACK CASTLE OF WICKLOW—II

OF the trial before the High Court I have to remark that it compares but unfavourably with other trials before the same court owing to lack of precision in the indictment. Notes in the same scrawl remain of many of these in which prisoners stand charged with murder, and in every case, with the exception of that with which we are more immediately concerned, the names of those alleged to have been murdered appear in the charge, or if the names are not all given, the number of parties alleged to be so murdered is indicated. Another peculiarity of his case : Dr. Edmund O'Reilly was not tried by himself, but with one Edmund duff Birne, one of those who were drinking with Joyce in the Castle on the day of the tragedy. The following is the form in which the charge appears on the notes in the T.C.D. MS., F. 4. 16<sup>1</sup> :—

At y<sup>e</sup> High Court of Justice  
at Dublin  
Sept. 6, 1653

Charge :

Edmund Reyly	} 10 <sup>ber</sup> 29,
(priest Viccar Gen <sup>ll</sup> )	
Edmund duffe Birne	} 1645
for	
y <sup>e</sup> murder at y <sup>e</sup> black	
castle of Wickloe <sup>a</sup>	

And, contrary to the general practice, no name of any

<sup>1</sup> I endeavour to reproduce the notes in the original form, without paraphrase or addition, and in the same orthography. Matter interlined on the notes I place within square brackets.

<sup>2</sup> There must have been other trials on same charge. There is an entry of 'guilty' against Dermot McDonagh Beirne. This note appears at the top of the page: 'See y<sup>e</sup> Triall of Chr. Toole, etc. Sep. 1, 1653.'

one supposed to be murdered appears in the finding at the conclusion of the trial.

At y <sup>e</sup> private debate, Sept 7, 1653 Edmund duff Birne	
for y <sup>e</sup> murder at y <sup>e</sup> black castle of Wickloe	}
	GUILTY
Edm. Rely (priest) for y <sup>e</sup> murder at y <sup>e</sup> black castle of Wickloe—as <i>Accessory</i>	}
	GUILTY

Such is the MS. note of the finding—the term ‘Verdict’ does not appear.

In Miss Hickson’s work (ii., p. 229) the record appears in this form :—

VERDICTS	
Edmund Reilly, a priest,	GUILTY
Edmund Duff Birne,	GUILTY

And again on pages 234-5 :—

*September, 1653*

Edmund Reilly, a priest, for murders at the Black Castle  
of Wicklow, on Dec. 29th, 1645, GUILTY.  
Edmund Duffe Birne, for same, GUILTY.

In neither of which the original entry ‘As Accessory’ finds place; and the order of the names is inverted, conveying the idea that the priest was a principal actor in the commission of the crime. Altogether different is the actual finding, which is further discounted by the belief then insisted on, that the priests were accessory to every crime committed in Ireland in those times. Indeed no other finding were possible without upsetting the theory on which the then government was founded and carried on.

The evidence on which Father O’Reilly was brought in ‘as accessory’ to an undefined murder (not ‘murders’) is

such as would satisfy those, and those only, who were well satisfied from the beginning that there was a priest in the crime, if anything of the kind were committed. It is no more than a blend of the loosest hearsay with the most audacious and palpable perjury. Nearly thirty persons were—either at the trial or before it—examined in the matter; but only some of these are marked as ‘present’ at the hearing in open court. Those not so marked were, I have no doubt, represented by their examination perviously taken *in camera*. Such ‘evidence’ plays an important part in the Cromwellian State Trials as reported in the MS. notes from which I quote; and it is upon such reckless testimony that the charge of massacre rests.

1. The first witness called, by name Luke Birne, must have been a mere ‘deponent,’ not being marked ‘present,’ and his statement shows, perhaps, why he was not brought face to face with the accused. One assertion of his is enough. He says, ‘*y<sup>t</sup> Rely advised him to kill all the English about him.*’ Father O’Reilly had excommunicated this witness for living in adultery.

2. The second witness, Hugh M’Laughlin Birne—also an absentee—could only say, ‘*Reported y<sup>t</sup> Edmund duff Birne and others principal actors in y<sup>e</sup> murder.*’

And being further examined—‘*Heard that Edm. duff Birne, etc., actors in that murder; heard that Rely continued at Ashpole’s house at Wickloe [untill y<sup>e</sup> night] of 8th day, and that some of y<sup>e</sup> murderers were in his company before y<sup>e</sup> action. He believeth y<sup>t</sup> Rely had a hand in y<sup>e</sup> murder, for reasons aforesaid.*’

Father O’Reilly produced a witness to prove he was at Rathdown (ten miles north of Wicklow) same day, and came that night to Wolverstown’s house at Newcastle.

The next witness is the first marked ‘present.’ He is vague about the time of meeting Father O’Reilly at Ashpole’s house in Wicklow:—

4. *Peter Wickham (p’sent):*<sup>1</sup>

Y<sup>t</sup> he being then high sheriff of Wickloe, & at Ashpole’s

<sup>1</sup> Present in court, swears’ (H.). The only word in the MS. is ‘p’sent.’

house at Wickloe did se Edm Rely, y<sup>t</sup> he the exa'tat ordered the empanelling a Jury for enquiry of y<sup>t</sup> murder, y<sup>t</sup> saying they were murdered Rely said *w<sup>t</sup> great hurt was there if ye churls were burnt accidentally.*<sup>1</sup> Told by y<sup>e</sup> Inhabitants of Wicklow y<sup>t</sup> Edm. Rely did lye at Ashpole's house aforesaid all y<sup>e</sup> night y<sup>t</sup> y<sup>e</sup> s<sup>d</sup> murders were comitted; y<sup>t</sup> Edward Birne y<sup>e</sup> foreman of y<sup>e</sup> said Jury saying it was murder, he was put out, & another put into his place; y<sup>t</sup> Edm. Rely being one of y<sup>e</sup> Com<sup>rs</sup> for y<sup>e</sup> County *refused to deliver the Castle of Wickloe to y<sup>e</sup> English, for it would be (said he) a charge to y<sup>e</sup> country to keep it;*<sup>2</sup> heard that Rely was present when Edw Birne was removed from y<sup>e</sup> Jury as aforesaid, y<sup>t</sup> y<sup>e</sup> said Birne said so to y<sup>e</sup> exa'tat, & so comonly reported.<sup>3</sup>

In his defence, O'Reilly makes it clear enough that this Edward Birne was put aside as one, suspected of treachery, one who had already committed himself to a decided opinion on the merits of the case.

#### 5. Edward Birne (p'sent) :

Y<sup>t</sup> he was foreman of y<sup>e</sup> Jury, y<sup>t</sup> being of opinion y<sup>t</sup> it was murder, he was sent for by Edm. Rely [one of y<sup>e</sup>] Com<sup>rs</sup> for y<sup>e</sup> County of Wickloe, & demanded why he thought it murder, & he gave his cause of knowledge therein; he was by y<sup>e</sup> said Rely, and y<sup>e</sup> rest of y<sup>e</sup> Com<sup>rs</sup>, put out of y<sup>e</sup> jury; y<sup>t</sup> this inquiry was 2 or 3 days after y<sup>e</sup> murder; y<sup>t</sup> another foreman was put into his place. Reported y<sup>t</sup> Edm duff Birne y<sup>t</sup> murder, Reported that Rely was an adviser in that murder, & a contriver of it before y<sup>e</sup> fact.

Reported—by whom? Further examined, this Edward Birne adds that 'he was committed 24 hours,' and

being released, y<sup>t</sup> he with Peter Wickham desired Edm. Rely & to [p'mit] y<sup>e</sup> persons murdered to be buried, offering 20s. for each of them; they refused (bec. they were heretiques) in the church or churchyard; y<sup>t</sup> Rely ordered y<sup>e</sup> exa'tat to imprisonment as aforesaid.

7. Thomas Sherin, servant to Edward Birne, repeats the latter statement. Andrew Kerny<sup>4</sup> *heard* that 'Rely said y<sup>t</sup> Joice and y<sup>e</sup> rest should not be buried in y<sup>e</sup> church.'

<sup>1</sup> Underscored on the MS. notes.

<sup>2</sup> Underscored on the MS. notes.

<sup>3</sup> He *heard* this. He, as sheriff, ought to know as much as anyone about this matter.

<sup>4</sup> Kenny (H.). Neither Sherrin nor Kerny marked 'p'sent.'

*Coole Toole (p'sent) :*

Heard that Edm. Duff Birne, etc. actors in y<sup>o</sup> murder at black Castle in Wickloe, & y<sup>t</sup> Edmund Rely should say y<sup>t</sup> *they had little to do who inquired after y<sup>o</sup> murder of Charles,*<sup>1</sup> meaning y<sup>o</sup> Com<sup>rs</sup> taking examinations concerning y<sup>t</sup> business ; and y<sup>o</sup> Rely was busy in demolishing y<sup>o</sup> castle of Wickloe, y<sup>o</sup> exa't at not hearing of any direction he had for so doing.

Much stress was laid on the circumstance that O'Reilly had caused the walls of the Castle to be pulled down (about ten months after the alleged murders), but, as he pointed out in his defence, that matter was not in question. In further examination Coole Toole added :—

Heard that Edm. Rely did stand by, & se the Castle of Wickloe demolished : heard that Edmund Rely did find fault with y<sup>o</sup> exa't at and others *for being inquisitive after y<sup>o</sup> said murder, & that they had little to do.*<sup>2</sup>

II. One Nicholas Pasmere, also an absentee ' witness,' is made to say :—

Y<sup>t</sup> he dwelling at Wickloe (' in 10<sup>ber</sup> 1645 ' *scored out*) Edm. Rely comanded y<sup>o</sup> exa't at & others [about 6 or 7 weeks after]<sup>3</sup> to breake downe y<sup>o</sup> Castle of Wickloe on paine of hanging ; y<sup>b</sup> y<sup>o</sup> said Rely used to lodge at Thomas Ashpole's house in Wickloe, w<sup>ch</sup> Ashpole was agent or proctor to y<sup>o</sup> said Rely ; & y<sup>t</sup> y<sup>o</sup> said Rely was as Governor when y<sup>o</sup> Inquest was taken concerning y<sup>o</sup> said murder : y<sup>t</sup> Edw. Birne the foreman of y<sup>t</sup> Jury was soon after comitted by Edm. Rely, but wherefore y<sup>o</sup> exa't at knoweth not.

Further examined, Nich. Pasmere said that while demolishing the Castle walls,

Hugh McPhelim Birne demanding who put them on worke and there saying father Rely, he forbid<sup>4</sup> them on with the design, but next day Rely did put them on work again.

13. *Tirlagh McDermot Birne (p'sent) :*

y<sup>t</sup> he did se y<sup>o</sup> Castle of Wickloe on fire, & about a month

<sup>1</sup> Underscored on the MS. notes.

<sup>2</sup> Underscored on the MS. notes.

<sup>3</sup> Mark the shuffle to bring the pulling down of the walls into more immediate sequence with the ' murder.'

<sup>4</sup> Miss H. prints 'forced,' which evidently does not hold with what follows,

after reported y<sup>t</sup> Edmund duffe Birne, etc., actors in y<sup>o</sup> murder, y<sup>t</sup> Edward Birne who had been foreman of y<sup>t</sup> Inquest was about a week after committed to y<sup>o</sup> Castle of Arckloe, but for w<sup>t</sup> cause, he knoweth not.

14. *Loughlin Quin* (p'sent) :

Aboute a weeke after y<sup>o</sup> murder Caher Cullen told y<sup>o</sup> exa't at y<sup>t</sup> Edm. Rely & Luke Tooles sonnes were y<sup>o</sup> principal men y<sup>t</sup> caused y<sup>o</sup> murder, etc [Cullen & others] told him y<sup>t</sup> y<sup>o</sup> said Rely had share of armes, amunition, & goodes w<sup>ch</sup> were in y<sup>t</sup> castle,<sup>1</sup> & comonly reported y<sup>t</sup> y<sup>o</sup> said Rely caused y<sup>o</sup> castle to be demolished, & caused a cesse on y<sup>o</sup> country for y<sup>o</sup> charge of y<sup>t</sup> worke.

15. *Loughlin Quin*, further examined :

[About a moneth after y<sup>o</sup> murder] Thomas Ashpole, then proctor to y<sup>o</sup> said Rely told y<sup>o</sup> exa't at y<sup>t</sup> Edm. Rely was in his, y<sup>o</sup> said Ashpole's house y<sup>t</sup> day y<sup>t</sup> y<sup>o</sup> murder was comitted, & y<sup>o</sup> Rely did then & there p'mise y<sup>o</sup> said murderers y<sup>t</sup> *he would absolve them if they would kill all in y<sup>o</sup> said castle,*<sup>2</sup> Who did kill accordingly, & y<sup>t</sup> y<sup>o</sup> said persons did after told y<sup>o</sup> said Ashpole y<sup>t</sup> they would not have done it . . .<sup>3</sup> comand of y<sup>o</sup> said Rely & y<sup>t</sup> y<sup>o</sup> said Rely promised them absolution, & y<sup>t</sup> y<sup>o</sup> exa't (' said Ashpole ' *erased*) did se y<sup>o</sup> said Rely putting his foote on severall places of y<sup>o</sup> wall of y<sup>o</sup> castle, did order and direct y<sup>o</sup> pulling y<sup>o</sup> same down, & y<sup>t</sup> y<sup>o</sup> exa't at was told it by (' others named ' *erased*) James McBrian Birne, y<sup>t</sup> Gerrot Toole & Tibbot Toole told him that they would not have comitted y<sup>o</sup> said murder, & burnt y<sup>o</sup> castle, but that *they were set on by Edm. Rely,*<sup>4</sup> who promised absolution for y<sup>o</sup> same, y<sup>t</sup> Edm. Duffe Birne were actors.<sup>5</sup>

The foregoing is deserving of particular attention as admirably illustrating the character of the 'evidence'

<sup>1</sup> Underscored on notes. The Cullen here mentioned is apparently the one put to death by Luke Toole, as related in Father O'Reilly's information (I. E. RECORD, July, 1904, pp. 36-9). It is seldom we get at the source of a deponent's information, and in this case the informant was dead when his name was used.

<sup>2</sup> Underscored on the MS. notes.

<sup>3</sup> 'But by' (H.). This is doubtful, only a conjectural reading. In this passage the hearsay is carried to the third or fourth degree. The witness swears to what Ashpole told him of what O'Reilly said to the murderers, and what the murderers did and said in consequence. This is the 'notable thief' mentioned in the defence.

<sup>4</sup> Underscored on the MS. notes.

<sup>5</sup> Underscored on original. To keep the murder to the front the order of events is inverted. The 'burning' was the cause of the 'murder.'

received even in the High Court of Justice to bring home charges of serious crime against the 'rebels.'

16. *Phelim McTirlagh Birne* (p'sent):

Y<sup>t</sup> y<sup>e</sup> next day after y<sup>e</sup> murder he did overtake Edm. Rely & others going towards Wickloe, who being told of the murder by one they mett y<sup>e</sup> said Rely seemed to wonder at it. Reported in y<sup>e</sup> country y<sup>t</sup> y<sup>e</sup> said murder was contrived in y<sup>e</sup> house of Thomas Ashpole, & y<sup>t</sup> Edmund Rely was one in the plott; heard y<sup>t</sup> Edm Rely ordered and prayed for y<sup>e</sup> demolishing y<sup>e</sup> Castle of Wickloe, also heard y<sup>t</sup> some of y<sup>e</sup> Actors in y<sup>t</sup> murder did after some (*illegible*) y<sup>t</sup> murder, among whom Edmund duff Birne was one. Reported<sup>1</sup> that none durst act such a murder if Edm. Rely had not an hand in it, he being so leading in y<sup>e</sup> country. Heard y<sup>t</sup> Edm. Rely was y<sup>e</sup> day of y<sup>e</sup> murder is y<sup>e</sup> town of Wickloe & y<sup>t</sup> y<sup>e</sup> night he went to Christopher Wolverstown's house, & y<sup>e</sup> next day returned to Wickloe.

Precious evidence all this! No better is the testimony of the Wolverstons, of which Miss Hickson makes so much.

17. *Christopher Wolverstowne* (p'sent):

Y<sup>t</sup> y<sup>e</sup> night y<sup>e</sup> black castle was burnt Edm. Rely did lodge in y<sup>e</sup> exa'ats house at Newcastle, & having discourse y<sup>e</sup> next day with y<sup>e</sup> said Rely, both going towards Wickloe, he the exa'at did percieve y<sup>t</sup> Rely was no way troubled at the news then brought him of y<sup>e</sup> said murder, & y<sup>t</sup> late in y<sup>e</sup> night of y<sup>e</sup> murder y<sup>e</sup> said Rely did come [from Wickloe<sup>2</sup>] to ye exa'ats house, & y<sup>t</sup> comonly reported y<sup>t</sup> y<sup>e</sup> said Rely had a hand in y<sup>e</sup> advising and furthering y<sup>e</sup> said murder, & he heard told y<sup>t</sup> Rely seeing a piece of pork at y<sup>e</sup> fire he said it was like Joice his breech, & y<sup>e</sup> exa'at beleeveth y<sup>e</sup> actors would not have don y<sup>t</sup> murder but by countenance of Rely, y<sup>t</sup> this was a comon report; y<sup>t</sup> y<sup>e</sup> exa'at's daughter observing Edm. Rely to speak much of Joice she told the exa'at she believed he was troubled with Joice.

We may see in this how witnesses were pressed to answer questions so as to fall in with the prosecutor's theory. Nor is it likely that they used the expressions here attributed to them, or that they mentioned the Vicar-General as 'Edmund Rely.' We have got, not the statements of the examinants, but a synopsis, translated to fit in with the

<sup>1</sup> By whom?

<sup>2</sup> Interlined.

cant of the time. We may particularly suspect the written version of conversations repeated, after long interval, at second-hand, or in more remote degree.

18. *Mary Wolverstowne* (p'sent) :

Y<sup>t</sup> reported that Christopher Toole, etc., was an actor in y<sup>e</sup> murder of y<sup>e</sup> black castle, & she telling Edmund Rely of y<sup>e</sup> murder at Wickloe, he said it was accidentall, & she p'essing the contrary he said [angerly] *w<sup>t</sup> have you to do to be so curious as to inquire after such things.*<sup>1</sup> Told by her daughter [Margaret Wolverstowne] y<sup>t</sup>, discoursing of y<sup>e</sup> murder, y<sup>e</sup> said Rely said *there was more adoe about y<sup>e</sup> roasting of a company of churles than about y<sup>e</sup> committal of y<sup>e</sup> good Lo : Herbert then comitted at Dublin.*<sup>2</sup> And her said daughter told her y<sup>t</sup> a peece of porke roasting at y<sup>e</sup> fire and blistered, y<sup>e</sup> said *Rely said it looked like John Joice his breech ;* y<sup>t</sup> her said daughter was a Nunne.

No way wonderful if Father O'Reilly found it necessary to rebuke this witness and others. He could understand how much mischief might be done at such a time by a woman's foolish babbling ; and Mrs. Wolverston has made it pretty clear that she was not over-burthened with good sense, notwithstanding that 'her said daughter was a Nunne.'

19. *Lewis Davys* :

Y<sup>t</sup> Father Rely & others of the clergy did put Tibbot Toole on the murder of Wickloe, in w<sup>ch</sup> they were actors w<sup>ch</sup> the said Toole told this exa't, he being then a proctor in y<sup>e</sup> <sup>3</sup> of Wickloe.

This witness widens the charge, bringing in 'others of the clergie,' on equally good grounds, no doubt.

20. *Richard Quin* (p'sent) :

Edm. Duff Birne [etc.] said to be actors, y<sup>t</sup> he went first to y<sup>e</sup> castle to Joice, drinking with him till night, y<sup>t</sup> y<sup>e</sup> next day Edm. Rely came to Wickloe ('but' *struck out*) reported that [he said] *it was litte hurt y' y<sup>e</sup> churle was burnt,* meaning John Joice ; y<sup>e</sup> exa't was one of the Coroner's Inquest : y<sup>t</sup> Thomas Ashpole told him ('at Rich Quin's . . .' *struck out*) then of the

<sup>1</sup> Underscored on notes.

<sup>2</sup> Underscored on notes.

<sup>3</sup> 'County' (H.). The reading is uncertain.



persons who did y<sup>e</sup> murder, who had beene [in the] said Ashpole's house, (' y<sup>t</sup> Rely was at Wickloe the day of y<sup>t</sup> murder' *struck out*).

Strange that we get no information from this witness about what occurred in the Castle; only that he 'was drinking with Joyce till night.' There is distinct allusion here to one 'murder,' and no other in connection with the attempt, whatever it was, upon the Castle.

21. *Edm. Walsh:*

Y<sup>t</sup> Edmund Quin (priest) told y<sup>e</sup> exa't at y<sup>t</sup> Edmund duff Birne, etc. were drinking with John Joice in y<sup>e</sup> castle of Wickloe who made much of them, on y<sup>e</sup> day of y<sup>e</sup> murder, y<sup>t</sup> y<sup>e</sup> murderers did frequent y<sup>e</sup> company of Edm. Rely, who never questioned them though he had power in y<sup>e</sup> county, nor were they excommunicated by him or any other; y<sup>t</sup> Edmund Duff Birne being charged by the exa't at with that murder, said he made some of y<sup>e</sup> clergie acquainted with it, but w<sup>ch</sup> of them he would not tell.

22. *Dermot McWm. Toole (1st exam.):*

Y<sup>t</sup> Tibbot Toole told him y<sup>t</sup> Edm. Rely did put him on to y<sup>e</sup> murder. The exa't at said y<sup>t</sup> Edm. Rely was like enough to charge him with it, to w<sup>ch</sup> Tibbot said he feared him not, he being in as deep as any, y<sup>t</sup> he did advise to it.<sup>1</sup>

23. (2nd exam.) No note.

24. *Brian Birne:*

Heard y<sup>t</sup> Edm. duff Birne were (*sic*) drinking in y<sup>e</sup> Castle of Wickloe y<sup>e</sup> day of y<sup>t</sup> murder. Reported y<sup>t</sup> Edm. Rely was y<sup>e</sup> chiefe adviser & procurer of y<sup>e</sup> said murder to be comitted, & for demolishing y<sup>e</sup> castle y<sup>t</sup> no more English garrison should be there.

Then was put in :—

25. A warrant signed by Edm. Rely & other Com<sup>rs</sup> (he first subscribing) for raising y<sup>e</sup> power of y<sup>e</sup> country if neede be, for obedience to y<sup>t</sup> order.

Said warrant appears to have been very remotely, if at all, connected with the subject of inquiry.

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<sup>1</sup> 'To it.' To what?

The accused parties were allowed, or required, to give evidence, probably in the expectation that they would incriminate each other.

26. *Edm. duff Birne*, the prisoner (his exam.) :

Y<sup>t</sup> 2 dayes 'for' y<sup>e</sup> murder he discoursed with Tibbot Toole & others [at a place called Clova (?)] concerning that business, & y<sup>e</sup> day of y<sup>e</sup> action he was in y<sup>e</sup> castle.

27. (2nd exam.), Y<sup>t</sup> he with y<sup>e</sup> rest were drinking till night at y<sup>e</sup> Castle of Wickloe, & y<sup>t</sup> all being made prisoners<sup>1</sup> exa'at being above stairs heard a noise belowe, and going down saw Joice and y<sup>e</sup> rest murdered ; y<sup>t</sup> he asking y<sup>e</sup> rest who brought him into y<sup>e</sup> action, how they durst enter on y<sup>t</sup> action, they answered y<sup>t</sup> *they were warranted by [one of] the chiefest men in ye country, viz., Fa. Edm. Rely, & y<sup>t</sup> after y<sup>e</sup> exa'at told Rely y<sup>t</sup> Lt Gen<sup>l</sup> Birne had sent to seise on him Rely answered he neede not feare, I'll warrant you ;* this was in y<sup>e</sup> garden at Balligarry.

The Simon Ashpole, so frequently mentioned, had, it appears, in the meantime gone over to the enemy's camp, and had 'reformed' his name as well as his religion. It is significant how little this man, who had been in the Vicar-General's service can do for the prosecution :—

28. *Simon Archpole* ('Ashpole' first written, *struck out*) :

Y<sup>t</sup> he was clearke & register to Fa. Edm. Rely when y<sup>e</sup> murder was at Wickloe ; heard y<sup>t</sup> some of y<sup>e</sup> murderers came to Rely to be absolved for y<sup>e</sup> fact, & y<sup>t</sup> he did absolve them, y<sup>t</sup> y<sup>e</sup> castle pulled down about a month after y<sup>e</sup> murder.

29. *Henry Heny* (p'sent) :

Reported y<sup>t</sup> Edm. duff Birne, etc., was of y<sup>e</sup> actors in y<sup>e</sup> murder of Wickloe Castle, y<sup>t</sup> Edm. Rely was in Wickloe y<sup>e</sup> weeke y<sup>t</sup> y<sup>e</sup> murder was acted, y<sup>t</sup> Rely ('said to be' *struck out*) at y<sup>e</sup> demolishing y<sup>e</sup> castle, this y<sup>e</sup> sumer after y<sup>e</sup> murder.

30. *Edm. Rely* (y<sup>e</sup> prisoner) examined :

Y<sup>t</sup> Tibbot Toole and Edm. duff Birne coming to him to be absolved for y<sup>e</sup> murder of black castle he refused, it being forbidden by y<sup>e</sup> Canon<sup>s</sup> lawe ('y<sup>e</sup> both . . .' *struck out*), etc.

<sup>1</sup> How vague! Surely the prisoner, was able to give a clearer account than we have here. 'All being made prisoners' reads like the story of the Kilkenny cats.

<sup>2</sup> Miss H. prints 'common.'

It must have been late on that day (September 6th) when this stage of the trial was reached. On Father O'Reilly's application the hearing of his defence was adjourned to the next day. As will be seen, he made very good use of the interval.

*The Prisoner's defence.*

*Edm. Rely :*

He demanding time for his defence untill y<sup>e</sup> next day, it was granted notwithstanding y<sup>t</sup> it was not usual, y<sup>e</sup> evidence of y<sup>e</sup> Commonwealth having been opened.

The 'latitude' spoken of by Miss Hickson would, after all, appear to be of a rather restricted order: the prisoner having been on the spur of the moment called upon to make his defence, and reply to the mass of allegations sprung upon him without previous intimation, obtained adjournment to next morning.

At y<sup>e</sup> High Court  
of Justice at Dublin,  
Sep. 7, 1653  
The Defence of Edmund Rely  
(priest)

1. He takes exceptions to y<sup>e</sup> testimony of Luke Birne as being an enemy to him, y<sup>t</sup> he the prisoner did not<sup>1</sup> see him at y<sup>e</sup> beginning of y<sup>e</sup> rebellion, he being at Dublin resident at y<sup>t</sup> time.

Y<sup>t</sup> he excommunicated y<sup>e</sup> said Birne living in Adultery, & not for such acts as is alleged.

2. To y<sup>e</sup> 2nd witness Hugh M'Laughlin, of y<sup>e</sup> prisoner being at Ashpole's house y<sup>e</sup> day of y<sup>e</sup> murder—

*Nich. FitzGerald*, produced by y<sup>e</sup> prisoner :

Y<sup>t</sup> he is not certain of y<sup>e</sup> day of y<sup>e</sup> murder, & y<sup>t</sup> Edm. Rely was then at Rathdown 10 miles from Wickloe, y<sup>t</sup> y<sup>e</sup> night before y<sup>e</sup> murder he came to y<sup>e</sup> house of M<sup>r</sup> Wolverstowne at Newcastle, y<sup>e</sup> exaat being then in his company, & was his attendant at Masse; y<sup>t</sup> he did hear Edm. Rely excommunicate y<sup>e</sup> actors in y<sup>e</sup> murder about a moneth after.

<sup>1</sup> 'Note' (H.).

3. *To Mr. Wickham's Exam. :*

Denieth y<sup>e</sup> hearing of anything of Joice his murder till then. Y<sup>t</sup> contradicted [spoken by Wolverstowne] of his being at Wickloe y<sup>e</sup> night of the murder.

Denieth y<sup>e</sup> refusall of y<sup>e</sup> delivery of Wickloe Castle to Ormond.

Y<sup>t</sup> he was a friend to Joice and did him good offices.

Denieth saying *No matter* ('to Edw. Birne' *struck out*) if y<sup>e</sup> churls were *burnt accidentally*.

4. *To Edward Birne & his comittal :*

Y<sup>t</sup> he was not comitted for y<sup>e</sup> cause, but y<sup>t</sup> he was charged with sending his servant Sherin weekly to Dublin with Rabbets<sup>1</sup> & for giving Intelligence, so he was comitted.

Denieth y<sup>t</sup> Edward Birne was removed from y<sup>e</sup> Jury.

*Richard Quin* produced by y<sup>e</sup> prisoner :

Who having beene of y<sup>t</sup> Jury saith he did not se any put of y<sup>e</sup> Jury, or put in on y<sup>e</sup> putting any out.

*Peter Wickhame :*

He was not present at y<sup>e</sup> first Inquest.

*Ja Birne* (y<sup>e</sup> exam. offered by Mr Attorney) :

Y<sup>t</sup> he was Coroner & apointed a Jury, of w<sup>ch</sup> Edw. Birne was foreman, y<sup>t</sup> he being of a different judgment from others, he was called before Edm Rely and others of y<sup>e</sup> Com<sup>rs</sup>, & put out & another put in his place, being Walter Birne or Richard Quin.

The prisoner allegeth y<sup>t</sup> Ja Birne had y<sup>t</sup> information from Edward Birne.

Laboureth to weaken Edw. Birne's testimony by denying his offering money for y<sup>t</sup> buriall as was said, & if false in that, not to be beleaved in other things ; y<sup>t</sup> Edw. Birne beareth malice to him y<sup>e</sup> prisoner, adjudging against him in a matrimonial cause, & living viciously in adultery ; y<sup>t</sup> y<sup>e</sup> prisoner put him out of employment.

5. *To Thomas Sherin :*

He was servant to Edw. Birne : he speaks to y<sup>e</sup> money offered for buriall.

6. *To Andrew Kerny :*

All but heare say.

<sup>1</sup> 'Billets' (H.).

7. *To Coole Toole :*

As to y<sup>e</sup> demolishing of y<sup>e</sup> Castle, he saith nothing—is nothing now in question.

Y<sup>t</sup> much inquiry was made after y<sup>e</sup> murderers, whom they well knew, & might as well have seized them ; this was y<sup>e</sup> fault he found in it—making adoe about nothing, not doeing therein what should have been done.

Denieth his finding fault with him or any for being inquisitive after y<sup>e</sup> murder.

8. *To Nich. Pasmere :*

As to the demolishing of y<sup>e</sup> Castle, it was not begun till 9 months after y<sup>e</sup> murder & not altogether till March following. (Se infra 28.)

*Rich. Quin, p<sup>r</sup>duced by y<sup>e</sup> prisoner :*

Y<sup>t</sup> y<sup>e</sup> demolishing of y<sup>e</sup> castle was in October after y<sup>e</sup> murder, w<sup>ch</sup> was in 10<sup>ber</sup> before ; his cause of knowledge y<sup>t</sup> he was portreeve of Wickloe, & questioning Tho: Ashpole's absence fro court he excused himselfe in beeing then overseer of y<sup>e</sup> work for pulling downe y<sup>e</sup> castle of Wickloe.—Se Hen Heny 29.

9. *To Laughlin Quin :*

Saith he is a notable thief, & for a fact of y<sup>e</sup> kind y<sup>e</sup> exaat caused him to be bound with withes, but after upon mediation released him ; and on that account to feign all that he saith. Denieth that of y<sup>e</sup> spoil.

10. *To Simon Archpole :*

Y<sup>t</sup> leaving his religion to please y<sup>e</sup> enemy, he speaks against the prisoner, being a priest.

Denieth y<sup>e</sup> giving 3<sup>ll</sup>, or any money towards y<sup>e</sup> demolishing y<sup>e</sup> Castle.

Y<sup>e</sup> prisoner saith y<sup>t</sup> he engaged for Tho. Ashpole who promised to pay 3<sup>ll</sup> to Nicholas Pasmere for breaking y<sup>e</sup> Castle.

11. *To Phelim McTirlagh Birne :*

Denieth y<sup>e</sup> contriving y<sup>e</sup> murder.

12. *To Edm. duffe Birne :*

Y<sup>t</sup> he did not speake with those y<sup>t</sup> acted y<sup>e</sup> murder of Toole's sonne.

Y<sup>t</sup> if they said they had allowance from him, why did not

Edm. duffe Birne ask himselfe y<sup>e</sup> question, oft seing him, to be assured before believing it.<sup>1</sup>

*Edm. duffe Birne* now saith y<sup>t</sup> he confessed to Edm. Rely y<sup>t</sup> was in y<sup>e</sup> action of y<sup>e</sup> black castle but not in y<sup>e</sup> blood there spilt, & that Edm. Rely there absolved him and enjoyned him penance, by saying some prayers and fasting. Rely denieth this y<sup>t</sup> he said *I'll warrant you*. If he sayd it, it was because Hugh McPhelim did never punish any one for any crime.<sup>2</sup>

Mr. Attorney offered in further evidence y<sup>e</sup> exam of

*Teige McMorogh Birne :*

Y<sup>t</sup> shortly after y<sup>e</sup> murder Edm. Rely did send warrants for demolishing y<sup>e</sup> Castle of Wickloe.

*John McCaher Birne :*

Heard by comon report y<sup>t</sup> y<sup>e</sup> castle puld down by direction of Edm. Rely.

Edm. Rely the prisoner's defence to this :

Y<sup>t</sup> it was no difficult matter to demolish y<sup>e</sup> wall of y<sup>t</sup> castle [next y<sup>e</sup> sea] being of clay and stone, easily cast downe & not needing much labour.

13, 14. *To Christopher Wolverstowne & his wife :*

Denieth his coming from Newcastle to Wickloe, but from Rathdowne on y<sup>e</sup> other side of Newcastle.

15. *To Lewis Davys :*

Y<sup>t</sup> w<sup>t</sup>. Toole said in it was false.

16. *To Rich Quin :*

Y<sup>t</sup> he did speake y<sup>t</sup> of *churles*, etc. to render y<sup>e</sup> others secure<sup>3</sup> y he might gain opportunity to prosecute them more freely.

17. *To Edm. Walsh :*

Denieth keeping company with the murderers ; y<sup>t</sup> they might

<sup>1</sup> This shows the worth of those hearsay pretences so enforced against Father O'Reilly.

<sup>2</sup> Referring to this, Miss Hickson says (ii. 227, note) that 'the admission of Father Reilly that the Irish Lieutenant-General never punished murderers is noteworthy, for more reasons than one.' But Father O'Reilly does not say 'murderers'; and the note is not a verbatim report.

<sup>3</sup> Meaning, perhaps, to throw the murderers off their guard.

be in the place where he was, but y<sup>t</sup> not implying his conversing with them.

y<sup>t</sup> he did excommunicate all y<sup>e</sup> actors in y<sup>t</sup> murder.

y<sup>t</sup> it was a simple question of Edm. Walsh to ask, Wold you do such an action without advice of y<sup>e</sup> clergy.

Y<sup>e</sup> Lord President: But such things done by advice of y<sup>e</sup> clergy; as in powder treason; and this warre is called bellum religiosum.<sup>1</sup>

*Edm. duffe Birne* (y<sup>e</sup> prisoner) demanded of y<sup>t</sup> discourse, saith y<sup>t</sup> he had discourse with Edm. Walsh, but doth not remember y<sup>e</sup> particulars, & y<sup>t</sup> he did never speake personally with any of y<sup>e</sup> clergie in y<sup>t</sup> business, but y<sup>t</sup> he was told so by Tibbot Toole, etc., y<sup>t</sup> they had spoken with clergy. Denieth y<sup>e</sup> excommunicating him.

Rely said y<sup>t</sup> y<sup>e</sup> excommunication was at Masse. He produced

*Alson Browne*, for witness, who saith y<sup>t</sup> she was present in Wickloe when Edm. Rely spake publicly ag<sup>t</sup> y<sup>t</sup> murder of Wickloe, & he would go to Kilkenny to have y<sup>e</sup> others excommunicated.

*Richard Quin* (p'sent) being vouched by y<sup>e</sup> said Alson Browne, y<sup>t</sup> he was then present & heard w<sup>t</sup> she declared, he saith he remembers it not.

*Coole Toole* (p'sent) saith y<sup>t</sup> he did not hear of any such excommunication.

A letter from Kil . . . without date offered by Edm. Rely in court & reade.

Y<sup>t</sup> he did excommunicate those y<sup>t</sup> burnt y<sup>e</sup> castle of Wickloe. This with another Inke & (I think) hand (*sic*).

#### 18. To Dermot McWilliam Toole :

If Tibbot Toole said so, it is false, using y<sup>e</sup> names of persons in Spaine.<sup>2</sup>

#### 19. To Brunne (*sic*) Birne :

but by report, & y<sup>t</sup> (he said) privately.

<i>John Birne</i>	}	said in . . . <sup>3</sup> that they did not hear of any excommunication.
<i>Hugh Birne</i>		

#### S<sup>r</sup> Robt Talbot (p'sent) :

Y<sup>t</sup> on y<sup>e</sup> treaty of peace, he being one of y<sup>e</sup> Com<sup>rs</sup> for it,

<sup>1</sup> How, then, could they avoid finding the priest at least accessory to murder?

<sup>2</sup> Miss H. has 'illegible' in place of latter clause. I find the words 'in Spaine' rather distinct.

<sup>3</sup> 'Court' (H.). May be 'ans<sup>r</sup> to.'

Edm. Rely did write to y<sup>e</sup> Com<sup>rs</sup>, y<sup>t</sup> if a course were not taken for punishing y<sup>e</sup> murder at Wickloe, God would not prosper them. Alsoe at Kilkenny Edm. Rely did sollicit p<sup>r</sup>ceedings in it, who gave comissions for inquiry of it.<sup>1</sup>

*Ca. John Bellewe's* letter offred by Edm. Rely in court, dated 12 June, 1652, mentioning y<sup>t</sup> Rely was y<sup>e</sup> greate presenter of y<sup>e</sup> murder.

*Nich. FitzGerald*, produced by y<sup>e</sup> prisoner :

Y<sup>t</sup> y<sup>e</sup> prisoner did speak with Nic. Plunket y<sup>e</sup> lawyer to prosecute y<sup>e</sup> murder.

*Tirlogh Rely* :

Y<sup>t</sup> Edm. Rely did write by y<sup>e</sup> exaat to Mr. Beling concerning y<sup>t</sup> murder as Rely told him, w<sup>ch</sup> letters de delivered y<sup>e</sup> same yeare y<sup>t</sup> y<sup>e</sup> murder was comitted.

Heard of others y<sup>t</sup> y<sup>e</sup> murderers were excomunicated.

That he was beneficial to y<sup>e</sup> English and not a murderer of them :

M<sup>r</sup> Pemberton, M<sup>r</sup> Allen,<sup>2</sup> concerning M<sup>r</sup> Walworth a minister.

p<sup>r</sup>served a Trumpet—

p<sup>r</sup>served Simon Bellewe—

p<sup>r</sup>served George Greene, M<sup>r</sup> Willings, and y<sup>e</sup> English about Carnewe.<sup>3</sup>

p<sup>r</sup>served an Englishman at Arckloe.

A<sup>o</sup> 1646, at Wickloe he preserved a boy.

A<sup>o</sup> 1646, p<sup>r</sup>served some in a frigate y<sup>t</sup> was cast on y<sup>e</sup> coast of Wickloe.

p<sup>r</sup>served an Italian chirurgeon coming from Dublin.

p<sup>r</sup>served a Dane coming from Dublin.

p<sup>r</sup>served Christopher Fitz W<sup>ms</sup> & a boate at Wall (?) belonging to Alderman Preston.

p<sup>r</sup>served some carrs of a company going to Wickloe.

p<sup>r</sup>served vnto one a cowe taken from him.

p<sup>r</sup>served M<sup>r</sup> Cornwall minister—

p<sup>r</sup>served Henry White, a minister at Arckloe.

p<sup>r</sup>served another old minister—

p<sup>r</sup>served M<sup>r</sup> Conway a minister—

p<sup>r</sup>served M<sup>r</sup> Robert Conway.

Courteous to L<sup>t</sup> Col                      lent him his shirt,<sup>4</sup> and gained him y<sup>e</sup> best respite he could.

L<sup>t</sup> Mason had respite, his meanes.

<sup>1</sup> Miss H. has 'illegible,' but prints all the words.

<sup>2</sup> Miss H. omits this name.

<sup>3</sup> 'Illegible' (H.). I have no doubt about this name,

<sup>4</sup> 'Sword' (H.). The name I cannot fix with any certainty.



Capt Hewetson, being wounded, & after died, would have buried him ('but' *struck out*).

('Sent by y<sup>e</sup> exa't' *struck out*) p'served one y<sup>t</sup> had beene otherwise hanged at Bellewhill.

brought to Dublin from Trim M<sup>r</sup> Ro. Lett's children.

p'served two soldiers of y<sup>e</sup> name of Roper, y<sup>e</sup>.....  
of.....

2. Edmund duff. Birne's  
defence.

y<sup>t</sup> he was with y<sup>t</sup> p'ty, but in y<sup>e</sup> murder.

*Tirlagh McDermot Birne*

(This now offred by M<sup>r</sup> Attorney)

Y<sup>t</sup> Edw. Birne y<sup>e</sup> foreman of y<sup>e</sup> Jury found it murder. But after it was found chance-medley, & so delivered in writing to y<sup>e</sup> Coroner.

The result of 'y<sup>e</sup> private debate' on the second day of the trial has been already produced in form as on the notes. It could hardly be expected that judges brimming over—as was the Lord President—with belief in the bloody designs of Popish priests, could hold the prisoner to be guiltless of implication in a murder supposed to be committed within his jurisdiction. There is no evidence to show that Joyce's death was any other than 'chance-medley;' and there is no certain indication of any other death on that occasion.

There is no mention of a jury, except the allusion to a coroner's jury at Wicklow. The High Court inquisition, it would appear, was what is known as a 'trial at bar' before a bench of judges, without the aid of a jury. The names of the judges are not given in the T.C.D. manuscript; but it is known that Sir Gerard Lowther was Lord President of the High Court of Justice in Dublin. It is also known that four judges sat at the hearing of the capital charges against Sir Phelim O'Neill; and in that case there is no mention of a jury either.

It is painful to have to add that Dr. Edmund O'Reilly's memory has suffered more from Catholic writers—more especially from two eccentric priests—than from any of the opposing fold. Protestant writers are not so much to blame when they can cite the views of two such virulent

defamers as the Rev. Peter Walsh, O.S.F., and the Rev. Charles O'Connor, D.D.<sup>1</sup>, the Librarian of Stowe, who gave up the charge of a parish in Ireland to take service under an English nobleman. Dr. O'Connor, in violence and vituperation, goes far beyond Ormond's great friend the friar, omitting all that Walsh places to the credit of the Vicar-General, while reciting, or rather improving upon, his defamatory allegations and insinuations. The 'Abbé'—as O'Connor was called in the Buckingham household—shows his hand in attempting to belittle 'Primate Reilly,' as a member, not of the Cavan O'Reillys, but of an obscure family in the neighbourhood of Dublin—such a charge as might be made against His Holiness Pope Pius X. How baseless is the insinuation that O'Reilly had committed

<sup>1</sup> In the work written in furtherance of the Veto, published in two parts (1810-1812), entitled *An Historical Address to the Catholics of Ireland*, also in a series of letters under the name of 'Columbanus' (1812-1816). For the violence of his attacks, in the 'Columbanus' letters more especially, he was placed under ecclesiastical disabilities, both in England and Ireland:—

(1.) *Most Rev. Dr. Troy to Rev. Dr. O'Connor.*

REV. SIR,

Since your late arrival in this city you have had no faculties whatsoever from me. I now think it proper to warn you that by the exercise, *public* or *private*, of any sacerdotal function in this archdiocese, you must necessarily incur the censures inflicted by the laws of the Catholic Church on such clergymen of her communion as presume to officiate without the permission, or contrary to the express wish, of the Ordinary.

I remain, Rev. Sir,

Your very humble servant in Christ,

J. T. TROY.

3 Cavendish-row, Rutland-square,  
Dublin, 17th July, 1812.

('Columbanus,' vol. ii., p. 7.)

(2.) *Right Rev. Dr. Poynter to the Rev. Dr. O'Connor.*

REV. SIR,

The underwritten is a true copy of the letter I wrote and addressed to you on the 30th of last June, by which you were then forbidden, and, for the reasons therein explained, I hereby declare you now forbidden, to say Mass in the London district.

WM. POYNTER, V.A.L.

4 Castle-street, Holborn,  
London, Nov. 17, 1812.

('Columbanus' vol. ii. p. xxiv.)

In the seventh 'Columbanus' letter Dr. O'Connor says: 'I leave the world to judge of the excommunication issued by the Vicars Apostolic Poynter and Milner against Dr. O'Connor.' And in a letter to the Rev. Mr. Archer: 'I am now *above three years* excommunicated as a heretic' (p. 3).

himself to 'a cowardly intrigue to save his life,' is shown by the record of his trial as it has come down to us; and how palpably false is the assertion that he was a 'principal leader in firing the Black Castle of Wicklow, and consequently in murdering its inhabitants,' is brought out by the very inquisition that was to bring him to the scaffold.

The story of the arrest in 1653, as of one not personally known to the authorities, is altogether inconsistent with the allegations of both Walsh and O'Connor that the Primate had, so far back as 1649, been actively engaged in negotiations with the Cromwellian rulers of Ireland. Walsh, notwithstanding, will have it that, whispers of his complicity with the Black Castle affair were going the rounds long before 1649. Are we to suppose that Governor Michael Jones and his active brother, the sometime Anglican Bishop of Clogher, then head of the 'Intelligence' department of the State, were ignorant of what happened in Wicklow in December, 1645? Only a few weeks prior to the alleged tragedy of the Black Castle Dr. Henry Jones was made bishop. He was then in Dublin, and he had been in Dublin actively employed as chief of the commission for taking the depositions made against rebels, their aiders, comforters, and abettors; and, if in the interval between '45 and '49 there had been any such 'whisper' as Walsh imputes, the Parliamentary Governor had known all about it through his indefatigable brother, the chief detective.

The allegations made against Primate O'Reilly are worse than inconsistent; they are mutually destructive.

I do not put forward Dr. Edmund O'Reilly as a great or heroic character. The letter (if genuine) which, in 1665, he wrote to the Duke of Ormond with the object of being permitted to return to his diocese, is cringing in the extreme.<sup>1</sup> His conduct at times may have been

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<sup>1</sup> One may, however, suspect the genuineness—or at any rate the accuracy—of the letter alluded to above, bearing in mind that, as Walsh alleges, it was written at his suggestion and sent to him to be presented to the Duke, then Lord-Lieutenant of Ireland, and that the letter was not published until the supposed writer was five years in his grave.

I may add here that Luke O'Toole was put on his trial before the High Court in Dublin, 27th January, 1652-3, for the murder of Cahell Cullen and

a fair mark for criticism, but the sketch drawn by the two clerics—who both incurred ecclesiastical censures—is absurd and contradictory. And, as if to emphasise the absurdity, the apologists for the Commonwealth in their eagerness to blacken the memory of a Catholic clergyman, must needs make the Government they so much admire a party to the imputed guilt, as accessory after the fact.

THOMAS FITZPATRICK, LL.D.

NOTE TO PAGE 32, I. E. RECORD, July, 1904.

In *The Very Interesting Life of the Famous Oliver Cromwell*, compiled from contemporary accounts and reprinted at Manchester in 1840, there is an account of the rout at Rathmines, which shows how little occasion there was for the part assigned to Dr. Edmund O'Reilly:—

'The report of this disaster (at Baggot-rath) soon reached the General Ormond's ears, who was then playing at tables in his tent; and understanding also that Jones was making towards his main army, he wished the rebels would come that he might have some sport with them, and so he went on with his game. But he was soon forced to leave it; for Jones with his men following the chase to Rathmines, where Ormond's camp was, engaged his whole army, and after two hours' fight, totally routed them with very great slaughter. Four thousand were reckoned to be killed on the place, and in the chase, and above two thousand five hundred taken prisoners, of whom several were men of quality, and amongst the rest Ormond's own brother himself very narrowly escaping. They left all their great guns, ammunition, and provisions behind them; and withal a rich camp to reward the valiant soldiers, who, with the spoils of it, so tricked themselves up, that when they returned to Dublin, many of the officers did not know their own men they were grown so fine. This great victory was obtained with the loss of few, not above twenty of the Parliament's party being missing after the fight was over. The success was the more remarkable, because unexpected on both sides, Jones with his handful of men being led on step by step to complete victory, whereas their utmost design, at the beginning of the action, was only to beat the enemy from Baggot-rath. Ormond's party was so surprised, that they had not time to carry off their money, which lay at Rathfarnham, for the paying of their army, where Jones seized four thousand pounds very seasonably for the payment of his men.'—(P. 142.)

Anne Byrne. Among the notes of trials in the T.C.D. MS., F. 4. 16, I find the following under this date: 'Charges,—Luke Toole, Shane Cullen, for y<sup>e</sup> murder of Cabell Cullen. (Pleaded by Toole, he is not guilty of murder on it, but y<sup>e</sup> he hanged him as a spy; y<sup>e</sup> other confessed y<sup>e</sup> hanging, but by order of Toole, his master.)' 'At y<sup>e</sup> private debate, 31st January, 1652-3, Luke Toole was found Guilty, Shane Cullen *Not Guilty*; and on the charge of murdering Anne Byrne, Luke Toole was found *Not Guilty*.

## JOAN OF ARC

**N**EARLY five hundred years have passed since Joan of Arc died at the stake in the market-place of Rouen. She had been condemned by an ecclesiastical tribunal as a sorceress, a schismatic, a blasphemer, a criminal of the worst and vilest character. She perished amid the execrations of her enemies, while from her former friends she received only sterile compassion or cold indifference. The King, who owed her his kingdom and his throne, never made even a diplomatic effort to save her, and the country which she had freed from a foreign yoke, seemed to yield a mute acquiescence in the sentence of her condemnation. So was she left to die a death that was not only cruel and barbarous, but—what she feared infinitely more—a death that involved her life and her memory in sin and dishonour.

The mill of God grinds slowly. God can afford to wait, and so can His friends, the just and the innocent. Joan appealed again and again in her trial from the packed jury and the corrupt judges, before whom she was forced to appear, to the Church and its supreme ruler in Rome. Her appeal was contemptuously rejected at the time, but it has had a termination which never entered into the dreams of the poor country girl from Domremy. Four and twenty years after her execution, at the belated request of Charles VII., a commission was issued by Pope Callixtus III., to review the mock trial of the Maid at Rouen. The Commission unanimously reversed the verdict that had been passed, and triumphantly rescued her memory from the crimes that had been laid to her charge. That was in 1457. More than four hundred years later another and a more important step was taken to restore her reputation before the world. It was not now a question of disproving the accusations on which the Maid had been sentenced to death ; it was a petition to the Holy See for her canonization.

This petition was presented to Pius IX. in 1869, by the late illustrious Bishop of Orleans, Dupanloup, supported by twelve other French Bishops. In reply the Holy Father authorised the Bishop to institute a preliminary inquiry. This inquiry was begun in 1874, and lasted fourteen years. The result was submitted to the Congregation of Rites in 1894, and the vote of the Congregation was in favour of the 'introduction of the cause.' This vote was approved of by the Holy Father Leo XIII., and a Decree was published, lauding the Maid as one who had been 'raised by God to restore the fortunes of her country, which had been brought to the verge of destruction, by the fierce wars with England, as well to win back for religion the freedom and glory of which it had long been deprived.'

Within the last few months yet another advance has been made towards satisfying the pious and patriotic desire of the French clergy and people, and towards raising the Maid to the glory of a canonized saint. In the presence of the Holy Father, and of a large number of Cardinals and other distinguished personages, the Decree of her heroic virtues was read on the feast of the Epiphany of this year. In this Decree it is stated that 'her cause having been tried by most corrupt judges, the innocent virgin was condemned to be burnt, and bravely endured the penalty on the 30th May, 1431, her eyes fixed on the crucifix, her lips pouring forth fervent prayers, praying, too, for the authors of her death.' The Holy Father declares also in the Decree that 'in the case of Joan of Arc, such certain knowledge had been acquired with regard to the theological virtues of faith, hope, and charity, and with respect to the cardinal virtues of prudence, justice, fortitude, temperance, and the like, that it was safe to proceed further, that is, to the discussion of the four miracles.'

The life of Joan of Arc has always possessed a singular charm for men of every race and religion. Thousands of books and pamphlets have been written to extol her virtues and her wondrous deeds; poets innumerable have sung of her in immortal verse; sculptors, painters, dramatists, orators, have vied, one with the other, in setting forth her

sweetness and her heroism, her innocence and her fearlessness. We cannot wonder at it. In the annals of humanity there is hardly a more romantic or a more marvellous story than hers. Simple as a child, her views at the council board were always marked with wisdom, judgment and decision ; knowing nothing of evil, she was pure as an angel amid the easy morals of a court and the dissolute habits of a camp ; retaining all the softness and tenderness of her sex, she was brave as a lion on the field of battle. Her youth, her gentleness of disposition, her patriotism, her piety, her amazing military achievements, her crowning triumph of freeing her country from the yoke of the stranger, the tragic pathos of her death—all these features of her life and character help to form a picture which enthalls and fascinates.

In Ireland, a country not quite unacquainted with the evils of foreign domination, the Maid deserves to be better known than she is. In the little sketch of her life which I here submit, I do not pretend to tell anything that is new nor to say anything old half as well as it has been said a thousand times already. My only desire is to set before the readers of the I. E. RECORD a short and simple account of what she was and what she did. For dates and facts I rely chiefly on a little work, written with loving care and painstaking research, by Petit de Juleville, and published by Victor Lecoffre, Paris, the title being *La Vénérable Jeanne d'Arc*.

Joan of Arc was born in the beginning of the fifteenth century—a period that was full of turmoil both in Church and State. The echoes of recent schisms still troubled the former, while the thunders of war resounded in every nation of Europe. France especially was, at the time, torn to her very vitals by dissension from within and war from without. For more than one hundred years indeed there had been almost constant strife between England and France. The main cause of the trouble would seem to have been the grasping greed of English kings, who, in marrying French princesses, thought much more of the latter's dowries than of their virtues or personal attractions. These dowries frequently took the form of two or three French provinces,

which were made over to the English king and his heirs for ever. The unfortunate people of the transferred territory were, of course, never consulted : yesterday they were the subjects of the French king, to-day they belong to the English monarch. Thus, when Henry II. became King of England in 1154, he received with his dissolute wife Eleanor, the provinces of Poitou, Saintonge and Guienne, while from his father he claimed to inherit Touraine and Anjou, and from his mother, Maine and Normandy.

Naturally the French objected to these little family arrangements, and hence the unceasing wars between the two countries. These wars usually ended by the crushing defeats of the French nationalists. At the time of Joan's birth (6th January, 1412), the kingdom had been reduced to absolute helplessness and despair. The name of England spread terror everywhere. The English forces, with their Burgundian allies, occupied the greater part of the country. By the Treaty of Troyes (A.D. 1420) Henry V. of England became the real ruler of all France, and was to become the nominal sovereign as well, on the death of the imbecile king, Charles VI. In 1420, therefore, the whole country was held in an iron grip from which there was no escaping. The memories of Crecy, Poitiers, and Agincourt, which were still fresh in the people's mind, paralysed the arm that ought to have been lifted against the invader, and froze the heart of the whole nation with terror and despair. In 1424 still another disaster fell on the French arms at Vermeuil, and this filled to overflowing the cup of national bitterness and misery. The people sank down into gloomy apathy, and the spirit of the army was dead. Bedford, the 'regent of France,' thought this a favourable time to subdue the entire country, and he began his campaign by laying siege to Orleans, the gate of the south. That city once captured, there would remain no serious obstacle to the conquest of all France. Orleans, every one knew, could hold out but a short time, and the life of France, as a nation, could now be measured by days.

It is at this supremely critical moment that Joan of Arc, soon to be known as the Maid of Orleans, makes her



first appearance in the world's arena. She is in her seventeenth year; her simple dress, her bronzed cheeks, her supple wiry form, her unaffected manner proclaim her to be what she is, the daughter of peasant parents. From her early childhood she has been helping her mother in the work of her modest home, occasionally also looking after her father's sheep in the moorlands of Domremy. Up to the age of twelve, she enjoys to the full the innocent pastimes of her child companions; dancing with them often under the shelter of the 'Fairies' tree;' after that age she prefers to be alone, and spends her spare moments before the altar of the village church. Her home is a sanctuary of piety and innocence, as well as of simplicity and poverty. She was never sent to school, never learned to read or write, but at her mother's knee she was taught her prayers and the chief doctrines and practices of the Church.

She was somewhat over thirteen years old when the mysterious voices from heaven first sounded in her ears. These voices were to change the entire current of the child's life, and were to transfigure the quiet peasant girl into as brave a warrior and as able a commander as ever wielded a sword or led a forlorn hope to all but impossible victory. At first her visitants from above only exhorted her to be pious and good; and probably it was on their suggestion that about this time she made a vow of perpetual chastity. Later on they declared plainly that she was chosen by God to relieve the besieged city of Orleans, to restore the throne of France to its rightful owner, and to free the whole country from the rule of the stranger. Like the Virgin of Nazareth, she was filled with alarm at this message, and recoiled with terror from the proposal. She ended, however, by bowing in submission to what she fully believed to be a call from God.

Innumerable obstacles were raised against the execution of her enterprise. She addressed herself first to the governor of Vaucouleurs, telling him of the task that had been imposed on her, and imploring him to enable her to declare her mission to the Dauphin in person. Not very unnaturally the man flouted her as a visionary and a lunatic,

winding up his speech by saying 'she deserved a good flogging at the hands of her parents.' Nothing daunted, she persevered in her application day after day until at last Baudricourt (that was the governor's name), decided to send her to the Dauphin. He provided her with a horse and with a small guard of six men. The journey to Chinon, where the Dauphin then resided, was long and difficult. The route lay chiefly through the enemy's country, and every step had its perils. Joan, however, assured her companions that no mishap should befall them, and the little company, after eleven days' travelling, arrived safely at Chinon. When admitted to the royal presence, she walked straight to the Dauphin, who had purposely disguised himself amongst his knights and courtiers, and kneeling at his feet offered him her homage and her services. 'But I am not the King,' said Charles. 'Before God you are the King and none other,' was the quick reply. She unfolded briefly the purpose of her journey, declaring it to be God's will that the English should be driven out of France and that the King, like his ancestors, should be crowned in Rheims. Some of those present laughed at what they considered an amusing piece of comedy. Some were indignant at the notion of France being saved by a little ignorant peasant girl, others again shook their heads and darkly suspected that the devil was at the bottom of it all. There were a few believers—very few. Amongst these might be reckoned Charles himself. He had hesitated, but his doubts disappeared when the Maid whispered into his ear a secret which was known only to God and himself. He, moreover, saw himself and his country on the very brink of ruin, and he resolved to accept her services in some such spirit as a drowning man will catch at a straw.

Still there were delays when every moment was of infinite value and when Orleans had hardly a crust of bread in its commissariat, and might any day be stormed and captured. Charles, to save himself from a possible charge (such charges were not uncommon in those days) of accepting help from an emissary of Satan, insisted on sending Joan to Poitiers to be examined by a commis-

sion of learned men. Among the examiners were bishops, doctors, and members of parliament. After a very searching inquiry they decided to advise Charles to accept the Maid's services while saying nothing of the truth of her heavenly revelations. Indeed this visit to Poitiers ended in a veritable triumph for Joan. The ladies of the city came in a body to offer her their homages and their sympathy. They were all charmed with her sweetness and grace and modesty. One of them, however, could not forbear observing that it would be more becoming if the Maid had appeared in the dress of her own sex instead of in that of a soldier. The answer reveals why she clung so tenaciously to her military uniform during the rest of her life :—

I can very well understand why this dress appears strange to you, but since I am to bear arms in the service of the gentle Dauphin I must adopt a soldier's uniform ; and when I am amongst soldiers if I am clad like a man they will forget that I am a woman, and so I shall be better able to guard my virginity both in thought and in deed.

This uniform, it is unnecessary to add, included a short skirt and did not at all resemble the soldiers' dress of the present day.

On her return to Chinon Charles received her with joy, though his chief courtiers and councillors regarded her still with suspicion and jealousy. The King, wishing to equip her fully as a soldier, presented her with a sword as well as other military requisites. The sword she would not accept. There was a sword, she said, buried behind the high altar of the church at St. Catherine de Fierbois, and that was the only weapon she would bear. To the wonder of everybody the sword was found as indicated. It was covered with rust and marked with five crosses. At this time, too, she designed her banner blazoned with lilies, with the names of Jesus and Mary in letters of gold and a picture of the Eternal Father enthroned among the clouds.

The time of action is at last come. Orleans, indeed, can hold out no longer. The gaunt figure of famine appears

both in city and garrison. A sortie from the garrison—the battle of the herrings—results in a disastrous defeat. These events travel to Chinon with the rapidity of bad news. Now is the time to strike—now or never. The Maid knows it. She prays, she implores, she insists; she must fly at once to the doomed city. She prevails, and is given a little army of 4,000 men. With this army she pierces through the English lines without striking a blow; and she and her convoy are soon safe within the walls of Orleans. This was on the 30th April, 1429. She entered the city, gracefully seated on a white charger, her white standard borne before her, and the governor of the city riding by her side. Her appearance, needless to say, aroused the liveliest enthusiasm and the cheers of citizen and soldier silenced for a while the thunders of the enemy's artillery. A few days after an attack was made on one of the English forts, and the Maid was soon in the thick of the fight. The English offered a stubborn resistance, but animated by the words and the gestures of the soldier-girl, the French rushed upon the foe with irresistible fury capturing the fort and slaying its defenders. Similar victories followed in rapid succession, Joan being ever foremost in the attack. In one of these assaults, that on the bastille of Les Tourelles, she was severely wounded, an arrow penetrating deep into her bosom. For a moment she was but a girl—the tears burst from her eyes—but the next instant, with a prayer on her lips, she sprang to her feet more daring and resolute than ever. Four days after Joan's first attack, the English became absolutely panic-stricken. Brave as they were, they refused to fight against a supernatural foe, and Suffolk, the commander, was forced to raise the siege. Stung with defeat and shame he fled from the city, which only a week before he believed would soon be the grave of the French nation. Thus was the first part of the Maid's prophecy wondrously fulfilled.

The tide of war now turned completely against the English. In a few days the whole valley of the Loire was cleared of the English garrisons. Jargau was carried by storm, and Suffolk taken prisoner. In a pitched battle Talbot

and his son were slain, and about 4,000 of his followers killed or taken prisoners, while Sir J. Falstaff and his army had to rush to the protection of the walls of Paris from the sword of the unconquerable Maid.

Joan now pressed upon the King to allow her to fulfil, without delay, the second part of her celestial mission—the crowning of his majesty in Rheims. To courtiers and captains the proposal was nothing but mid-summer madness, but Joan prevailed. Charles with his army of 8,000 men marched triumphant through the enemy's country, and the citizens of Rheims flung open their gates to him on the 16th July, 1429. The next day he was solemnly crowned in the Chair of Clovis. During the ceremony the Maid stood by his side, her white banner unfurled, and her soul rapt in prayer and thanksgiving. After the ceremony she sank on her knees at the King's feet, declaring that God's will was now done—Orleans was liberated and the King was crowned.

The simple country girl was not in the least puffed up by seeing herself the central object in this royal pageantry. She attributed everything to the hand of God, and a few days after she expressed the wish (though not to the King or in public, as has often been asserted), that she could now return to her humble home and be of some service to her father and mother. This we have on the authority of Count Dunois. At this period, indeed, the Maid seemed doubtful about the extent of her mission. Now she intimated that she was to perform in the future much greater achievements than she had done in the past; and now she apparently believed that her mission had closed with the coronation of the King. When she spoke seriously and not lightly, says the witness just referred to, she undoubtedly asserted that she had fully discharged the mandate given to her by God. Whatever view we take of this matter, it is certain that from the moment of the coronation the Maid's star began to wane.

Soon after the ceremony she made the daring proposal to march at once on Paris, strongly garrisoned though it was by an English army with Bedford himself at their

head. As usual the project was flouted as rash to the point of insanity. The King, however, after dangerous delays, gave a cold, faint-hearted assent, and permitted Joan to go before him with a few companies of soldiers. She took Soissons, Senlis, Beauvais, and St. Denis without striking a blow. In attacking the suburb of St. Honoré, she was severely wounded while waving her banner as usual in the thickest of the fight. This discouraged her little army. They hesitated, wavered, retreated. The Maid refused to follow and had to be removed by main force. Full of sorrow and bitterness she raised the siege, and next day laying her arms on the altar of the abbey of St. Denis, she followed the royal army to Gien. Historians are now agreed that if Charles had followed the counsels of Joan he could easily have wrested Paris from his enemies. He was a poor, indolent, faltering creature, unworthy of the noble services that were given him.

The Maid was not discouraged by the first check she had met with in her campaign against the foreigner. We hear of her, very soon after, capturing a convoy of 400 men, as well as some unimportant garrisons that had still held out against the King.

We hasten now to the close of her career as a military commander. About the end of April the voices had warned her that she should be taken prisoner before the 'feast of St. John.' Nothing daunted, she flew on the 24th May to defend Compiègne against the Duke of Burgundy. She had hardly entered the town when she hurried to dislodge the enemy from some points of advantage which he occupied on the left bank of the Oise. She and her small troop of 500 men were overpowered by the besiegers. She ordered a retreat to the citadel, directing herself the rear-guard action. After a while there was a mad rush of both royalists and rebels for the gates, and whether through a desire to save the town or through treachery, the governor ordered the gates to be shut, leaving Joan with one of her brothers and some of her bravest officers in the hands of the enemy.

The remainder of her story, while adding to the brilliance of her fame and her virtues, covers with eternal infamy all

those who were involved in her future fate—friends and enemies, French and English alike. As prisoner of war she was sent from Compiègne to the castle of Beaulieu, and thence after about two months to the castle of Beaurvoir. It was while here that she leaped from the castle walls to escape from the hands of her enemies, and to fly again to the relief of Compiègne. The unsuccessful but daring act was afterwards distorted into a groundless charge of attempted suicide.

According to the laws and usages of war the utmost punishment that could be inflicted on the Maid was imprisonment. The English, however, were determined to have her in their own grasp, and to the disgrace of John of Luxembourg, he sold her to the enemy whom she had so often defeated and humiliated on the battlefield. The price paid would amount in our present money to about £20,000, and it is lamentable to add that the base transaction on the part of the English was carried out by a dignitary of the Church, a man of evil memory, Peter Cauchon, Bishop of Beauvais. When the English had been driven out of Beauvais by Joan, this wretched traitor to Church and country, fled with his friends, vowing vengeance against his conqueror. Now he is able to carry out his threats. The vanquished heroine is in the power of her pitiless enemies. The English will not be content with her death; they will rob her of her honour as well as of her life, and will blacken her memory before committing her to the grave. They cannot, moreover, put her to death because she had fought against them and conquered them. To satisfy their cowardly lust for revenge, they will have her tried by an ecclesiastical tribunal on charges of sorcery, heresy, and impiety of every sort. Cauchon, if not the prime mover, is, at least, the pliant instrument of the foreigner in this infamous proceeding. He is to be the presiding judge; all his fellow judges are to be creatures of the English faction—most of them in the pay of the English. Bedford, uncle of Henry VI., summons this court in the name of his nephew, the 'King of England and France.'

It held its first meeting in Rouen (whither Joan had been taken) on the 21st February.

To read the authentic report of this trial is to inflict a shock on all our feelings of justice and humanity. In mercy to the reader I pass over the details and refer briefly only to a few of the chief incidents of the cruel tragedy. From her arrival in Rouen until the commencement of the judicial proceedings, Joan was treated with savage barbarity—locked up in a cage both day and night, heavy chains binding her neck and hands and feet. At the commencement of the trial this cruelty was somewhat relaxed, but she was still kept chained in a small cell, with five coarse-featured, coarse-natured Englishmen to guard her, or rather to jeer at and insult her with their ribald jokes.

Cauchon's court, while observing certain legal formalities trampled on every rule of justice and fair play. 'Guilty' was a foregone conclusion. To hesitate, on the part of the judges, was to incur the deadly wrath of their English masters. Warwick during the trial had threatened two of them with instant death, because they had shown some little sympathy with the prisoner. It was clearly stated moreover, that no matter what the verdict, the Maid was to be put to death—the purchasers were to have value for their money.

The trial dragged on for months. The chief charges against the Maid were that she was an emissary of the devil, and a schismatic. Day after day, alone, unaided, friendless, she was examined, riddled, and worried with abstruse and cunningly devised questions, ordered to account for every act and incident of her life—from her childhood dance under the 'fairy tree,' of Domremy, to her 'attempted suicide' in Beaurvoir castle. Thus brow-beaten, insulted, threatened with torture and death, she displayed to her judges the same intrepid spirit which she had so often shown to her enemies on the battlefield. The court, however, was determined by every means, fair and foul, to shake her magnificent fortitude, to make her admit that her whole life was an impious lie, and that the 'voices' which she believed were from God, were merely hallucina-



tions, or more likely still, suggestions of the devil. To terrify her into submission, she was led out on the 24th of May to the cemetery at Rouen, in order that she might see plainly the awful consequences of her obstinacy. In the cemetery she was seated on a high scaffold, the stake at which she was to be burned rearing itself menacingly close by.

'Recant or burn,' was shouted into her ears by a raucous clerical voice, while the mob hooted her, and the coward soldiers whom she had chased before her in the battle like hares before the hounds, flung stones at her, and while some few friends with voices choked by tears entreated her to give a formal submission. Confused, harassed, tormented, exhausted in mind and body, broken by sickness and pain and hunger and torture, she whispered as last that she submitted to the 'Church and her judges.' It was always falsely represented to her that the latter represented the former.

Taken back to her cell she was ordered to assume the proper dress of her sex, which she immediately did. Her enemies, meantime, became furious at the result of her 'abjuration,' and swore that their prey should not so escape them. While asleep the dress which she had just begun to wear, was removed and her martial uniform substituted. She either fell into the trap, or wished to abjure her abjuration. She appeared once more clad as a soldier, and immediately there went forth shouts of 'Relapse, Relapse.' 'Away with her, away with her.' 'To the stake, to the stake.' Thirty-seven of her late judges were summoned forthwith to consider the situation, and they were unanimous in handing her over to the secular power—a sentence of death. She implored her persecutors to allow her to receive Holy Communion, and the prayer after some delay was granted in a manner the most surly and grudging—the administering priest being forbidden to use surplice or stole or lights in the discharge of his sacred office.

Fortified with the Bread of the strong the young girl (she is only 19½ years old) faces her terrible doom in the true spirit of the Christian martyr. She has only one favour

to ask as she is bound to the stake—that she may be allowed to hold a crucifix in her hand to the last. On the morning of the 30th May, 1431, she is led by a company of soldiers to the old market-place of Rouen ; there she is denounced as a relapsed sorceress and heretic and left to be further dealt with by the secular arm. John le Botelier, representative of the King of England, does not wait to submit his prisoner even to the formality of a trial or a sentence, but cries at once to the executioners: ‘Do your business.’ Thousands of the Maid’s enemies were gathered from the dawn of morning to gloat over her death throes and to listen to the music of her shrieks as the flames enveloped her. For the honour of humanity it is recorded that those who came to exult went away with tears in their eyes. They could not help seeing, that whatever her guilt, she died like a saint and a martyr, kissing the crucifix, praying for her enemies, the holy name of Jesus on her lips to the last.

All those historians or poets who have written of Joan, have agreed practically as to the blamelessness of her life, the heroism of her character, and the horrible injustice of her death. Indeed Shakespeare and Voltaire seem to share between them the honour of describing her as a wanton, or as the friend and companion of evil spirits. Yet amongst those who admired and extolled her life on the whole, there have been some who discovered many flaws in her character and behaviour. This is not difficult to account for. From the beginning her enemies, to clear themselves of the infamy of her death, endeavoured to tarnish her reputation, and to paint for us a Maid of Orleans that never existed. Historical criticism has now, however, torn away the calumnies which once attached to her memory. By some writers, not consciously unfriendly, she had been portrayed as an Amazon, who exulted in war and bloodshed, and who was happy only amid the clash of arms and the smoke of battle. They represented her, indeed, as one of the fabled Furies of old, with blood-dripping eyes, with a burning torch in one hand and a whip of scorpions in the other. The true Maid of Orleans never lost the sweetness and tenderness of her sex ;

she never struck a blow with sword or lance ; she never shed a drop of blood ; she was as compassionate to the wounded foe, as to her companion in arms struck down by her side. She hated war, but she hated something else still more—the political enslavement of her country.

Nor do we find in the Maid any of that fanaticism with which she has sometimes been charged—fanaticism, say, like that of Cromwell or John Knox. We cannot imagine either of these grim personages descending to a jocose remark or a hearty laugh. Joan never lost the sunny humour or the pretty wit which she had acquired or inherited in her native village. ‘I am bringing some “godons” to sup with us to-night,’ said she, as she went out to attack an English fort at Orleans. Godon, it may be necessary to explain was the French for Goddamn, and the latter was the nickname bestowed on the English of the time on account of their constant recourse to the national expletive. A good friar afraid that, possibly, she might be possessed by the devil, approached her once making demonstrative signs of the Cross and sprinkling holy water very liberally all around. ‘Oh, don’t be afraid,’ said Joan laughing, ‘I am not going to fly away.’ ‘What way do these heavenly visitors address you?’ asked one of her examiners who spoke in a very broad *patois*. ‘Oh, with a much better accent than yours,’ was the reply.

From the Maid’s own statement I have already said why she wore a military uniform. Though dressed as a man, however, she never did anything to compromise in the least the dignity of her sex. In her expeditions she was always accompanied by her two brothers ; she spent her evenings with woman companions ; though she moved freely through the camp during the day there was always a something about her bearing and manner that insured the respect of even the most forward and reckless of her fellow-soldiers.

Amid the din of war and the frivolities of the court, she never lost that spirit of piety which distinguished her childhood. To God she attributed every success of her life, and after every victory she led her soldiers in solemn

procession to the church to offer thanks to the Lord of hosts. She had a most tender devotion towards our Lord in the Blessed Sacrament ; she loved to receive Him often in the Holy Communion, and that she might be able to do so, she never allowed her confessor to leave her.

As to the heavenly visions and voices that play so large a part in Joan's life, there has been considerable controversy. One thing is certain, that she herself was always thoroughly convinced, that these communications came from God. Looking dispassionately into all the circumstances of her life, it is hard to doubt the supernatural character of the messages spoken to her by St. Michael, St. Margaret, St. Catherine, and other celestial visitors. The Maid herself staked her sincerity, her truthfulness, her very life on the reality of these revelations ; on their authority she uttered prophecies which at the time seemed impossible of fulfilment. She spoke with all the confidence of the Hebrew seers, when she foretold the deliverance of Orleans, the crowning of the King at Rheims, and the speedy expulsion of the English, who at the time were practically the masters of the entire country.

If we take the other view, however, and regard Joan merely as a patriotic enthusiast, who mistook her dreams for divine visions, we shall not admire her less for her glorious deeds in behalf of her country, nor venerate her less for the Christian virtues that shone so brightly in her soul during her entire life.

The women of our nation have not, thank God, been wanting in that love of country, which was the ruling passion of the Maid's life ; like her, not a few of them have stood face to face with the foe in the battlefield. We do not, however, need, and we do not desire woman soldiers. But we do need, and we do desire, and desire very ardently, that the maidens of Ireland should speak and act and live in Joan's spirit of patriotism, and that the matrons of Ireland should instil into their sons and daughters that pure and holy love of country, which the Maid of Orleans ennobled by her life and consecrated by her death.

M. F. SHINNORS, O.M.I.

## THE PRIESTLY DIGNITY

'Nec quisquam sumit honorem sed qui vocatur, tamquam Aaron. Tu es sacerdos in æternum secundum ordinem Melchisedech.'—HEB. v. 4-6.

**A**LTHOUGH the bitterness of animosity against the priesthood in England has of late years in some measure diminished, nevertheless there still remains a certain amount of bigoted suspicion with regard to it. It is hard to kill prejudices which have had a growth of three hundred years and more. Unhappily, even now, in some Catholic countries, the priesthood is regarded by many with contempt and scorn.

The world in these days is so wholly engrossed with material things and material progress, that in its indifference to spiritual things it knows little or nothing of the vast and wonderful world of the supernatural order, in comparison with which the material world is but a play-thing. The world, which is the embodiment of 'the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life,'<sup>1</sup> hates the priesthood. But this is nothing new. 'If you had been of the world,' said our Lord to His disciples, 'the world would love its own : but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you. The servant is not greater than his master. If they have persecuted Me, they will also persecute you.'<sup>2</sup>

Living in the midst of an atmosphere of religious indifference and unbelief, there is danger, even to priests themselves, of being affected detrimentally by the miasma of irreligious thought which floats around them. Hence it is of the utmost importance that we should recall to mind at times the greatness of the dignity of our priesthood, and be moved by a clearer and a higher appreciation of its privileges strenuously to endeavour to safeguard it, and to carry ourselves so circumspectly before men, that

<sup>1</sup> 1 John iii. 16.

<sup>2</sup> John xv. 20.

they may be influenced not only to recognise its dignity, but also to honour it.

To treat adequately of the priestly dignity, the tongue of a seraph would be necessary; for it passes the power of mortal speech to do so. Nevertheless we must make the effort. The Council of Trent, speaking of the priesthood, says that 'our Lord Jesus Christ, being about to ascend from earth to heaven, left His priests His vicars, as rulers and judges.'—'Dominus noster Jesus Christus e terris ascensurus ad cœlos, sacerdotes sui ipsius vicarios reliquit, tanquam presides et iudices.'<sup>1</sup> St. Paul also speaks of priests as ambassadors of God. 'For Christ we are ambassadors, God as it were exhorting by us.'<sup>2</sup>

The Catechism of the Council of Trent, also speaking of the dignity of the priesthood, says:—

For as bishops and priests are as certain interpreters and heralds of God, who in His name teach men the Divine law and the precepts of life, and are the representatives on earth of God Himself, it is clear that their function is such that none greater can be conceived; wherefore they are justly called not only angels<sup>3</sup> but also gods,<sup>4</sup> holding as they do amongst us, the power and authority of the immortal God. But although they at all times held a most exalted dignity, yet the priests of the New Testament far excel all others in honour; for the power of consecration and offering the Body and Blood of our Lord, and remitting sins, which has been conferred on them, transcends human reason and intelligence, still less can there be found on earth anything equal and like to it.

Blessed John of Avila used to call priests 'shrines of God and mediators of peace between heaven and earth.' The kings of earth are represented by their ambassadors, their plenipotentiaries, their viceroys and lord lieutenants, and all the appurtenances of royalty is thrown around their court, when acting in the name and by the authority of their sovereign. Nevertheless, their jurisdiction and dignity is a passing thing, a shadow and a faint representation of the truly royal dignity and jurisdiction of the eternal priesthood.

<sup>1</sup> Sessio. xiv., c. v.

<sup>2</sup> 2 Cor. v. 20.

<sup>3</sup> Mat. ii. 7.

<sup>4</sup> Psalm. xxxi. 6.

St. John Chrysostom says :—

Tell me not of the purple, the diadem and the robes of gold. All these are but shadows and more transient than vernal flowers. 'For all the glory of man,' says the prophet, 'is as the flower of the field.' Tell me not of these things; but if thou wouldst see the difference between priest and king, examine the measure of power conferred on each, and thou wilt see the priest placed much higher than the king. For though the kingly throne seems to us more glorious from the precious stones set in it, and the gold that circles it, yet it is the king's part to administer the things of earth, and beyond this he has no authority whatever; whereas the priestly throne is placed in heaven, and to it has been committed to rule over the things that are there? Who declares this? Even the King of Heaven Himself; 'for whatever,' says He, 'you shall bind on earth, shall be bound also in heaven.' What honour can equal this? Heaven derives from earth the highest office of judgment, since the judge sits on earth; the Lord follows the servant, and whatsoever the latter decides here below, that He approves of above. And intermediate, between God and the nature of man, stands the priest, bringing down from Him unto us heaven's benefits, and bearing thither our petitions, reconciling Him when moved to wrath, to our common nature, and rescuing us, who have offended Him, from His hands.<sup>1</sup>

The priest then being the vicar of Christ, as such is the universal and constant possessor of the great work of redemption. He fulfils the same offices as his divine Master, and acts for Him in all he does. 'Priests,' says St. Paul, 'are the dispensers of the mysteries of God.'<sup>2</sup> As the teacher of the eternal truth, the priest speaks in His name and has therefore been called the light of the world, for truth is light. 'You are the light of the world.'<sup>3</sup> He stands forth in defence and as the model of virtue whose refulgence is reflected in the lives of men, thus fulfilling the injunction of Christ: 'Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven.'<sup>4</sup> As a physician, he not only heals the death-wounds of the soul, but maintains its health in fulfilment of his divine Master's commission: 'Heal the sick, raise the dead, cleanse the lepers, and cast out devils.'<sup>5</sup>

<sup>1</sup> *De Sacerdotio*, T. vi., Hom. v.

<sup>2</sup> Matt. v. 14.

<sup>4</sup> Matt. v. 16.

<sup>2</sup> 1 Cor. iv. 1.

<sup>5</sup> Matt. x. 8.

But, above all, he is the great intercessor with God for man; the offerer of the sublime sacrifice of the altar, by which the sacrifice of the cross is perpetuated and its merits applied to the needs of a sinful world. As St. Paul says, 'Every high priest taken from men is ordained for men in things that appertain to God, that he may offer up gifts and sacrifices for sins.'<sup>1</sup>

What dignity, then, can be more noble, more graceful, or of higher worth than that bestowed by God upon the priest? Cassian cries out: 'O sacerdos Dei, si altitudinem cœli contemplaris, altior es: si pulchritudinem solis, lunæ et stellarum, pulchrior es; si Dominorum sublimitatem, sublimior es, solo tuo Creatori inferior es.'—'O priest of God, if thou dost contemplate the height of the heavens, thou art higher still; if the beauty of the sun, moon and stars, thou art more beautiful still; if the grandeur of lords, thou art grander still; to thy Creator alone art thou inferior.' Truly wonderful are the graces which flow into the soul of the priest at his ordination. For, together with sanctifying grace and an indelible character he receives a two-fold power over the mystical body of Christ, which is His Church, and a power, to use a theological or scholastic term, over the natural body of Christ in the Most Holy Sacrament of the Eucharist. What wonders do not these two powers reveal. The power over the mystical body of Christ is expressed in the words, 'All power is given to Me in heaven and in earth.' 'Going, therefore, teach ye all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world.'<sup>2</sup> 'As the Father hath sent me, I also send you. Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.'<sup>3</sup> 'Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth,

<sup>1</sup> Heb. v. 1.

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<sup>2</sup> Matt. xxviii. 18, 19, 20.<sup>3</sup> John xx. 22, 23.

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shall be loosed also in heaven.'<sup>1</sup> The power over the natural body of Christ is expressed in the words addressed to the Apostles by their divine Master at His last supper : ' Do this for a commemoration of Me.'<sup>2</sup>

Such are the credentials with which the priest of God goes forth in his Master's name to fulfil his mission to men. To the priesthood is given the power not only of imparting the supernatural life of God to the soul by baptism, but also of conserving that same life, and marvellous to relate, the power of restoring it again when it has been lost by sin. A truly wonderful power ; for if the resurrection of a body to life is a great miracle, how much more wonderful and astonishing a miracle is the restoration to life of a dead soul. Great then is the mystery of power contained in those few words ' Ego te absolvo.' Words which are no sooner pronounced on earth than they are ratified in heaven, and with such wonderful effect, that immediately they are uttered by the priest, the chains of slavery are rent asunder, the forfeited liberty of a child of God is restored, the power of Satan is broken, hell deprived of its victim, and the lost right to the kingdom of heaven once more restored. But the most marvellous thing of all, in this great act of mercy is, that the priest should be permitted to take the lead, and that Almighty God should act as His servant, and humbly wait for the priest's decision as to whether He Himself should absolve or retain. What condescension ! What profound humility on the part of God ! O sublime power of the priesthood ! The angels and archangels, with Michael the leader of the heavenly hosts, and Mary Immaculate, their Queen, may and do, by their prayers, exercise a powerful influence over men to move them to repentant sorrow for sin ; but they cannot absolve them, they cannot restore life to a soul dead in sin. This can alone be done by God and His priest ; for in the ministry of His Church, God and His priest are one. Hence, our Divine Lord, addressing His Apostles, said : ' He that heareth you heareth Me, and he that de-

<sup>1</sup> Matt. xviii. 18.

<sup>2</sup> Luke xxiii. 13.

spiseth you, despiseth Me.'<sup>1</sup> And by the Prophet Zacharias He says: 'He that toucheth you, toucheth the apple of My eye.'<sup>2</sup> Again, in the Psalms: 'Touch ye not My anointed and do no evil to My prophets.'<sup>3</sup>

St. Ephram of Edessa, treating of the priesthood, says: 'The exalted dignity of the priesthood is far above our understanding, and the power of speech. Remission of sins is not given to mortals without the venerable priesthood.'<sup>4</sup> St. Ephræm, the Syrian, cries out: 'Oh! the incredible miracle, the ineffable power, the tremendous mystery of the priesthood! It ascends without hindrance unto the heaven of heavens; it gloriously and easily takes its stand in the midst of the angels and the incorporeal spirits. And why do I say in the midst of the powers above? It becomes the familiar of the Lord of Angels and of the Creator and giver of light. What language shall I use or what words of praise? For the gift of the dignity of the priesthood transcends both language and thought.'<sup>5</sup> Such is the wonderful power which Christ has given to His priests over His mystical body—the kingdom of His Church—over the souls of men.

Nevertheless, great and wonderful as this power is, I am bold to say that there is something more wonderful still, and that is the power which the priesthood has received over Christ's own natural body in the Divine Sacrament of the Altar. A power by which the priest is able to consecrate the body and blood of his own Lord and Master. A truly wonderful power, which surpasses the intelligence of the highest angels in heaven, who with reverential awe bow down before this mystery of loving condescension to mortal man. Who can tell what wondrous things take place, when at the solemn words of Consecration, the infinite majesty of the Word Incarnate descends from heaven to lie upon our altars, as a victim of sublime worship, a victim of reparation and expiation, a victim of mercy and atonement, and a victim of adequate thanksgiving for

<sup>1</sup> Luke x. 16.

<sup>2</sup> Zach. ii. 8.

<sup>3</sup> Ps. civ. 15.

<sup>4</sup> *De Sacerdotio*, T. iii., p. 2.

<sup>5</sup> *De Sacerdotio*, T. iii., p. 1, 3.

blessings received ! Great must be the concourse of heavenly spirits who gather together and await the utterance of those marvellous words, and clad in all their bright array of heavenly beauty, hasten to accompany the King of kings, who, in obedience to the voice of His priest, 'leaps down from heaven from His royal throne, as a fierce conqueror in the midst of the land of destruction.'<sup>1</sup> What a blaze of glory must surround the priest and the altar as the celestial courtiers crowd into the sanctuary to do homage to their King and God ! What courtly manners must theirs be, as they move to and fro during the divine celebration ! What hosannas in sweet strains of heavenly harmony must resound through the church, though unheard by us, as they chant forth their hymn of praise to the Lamb that is mystically slain and immolated for the love of ungrateful man.

O priest of God ! how great is your privilege thus to be associated with such honourable, noble, and glorious company, and to be the principal actor in that mystery of God, uttering words of infinite power, words which set heaven and earth astir and do a thing of greater wonder than the creation of the world out of nothing. O priest of God ! forget not your dignity ; nothing on earth has ever been or ever will be greater. Great was the power of Moses when he struck Egypt with the ten plagues, and with a mighty hand led the children of Israel through the Red Sea and through the desert to the Promised Land. Great the power of Joshue, when at his word the sun stood still. Great the power of Elias, when he called down fire from heaven upon his sacrifice. But their power like a shadow disappears before the stupendous reality of that miracle of miracles, which takes place as often as the awful words of Consecration are uttered by the priest in the great sacrifice of the Mass upon which the sun never goes down, for the whole globe is an altar of sacrifice, aglow with the love of the Incarnate Word. 'O the depth of the riches of the wisdom and of the knowledge of God ! How incom-

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<sup>1</sup> Wis. xviii. 15.

prehensible are His judgments and how unsearchable His ways !'<sup>1</sup> 'O veneranda sacerdotium dignitas,' cries out St. Augustine, 'in quorum manibus Dei filius, velut in utero virginis incarnatur.'—'O venerable dignity of priests, in whose hands the Son of God, as in the womb of the virgin, becomes incarnate.'

Let us now listen to St. John Chrysostom, who, treating of the dignity of the priesthood, says :—

The priesthood is, indeed, administered upon earth, but it holds the rank of heavenly functions ; and that with the greatest reason. For no mortal man, no angel, no archangel, or other created power, but the Paraclete Himself hath established this order, and hath caused men, that are yet in the flesh, to believe that they shew forth the ministration of angels. He, therefore, that acts as priest must needs be as pure as though he stood in heaven itself, in the midst of those heavenly powers. Fearful and most awful were the things that were before the times of grace . . . but, if one inquires into those that are under the times of grace, he will find those fearful and awful things trifling indeed ; and what was said of the law, here indeed true, that even 'that which was glorious was not glorified in this particular, by reason of the glory that excelleth.'<sup>2</sup> For when thou seest the Lord slain and lying there, and the priest standing by the sacrifice, and praying over it, and all present reddened with that precious blood, dost thou still think that thou are amongst men, and standing upon earth, and wilt thou not be at once, translated to heaven, and casting forth from thy soul every carnal thought, gaze around thee on the things that are in heaven, with a naked soul and a pure mind ? Oh ! the marvel ! Oh ! the love of God towards man ! He that sitteth on high with the Father, is held at that hour, in the hands of all, and He gives Himself to those that desire to embrace and receive Him. But all do this through the eyes of the Faith. Tell me, do these things seem to thee fit to be despised ? Wouldst thou also, from another marvel, see the exceeding greatness of this holy rite ? Imagine with me Elias before thine eyes, and a countless crowd surrounding him, and the sacrifice lying on the stones, and the Prophet alone in prayer, whilst all the rest are in quietude and profound silence, then, of a sudden, the flame of fire cast down from heaven upon the sacred victim. These things are admirable and wonderful. Then pass thence to the things now consummated, and thou wilt not only see things wonderful but that surpass all wonder. For the priest stands,

<sup>1</sup> Rom. xi. 33.

<sup>2</sup> 2 Cor. iii. 10.

not bringing down fire, but the Holy Ghost ; and he makes a long supplication, not that a torch let down from above may consume the things that lie open to view, but that grace lighting on the sacrifice may thereby inflame the souls of all, and show them brighter than silver purified in the fire.

Art thou ignorant that the soul of man could never bear this fire of the sacrifice, but that all would be utterly consumed, were not the aid of the grace of God abundant ? For if one would consider how great a thing it is for a mortal, and one still clothed with flesh and blood, to be enabled to be nigh to that blessed and immortal nature ; he would then see how great honour the grace of the spirit has vouchsafed to priests. . . . But when he also invokes the Holy Ghost, and consummates that most awful sacrifice and touches continually the common Lord of all, in what rank shall we place him, tell me ? How great purity, how great holiness shall we require in him ? For reflect, what hands those ought to be which minister these things ; what tongue that utters those words ! How much more pure and more holy than any, that soul which has received so great a spirit ! At that time, angels stand by the priest, and the whole order of heavenly spirits cries aloud, and the space around the altar is filled in honour of Him who lieth there. And this is, indeed, sufficiently made credible from the very things then celebrated. I once heard a person narrate, that an old man, an admirable person and one accustomed to see revelations, told him that he had, on a certain occasion, such a vision as this vouchsafed him ; and that at this very time of the sacrifice he saw, of a sudden, a multitude of angels, as far as was possible for him, clothed in shining robes and encompassing the altar, and bowing down even as one may see soldiers standing in the presence of their king. And I believe it.<sup>1</sup>

St. Nilus, who was a disciple of St. John Chrysostom, whom he calls the luminary of the great church of Byzantium and of the whole world, says of him, that he being keen-sighted, often saw the house of the Lord, not even deprived, or left for an hour even, by the guardianship of angels, and this especially during the time of the divine and unbloody Sacrifice, a circumstance which he, filled with awe and gladness, narrated privately to his true spiritual friends.

For [he says] when the priest begins to make the holy oblation, many of the blessed powers suddenly descend from heaven,

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<sup>1</sup> *De Sacerdotio.*

clothed in bright robes, with their feet bare, with their eyes intent, but with their faces cast down ; moving round the altar with reverence and quietness and silence, they stand around until the completion of the dread mystery ; then scattering themselves throughout the venerable house of God, each of them here and there co-operating, aiding and giving strength to the bishops and priests, and to all the deacons present, who are administering the Body and the precious Blood. These things do I write, that, knowing the fearful nature of the Divine liturgy, you be neither yourselves careless, heedless of the Divine fear, nor suffer others to talk or whisper during the oblation.<sup>1</sup>

I cannot close this paper without giving a few extracts from the life of the Rev. Mother St. Teresa of Jesus, Abbess of the Convent of Poor Clares at Lavour. Speaking of the priesthood she says :—

What appears to me to be the essence of the greatness of the priest, the groundwork and very substance of sacerdotal grace, is the sublime and Divine union, in which Jesus enters with such a soul, a union so close and intimate that human language can only repeat, the priest is another Christ.

Again, she says :—

The priest is eminently the son of the Most Blessed Trinity, The Father shares with him His Divine paternity, in using his voice to give sacramental being to His Son. The Son makes him the instrument and dispenser of His sacred word. The Holy Ghost communicates to him the fulness of His gifts and lights, His divine love, in order that he may have the power, efficaciously to touch souls, to enlighten them, to guide them safely, to take complete hold of them by Divine love, so as to detach them from earth, to which everything attaches them.

On one occasion she said :—

I was suddenly filled with awe at the sight of the greatness and dignity of the priesthood. I could see that the priest is but an outward appearance, behind which is hidden the sacred Person of God the Son, the Word made Flesh, to continue his life wholly consecrated to God his Father and to souls. The priest is another Jesus Christ, and only two loves ought to consume his life and devour his heart : the love of the glory of the Most Holy Trinity, because of the relationship which he bears to the three adorable Persons ; and love of souls, whom God at the moment of his ordination committed to his hands

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<sup>1</sup> Lib. ii., Epis. ccxciv., p. 266.

to be their father, giving him, so to speak, over them power of life and death. It seems to me that the greatest misfortune of the priest is to shew himself too much a man, and not to consider himself, as he is, separated from and elevated above the entire creation, and thus bound to have with it, none but Divine relations. As God is his inheritance, he ought also to be the inheritance of God, the faithful companion of Jesus in the Blessed Sacrament, and the defender of His Divine rights, the unwearied propagator of His honour.

To conclude, let us ever bear in mind that our priesthood is a truly royal priesthood, an eternal and a godlike priesthood. Blessed, then, are those hands which are raised to bless and to absolve, which are lifted up in prayer in that adorable Sacrifice, which, as the *Following of Christ* says, 'honoureth God, rejoiceth the angels, edifieth the Church, helpeth the living, obtaineth rest for the departed, and maketh the priest a partaker of all good things.' And again, 'Oh, how great and honourable is the office of priests, to whom it is given to consecrate with sacred words the Lord of Majesty, to bless Him with their lips, to hold Him in their hands, to receive Him with their own mouths, and to administer Him to others.' Such then, is the priestly dignity, and great is the debt of gratitude we owe to God for having chosen us for it, though most unworthy. Yet alas! how little perhaps have we hitherto appreciated it or understood its sublimity. The consciousness of our unworthiness ought to move us ever to bless the Divine Majesty for so noble a vocation, and for the wonderful privileges of grace attached to it. Well do our angel guardians recognise its nobility, and their care of us is in proportion to their knowledge. St. John Chrysostom tells us that special angels are appointed by God to watch over the bodies of those who communicate frequently, because of the reverence due to them on account of their contact with the Divine flesh of our Lord Jesus Christ. If this be true of the laity, how much more true must it be of priests who communicate every day.

Favoured by God as we have been with such wonderful graces, surely we ought long ago to have been transformed into other men, men all on fire with love for Him

whose vicars we are. Moses from conversing with God on Mount Sinai, came down all radiant with light. St. Francis Borgia and St. Francis Xavier, while celebrating the Divine Mysteries were wont to shed tears of tender devotion, while their countenances shone with celestial beauty, an object of wonder and devotion to all who saw them. Venerable Bede tells us that St. Cuthbert never celebrated without shedding an abundance of tears, and the same may be said of St. Charles Borromeo and St. Philip Neri, and also of other saints. And we who handle the same Lord and minister at the same altar in company of the heavenly spirits, how is it that we are not on fire with divine love, and that our faces do not glow with heavenly light? It may be that our Divine Master hides Himself from us, in consideration of our weakness, but not, we hope, because of our faults. However, let our preparation for the Divine Mysteries and our thanksgiving afterwards, be made with all that care and devotion which their solemnity demands at our hands, and above all let us celebrate with great reverence, and then leave the rest to God.

Nothing grieved Blessed John of Avila so much as seeing any want of reverence on the part of the priest in celebrating Mass. He chanced one morning to observe that a priest, in celebrating, made the sign of the Cross too rapidly over the sacred Host, he could not contain himself, but approaching him quietly, as if to arrange a candle, he said to him, 'My brother, treat Him well, for He is the beloved Son of a good Father.'

Let us then strive to live up to the high standard of our vocation, and never allow ourselves to descend to anything that would bring dishonour on our priesthood. But with minds and hearts uplifted to heaven, to the Father of Light, from whom every best gift and every perfect gift descends, let us labour to attain a more intimate union of heart with Him Who is our great High Priest of the new covenant, and thus bear about with us, wherever we go, the sweet odour of the grace of our priesthood, thereby drawing men to the love of virtue and to the accomplish-



ment of the one end for which God created them. Blessed John of Avila, writing to a young man who asked his advice as to his embracing the priestly office, used these words :—

Oh, if you knew, dear brother, what a priest ought to be, and how strict an account he will have to render to God on quitting this life! Words cannot express the high perfection requisite for the exercise of the office of opening and shutting heaven with the tongue, and of causing, at a sign of it, the Creator of all things to descend to earth.

If in the Old Law it was especially said to priests, ‘Be ye holy, for I the Lord your God am holy,’<sup>1</sup> how much more is sanctity demanded of us. The frequent use of the beautiful prayer in the eleventh chapter of the Fourth Book of the *Imitation* would be fruitful of great spiritual benefit :—

Let Thy grace, O God Omnipotent, assist us, that we, who have undertaken the sacerdotal office, may be enabled to serve Thee worthily and devotedly, in all purity and with a good conscience. And if we cannot live in so great innocency of life as we ought, grant us still to bewail the sins we have committed, and in the spirit of humility and the purpose of a good will, to serve Thee more fervently for the future.

In conclusion, ‘To Him who hath made us a kingdom and priests to God and His Father, to Him be glory and empire for ever and ever. Amen.’<sup>2</sup>

C. J. CANON KEENS.

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<sup>1</sup> Levit. xix. 2.

<sup>2</sup> Apoc. i. 6.

## DOCUMENTS

### IMPORTANT STATEMENT OF THE IRISH HIERARCHY

At the meeting of the Irish Hierarchy, held June 22nd, at Maynooth, His Eminence Cardinal Logue presiding, the following important statement on the Education Question and resolutions dealing with other Irish Catholic interests were adopted, and ordered to be published :—

As authoritative statements made recently in Parliament indicate that the Government of the country contemplate serious changes in our systems of primary and secondary education, and as some pronouncements made by individual Catholics would suggest that the gravity of the issues involved and their true nature are not sufficiently understood, we deem it our duty to make the following statement :

That we feel that any limitation or restriction of the control which is now exercised by managers over the schools of the National system of education would be so injurious to the religious interests of our people as to make it imperative on us to resist the introduction of such a measure, and in case it were adopted to reconsider our whole position in relation to those schools.

That as the power of appointment of the teachers in National Schools is the principal guarantee that Catholic parents have that the education of their children will be placed in trustworthy hands, and as the reports of the inspectors of National Schools concur in stating that that power is on the whole well and judiciously employed by the clergy, we are satisfied that on moral and religious grounds, as well as educational, it would be disastrous to interfere with it.

That there is not sufficient reason for the adoption of extreme measures, such as have been recently suggested ; the National system as it actually exists is the growth of sixty years ; it has gradually been transformed from its original irreligious conception into a form that is in harmony with the actual conditions of the country ; it has removed, broadly speaking, all religious strife and contention from the primary schools ; it has been widening year by year, and improving its educational

work, and although there are still many defects, we are convinced that these may be remedied under the present system without convulsing the country, and, perhaps, throwing education back for generations, especially if the appointment of Commissioners is carefully made and on educational qualifications.

If the improvement of education is the object which the Government and those who are behind them have in view, they would first try what simple and obvious reforms, within the existing system, would effect. In a wretchedly poor country, that is drained by excessive taxation and a ruinous land system, it would occur to anyone that wherever parsimony was allowable it was not in dealing with our schools. Yet, at the moment that England is transferring over a million a year from local rates to Imperial taxation for the support of her schools, the Equivalent Grant for this country is refused to our primary schools, on the score that our poor people do not contribute enough locally to their support. In our opinion the primary schools of Ireland, especially in the poorer districts, have the first claim on this Equivalent Grant, which by itself would be sufficient to remove practically all the material defects about which complaint is now being made, and, amongst other things, would render unnecessary the objectionable suggestion of amalgamating boys' and girls' schools in districts where the necessity for such amalgamation does not exist, whether as regards attendance or educational efficiency, but solely to save expense.

Then the waste of £30,000 a year on the Model Schools ought to cease ; the Training Colleges should be helped until they reach the highest point of efficiency ; the salaries of the teachers should be made such as to attract the best and most suitable candidates to the profession. These and other reforms would remove the greater part of the defects which are now the pretexts for attacking ostensibly the present system, but in reality the power of the clergy in the schools.

Statements have been made as to the want of interest on the part of the people in education. We do not think that it is so. The amount of voluntary contributions which they make towards the building of schools, particularly convent and monasteries' schools, towards which, in many instances, the Government makes no building grant, is very large, and all over Ireland it is the uniform experience of managers that the people willingly

contribute whatever is necessary to the up-keep of the schools. There are exceptions, we allow, but they must not be taken as a type of the whole, and for our part we should gladly second any measure to compel such managers to do their duty. In the details of the educational work done in the schools parents do not, as a rule, interfere, from the conviction, which we regard as, on the whole, sensible on their part, that these things are somewhat outside their competence, and can be safely left to the teachers under the supervision of expert inspectors and the immediate control of the managers.

The alternative to the present Board of National Education of a Government Department, subject to the British Parliament, and directed by Government officials, would be most objectionable to the Irish people and to us on religious, political, and educational grounds; and we feel that Mr. John Redmond deserves the thanks of the country for the prompt and decisive action which he took in the House of Commons against this project.

A Department of Education may be well enough in England, where society is socially and politically in a normal condition; but in Ireland it would mean another outwork of Dublin Castle and a further opportunity of practical ascendancy for a favoured sect.

We regard with distrust this new-found zeal for educational reform and the importation of English secularists to propagate their views, and are satisfied that its purpose is not the improvement of our schools, but the elimination from them of the religious influence of the Church. To say the least of it, it is suspicious to see the Chief Secretary, who refuses the great educational reform that nine-tenths of the Irish people earnestly and persistently demand, pressing upon us changes which the country does not ask, and which run counter to all our religious sentiments.

The need of co-ordination amongst the different parts of our educational system is urged as a pressing reason for some fundamental change. No doubt the education of a country must be treated as an organic whole in which all the constituents will mutually sustain and help each other, but we have nothing but amazement for such an argument in the mouth of those who insist on keeping Irish education at its present maimed and helpless state. The first condition of co-ordination is to have

the elements to co-ordinate, but to talk to the Catholics of Ireland about co-ordination in education without any University to complete the system, is pretty much like the organisation of a house without a roof.

Even the limited proposal towards which the Chief Secretary has private and underhand inquiry in progress at the present moment, is utterly impracticable and cannot be entertained by Irish Catholics.

On the Intermediate Board, we have, at any rate, an assurance for the independence of our schools and colleges, and for fair-play and equality for Catholics. We have no intention of exchanging these advantages for the control of a Department. The *personnel* of such a body would be sure to be objectionable. Its Protestant members might be Protestants, but we fear its Catholic members would be chosen to represent Governmental, rather than Catholic interests.

Its officials, too, could not command the confidence of the country, and we should never consent to place our schools and colleges at their mercy.

Then, in relation to the main purposes of co-ordination, the position would be intolerable. While a Protestant pupil in any school might hope to pass from grade to grade until his education was completed in a University, a Catholic pupil finds his career cut short at the school and no University available for him. Probably the fourth Queen's College, which, under the name of a College of Science, is being built in Dublin, will be considered sufficient for all Catholic needs; while our Protestant fellow-countrymen will have their full share of the advantages of this College and Dublin University, and the Queen's Colleges, besides.

A further and more important question arises as to teachers. A University is the natural source of supply of teachers of secondary and science, if not of all schools. If this Department is set up, while the Catholics of Ireland are left without University education, it will simply be a fresh endowment and establishment of Protestantism, in which the present possibly unavoidable employment of Protestants by the Agricultural Department for practically all its educational work will have to be made a permanent system.

This is a state of things to which we shall never assent, and we have to add that, while we shall continue to do everything

in our power to improve the education of our people, we shall not be induced by specious pretexts to adopt measures that are conceived in an anti-Catholic and an anti-national spirit. The first condition of a radical reform of Irish education is the establishment of a University system that the vast majority of the Irish people will accept. Until that is done we shall regard all this talk about co-ordination and local control and educational progress as insincere and as aimed at lessening clerical, that is, Catholic, influence in the schools rather than at promoting their educational efficiency.

The following resolutions were adopted by their Lordships :—

(1) That the rents drawn by Trinity College out of land in almost every part of Ireland, which, as the outcome of confiscation, have been reserved during three hundred years as a prize for a State-favoured University, are of right the inheritance of the nation at large, and should be devoted, however late in the day, to provide in an effective manner, as far as they can go, for the wants of all the people of Ireland in the domain of higher education.

(2) That the practical exclusion of Catholics and of others who are known to entertain popular sympathies from public offices and employments in the gift of the Government is a flagrant abuse of Governmental power, worthy of the worst days of ascendancy, and has its counterpart in an enormous and most wasteful expenditure out of Irish taxation, to multiply situations for a small section of the community, and afford them good reason for calling themselves the loyal minority.

(3) That whereas, in addition to their endowments for higher and Intermediate education, the great wealth of their Church, amounting to a capital of eight millions, derived originally from the appropriation of Catholic Church property, Irish Protestants have their full share of the State grants for primary, Intermediate, industrial school, and technical education, it is intolerable that the efforts of our poor people to rebuild their churches, support their clergy, and make some provision for the better education of their children should be travestied by the champions of an arrogant minority or their allies ; and we are strongly of opinion that the more attention that is concentrated on this question the more will the public in these countries marvel at the slender resources on which the Church of the nation does its work for

the great bulk of the people, and the huge endowments that remain to the Church of the few.

(4) That while we ask no consideration for Catholics that we do not desire for all others in regard to State or company or business employment, and while we utterly repudiate the idea of excluding Protestants or anyone else from any position to which they are entitled on their merits, we consider that the utterly indefensible state of things to which attention is called in the foregoing resolutions is so discouraging to our people, so fatal to effort and enterprise, and consequently so ruinous to the country as a whole, that we think the attention of the public men and the Press of the country, and the full force of enlightened public opinion should be concentrated upon it until the monopolists are compelled to stand on exactly the same footing as the rest of their fellow-countrymen in public opportunities and advantages.

✠ MICHAEL CARDINAL LOGUE, <i>Chairman.</i>	} <i>Secretaries.</i>
✠ RICHARD ALPHONSUS, <i>Bishop of Waterford and Lismore.</i>	
✠ JOHN, <i>Bishop of Elphin.</i>	

**THE THIRD ORDER OF THE MOST HOLY TRINITY**

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

ORD. EXCALC. SSMAE. TRINITATIS.

SORES TRINITARIAE, HABITUM CAERULEUM EXTERIUS, ET TUNICAM CUM SCAPULARI ORDINIS INTERIUS GESTANTES, COOPTARI ET AGGREGARI POSSUNT TERTIO ORDINI SS. TRINITATIS.

*Beatissime Pater :*

Fr. Stephanus a Pmo Corde Mariae, Procurator Generalis Ordinis Excalceatorum R. C., ad S. V. pedes humiliter provolutus exponit : Institutum Sororum Trinitariarum existit Matriti in Hispania, cuius finis est, foeminas puellas vitiorum coeno immersas vel certe magno praecipites in peccata labendi periculo expositas colligendi atque omnimode instruendi. Nomen mutuatae sunt a praefato Ordine SSmae. Trinitatis, cuius finis primaevus fuit captivorum, quorum fides vel mores periclitabantur, redemptio. Cum igitur praedictae sorores non solum idem nomen, sed et similem finem ac praefatus Ordo habeant,

huic aggregari maxime peroptant. Superiores Ordinis ancipites haerent utrum id ipsis praestare liceat, eo quod praedictae Sorores habitum caerulei coloris gestent et non proprium Ordinis, qui albus est cum scapulari, cruce rubei ac caerulei coloris insignito. S. C. Episcoporum et Regularium, quum de adprobatione constitutionum ageretur, habitu Ordinis SSmae. Trinitatis eas uti debere iniunxit, ast cum dictae Sorores ex fine sui Instituti pluries e domo egredi debeant, et habitus Ordinis proprius facile adstantium oculos percellat, rogaverunt praedictam S. Congregationem, ut eas hac in re dispensare dignaretur. Responso autem accepto : *Ad Episcopum*, huius venia habitum caeruleum ut prius, gestant. Praedictae Sorores instantissime ac iterato a superioribus petunt praefatam aggregationem, promittentes se interius tunica alba et scapulari Ordinis continuo incessuras. His expositis praefatus Procurator sequentis dubii solutionem enixe rogat, nempe :

Utrum praefatae Sorores Trinitariae habitum caeruleum exterius, et tunicam albam cum scapulari Ordinis interius gestantes, Tertio Ordini SSmae. Trinitatis cooptari et aggregari a Superioribus possint ; vel an ad id licite faciendum necessarium omnino sit ut saltem domi habitum Ordinis proprium etiam exterius portent.

Et Deus etc.

Sacra Congregatio Emorum. et Rmorum. S.R.E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, omnibus mature perpensis, proposito dubio respondendum censuit, prout respondet : '*Affirmative ad primam partem ; ad secundam provisum in I<sup>a</sup>.*'

Romae, 18 Martii 1904.

L. ✱ S.

D. Card. FERRATA, *Praef.*

PH. GIUSTINI, *Secret.*

#### MATRIMONIAL DISPENSATIONS

E S. R. UNIV. INQUISITIONE.

CONCEDITUR INDULTUM CIRCA DISPENSATIONEM IMPEDIMENTI MIXTAE RELIGIONIS, URGENTE MORTIS PERICULO.

*Beatissime Pater :*

Infrascriptus, Ordinarius Dioecesis Argentinensis, ad Sanctitatis Vestrae pedes provolutus, humillime quae sequuntur exponit :



Per Decreta S. R. et U. Inquisitionis dierum 20 Februarii 1888 et 1 Martii 1889 Sanctitas Vestra benigne facultatem fecit Ordinariis, parochis communicabilem, etiam per habitualement subdelegationem, qua, urgente mortis periculo, dispensare valeant cum iis qui iuxta leges civiles sunt coniuncti, aut alias in concubinato vivunt, super impedimentis, excepto S. Presbyteratus Ordine et affinitate lineae rectae ex copula licita proveniente.

Verum, cum non sit parvus numerus matrimoniorum mixtorum, quae, spretis Ecclesiae legibus, coram solo magistratu civili vel coram ministello quoque acatholico attentantur, neque raro eveniat ut pars catholica cum parte acatholica in concubinato vivat, infrascriptus Ordinarius humillime rogat, ut facultas, parochis quoque, etiam per habitualement subdelegationem communicabilis, sibi benigne tribuatur, qua, urgente mortis periculo, super impedimento mixtae religionis dispensare valeat cum iis catholicis qui iuxta leges civiles vel coram ministello quoque acatholico cum parte acatholica sunt coniuncti, aut alias cum parte acatholica concubinato vivunt.

Insuper idem Ordinarius humillime postulat facultatem, parochis quoque communicabilem, etiam per habitualement subdelegationem, qua, urgente mortis periculo, cumulare valeat indultum quod petitur, cum supramemorato indulto diei 20 Februarii 1888 et 1 Martii 1889, quando praeter impedimentum mixtae religionis alia adsunt impedimenta, de quibus supra, ut morituri in tanta temporis angustia in facie Ecclesiae rite copulari et propriae conscientiae consulere valeant. Et Deus.

*Feria V, loco IV, die 10 Decembris 1903.*

SSmus. D. N. Pius divina providentia Papa X in audientia R. P. D. Adessori S. Officii impertita, habita relatione suprascripti supplicis libelli, necnon auditis Emorum. Patrum suffragiis, benigne annuit pro gratia iuxta preces, exclusis tamen impedimentis de quibus in citatis decretis annorum 1888-1889, ac servatis servandis. Contrariis quibuscumque non obstantibus.

J. Can. MANCINI, S. R. et U. Inq. Not.

#### ADMISSION TO SOLEMN VOWS

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

DE ADMISSIONE AD VOTA SOLEMNIA.

Nomine plurium Superiorum Regularium S. Congregationi

proponitur dubium circa admissionem ad vota solemnia, triennio nondum expleto. Cum de iure communi Superior ante admissionem candidati ad vota solemnia, expleto triennio debeat exquirere votum Capituli mere consultivum, nequaquam decisivum (quod Capitulo convenit solum quoad admissionem ad vota simplicia), quaeritur circa triennium nondum expletum, sed Apostolica dispensatione abbreviatum :

I. *Utrum ob temporis abbreviationem per dispensationem Apostolicam, votum consultivum Capituli transmutetur in decisivum?*

II. *Utrum Superior debeat exquirere votum Capituli (sive consultivum sive decisivum), antequam supplicatur pro gratia, vel ipsa obtenta?*

III. *Utrum standum sit praxi communiori, iuxta quam Superior ante expostulationem dispensationis exquirat votum Capituli mere consultivum, adnotando tamen in ipsa supplicatione, quale fuerit iudicium Capituli circa personam candidati quin postea, obtenta S. Sedis dispensatione, alterum votum expostulet?*

Sacra Congregatio Eminentissimorum et Reverendissimorum S. Romanae Ecclesiae Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, omnibus mature perpensis, ad proposita dubia respondit :

Ad I<sup>um</sup> et II<sup>um</sup> : *Providebitur in Tertio.*

Ad III<sup>um</sup> : *Affirmative.*

Datum Romae ex Secretaria eiusdem S. Congregationis die 26 Ianuarii 1903.

DOMINICUS Card. FERRATA, *Praefectus.*

PH. GIUSTINI, *Secretarius.*

L. ✠ S.

## THE USE OF THE VERNACULAR IN CERTAIN RELIGIOUS FUNCTIONS

E SACRA CONGREGATIONE RITUUM.

CIRCA USUM LINGVAE VERNACULAE IN NONNULLIS SACRIS FUNCTIONIBUS.

Rmus. Dominus Petrus Zamburlini, Archiepiscopus Utinensis, Sacrorum Rituum Congregationi ea quae sequuntur, pro opportuna declaratione, reverenter exposuit ; nimirum :

In extrema parte orientali Archidioeceseos Utinensis sunt parociae quae in toto vel in parte constant ex incolis sermonem

linguae slavicae affinem habentibus. In duabus ex his viget immemorialis consuetudo feria VI in Parasceve Passionem Domini lingua slavica vulgari cantandi dum celebrans eandem latine recitat. Insuper in eisdem aliisque paroeciis supradictis a viginti circiter annis atque opera sacerdotum agitationi panslavisticae adhaerentium, paulatim inducta est lingua slavica vulgaris in quasdam liturgicas functiones. Hinc idem Rmus. Archiepiscopus, ut huic huiusmodi functiones recte peragantur, exposulavit :

I. Num cantari liceat Passio Domini Feria VI in Parasceve lingua vernacula in duabus praefatis paroeciis, attenta consuetudine immemorabili ?

II. An cantari possint in lingua vulgari hymnus *Tantum ergo, Genitori* et Latinae Lauretanae, exposito SSmo. Sacramento ?

III. An adhiberi possit idioma vernaculum in administratione communionis extra Missam ?

IV. Et in administratione baptismi ?

V. Et tandem in precibus a Summis Pontificibus Missa finita praescriptis ?

Sacra porro Rituum Congregatio, ad relationem subscripti Secretarii, exquisita sententia alterius ex suis Consultoribus et Commissionis Liturgicae, omnibusque sedulo perpensis rescribendum censuit :

Ad I. *Negative* et ad mentem. Mens est : Responso negativa respicit tam Missam lectam quam cantatam, et Rmus. Archiepiscopus Utinensis curet pro sua prudentia remove ab usum ubi invaluit et impedire quominus alibi introducat.

Ad II. *Negative* et serventur Decr. N. 3496 *Praefecturae Apostolicae* [de *Madagascar* 21 Iunii 1879 ad I ; N. 3530 *Neapolitana* 23 Martii 1881 ; et N. 3537 *Leavenworthien.* 27 Februarii 1882 ad III.

Ad III. *Negative*, iuxta Decretum N. 2725 *Ordinis Minorum Capuccinorum Provinciae Helveticae* 23 Maii 1835, ad V.

Ad IV. *Affirmative* quoad quaestiones et responsa patrini vel matrinae, si eadem a parrocho prius sermone latino recitentur.

Ad V. *Affirmative*, dummodo versio sit fidelis et ab Ordinario approbata.

Atque ita rescripsit. Die 5 Martii 1904.

S. Card. CRETONI, *Praef.*

L. ✱ S.

✱ D. PANICI, Archiep. Laodicen., *Secret.*

POPE LEO XIII. CONGRATULATES THE UNIVERSITY OF  
QUEBEC

LEO XIII CONGAUDET DE QUINQUAGENARIA MEMORIA CONDITAE  
QUEBECI LAVALLIANAE UNIVERSITATIS, IPSIQUE LAETIORA  
IN DIES INCREMENTA ADPREGATUR.

EPISTOLA VENERABILI FRATRI LUDOVICO NAZARIO, ARCHIEPISCOPO  
QUEBECENSI, MAGNO CANCELLARIO UNIVERSITATIS STUDIO-  
RUM LAVALLIANAE.

LEO PP. XIII.

*Venerabilis Frater, Salutem et Apostolicam Benedictionem.*

Libenter sane abs te cognovimus de isto, cui praesides, Lyceo magno, annum propediem completum iri quinquagesimum, postquam est feliciter conditum : simulque fore ut id eventum, te quidem praeunte ac tuis istic in Episcopatu collegis, curantibus autem qui ex illa disciplina sunt profecti, illustribus laetitiae significationibus celebretur. Compertum Nobis est, quantum in nobili studiorum optimorum domicilio insit momenti ad rem catholicam istic tuendam. Quare dignum esse atque ad bona incepta urgenda in primis utile intelligimus commemorari, quemadmodum necessario apud vos tempore id institutum initia ceperit, quibus adiutoribus deinceps creverit, quas in commune utilitates hoc toto spatio, favente Deo, attulerit. Quo in genere ob egregia promerita singularem quamdam deberi laudem novimus Seminario Quebecensi ; in quo spirare etiamnum videtur salutaris industria Auctoris sui, viri immortalis memoria dignissimi, cuius propterea nomen iure isti adhaeret Lyceo. Sed illud Nobis est, ut debet, periuendum, quod Sedis Apostolicae praecipue vos et sollertem in hac etiam causa providentiam memor eum gratia recolitis, et maternae exhortationis vocem ad cumulandum istius faustitatis fructum expetitis. Nos certe non secus ac decessor Noster illustris, Lavallianum Institutum studio omni benevolentiaque prosequi nunquam destitimus. Consuevimus etiam eximiam vestram suscipere vel diligentiam vel praescriptionum Nostrarum observantiam, ut in eo tum litterarum et artium elegantia floreret, tum graviorum disciplinarum sana praeceptio. In quo placet admodum, praecipuae vobis curae esse adolescentes sacri ordinis, nimirum ut tales existant, quales ad haec tempora perneceesse est esse probe a doctrinis instructos et munitos. Quod autem te, Venerabilis Frater, significasti

velle, non clericos modo, verum laicos etiam, tum alumnos tum praeter alumnorum numerum edoceri ius Ecclesiae publicum, valde hoc tuum Nobis probatur consilium. Siquidem habebunt inde catholici homines prompta et parata arma ad defendendam, quam vident ubique in discrimen adductam, libertatem dignitatemque Ecclesiae.—Itaque in navitatem sedulitatemque vestram comprobatio rectius Nostra quam cohortatio convenit : nec vero dubitamus, quin pariter elaboraturi sitis in posterum, atque adhuc fecistis. Restat ut catholicorum opes, quod vehementer cupimus, vobis suffragari pergant : hoc persuaso, incrementa Lycei magni Lavalliani quam maxime esse cum Ecclesiae Canadensis utilitatibus coniuncta. Auspicem divinorum munerum et singularis benevolentiae Nostrae testem tibi, Venerabilis Frater, caeterisque Episcopis collegis tuis, item moderatoribus Lycei magni, doctoribus decurialibus, alumnisque universis Apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum die VII Iunii MDCCCXCII, Pontificatus Nostri anno vicesimo quinto.

LEO PP. XIII.

**POPE LEO XIII. PRAISES THE ZEAL OF THE BAVARIAN BISHOPS**

LEO XIII EPORUM BAVARIAE SOLLICITUDINEM LAUDE PROSEQUITUR.

EPISTOLA VENERABILIBUS FRATRIBUS, FRANCISCO IOSEPHO ARCHIEPISCOPO MONACENSI ET FRISINGENSI CAETERISQUE BAVARIAE EPISCOPIS, MONACHIUM.

LEO PP. XIII.

*Venerabiles Fratres, Salutem et Apostolicam Benedictionem.*

Bavariae episcopos, quemadmodum semper novimus suae ipsorum Ecclesiae vehementer sollicitos, ita etiam amoris ac venerationis laude adversus Apostolicam Sedem maiorem in modum instructos reperimus. Quae animorum vestrorum praecleara ornamenta, si nullo non tempore sunt patefacta, hisce tamen diebus mirifice colluxerunt, quum per eam sensuum significationem fuerint relata atque expressa quam, e conventu vos discessuri Eystadii habito, exhibendam Nobis duxistis. Nimirum celebritas haec Iubilaei Nostri Pontificalis, perrara illa quidem maiorisque idcirco laetitiae procreatrix, mentes vestras tenet admiratione affectas et gaudio, easque ad gratias

Deo persolvendas atque ad eximia nuncupanda vota compellit. Sed enim illud quoque gaudium studia vestra praesenserunt, quod comparari iam a benignissimo Deo animo Nostro videtur, ob episcopatus annos auctos Nobis tali dierum accessione, quam expectare nemo aut praecipere potuit. Quod si nova atque ampliora divinae dilectionis indicia Nos manent, haec sane summa Dei Providentia largiatur, at Ecclesiae bono vertat eadem fideliumque solatio. Dum autem lectissima quaeque munera enixe vobis a Domino adprecamur, memoria vos et gratia prosequi non desinimus, qui, pietate demonstrata, clarum etiam ac iucundissimum Nobis obsequium praestitistis. Auspex vero divinatorum donorum sit Apostolica benedictio, quam unicuique vestrum, iisque omnibus qui in Bavariae regno praesunt vel parent, peramanter in Domino impertimus.

Datum Romae apud S. Petrum die V Maii MDCCCII, Pontificatus Nostri anno vicesimo quinto.

LEO PP. XIII.

**THE BENEDICTINES OF BRASIL**

TRANSLATIO SEDIS ABBATIS GENERALIS CONGREGATIONIS BRASILIENSIS ORDINIS S. BENEDICTI, AB ABBATIA S. SEBASTIANI BAHIAE AD ABBATIAM B. M. V. MONTESSERRATI FLUMINIS JANUARI

LEO PP. XIII.

*Ad perpetuam rei memoriam.*

Singulare studium ac paterna charitas, qua Catholicam Brasiliensem nationem Sancta haec Apostolica Sedes prosequitur, Nos admonet, ut in ea summopere curas cogitationesque Nostras intendamus, quae pertinet ad veterum religiosorum Ordinum instaurationem, ex quibus ipsa respublica tot tantaque jugiter emolumenta nacta est.

Quoad vero Ordinem S. Benedicti, quo non alter vetustate clarior ac doctrina, Nos votis annuentes Capituli Gen. anno MDCCCLXXX Bahiae rite habiti, dilecto filio Dominico a Transfiguratione Machado Abbati Generali ipsius Congregationis Benedictinae Brasiliensis, necessaria atque opportuna subsidia ultro suppeditavimus, quibus eadem Congregatio ad pristinum decus ac florem revocaretur. Et iucundum quidem nuntium accepimus, quatuor ex antiquis Benedictini Ordinis in Brasilia Abbatibus, Olindae scilicet, Bahiae, S. Pauli et Beatae M. V. de

Gratia, iam ad regularem disciplinam iterum adductas, ferventi religiosa familia laetari; novamque conditam fuisse in honorem S. Crucis in Statu de 'Cearà' nuncupato, magno cum plausu voti compotum civium, qui Conlegium pro liberis instituendis iamdiu exoptabant; insuper Abbatiam S. Andreae in Belgio instauratam fuisse ut Congregationi Brasiliensi Ordinis S. Benedicti in perpetuum cedat auxilium; neque Nos latet aliquot iam Brasilienses adolescentes sese Benedictino Ordini mancipasse ut iterum in patria terra antiqua et venerabilis Congregatio renovato cultu floreret. Felicis autem faustique huius eventus laus, de Abbatem Generalem supradictum spectat potissimum, qui ta impensum studium, et actuosam sedulitatem et acris ingenii vires in Benedictinae Brasiliensis familiae instauratorem naviter posuit.

Quo meritis praemium ferret, illum donec vivat Abbatis Generalis titulo auximus; nunc vero ut idem dilectus filius, atque universa simul Benedictina Brasiliensis Congregatio novum sortiatur et singulare Pontificea benevolentiae pignus, ut magis incremento ac prosperitati Ordinis illius, eadem in regione, Nos prospiciamus, haec quae infrascripta sunt statuimus, edicimus, mandamus. Nimirum omnes et singulos quibus Nostrae hae Litterae favent, peculiari benevolentia complectentes et a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis sententiis, censuris et poenis si quas forte incurrerint, huius tantum rei gratia absolventes et absolutos fore censentes, collatis consiliis cum VV. FF. NN. S. R. E. Cardinalibus Congregationi negotiis et consultationibus Episcoporum et Regularium expediendis praepositis, omnibus rei momentis attente perpensis, Motu proprio, ac ex certa scientia et matura deliberatione Nostris, deque Apostolicae Nostrae potestatis plenitudine, praesentium vi, Sedem Abbatis Generalis Congregationis enunciati Ordinis S. Benedicti in Brasilia constitutae, a Monasterio S. Sebastiani de Bahia ad Monasterium B. Mariae Virginis Montisserrati, vulgo S. Benedicti, Fluminis Januarii, transferimus ac translata esse declaramus. Oportet enim quo facilius Congregationis universae regimen gerat, Abbatem Generalem penes civilis gubernii et Apostolicae Nunciaturae Sedem commorari; et summopere decet in ipso intellectuali magnae Brasiliensis nationis centro, Ordinem scientiarum ac literarum laude clarissimum principem sedem habere.

Praeterea auctoritate similiter Nostra, dilectum filium Domi-

nicum a Transfiguratione Machado, Congregationis Brasiliensis Abbatem Generalem et huc usque Abbatem S. Sebastiani de Bahia, ab omni vinculo, quatenus opus sit, solventes, ad abbatiam transferimus B. Mariae Virginis Montisserrati civitatis Fluminis Januarii, sed volumus ut ipsam priorem S. Sebastiani de Bahia Abbatiam retineat in administrationem Apostolicam, facta illi insuper venia attenta dignitate primatialis Sedis Bahianae, cuius Praesul Benedictinum Ordinem speciali benevolentia prosequitur, in utraque ex dictis Abbatibus pro suo arbitrio residendi.

Exinde spem fovemus prope certam futurum ut idem Generalis Abbas memoratam Fluminis Januarii Abbatiam, prout iam illam Bahiae, instauret, atque ad pristinum decus restituat et Collegium optime de iuvenum illius principis civitatis institutione meritum amplifcet, et cum monachorum numerus id sinat, partem monasterii illius reddituum eroget ad indigenarum silvestrium evangelizationem, ita ut qui in tenebris et in umbra mortis adhuc sedent, cura monachorum Ordinis Benedictini ad christianae veritatis lumen adducantur, et ad patriae Brasiliensis prosperitatem etiam ipsi in posterum concurrant.

Porro haec concedimus decernentes praesentes Litteras firmas, validas et efficaces semper existere et fore, suosque plenarios et integros effectus sortiri et obtinere, ac illis ad quos spectat et pro tempore quomodolibet spectabit, in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum esse et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari. Non obstantibus contrariis quibuscumque.

Datum Romae, apud S. Petrum, sub Annulo Piscatoris die XXVIII Novembris MDCCCII, Pontificatus Nostri Anno Vigesimoquinto.

ALOIS. Card. MACCHI.



## NOTICES OF BOOKS

DISSERTATIO HISTORICO-THEOLOGICA DE LAPSU ET PECCATO ORIGINALI: Quam ad Lauream Consequendam in Collegio S. Patricii apud Manutiam Scripsit ac cum Subjectis Thesibus Publice Propugnavit Patricius J. Toner, Presbyter Dioecesis Armacanae. Dublini: Browne et Nolan, Ltd., Nassau-st. 1904. Price, 2s.

THIS is the tractate which the author recently submitted as part of the examination for the degree of Doctor of Divinity at Maynooth. It deals principally with the development of doctrine as to the nature and the effects of original sin, touching lightly on exposition, and more lightly still on what may be called philosophical as distinguished from historical defence. From the titles of the various chapters and the numbers of pages devoted to each, intending purchasers can form a pretty accurate notion of the nature and scope of the work.

After the Proemium (pp. 1-4) there is an introductory chapter (Cap. I., pp. 4-6), 'De doctrina S. Scripturae.' The work is then divided into two Sections, of which the first treats of the development of the doctrine of original sin down to the death of St. Augustine, and in particular during the controversy which he conducted with the Pelagians; while the second deals with the further development that has taken place since Augustine's time.

Section I. (pp. 6-67) comprises three chapters, in the following order:—II. 'De doctrina Patrum primorum quatuor Saeculorum' (pp. 7-28):—§ i. 'De affirmatione lapsus et peccati originalis' (pp. 7-20); § ii. 'De notione lapsus et peccati originalis' (pp. 20-28); III. 'De controversia pelagiana' (pp. 28-35) IV. 'De doctrina S. Augustini' (pp. 36-67):—§ i. 'Ante controversiam pelagianam' (pp. 36-40); § ii. 'De defensione doctrinae catholicae' (pp. 40-44); § iii. 'De essentia et propagatione peccati originalis' (pp. 45-56); § iv. 'De effectibus peccati originalis' (pp. 56-63); § 5 'Conclusio: crisis' (pp. 63-67).

Section II., dealing with the development of the doctrine after the death of St. Augustine (pp. 67-148), comprises five chapters:—V. 'De doctrina catholica' (pp. 68-71); VI. 'De innocentiae statu et de lapsu' (pp. 72-77); VII. 'De essentia

peccati originalis' (pp. 78-110):—§ i. (Doctrine of St. Anselm as opposed to that of St. Augustine, pp. 78-95); § ii. (distinction of material and formal constituents in original sin, pp. 96-102); § iii. (development of the doctrine of St. Anselm, pp. 102-110): VIII. 'De propagatione peccati originalis' (pp. 110-124): IX. 'De effectibus peccati originalis' (125-148):—§ i. 'In hac vita praesenti' (pp. 125-134); § ii. 'In vita futura' (pp. 135-148).

The treatment of the entire subject shows very extensive and careful reading and an intimate acquaintance with the works of St. Augustine and of the early schoolmen. The book comes from the mint of a strong and original mind; the author has not borrowed either his citations or his conclusions from others, but has gone straight to the original sources. Such a work, from the pen of one who has many years before him, gives promise of others of great value, in a department to which in recent times Protestant theologians have given much more attention than Catholics.

Of the questions raised and discussed by Dr. Toner, three were to me of especial interest: the teaching of St. Augustine as to the sinfulness of concupiscence; the distinction introduced later, between the material and the formal constituent of original sin; and the very curious history of the controversy as to the efficacy of original sin (1) to deprive adults of all right to the means necessary to avoid personal sins of a grievous kind, and (2) to deprive of natural happiness those who die in infancy.

I was surprised to find that so much could be said in support of the contention of the Jansenists, that their teaching as to the sinfulness of concupiscence is derived from St. Augustine; and I should like to see the evidence set forth by Dr. Toner sifted by some one as well acquainted as he is with the works of St. Augustine. The evidence, as submitted by him, looks conclusive; the same may be said of the passages which he quotes from St. Thomas and his early interpreters—down, indeed, to the authors of the Salamanca course—in proof of the contention that concupiscence was regarded by all those theologians as an intrinsic constituent—the material element—of original sin.

It will, I have no doubt, come as an equal surprise to most of those who have been content with the ordinary modern treatises on grace, to find it stated (p. 65) that 'Augustinus nullo modo favet hypthesi purae naturae.' The evidence

which Dr. Toner submits in proof of this is very strong ; but one would like to see it also sifted by an expert.

This introduces the question as to the effects of original sin. Every theologian is more or less familiar with the formula 'vulneratus in naturalibus, spoliatus gratuitis,' and the controversy as to the nature of the wound to which reference is made ; but the history of the controversy has an interest of its own. Dr. Toner's account is full and impartial, and the writer of this notice is pleased to find that the somewhat severe view which he, influenced by intrinsic evidence, has advocated for some time, is so moderate as compared to what was at one time the Catholic tradition. This reminds me that in this little book of Dr. Toner's we have plentiful illustration of the freedom with which theologians gave up the traditional teaching of the schools, when they found that it conflicted with principles which, for one reason or another, came to be regarded as certain or practically certain.

I have found Dr. Toner's book decidedly stimulating,—perhaps because I have been interested for some time in the philosophical aspect of the question of original sin. I like the book particularly for its originality, its manliness, and withal its modesty ; and regret only that, owing to the conditions of its production, it has been written in Latin. An author endowed with Dr. Toner's gifts is not likely to produce books such as appeal to any wide circle of readers ; I hope, however, that those which he is pretty sure to give us in future, will be written in English, and thereby be made accessible to a greater number—not only of Catholics, but of those who are without the fold.

W. McD.

THE OLD RIDDLE AND THE NEWEST ANSWER. By John Gerard, S.J., F.L.S. London ; Longmans, Green & Co. 1904. Price 5s. nett.

THIS is the latest work from the pen of Father Gerard on the subject of Evolution. In it he insists mainly on two ideas—first, that whatever light Physical Science may cast upon the workings of Nature, there will still remain the fundamental question of the origin of Nature and its laws ; and, secondly, that Evolution—at least, Darwinian Evolution—is not only insufficient to solve that question, but is not even a solidly

based hypothesis. With regard to the first point, it is a matter for deep surprise that able men should seek to find in Physical Science the ultimate explanation of the Universe. At our present stage of progress it would seem sufficiently clear that the most Science can do is accurately to investigate and determine the nature and activities of matter. In other words, Physical Science pre-supposes a material order of things in existence; it scrutinises this, thereby furnishing the metaphysician with *data* upon which to base an argument as to how things came into existence; but it should be remembered that such philosophising upon the findings of Science is metaphysics, and cannot be classed amongst the conclusions of Science. Physical Science, in so far as it deserves the name, deals with facts that come within the scope of observation and experiment. 'The origin and nature of matter and force,' to quote Father Gerard, 'the source of motion of life, of sensation and consciousness, of rational intelligence and language of Free-will, of the reign of law and order to which all Nature testifies—all these are for Science utterly unsolved problems, which, as some amongst her teachers tell us, must ever remain insoluble.' The author insists strongly upon the indications of purpose to be found in the wonderful mechanism of Nature, especially in such delicate organs as the eye and ear: objects which are altogether inexplicable upon ordinary principles of common sense, except on the supposition of an external, intelligent cause, directing and marshalling the operations of Nature towards a definite end.

In the latter part of the book Father Gerard deals with the question of Evolution. Here his position is that of the ordinary Catholic theologian,—if Evolution can be proved there is no reason why we should hesitate to accept it. But attractive and fascinating though the theory of Evolution certainly is, it has not been proved. Genetic Evolution upon the Darwinian principle of Natural Selection is effectually negatived by the evidence of the strata. Here it is found that quite a number of distinct species appear simultaneously at various epochs of geological time, without any traces of common ancestry; and what is more significant, they appear, not as generalized types of future species, but with organisms as highly specialised as that of their remote descendants. It is rather a pity that Father Gerard devoted so much space to the refutation of the

Darwinian system : a system in defence of which little can be urged except possibilities and personal convictions. We should have welcomed some discussion of the theory of Évolution by leaps, in favour of which some very striking analogies are to be found in inorganic nature. Even here, however, the testimony of observation and experience is altogether adverse.

In the present volume Father Gerard has not broken much new ground. The case for or against Evolution has not been notably modified within recent years. Yet the book is thoroughly up to date, and notices such subjects as the effects of the revelations of radium upon our present ideas of the constitution of matter. Perhaps the most interesting chapter in the book is the author's discussion of the supposed pedigree of the horse : a pedigree considered by Huxley perfectly demonstrative of the theory of Evolution. The book is very interestingly written : it states the main issues clearly, while supplying abundant details ; and this, together with the previous reputation of the author, cannot fail to insure it a wide circulation even amongst non-scientific readers.

A. H. B.

**DIE RUTHENISCH-ROMISCHE KIRCHENVEREINIGUNG GENANNT  
'UNION ZU BREST.'** Rt. Rev. E. Likowski. Herder.  
1904.

It would seem that if Russia is to be converted, the Greek Uniats will be the chief instruments in preaching the Faith throughout its vast extent. Russia got the rite and ceremonies it loves from Constantinople, it has kept them with the utmost tenacity for centuries, and will probably preserve them to the end. It is true, on the other hand, that the Greeks united to Rome have been the objects of violent persecution, but this may be, and presumably is, part of their preparation for the apostolate. And it is obvious that the fittest among them for the work of evangelizing Russia are those of Slav race and language, and liturgy, or, in other words, the Ruthenians.

In fact they are the genuine Russians, for in Kiew, their ancient metropolitan see, the foundations both of empire and civilization were laid. They, and they alone, have pure Slav blood in their veins, for the so-called Russian, but accurately speaking, Muscovite, is half a Mongol or Tartar. The Ruthenian—

or as they rightly style themselves 'Russ'—were converted in great numbers during the reign of their holy emperor Vladimir the Great (980-1015), but owing to various causes, the Tartar invasion included, by the first half of the sixteenth century the whole Ruthenian Church had fallen into schism. However, a change for the better came before long. At the end of the century the Ruthenian bishops, alarmed by the growth of abuses of every kind, spontaneously petitioned for union with Rome. The happy result was attained in 1595, when two prelates went to the Vatican, and on the part of their nation made submission to Clement VIII. In the following year the famous Synod was held at Brest, or Brzesc, in the district of Grodno, Volhynia. It was a miniature Council of Florence, and the greater part of the Ruthenians have ever since remained faithful to the Holy See.

The history of the union forms the subject of the present work, the author of which—Right Rev. E. Likowski, Auxiliary Bishop of Posen—is considered to be one of the greatest authorities on Ruthenian ecclesiastical history. He employed eleven years in collecting materials for his book. The most important MSS. accounts have been found in the archives of Propaganda, but some of almost equal value were discovered in Cracow, Lemberg, and Posen. Besides these, the author has used about a hundred printed books, many of which were published soon after the Synod. Dr. Jedzink, who translated this history from Polish into German, says that it is regarded by competent scholars in Poland as the best work on the subject.

Its introductory chapter describes the relations which existed between the Holy See and the Ruthenians from the time of their conversion down to the latter half of the sixteenth century. Then come chapters that give a detailed account of the good work done by Sigismund III. of Poland, and the two celebrated Jesuits, Skarga and Possevin, of the preliminaries of the Synod of Brest, of the great event itself, of the dangers which subsequently threatened the union, and of its preservation. One of the chief instruments of this was the great Basilian monk and Archbishop of Posen, St. Josaphat the Martyr. Few pages of Bishop Likowski's learned work are more instructive than those which describe the saint's heroic struggle to maintain the union with Rome. The narrative reminds one of what is told about the Maronites. The author is perfectly impartial. He does not

suppress the mistakes and the faults of the Polish government, or those of the Latin clergy, in their treatment of the Ruthenians. The whole race, however, remained Catholic till the dismemberment of Poland (1773), when the greater part of it was handed over to the tender mercies of Russia. The Czar's government gradually deprived the people of bishops and priests, and at the present day they are, unhappily, separated from the Church. Only the dioceses that were situated in what became Austrian Poland continue to exist, and these now form the ecclesiastical province of Lemberg (Greek rite). Thousands of Ruthenians migrated into Hungary, and their descendants fill three dioceses in the Carpathians and elsewhere. At present there are about three million united Ruthenians in the dual empire. Its rulers, from Maria Theresa on, with the exception of her son, have ever been great benefactors of this Slav race which has suffered elsewhere, but which probably has a work to do.

G. P. M.

**STORIES FROM IRISH HISTORY.** Told for Children by Mrs. Stephen Gwynn: with Pictures by George Morrow and Arthur Donnelly. Dublin: Browne & Nolan, Ltd. Price 2s.

MRS. GWYNN has written a very entertaining, and, at the same time, a very useful book. Adhering conscientiously to fact she has made a book which must prove more interesting to an Irish child than any book of fiction. We should like to see this work widely circulated among the children of Ireland. The child that has mastered it will have laid the foundation of an intelligent knowledge of Irish History. It should be drawn on largely as a prize volume at *Feiseanna* and in schools and seminaries. The book has been printed in Dublin on good paper, and is illustrated by several pictures by Irish artists.



## NEO-SCHOLASTIC PHILOSOPHY

'That there are men of remarkable ability still cultivating Philosophy in England we are assured ; they publish little, because there is no public. And why is there no public ?—In one word, the *gros bon sens*—the plain practical reasoning of the English public pronounces Philosophy unworthy of study ; and neglects it. Let steady progress in Positive Science be our glory ; Metaphysical speculation let us leave to others.'

'I have been prompted by the one steady aim which gives this book its unity, viz. : That of showing by Argument, what History shows by facts—that to attempt to construct a science of Metaphysics is to attempt an impossibility.'

**T**HESE passages occur in a well-known history of Philosophy by George H. Lewes. Scholastic Philosophy has no place in his history, being, in his opinion, unworthy of the name of Philosophy. Consequently what he says about the impossibility of Philosophy refers directly to all other systems, whether ancient or modern. Indirectly it refers to Scholastic Philosophy, inasmuch as he has not excepted from his sweeping condemnation Aristotle, whose system is the foundation of Scholasticism. We agree with him in finding modern Philosophy futile and unreal ; we are convinced that the late Pope Leo XIII. made no false step when he recalled Catholic students to the principles of Aristotle and the Schoolmen ; and we believe that on these principles alone is it possible to build a satisfactory system of Philosophy. And if it is unworthy of the *gros bon sens* of any people to devote themselves to an unreal Philosophy, we hold that, given a real Philosophy, a Philosophy which affords certitude and which will bear being pushed to its ultimate conclusions without ending either in Scepticism or Pantheism, there is no higher study



no study more elevating, more deserving of the attention of the student.

In the fifteenth century numerous Greeks, fleeing from Constantinople, found a refuge in Florence. There, under the patronage of the Medici, the study of the literature and philosophy of Greece began to flourish. Plethon, Bessarion and Marsilio Ficino interpreted and translated the great masterpieces of Greece, and soon an extravagant pursuit of Hellenic form and ideals engaged the scholars of the Italian cities. The works of Plato were diffused, and his philosophy began to have the vogue. The German humanists, notably Reuchlin, Erasmus and Melancthon, imitated the Florentines. The authority of Aristotle waned, and already the influences which culminated in the Reformation were beginning to be felt. The Reformation itself, and the progress made in positive science during the end of the sixteenth and the beginning of the seventeenth century, further contributed to prepare the way for the birth of modern Philosophy. The Metaphysics of the Schoolmen were set aside as mere chimeras, unworthy of the attention of the learned. Ontology, Logic, Psychology, were neglected and Philosophy tended to become mere Empiricism. Descartes, in the beginning of the seventeenth century, found contemporary Philosophy in a desperate tangle. The spirit of the age rejected the ancient doctrines and he set himself to excogitate a new method. Beginning with universal doubt he settled on the famous *Cogito, ergo sum* as a first principle, certain and evident, making consciousness the basis of all truth. We know how Spinoza developed the principles of Descartes, and how they led him to Pantheism. Hobbes and Locke went back again to the investigation of the foundations of knowledge, limiting all our ideas to sensations and paving the way for Idealism and Scepticism. According to Locke the existence of substance might be inferred from our experience. Berkeley denied that substance existed at all, and Hume went further by denying the existence of mind. Reid's appeal to common sense failed to settle the dispute, and it remained for Kant to try once

more to analyze the powers of the soul and to set Philosophy on a firm foundation.

The *Kritik der reinen Vernunft* was in its teaching a plea for subjectivism, and it led Fichte to subjective, and Schelling to objective Idealism. Finally Hegel's absolute Idealism followed as the crown of all previous absurdities. To Kant may be traced too the mixed Idealism of Herbart, Benecke, Fechner and Lotze, and the Pessimism of Schopenhauer and Hartmann. The Materialism of Vogt, Büchner, and Haeckel; the Positivism of Comte; the Eclecticism of Cousin; Empiricism and Evolutionism, have since had their vogue. And it would seem as if, after all have been found insufficient, we are nearer, at the close of Spencer's life, to a return to the old principles of Scholastic Philosophy than at any time during the past three centuries. Reading a History of Philosophy by any writer of the modern schools of thought would lead one to think that the old Philosophy had occupied no place in men's minds all these years. The names of Melchior Canus, Soto, Velasquez, Medina, Suarez, Tournely, Billuart, Sattler and others sufficiently prove that it flourished in Europe during the past three centuries, and that men of keenest intelligence found it far more deserving of their study than any system which had its day in that time. The effects of German and English Philosophy were perceptible in Italy too. Galuppi, Groberti, Rosmini, Mamiani, were all influenced by modern thought and led to many of its erroneous conclusions. Contemporary with them, Liberatore, Signorelli, Taparelli, and many others held fast by the Scholastic doctrines, and by their writings opened the way for the great revival which Leo XIII. was to initiate.

We have already noticed that the late Pope directed Catholic schools to abide by the principles of the Scholastics. In the Encyclical 'Aeterni Patris' we have his authoritative pronouncement. He believed that only by following in the footsteps of Aristotle and Thomas of Aquin could the perplexities and inconsistencies which attend modern speculation be evaded, that their principles

were the sanest and surest, and their method the safest and most satisfactory. Yet, let it be observed, he did not advocate nor intend that we should neglect altogether the works of modern thinkers. To suppose that St. Thomas has said the last word on the problems of Criteriology, Ontology, and Psychology is a manifest absurdity. Bacon and Kant and Mill and Spencer have not been merely beating the air ; and the wonderful development of positive science in recent years has shed new light on many points discussed by the schoolmen. I know that there are men narrow enough in their views to look with disfavour on anything coming from those who disagree with their principles, men who will slavishly follow the cosmology of Aquinas, who imagine that Psychology can be taught without reference to the researches of the biologists and naturalists of our day. Such a method of teaching is not in accordance with the intentions of Leo XIII. ; it is not worthy of a philosopher. I have heard a professor of this type go so far as to insist that an exact knowledge of positive science was not at all necessary for the student of Metaphysics, and with all his zeal for the doctrines of Aristotle and St. Thomas I could not help thinking that such a statement was completely at variance with their notions of Philosophy. Whatever could be known in the domains of positive science in their day they knew it ; and their readiness to embrace such knowledge and their adherence to the realities of things, are at the root of their Philosophy. Only a Philosophy founded upon and safeguarded by experience, can be coherent and stable, and the superiority of Scholastic Philosophy is due to the fact that it was based on reality and that its ultimate criterion of truth was that objective evidence which necessitates assent.

Descartes imagined that he could doubt of the truth of such evident propositions as, Two and two make four, and not even trusting to the veracity of the senses regarding their proper objects, he passed, illogically enough, from universal, methodic doubt to his *Cogito, ergo sum* as to an undeniable certainty. Later on he was driven to the hypothesis of innate ideas to save himself from the logical

consequences of his principles, and ultimately his system ended in Scepticism. Kant denied that we can have certitude regarding the objects of the exterior world, and invented his *a priori* synthetic judgments to give his system a foundation. As a result we find him compelled to demand the existence of God and the immortality of the soul as postulates in his *Kritik der praktischen Vernunft*. Incoherent and unstable, the modern systems continually change with time. They do not work out in practice, and time brings their strongest refutation.

In such a maze of speculations, among so many contradictions of theories and of facts, and so many theses repugnant to that *gros bon sens* which is certainly a reliable criterion in most cases, George Lewes wrote his verdict that Philosophy was a failure. That this is true of modern Philosophy we admit. Only the Philosophy of the scholastics, which he judged to be beneath his consideration, is coherent throughout; it alone can stand the test of time and find in the discoveries of modern scientific research a vindication of its principles. This is its most eloquent commendation, its amplest justification. If the laws of science,—not mere temporary hypotheses, but verified and universally recognised truths—were contradictory to its principles and their logical conclusions, we could not reasonably assert its superiority. But that no such contradiction exists, that the progress of the experimental sciences is nowise detrimental to the philosophical principles of St. Thomas, is a clear proof that Scholastic Philosophy is superior to the modern systems invented to replace it. Those who approach the writings of St. Thomas with prejudiced minds and those who have never seriously studied his works at all, can discount their value; but anyone who has the love of truth at heart, and who takes the trouble to follow this master, cannot fail to appreciate his broad views and his cogent reasoning, and to recognise how admirably his principles adapt themselves to the results of scientific investigation at the present day. So far as I am aware this is best seen in the works of Mercier and his colleagues in Louvain. Take, as an instance, the pages

which Mercier devotes to the study of sensation in his work on Psychology. There we see what Anatomy, Histology, and Biology can tell us. Weber, Fechner, and Wundt are not ignored. The causes of sensation, its nature, its intensity, its duration are discussed in the lights of contemporary science. What is certain is distinguished from what is merely hypothetical. Explanations and theories are examined without any shirking of difficulties, and in the midst of so much that is new and hitherto unknown we come upon a sentence taken from the *Summa* or the work *De Anima*, giving, in a few luminous words, a satisfactory explanation of the phenomena under discussion. What more could be said in favour of the Philosophy commended to us in the Encyclical, 'Aeterni Patris.'

The following extract from the preface to Mercier's *Psychologie* is worth quoting here :—

Seule la psychologie scolastique possède à la fois un corps de doctrines systématisé, et des cadres assez larges pour accueillir et synthétiser les résultats croissants des sciences d'observation.

Est-ce à dire que nous regardions la psychologie de l'École comme le monument achevé de la science, devant lequel l'esprit devrait s'arrêter dans une contemplation stérile ?

Evidemment non. La psychologie est une science vivante ; elle doit évoluer avec les sciences biologiques et anthropologiques qui sont ses tributaires. L'arrêt de développement est, pour l'être vivant, une cause fatale d'anomalies un de monstruosités.

Le meilleur service à rendre aux doctrines générales de la psychologie scolastique, c'est de les mettre en rapport avec les résultats acquis en biologie cellulaire, en histologie, en embryogénie.

These lines echo the true spirit of Neo-Scholastic Philosophy, and interpret admirably the mind of Leo XIII. Philosophy is progressive ; it is absurd to suppose that St. Thomas could have said the last word on any of the problems of his day ; it is equally absurd to suppose that there were no philosophers previous to Bacon or Kant. The object of the Scholastic revival is not the mere repetition of the doctrines of St. Thomas, but rather the adaptation of his method to our times—in a word, to continue

his work as he himself would have done did he live now, to welcome truth whenever it comes and from wherever it comes, embracing the old and the new, rejecting nothing but error. St. Thomas was versed in all the sciences of his time; these have progressed much during the six centuries that have passed since his death, and it would be altogether in opposition to the spirit of St. Thomas to overlook this fact. That it is not overlooked, that the Neo-Scholastic Philosophy is well up to date, is a reality, and we can count many professors of the ancient Philosophy who are devoted to modern science.<sup>1</sup>

Thus it is necessary that Scholastic Philosophy in the twentieth century be something more than it was in the thirteenth. It is a natural growth from the ancient doctrines, one with them still in principles and method, one in the solid basis of its Metaphysics and the objective character it presents; different only in that the development of the sciences has thrown more light on many of its problems and enabled us to make our analyses more exactly. It is often said by people who might be expected to know what they speak about, that Scholastic Philosophy is a simple chain of abstractions, nugatory because of its neglect of the Inductive method. Yet the observation of Aristotle was so universal, and his knowledge of the sensible world so exact, that it used to be said of him that nature had revealed all her secrets to him.<sup>2</sup> No student of St. Thomas can fail to remark how important a part experimental science plays in his arguments. And it is unquestionably in the Scholastic teaching as to the origin of our ideas—that they all come to the mind through the senses, that the mind can generalize and abstract, and that the senses

<sup>1</sup> Io penso a Riviste come la *Revue néoscholastique* o la *Revue de philosophie* (Giovane ancora e pur così seria) o gli *Annales de philosophie chrétienne* (così vecchi e pure così rinnovati)—penso a scuole come l'Instituto di Lovanio—a nomini come Mons. Mercier, come il Gardair, il Peillaube, il Piat, il Domet des Virges . . . per tacere del Blondel, del Laberthonnière, del Fonsegrine, la cui modernità scientifica è sì indiscussa, ma il cui *tomismo*, o via, la cui fedeltà alle tradizionale filosofia christiana è pure indiscutibile.—Giovanni Semeria, *Scienza e Fede*. Pustet, Roma, 1903.

<sup>2</sup> Cf. *Il Convitto* di Dante Alighieri, iii., cap. 5.

are to be trusted in their reports of the causes which act on them—that its superiority lies. Its views on this fundamental question offer the only plausible solution. Descartes, Kant, and Locke tried to solve it in other ways and failed. Mercier's *Crétiologie* gives a clear exposition of the Scholastic theory of certitude, showing how the entire system is based on reality, how objective evidence is the ultimate control of certitude, and how futile are the theories propounded by philosophers of the modern schools. The method of Aristotle, the method of St. Thomas, stands where the others fall, and it appears to be the only one which will make mental and moral science a fruitful study.

The recommendation to study Philosophy on these lines has come from the highest authority. Those who devote themselves to it will find it worthy of such a recommendation; and if the development be in the future in keeping with what it has been in the last decade, Scholastic Philosophy cannot be ignored as it has been in the past by those who set themselves to write the history of Philosophy. No Catholic student will fail to see how important this branch of study is, and all who help to bring it into prominence and to diffuse its sane principles will be doing much in the interests not only of science, but also of Christianity. Other systems may, indeed, be declared impossible. Neo-Scholastic Philosophy is not only possible but it is thoroughly scientific, logical and sound. And to those who have leisure for serious study we can say with confidence that they will not find any subject more deserving of their attention, more interesting, or more calculated to make for increased mental power, correctness of judgment and general culture.

J. KELLY, PH.D.

## ALLEGORICAL AND LITERAL IN THE FATHERS

THESE is no more picturesque chapter in the whole history of Biblical exegesis than that which tells of the rise, growth, and fortunes of the allegorical method of interpretation. It recalls the age when Patristic literature was at the zenith of its glory—the golden age that witnessed the output of that wondrous wealth of Scripture commentary on which theologian and homilist have never ceased to draw; it tells of the rich store of oral tradition with which the early centuries of Christianity were heavily laden—of the efforts of paganism to bring the sacred volume into disrepute by calling attention to its many anthropomorphisms and imagined immoralities; while on the otherhand it unveils the skilful counter-efforts of Christian apologists to uphold the truth by the very method of interpretation which had been sanctioned for centuries by the pagans themselves.

These are some of the points which it is the purpose of this essay to develop; but it may be premised that to the priest the question is not one of historic interest merely. His daily recitation of the Breviary brings him into constant contact with the older methods of Scripture commentary. Almost every day he has to draw from the fountains of Patristic literature. The 'Lections' of the third nocturn and in some offices of the second also, are so many precious gems from an inexhaustible mine of wealth; but the gems will sparkle only in proportion as one can enter into the spirit of the writer, his aim, his difficulties, the times in which he lived, his personality, the bent of his mind, and above all, perhaps, the atmosphere in which he had studied.

The allegorical method of treating Holy Scripture is greatly in evidence in the Breviary excerpts from the Fathers. At first to the young levite there is all the richness and halo of novelty about them; doubtless, even in seminary days, long before ordination, many a priest has



been struck by the extraordinary quaintness of passages from the Homilies—which seemed to open out to him a new world of thought—and he hoped accordingly to drink more deeply at some future time of the Patristic springs ; but alas! his good intentions were crowded out by a thousand and one other subjects. He reads the same passages now, but not with the same charm ; the spirit of inquiry is defunct within him : he covers the ground in perfunctory fashion, and the most beautiful specimens of mystical rendering are lost upon him. Such passages have, of course, an intrinsic beauty all their own, but it would be vain to deny that a knowledge of the circumstances under which they were written serves considerably to enhance their interest and to shed greater light upon their meaning. Bishop Hedley makes the terrible indictment that ‘there are students who go through their course without distinguishing Origen from Damascene, Irenaeus from Gregory the Great, or even Clement of Alexandria from Leo.’<sup>1</sup> If only from the point of view of the Divine Office, it is to be hoped that these are the very rare cases, and that the student will endeavour to acquaint himself with at least the outlines of Patrology. Among these stands out prominently the study of the allegorical sense in sacred Scripture. Its historic setting is replete with interest and furnishes many of those side lights of information so necessary to the student, enabling him to penetrate to the spirit and gauge accurately the mind of the writer.

The subject may be treated under four headings :—

I. The method of allegorical interpretation applied by pagans to pagan literature.

II. The method applied by Jewish writers to the Old Testament.

III. The method applied by Christian writers to both Testaments.

IV. The reaction to literal interpretation.

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<sup>1</sup> Preface to Schmidt's *Manual of Patrology*.

## I.

We must not suppose that the method originated in connection with the Sacred Books. Long before the coming of Christ, Greek philosophers had frequently to abandon the strictly literal interpretation of monumental classic works in order to reconcile the various religious tenets found therein, with their own modified views. The almost interminable disputations which arose anent the Homeric literature seem to have been a potent factor in giving an impetus—perhaps the first impetus—to the allegorical method of interpretation. Homer was not merely a wonderful writer of epic poetry, he was also a sophist whose aim was to instruct and educate. His labours thus assumed a double aspect—the ‘didactic’ as well as the ‘poetic’

He became the text-book in use in the various schools for the inculcation of virtue and for moral training generally; and thus it became the practice of moralists to interpret the great master in accordance with their own preconceived ideas, and to submit the author thus interpreted to their pupils as the true Homeric ideal.

Their position, consequently, was this: that whereas in the far-off ages men had to be taught by tales, those tales were told with a moral purpose, and required to be interpreted as something more substantial than a mere tale. Homer was the authority *par excellence* on matters ethical.

Some such view of the Homeric and other literary masterpieces became more necessary every day. Homer as he stood,—it was urged by the literalists—was clearly immoral: a mass of fables, of discreditable stories, of manifold contradictions. At the same time his never-waning popularity, the universal veneration in which he was held—so great that many believed him to have been inspired—rendered his disuse quite out of the question. Clearly it was essential to find a reconciliation between the older religion as embodied in the poets and the new ideas which were fast drifting away from Homeric influences. The key to the compromise was simply this, that the narrative

of actions, no less than the actions themselves, might be symbolic. Men who retained their reverence for Homer began to search for hidden meanings ; and without much difficulty a whole system of allegorical interpretation was woven together.

Thus, if Homer, the mirror in which the Greek saw his religion reflected, described Jupiter as suspending Juno between heaven and earth, Heracleitus was indignant with the atheists who did not see that it meant how the *world and the elements were formed*. Men were told that only soft Phaeacians could see in the loves of Mars and Venus a consecration of adultery ; to the man of sense it meant that valour and beauty were worthy of each other.<sup>1</sup>

It is certain that this method of interpretation was applied to ancient literature long before Christ. It seems, indeed, to have been a part of the general intellectual movement five hundred years before. Naturally it was elaborated by the sophists, for whom anything that savoured of forced reasoning or interpretation would have a special charm.

Plato after them would not admit that the ' theory of the allegoric sense ' was a sufficient vindication of Homer, though he, too, allegorised Homer ; but the chief supporters of the method were Anaxagoras, who recognised in Homer a symbolic account of the movements of mental powers and moral virtues ; Metrodorus, his disciple, and Heracleitus, whose avowed purpose was a vindication of Homer from the charge of impiety.

Similarly with the Stoic allegorists. Their endeavour was always to bring their views into line with popular religion. As often as they found passages in Homer to be undignified or morally reprehensible, they studiously explained them away as containing some sacred recondite truth or mystery.

It was neither a long nor an unlikely stride from literature to religion. Mythology died a natural death. Its gods and goddesses, heroes and heroines, came to be registered on the cold chronicles of time as nothing more than the

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<sup>1</sup> *Cfr. Allies, Formation of Christendom, ii., 458.*

chapter-heads of ancient literature ; but meantime the system of allegorical exegesis had been growing apace and rose up, phoenix-like, from the ashes of the dead mythology. Centuries of training had accustomed men's minds to approach any religious truth with the pre-conceived notion of symbolism. Divine truth especially, argued the devotees of the allegorical method, was far too precious a commodity to be found haphazard on the surface ; the casket of gems must be opened, the gold ore must be sifted.

## II.

This precisely was the course adopted by educated Jews some two centuries before Christ in regard to the interpretation of the Pentateuch. To judge from the Jewish apologists of this period, it is clear that the Pentateuch was submitted to a great amount of obloquy and rough treatment at the hands of Grecian criticism, and pronounced to be barbarous, unmeaning, and immoral.

It was perfectly natural that the Hebrew controversialist should shield himself behind a rampart which his opponent had made use of for so long. He was ready to admit the presence of apparent immoralities in the Pentateuch, *e.g.*, that God should 'tempt' men, that He should 'harden their hearts,' and the like ; but he explained, as the Greek did his Homer, that the words were but the veils of a hidden meaning. The anthropomorphisms of the Old Testament were explained on the same principle. The 'hand' of God, *v.g.*, meant the power of God ; the 'feet' of God would stand for the stability of the world ; the 'eye' of God would refer to His far-seeing providence ; the 'speech' of God would be God's influence on the soul of man.

Naturally enough the cultivated Alexandrian would shrink from having the 'God of Israel' represented to the Gentiles as a mere human being ; and so with the 'anthropopathy,' also, of the sacred pages, he took care to go beyond the literal rendering of all passages which attributed to the Deity feelings of 'anger' or 'repentance' or any merely human emotion.

In this connection the Jewish commentator, Philo,

stands out pre-eminent. He was a native of Alexandria, and there received his education. He is spoken of by Eusebius as a man copious in speech, rich in sentiments, eminent and sublime in his acquaintance with Holy Scripture. He was particularly well versed in the Platonic philosophy, and made copious application of what he styles the 'method of the Greek mysteries' to the interpretation of Holy Scripture. He finds in the narratives of familiar incidents, the most extraordinary hidden meanings.

As a specimen we may adduce his Commentary on Genesis xxviii. 11 :—'He took of the stones that lay there, and putting under his head, slept in the same place.'

The words [he writes] are wonderful, not only because of their allegorical and physical meaning, but also because of their literal teaching of trouble and endurance. The writer does not think that a student of virtue should have a delicate and luxurious life, imitating those who are called fortunate, but who are in reality full of misfortunes, eager anxieties, and rivalries. . . . Such men are not the disciples of the Sacred Word. Its disciples are real men, lovers of temperance, and sobriety, and modesty, who make self-restraint and contentment and endurance the corner stones, as it were, of their lives . . . whose costly couch is a soft turf, whose bedding is grass and leaves, whose pillow is a heap of stones or a hillock rising a little above the ground. *Of such men Jacob is an example* : he put a stone for his pillow ; a little while afterwards we find him asking only for nature's wealth of food and raiment : he is the archetype of a soul that disciplines itself, one who is at war with every kind of effeminacy. . . .

But the passage has a *further meaning which is conveyed in symbol*. You must know that the divine place and the holy ground is full of incorporeal Intelligences, who are immortal souls. It is one of these that Jacob takes and puts close to his mind which is, as it were, the head of the combined person, body and soul. He does so under the pretext of going to sleep, but in reality to find repose in the Intelligence which he has chosen, and to place all the burden of his life upon it.<sup>1</sup>

The touching incident of the blessing of the two sons of Joseph is made to signify that Jacob, the supplanter of the passions and practiser of virtue, gives his right hand to Ephraim, who stands for prolific memory, and his left to

<sup>1</sup> *De Somniis*, i., Magney, p. 639.

Mannaseh, who stands for recollection aroused from forgetfulness.

Similarly, Abraham, leaving his country and kindred, is a symbol of the soul seeking God—leaving behind the Chaldaea of sensual understanding in search of the land of pure reason, and turning its back upon inordinate desire, fear, ambition. Abraham's further wanderings signify that he attains to the knowledge of God. Sarah's laughter is the joy of the philosopher who has conquered every evil impulse. Sarah and Agar are contrasted—the one to represent virtue and wisdom in the abstract, the other representing the general sciences of grammar, geometry, dialectics, rhetoric.

Philo's etymological fancies, too, are wild and unstable, and made to help out allegorical meanings in the most arbitrary manner.

Thus did the most learned commentator of his time endeavour to read into the written Word, his own subjective fancies—a process, however, which according to the spirit of the age, he might well claim to have been a legitimate scientific exegesis. Like Clement of Alexandria a couple of centuries later, he openly regarded pagan philosophy as a powerful aid to the study of theology, and was not afraid to utilise pagan methods and pagan learning as long as they served to unravel revealed truth. This was the attitude of most educated Hebrews of the period. Their contact with the 'true wisdom' outside their own nation and religion generally succeeded in rubbing away all unnecessary conservatism and introduced them rather to what we should now call liberalism in religion. At least such was the tendency. A passage in a modern writer<sup>1</sup> very accurately hits off the position:—

It was no wonder that a man of high intellectual gifts, who was profoundly penetrated with the truth and goodness of the Hebrew revelation, yet by learning and education a Greek, should wish to join together in a sort of marriage the two parts of his own being. He would, in fact, espouse the fair Grecian captive, whose beauty had delighted his senses, with the Hebrew

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<sup>1</sup> Allies, *op. cit.*, iii., 156.

husband whose dignity and authority were paramount over his soul. And to this end, according to the precepts of his law, he would prepare her for the ennoblement she was to meet. The myths which disfigured her worship were to be explained and purified by a moral interpretation, just as on the other side revelation itself, in condescension to human weakness, had veiled high spiritual truths under a homely literal expression. . . . In the mind of Philo, philosophy, as such, was the handmaid of theology; in the mixed religious and philosophical system which he was attempting to construct, he was exalting her to the rank of a wife, but she was still to be subordinate to the husband. The form of Greek thought was to be fused with the substance of Jewish belief.

Philo may thus be regarded historically as the connecting link between the Grecian Homeric interpreters and the first Christian exegetes who followed in the wake of the Hebrew Pentateuchal apologists.

### III.

It was inevitable that the method should be adopted by Christian writers and applied as fancy suggested and orthodoxy warranted not merely to the Pentateuch, but to the Hagiographa, the Prophets, and the New Testament.

In interpreting the Prophets, Christian apologists used the method with great effect; and if some of their explanations and commentaries seem strange and forced to modern ideas, we must always remember that the method adopted by them was the prevalent practice of the time, accepted on all hands and used largely by friend and foe alike. It was the legacy left by Greek philosophers and Hellenist Jews to Christian commentators and exegetes.

Nor was this allegorical rendering of the Sacred Books of a half-hearted or desultory character. The feeling on reading some of the Fathers is that they regarded the Old Testament an allegory of the New, from beginning to end

The writer of the *Epistle of Barnabas* seems to hold that the Old Testament was written partly for Jews and partly for Christians. Justin Martyr after him thought that it was mainly for Christians; and in consequence he pushes

the allegorical method to every excess. When, *e.g.*, it was said, 'the government is upon his shoulder,' or again, 'I have stretched forth My hand to Thee,' it meant that Christ should be extended on the cross. 'Tying His foal to the vineyard. . . . He shall wash His robe in wine, and His garment in the blood of the grape'<sup>1</sup> is made to refer to the Passion: the 'robe' being all true believers, and the 'blood of the grape' signifying that the life-blood of the Redeemer was not fashioned 'ex humano semine' but by the operation of the Holy Spirit. The same writer allegorises the stories about David's adultery, Jacob's wives, Judah's immorality, etc.<sup>2</sup>

It is true that among the Westerns both Irenaeus and Tertullian scornfully reject the method in theory, but they do not fail to make use of it when it suits their purpose.

It goes almost without saying that there are very early instances of 'allegorist' adherents among the Alexandrian Fathers. The great catechetical school of Alexandria had been formed in an atmosphere of pagan learning; and certainly its first 'Headmasters' believed in moving with the times. Clement of Alexandria was particularly hard on those 'who were frightened at philosophy as children at a mask,' and who repudiated pagan methods indiscriminately, simply because they were pagan, or at any rate had pagan source or sanction. Orthodoxy at Alexandria was not afraid to attempt the task of reconciling Greek philosophy with Hebrew theology and apparent Old Testament extravagances with the ethics of the Gospel.

It seems to have been the latter task which especially evoked the use of the allegorical method; that is to say, that in Alexandria as in the West the method was first resorted to as an apologetic expedient.

Far be it from us to believe [says the author of the *Clementine Homilies*] that the Lord of all, the Maker of heaven and earth, *makes experiments* as though He did not know—for who, then, does foreknow? And if He *repents*, who is perfect in thought and firm in judgment? And if He *hardens* men's hearts, who makes them wise? And if He *blinds* them, who makes

<sup>1</sup> Gen. xlix. 11.  
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<sup>2</sup> Vid. *Apol.*, i., 35, 32: *Dial. Tryph.*, 134-141.



them see? And if He *desires* a fruitful hill, whose then are all things? And if He *wants* the savour of sacrifices, who is it that needeth nothing? And if He *delights in lamps*, who is it that set the stars in heaven?<sup>1</sup>

Reading between the lines, one sees here a specimen of the kind of attacks the author had to face. How summarily they were dealt with at Alexandria, is clear from the following passage in the *De Principiis* (iv. 175):—

What man of sense [asks Origen] will suppose that the first, and the second, and the third day, and the evening, and the morning, existed without a sun, and moon, and stars? Who is so foolish as to believe that God, like a husbandman, planted a garden in Eden, and placed in it a tree of life, that might be seen and touched, so that one who tasted of the fruit by his bodily lips obtained life? Or, again, that one was partaker of good and evil by eating that which was taken from a tree? And if God is said to have walked in a garden in the evening, and Adam to have hidden under a tree, I do not suppose that anyone doubts that these things *figuratively indicate certain mysteries*, the history being apparently, but *not literally true*. . . . Nay, the Gospels themselves are filled with the same kind of narratives. Take, for example, the story of the devil taking Jesus up into a high mountain to show Him from thence the kingdoms of the world and the glory of them; what thoughtful reader would not condemn those who teach that it was with the eyes of the body—which needs a lofty height that even the near neighbourhood may be seen—that Jesus beheld the kingdoms of the Persians, and Scythians, and Indians, and Parthians, and the manner in which their rulers were glorified among men.

Thus did Origen, following closely in the wake of his predecessor in the Chair of Alexandria, find in the figurative treatment of both Testaments a handy and complete vindication of the more difficult passages—the improbabilities, the apparent contradictions and immoralities.

This, however, was only one aspect of the question. The allegorical method was made to be something more than a mere rationalising expedient for the solution of difficulties. What the apologist adopted, the exegete elaborated. Both Testaments were submitted to the process, and allegories were found to bristle on every page.

<sup>1</sup> Hom. ii., 43. 44.

When, *e.g.*, we read of the anointing of Christ's feet, we read of both His teaching and His passion ; for the feet are a symbol of divine instruction travelling to the ends of the earth, and carried by the Apostles who had received the fragrant unction of the Holy Spirit. When Christ said : ' The foxes have holes, but the Son of Man hath not where to lay his head,' He meant that on the believer alone, who is separated from the wild beasts of the world, rests the Head of the universe—the kind and gentle Word. When He is said to have fed the multitude on five barley loaves and two fishes, it meant that He gave mankind the preparatory training of the law (*i.e.*, barley which ripens early), and of philosophy which had grown like fishes in the waves of the Gentile world.<sup>1</sup>

In the Old Testament we find the Decalogue allegorised. In the Fourth Commandment, *e.g.*, we are told that ' By father, God is meant ; by mother, the divine knowledge and wisdom, called by Solomon " the mother of the just." ' In the Sixth, adultery means the desertion of the true knowledge of God, and the propagation of some false opinion. Murder is the destruction of the truth ; theft is when men claim to be masters of what God alone has made, thus taking away God's honour.

The ' clean beasts ' imply the orthodox who are steadfast and meditative, since rumination stands for thought, and a divided hoof implies stability. The forbidden animals, which ruminate but do not divide the hoof, stand for the Jews ; those which divide the hoof but do not ruminate are heretics ; those who do neither are the impure.<sup>2</sup>

The exegesis of Origen is no less extraordinary. When we are told that Rebecca comes to draw water at the well and so meets the servant of Abraham, the meaning is ' that we must daily come to the wells of Scripture in order to meet with Christ.' Again, ' Of what use is it to me,' asks Origen, ' who have come to hear what the Holy Spirit teaches the human race, to be told that Abraham stood

<sup>1</sup> Clem. Alex., *Paedag.* 2, 8, *Strom.* i., 3 ; vi., 280.

<sup>2</sup> *Ibid.*, *Stromata*, vi., c. 16 ; vii., § 107.

under the oak of Mamre? Mamre means "vision," and the sense of the passage is that God was pleased with the insight of Abraham.' On the words 'The Lord opened the eyes of Agar,' he comments, 'Where do we read that she had closed eyes? Is it not clear as daylight that the mystic sense implies the blindness of the Jewish synagogue!' Similarly with the New Testament; he has some fanciful interpretation always ready to hand for the most trivial circumstances. The 'water-pots of stone containing two or three measures apiece' are understood by him to mean the Scriptures which were intended to purify the Jews, and which sometimes exhibit two senses, sometimes three; namely, the moral, the literal, and the spiritual. The first two of these do not find much favour with him; and although he does, at times, busy himself with the strictly literal truth of the text, he was anything but a literalist, and it is clear that he was wedded very closely to Philonian methods.

Following him in the Chair of Alexandria came Heraclas and Dionysius his quondam pupils, who with Pierius, their successor, were pronounced allegorists. The impetus thus imparted to this method by its early exponents carried it on to the beginning of the fourth century, when the glory of the school, as such, came to an end. Not so, however, its influence. The greatest names among the Fathers are associated with it in varying degrees:—Eusebius of Caesarea, Epiphanius, St. Basil, St. Gregory of Nyssa, of whom Cornely says:<sup>1</sup> 'qui allegorias non tantum non respuit, sed praediligere videtur.' St. Hippolytus and St. Victorinus Petavionensis also at times indulge in the same method. The writings of St. Hilary are full of allegorical fancies; and St. Jerome said that to be content with the literal sense of Scripture was 'to eat dust like the serpent.' So that Origen was not the only writer who could be accused of 'digging wells beneath the surface;' in fact St. Ambrose formally adopts the 'triple sense' of Origen, and on account of his exege-

<sup>1</sup> *Introd. Sacr. Scr.*, p. 153.

tical excesses incurred the displeasure of St. Jerome who says of him: 'in verbis ludere et in sententiis dormire.'<sup>1</sup> St. Augustine, too, introduces one of his mystical interpretations with the following statement:—

In lectionibus, quae nobis diebus istis recitantur, frequenter admonui ut non sequamur litteram occidentem, et vivificantem spiritum relinquamus . . . si enim hoc tantum volumus intelligere quod sonat in littera, aut parvam aut prope nullam aedificationem de divinis lectionibus capiemus. Illa enim omnia quae recitantur typus erant et imago futurorum.<sup>2</sup>

## IV

## THE REACTION

Allusion has already been made to the vigorous efforts of Irenaeus and Tertullian to bring the allegorical method into disrepute, but it was in the East that opposition was strongest and longest maintained. During the course of the fourth century a school of interpretation arose which opposed with might and main the glaring excesses of the Alexandrian school. This was the celebrated school of Antioch, the existence of which was due largely to the reaction which inevitably followed the strained and in some cases it must be said, the almost grotesque use of the allegorical method. The one by its extravagances called forth the other.

Undoubtedly many exponents of the Alexandrian method had gone too far. The true Word of God was hardly visible through the mist of esoteric teaching in which they had enveloped it. They had busied themselves reading into the Sacred Text their own preconceived ideas rather than drawing out from it the truth it intended to convey. It was a process of application rather than of explication—of introducing alien ideas into the divine pages—so that written revealed truth was fast becoming the slave of an arbitrary 'gnosis.' Not that the Antiochene school were disloyal to orthodox unwritten tradition. Their aim was

<sup>1</sup> Cornely, *loc. cit.*, p. 155.

<sup>2</sup> Serm. cci., *de Temp.*

to preserve the written word of God pure and unadulterated, free from unorthodox and unauthorised subjective fancies. Their opposition to the allegorical method was in the main due to an honest fear that the Bible was gradually ceasing to be the Bible, that it was becoming more difficult every day to extricate the straightforward teaching of Scripture from the morass of the then modern exegesis. There was a feeling that Alexandria especially, had come to regard Revelation as the legitimate field for all kinds of doctrinal speculation, and so the first Antiochene scholars considered themselves in duty bound to adhere in season and out of season to the rigidly historical and literal aspect of Holy Scripture. This was the task they set themselves to accomplish. It was in sympathy with these good intentions that St. Basil (though not exclusively a literalist) plainly states :—

When I hear of grass, I understand it to mean grass, and so of plants, and fishes, and beasts, and cattle ; all of them as they are spoken of so I receive. . . . Many interpreters pervert all this according to meanings of their own, much like those who profess to interpret dreams. . . . Some have tried by I know not what allurements and figures of speech to get the Scriptures credit for a kind of dignity, which is in fact of their own devising, and under show of interpretation to introduce matters of their own.<sup>1</sup>

Running side by side, however, with the question of doctrinal orthodoxy, there seems to have been a further reason which led to this great reaction in hermeneutic methods ; or if not a reason, it furnishes a somewhat curious coincidence of a very interesting character, namely that the allegorical and literal methods of exegesis were adopted respectively by schools of thought whose philosophic systems were mutually adverse, and calculated *a priori* to foster the particular methods of interpretation adopted by each respectively. Religious beliefs outside Christianity have always been formed or swayed by the philosopher rather than by the priest ; and the same principle within

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<sup>1</sup> *Hexaem.*, ix. 1.

its legitimate limits has held good also even in the Church ; philosophy is the hand-maiden of theology.

The philosophy of Alexandria was of an eclectic cast, but Platonism was its chief constituent. Antioch, on the contrary, leaned to and gradually adopted the philosophy of the Stagyrte. The cardinal principle of Plato's dialectical system, *i.e.*, the doctrine of ideas, taught men to abstract altogether from material forms and soar aloft to higher and more perfect patterns ; and the habit of thought thus assumed was only being applied in another sphere, when from the low level of literal interpretation the mind rose to higher and nobler realms of allegory, and evolved hidden meanings therefrom which none but the initiated ever hope to discover.

And thus at Alexandria Platonism and allegorism held the field, while in the school at Antioch Aristotelianism was accompanied by literalism. And logically so. The connection is fairly obvious. Plato was an idealist ; Aristotle a realist, who bequeathed to his followers and admirers a legacy of hard logic and system, an objective method of reasoning which was well calculated to lead its clients along the direct paths of literal interpretation. They would wrestle with the text as it stood before them in a matter-of-fact way ; but it was quite contrary to the genius of an Aristotelian to import fanciful readings into a passage such as to give it a fictitious value. The Antiochene school accordingly fell foul of the methods of Alexandria. It was not going to soar on the wings of speculation, to substitute mere idealism or subjective caprice for the plain truths of the Gospel ; but it regarded revelation and set it forth as the historian might the positive facts before him.

Though the school of Antioch did not arrive at its full development till the latter half of the fourth century, its foreshadowings are seen more than a century earlier. *Julius Africanus* is sometimes pointed to as a precursor, possibly because of his letter on the genuineness of 'Susanna,' which is a model of sober criticism and much in advance of his age. *Lucian* (M.), who died in 311, is regarded by some as its founder, by others as only a forerunner. The presbyter

*Dorotheus*, master of Eusebius of Caesarea, was one of its earliest teachers. Mention must be made also of a formal work against the Alexandrian method, written by the learned Egyptian bishop Nepos, and styled 'A Refutation of the Allegorists.'<sup>1</sup> But these writers only paved the way for the labours of the real representatives of the Antiochene school.

*Diodorus of Tarsus*, the first of these, devoted himself to the exposition of Scripture in its literal sense. His influence must have been great, though it is impossible for us to gauge its extent now, inasmuch as his works were almost all destroyed, probably by the Arians. Whilst he was presbyter he had the direction of a school in or near Antioch, where he instructed young persons in the knowledge of Scripture and the principles of religion. His works were numerous, the most important of which were commentaries on almost all the books of the Old Testament and some of the New. But only fragments remain, sufficient however to prove him to have been a man of great learning and zeal; a powerful factor, too, in instilling into Biblical scholars the necessity of cultivating the literal sense of Sacred Scripture. His labours and abilities are much commended by Theodoret, Basil, and other Fathers of the Church. But his influence was not confined to his writings. His predilection for literalism was transmitted to his pupils, amongst whom was *Theodore of Mopsuestia*, who is regarded as the most pronounced representative and exponent of Antiochene methods.

*Theodore* was a man of great endowments, of remarkable learning and energy, and was known as the 'exegete' of the early Church—a name which he bears among the Nestorians to this day. But he was a thorough rationalist, and a stern opponent of the allegorical method with its congenial Platonic philosophy. This is manifest from the whole tenour of his works, but he explicitly attacked the principles of the Origenists in a treatise 'De allegoria et historia' in five books; a work which caused him to be

<sup>1</sup> Eusebius, H. E. vii. 24.

the victim of bitter obloquy. He stood his ground firmly on the doctrine of Unity of sense ; for example, treating the Canticle of Canticles as a nuptial poem without any mystical application, and in his commentary on the Psalms, assigning each to its own age and surroundings. His success, however, was only partial, due mainly to the charge of Nestorianism which obscured in great measure his reputation for learning and retarded the onward march of Antiochene views.

His fellow-pupil and intimate friend the great *St. Chrysostom*, is claimed as the crowning glory of the school of Antioch. He regarded everything more from a practical than a speculative point of view, a fact which is especially noticeable in his expository sermons. His method of exegesis was almost always the same. First he sets himself to explain the grammatical sense of text and context, that he endeavours to enter into the spirit and feelings of the writer, to see with his eyes, to interpret his thoughts, and from this he advances not to allegory, but to the important task of drawing useful moral or ascetical lessons from the passage. The many vicissitudes of his life had unfolded to him the manifold weaknesses and needs of human life. He knew how to sympathise with human nature, and as the Word of God had been the subject of his daily contemplation, his comfort alike in solitude and in the press of battle, it was his constant endeavour to set it before his hearers in all its divine simplicity. He did not adopt Antiochene methods in a controversial frame of mind. He has left behind him no work in which, like his fellow-disciple Theodore, he inveighed against the excesses of the allegorists. On the contrary, he approved of allegory in theory<sup>1</sup> but his practice stamps him as a true son of Antioch—a true disciple of his learned and painstaking master, Diodorus of Tarsus.

Although the 'mystical interpretation' has come to us with all the credentials of old age and a galaxy of honoured names, it is impossible not to feel a large amount of

<sup>1</sup> Hom in I. Cor. xxxix.



sympathy for the strenuous though unsuccessful efforts of the Antiochian school. Protestant writers naturally have nothing but praise for it. They see in Antiochene methods a healthy glow which was pre-eminently Protestant. The system at Antioch was the 'Bible and the Bible only'; and its exponents were the 'reformers' of the ancient Church, freed from the leash of ecclesiastical dogmatism, unfettered with the chains forged by a dominant orthodoxy.

We can, however, pay a tribute of respect to the methods of Antioch without altogether ante-dating Protestantism in this way. There was no question at Antioch of wavering loyalty to authority. The Church had expressed no formal opinion on the respective methods of the two schools. Fathers and writers were free to wander in either field and frame their commentaries according to their particular cast of thought, which was greatly dependent on the atmosphere in which they studied and first became acquainted with the principles of exegesis. Moreover, their stern adherence to the strictly literal sense of sacred Scripture was not so much a protest against allegory as against allegorical license—an exaggerated desire to spiritualise the simplest matters of faith. There seemed to them to be no end to the possible extravagances of the 'allegorist' method, no check to the play of its fanciful suggestions. Every allegorist might have developed into a 'Woolston,'—an English deist of the seventeenth century, of whom Trench, in his *Essay on Miracles*, writes as follows:—

He first attracted unfavourable notice by a certain crack-brained enthusiasm for the allegorical interpretation of Scripture, which he carried to all lengths. Whether he owed this bias to the works of Philo and Origen, or only strengthened and nourished an already existing predilection by the study of their writings, is not exactly clear; but it became a sort of 'fixed idea' in his mind. . . . Meeting, however, with opposition in many quarters, and unable to carry the clergy with him, he broke out at last in unmeasured invectives against them, and in a virulent pamphlet styled them 'slaves of the letter,' 'Baal priests,' 'blind leaders of the blind,' and the like . . . and when in that great controversy which was raging in the early part of the last century, the defenders of revealed religion entrenched themselves behind the miracles, as defences from which they

could never be driven, as irrefragable proofs of the Divine origin of Christianity, Woolston undertook, by the engines of his allegorical interpretations, to dislodge them from these also, and with this view published his notorious *Letters on the Miracles*. . . . He seeks to show that the miracles, understood in their literal sense, are stuffed so full with extravagances, contradictions, absurdities, that no reasonable man can suppose Christ actually to have wrought them ; while as little could the Evangelists, as honest men, men who had the credit of their Lord at heart, have intended to record them as actually wrought, or desired us to receive them as other than allegories, spiritual truths clothed in the garb of historic events.

Here is allegory running riot in hopeless fashion ; and although no such specimen is to be found among the most advanced adherents of the Alexandrian school, it serves to show what an Antiochene 'literalist' might reasonably have feared. It seemed to him that the Alexandrian had slipped his cable and was tossing about rudderless on a sea of fancy, with inevitable shipwreck staring him in the face. He learned his lesson accordingly. The 'Unity of sense' was his refuge, his harbour. There he rode securely at anchor ; never did he venture far, and when he did he hugged the shore, timid to a degree, and fearful of the dread consequences he beheld in others. In a word, the Antiochenes were more discreet, more sober-minded, less venturesome, less volatile and discursive ; but it must be confessed that they had to forfeit in consequence that vast store of real wealth which was obtainable by a legitimate use of the allegorical method. Catholic faith is to be found in Scripture, but not on the surface of it ; and even so it must be supplemented by the aid of tradition.

The truth seems to be that there were excesses in both schools, and the three great Cappadocians struck the right note when they propounded their *via media* in exegesis—a middle term between a servile cult of literalism on the one hand and an unbridled display of the imagination on the other. One's sympathies are at first inclined to go out towards the former. A literal treatment seems to offer less opportunities for abusing the Sacred Text, whereas the opposite method opens the way to every kind of eccen-

tricity ; but strangely enough it is among the Antiochene writers that heresy thrives best. On this point Cardinal Newman has a striking passage<sup>1</sup> which it may be well to quote :—

The school of Antioch, which adopted the literal interpretation, was the very metropolis of heresy. Not to speak of Lucian, whose history is but imperfectly known,—one of the first masters of this school, and also teacher of Arius and his principal supporters,—Diodorus and Theodore of Mopsuestia, who were the most eminent masters of literalism in the succeeding generation, were the forerunners of Nestorianism. The case had been the same in a still earlier age ; the Jews clung to the literal sense of the Old Testament and rejected the Gospel ; the Christian apologists proved its divinity by means of the allegorical. The formal connection of this mode of interpretation with Christian theology is noticed by Porphyry who speaks of Origen and others as borrowing it from heathen philosophy, both in explanation of the Old Testament and in defence of their own doctrine. It may be almost laid down as an historical fact, that the mystical interpretation and orthodoxy will stand or fall together.

These remarks, however, must be taken to apply to the over-zealous exponents of the 'literal' method rather than to the 'school' as a whole. In fact, Cornely<sup>2</sup> lays down the principle that with the exception of a few of the Antiochene interpreters, who fell away from the faith, the hermeneutic system of Antioch is the one which the Catholic interpreter ought to follow. 'Si pauci Antiocheni interpretes, qui a vera fide defecerunt, excipiuntur, fatendum est, ab Antiochena schola illud hermeneuticum systema esse statutum, quod Catholicus interpres sequi debet.'

We are not, however, dealing with the relative merits of Antioch and Alexandria, but only with facts. The methods of Antioch were adopted by many about whose orthodoxy there was never any question—notably St. John Chrysostom—and who, although belonging to the school, never entirely threw in their lot with the re-actionists. It is necessary to bear this in mind to prevent

<sup>1</sup> *Development of Christian Doctrine*, p. 324.

<sup>2</sup> *Compend. Sacr. Scr.*, iv., 3°.

confusion. To find a Father classified under the 'School of Antioch,' who is responsible for several, perhaps many allegorical expositions, is somewhat bewildering.<sup>1</sup> But the explanation is obvious. Antioch, no less than Alexandria could be carried away by zeal into extreme views, and while many of the Fathers saw ample justification for the original protest of the one against the other, and resolved in the main to follow on the lines laid down by the 'reformers,' they were careful not to commit themselves to exegetical extravagances. The first tendency of Antioch to overdo the literal method was gradually checked; the 'school' was purged of its excesses, and there can be no doubt that it exercised a powerful influence on subsequent Patristic writings.

G. E. PRICE.

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<sup>1</sup> Of the Fathers who sometimes utilise the allegorical method Cornely writes:—'Reliqui Patres omnes mediam quasi viam inter Originem et Theodorum Mopsuest tenerunt, licet ex eorum frequentatione vel minus frequente allegorica explicatione innotescat, *quam ex schola prodierint.*'

DENIFLE'S 'LUTHER UND LUTHERTHUM'<sup>1</sup>

FOR reasons that will be obvious this is a remarkable book, and one that appears destined to attain a permanent place in theological literature. It deals with the tactics of perhaps the bitterest enemy the Catholic Church ever had; it describes the doings of an apostate who wielded so mighty an influence for evil that he has ruined the supernatural life of whole nations for more than three hundred years. And it is written by a scholar who possesses a unique knowledge of the most recondite sources of information on the religious history of the sixteenth century in general and on the apostate's career in particular. Hence it places the man in a light where the majority of modern readers never saw him before.

So well is this done that an authority on the subject writing in the Jesuit periodical, *Stimmen aus Maria Laach*, observes, that all the numerous biographies of Luther and the annotated editions of his works if combined would not enlighten us so much as this one volume. Such an advance is in great measure due to Father Denifle's being thoroughly conversant with every one of the theological works, patristic or scholastic, that Luther either used or said he used. Then the varied literature of his period, consisting of chronicles, memoirs, letters, theological tracts, polemical pamphlets, etc., has been brought out from the recesses of German libraries, and employed to advantage. Another, and obviously a still more fruitful source of information, is found in the heresiarch's own writings, one of which is here given to the public for the first time. His books, and treatises, and table-talk have been made to show what in reality was the origin of Protestantism, and what was the character of its author. Special attention has been paid to this part, for these various productions stand

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<sup>1</sup> *Luther und Lutherthum*. Heinrich Denifle, O.P. Kircheim, Mainz, 1904 (1st vol.).

like milestones on Luther's downward path to mark his progress in crime and error.

From what has just been said it will be understood that *Luther und Lutherthum* is not a literary essay nor a biographical sketch, in the conventional sense of these terms. It does not describe the result of the Leipzig disputations, nor tell us anything about 'the war of the peasants.' It leaves untouched all questions regarding chronology, and it is not concerned with the popular belief about Luther's miserable end. For information respecting matters of this kind, people must betake themselves to works like those by Michelet or Evers. The author of *Luther und Lutherthum* presupposes such knowledge on the part of his readers, and his sole object is to depict the heresiarch's personality in its true colours, to indicate the various passions that combined to make him the monster he was, and to show his ignorance and his insincerity together with the brutal strength of his inclinations and his want of respect for things sacred. Father Denifle's standpoint is that of the theological critic, and his work is a psychological study. Some idea of its nature may be gathered from these titles of chapters and sections, e.g., I. (The turning point in Luther's career). 1. The *splendida vitia*, and the mistakes of Seeberg, Harnack, Kolde, and Prantl, regarding the origin of the expression. 2. Luther's explanation of Rom. i. 17. 3. Luther and Occam. 4. Luther's want of acquaintance with the works of the great scholastic theologians. 5. His interpretation of the axiom, *Facienti quod in se est*, etc. II. (Luther's notions about religious vows). 1. His interpretation of St. Bernard's *Perdite vixi*. 2. 'The vows lead a person away from Christ.' 3. The counsels and Christian perfection—the real teaching of St. Thomas, St. Bonaventure, Peter of Tarentaise (Innocent V.), etc. 4. Ritschl and Harnack misled by Luther. Luther's views on prayer and mortification, etc., on marriage, etc. Here we may notice in passing that Father Denifle completely disposes of Luther's lies about his own life as a religious.

Parts of these chapters are not suitable or fit reading

for the young. But this is due to Luther himself. If the author lets Luther expose himself and show himself such as he really was in his shameful doctrines and practices, this is permitted exclusively for the sake of enabling men to understand the genesis of Protestantism. And we feel all the more confidence in Father Denifle's book, when we learn that not until it was substantially written did the author take up any of the current biographies of Luther, whether Catholic or Protestant. He had determined to study the question independently, and he kept his resolve. During the composition of *Luther und Lutherthum* he had recourse to original sources only. His book is, therefore, no mere literary record of secondhand impressions; on the contrary every page of it shows that it is the work of one who is himself a competent critic, theologian, and historian.

This is what led to its being undertaken. Father Denifle, who is at home in the great libraries and archives of the Continent, tells us in his preface that for many years past a phenomenon he had met with in the course of his researches occupied a great deal of his attention. It was the decadence of the clergy for generations from about the middle of the fifteenth century onwards. This was noticeable in France and Germany especially. The records of cathedrals and of cloisters bore indubitable witness to it. It left its mark everywhere. Not, indeed, that earnest-minded men filled with the spirit of their state did not do their utmost to stem the torrent of corruption, but that those who so strove or who even stood firm were the exceptions. For such was the volume and velocity of the current that it swept nearly everyone away. The humanists of Italy and of Germany did more harm than good; in polished verse they satirised the fallen priest, but this was a mere display of their familiarity with Juvenal and Persius; for their own lives, too, were scandalous. It is, indeed, true that some of the French humanists gave proof of their sincerity by withdrawing from the world, but nevertheless the Renaissance was anything but a reformation. A sad spectacle presented itself to the investigator, for the contemporary accounts of the period showed that both in

monasteries and outside them scandals of the gravest kind abounded.

But in the sixteenth century a still lower degree of the most abandoned immorality, a yawning abyss of degradation was reached, and then men bound by vow of chastity not only wallowed in its depths but actually boasted that their own filthy lives were pleasing to God. They proclaimed from the housetops that it was 'Gospel liberty.' The chief difference between them and the former criminals consisted in this: in the fifteenth century bad priests, monks and friars had some dread of the consequences of exposure, but now they sought publicity—as practisers and teachers of the word of God. So far from being ashamed of themselves or of admitting their guilt, they had the effrontery to alter the teaching of Christianity in order to make it agree with their bestial appetites. As a matter of course the word 'concubinage' became obsolete; 'priest-marriage' took its place. One wretch writes thus to another: 'Tu ora Dominum, ut det sacerdotibus uxores christianas.' Of a certain priest we read that he had twelve 'wives' in succession! The state of Germany grew worse year by year, while those who were the cause of it regarded themselves as perfect Christians. 'We are all saints,' cried their leader, 'and cursed be he that does not recognize his own holiness and glory in it. Such glorying is not pride; it is humility and gratitude. Just as you believe the words, "I ascend to my Father and your Father," so are you a saint equally with Peter and the others. The reason is that Christ who cannot lie has said: "I ascend to your Father."'<sup>1</sup>

Never before in all the eventful ages of Christianity was there seen on a gigantic scale so fearful an instance of what Scripture calls 'a reprobate sense.' Such was the outcome of fifteenth century depravity. Father Denifle used at first while reading its own records to wonder if things could possibly be worse, but as he proceeded in his researches he perceived that 'in its lowest depths there

<sup>1</sup> *Luther's Works*, Erlangen edition, vol. xvii., p. 76.



was deeper still.' He tells us that in the continuation of the investigation he had no thought of looking at Luther's disgraceful career in particular, he watched only the broad torrent of corruption plunging into the darkness beneath, but gradually he perceived that the torrent's rage and fury centred in Luther. His amazing success in disseminating heresy, his overwhelming influence in making men think as he himself did, was due to his being in his own life the embodiment and expression of an unclean age. He drew multitudes to destruction simply because he personified the spirit of his time.

One of the chief services that Father Denifle has ever rendered to the cause of truth is his demolition of the idol worshipped by Protestants of every species. Many of us remember the mad enthusiasm displayed in England on the occasion of Luther's centenary, but all of us may not be aware of the *cultus* he receives at all times from many in Germany. To these devotees, Eisleben, Wittenberg, and especially the Wartburg (Luther's *Patmos*!), are places of pilgrimage. Little do these deluded victims of Luther's pride and lust dream of the priceless gift of true religion which he has deprived them of. Many among them are university students, yet they do not know that figment and fable have been presented to them as history. To their imagination Luther appears to be the fearless advocate of pure Christianity and the unsparing reformer of every abuse. He has even been adorned with a reputation for learning. From Glassius, who calls him 'Beatus Lutherus,' to Winer, Dillmann, and Meyer—his version of Scripture has been ostentatiously quoted. Protestant commentators lose no opportunity of obtruding it on the attention of their readers. On knotty points of exegesis it has been referred to as decisive. Protestants have cherished the pious belief that Luther's version of the Scriptures was a masterpiece, just as they believed that it was only his desire to spread the knowledge of the divine Word among the benighted people that compelled him to break with Rome.

Since the complete revelation of the real Luther, this

mythical tale may be said to have received its deathblow. It will disappear in proportion as Denifle's work becomes known. There can be no doubt that the works of his predecessors in this field, Döllinger and Janssens for instance, contributed a great deal towards the refutation of the Luther legend, but it was reserved for the Sub-Archivist of the Vatican to demonstrate once for all its utter falsehood. This he has done with an unsparing hand. As we saw above, it is in Luther's Commentary on the Romans that the virus of his heresy is found in concentrated form. It was Father Denifle's good fortune that during his study of Luther and his times, Professor Ficker discovered a transcript of the long lost manuscript in the Vatican Archives. Many of our readers know that for years Father Denifle has held a foremost place among European scholars, and is regarded as the greatest authority on certain points in the history of the Middle Ages. He has brought to light and annotated numerous documents now embodied in his *Histoire de l'Université de Paris*, with the accompanying Chartularium and Auctarium, besides his work *Desolation des églises, monastères, hôpitaux en France vers le milieu du XV. siècle*, his works on the German mystics, Suso, Tauler, etc., his and Father Ehrle's *Archiv für die Geschichte des Mittelalters*, etc. But probably not one of his publications is more important than the one now before us. By means of the Vatican copy of Luther's commentary, which the Strassburg professor discovered, it is now possible to describe more exactly than heretofore in what the heresiarch's system consisted, why it was invented, and how it began. All the other writings group themselves round it, and are easily judged of when it is understood. The result left on an unprejudiced reader's mind is that Luther's is one of the vilest characters of which there is record in the pages of history.

A revelation of such deceitfulness and such infamy has rarely been made. So shocking are some of Luther's favourite expressions, and so filthy is the abuse he pours out on the holiest objects, that one person has had to skip several pages in Denifle's work. But another section

amply repaid perusal. It was that in which the author exposes Luther's ignorance of the Fathers, and his interpolation of passages ostensibly taken from their writings. The heresiarch was very fond of such 'quotations'—from no less a personage than St. Augustine. The following examples will sufficiently illustrate his method of making them. Speaking in defence of his favourite assertions he says: 'cum peccatum remittatur ibi (in baptismo) non ut non sit, sed ut non imputetur, ut b. Augustinus ait. Est ergo peccatum ibi verissime,' etc. Every theologian knows that St. Augustine held the contradictory of this, that his teaching on the point is most explicit, and that it is to be found in several parts of his works. The passage which Luther pretends to refer to, really runs thus: 'Ad haec respondetur, dimitti concupiscentiam carnis in baptismo, non ut non sit, sed ut in peccatum non imputetur.'<sup>1</sup> Luther was not satisfied with this, he has recourse to the same device elsewhere. His words are: 'Quid hic dicere possum, nisi quod urgentibus eodem argumento Pelaganis Augustinus dixit, scil. peccatum remitti quoad reatum, sed non quoad actum, seu ut ipsius verbis utar: Peccatum istud reatu transit, actu manet. Sicut enim, ut idem ait, aliquod peccatum transit actu et manet reatu (sicut est omne actuale), ita econtra hoc originis peccatum transit reatu et manet actu.' What St. Augustine said, was: 'Dixi sane, quomodo manent peccata reatu, quae praeterierunt actu; sic econtra fieri potest, ut concupiscentia maneat actu, et praetereat reatu.' The denial of this truth was one of the foundations of Protestantism, so if arguments from authority were wanted, these alterations were looked on as a matter of no consequence. In his so-called Commentary on Romans, as might be anticipated, he speaks of his own difficulties in respect of the dogma: 'Quae cum ita sint, aut ego nunquam intellexi, aut non bene satis de peccato et gratia theologi scholastici sunt locuti, qui originale totum auferri somniant, sicut et actuale, quasi sint quaedam amovibilia in ictu oculi, sicut tenebrae per lucem,' and he then proceeds to manipulate texts, 'Sed

<sup>1</sup> *De nuptiis, et concupiscentia*, I., c. 25, n. 28.

b. Augustinus praeclarissime dixit : peccatum in baptis-  
mate remitti, non ut non sit, sed ut non imputetur, Et b.  
Ambrosius ait : Semper pecco, ideo semper communico.' This is what Father Denifle calls Luther's first falsifica-  
tion. They are numerous.

He was equally unscrupulous in ascribing heresy to some of his opponents when he found that he could not answer their arguments. He attempted to rid himself of the troublesome theologian Eck in this way. He boldly asserted that Eck's theses, which were published in 1519, contained no fewer than twenty heretical propositions. It would be hard to imagine a more shameless and a more absurd fabrication. The first of these propositions was 'The Council of Nice and the four following ones are heretical ;' the fifth and sixth stated that 'Augustine, Ambrose, Martin, Nicholas, Gregory of Nazianzen, etc., are heretics' !

Throughout this section of his work Father Denifle points out ever so many blunders of which the 'critical' editors of Luther's works are guilty. And men with a reputation for learning, as Harnack and Seeberg, also regard Luther's statement as true and rely on his alleged quotations. They appear not to have examined things for themselves. Father Denifle's solid erudition enables him to set them right in innumerable instances. If an ordinary person differed from them in their estimate of Luther's knowledge, they would probably ignore his remarks. But a scholar of world-wide fame cannot be treated in this way. His words command attention and will be listened to, whether Kolde, Buchwald, Kawerau, Harnack, Seeberg and others like or no.

It can easily be understood that a work such as this would raise a storm of indignation in Protestant Germany. In fact, writers of every calibre and of every religious species, have joined in denouncing Denifle. The Lutheran papers, *Berlin Post*, *Kreuzzeitung*, etc., have swelled the chorus, and the *Evangelisches Bund* lately distributed 100,000 copies of an inflammatory pamphlet. Naturally enough the author took no notice of these worthies, but when 'from devotion to history and from love of truth' univer-

sity professors entered the lists to do battle for Luther, he considered it a duty to refute them. Harnack's and Seeberg's united attack was repulsed in the pamphlet published last April, *Luther in rationalistischer und christlicher Beleuchtung : prinzipielle Auseinandersetzung mit A. Harnack und R. Seeberg*. It is enough here to say that neither of them was able to discover any error in Denifle's work ; they abused him, however, for pointing out several in theirs. Other university professors have followed the Berlin champions ; but with no better success, namely Haussleiter (Greifswald), Lösche (Vienna), Walther (Rostock), Kolde and Fester (Erlangen), Kohler (Giessen), Kawerau (Breslau), Hausrath (Heidelberg), and Baumann (Göttingen).

Denifle replies to these critics will be found in his second edition, part of which has just been issued. It is no uncertain sign of the excellence of *Luther und Lutherthum*, that a new edition should be required in a few months. The book is one that does not appeal to the *profanum vulgus*. It can be appreciated only by scholars. Soon after its appearance, the great German reviews said that for years no book had created such a sensation, and we see now that they were right. The reprint has given the author a welcome opportunity of developing some parts, of adding proofs and references, and of arranging the enormous mass of matter in a more convenient form. The result is that we have a thoroughly trustworthy analysis of Luther's untruths, an irrefutable description of his personal doings and character, and also a masterly exposition and defence of the Catholic doctrines which he denied. An acute critic has observed : ' Il ne sera plus possible de parler de Luther sans avoir lu le P. Denifle,' and with these words this brief sketch may fittingly be concluded.

REGINALD WALSH, O.P.

## PREACHING IN THE DAYS OF OUR LORD

IT may be said that the Sermon received its origin and underwent its gradual development in the Jewish synagogue from the peculiar religious history and the politico-religious hopes of the chosen people. Previous to the establishment of synagogues we have no proof of the existence of preaching as a custom, although in sacred Scripture we see distinct signs leading us to suppose that religious addresses were not of unfrequent occurrence from the earliest and most remote times. That Moses himself preached to the people, in the sense of recording what were the things and how important were the matters he had received from Jehovah, seems clear from the very structure of the Book of Deuteronomy, which is one long exhortation directed by the great legislator to the wandering Israelites. After his time vestiges of orations treating of religious subjects are now and again to be met with in the Old Testament ; but, while we are there admonished that it is from the lips of the priest the interpretation of the law was to be sought, we find those not connected with the family of Aaron frequently, and, indeed, generally, performing the office of the preacher. There is some reason to suppose that the Judges made addresses not necessarily of a political nature. There is absolute proof that the last and the greatest of them, Samuel, did so ; and when we bear in mind that the name *Choze*—*Seer*—by which he and his predecessors were called, is undoubtedly the same in meaning as *Chazan*,<sup>1</sup> the minister of the synagogue, it might with some probability be assumed that the judicial addresses to the people would be regarded in the same light as the later and more distinctly religious sermon. Again, we see the prophets addressing the people ; and, indeed, it is very evident that most of those mentioned in sacred Writ were sent by God to the Jews with the express command to deliver His

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<sup>1</sup> I am following Buxdorf and Lightfoot in the opinion that the *Sheliach Tsibbur* and the *Chazan* were one and the same person.

message. But this was no essential part of the prophetic office. They might have been prophets even had they not uttered a syllable ; for the school of the prophets to which some, if not all, of them belonged, presumed the possibility of its members residing always in its midst unchosen by God as instruments of the Holy Spirit, or, if chosen, simply receiving a message for themselves, or one only to be committed to writing.

The Babylonian Captivity changed the conditions of the Jewish people in a very extraordinary degree. Previous to that calamity they had had a language of their own—a language that will ever be precious to the human race, because, by means of it, the Creator deigned to speak with the creature ; and which, moreover, will always stand out in the midst of the rest of languages as one, in itself, indeed, rugged, simple, and even rudimentary, but bearing, as a vehicle, thoughts more sublime and poetry more beautiful than any of its brethren whether ancient or modern. That language, the Hebrew, became a dead one during the Babylonian Captivity. The Jews adopted the tongue of their captors, while that which, with their fathers, had been so full of vitality and power was first of all discarded and afterwards forgotten. Of the complete difference between the sacred language and the Aramaic which took its place on the lips of the Hebrew settlers in Babylon there can be no doubt in the mind of the student who endeavours, with only a knowledge of one of these tongues, to read through either the Book of the Prophet Daniel or that of Esdras. They are as dissimilar as are German and English. Very far-reaching were the effects of this adoption of the Babylonian speech during the captivity. It accompanied the Jews on their return to their native land ; it existed, with the necessary variations which all languages undergo in the course of ages, as the vulgar tongue of the inhabitants of Palestine for nearly a thousand years ; it even lent its form of letters to the Hebrew, with which, up till to-day, the sacred Scripture has been presented to all nations, and, combined with the old language, it has produced one differing from both in what is known as Rabbinic or New Hebrew.

Together with this change of national language, yet another circumstance influenced in a very decided manner the religious habits of the people. The sacred Scripture came to be regarded more than ever as something totally different from a code of laws dealing with the civil and spiritual life of the nation. Each inhabitant of Palestine, whether learned or ignorant, considered it to be the treasure house of the most precious promises, on which the largest hopes of the advent of the Messianic kingdom, the Kingdom of God, were grounded. And these promises, with the time of their fulfilment and the extent of their meaning, were not evident to the naked eye of the mind, but might be found out only by the student and the mystic—persons who had carefully prepared the powers of the soul, the faculties of the intelligence, and, perhaps, also the condition of the body itself.

This, then, was the condition of affairs from the time of the Babylonian Captivity. We see a people ignorant of the language, the knowledge of which alone could lay bare the commandments and the statutes their God had asserted must necessarily be obeyed and observed should they expect from Him either prosperity or immunity from evil. We see, moreover, a people who regarded it as a first principle that, even were they able to read the sacred text, there yet remained a sense hidden beneath it which no mere grammatical ingenuity might elucidate nor the most intimate knowledge of the ancient tongue make plain. In the first instance an interpreter became an absolute necessity, and in the second some kind of preacher was indispensable. It is in the service of the synagogue that we meet with both of these officials.

It is remarkable that when, in ecclesiastical terminology Judaism and Christianity are mentioned in contradistinction the one to the other, the former finds itself most frequently called by the name of synagogue and the latter by that of church. Rarely, if ever, do we find the two systems compared or opposed with the word *Temple* employed for expressing the Faith which our Lord brought to an end, and from which the first adherents to Christianity



broke away. This is the more surprising when we remember that there is a far greater difference between the religion of Christ and the Temple service than there is between the services of the Church and those which took place in the Synagogues. It would not be difficult to prove that, if we except the Holy Sacrifice of the Mass, Christian worship in its outward forms was influenced to a very large extent by that of the synagogue ; while, on the other hand, were one to endeavour to draw any parallel, excepting of a very symbolic nature, between the forms and ceremonies of Christianity and those of the Temple, the attempt would be more or less of a failure.

Yet the reason of the selection of the word Synagogue in preference to that of Temple is far from being a difficult one to give. That selection was indeed a very natural one. For years before our Lord came the Temple, solemn and awe-inspiring as it undoubtedly was to the Jew, had ceased to enter, even if it ever had entered, into the continual and perpetual religious thoughts of the people. There are grave reasons for believing that one half at least of the population during their whole life never saw the Temple. The people of the soil, as the Rabbins somewhat contemptuously called those who were without learning and without religion, were on the one hand so poor, and on the other so negligent as to make it inconceivable that the yearly custom of going up to Jerusalem had not, in their case, fallen completely into desuetude. While the more pious and better instructed, who, if we except the inhabitants of the Holy City itself, entered the precincts of the Temple only at rare intervals, would not find their thoughts so centred in that building as they would in one whose threshold they crossed three times a week for the public services, and in which twice a day they preferred to repeat in private the *Shemang*, the special profession of Jewish faith in the unity of the God-head. Such a building was the synagogue. We are not obliged to agree with Lightfoot, who, following the Rabbinical tradition, asserts that there were some five hundred of these buildings in Jerusalem alone ; but it is admitted on all sides that there were there a very great number, many

of them occupying a position and supplying a want held and felt by a modern cathedral city, and some of them erected at the cost of the professional crafts, to whose spiritual needs they ministered, like the guild chapels of the Middle Ages. The smaller places, so long as they could procure ten men of leisure to carry out the services, had a synagogue : larger towns and cities had many. The Temple stood out in the mind of the Jews as the embodiment of the idea that they were a holy people on a holy soil, the government of which was a theocracy, the God of which dwelt in the land He ruled over. The synagogue was a place in which each soul entered into intimate communion with its Maker ; where the holiest moments of a lifetime were spent, and the most serious actions of the human career were performed ; and where, too, occupied in a service of prayer and praise in which the Jews of the whole world likewise engaged, they forgot the smallness of their country in thinking of the multitudes of their numbers dispersed throughout the globe. To them and to the first followers of our Lord the word synagogue stood for the Jewish religion in much the same manner as the word church from that time to the present stands for that of Christianity.

The most important and by no means the shortest portion of the Synagogue service was that of reading the Law. Originally meaning only the five books of Moses this word *Torah*, Law, was applied to the whole twenty-two of those comprised in the Jewish canon ; and these, as is well known, were regarded as of equal weight, all of them having received from God the same quality and degree of inspiration. To hear it read was at the same time a duty and the greatest blessing the Jew could enjoy. To endeavour to grasp its meaning was a matter held to be so generally important that Jehovah Himself was believed to pass some hours of the Sabbath day in its study. If it was objected that the Law was given to Moses when the world was already advanced some centuries in its history, they answered by pointing out that it was written by God before the creation was even thought of ; and they maintained that the Patriarchs, far from being ignorant of its existence, carried out

each one of its ordinances with the punctiliousness of the most exact Scribe or Pharisee. From the moment on Friday evening when they lighted the Sabbath lamp and recited that very beautiful apostrophe to Jerusalem commencing 'Come my beloved to meet the bride. Let us greet the face of the Sabbath,' the reading of the Law at the end of the morning service was regarded as the crown of the day, in much the same way as the seventh day itself was said by them to be the jewel set in the ring formed by God of the other six. When the *Sheliach Tsibbur* approached the Ark in which the scroll of the Law was kept, a feeling similar to that which moves in the breast of the devout Catholic at the Elevation sprang up paramount within each one. It was the most solemn moment of the day. It was almost as if the High Priest were going into the Holy of Holies, of which this part of the synagogue was purposely a copy. They heard the words addressed to them as the door was unlocked and the sacred text brought without the curtain, 'Magnify the Lord with me and let us together extol His name for ever;' and they answered, 'For ever extol ye the Lord our God. The Law which Moses commanded us is the inheritance of the congregation of Jacob : the tree of life to those who hold fast by it ; its paths are pleasantness and its ways peace.' The reader would approach the *bima* or desk, would salute the 'Angel of the congregation'—the *Sheliach Tsibbur*—who would answer to his salutation, and the reading would commence.

The particular part of the synagogue which was set aside for the reading of the Law was as near as possible the centre ; and the Ark, which was at the south end, would be behind the reader, as would also be, with their faces turned towards him, the principal officials connected with the sacred building. Facing him would be the members of the congregation, at the far north end being the gallery for women who, at the time we mention, were not allowed to worship with the men, an arrangement the strictness of which was afterwards considerably relaxed. By the side of the reader would be the interpreter, who was, as we have already suggested, an outcome of those peculiar religious

needs of the Jewish people arising in post exilic times. This individual was a much more important personage, so far as erudition is concerned, than any one of those seven singled out by the Sheliach Tsibbur for the mere reading of the Scriptures ; for, while with the latter no more extensive culture was necessary than a moderate knowledge of the ancient tongue, the very office of the former made an exact study of Hebrew, of the history of his own people, and that of the nations with whom they had come into contact, and, to some extent at least, of their language as well, almost a necessity. The reader had merely to use his voice, and that only sufficiently, to make sure of the interpreter's catching his words ; but he who was qualified to interpret had to make his version reach with distinctness the farthest corner of the building, and, at the same time, to render the absolutely correct meaning of the word which fell on his ears. Not that he was always obliged to give a *verbatim* translation. He was not, in certain words, tied down to supplying their equivalent in the vernacular. There were passages, readily occurring to the mind of the student of sacred Scripture, which he was even commanded to pass over in silence ; there were words, evident misprints, which the Jew could not then, and will not now, allow to be expunged from the Word of God, which both the reader and he had to omit for the proper ones ; and there were coarse expressions, offensive both to pious and to polite ears, which he was expected to change for something more polished. He might even make a paraphrase, and frequently did so. An example of this is seen in the following extract taken from the Targum—interpretation—of Jonathan, who is giving in the vulgar Aramaic what he considers a fair rendering of the eighteenth verse of the third chapter of Genesis.

Thorns and briars shall it bring forth in abundance on thy account, and thou shalt eat the grass which is on the face of the field. And Adam answered and said : ' I pray thee, O merciful Jehovah, let us not be reckoned as the animals that we should eat the grass which is on the face of the field. But let us labour with the work of our hands and eat food from the produce of the land. So shall there be before Thee a distinction made between the sons of men and the offspring of the beasts of the field.

Nor did he, on all occasions, confine his efforts even to producing a paraphrase ; but, as we shall see from the Jerusalem Targum, he went so far as to endeavour to amuse his audience with a short instruction filled with that traditional lore, which, at that time, formed the very warp and woof of Scriptural interpretation. The following is the explanation of the twenty-fourth verse of the third chapter of Genesis according to the Jerusalem Targum :—

Two thousand years before He created the world He created the Law, and made the Garden of Eden (Paradise) and Gehenna (Hell). He made the Garden of Eden for the righteous, who shall eat and enjoy the fruit of its trees because they have kept the commandments of the Law in this world. He made Gehenna for the wicked, and it is like a sharp, consuming, two edged sword. In the middle of it He made sparks of fire and burning coals so as to be avenged, by means of them, of the wicked in the world to come ; because they kept not the commandments of the Law in this world. For the Law is the tree of life. Who-soever keepeth it in this world liveth and flourisheth as the tree of life. Good is the Law in this world to him that doeth it ; just as the fruit of the tree of life will be good to him in the world to come.

Yet the interpreter, with all the endowments he was supposed to possess, and in many cases actually did possess, and in spite of his being a preacher in so far as his interpretation was a commentary of the sacred text that was being read, was neither regarded as the most cultured person, whose business it was to address the assembly each Sabbath morning, nor was he looked upon by them as being the preacher *par excellence*. This office and honour belonged to one who, so soon as the reading of the Law was finished, advanced to the *Bima* and took up his position in front of the people, this time not standing but sitting in a seat prepared for the purpose. This was the great man of the hour ; perhaps the great person of the day, whose name was known far beyond the limits of the city or the village where now he was about to give evidence of his wonderful sagacity—a power, even, it might be, throughout the length and the breadth of that seemingly insignificant land of Palestine. He was *the* preacher. Taking his name of *Darshan* from

the Hebrew root *Darash*, meaning to enquire or to penetrate, he was credited with the special endowment of being able to dive into that sea of mysteries which flowed, as it were, over the whole of the passages of sacred Writ, and to bring up for the admiring mind of all the pearl of great price. At first no particular commission and no form of ordination gave him the requisite qualification to preach the *derasha* or sermon. Anyone of noted ability might be requested by the ruler of the synagogue to fill the position so admired by all, and to sit in the chair and enjoy the honour so generally coveted. But the propensity, noticeable even in our Lord's time, of limiting the position of the Darshan to those whom we may call the caste of the Scribes and Pharisees became a universal rule; and a kind of ordination came to be looked on as a necessity previously to unlocking to the expectant Israelite the hidden treasure-house of the Scriptures.

But, preacher though he was, we should err very much were we to imagine that he performed his task in a manner calculated to occasion a modern audience much enjoyment or even edification. Not only did he sit, but there stood by his side the interpreter, prepared to do for him the same kind offices he had already bestowed on the readers. The preacher's own manner, delivery, eloquence, or want of it, were not, in the estimation of the Rabbins themselves, of much importance; although, as we shall see, at the time we are now considering they began to be apprehensive lest, if something in that respect were not attempted by them, the influence which they exercised over the people might gradually decline. The interpreter was the channel through which the result of the wonderful penetration of the Darshan into divine mysteries was imparted to the assembled congregation, his business being sometimes to translate, and sometimes only to cry out in a louder voice that which was frequently merely whispered into his ears. It is to this preaching in the ears that our Lord alludes when he exhorts His disciples to proclaim from the housetops that which they had heard almost in silence. 'Quod in aure auditis predicate super tecta,' were words which, when spoken, brought

vividly to the minds of the first followers of Christ the scene they had so often witnessed in the synagogue, and must, in aftertimes, when their Lord was departed, have reminded them of how they were privileged to act as interpreters to Him who was the King of Preachers and the Darshan sent from heaven.

But the rule of making use of the interpreter by the preacher was by no means a universal one. There were some Rabbins who clearly perceived that, if it looked wise to sermonise in the ancient Hebrew, and to employ a third person to give the burthen of their thoughts to the audience, yet such a system, besides involving a double amount of labour, was hardly so satisfactory in its results as one which demands that the person who has thought out or prepared the discourse should be the same as he who preaches it. Moreover, given a good voice and a fair state of health, it is human nature for him who has composed the speech which is to be presented to the public, to suppose that he, too, is more likely than any other to deliver it to the best purpose. We find, therefore, Jewish preachers now and again casting aside what they could not help seeing was a useless and an effete custom, and addressing the people themselves without the assistance of any intermediary whatever.

The New Testament, in drawing a comparison between the preaching of our Lord and that of the Scribes and Pharisees, leaves us with the distinct impression on our mind that the people listened to the latter, at least sometimes, not gladly, and that these learned persons taught without authority. We may well believe it. Nothing, surely, could be imagined as so suitable for wearying one part of the popular audience and for irritating the other as the ordinary Rabbinic sermon. It was a Cabbalistic effusion; and the Cabbala was not merely a system of mystical theology, but a theology which, when applied to a text or a passage of Scripture, could, as it were, shake out from it every conceivable meaning. The first letters of each word with which the erudite Rabbi had prefaced his discourse would be ingeniously placed together, and immediately

some new one would be evolved pregnant with signification. The letters of one word might numerically be the same as those of another in the text ; and in that fact would appear some point worthy of the deepest consideration. Perhaps the fate of the world or of some person in the world might hang on the coincidence ! Then, what might not be done were the letters of a word simply taken from its place, the first occupying the position of the last or *vice versa*, and the centre one left out entirely or placed at the beginning or at the end ? In a language like the Hebrew, at that time without vowel points, where the very same letters might have sometimes eleven and more different meanings, where each letter, as with most of the ancient tongues, stands also for a number, and where some of the consonants are so very similar in their forms, what opportunities were given by the Cabbala for running riot with a text, and how easy to prove that black, after all, is white ! The Talmud supplies us with abundant testimony that these subterfuges, or, as the Rabbi would honestly suppose them to be, embellishments, were employed by the preacher on a very extensive scale. For, although the Babylonian Talmud is a work composed after the times which we are now considering, taking from the second to the fifth centuries before it reached the form in which we have it, it undoubtedly, in many places, puts before its readers the words of the Rabbins, delivered to the people either in the synagogues or the Beth Midrash in days long preceding the date of its own compilation. There we see the Cabbala in all its glory. There Rabbi this, or Abba Ben that, will, in discussing a matter ask, ‘ what saith the Scripture, and will at once triumphantly adduce some text or other from that authority. In any case he is successful. If the words have a bearing on the question at issue no more is to be said ; but if, at first sight, they seem utterly irrelevant, the irrelevancy is soon made to disappear by introducing a word so seemingly like one in the text as to require a most discerning eye to see the difference. ‘ Do not read this,’ exclaims the Rabbi, as he dismisses the words to be found in the sacred text, ‘ but read this,’ the one so like it in sound or in structure. It is wonderful how much can



be done in the tongue he was quoting from by such a system of exegetics! If needs be, the adroit preacher can turn 'milk' into 'fat,' a 'word' into a 'pestilence,' and with a little extra manipulation into a 'bee,' 'lambs' into 'mysteries,' 'ways' into 'traditions,' 'children' into 'builders,' 'trembling' into 'reverence' or even 'a court,' and so on almost indefinitely. Indeed, without the Cabbala he was never at a loss in finding meanings which could not, we think, occur to any other but one brought up as he was, to hold that the Word of God is to be translated in accordance with tradition. Tradition was everything with them. God had given it equally with the rest of the sacred Scripture on Mount Sinai.

Rabbi Levi Bar Chamah following Rabbi Simeon Ben Lachish asketh, what is the meaning of the Scripture: 'I have given to thee the tables of stone, and the Law, and the commandment, which I have written that you should teach them.' The tables of stone, these are the ten commandments; the Law, this is the Scripture; the commandment, this is the Mishnah (the first part of the tradition); which I have written, these are the prophets and the sacred writings; that you should teach them, this is the Gemara (the second part of the tradition). From this we learn that the whole was given to Moses on Mount Sinai. All of these are the words of the Living God.<sup>1</sup>

Nay, the tradition was more than the written Word itself. It was by word of mouth that God had spoken with the great legislator, Moses, and only, therefore, by oral tradition had He made His covenant with Israel; for, 'Rabbi Jochanan saith: The Holy and Blessed Lord made no covenant with Israel except by means of the words of the *Baal Peh*.'<sup>2</sup> With regard to the study of the Scripture they asserted that there might be some merit in it and there might be none; but when the Mishnah and the Gemara came into question the study of the former was always meritorious and brought its reward, while, 'as to the Gemara, thou canst not do an action more meritorious than study that.'<sup>3</sup> True, the study of the *Torah*, the written Word, was one of

<sup>1</sup> Beracoth, sec. 5, and Gittim, sec. 2.

<sup>2</sup> Gittim, 60 (oral tradition).

<sup>3</sup> Baba Metsiaha, 32.

the greatest virtues a man could practice, greater than good works, more praiseworthy than obedience and honour to father and mother ; but then,

In searching out the meaning of the Scripture running : My son be heedful of the making of many books, the Rav saith, its signification is : My son be more heedful of the words of the Scribes than of the words of the Torah ; for the words of the Torah are but positive and negative commands, while, whosoever transgresseth the words of the Scribes is guilty of death.<sup>1</sup>

On such a system as this was the preacher's office erected. His only anxiety was not to contradict in any way the brilliant inanities of those wonderful Rabbins who had lived in the old time before him. His ambition and great desire was to evolve from his own fertile brain some new idea which he might demonstrate in the same bewildering manner as his forerunners had done, a fair example of which we see in the learned performances of the innumerable Rabbis Akiba, Gamaliel, Eliezar, Jochanan and others in the Talmud. So he hoped would posterity hold his name in veneration ; and so would he, to use the strong utterances of our Lord, make still more insupportable the burden which the Scribes and Pharisees had placed about the necks of the Jewish people, a burden which they refused to stir so much as the little finger to alleviate.

Yet, in spite of a gradually increasing disinclination on the part of the people to listen to sermons of this description, the Rabbins found little difficulty in gathering together an audience which, on occasions, would assume even very large proportions. After all, even with them there was some scope for introducing matter which might pass for knowledge, and for using illustrations which, whether apt or not, might, at any rate, prove amusing. If the tradition had handed it down as a fact that there were three hundred and sixty-five negative commandments in the Law, just as there are that number of days in the year, and two hundred and forty-eight positive ones, just as there was supposed to be a similar number of limbs in the human

<sup>1</sup> Erubin, 21.

body, *they* surely might introduce their own knowledge of astronomy and of medicine, and show some connection between these sciences and the more divine science of preaching the Word. The ancients had given no reason why they should have stopped at the number of the commandments mentioned, nor, indeed, why they should have found so many; they gave no proof that since the destruction of the temple the firmament, as they said, had never shone with its proper lustre, or that there was at the head of the Psalmist's bed a harp over which at midnight the wind gently swept, causing the strings to play the tune which awoke that 'sweet singer in Israel;' and what the ancients could do without proof surely might be similarly done without proof by those who sat now in their seat.

There was, however, another kind of preaching, engaged in by persons who were not always Scribes and Pharisees, which attracted popular attention and drew after it, wherever it was practised, great assemblies made up of those who cared nothing for subtle explanations or traditional intricacies. This consisted largely of discourses filled with stories and narratives taken from the Haggadah, a branch of Rabbinical literature pretending to present to the reader the lives of the patriarchs and other holy and remarkable personages. This class of sermon was despised by the more cultured of the Darshanin. It was unlearned; which was true. But it was also very successful, particularly with the lower stratum of society who, at that time, as, indeed, at the present, are as interested in a tale as much as any children. These felt little concern in the precise signification of this word or of that, and failed to find amusement in the exegetical gymnastics of the graver and more scholarly preacher. It was a real difficulty to many of the Rabbins to understand how their weighty effusions could be treated with indifference by the people, while they flocked to hear, and were enraptured by, some unlettered person waxing eloquent in the extraordinary adventures of Abraham, Isaac, or of Jacob. Certainly the stories *were* extraordinary. We read that Abraham was

much occupied in preaching to the inhabitants of Ur of the Chaldeans, and that Isaac spent his time in performing the same office to the people round about him. He revealed the secret of the truth to Jacob, who, in his turn, instructed Levi to keep alive the faith of his brothers, and to bring back the worship of the true God to the heathen, the Rabbinical name for whom, no matter what particular form of heathenism they favoured, was the 'adorers of the stars.' One account of their origin is very simple—men soon after the creation began to be charmed with the brightness of the heavenly bodies, and, forgetting the Creator, whom they did not see, adored these creatures whose excellence was so apparent. Another account, highly Haggadistic, mentions the patriarch Enos as the *fons et origo* of all the mischief. He early in life became eager to solve the mystery of existence, and one day startled Seth, his father, by asking him the question: 'My father, who was thy father?' 'Adam,' was the answer. But the youth followed up the question with another, 'And who was Adam's father?' this time to be told that Adam was formed out of the dust of the earth by the Creator. Then Enos himself went and took dust from the ground, and made the image of a human being; but found to his great surprise that the form which he had shaped possessed neither life nor movement. Again the father was consulted; and the perplexity of Enos was relieved by the information that, when the Creator had taken dust from the earth and built up the first man, He breathed into his face the breath of life and man became a living soul. Thereupon the lad approached the figure he had formed and breathed upon it, with the result that it commenced to live, and, indeed, continued to live, the one great difference between it and the race springing from Adam consisting in the fact that it despised the Lordship of Jehovah and worshipped the sun, the moon and the stars.

Some of these Rabbinical stories might have been well dispensed with as having neither point nor beauty. Some again to older minds will appear foolish and empty. Nevertheless in a great many the thoughtful person will rarely

fail to be impressed by some sentiment of real wisdom and by a prevailing atmosphere of simple, childlike charm. Not everyone, we feel sure, will be inclined to ridicule the tale in which the letter Aleph is represented as disappointed at not being chosen by the Creator to commence the writing of the Law. Beth, the second letter, was the favoured sign. It stands for the word *In* in the first text of the Bible ; and it pleased the Lord to begin the Law with it because it is also the first letter of the Hebrew word for blessing. Then Aleph, we are told, flew up before the throne of the Almighty, and said : ‘ Begin the Law with me ; I am the first letter of the alphabet.’ Jehovah was obdurate ; was resolute in His determination to confer the honour on Beth ; and yet, feeling that some slight had been administered to the unfortunate first letter, and being moved with compassion, he promised that an equal, if not a greater honour, should be awarded her by commencing the ten commandments with Aleph at their head. He prefaced the Decalogue with the words, ‘ I am the Lord thy God,’ the first letter of which and that of the alphabet are the same.

On the lips of these Haggadistic preachers every inanimate thing assumed a kind of life and gave utterance to sentiments, if not at all times overflowing with wisdom, yet not invariably more foolish than those which now and again fall from the tongue of the members of the human race. The moon can tell the Supreme Being that it is inconvenient to have two great lights shining in the firmament, a divided monarchy always presenting a contradiction in more ways than one. The Torah seeks protection at the throne of her Maker against the unscrupulous manner in which she, his daughter, was sometimes used by His children the Israelites. The earth, the sea, the wilderness, have conversations with Satan, and with other spiritual personages good and bad.

Nor were some of these stories devoid of what might be termed very beneficial and very religious lessons. Job, it was said, had always the four doors of his house wide open ; one to the north, another to the south, a third to the east, and a fourth to the west. He did this in order that the

wandering poor might find him without difficulty, and might feel no temptation to pass without asking the alms they needed, as they would do, perhaps, did they meet with the least obstacle in attempting to reach the holy man. By such an example did the Rabbins teach the duty of bestowing charity on the indigent, a duty, moreover, which they emphasised by the principle 'Let thy house be open to the winds, and let the poor be thy children.' Again, there were tales of how in this world a beneficent action had met with its reward. What could so much arouse the parsimonious to an honest endeavour to assist those in distress as the episode connected with the man who was sinking in the waves of the sea, and was given up by his friends and neighbours for drowned, but who appeared in their midst a day or two afterwards, nothing the worse for his misadventure? As he was nearing the bottom of the ocean, so he maintained, he heard the conversation of ministering angels, the burthen of which was that one so charitable as he had shown himself to be, merited both a longer life and a less disastrous death than shipwreck. They then hastily flew up to Jehovah and obtained his deliverance just as he was in the act of succumbing. Another, too whose office it was to administer public charity, had met one day with the distressing case of a widow and her four children perishing from starvation. The public purse was empty; but, moved by the piteous cries of the woman, the worthy man had relieved their great want out of his own pocket. Eventually the reward came. It came to pass that the Rabbi sickened and was at the point of death. The ministering angels could not support the thought that he should thus quickly be taken out of the world, and they proceeded to Jehovah and entered into the divine presence. Was it not a fact, they asked, that salvation was a sure thing to that Israelite who had brought about the salvation of one soul? Well, then, how much more did it seem fitting that this pious person, who had saved from death not one, but a widow and her four little ones, should himself be delivered from his sickness and restored to health. Their argument, we are informed, was successful; for, three and twenty

years were thereupon added to the life of Rabbi Benjamin the righteous.

From what has been said we are able to form an idea, if only an imperfect one, of the preaching which took place in the Holy Land two thousand years ago. The scenes we have endeavoured to describe were witnessed by our Lord Himself ; His eyes and ears, and those of the Apostles, were well used to the things we have mentioned, and to many others, connected with this subject, we have left unsaid. Often, doubtless, they had asked questions after the discourse, as the enquiring among the hearers frequently did and, indeed, were expected to do, did they feel so disposed. Often, too, they must have wondered at the strange sight, and the still stranger words, of the Rabbins disputing, or rather wrangling, with one another in the Beth Midrash. There a new feature was frequently introduced in the shape of heated dialectics between two persons of rival schools of Rabbinic thought. These would thresh out their views by arguments, so far as they were capable of arguments ; by miracles, some of which are gravely described ; and by appealing even to heaven. The voice of God—the Bath Qol as it was called—would, so it is asserted, sometimes answer in favour of the view held by the contending speaker ; but no sooner had the Bath Qol deigned to reply than the triumphant Rabbi would find his defeat the more signal and marked. He would be ridiculed by his opponent. The voice of God, he would be told, was no proof. Truth is not to be sought from heaven, for Jehovah had left the possession of it on earth in the hands of the Rabbins ! At this, we are told, God only smiles, and says : ‘ I am conquered by My own children ’—meaning that, by their refusal to take the evidence of the Bath Qol as an argument, they were simply reminding him of the words written in the Scripture : ‘ These things are not in heaven,’ for in that passage He was supposed to have intended the conclusion to be drawn that the decision of all doubts and difficulties had been resigned by Him into the hands of the Rabbins.

But all this was, as it were, on its deathbed. A greater than Moses was at that very time walking the earth. On

that occasion when, as we are told in the New Testament, the supposed carpenter's son arose in the synagogue to address the people, another kind of preaching was inaugurated which was eventually to empty the synagogues themselves, and to shake the very foundations of the Jewish religion. On that day when, at the beckon of the Chazan, He advanced and read that passage from Isaias, and commenced to explain it by the memorable words, 'this day is this word fulfilled in your ears,' the death knell of the old Rabbinic sermon was tolled. It was, as it were, the rift in the lute. Wider and wider became the influence of that Divine Preacher, the introducer of a higher method. The fame of Him spread abroad into all that country; and for three years He held the people spell-bound by His words, entranced by His ideas. From that time, whether in the Jewish community or out of it, began, at least, the end to subtle distinctions and to smart applications of Holy Writ. The story, too, as the very essence of a sermon had had its day. God and His care over us; the soul and its needs; the consolations in religion for the ills of this life; the hope of heaven and of everlasting peace and joy—these were subjects henceforth first to engage the preacher's thoughts and words, after which they were to be eagerly hailed by a devout and a delighted audience.

JOHN FREELAND.

NOTE—The references in this paper would be so many that I think it less wearisome both to the reader and myself merely to say that my information is gathered from Jewish Liturgical Prayerbooks, Babylonian Talmud, Rabbinical Commentaries on Genesis, The Targums, Buxdorf, Lightfoot, Edersheim, etc.



## SOME ENTRIES RELATING TO THE IRISH CHURCH

AS CALENDARED IN THE STUART PAPERS, 1700-1715

THE subject of domestic nomination by the exiled Stuarts has never been adequately treated, and therefore the entries relating to Ireland, as calendared in the Stuart Papers (belonging to his Majesty King Edward VII.), cannot fail to be of service to some future Irish ecclesiastical historian. In addition, there are many other entries, not to be found elsewhere, of deep interest to students of our history in the early eighteenth century, to which much obscurity previously attached. With the entries from 1700 to 1715 I shall deal in the present paper.

King James II. died on September 16th, 1701, and immediately his son was proclaimed as James III., *de jure* King of Great Britain and Ireland. On September 22nd, the young king, 'the old Pretender,' wrote to Pope Clement XI., announcing the death of his father, adding:—'His last charges to us on his death-bed will, we hope, never be forgotten by us, namely, that we should always prefer the eternal salvation of our soul and the profession of the Roman Catholic faith to all transitory things and to all temporal advantages whatsoever.'

On October 3rd, 1701, Queen Mary writes to the Bishop of Ypres recommending to his care Father O'Donnell who had just been appointed confessor to the Irish Benedictine Nuns at Ypres—a foundation dating from the year 1612. This Father O'Donnell converted to the faith Miss Mary Louisa Maclean (daughter of Sir Alexander Maclean), whose sister Letitia joined the community of Ypres in 1705 and died there in 1754. Let me add that from 1701 to 1840 a long line of Irish abbesses ruled the Benedictine convent of Ypres, a convent alluded to in Davis's song, 'The Flower of Finae.'

On November 4th, James III. issued an order that the

full court ceremonial of the English court should be observed at St. Germain's; and, accordingly, state officers, and officers of the household, etc., were appointed, with James Porter as vice-chamberlain to the king, and John Stafford in a similar capacity to the queen mother.

A French document, dated November 12th, is a recommendation from James III. to the General of the Capuchins, in favour of Father Robert Tyrrell, 'Warden of the Irish province of Capuchins,' who was journeying to Rome on business of his Order. Previously, the Irish Capuchins had convents at Charleville and Sedan, but since 1696 they had centred their community at Bar-sur-Aube, of which Father Nugent was Guardian in that year. This Father Richard Nugent was fourth Earl of Westmeath, who resigned his patrimony to his brother, and became a Capuchin. As is well known, the Irish College at Lille was governed by a Rector nominated by the Irish Capuchins of Bar-sur-Aube.

In 1697, Father Francis Bermingham, Provincial of the Augustinian Friars of Ireland, as also Father Bernard O'Kennedy, Guardian of Dublin, and Father O'Carroll, Guardian of Callan, Co. Kilkenny, had fled to France owing to the severity of the Penal Laws. From the Stuart Papers we learn that Father Bermingham went to Rome in the autumn of 1698 to represent to the Pope 'the excessive persecution which had arisen against the Catholics of the kingdom of Ireland.' His successor, Father Bernard O'Kennedy, undertook a journey to Spain to collect funds, and was favourably recommended to Cardinal Portocarrero by the queen mother, on December 3rd, 1701. This good Irish friar made his will at Madrid, on February 29th, 1704, and died shortly afterwards. His 'testament' is most interesting, and he twice alludes to the 'King and Queen of England,' who had befriended him in 1700—of course ignoring King William.

From a letter, dated January 16th, 1702, it appears that Father O'Sullivan was President of the Irish College at Louvain. The queen recommended a certain William Hurley, 'the son of a gentleman who has served with

much zeal in the Irish regiment,' for a place in the college. We get a glimpse of another forgotten Irish College, on February 27th, 1702, when, in a letter to the Bishop of Amiens, the queen praises 'Ever Magennis, a priest, Superior of the Community of Irish of the College of Grassin.'

In March, 1702, certificates were issued testifying to the gentle birth of Daniel O'Riordan, Theobald Roche, and Oliver Bermingham. Similar certificates were issued in April, in favour of George Morrogh, Daniel O'Dunne, and Thomas Grace.

Fidelity to the Stuarts by Protestant dignitaries is shown in the case of Denis Granville, D.D., Dean of Durham, 'Chaplain in ordinary to the last two Kings,' who, on April 29th, 1702, was received as a member of the royal household at St. Germain's, at a salary, and a promise to be 'mindful of his services and sufferings on our happy and wished-for restoration.'

In the autumn of the year 1702, declarations of *noblesse* were issued in favour of Nicholas Luker, Daniel O'Brien, John Kelly, Miss Mary Fleming, and Miss Mary Gernon.

On February 8th, 1703, Queen Mary granted power of attorney to Henry Conquest 'to receive the pension granted by his Most Christian Majesty to the young Earl of Lucan.' This was James, son of the gallant Patrick Sarsfield, and the step-son of the Marshal Duke of Berwick, as Sarsfield's widow married the Duke in 1695. The pension was 3,000 livres a year, which continued to be paid until 1712.

Queen Mary, writing to the Archbishop of Tuam, on March 6th, 1704, enquires of the names and qualifications of the three dignitaries fittest to fill the vacant see of Elphin. The then Archbishop of Tuam was the exiled Dr. James Lynch, who died at Paris, on October 31st, 1713.

Under date of August 25th, 1704, there is a letter from Queen Mary to Père La Chaise, from which we learn that Dominic Maguire, O.P., the exiled Primate of Armagh, had been given a pension by King James III. Archbishop Maguire died at Paris, on September 21st, 1707, and was buried in the church of the Irish College.

King James III. writes, on October 23rd, 1704, to the King of Spain (Philip V.), recommending Father Ambrose O'Connor, Provincial of the Irish Dominicans, to his favourable consideration. Less than five years later, namely on June 16th, 1709, King James nominated Father O'Connor as Bishop of Ardagh and Clonmacnoise, who was accordingly approved of at Rome, but died at London, on February 20th, 1711, before consecration.

On May 11th, 1705, Queen Mary wrote to Count Caprara to solicit (on the part of herself and her son) Pope Clement XI. to hasten the beatification of Father Vincent de Paul. 'who had sent missionaries to Ireland and Scotland in very dangerous times.'<sup>1</sup>

The following extract of a letter from the queen to the Bishop of St. Omer, dated September 28th, 1705, is of more than passing interest, as it refers to an Irish nun of Ypres, who was a 'Jubilarian' of thirteen years standing at her death:—

This letter will be delivered by Mr. Creagh, Canon of Strasburg, nephew of the late Archbishop of Dublin,<sup>2</sup> whose niece, Miss Creagh, is one of the two Irish girls you charitably maintain in the convents of your diocese. As she has the vocation to become a nun in the Convent of the Irish Benedictines at Ypres, where her cousin provides her with a dowry, I ask you to let the Canon conduct her thither.

This nun, known in religion as Dame Mary Bridget Creagh, died on May 29th, 1768, aged 83.

James III. having attained his majority, on June 21st, 1706, wrote to Pope Clement XI. rendering him homage and filial obedience. On September 9th, he again wrote expressing his satisfaction at the Pope's confirmation of Cardinal Imperiali, as Protector of the Kingdom of Ireland.

From a long letter written by James III. to Cardinal Imperiali, on February 7th, 1707, we gather that there

<sup>1</sup> For the fullest account of the Vincentian Order in Ireland see Father Boyle's admirable paper, 'Hibernia Vincentiana,' in the I. E. RECORD, for November, 1903.

<sup>2</sup> This was Dr. Peter Creagh, who had been promoted from the united sees of Cork and Cloyne to the Archbishopric of Dublin, on March 9th, 1693, at the request of King James II., and who died as coadjutor to the Cardinal Archbishop of Strasburg, at Alsace, in 1705.

were only two bishops in Ireland, 'of whom but one is at liberty to exercise his functions, the other being in prison'—on which account he urges the appointment of three bishops to the sees of Kilmacduagh, Ardfert and Aghadoe, and Killala, namely, Drs. Ambrose Madden, Denis Moriarty, and Thaddeus O'Rourke, O.S.F., respectively, whom he had named to these sees three years previously 'at the desire and request of his Holiness himself.' Two months later, James III. nominated Ambrose MacDermot, O.P., Penitentiary of St. Mary Major, to the vacant see of Elphin. It may be well to explain that the bishop who was in prison in 1707 was Dr. Patrick Donnelly of Dromore, and he it was who consecrated Father Thady O'Rourke, above named, as Bishop of Killala, in Newgate prison, Dublin, on August 24th, 1707.

Father Nugent, Superior of the Irish Capuchins, went to Rome in July, 1708, and was given high recommendations from Queen Mary to Cardinal Caprara, praising the great missionary zeal of the Irish Capuchin friars.

On June 16th, 1709, James III. nominated John Verdon, D.D., Vicar-General of the diocese of Armagh, as Bishop of Ferns, which appointment was confirmed by the Pope on September 14th, on which date the brief of his consecration was issued. On March 2nd following, King James nominated Christopher Butler, Doctor of the Sorbonne, to the see of Cashel, 'for whose appointment the clergy of the diocese had petitioned.' This nomination was duly confirmed by the Pope.

By Brief of May 5th, 1714, Pope Clement XI. formally acknowledged James's right to nominate bishops for Irish sees, and assured the exiled monarch that there would in future 'be no interruption of the power of nominating effectually to all the bishoprics of Ireland.' Accordingly we find that on May 24th, 1715, James nominated Dr. Hugh MacMahon, Bishop of Clogher, to the Archbishopric of Armagh—but it must be noted that the translation had been effected by decree of the Propaganda in August of the preceding year.

On August 16th, 1715, James III. wrote from Bar-le-

Duc to Pope Clement XI., nominating Edward Murphy, Vicar-General of the Diocese of Dublin, to the Bishopric of Kildare. This nomination was duly confirmed by Pope Clement XI., and, on October 18th, James wrote from Commercy thanking the Sovereign Pontiff for appointing Dr. Murphy, also requesting that the administration of the diocese of Leighlin would also be entrusted to said prelate.

In a letter from James to the Abbé Innes, dated St. Malo, November 11th, 1715, we get a curious confirmation of the identity of the Highland Scotch language with the Irish. He thus writes :—

I shall not wait for Farquarson, for besides that Mr. O'Flanagan speaks very good Irish, we have found a very honest man here called Drummond, who is a physician, speaks the language, and knows the country.

With this extract I end for the present, but the value of the documents from 1715 to 1745 is even greater, as the letters and memoranda number about fifty thousand of an uninterrupted series.

WILLIAM H. GRATTAN FLOOD.

# Notes and Queries

## LITURGY

### THE USE OF LIGHTS BEFORE STATUES OF SAINTS

REV. DEAR SIR,—May I trouble you for an opinion on the following matters? Is it lawful to place lights before statues? And, if the practice is generally lawful, may I further ask if an oil lamp, or lighted candle, may lawfully be placed before a statue which happens to be in a church or oratory where the Blessed Sacrament is reserved? The point is one of some importance, and an answer in an early issue of the I. E. RECORD would greatly oblige—Yours, etc.,

SUBSCRIBER.

We shall state a few well-authenticated principles in reference to the custom of using lights before statues that will probably cover any case that is likely to arise in this connection.

1. The practice is quite lawful. It is authorised by the *Ceremoniale Episcoporum*,<sup>1</sup> and is also referred to with approval by the Congregation of Rites,<sup>2</sup> not to mention other authorities of lesser import. What applies to the statues, is true with even greater force of the Relics of Saints. The use of lights in these circumstances is indicative of the respect, honour and devotion that we desire to pay to the saints, as well as representative of some symbolical meaning. As the *Ceremoniale*, already quoted, expresses it: *Lampades adhibeantur . . . tum ad cultum et ornatum, tum ad mysticum sensum.*'

2. It is unnecessary to mention that, as it is only canonized saints who are entitled to a public and universal *cultus*, so it is only before the statues or relics of these that lights may be publicly placed without special authorization. The

<sup>1</sup> Lib. i., cap. xii., 17.

<sup>2</sup> Decr., edition March, 1821.

re veneration and honour due, for instance, to the Blessed are limited, and may not be publicly exhibited except in those districts for which permission is had. Hence it follows that in the case of the former class of saints—those, namely, that are canonized—when the fact of canonization is ascertained no further permission is required to warrant the use of lights before their statues.

3. May lights be used before statues in churches where the Blessed Sacrament is preserved? The *Ceremoniale Episcoporum* makes no distinction between churches where the Blessed Sacrament is present and those where it is not. Hence it allows them indiscriminately. So, too, the Congregation of Rites. But, of course, the altar of the Blessed Sacrament should be easily distinguishable from the others either by a greater display of lights, or by a more elaborate illumination. In fact the Roman Ritual insinuates that there ought to be at least two lights before the Blessed Sacrament: ‘Lampades coram eo plures, vel saltem una, die noctuque perpetuo colluceat.’<sup>1</sup> Images and relics may be arranged on an altar where the Blessed Sacrament reposes, provided they do not rest on the tabernacle, or directly in front of it.<sup>2</sup> They may be put between the candlesticks. Here, however, it would not be proper to use lights before them on account of the possible danger of confounding the cultus of the images with that due to the Most Holy Sacrament.

4. When the Blessed Sacrament is solemnly exposed for the adoration of the faithful, all statues and relics are to be removed from the altar of exposition; or, if this is inconvenient, they should be covered. It is not forbidden, at the same time, to use lights before statues which may be in some other part of the church.

5. It is fitting and congruous that a statue, or picture of a saint, should hold a prominent position on an altar dedicated to him, that the faithful may be reminded of him, and of the duty of having recourse to his intercession.

6. We shall conclude our observations by giving some

<sup>1</sup> *De Sac. Euch.*  
VOL. XVI.

<sup>2</sup> S.R.C. Decr., nn, 2067, 2906.



extracts from the Church legislation bearing on this matter :

Non licet imagines exponere cum alio habitu et forma quam in Catholica Ecclesia ab antiquo tempore consuerit.<sup>1</sup>

Illicitum est ullo in loco (publico) aliquam insolitam exponere imaginem nisi ab Episcopo probata fuerit.<sup>2</sup>

Imagines virorum et mulierum qui . . . nondum Beatificationis aut Canonizationis honores consecuti sunt, neque altaribus utcumque imponi possunt, neque intra altaria depingi cum aureolis, radiis, aliisve sanctitatis signis.<sup>3</sup>

P. MORRISROE.

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<sup>1</sup> Urbanus VIII.

<sup>2</sup> Conc. Trid. *De Magister.*

<sup>3</sup> S.R.C. Decr., n. 3835.

## CORRESPONDENCE

## THE ORIGIN OF THE SCAPULAR

REV. DEAR SIR,—Father Thurston has done me the honour of subjecting my articles to friendly criticism. It is gratifying to know that while our conclusions differ, we are agreed on the main facts. On one point I owe him and the readers of my papers an explanation. In 1901 I assumed, with the vast majority of our writers, that Swanyngton's document purported being a letter written after St. Simon's vision. Afterwards, having obtained a copy of Lezana's fourth volume of Annals, I found it there distinctly and repeatedly described as part of the Life of the Saint attributed to Swanyngton. I accepted this statement all the more readily as I had serious reasons for distrusting the integrity of the document as a letter, whereas as a record written fifty years after the event, it left a margin for the inaccuracies I have pointed out, though it necessarily loses in value. Father Thurston will pardon me if I say that I am not yet convinced of its spuriousness, but hope that the archives of Bordeaux may some day shed further light upon it. The fact that Bale, who is our chief authority on Carmelite literature, never was at Bordeaux, helps us to understand why nothing has ever been heard of this Life. I must exonerate Chéron of the charge of having invented the Dean of St. Helen's. He is mentioned two hundred years previously as the founder of Winchester *propter miraculum sibi per gloriosam Virginem Mariam ostensum*. The whole scapular tradition was fully developed at the time of John Grossi, General of the Order from 1389 till 1430, and though his work may have been written towards the end of his administration, its evidence covers probably the whole time of his generalship, as he must have been acquainted with the traditions of the Order. Bale's *Heliades*, on the other hand, was composed at the very moment of his apostacy; he was a married man before the book was completed.—I am, rev. dear Sir, faithfully yours,

BENEDICT ZIMMERMAN, O.C.D.

DOCUMENTS

THE VISITS AND FAST OF THE JUBILEE

E SACRA POENITENTIARIA.

WRATISLAVIEN.

DUBIA CIRCA VISITATIONES ET IEIUNIUM, OCCASIONE IUBILAEI  
IMMAC. CONCEPTIONIS.

*Beatissime Pater,*

Episcopi regni Borussici per infrascriptum Episcopum Wratislaviensem quoad obligationes pro Iubilaeo lucrando Litteris Encyclicis Sanctitatis Tuae d. d. 2 Februarii a. c. impositas, sequentia exponunt dubia, quorum solutionem humillime efflagitant.

1. Potestne ecclesia respectiva visitari ter uno eodemque die, an debet hoc fieri tribus diversis diebus ?

2. Debetne Episcopus in iis locis, in quibus non est ecclesia cathedralis, sed plures sunt ecclesiae parochiales, designare unam ex istis, quae visitetur, an ab omnibus et singulis est visitanda propria ecclesia parochialis ?

3. Ieiunium et abstinentia praescripta estne ieiunium dictum 'magro stretto' an licet saltem apud nos usus ovorum, lacticianorum, pinguedinis, vel *strutto*, *iuris* ex carnibus expressi, qui usus apud nos in diebus ieiunii sive cum sive absque abstinentia permissus est ? Et Deus.

Sanctitatis Vestrae,

*Humillimus et devotus. servus*

G. Card. KOPP,

*Princeps Epus. Wratislaviensis.*

Sacra Poenitentiarum perpendens propositis dubiis,

Ad 1 respondet : ' *Visitationes fieri posse pro lubitu fidelium sive tantum uno sive diversis diebus.*'

Ad 2 : ' *In casu iuxta Litteras Apostolicas visitandam esse ecclesiam parochialem propriam uniuscuiusque fidelis.*'

Ad 3 : ' *Ieiunium pro iubilaeo consequendo praescriptam adimpleri non posse nisi adhibeantur cibi esuriales vetito usu circa*

*qualitatem ciborum cuiuscumque indulti seu privilegii.—In iis vero locis ubi cibus esurialibus uti difficile sit, Ordinarios posse indulgere ut ova et lactinia adhibeantur, servata in caeteris ieiunii ecclesiastici forma.'*

Romae, 23 Martii 1904.

L. ✠ S.

B. POMPILI, S. P. Dat.

**FAST OF THE JUBILEE**

**E SACRA POENITENTIARIA**

CIRCA IEIUNIUM PRO PRAESENTI IUBILAEO MINORI ANNI 1904.

*Beatissime Pater :*

Episcopus Metensis humiliter a S. V. solutionem implorat sequentis dubii : An in ieiunio praescripto pro praesenti iubilaeo consequendo, valeat declaratio a S. Poenitentiaria edita die 15 Ianuarii 1886, quod nempe in iis locis, ubi cibus esurialibus uti difficile sit, possint Ordinarii indulgere ut ova et lactinia adhibeantur, servata in caeteris ieiunii ecclesiastici forma ?

Sacra Poenitentiaria, de mandato Sanctissimi D. N. Pii Pp. X, declarat *posse Ordinarios etiam in praesenti iubilaeo indulgere ut in locis, ubi cibus esurialibus uti difficile est, ova et lactinia adhibeantur, servata in caeteris ieiunii ecclesiastici forma.*

Datum Romae in S. Poenitentiaria die 27 Februarii 1904.

V. LUCHETTI, S.P. Sig.

L. ✠ S.

F. CAN. PASCUCCI, S.P. Subst.

**DOUBTS RELATING TO THE JUBILEE**

**E SACRA POENITENTIARIA**

PLURA SOLVUNTUR DUBIA CIRCA IUBILAEUM MINUS ANNI 1904.

*Eminentissime et Reverendissime Domine :*

Cum circa interpretationem Litterarum Apostolicarum de iubilaeo quaedam dubia mota sint, Sacra Poenitentiaria pro declaratione humillime supplicatur.

Dubia autem haec sunt :

I. Edicunt Litterae Apostolicae ieiunium peragendum '*praeter dies in quadragesimali indulto NON comprehensos,*' seu gallice : '*hormis les jours NON compris dans l'indult quadragesimal.*' Quae tamen verba mendose, ut videtur, in gallicam linguam

vertunt Typi Vaticani : ' Hors des jours *compris* dans l'indult quadragésimal.' Ne sit igitur ambigendi locus, quaeritur utrum in hac Tolosana dioecesi ubi diebus quatuor Temporum et Vigiliarum ex indulto licet uti lacticiniis et condimento ex adipe, possit his diebus (dummodo indulti dispensationibus non utantur) peragi ieiunium pro iubilaeo ?

II. Extant, in suburbana regione (*banlieue*), oppida quaedam, in municipio Tolosano civiliter comprehensa, quae tamen distinctas efformant parochias, nec ipsi urbi sunt materialiter continentia. Quaeritur utrum in his oppidis pro iubilaeo visitationes faciendae sint in respectivis ecclesiis parochialibus, an in Ecclesia Cathedrali Tolosana ?

III. Utrum idem dicendum sit de externis suburbiis urbi adiacentibus et continentibus (*faubourgs*) ?

IV. Quaedam parochiae rurales pluribus coalescent viculis satis inter se dissitis, quorum quidam capellam, ut aiunt, auxiliarem habent. Quaeritur utrum in his capellis visitationes peragi possint ?

V. Et ubi huiusmodi dubia oriuntur, ne frustretur devotio fidelium, utrum ius sit Ordinario authentice determinandi quanam sit visitanda ecclesia oratoriumve ?

VI. Cum Litterae definiunt menses iubilares designandos esse ANTE *diem VIII Decembris*, quaeritur utrum dies illa comprehendi possit intra trimestre iubilaei ?

VII. Facultas eligendi confessarium ex approbatis, quadamtenus restringitur, ad *moniales* quod attinet : quaeritur utrum haec restrictio afficiat

(a) Sorores Institutorum votorum simplicium ;

(b) Religiosas quorundam Ordinum, ubi quidem ex primitivis Constitutionibus habetur professio solemnis, in Gallia tamen ex mente S. sedis non emittuntur nisi vota simplicia ?

VIII. Quaeritur utrum in hoc iubilaeo possit unus idemque poenitens pluries eligere confessarium, et erga illum confessarius confessariive pluries uti facultatibus iubilaei, quamdiu dictus poenitens opera omnia iubilaei nondum perfecit ?

Et Deus.

Sacra Poenitentiarum mature consideratis expositis respondet :

Ad I. *Affirmative.*

Ad II. *In praefatis oppidis visitationes faciendas esse in propria ecclesia parochiali uniuscuiusque fidelis.*

Ad III. *Negative, et visitandam esse Ecclesiam Cathedralem.*

Ad IV. *Affirmative.*

Ad V. *Provisum in praecedentibus.*

Ad VI. *Comprehendi.*

Ad VII. *Restrictionem eligendi confessarium tantummodo inter approbatos pro monialibus, afficere eas quae nedum in communitate vivunt, sed habent praeterea confessarium ab Ordinario designatum qui ad eas accedit, ut earum confessiones unus excipiat.*

Ad VIII. *Affirmative.*

Datum Romae in S. Poenitentiarum, die 3 Aprilis 1904.

B. POMPILI, S.P. *Datarius.*

F. Can. PASCUCCI, S. P. *Subst.*

**ST. FRANCIS XAVIER, PATRON OF THE PROPAGATION OF  
THE FAITH**

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM.

LITT. APLICAE QUIBUS PIO OPERI PROPAGATIONIS FIDEI PATRONUS  
COELESTIS DATUR FRANCISCUS XAVERIUS, HUIUSQUE SOL-  
LEMNE AD RITUM DUPLICEM MAIOREM EVEHITUR.

PIUS PP. X.

*Ad perpetuam rei memoriam.*

In Apostolicum subiecti munus atque in ipso christiani sacerdotii vertice divinae clementiae dono collocati longe maiorem profecto sollicitudinem sustinendam suscepimus, quam quae Romani vigilantia gregis contineatur. Excessurus enim e terris Christus Apostolos iussit, et in his Petrum praecipue, quem, non modo dignitate, sed etiam caelestis gloriae studio praelucere caeteris voluit, gentes edocere universas, salubremque doctrinae novae praedicationem ad remotissimas quasque aut immanissimas orbis partes afferre. Porro divinis praeceptis obsequentes, Decessorumque Nostrorum clarissima exempla sectantes, nihil esse magis officio Nostro consentaneum arbitramur, quam ut si quae ad patefaciendum Evangelii lumen atque ad proferendos Ecclesiae terminos videantur conducere, iis voluntatem omnem gratiamque impertiamus. Inter haec autem utilitate atque opera praestat Opus illud summa laude dignum, quod a *Fidei propagatione* nobile nomen accepit. Huius origo Operis divino plane instinctu in medios homines profecta videtur. Nam fidelis Ecclesiae populus, quia non in praedi-

canda Christi doctrina haberet sibi demandatam provinciam, consultum Dei providentia est ut stipe ac subsidiis Evangelii praecones iuaret. Suasit hac de causa charitas, qua in Redemptorem Christum optimorum hominum pectora urgebantur, fideles ex omni gente ac natione coalescere in unum, conferre ex opibus aliquid in expeditiones sacras submittendum, sociata etiam prece administris sacrorum succurrere, atque ita id assequi quod votorum summa esset, divini nempe regni in terris incrementum. Compertum autem apud omnes est id genus Sodalitatem praeclare de propaganda christiana fide meruisse. Quod enim suppeteret unde catholicae doctrinae nuntii ad dissita ac barbara loca contenderent, beneficia illuc Religionis nostrae humanique cultus allaturi, tam nobilis coetus tribui largitati debet. Hinc initia salutis innumeris populis parta; hinc fructus animorum comparati tanti, quantos nemo aestimet rite, nisi qui effusi per Christum sanguinis virtutem pernorit; hinc contra quam expectari a disiunctis hominum viribus posset Evangelii evulgandi legi mire obtemperatum. Haec Nobiscum Sodalitatis promerita reputantes nullo non tempore sensimus in coetum insignem Nos studio ferri, nec tamen illi pro tenui adiumenti parte defuimus, maiora tamen animo spectantes, si facultas, Deo propitio, daretur. Iam quoniam id Nobis Omnipotentis Dei benignitas dedit, ut ex hac Petri Cathedra spiritualia fidelibus commoda dispertire possemus, praetermittere nolumus ut quem supra laudavimus coetum peculiari quodam benevolentiae argumento honestemus. Quae cum ita sint, omnes et singulos, quibus Nostrae hae Literae favent, a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis sententiis, censuris, et poenis, si quas forte incurrerint, huius tantum rei gratia absolventes, et absolutos fore censentes, Auctoritate Nostra Apostolica praesentium vi, quo cum externis Sodalitatis praesidiis tutela quoque et gratia de superis congruat, Sanctum Franciscum Xaverium caelestem eidem Patronum eligimus, damus, eique volumus omnes honorificentias tribui caelestibus Patronis competentes; huiusque diem festum, ut ad amplificandam ipsius celebritatem humanae quoque observantiae ampliorisque liturgiae accessio ne desit, Apostolica similiter Nostra Auctoritate per praesentes ad ritum duplicem maiorem, servatis rubricis, apud universam Ecclesiam provehimus. Est huic Caeliti cum opere '*Fidei propagandae*' ratio quaedam singularis et propria. Etenim cum vitam Franciscus

ageret tanto animum studio talique cum eventu ad imbuendos christiana veritate populos appulit, ut instrumentum Numinis electum in eo reviviscere non secus atque in ipsis Apostolis videretur. Quapropter spes Nos bona tenet coetum hunc nobilissimum maiora in dies incrementa, deprecatore Francisco, fore suscepturum, atque etiam ubertate fructuum, numero Sodalium, omniumque qui stipem conferant liberalitate ac diligentia eo deventurum brevi, ut hanc eminentum atque apparentem rem praestet sicut a Christo est Ecclesia condita, in qua salus credenti omni paretur, ita Sodalitatem Fidei Propagandae esse divino consilio excitatam, ut nondum credenti Evangelii lumen effulgeat. Quam quidem ad rem multum procul dubio proficient Catholicorum voluntates etsi disiuncte ac privatim liberales se praebebunt ad munera; verum nihil erit ad utilitatem praestantius quam si decuriati catholici viri conferant, quemadmodum est prudentia summa provisum. Scilicet quae minus inter se vires cohaerent minus valent ad causam, valent vero quamplurimum coniuncta et colligata ordine studia. Illas recte facere dicemus, ista etiam rite. Servator autem et Instaurator humani generis Christus, cuius sanctissimo propagando nomini coetus incumbit, tegat gratia praesidioque opus: qui enim non auro vel argento, sed pretioso Filii Dei sanguine redempti vivimus divinam in primis opem contendere cum magna prece debemus. Haec mandamus, praecipimus decernentes praesentes Literas firmas, validas, et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quod spectat et spectare poterit in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos iudicari et definiri debere, atque irritum et inane si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari. Non obstantibus Constitutionibus et Ordinationibus Apostolicis, caeterisque contrariis quibuscumque. Volumus autem ut praesentium Litterarum transumptis seu exemplis etiam impressis manu alicuius notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris, die XXV Martii MDCCCIV, Pontificatus Nostri Anno Primo.

ALOIS. Card. MACCHI.



## PORTUGUESE COLLEGE IN ROME

{ EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM.

PIUS X COLLEGIUM LUSITANUM DE URBE MERITA LAUDE CON-  
DECORAT, ILLUDQUE EPIS LUSITANIS VALAE COMMENDAT.

DILECTO FILIO NOSTRO IOSEPHO SEBASTIANO, TIT. BASILICAE  
DUODECIM APOSTOLORUM S.R.E. PRESBYTERO CARD. NETO,  
OLYSSIPONENSIVM PATRIARCHAE.

*Dilecte Fili Noster, salutem et Apostolicam benedictionem.*

Supremi pastoralis muneris, quo in Christo fungimur, pars quidem non ultima est exteræ iuventutis variis domiciliis in Urbe positis omni utilitate prospicere, ubi iuvenes omni ex gente delecti in spem Ecclesiæ veluti in plantario succrescunt. Hi enim quasi in oculis Nostris quotidie versantes, incorruptam Christi sapientiam ex ipso Petri fonte hauriunt, quam sacerdotio aucti iidemque in patriam remissi faciliori ratione inter suos prædicare consueverint. In horum collegiorum numero illud quippe recensemus, ubi flos Lusitanæ iuventutis ad sacerdotale munus formatur: quod a Leone XIII, immortalis memoriæ, Decessore Nostro conditum, veluti caeteris aetate in Urbe recentius est, ita maiori cura atque effusiori charitate complectimur. Emolumentorum enim non mediocris copia brevi temporis spatio exinde relata certam ampliorum fructuum spem præbet, qui in Lusitanum Clerum in posterum dimanabunt. Porro sacrorum alumni eo recepti iidemque dilecti filii Iacobi Sinibaldi Sacerdotis optima disciplina instituti, virtutis, doctrinaeque laude sic florent ut non modo facile hinc Nobis coniectare liceat eorum ministerium religioni neque minus civitati fore perutile, sed ipsimet iam pridem constituerimus omnes vires Nostras in huius Instituti bonum utilitatemque conferre. Verum in tanta benevolentis animi, qua ducimur, propensione, dolet vehementer quod non Lusitani omnes inceptis studiisque Nostris eo animi ardore consenserint, quem operis excellentia expostulabat. Qua ex re factum putamus ut incerti quidam rumores serpant ad Lusitani Collegii decus minuendum ab iis plane conflati, qui aut animum instituto iniuste adversantem gerunt aut conditionem eius male docti levi mente diiudicant.

Quae omnia tibi, dilecte Fili Noster, aperire volumus ut quibus charitatis et iustitiæ sensibus præstas omnes et singulos

religiosissimos Lusitaniae Antistites de hac mente Nostra certiores faceres eosque omni officiorum genere incenderes in hoc opus, quod quum iis summo emolumento erit, tum genti vestrae universae decore insigni futurum esse promittit. Interea bene sperantes ut Virginis ab omni labe immunis patrocinio omnia feliciter exeant, et tibi et omnibus Venerabilibus Fratribus Lusitaniae Episcopis benedictionem Apostolicam amantissime impertimur.

Datum Romae apud S. Petrum, die XIX Aprilis anno MCMIV, Pontificatus Nostri anno primo.

PIUS PP. X.

**INDULGENCES FOR A TEMPERANCE SOCIETY**

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM.

CONCEDUNTUR INDULGENTIAE 300 DIER. RECITANTIBUS ORATIONES  
SEU FORMULAM OBLATIONIS PRO TEMPERANTIA, ETC.

PIUS PAPA X.

*Ad perpetuam rei memoriam.*

Cum, sicuti ad Nos retulit dilectus filius Iosephus-Blasius Senden, Sacerdos in dioecesi Leodiensi, pia, suffragante Episcopo, temperantiae Societas instituta reperiatur, cuius Socii abstinentiam ab excessibus ebrietatis inter fideles provehere student, potissimum quotidiana recitatione piae oblationis seu deprecationis, qua salutarem ipsam abstinentiam pollicentur; Nos, ut exercitatio tam frugifera cum uberiori spirituali emolumento evadat, de Omnipotentis Dei misericordia ac Beatorum Petri et Pauli Apostolorum eius auctoritate confisi, omnibus et singulis ex utroque sexu fidelibus, ubique terrarum degentibus, qui quovis anni die, contrito saltem corde, quocumque idiomate, dummodo versio sit fidelis, piam oblationem, quae, iuxta exemplar quod a Sacrorum Rituum Congregatione probatum et latina lingua inscriptum in Tabularium Secretariae Nostrae Brevium asservari iussimus, verbis incipit 'Deus Pater meus' et desinit in haec verba 'ad gloriam tuam immolat in altari. Amen' devote recitent, in forma Ecclesiae consueta de numero poenaliu dierum trecentos expungimus. Largimur insuper fidelibus iisdem, si malint, liceat partiali supradicta indulgentia functorum vita labes poenasque expiare. Non obstantibus contrariis quibuscumque. Praesentibus in perpetuum valituris.

Volumus autem ut praesentium Litterarum authenticum exemplar transmittatur ad Secretariam Congregationis Indulgentiis Sacrisque Reliquiis praepositae; utque pariter praesentium transumptis seu exemplis, etiam impressis, manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud Sanctum Petrum sub Annulo Piscatoris die XXIX Martii MCMIV. Pontificatus Nostri Anno Primo.

ALOISIUS Card. MACCHI.

Praesentium Litterarum authenticum exemplar transmissum fuit ad hanc Secretariam Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem, etc.

Datum Romae, ex eadem Secretaria die 16 Aprilis 1904.

L. ✕ S. JOSEPHUS M. Can. COSELLI, *Subst.*

*Tenor autem Oblationis sequens est:*

#### OBLATIO.

Deus Pater meus, ad ostendendum meum erga te amorem, ad reparandum honorem tuum sauciatum, ad obtinendam salutem animarum, firmiter statuo hac die neque vinum, neque siceram, nec ullum potum inebriantem sumere.

Hanc tibi mortificationem offero in unione sacrificii Filii tui Iesu Christi, qui quotidie sese ad gloriam tuam immolat in altari. Amen.

### POVERTY AND MATRIMONIAL DISPENSATIONS IN ITALY

#### E SACRA POENITENTIARIA

#### CIRCA DETERMINATIONEM PAUPERTATIS PRO DISPENSATIONIBUS MATR., IN ITALIA.

Il Vescovo di Nicastro prega di volergli indicare la norma precisa che, in tante opinioni di varî Autori, debba tenersi nell'indicare lo stato di povertà o quasi povertà degli oratori per le dispense matrimoniali.

Che ecc.

Sacra Poenitentaria ad praemissa respondet: Donec aliud a S. Sede non statuatur, standum decreto Benedicti XIV, dato

per S. Congr. S. Officii fer. V. die 25 Septembris 1754, iuxta quod, in ordine ad dispensationes matrimoniales, pauperes, in Italia, censendi sunt tum qui ex labore et industria tantum vivunt tum, qui aliqua possident bona, sed non ultra summam scutorum romanorum 300 in capitali (idest libellarum 1612, 50). Fere pauperes autem ibidem ii dicendi sunt, quorum bona non excedunt in capitali summam scutorum mille (idest libellarum 5735), a quibus tamen fere pauperibus modicum taxae augmentum exigi solet.

Datum in S. Poenitentiaria, die 20 Ianuarii 1904.

ALEXANDER CARCANI, *Regens.*

I. PALICA, *Secretarius.*

#### CANONICAL APPEALS IN GERMANY

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIVM.

CURIA ROTTEMBURGEN. IUDICARE POSSIT AD SEPTENNIVM IN  
SECUNDA INSTANTIA, CAUSAS IUDICATAS A CURIA ARCHIEP.  
FRIBURGENSI.

PIUS PAPA X.

*Ad futuram rei memoriam.*

Inter multiplices et gravissimas quibus assidue detinemur Apostolici ministerii curas, Praedecessorum Nostrorum exempla sequuti, opportunum ducimus sacros quandoque delegare Antistites, ut in causis ecclesiasticis in quibus ad hanc Sanctam Sedem provocatio sit, Nostro et Sanctae eiusdem Sedis nomine causas ipsas de more cognoscant, ac sententiam ferant, quo fidelibus expeditiori ratione iustitia reddatur. Hoc Nos consilio spirituali potissimum fidelium bono prospicere volentes, hodierno ac pro tempore existenti Episcopo Rottemburgen. facultatem facimus ad proqimum septennium, a die inchoandum quo praesentes datae fuere, duraturam, ut tamquam Apostolicae Sedis Delegatus in secunda provocatione sive instantia tam matrimoniales, quam ecclesiasticas alias causas de quibus Archiepiscopus Friburgensis, sive, illa Sede Archiepiscopali vacante, Vicarius Capitularis legitime electus, in prima instantia iudicaverit, cognoscere deque illis sententiam dicere queat, servata tamen in causis matrimonialibus Constitutione felicis recordationis Benedicti XIV Praedecessoris Nostri quae incipit 'Dei miseratione' habitisque etiam ob oculos providis Praedecessoris eiusdem Nostri litteris datis ad Poloniae Antistites die XI mensis Aprilis anni MDCCXLI ac die XVIII Maii anni MDCCLIII,

ut in re tanti momenti necessaria maturitas adhibeatur. Volumus etiam dictus Rottemburgen. Antistes in singulis huiusmodi causarum actis, delegatae a Sede Apostolica facultatis mentionem expresse faciat. Caeterum si qui ex fidelibus in causis praefatis provocare ad Sanctam Sedem directe velint, hoc ipsis liberum integrumque fore declaramus. Non obstantibus Constitutionibus et Ordinationibus Apostolicis, caeterisque licet speciali et individua mentione ac derogatione dignis in contrarium facientibus quibuscumque.

Datum Romae apud Sanctum Petrum sub annulo Piscatoris die XVI Aprilis MCMIV, Pontificatus Nostri Anno Primo.

L. ✠ S.

ALOIS. Card. MACCHI.

#### CANONICAL APPEALS IN GERMANY

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM.

CURIA COLONIEN. IUDICARE POTERIT AD SEPTENNIIUM IN TERTIA INSTANTIA, CAUSAS IUDICATAS IN PRIMA INSTANTIA A CURIA FRIBURGEN. ET IN SECUNDA A CURIA ROTTEMBURGEN.

PIUS PP. X.

*Ad futuram rei memoriam.*

Romani Pontifices ad quos, utpote supremum Ecclesiae regimen divinitus habentes, accipere appellationes pertinet in ecclesiasticis causis, quas iuxta canonicas sanctiones Catholicum per orbem Episcopi sive Metropolitae iudicaverint, quandoque consueverunt sacros eligere antistites qui sua vice ac nomine hanc ipsam iudicandi potestatem exercerent, ut nimirum iudiciorum cursus expeditior esset eaque ratione fidelium commoditati prospiceretur. Nos porro huiusmodi insistentes exemplis, fidelium commoditati potissimum prospicientes, hodierno pro tempore existenti Archiepiscopo Coloniensi harum tenore litterarum facultatem facimus, duraturam ad septennium proximum, inchoandum a die quo praesentes litterae datae sunt, ut in tertio gradu iurisdictionis veluti Noster ac S. huius Sedis Delegatus cognoscere usque ad definitivam sententiam inclusive possit ac valeat, tum matrimoniales, tum ecclesiasticas alias causas quas in prima instantia Ordinarius Friburgensis, dein in secunda instantia Episcopis Rottemburgensis et delegata per Apostolicam Sedem potestate iudicaverint. Mandamus vero ut in causis matrimonialibus accurate servetur Constitutio Benedicti PP. XIV Praed, Nri. quae incipit: 'Dei miseratione' atque ad adhibendam in tanti momenti causis necessariam

sedulitatem, maturitatem, consilium, prae oculis haberi volumus sapientes memorati Praedecessoris Nostri litteras quae ob Ipso datae sunt ad Poloniae Antistites die XI mensis Aprilis anno MDCCCLXI et die VIII Maii MDCCXLIII. In caeteris vero ecclesiasticis causis omnia et singula observentur, quae canonicae sanctiones praescribunt. Volumus autem ut Coloniensis idem Antistes in omnibus et singulis iudiciorum huiusmodi Actis Delegationis Apostolicae expressam et specificam mentionem faciat. Quod si qui fidelium in huiusmodi appellationibus experiri directe velint S. huius Sedis iudicium, hoc ipsis integrum liberumque fore intelligimus atque edicimus. Haec Nos concedimus mandamus non obstantibus Constitutionibus et ordinationibus Apostolicis caeterisque omnibus etiam speciali ac individua mentione ac derogatione dignis in contrarium facientibus quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris die XVI Aprilis MCMIV Pont. Nostri Anno Primo.

L. ✠ S.

ALOIS. Card. MACCHI.

**HIS HOLINESS PIUS X. CONGRATULATES THE EDITORS OF  
THE WORKS OF ST. BONAVENTURE**

**EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM.**

**PIUS X GRATULATUR MINISTRO GEN. ORDINIS MIN. DE EDITA SERIE  
OPERUM S. BONAVENTURAE.**

**DILECTO FILIO DIONYSIO SCHULER, ORDINIS MINORUM MINISTRO  
GENERALI.**

**PIUS PP. X.**

*Dilecte fili, salutem et apostolicam benedictionem.*

Doctoris Seraphici sapientiam, Ecclesiae Catholicae non minus quam Franciscalis familiae immortale lumen, optimo sane consilio sodales Ordinis tui susceperere refovendam, cum abhinc non paucis annis Opera eius, quae extarent, omnia rursus edere, congruenter eruditioni horum temporum, aggressi sunt. Cuius quidem magni laboriosique incoepti, uti Decessor Noster fel. rec. Leo XIII primitias progressionisque admodum probavit, ita Nos felicem exitum, integra voluminum accepta dono serie, vehementer gratulamur. Id autem non vestra solum causa facimus, sed communi.

Etenim Bonaventuram, utpote non suo dumtaxat saeculo,

sed omni posteritati, quemadmodum caeteros summos Ecclesiae Doctores, datum divinitus, egregie prodesse huic etiam aetati posse arbitramur, si, quod sperare post vestros labores licet, multo plures invenerit studiosos sui. Eo magis quod is princeps Scholasticorum alter extitit cum Aquinate, cuius in Philosophia ac Theologia disciplinam Nos, Decessorem secuti, magnopere commendandam, datis proxime ad Urbanam S. Thomae Aca-  
demiam litteris, censuimus. Sed praecipuos ex hac editione fructus doctrinae, fore ut alumni tui scripta S. Bonaventurae pervolvendo percipiant, non modo confidimus, certum habemus. Novimus enim in tuo Ordine, una cum amore nobilium Magistrorum, qui Franciscanam Scholam medio maxime aevo illustrarunt, doctrinarum studia, at rationem viamque exacta quam requirunt tempora, dudum revirescere in speme dignitatis pristinae coepisse.

Quo in genere duo, honoris causa, Collegia nominamus: Antonianum in Urbe, ubi delectorum ex universo Ordine Alumnorum flos ad magisteria gravioraque munia rite educitur, et S. Bonaventurae Collegium ad Claras Aquas, unde ipsius Seraphici Doctoris, typis impressa, prodiere nuper Opera, itemque alios Minorum auctores de integro vulgatum iri intelligimus.—Omnino istum studiorum optimum cultum, in Minoritica familia incalescentem, Nos et ornandum laude, et hortatione acuendum etiam putamus.—Siquidem praeter artes exercitationesque virtutum, quae ad confirmandos recte spiritus pertinent, nihil est quod ad sacra digne exequenda officia et munera magis opus sit, quam doctrina; cuius ipsa opinio, reverentiam hominum sacerdoti concilians, perfunctionem sacri ministerii facit fructuosiore.

Restat ut de oblatis voluminibus, in quibus, aequae ac Decessor Noster, criticae artis peritiam, animadversionum opportunam copiam, ipsam litterarum elegantem formam dilaudamus, non mediocres, uti par est, agamus gratias. Votum adiicimus, ut augescente, vel extra Ordinis Franciscalis fines, S. Bonaventurae amore et studio, nulla brevi sint vobis huius editionis exemplaria reliqua.

Auspicem coelestium bonorum, ac singularis Nostrae benevolentiae testem tibi, dilecte Fili, omnibus qui editionem accurarunt, Ignatio Jeiler imprimis, tum universae Minorum familiae, cui praees, Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die XI Aprilis anno  
MDCCCCIV. Pontificatus Nostri anno primo.  
PIUS PP. X.

**HIS HOLINESS PIUS X. PRAISES AND RECOMMENDS THE  
'MISSIONS CATHOLIQUES'**

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM.  
PIUS X LAUDAT ET COMMENDAT EPHEMERIDEM 'MISSIONS  
CATHOLIQUES.'  
PIUS PP. X.

*Dilecti Filii, salutem et Apostolicam benedictionem.*

Scripto hebdomadalis quam sub titulo '*Missionum Catholicarum*' sedulo et constanti studio edendam curatis, gratissima quidem Nobis est et accepta. Sacram hanc ephemeridem iam inde ab anno MDCCCLXVIII inchoatam et a fel. rec. Pio PP. IX die XV Maii mensis, anno MDCCCLXXVI Apostolicis litteris commendatam, Decessor etiam Noster Leo PP. XIII similibus litteris anno MDCCCLXXXIII die VI Decembris datis merita laudis preconio est prosequutus. Et sane Catholico nomine provehendo nihil magis aptum accommodatumque arbitramur quam spectat Evangelii praeconum facinora typis editis scriptis illustrare ut simul et vera virtus condignam laudem ferat et ad idem honoris spatium decurrendum exemplo suo caeteros rapiat. Gratulamur idcirco vobis, et potissimum dilecto filio Th. Morel Praelato Nostro Domestico, qui quatuor ac viginti abhinc annis officio Moderatoris ephemeridis ipsius scite fungitur ac naviter, vosque eo collaudamus, quod hoc tam gravi Ecclesiae tempore opportunitatem populo afferatis recolendi opera Domini. Quare laeto quidem animo accepimus plures ephemeridis recensitae versiones fieri linguis Italica, Germanica, Anglica, Hispana, Polona et Hungarica. Placet nimirum Nobis ut Catholici Orbis fideles gesta Apostolatus noscant, labores, discrimina, triumphos, quo potiori studio omnes gentes sacras catholicas expeditiones tum precibus cum corrogata stipe sustentent. Quae cum ita sint quo ephemeris vestra tot tantisque nominibus optime de propagatione Fidei merita, uberiora, favente Deo et auctoritate Nostra Apostolica interposita, capiat incrementa, sacerdotes omnes ac fideles summopere per praesentes hortamur ut nomen suum tabulis inscriptionum dictae ephemeridis inserant: pariterque sacros Evangelii praecones invitamus ut concinnae hebdomadalis eius-



dem scriptionis compositioni operam et ipsi navent tum epistolas de rebus gestis cum imagines vi lucis expressas, ad vos apto tempore mittentes. Tandem precamur bonorum omnium auctorem Deum ut coeptis vestris faveat atque opus hoc vestrum propitius fortunet, vobisque et scriptoribus ac lectoribus universis, iisque potissimum qui in tam frugiferae ephemeridis diffusionem curam ponunt vel sumptus, in Paternae Nostrae dilectionis testimonium caelestium munerum auspicem Apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum sub annulo Piscatoris, die XII Decembris MCMIII, Pontificatus Nostri anno primo.

L. ✠ S.

A. Card. MACCHI.

## NOTICES OF BOOKS

**THE PRIEST ; HIS CHARACTER AND WORK.** By Very Rev. James Keatinge, Canon and Administrator of St. George's Cathedral, Southwark. London : Kegan Paul, Trench, Trübner & Co. 1904. Price 5s. net.

BEFORE we had an opportunity of noticing the first edition of Canon Keatinge's book a second edition has already appeared ; but though late our welcome is none the less cordial, and our admiration for the volume none the less sincere. In matter the work does not differ materially from the spiritual works on the same subject which have hitherto held an honoured place in our clerical libraries ; but in form we may say that it is entirely different from them. In its language it is fresh and up to date. In its treatment of the various duties of a priest it takes into account actual conditions of life. In its recommendations it is homely, genuine, moderate, and practical.

At the present day one likes, even in a spiritual work, this element of actuality. One is pleased to think that writers of bygone ages have not a monopoly of spirituality ; and that there are at the present day men who in their own surroundings and in the midst of the struggle for existence in our busy modern world, have their minds fixed on the same great problems as the master minds of centuries past, and as eager as they to profit and make others profit by their meditations.

We must say that taking things all in all this volume of Canon Keatinge's has made a very good impression on us. There are passages in the book that do not exactly suit the conditions of life in this country ; but these may be easily ignored. Every priest who can read the English language must profit by reading such chapters as those on the Mass, on the ' Rule of Life,' on the ' Priest's attitude towards Drink,' on the ' Priest's attitude towards Women,' and on the ' Priest's attitude towards Money.' He will find something in them which, we think, will impress him more than the theoretical disquisitions on the same subjects that are to be met with in a great many of the special books for priests. We would urge our readers to secure the book for themselves,

and we feel confident that they will not have any reason to regret their investment.

J. B.

HASTINGS' DICTIONARY OF THE BIBLE. Extra Volume, containing Articles, Indexes, and Maps. Edinburgh: T. & T. Clarke. 1904.

THIS stately volume is the worthy supplement of the best Dictionary of the Bible in the English language. It would, indeed, be hard to estimate the debt of gratitude which students everywhere must now feel towards those whose unwearied exertions have brought the great work to completion.

In the four volumes already published, accurate and profound learning in the subsidiary departments of matters Biblical was everywhere visible. So far as philology, history, topography, geology; botany, etc., were concerned nothing better could be desired. Each article had been entrusted to a specialist, and the total result was that even a casual reader, not to speak of scholars, could hardly fail to be impressed by the treasures of erudition thus made accessible to him. Anyone heretofore accustomed to use the Biblical Dictionaries by Smith, Kitto, etc., would easily perceive the great advance made in that edited by Hastings. Undoubtedly the improvement was occasioned in part by the extraordinary discoveries in recent years, but the direct cause of it was that the present editor and those associated with him knew all about the discoveries. To say that they were superior in chronology, philology, etc., is no disparagement to the attainments of men who were engaged in the similar task of bringing out a Bible Dictionary thirty or forty years ago.

It must also be said that in the new Dictionary the summaries of the inspired books—considered as literature, and the biographical sketches of their respective authors—are on the whole admirable. As regards the treatment of certain doctrinal and theological subjects the work is by no means satisfactory, though it must be admitted that in this respect it compares not unfavourably with another work of the kind recently written in English. However, the incidental advocacy of errors such as we allude to will neither surprise a Catholic theologian, nor weaken his faith. He knows already that outside the Church multitudes who call themselves Christians

entertain erroneous notions regarding the Person and attributes of Christ, and that many who profess to revere Scripture have no belief in its truth. Hence, an educated Catholic, provided he is not of the Loisy type, may without temerity get the permission necessary to read works such as the present, and may incur no risk in reading these parts, while he may derive considerable benefit from reading others.

The many important discoveries made even since the publication of *Hastings' Dictionary* began—now about seven years ago—have rendered a supplement indispensable to a work which the publishers resolved should be kept abreast of the times. Thus, for example, its article on the Code of Hammurabi contains information that no student can afford to do without. Again, subjects which had the editor so decided might have been compendiously treated of in the body of some article in the Dictionary proper, are explained in the extra volume so fully that the article devoted to them is a veritable monograph. See 'Agrapha, Josephus, Philo,' etc. And Ramsay's article on Roads and Travel (in New Testament) could presumably not have been written by any other living scholar. This is owing in part to his personal experiences in the countries and localities described, in part to his unrivalled knowledge of Jewish, Greek, and Roman antiquities. The article is in every respect worthy to be put by the side of the same author's *St. Paul the Traveller*, etc. Another remarkable piece of work is Schürer's 'Diaspora.' The amount of recondite lore which is here, for the first time, presented to the modern reader would amaze anyone unacquainted with the extraordinary research and erudition to which the pages of Schürer's *Geschichte des jüdischen Volkes* bear witness. Tastes differ, so some individuals may perhaps find M'Curdy's *Races of the Old Testament* more suitable to them, while others will prefer Nestle's *Textual Criticism of the New Testament*, but we venture to say that no one can peruse the volume without learning a good deal from it. This applies to the thirty-six articles it contains, so far as the mundane side of things Biblical is considered. For what was said above in reference to the four preceding volumes holds true of this. It is excellent as regards races, languages, countries, customs, etc.—but its attempt to give an answer to dogmatic questions makes a Catholic well-wisher regret that such pages were ever written.

In this volume, for instance, the articles on Development of Doctrine, Revelation, the Religion of Israel (pages 612-734) are, to say the least, failures. But we must ever bear two things in mind: that the writers of these articles have had no infallible teacher, and that Catholics do not read the articles for enlightenment or instruction.

There is, however, a part of the extra volume in praise of which it would be hard to say enough within our prescribed limits. We refer to the Indexes. Among them the most useful are those respectively of Subjects, Scripture Texts and other references, Hebrew and Greek Terms. To take them in order. The Index of Subjects enables the reader to find without delay everything contained in the five large volumes that bears on the particular subject he happens to be looking up. The value of this Index, especially where the subject is dealt with under many different headings, is too apparent to admit of commendation. We shall merely observe that without such a guide the stores of knowledge laid up in the *Dictionary* could not become known except to a careful and painstaking student. Its very *comprehensiveness* would prevent a casual reader from *comprehending* it. Just as in the case of Herder's *Kirchenlexicon*, or of the *Encyclopædia Britannica*—for the purpose of reference, which is precisely what we want a Dictionary for, the Index-volume has doubled the utility of the work. With regard to the equally exhaustive lists of Scripture texts and of Hebrew and Greek words, since the space at our disposal forbids us to enter into details, it must suffice to say that great care has evidently been bestowed upon them. They form respectively parts of an excellent Commentary and Lexicon. With such merits the new *Dictionary* will, we hope, have many readers among the Catholic clergy.

R. W.

KURZGEFASSTER COMMENTAR (A. T.): DIE BÜCHER SAMUELS. Dr. P. N. Schlogl, O.Cist. Vienna: Mayer et Cie. 1904.

AMONG the many great works of our late Holy Father, Leo XIII., the impetus he gave to Scriptural studies will ever be remembered. The results of the Encyclical *Providentissimus Deus* are destined to last and to bear fruit abundantly, for in it the Pope traced out the lines on which the edifice of Catholic

and scientific exegesis should arise. In past ages a blessing has rested on those who obeyed the voice of Peter, and so will it ever be.

Leo XIII. expressed a wish that works embodying the philology, criticism, etc. of the time should be written, and at once a number of Austrian, Bavarian, and German priests formed themselves into a society in order to carry out his directions. Their work is being done under the auspices of the Leo-Gesellschaft in Vienna. Nearly all of them are professors either in universities or in lyciums and seminaries. To one division belong Fathers Flunk, S.J. (Innsbruck), Weiss (Graz), Schneedorfer, O.CIST. (Prague), Schäfer and Neumann (Vienna); to the other belong Schmalzl (Eichstätt), Peters (Paderborn), Schlögl, (Heiligenkreuz), Schenz (Regensburg), Schöpfer (Brixen), Seisenberger (Freising), Schulte (Peplin). The remaining associate is parish priest of Blaubeuren. As may be seen, the names of most of them are a guarantee of excellent work, for this is not their first appearance as specialists on subjects connected with the Old Testament. Their programme which is a model in its way, was issued in 1895. The rules which are laid down for the guidance of each member in composing his commentary on the book or books allotted to him may be briefly summarized here.

1. An exact translation of the Vulgate version, and of the original Hebrew, Aramaic, or Greek text shall, first of all, be given and arranged in parallel columns. What is to form the subject of each one's commentary shall be as good as textual criticism can make it; every help that MSS., the ancient versions, interpreters, eastern or western, etc., can afford is to be availed of. All appreciable differences between such a text critically exact, and the Vulgate version are to be explained in the notes, so that the reader may be enabled to know what reading is preferable, or has the best claim to be regarded as the true one. In many instances where the Vulgate reading is the correct one, its origin has to be accounted for. By this minute care the committee hopes to secure for its work a superiority over all the critical editions of the Old Testament that have hitherto appeared.

2. Special attention is to be devoted to preserving the unity of a context, passage, or narrative; and consequently on the other hand to marking the distinction of part from part. While

the customary divisions of chapters and verses is to be retained, paragraphs and sections are to be introduced where necessary in order to make the sequence of thought more evident.

3. The commentary itself is to be complete, concise, and clear. All the assured results of archæology, etc., are to find a place in it, and it is to be thoroughly philological. Long explanations and dissertations are not allowed. While the method of exposition must be that of modern scientific exegesis, this exact scholarship is to be expressed in language that everyone can understand.

These rules have been faithfully followed, and of the twelve proposed volumes three have appeared. They have met with universal approval.

In the part now under review (*Historical Books*, third volume, first half), the Professor of Old Testament Interpretation and Oriental Languages, in the great Cistercian Abbey of Heiligenkreuz (near Vienna), writes on the Books of Samuel, or 1 and 2 Kings. It remains only to see how thoroughly his task has been done. In his version from a carefully emended Masoretic text, he distinguishes from the fundamental narrative by means of heavier type what he considers to be insertions and additions. As the Books of Samuel are written in the purest Hebrew, the study of their classic style is taken up not only for its own sake, but as possibly affording in certain places a clue to indicate how much belongs to the original work. This is something very different from higher criticism, about which we are glad to observe not a word is said. The largest of what Father Schlögl considers to be insertions, is of course, the narrative of which isolated parts may be seen in 1 Samuel xvii. 12-31; xvii. 51; xviii. 5, 9-11, 17-19, 29b-30. His opinion, he remarks, is the same as that of Peters (*Beiträge zur Textkritik*), but it must be said that very different views which seem to be quite as reasonable are held respectively by Kauler (*Einleitung*, page 228, third edition), Cornely (*Introductio Specialis*, page 264), and Hummelauer (*Comm.*, page 184). But whatever may be thought of this, no one will deny that the text of the books has suffered materially. In many places the Masoretic text is obviously incorrect, and that of the Septuagint, particularly in its Lucianic recension, is preferable. This is true in many places of the Vulgate also; indeed, its readings are often the best. St. Jerome appears to have had excellent Hebrew MSS., and

his version, again and again, throws light on what would otherwise be a most obscure, unintelligible passage. On the other hand, as Kaulen observes (page 229), it sometimes happens that one and the same Hebrew phrase is translated twice. For instance, a bit from the Old Latin, together with a bit from St. Jerome's version, may be seen side by side in 1 Kings iv. 1; v. 6, 9, etc. Great attention has been paid to all matters of this kind in the present work.

But as in contrast to 3 and 4 Kings, these first two books present no points of contact with profane history, archæology plays but little part in Father Schlögl's pages. His philological remarks are excellent. The summaries of contexts prefixed to sections are, however, much fewer than those given by Schmalzl in his *Ezechiel*, which belongs to this series. The difference is, doubtless, owing to the respective nature of the inspired books. The visions of the exilic prophet cannot be apprehended without the help of such *prolegomena*. But the flowing narrative in the work of Samuel stands in need of no illustration of the kind; it is not the awful message of a mystic seer, but the naturally told narrative of perhaps, the most eloquent of all the Hebrew historians.

R. W.

**BENEDICTI XIV. PAPAE OPERA INEDITA**, primum publicavit Franciscus Heiner, Professor Juris Canonici in Universitate Friburg. Brisg. Frieburgi Brisgovia: Herder. 1904.

THE learned professor of Canon Law in the University of Freiburg in Bresgau is already well known to the literary world. By his works on Canon Law, *The Laws of the Church* (1890), *Censures* (1884), *Text Book of Canon Law* (1894), *On Catholic Marriage* (1892), he has done much to make the Church Regulations better understood and appreciated in Germany; while in the late discussions in that country on the Jesuit Laws and the 'University *versus* the Seminary' the learned and incisive pamphlets of Dr. Heiner played an important part.

Despite his labours as professor he undertook some years ago to publish from the MSS. in the Vatican Library the hitherto unpublished works of Benedict XIV., and the present volume is the fruit of his labours. No man could have been better qualified for the work. Having lived for many years in Italy



he is a perfect master of the Italian language, in which Benedict originally wrote, while on account of his researches in Canon Law he was able to appreciate the opinions of this Pope-Canonist as few men could have done.

The present volume includes the three important tracts, *De Ritibus Graecorum*, *De Festis Apostolorum*, and *De Sacramentis*; the first published according to the Latin version, the other two in the original Italian. From the very title of these treatises it will be evident to the most casual reader the service which Dr. Heiner has rendered to Historico-Canonical Theology by giving to the world the authentic opinions of such a scholar as Benedict XIV. on these questions. Perhaps the one which will be read with most interest is the tract *De Sacramentis*, where Benedict discusses the differences existing between the Eastern and the Western Churches, and in light of these differences determines the matter and form of the Sacraments.

In discussing the Sacraments of Confirmation and Penance in the Greek and Latin Churches, Benedict lays down some principles which at first sight are not so easily reconciled. The minister of Confirmation is, according to him, the Bishop, but a simple priest with the delegation of the Pope may confer the sacrament validly, and that having such a delegation the sacrament of Confirmation given by Greek priests is valid 'Esse antica ed antecedente allo schisma la consuetudine de sacerdoti Greci di conferire la Cresima ai fanciulli da essi battezzati; essersi cio saputo dai Romani Pontefici, e non averlo ai predetti vietato, nel che consiste un tacito privilegio, che autorizza quei semplici sacerdoti come Ministri straordinari del Sacramento della Cresima.' Now one would have thought that by the very act of schism such a delegation given by the Holy See should have been lost, and if it were not, perhaps the delegation for the sacrament of Penance may also remain, a conclusion which is apparently accepted by Benedict when he comes to treat of the minister of Penance. 'Vi e stato,' he writes, 'fra di noi chi ha dubitato se i Sacerdoti Greci oggidi validamente animistrino il Sacramento della Penitenza, non sapendosi, quando essi ricevano dal Vescovo Ordinante la podestà sopra il Corpo mistico di Cristo: ma dell' "insussistenza di questa difficulta," si trattera da Noi, quando discorremo del Sagramonto dell Ordine. But on the question of the sacrament of Orders from his distinction between Orders and Jurisdiction, and by his excluding Penance

from these sacraments which a schismatical priest may administer, it is evident that in the mind of Benedict the Greek priests not reconciled with Rome have no jurisdiction for the sacrament of penance.

There are many other interesting questions especially on the minister of the sacrament of Orders, and on the power of Papal Delegation with regard to the minister of this sacrament as well as the discussions on the relations between the Latin and Greek Churches on the sacrament of Matrimony which we commend to the attention of theologians.

Professor Heiner has done a good work, and we congratulate him on having done it so well. His edition of these works of Benedict XIV. is indispensable for anyone who wishes to become acquainted with the theology of the time. The book is brought out beautifully by the eminent Catholic publisher, Herder and Co., and the price is eighteen shillings.

J. MACC.

**UNIVERSAL HISTORY.** By Rev. Reuben Parsons. D.D.,  
Vol. I., II. New York and Cincinnati: Pustet & Co.  
1904.

THE author, already known to the reading public by his *Studies in Ecclesiastical History*, has undertaken in the present work to sketch the progress of the human race from the Creation till the present day. The two volumes already published, entitled, *Ancient History*, and *Early Mediæval History*, bring down the narrative till about the middle of the thirteenth century.

The author from his reading and experience of public schools has found that most of the so-called 'unsectarian' text-books on History are inspired by an insatiable hatred of the Catholic Church, and so, he resolved to produce a work on the subject which, while presenting the facts as they are found, will be written from a Catholic standpoint. The ordinary reader will find in it much that is useful and perhaps new to him, and in the discussion of the many interesting problems which turn up within the period named he will admire the industry and skilful treatment of the learned author.

But we are not so sure that an equally good book might not have been written had the author confined his treatment within about one-fourth the space which he has actually allowed

himself. If it be meant merely as a handbook on the subject it is entirely too voluminous, and not to be compared with some of those already in use in Catholic schools; and if it be meant for anything better than a mere text-book the author is entirely mistaken in his ideas of historical treatment. Take, for example, the very first chapter, 'The Antiquity of the World and of Man,' and examine the list of 'Sources and Other Works for Consultation,' and we find the first of these is no less an authority than *Cantu's Storia Universale*, whilst the most modern book included in the list is Lenormant's *Introduction a l'Histoire de l'Asie Occidentale*, published in Paris in 1857. We had thought that the Bible should be included amongst the 'sources' on such a question, but apparently the author is of a different opinion. It would have been infinitely better if the writer had been advised to omit entirely the Sources and Books for Consultation, because no list would have been preferable to a worthless one. We find at the head of the list dealing with Ireland, Gorini, Parsons and Lingard, and though a fair number of reliable authors are mentioned, yet nothing of a scientific knowledge of Irish Bibliography is shown, and on reading over the author's treatment we fear Lingard was his best consulted source.

We do not know whether the use of the paragraph to mark the divisions in the writer's sketch of a subject is being done away with on the other side of the Atlantic, but we are convinced that were it only for the appearance of the volume, and the convenience of the reader Dr. Parsons, would have been well advised to have been a little less sparing in its use.

The work is brought out by Pustet & Co. in good style, but as the publishers have neglected to communicate the price, we cannot give our readers any idea of the cost.

J. MACC.

DER INDEX DER VERBOTENEN BÜCHER. J. Hilgers, S.J.  
Herder. 1904.

SINCE the appearance of the Constitution *Officiorum ac Munerum*, several commentaries on it have been published; e.g., by Boudinhon, Hollweck, Veermersch, and others. But so far as we have seen, not one of them treats the subject from the same standpoint as the learned Jesuit whose work now lies before us. It is at once a history of the Index, an explanation of Leo XIII.'s famous enactment, and an 'Apologia.' The

subject of prohibited books and of the varied legislation regarding them is followed from the earliest ages down to our own time, from St. Paul at Ephesus to Pius X. in the Vatican. As is well known, the first *Indices librorum prohibitorum* appeared in Lucca, Venice, and Milan. One of them, 'The earliest Index of the Inquisition at Venice' was recently the subject of an interesting contribution in the *Journal of Theological Studies* (October, 1903). Soon after the publication of these local lists, the first Roman Index, that of Paul IV. (1559) was promulgated. Where Father Hilger reaches this part of his subject, or his theme proper, his book naturally increases in interest. We find the work of successive Popes carefully and minutely described; the Tridentine Index of Pius IV. which substantially remained in force till the date of the *Officiorum ac Munerum*, and the legislation of St. Pius V., Gregory XVI., Sixtus V., Clement VIII., Alexander VII., and Benedict XIV. In this section the author has here and there occasion to correct errors in Reusch's *Der Index der verbotenen Bücher*, which though written by one that had fallen away from the Church, was, owing to the author's reputation for learning, believed to be a trustworthy book on the subject.

The translation and brief explanation of Leo XIII.'s epoch-making Constitution is followed by an analysis of his edition of the Index which shows that in it the Pope names 3,300 works condemned by the Congregation of the Index itself, 860 by that of the Holy Office, and 144 by Papal Briefs (seventy-five); also mentions 108 'Opera omnia' decrees, and four decrees that were issued immediately by Popes (*viz.*, Benedict XIV., Clement XIV., Leo XII., Gregory XVI.), or without the employment of a Congregation; and lastly three works condemned by the Congregation of Rites, and one by that of Indulgences. Furthermore, we are told that if the prohibited books (1330) of the nineteenth century be classified according to the countries where they were published, Italy is responsible for 500, France, Belgium, and Holland together for 480, Germany for 180, Spain and Portugal for 120, England for forty, Poland for five, Greece for four, and Denmark and some other countries for one each. The Leonine edition is also chronologically arranged in an appendix, so that the reader can see at a glance the order in which the books were condemned from A.D. 1575 to 1903. This has its uses; it shows what errors prevailed at

certain periods, or what the Holy See took cognisance of. Some years have a clear bill, others were for the production and condemnation of errors times of extraordinary activity.

We may now notice what seems to be a defect in an otherwise most copious and excellent work. In a note on Leo XIII.'s Constitution (page 27) instead of quoting two answers of the Congregation of the Index, Father Hilgers contents himself with a reference: 'Cf. S. C. Ind., 23 Maii et 21 Junii 1898.' And as many readers of the I. E. RECORD may be glad to see the words of the answers, they will be given here:—

Cum circa Constitutionem *Officiorum ac Munerum* huic Sacrae Indicis Congregationi sequentia dubiis proposita fuerint, viz., 1. Utrum haec verba art. 5, 'qui studiis theologicis aut biblicis dant operam,' intelligenda tantum sint de doctis viris, iis scientiis deditis, aut extendi valeant ad universos S. Theologiae tyrones? 2. An opera quae permulta sunt erroribus infecta a Syllabo damnatis, verbis art. 14, prohibita censentur quatenus errores ab Apostolica Sede proscriptos continentia? 3. Utrum excerpta e periodicis capita seorsim edita (vulgo, *irages a part*) censeri debeant 'novae editiones,' atque proinde nova approbatione indigeant, prout art. 44 requiritur? 4. Utrum dicta Constitutio vim obligatoriam habeat etiam pro regionibus britannici idiomatis quas tacita dispensatione frui quidam arbitrentur?

Sacra Congregatio, omnibus mature perpensis, sub die 19 Maii 1898 responderi mandavit: Ad 1m. Negative ad 1m partem, affirmative ad 2m. Ad 2m. Affirmative: si hos errores tueantur seu propugnent. Ad 3m. Negative. Ad 4m. Affirmative.

2. Cum huic S. Indicis Congregationi dirimenda proposita fuerint sequentia dubia: 1. Utrum sub nomine eorum, qui studiis theologicis vel biblicis dant operam veniant etiam alumni qui theologiae et linguae hebraicae et graecae in scholis Seminariorum vacant? Et quatenus affirmative; 2. Utrum possit Episcopus permittere ut in scholis alumni, sub dictu professoris, textus habraicos et graecos ab acatholicis, legant ac vertant, dummodo non impugnentur prolegomenis aut annotationibus talium librorum catholicae fidei dogmata?

Eadem S. Congregatio sub die 18 Junii 1898, iisdem dubiis mature perpensis, respondendum censuit: Ad 1m. Affirmative. Ad 2m. Negative, nisi specialem a S. Sede facultatem abtinerit.

To return, however, to Father Hilgers. He gives in an Appendix the works condemned by Pius X. up to the date when his own book was published. Among these condemned works are five by Loisy, and two by Houtin. It may be added that

since the appearance of Father Hilgers' book, another work by Houtin, *L'Americanisme*, has been put on the Index.

Father Hilgers tells us a great deal about the authors of condemned works, and discusses numerous interesting historical questions respecting the works themselves. There is not a single prominent name about which he has not information to give. Every page shows his knowledge of theological and of literary episodes. If a person wishes to learn who such an author was, what he wrote, why he (or she) is on the Index, what exactly was the subject of this or that controversy, what events led up to condemnation, why certain books were taken off the Index, etc., he has only to consult Father Hilger.

Perhaps the most original part of the book is that which treats of the prohibition of books by Protestants of all shades, and by civil authorities. These prohibitions are more numerous than is commonly believed, and some of them are of historic value. We see the 'Indices' of Henry VIII., Elizabeth, James I., etc., then the Dutch, Swedish, Danish, French (including those of Napoleon I.), Swiss, German, and Austrian. This section (pages 206-389) is part of Father Hilger's Apologia for the Papal Index. The other part contains several most important documents (from the Vatican archives, etc.), many of which are published for the first time. Father Hilger has rendered by his discoveries and by his book, most useful service to the Church.

R. W.

**SPIRITUAL EXERCISES FOR A TEN DAYS' RETREAT: For the use of Religious Congregations. By Very Rev. Rudolph V. Smetana, C.S.S.R. New York: Benziger Bros. Price \$1.00.**

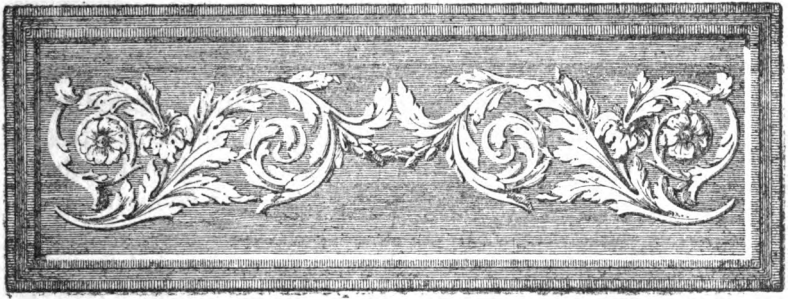
IN the course of thirty meditations the very rev. author lays down the main principles of the spiritual life. To clear the mental vision of his readers, and to enable them to take a true view of life, he dwells one by one on the great truths—the end of man, divine grace, sin, time and eternity, death and judgment: passing on to place before his readers the true standard of conduct in the life of our divine Lord; and concluding by depicting the future blessedness of the elect. The book is intended primarily for members of religious congregations; and hence many reflections and exhortations are pointless for the

general reader; yet, treating as it does, of the fundamental ideas of the Christian religion of the most perfect standard of human conduct, it cannot fail to be very useful to any class of readers, and more especially to priests. The various considerations are put very concisely, but very clearly. Throughout a calm sober appeal is made to the reason, which renders the book capable of being taken up in any circumstances. Occasionally the author inclines to a rather stern view of things: as when he deals with the number of the elect, or with the question of the extent of self-denial; yet even here his position is calmly logical. Altogether the *Spiritual Exercises* contain a well-considered treatment of many practical truths, and as such would be a useful addition to the library of any missionary priest.

A. H. B.

THE TALES TIM TOLD US. By Mary E. Mannix. Notre Dame, Indiana: The *Ave Maria*. Price 75c.

Of the eleven tales contained in this book, all are readable and edifying, and one, at least, 'The Prior of Holy Cross Abbey,' reaches a high literary level. The adult reader will consider it somewhat of a defect that the tales are represented as given in the words of Irish exile, while, with the exception of an occasional *bull*, not always skilfully introduced, nor true to life, there is nothing in the style of the tales to indicate such a *seanachuidhe*. The little book can be recommended for convent and college libraries.



## ON THE TEACHING OF EXPERIMENTAL AND PRACTICAL SCIENCE IN THE SECONDARY SCHOOLS OF IRELAND<sup>1</sup>

**I**T is known, I dare say, to many of my hearers, that the Royal Society, in the month of January last, issued a circular to the Universities of the United Kingdom, in which they submitted the following Resolution for their consideration :—‘ That the Universities be respectfully urged to consider the desirability of taking such steps in respect of their regulations as will, so far as possible, ensure that a knowledge of science is recognised, in schools and elsewhere, as an essential part of general education.’

In view of this action of the Royal Society, and of the repeated efforts which the British Association has made in the same direction, I thought it would be interesting if I were to bring before this Section,<sup>2</sup> a short account of what has been done in Ireland, during the last four years, towards the introduction of Experimental Science into the Secondary Schools.

The whole system of secondary education in Ireland is practically guided and controlled by a body of Commissioners known as the Board of Intermediate Education. This Board, which was first constituted by Act of Parlia-

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<sup>1</sup> A paper read at the Meeting of the British Association in Cambridge, August, 1904.

<sup>2</sup> Section L, on education.



ment in 1878, and afterwards enlarged and invested with new powers in 1900, administers a fund which at present amounts to about £90,000 a year. It is bound to distribute this fund partly in the form of Prizes and Exhibitions to pupils, and partly in the form of money grants to schools. The award of Exhibitions and Prizes is made on the results of an examination held each year at certain specified centres throughout the country. The money grants to schools were formerly made on the results of examination alone; but under the Act of 1900, the Board is empowered to supplement the system of examination by a system of inspection, and to take both into account in awarding the school grants.

As all the secondary schools of the country naturally desire to share in this endowment for Intermediate education, they all, with very trifling exceptions, send up their pupils to the examinations of the Intermediate Board, which are open alike to girls and to boys. Thus it has come to pass, for better or for worse as the case may be, that the teaching in all the secondary schools of Ireland is, in large measure, directed and controlled by the rules and regulations of the Intermediate Education Board.

Previous to the re-constitution of the Board in 1900, the influence of these rules and regulations was not favourable to the development of Experimental Science in the schools. For some reason or other, the number of candidates in Physics and Chemistry had steadily fallen away, from year to year, until it was reduced to less than ten per cent. of the total number examined. Moreover, as the examination was conducted entirely by written papers, the tendency of the system was to discredit practical work in the laboratory, and to encourage the pupils to get up their knowledge almost exclusively from books. The influence, therefore, of the Board's Programme was unfavourable to the study of Experimental Science in two ways: First, it led to a falling off in the number of candidates who presented this subject for examination; and Secondly, it encouraged a bad method of teaching.

A great improvement came in the year 1900. In that year the Board, as I have said, obtained from Parliament

the power to supplement its system of examination by a system of inspection; and it was thus enabled to correct many of the evils which had been naturally developed when the efficiency of schools had been judged by examination alone. About the same time, the Department of Agriculture and Technical Instruction was set up in Ireland; and to it was transferred the administration of the Parliamentary Vote for Science and Art, which had formerly been administered from South Kensington. Now, the grants made under this Vote, in Ireland, for Science and Art subjects, are made to the same schools that send up their pupils to the examinations of the Intermediate Education Board. It was accordingly arranged, in a conference between the two Boards, that in dealing with those subjects that were common to both, they would adopt a common Programme, with a common system of examination and inspection. It was agreed, moreover, as a matter of convenience, that the inspection and examination should be carried out by the officers of the Department, who would furnish to the Intermediate Board, each year, a list of the pupils who *passed* and of those who *passed with Honour*.

The Programme agreed to, under this arrangement, is set forth in the following Table.

PROGRAMME OF EXPERIMENTAL AND PRACTICAL SCIENCE.

<p>PRELIMINARY COURSE: Compulsory.</p>	<p>SPECIAL COURSES: Optional.</p>
<p>FIRST YEAR; mainly Elementary Physics with Drawing.</p>	<p>I PHYSICS; a Two Years Course.</p>
	<p>II CHEMISTRY; a Two Years Course.</p>
	<p>III MECHANICS; a Two Years Course.</p>
	<p>IV BOTANY; a Two Years Course.</p>
<p>SECOND YEAR; mainly Elementary Chemistry with Drawing.</p>	<p>V PHYSIOLOGY AND HYGIENE; a Two Years Course.</p>
	<p>VI DOMESTIC ECONOMY; a Two Years Course.</p>
	<p>VII Geology; a One Year Course.</p>

To make the working of this scheme more fully intelligible, the following brief notes will be useful:—

(1) The Preliminary Science Course consists entirely of

practical work in the Laboratory, to which three hours a week must be devoted ; but to qualify for a Pass, one hour a week must also be given to Drawing ;

(2) Each Special Course in Science consists partly of work in the Laboratory, and partly of lectures illustrated by experiments. Both taken together must occupy at least three hours a week ;

(3) No pupil is allowed to take up a Special Course unless he has been previously awarded a Pass in the two years of the Preliminary Course.

(4) To obtain a Pass in any Science subject, the pupil must be certified, by an Inspector of the Department, to have satisfactorily gone through the prescribed course in a laboratory properly equipped, and under a teacher approved by the Department ;

(5) Pupils who have qualified for a Pass, may present themselves for an Honour examination, which is conducted mainly by written papers ;

(6) From the year 1905 onwards, the Preliminary Course will be compulsory on all pupils coming up to the examinations of the Intermediate Board, except those who take a group of subjects which is known as the Classical group, and which includes both Latin and Greek. The Special Courses are not compulsory ; but it is expected that a large proportion of pupils, having acquired a bent for the study of science in the two years of the Preliminary Course, will in their subsequent career select one or more of these Courses, of their own free choice.

One of the chief difficulties encountered in the introduction of this new system of science teaching, was to provide a supply of competent teachers. This branch of the work has been entirely carried out by the Department, as the training of teachers does not fall within the functions of the Intermediate Board. The number of schools to be provided for was about 250 ; and the number of teachers available, competent to train pupils in laboratory work, was at first exceedingly small. The problem, therefore, was simply this, to create, with the least possible delay, a considerable body of trained teachers. This problem

was faced with great energy by the Department. The plan they adopted was two-fold. First, they made a temporary arrangement to meet the pressing need of the moment; and secondly, they made a permanent arrangement, which is to come into operation in the year 1908.

The temporary arrangement consisted in the establishment of Summer Classes for Secondary School Teachers, held each year at certain centres in Dublin, Cork, and Belfast, and at certain large educational institutions elsewhere. These Summer Classes extend over a period of four weeks, during which the teachers are at work for five hours a day, except on Saturdays, when they leave off at one o'clock. At the end of each Summer Course, an examination is held—written, oral, practical; and teachers who have attended the Course throughout, and satisfied the examiners, get a provisional certificate to teach that course in secondary schools. This system has now been in operation for four years, beginning with the summer of 1901. The results of the present year are not yet available; but the results of the first three years, as set forth in the following Tables, taken from the Report of the Department for 1903, are eminently satisfactory, and full of promise for the future.

## SUMMER CLASSES FOR TEACHERS.

## PRELIMINARY COURSE, 1901—1903.

YEAR.	First Year of the Course.		Second Year of the Course.	
	Number of Teachers who attended the Class.	Number of Teachers who obtained provisional Certificates.	Number of Teachers who attended the Class.	Number of Teachers who obtained provisional Certificates.
1901, . . .	196	173	—	—
1902, . . .	166	114	160	132
1903, . . .	164	116	105	91
TOTAL . . .	526	403	265	223

## SPECIAL COURSES, 1903.

SUBJECT.	Number of Teachers who attended the Class.	Number of Teachers who obtained provisional Certificates.
Physics (First Year) . . . .	48	44
Chemistry (First Year) . . . .	69	62
Mechanical Science (First Year) . . . .	6	3
Botany (First Year) . . . .	14	10
Physiology and Hygiene (First Year) . . . .	12	10
TOTAL, . . . .	149	129

From these Tables it appears that up to the summer of 1903, 403 teachers had obtained a provisional certificate to teach the First Year of the Preliminary Course, 223 to teach the Second Year, and 129 to teach the First Year of a Special Course. These figures will, no doubt, be greatly increased by the results of the Summer Classes of the present year, 1904. Thus a body of science teachers is being gradually formed in Ireland, who during four weeks of each summer go through a practical course of training and instruction, and who during the school year that follows are engaged in teaching, under the inspection of the Department, that branch of science which they have so acquired.

But these provisional certificates are, at best, only a temporary makeshift, to get the science classes of the secondary schools into working order, with the least possible delay. They will come to an end in July 1908. After that date, those teachers only will be recognised who shall have obtained either (A) the Irish Teachers Science Certificate, or (B) some equivalent Diploma or Degree.

(A.) The Irish Teachers Science Certificate will be given to students who go through the course prescribed for such certificate, extending over three years, in the Royal College of Science, Dublin. But it will be given also, in the first instance, and until further notice, to all science teachers

who shall have attended for five years the Summer Classes in science, obtaining each year the corresponding provisional certificate, and who shall have been engaged, for a period of three years, in the teaching of science, in a secondary school.

(B.) Teachers who do not get the Science Certificate of the Department, may nevertheless be recognised as science teachers, if they obtain what is called an 'Approved Equivalent.' The conditions required to constitute an Approved Equivalent, are laid down in the rules of the Department. In general, it may be said that the Department will recognise a science teacher, who has got either a University Degree, or the Diploma of a Technical College, provided that the branch of science he undertakes to teach was one of the subjects in the final examination for such Degree or Diploma.

The second difficulty encountered, in the setting up of science teaching in Ireland, was the want of laboratories and laboratory equipment. This difficulty has been met by the cordial and very remarkable co-operation of the schools, and of the Local Authorities, with the efforts made by the Department and the Intermediate Education Board.

At the outset, the Department prepared plans of laboratories, on various scales, for 10, 20, 30, pupils working together. These plans were a useful guide to the schools. But in a great majority of cases, on the application of the school authorities, the Department designed special plans to suit the particular circumstances of each individual school. They further prescribed the apparatus and equipment necessary in order that a school should be approved as qualified for the teaching of Experimental Science.

Then loans were advanced by the Intermediate Education Board, and grants were made by the Department, to aid the schools in complying with the prescribed conditions. The County Councils and the municipal bodies also lent their aid, in many cases, by allocating to the same purpose a portion of the funds placed at their disposal for technical education.

The result has been that 214 schools are now provided with all the appliances needed for the two years of the Preliminary Course; and a considerable number of these are further provided with the equipment prescribed for one or more of the Special Courses.

It remains to say a few words as to the number of schools and of pupils that have taken up the new system. About 250 schools, roughly speaking, are working under the common science Programme of the Department and the Intermediate Board. These are practically all the secondary schools in the country. They are scattered over the four provinces, and are of every variety as regards size, from schools of 20 or 30 pupils, to schools of 200 or 300 pupils each.

These 250 schools send up each year about 8,000 pupils to the examinations of the Intermediate Board; and nearly all the pupils who present science subjects at the Intermediate Examinations, qualify also for grants under the Department. But there are many who qualify under the Department and do not present themselves for the Intermediate Examinations. Such pupils are known in the language of the Department as 'non-Intermediates.' It may be that they are not considered up to the standard of the Intermediate Examinations; or it may be that they want to devote themselves more exclusively to a course of technical education. At all events, they exist; and they constitute at present about one-third or one-fourth of the science students in the secondary schools.

Counting both classes of pupils, the so-called 'non-Intermediates' and the 'Intermediates,' I find that the number following a course of Experimental Science, under the joint Programme of the two Boards, is now well over 10,000, and it is increasing from year to year. To appreciate the significance of this figure, it must be remembered that the new system could only come into operation in successive stages. In the school year 1901-2, it was only open to the schools to teach the first year of the Preliminary Course; in the year 1902-3, the two years of the Preliminary Course; in the year 1903-4 the two years of

the Preliminary Course, and the first year of one or more of the Special Courses. The annexed Table shows the gradual growth of the system for the first two years.

NUMBER OF PUPILS WHO WORKED THROUGH THE PRELIMINARY COURSE DURING THE YEARS 1901-3.

	* 1901-2.	1902-3.		Total in 1902-3.
	First Year.	First Year.	Second Year.	
Leinster .	2,732	1,948	1,420	3,368
Munster .	2,098	1,563	1,058	2,621
Ulster .	1,596	1,160	867	2,027
Connaught .	189	285	99	384
All Ireland	6,615	4,956	3,444	8,400

The returns for the school year 1903-4, are not yet published. But from returns furnished to me, I am able to state that the number of students under instruction in the two years of the Preliminary Course, in this year, has been over 9,000 ; and the number under instruction in one or other of the various Special Courses has been over 1,500. This, I think, may be regarded as a fairly satisfactory result, in what is practically an entirely new line of study, within the short period of three years.

A very encouraging feature in this new development of science teaching, is that the subject is popular both with teachers and pupils. The teachers have shown their zeal and eagerness in the cause, by sacrificing a substantial portion of their holiday time to come up for the summer classes. As regards the pupils, I am informed that a large number have developed quite a remarkable taste for laboratory work ; and that many who had been regarded as dull and inert in other studies, have shown themselves alert and bright in this new field of nature knowledge which has been opened to them.

G. MOLLOY, D.D.



## CANON LAW REFORM

**T**HE present Pope has, I understand, resolved to attempt a new codification of the Canon Law, and with this view has addressed a letter to the various Metropolitans, inviting suggestions from the bishops of their respective provinces. Their Lordships, it is understood, in making these suggestions, are not expected to confine themselves to codification merely; but may indicate changes which, in their opinion, it would be well to make in the substance of the laws now in force, taking special account of the circumstances of the different countries.

I feel I may be asked what all this has to do with me; and why I, who am not a bishop, interfere with unsolicited suggestions of reform. I know that what I am about to write exposes me to the suspicions which these questions imply; yet I feel that it is not bishops only who have an interest in what is being done. No doubt, they are much more deeply concerned than others; as they are much better qualified to suggest improvements. The inferior clergy, however, and the laity, are deeply interested also; and it may be that, as we, in our grade and condition, feel certain inconveniences which bishops are spared, we may, for that reason, be more likely to advert to the necessity of changes whereby these inconveniences may be diminished, without encroaching unduly on the rights and privileges of others. Rightly or wrongly, I think there are some of these matters in which the laity and the lower orders of the clergy have a great and immediate interest; and I know the episcopal body too well to doubt their readiness to receive suggestions from any one, no matter how humble, who interferes with a moderate amount of knowledge and a sincere desire for the good of religion.

I do not propose to deal with all the points in the legal system of the Church which I regard as needing reform. To do so would require almost a complete treatise on Canon Law; and, besides, many necessary changes may be safely

left to the care of much more influential persons. I purpose to confine my remarks to three points : ecclesiastical trials, appointments to parochial benefices, and financial arrangements. The suggestions I make are submitted in all diffidence to the readers of the I. E. RECORD, in the hope that those priests who may agree with me, even in part, will be encouraged to make their sentiments known. What is passing in the mind of any considerable portion of the clergy, and spoken of in their knots and gatherings, cannot but reach the ears of the bishops, and is pretty sure of an attentive hearing.

#### I.—ECCLESIASTICAL TRIALS

Except in the case of a very restricted class of penalties which may be inflicted on clergymen *ex informata conscientia* ; as well as, to some extent, such as may be inflicted in cases of notoriety ; the common law of the Church, as it stands, provides that a summary trial, at least, shall, on pain of nullity of the punishment, take place 'before an ecclesiastical punishment proper, whether temporal or spiritual, correctional or vindicatory, or a grave disciplinary correction, can be inflicted.'<sup>1</sup>

This very important law, as is well known, is not usually observed in Ireland. Indeed, owing to the number and the intricacy of the formalities of solemn ecclesiastical trials, and the many pretexts they supply for securing postponement of punishment and even for setting the sentence aside on appeal ; and considering that almost everywhere throughout the world in recent times ecclesiastical judges have been so much hampered in the exercise of their jurisdiction, by poverty and other impediments ; the Sacred Congregation of Bishops and Regulars, in 1880, found it necessary to issue an Instruction whereby bishops were authorised to dispense with certain formalities in the criminal trials of clergymen. A similar Instruction had been issued by Propaganda in 1878 for the Church in the United States ;

<sup>1</sup> Smith, *New Procedure*, n. 87.

and earlier still, in 1853, the same S. Congregation approved of a Method of Procedure for the removal of missionary rectors in England. This last document was drawn up at the first Synod of Westminster; it consisted of fourteen short articles and provided the substance of a fair trial for the clergymen to whose case it applied.

In the first Synod of Maynooth the question was raised whether a somewhat similar procedure might not be observed in Ireland. The members of the Synod plead as their excuse for not carrying out the provisions of the Canon Law, that it is impossible to do so in this country, owing to the interference of the civil power. They say that as cases occur nothing should be omitted that may be necessary to find out the truth; and they add that further arrangements to this effect should be made in provincial synods.<sup>1</sup> In a Note to this decree reference is made to an Appendix, in which the fourteen articles drawn up at the Synod of Westminster are printed in full; the implication being that this document would serve at least as a basis for the further regulations to be made at the provincial councils.

As far as I know, the provincial synods were never held nor any further arrangements made; with the result that to the present day, except in a few instances, punishment has been inflicted without any formal process constituting the substance of a fair and open trial.

I do not mean to throw any blame on the episcopal body for this state of things. We should bear in mind that, as a result of the penal laws, the Church in Ireland had, as it were, to be born anew; it had, at least, to pass through a second period of adolescence and paternal rule, when judicial forms could not be observed. What I contend for is that it is not wise to continue this paternal government too long; that when man's estate has been reached—and the Church seems to have reached that estate in Ireland—those who are governed will be all the manlier

<sup>1</sup> 'Cum in hac regione omnes formae in jure canonico praescriptae pro judiciis ecclesiasticis nequeant observari, habita legis civilis ratione, cavendum ut saltem ea omnia fiant quae ad veritatem inveniendam et ad justam rei defensionem necessaria sunt. Qua de re in Synodis Provincialibus sedulo agendum erit.'—*Acta*, n. 261.

and better if they are treated as men and not as children ; which supposes a free and open system of judicial proceedings in civil and criminal matters. I have no knowledge of what the second Synod of Maynooth may have done in this respect ; but, taking into account the spirit of the times, and considering what has been done by individual bishops in a certain number of important cases, I shall be very much surprised if, when the decrees of the Synod are promulgated, they do not contain provisions similar to those which regulate the administration of justice in the ecclesiastical courts of the United States.

There is one matter which I would like to mention in connection with this great reform, although it does not require any change in the law : I refer to the position of advocates. So many people in every community are unable to conduct their own cases, that when regular tribunals are established it will be necessary to find and encourage advocates,—to allow them, at least, ample freedom. I do not apprehend much difficulty on this score in the ordinary run of civil cases ; but when the diocesan authorities take proceedings to vindicate discipline, I fear there may be at first in Irish ecclesiastical circles a tendency to regard as somewhat dangerous the position of the advocate of the accused. I, at least, should not like to be called upon, except by the bishop, to take up that position in certain cases. And yet, in the interest of discipline itself, it is of supreme importance that the wickedest, meanest, and most hardened of criminals, should have ample means of defence ; and that, as in our civil courts, in all such cases the advocate of the accused should be considered one of the most valuable of the judge's assistants.

Coming now to the points which require to be amended in the legal provisions for ecclesiastical trials, it appears to me that the system established in the United States,—which, I take it, will be soon extended to Ireland,—might be improved so as (1) to cover a greater number of cases ; and (2) to have it made clear that certain formalities are

not necessary for the validity of the sentence. There is also (3) the question of appeals.

(1) The system might be extended so as to apply to a greater number of cases. The Instruction *Cum Magno-pere* contemplates only the criminal cases of clergymen. Now it often happens that the laity, and even brother priests, are aggrieved by clergymen against whom no one would dream of asking the bishop to proceed by way of criminal action. Cases of this kind occur in connection with money matters and defamatory statements; they arise very frequently between teachers and managers of schools, and also in times of politico-religious conflicts. This matter was considered of such importance at the time of the first Synod of Maynooth, that it is mentioned by Cardinal Barnabo among the questions of urgency which then called for special legislation.<sup>1</sup> The enactments made at the Synod (nn. 254-7), however, are little more than exhortations to have these disputes settled by compromise or arbitration;—methods of great value where there are courts of law to which one may have recourse in the last resort; but of little use, except to restrain the conscientious, where no such legal remedy is possible.

Take, for instance, the case of a teacher—a husband, possibly, and father of a family—who has been dismissed by the clerical manager of his school. According to the discipline now prevailing, this cannot take place until the manager has laid the case before the bishop of the diocese; which implies that the teacher has a right to permanent employment as long as he is not disqualified by incapacity or crime; and that evidence must be submitted to the bishop in support of the manager's complaint. Here we have what may easily be made the substance of a fair and open trial; and I see no reason why the tribunals to be erected, if any, for the trial of criminal cases, should not have their jurisdiction extended so as to cover cases of this kind.

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<sup>1</sup> See his letter addressed to Cardinal Cullen, prefixed to the *Acta*, p. 10.

## CANON LAW REFORM

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Some managers with whom I have talked the matter over, maintained that it will sometimes happen that the evidence against a teacher may be sufficient to justify dismissal, though witnesses could not be produced in open court nor submitted to cross-examination. This, I have no doubt, is true. Nevertheless, the infliction of grave punishment *ex informata conscientia*—and what punishment can be more serious than the dismissal of a teacher who is father of a family?—is very liable to abuse. This is recognised by the Canon Law, which will not allow clergymen to be dismissed in that way, although it is well known that from time to time charges are made against some of them which it is exceedingly difficult, if not impossible, to prove by evidence submitted in open court; and it is surely as important for the spiritual welfare of the people that the priest should not be a source of contagion, as it is that a teacher should not corrupt the morals of his pupils. Let us mete out to others the measure of justice which we claim for ourselves; let us try and get our people to act as men,—in their own interests. They are not afraid to give evidence in the civil courts when temporal things are concerned. May we not hope that when they see that it depends on themselves to get justice done and to safeguard the morals of their children, they will not be either ashamed or afraid to appear in the episcopal court to give evidence against immoral teachers? That is the manly thing for them to do: is it not time to begin to govern them as men and not as children?

(2) Turning now to the formalities which are required by, or have by some commentators been read into, the Instruction *Cum Magnopere*, I think, in the first place, it should be made quite clear (a) that the precept therein mentioned is of itself sufficient, without canonical warnings, for the validity of the sentence. Paternal admonitions, of course, would still continue, but not as a necessary condition for the validity of any judicial procedure that might follow. The precept would take the place of a law binding under penalty *ferendae sententiae*; and as laws of

that kind, once promulgated, carry their own monitions, so should the precept. It is ridiculous to expect a bishop before proceeding, let us say, to suspend a priest for drunkenness, to give three canonical admonitions and again a formal precept,—and this under penalty of invalidating the whole proceedings.

(b) It seems to me, moreover, that there are cases—violations of the natural or the divine law that bring disgrace on the ecclesiastical order—in which not even the precept mentioned in the Instruction should be required as a necessary condition for the infliction of reasonable punishment. Clause XXXIV. of the Instruction provides that a condemnatory sentence must ‘make express mention of the ecclesiastical law sanctioning the punishment which is applied to the accused.’<sup>1</sup> No matter, therefore, how grievous or scandalous the crime may be, unless it has been expressly mentioned as punishable in the Canon Law, the bishop cannot inflict punishment, but merely impose a precept the violation of which will entail penalties in future. This seems to hamper needlessly the guardians of discipline, unless care is taken in provincial or diocesan synods to catalogue all the crimes that are likely to occur, attaching to each some clause that will empower the bishop to inflict a reasonable penalty. Another way to meet the difficulty would be to incorporate in the body of the common law some provision to the effect that in case it has been proved that any clergyman has been guilty of an offence against the natural or the divine law, especially such as is likely to bring religion into disrepute, he may be punished in proportion to the gravity of the offence. The first of these measures is the more complicated; but if it could be adopted it would, no doubt, be the more satisfactory.

(c) Next, it seems very strange that the evidence of single witnesses (*testes singulares*) should not suffice for conviction, especially as in some of the worst forms of crime it is unreasonable to expect any other kind of testimony.

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<sup>1</sup> Smith's Translation.

As the law stands at present, if three respectable men were to testify that they saw a particular clergyman drunk, the evidence would not be enough to convict, unless two of them at least are able to say that they saw him drunk on the same occasion. This, it seems to me, is an over-scrupulous care for the accused, and imperils discipline. It might, perhaps, be well to require for full proof in cases of this kind, the evidence of more witnesses than two ; but no reasonable man would contend that, apart even from presumptions, the testimony of three or four such witnesses would not be sufficient.

Finally (*d*), the rule of Canon Law whereby laymen are incompetent to bear witness against clergymen in criminal cases, should be reformed. The testimony of laymen, it is true, is occasionally admissible ; as, for instance, 'when, owing to time and place, ecclesiastics cannot be had as witnesses.'<sup>1</sup> But even then laymen, no matter how respectable in character, 'are not regarded as witnesses who are above all objection ;' so that, no matter how many of them may come forward to testify to the crime of a priest, their evidence 'will not suffice for conviction, unless it is corroborated by an ecclesiastic of good fame or by other legal evidence'<sup>2</sup> If this be a correct statement of the law as it stands,—and I have no reason to doubt its correctness—there is real need of reform.

(3) The want of properly equipped courts of appeal to which clergy and laity may have recourse whenever they feel aggrieved, is almost, if not quite, as serious a grievance as the rough-and-ready methods whereby punishments are inflicted in what should be the courts of first instance. The Instruction *Cum Magnopere* provides (Clause XLI.) that 'in case of an appeal from the sentence of the episcopal court to that of the metropolitan, the archbishop will, in hearing and deciding the case, use the same mode of procedure that is outlined in this Instruction.'

<sup>1</sup> Smith, *New Procedure*, n. 224.

<sup>2</sup> *Ibid.*, n. 225.



If in Ireland courts are erected in each diocese on the lines thus laid down, metropolitans will be in a position to take up appeals and deal with them judicially, and a great part of the grievance now existing will be thereby removed. There will, however, still remain the four metropolitan courts, from whose decisions, whenever they serve as courts of first instance to adjudicate on cases that come up from the archbishop's own diocese, no appeal can be taken except to Rome;<sup>1</sup> and every one knows how inexpedient it is to have any but the most serious cases taken before that remote tribunal. It is, moreover, very important to have in our own land a supreme court to which in civil cases a further appeal may be taken, if the decision of the metropolitan should be adverse to the finding of the court of first instance.

I am well aware of the difficulties that are likely to beset the creation of any national tribunal competent to deal with appeals of all kinds. Ireland is hardly large enough for an Apostolic Delegation such as they have in the United States; nor are we likely to accept willingly the jurisdiction of a court whose powers would extend over Great Britain. It only remains to sink petty jealousies and be content to be judged in the last instance, saving an occasional appeal to Rome, by one of our own tribunals. Otherwise we must be content to drag on in a state of semi-adolescence; divided among ourselves and incapable of the sacrifice of diocesan and provincial interests that national unity demands. We expect laymen to sink their differences in political matters; let us, who should be better disciplined, show them the good example.

W. McDONALD, D.D.

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<sup>1</sup> It is interesting to note that an appeal from a decision of a Metropolitan to one of the suffragans is not unknown to the Canon Law.

## AN IRISH VINCENTIAN MARTYR IN THE SEVENTEENTH CENTURY

IN a paper entitled 'Hibernia Vincentiana'<sup>1</sup> the present writer gave an account of the labours of the Vincentians in Ireland during the life time of their founder. In the hour of her deepest affliction, the early Irish Vincentians had the privilege of labouring for Ireland, and of sharing her sufferings; and one of their number, Brother Thaddeus Lye, had the honour of suffering death at the hands of the enemies of the Catholic faith.<sup>1</sup>

The object of the present paper is to collect all that is known of the life and death of this servant of God, in the hope that as he was an associate in suffering of the Irish martyrs of the seventeenth century, he may also be their associate in the honours of which, it is hoped, the Church will at no distant date declare them worthy.

### I.

The details which have come down to us of the life and sufferings of Brother Lye (Lee), are scanty; but they are sufficient to show that he lived and died for God. The first mention of him is found in the Register of those who became members of the Congregation of the Mission, which is preserved at the *Archives Nationales* in Paris, and is quoted M.M. 519A and bears the following title:—

'Catalogue of the priests and clerics who have been received into the Congregation of the Mission since the commencement of its institution, and who lived therein more than two years, or who died in it before the end of the first two years, 1625-1764.'<sup>2</sup>

<sup>1</sup> I. E. RECORD, October, 1903.

<sup>2</sup> 'Catalogue des Prestres et clerics qui ont esté reçeus en la Congregation de la Mission depuis le commencement de son institution, et y ont veçu plus de deux ans, ou bien y sont morts devant la fin des deux premières années, 1625-1764.' Arch. Nationales M.M. 519 A. The continuation of the Catalogue from 1764 to 1790 is quoted M.M. 519 B.

In this Register we find under the year 1643, the following entry: 'Thady Lie, aged 20 years, a native of Touä (Tuam?) in Ireland, received in Paris, 21st October, 1643, made the vows 7th October, 1645.'<sup>1</sup>

From this entry it is evident that Thady Lye was a cleric, though he is sometimes spoken of as a Brother, according to a usage in religious communities which gives that title even to ecclesiastics who are not in priests' orders. Moreover, in the same register there is a separate catalogue of all the lay brothers who entered the community for the whole of the same period and the name Lye is not found amongst them. In all probability Brother Lye, like so many others of his countrymen, had come to Paris to study for the priesthood; and had there become acquainted with St. Vincent de Paul,<sup>2</sup> who at this time, in conjunction with Dr. Kirwan, was interesting himself in the welfare of the Irish ecclesiastics resident in the French capital. Anyhow his age, and his oblation of himself to God is evidence that 'his heart was in that which is good in the days of his youth.'<sup>3</sup>

Another reference which can hardly apply to anyone but Brother Lye is found in a letter of St. Vincent de Paul, dated 15th October, 1646, and addressed to the Bishop of Limerick.<sup>4</sup> In that letter the saint announces to the bishop the departure of a body of missionaries to Ireland. He writes—'My Lord: at last I have the pleasure of sending eight missionaries to Ireland, one of them is French, the rest are Irish . . . .'<sup>5</sup> and a brother who is English. The first mentioned has been charged with the government of the company, according to the advice of the late Mr. Skyddie.<sup>6</sup> who before his death sent me word that this was the plan to adopt. The cleric will have as his duty to direct the singing.'

<sup>1</sup> 'Thadée Lie, âgé de 20 ans, natif de Touä en Hibernie; reçu à Paris le 21 Octobre, 1643, a fait les vœux le 7 Octobre, 1645.' The name is written Lie in the Register. In the printed text of Collet and of St. Vincent's letters we find Lye.

<sup>2</sup> 'Hib. Vincentiana,' I. E. RECORD, p. 300, October, 1903.

<sup>3</sup> Eccles. xi. 9.

<sup>4</sup> *Lettres de St. Vincent de Paul*, vol. i., p. 578.

<sup>5</sup> A portion of the original letter has been torn away.

<sup>6</sup> John Skyddie, a native of Cork, received in Paris, 9th October, 1638; ordained priest 1640.

From other letters of St. Vincent written at this period, we learn that one of the lay brothers who accompanied the missionaries, named Solomon Patriarche, was a native of the island of Jersey, and we may assume that he is the person described as English. This good brother suffered much from the privations and perils he underwent in Ireland, and in 1649 it was found necessary to send him back to France. In a letter dated 10th September, 1649, St. Vincent mentions him, and says :—

M. Duguin (Duggan) who was in Ireland is here for the last few days. He left, at St. Meen, Brother Patriarche who, though much better, is not quite recovered from his mental infirmity, on account of which M. Brin sent them to us. I am told this good brother, such as he is, is a source of great edification to the company, so cordial is he, and so obliging, active, and devoted to God.<sup>1</sup>

The cleric, therefore, must have been Brother Lye, who was not in priests' orders, probably because in 1646 he was still under age, and probably also because he had not a patrimonial title, and the community had not yet obtained the privilege of ordaining its subjects *titulo Mensae Communis*. But whatever be the explanation, the fact that it was his duty to direct the singing is not without interest in these days of musical reform; for it seems to indicate that congregational singing was not unknown in Ireland in the seventeenth century.

The third reference we find to Brother Lye is found in a letter of St. Vincent, dated 22nd March, 1652, and addressed to Mr. Lambert, superior of a house of the Congregation in Warsaw. Having treated of matters personal to M. Lambert the saint continues :—

I add to this the news we have had of our *confrères* in Ireland, whom we supposed to be amongst those whom the English put to death at the capture of Limerick. But, thanks be to God, he has rescued them from their hands. This is certain as regards M. Barry, who has arrived at Nantes, and whom we are expecting here, and we have reason to hope the same is true of M. Brin, though we are not certain of it. They left Limerick together,

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<sup>1</sup> *Lettres de St. Vincent de Paul*, vol. ii., p. 179.

along with five or six score priests and religious, all in disguise, and mingled with the soldiers of the city who quitted it on the day the enemy were to enter. Our men spent the night in preparing for death, because there was no quarter for ecclesiastics; but God did not permit them to be recognised as such. On leaving the city they separated not without great sorrow, going one in one direction and one in another. They thought it best to act in this way, so that if one perished the other at least might escape. M. Brin took the road to his native place with their good friend the Vicar-General of Cannes [*sic*].<sup>1</sup> M. Barry went towards certain mountains which he names, where he met a charitable lady who received and lodged him for two months; at the end of which a vessel for France chanced to present itself, and he embarked without having had any news of M. Brin since they separated. He thinks, however, that it will be no easy matter for him to cross over to France, both because the English hold the sea, and because they occupy the district of which he is a native; hence he has much need of our prayers.

P.S.—Poor Brother Lye being in his native place fell into the hands of the enemy, who dashed out his brains, and cut off his feet and hands before the eyes of his mother.<sup>2</sup>

The foregoing letter is based no doubt on information forwarded by Father Barry, who had just arrived from Ireland. It does not mention the date nor the precise place where Brother Lye suffered.<sup>3</sup> But from the Register above mentioned we know that his native place was Touä (Tuam?). It seems probable that he escaped from Limerick when the siege was raised, and took refuge with his parents. There he fell into the hands of the Cromwellians, no doubt before the end of 1651, and like the Machabees of old he was put to death before his mother's eyes. There could be no other motive for treating him with such barbarity but the fact that he was an ecclesiastic. The cruelty with which he was treated bears a certain resemblance to that which was exercised on the saintly Archbishop of Tuam, Malachy Queely,<sup>4</sup> whose body was hacked to pieces by the soldiers.

<sup>1</sup> Cashel.

<sup>2</sup> 'Le pauvre frère Lye, étant en son pays, est tombé en mains des ennemis, qui lui ont écrasé la tête et coupé les pieds et les mains en la présence de sa mere'

<sup>3</sup> *Lettres de St. Vincent de Paul*, vol. ii., pp. 400, 401.

<sup>4</sup> Dr. Malachy Queely, to whom reference is made above, and whose name is also on the list of Irish martyrs, made his studies in Paris. Whether

Both suffered in different years, but for the same cause; and in the same manner. Both, we may remark, were students in Paris. Let us hope that both will find a place on the list of the Irish martyrs who laboured and suffered so gloriously for the faith in the seventeenth century.

The fact of the martyrdom of Thady Lye comes down to us, then, on the authority of St. Vincent de Paul; and if we do not possess more ample details concerning him, it is

during his studies in Philosophy he resided in the Irish College in that city, supported then by the Baron de L'Escalopier, is not clear: but that he was a friend and patron of the College is manifest from a letter addressed on its behalf to the University of Paris, dated 1624, and signed by Dr. Queely and four other Irish Prelates. In 1617, as appears from the MS. Register of the German Nation in the University, Queely was Professor of Philosophy in the College of Boncour and Proctor of the German Nation, the latter office he also held in 1620 and in 1622. From the *History of the College of Navarre*, one of the colleges of the Paris University, by the celebrated Launoi, we learn that Malachy Queely made his theological studies in that famous college. In a list of the students of the College Launoi gives his name as a theologian in 1618, and again as master in Theology in 1622.

The life of Dr. Queely is well known in Ireland; but there is a sketch of his career given by Launoi in the work just mentioned, which is hardly accessible in Ireland, and which may be of interest at the present time, the more so as it is probably the earliest printed record of his career. We translate from the original Latin:—

'Malachy Queely, an Irishman, of respectable and noble family, desiring to obtain the degree of Master of Theology, procured, by a royal licence similar to that granted to Nicholas Maillard, admission to the theological college of Navarre. When he had obtained the object of his desire in 1622, he returned to his native country, and the following year he was consecrated Archbishop of Tuam, and Metropolitan of the Province of Connaught. His personal merit, his reputation for learning, and the nobility of his family, which was held in high esteem by the Catholics, obtained for him that honour. It is incredible with what care and diligence he practised all the virtues which St. Paul requires in a bishop. Amongst them were pre-eminent his charity and hospitality, so that every one admired the variety of ways in which he practised those two virtues. He visited his diocese attentively and diligently; nor did he ordain anyone a priest until he had made a strict inquiry as to his life, morals, and learning. He could not endure idle priests; and it was his wish that every priest should have an ecclesiastical office. At the period when the Cromwellian party prevailed, the Confederate Catholics desired that he should govern the Province, and he governed it in subjection to the King, mindful of the words of Christ: "Render to Cæsar the things that are Cæsar's." In the year 1644, as he was going through his diocese, he fell into the hands of a party of Scotch Cromwellians, by whom he was slain in the month of November. The Catholics honour him as a martyr, and flock from all quarters to venerate his tomb. They receive solace and aid, and pay honour to his relics.'

Such is Launoi's account of this great Irish bishop. As it was published in 1667 it is contemporary evidence, and all the more valuable as coming from the pen of one, who, from the severity with which he criticised the legends of saints, was called the *denicheur des saints*.

*Joannis Launoi, Constantiensis, Parisiensis Theologi, Regii Navarrae. Gymasii Historia.* Paris, MDCLXVII. Ch. 89, pp. 1053-54.

probably to be attributed to the humility of St. Vincent. When the mission to Ireland had come to a close the superior of it desired to publish an account of the labours of the missionaries and the fruits produced by them; but St. Vincent dissuaded him: 'It is enough,' he said, 'that God knows all that has been done, the humility of our Lord requires of the little company to remain hidden in God with Jesus Christ in honour of His hidden life. The blood of martyrs shall not be forgotten before God; and sooner or later it shall be the seed of new Christians.'<sup>1</sup> But though the humility of St. Vincent shrank from publishing to the world an account of the labours of his children in Ireland, and of the fruits produced by them, the martyrdom of Brother Lye was not forgotten. In the middle of the eighteenth century Father Peter Collet, so widely known for his theological works, published a life of St. Vincent de Paul. He employed great diligence in the preparation of that work. He consulted not merely the life of the saint by Abelly, Bishop of Rodez, but he also examined all the documents on which Abelly's life was based; the letters of St. Vincent to the number of at least seven thousand, the letters written to the saint, the manuscript lives of the early companions of St. Vincent, and other documents, many of which have since been lost.<sup>2</sup> We may therefore regard Collet as not merely the echo of the testimony of St. Vincent, but also to some extent as an independent witness, since he must have had before him the documents regarding the mission to Ireland on which St. Vincent's own testimony is based. Speaking of the sufferings of the missionaries on the occasion of the fall of Limerick, Collet writes as follows:—

Of the three missionaries who had remained in Ireland only two returned to Paris, after having passed at Limerick through all the terrors of pestilence and war. The third finished his course there; the others disguised themselves and escaped as they could. One of them retired to his own country with the Grand-Vicar of Cashel. The other found in the mountains a pious woman who concealed him for two months. A brother

<sup>1</sup> Abelly, *Vie de St. Vincent de Paul*, Book ii., chap. i., sec. 8.

<sup>2</sup> Collet, Preface to the *Life of St. Vincent*,

who waited on them was less fortunate, or rather more so. The heretics having discovered his retreat massacred him under the eyes of his mother. They broke his head, after having cut off his feet and hands, an inhuman and barbarous punishment which served to show the priests what they might expect should they be caught.<sup>1</sup>

The testimony of St. Vincent and of Collet has been handed on by more recent historians. The Abbé Maynard in his life of St. Vincent, published in 1860, relates the martyrdom of Brother Lye in almost the same words as Collet. Later still, a little work of piety entitled the *Petit Prè Spirituel de la Congregation de la Mission* was compiled in 1880 by the late Father Chinchon, c.m. In it he recounts the sufferings and death of Brother Lye in almost the same terms as the writers just mentioned. He falls however into the error of regarding him as lay brother (*frère coadjuteur*), whereas it is clear from the catalogue of the members of the community that he was an ecclesiastic.

There exists, then, a constant and well authenticated tradition that Brother Thady Lye suffered death at the hands of heretics *in odium fidei*. The details which we possess concerning his life and death are meagre. But they are fuller than what we possess concerning many whom the Church honours as martyrs.

Of the four saints honoured under the title *Quatuor Coronati* even the names were long unknown; of the martyr who embraced St. Felix on the way to the place of execution, and who suffered with him, the name has never been known, and the Church calls him *Adauctus* because he was added to St. Felix in his triumphant profession of the faith. Nothing is known of St. Philomena but her name, which was inscribed on her sepulchre. The phial of blood, the emblem of martyrdom, discovered in her tomb is the only record of her life. The testimony of a canonized saint repeated by grave authors, and handed down to the present day, can hardly be of less weight in favour of one who may justly be regarded as having suffered for the faith.

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<sup>1</sup> Collet, *Vie de St. Vincent de Paul*, 1st Edition, 1748, vol. ii., p. 471 (English Edition, Dublin, 1846, p. 311).



## II.

Thus far we have endeavoured to collect authentic evidence regarding the life and death of Brother Lye. Let us now endeavour to see what light is thrown upon his career by the circumstances in which he was placed. St. Gregory Nazianzen,<sup>1</sup> in his sermon on the great St. Basil, says of him that such was his gravity, that 'he was a priest even before he was ordained a priest.' In like manner it may be said of Brother Lye that he was a martyr before he suffered martyrdom. He accompanied the missionaries to Ireland and shared their privations and dangers. What those privations and dangers were may be gathered from various letters of St. Vincent de Paul. Writing to M. Portail on 14th February, 1647, he says :—

We have no news from Ireland, except old news, which reached us two days ago, and was dated September and November. M. Duchesne is suffering from a flux of blood since a month previous to his last letter, and our Brother Levacher, since his arrival in Ireland. The others, thanks be to God, are in good health. The miseries of the country are great in every way; and the enemy surround the place where our men reside, so that when they go on missions they are in danger. I recommend them to your prayers.

In another letter dated 10th May, 1647, he again speaks of Ireland.

We have also [he writes] news from our gentlemen in Ireland. They tell me that the war and the poverty of the country are great obstacles in their way. Nevertheless, at a mission which they gave the concourse of people was so great that though there were five or six confessors, they were not enough to hear the confessions. For people from the neighbouring localities hastened to hear the Word of God; and some from a distance of nearly ten leagues waited four or five days to get to confession! I recommend them to the prayers of all the company.

In course of time the dangers became yet greater. St. Vincent recalled five of his missionaries to France. Three priests remained and with them Brother Lye. At this

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<sup>1</sup> St. Greg. Nazian., Sermon on St. Basil.

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time the army of Ireton was laying waste the country around Limerick, and the people fled for safety to the city. At the request of the bishop a mission was given in the city, and about twenty thousand people approached the sacraments. Soon after a plague broke out and carried off about eight thousand persons.<sup>1</sup>

It was marvellous [writes Abelly] to see, not merely with what patience, but also with what peace and tranquillity of mind those poor people endured the pestilence. They declared that they died happy, because they were relieved of the burden of their sins, from which they had been delivered by the sacrament of Penance. Others said they did not regret to die, since God had sent the holy fathers (so they called the priests of the Mission) to cleanse their souls. Others again, in their sickness, asked nothing else but to have a share in the prayers of their confessors, to whom they declared they owed their salvation.

Another and a greater trial soon followed; Ireton laid siege to the city. For five months and fifteen days the city was beleagued. The enemy assaulted without, famine and pestilence raged within. Such at length was the dearth of provisions that, as we learn from a letter of St. Vincent, the head of a horse was sold for a crown.<sup>2</sup> Brother Lye was a spectator and a sharer of all these sufferings. As yet the hour of his martyrdom had not arrived.

But what St. Cyprian says of St. Cornelius, is true also of Brother Lye: 'Quantum ad devotionem ejus pertinet et timorem, passus est, quidquid pati potuit.'<sup>3</sup> In preparation of heart, and the expectation of the sufferings with which he was threatened he suffered a species of martyrdom. May we not say of him, as St. Cyprian also says of St. Cornelius, even before he had suffered martyrdom:—

Nonne hic, fratres charissimi, summo virtutis et fidei testimonio praedicandus est, nonne inter gloriosos confessores et martyres deputandus est, qui tantum temporis sedit expectans corporis sui carnifices et tyranni ferocientes ultores; qui Cor-

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<sup>1</sup> Abelly, *Vie de St. Vincent de Paul*.

<sup>2</sup> Letter dated 23rd March, 1652, mentioned by Collet, but now lost.

<sup>3</sup> St. Cyprian, *Epistola ad Antonianum de Cornelio, ac Novatiano*.

nelium adversus edicta feralia resistentem, et minas et cruciatus et tormenta, fidei vigore calcantem, vel gladio invaderent, vel quolibet inaudito genere poenarum viscera ejus et membra laniarent ?

Does not he merit the highest eulogium for virtue and faith, does not he merit to be ranked with the confessors and martyrs of renown, who so long held out awaiting the executioners and ministers of the fierce tyrant, who were prepared to slay him with the sword, to crucify him, to burn, or mangle with unheard of torments, the vitals and the members of one who by the strength of his faith despised commands, threats, agonies and torments? But Brother Lye was not alone in this noble disposition of mind in the midst of dangers. He had glorious examples of fortitude before his eyes. The Bishop of Limerick was within the walls sharing the dangers and sustaining the courage of his flock. When the city capitulated he, too, was doomed to death, but clothed in the disguise of a soldier's servant, bareheaded, his face besmeared and a pack upon his shoulders he made his escape and found refuge in Belgium.<sup>1</sup> Terence Albert O'Brien, the saintly Bishop of Emly, was there encouraging the inhabitants to hold out against the besiegers. He was specially excepted from quarter. Father Denis Hanrechan, O.P., himself present in Limerick at the time, tells with what courage and resignation the Bishop met his death on the eve of All Saints, 1651, and how his lifeless body, as it hung for three hours on the gibbet, was treated with barbarity by the soldiers, who made it swing to and fro, and beat it with their muskets, and then how the head of the Bishop was cut off and fixed on the bridge connecting the city with the suburbs. He tells, too, how Ireton, the chief author of so much cruelty, was stricken with the plague, and how in his sickness he frequently cried out that the Bishop was sentenced to death not by him, but by the Council. 'I could have saved him,' he repeated, 'but this did not please my friends. Would that

<sup>1</sup> Lynch MS., 'De Praesulibus Hiberniæ,' Mazarin copy, p. 714.

I had never seen that Papist Bishop.' Racked by the reproaches of his conscience Ireton expired on 26th November, 1651.<sup>1</sup> But besides the Bishop of Emly there were others whose courage and whose fate serve to throw clearer light on the surroundings in which Brother Lye was placed. Just as Hanrechan, whose narrative is summarized by Lynch, is a contemporary witness of the sufferings of Bishop Terence Albert O'Brien, so Abelly, in his life of St. Vincent de Paul, is a contemporary witness of the virtues and sufferings of Sir Thomas Strich and his companions, who were put to death on the same occasion. The life of St. Vincent by Abelly, deficient though it is in literary finish and in chronological arrangement, is a work of great value for the documents it contains.<sup>2</sup> It was published in 1664, and is referred to by Lynch in his manuscript lives of the Bishops of Ireland. When Abelly wrote, the missionaries who had been in Ireland were still alive, and we may feel certain that in the account he gives of the events in Ireland, though the hand which writes is French, the voice which speaks is Irish. Abelly writes as follows of the fall of Limerick :—

That poor city was besieged and at length taken by the heretics. They cruelly put to death several of the inhabitants on account of the Catholic faith which they professed. This they did in particular to four of the principal inhabitants of the city, who testified on this occasion by their invincible zeal in defence of the Catholic religion, how much they had profited by the instructions and exhortations of the mission, and by the spiritual retreat they afterwards made in the house of the missionaries. This was the case in particular of Sir Thomas Strich, who at the close of his retreat, was elected mayor of the city. In that office he publicly declared his opposition to the enemies of the Church ; and on receiving the keys of the city, he at once, by the advice of his confessor, placed them in the hands of a statue of the Blessed Virgin, begging of her to take the city under her protection. On this occasion he made the corporation of the city walk before him to the church, where that pious action was performed with due ceremony, and at its close the new mayor delivered a most Christian discourse,

<sup>1</sup> Lynch MS., p. 680.

<sup>2</sup> *La Vie du Venerable serviteur de Dieu, Vincent de Paul, par Messire Louis Abelly, Eveque de Rodez.* Paris, 1664, Book ii., chap. i., sec. 8.

encouraging the whole assembly to inviolable fidelity to God, to the Church, and to the King ; and he offered to sacrifice his own life for so just a cause. This offer was accepted by God, for when the city was taken soon after by the enemy, God gave him the grace to suffer martyrdom with three others of the principal citizens ; who, having been the companions of his spiritual retreat, were also his companions in martyrdom. The four came forward to suffer, not only with constancy but also with joy ; and in token of it, they dressed in their best clothes, and before their execution they delivered addresses which drew tears from all present, even from the heretics. They declared before heaven and earth that they died for professing and defending the Catholic religion ; and their example greatly strengthened the rest of the Catholics to preserve their faith and to suffer all manner of tortures rather than fail in the allegiance they owed to God.

Such were the men whose example Brother Lye had before his eyes. He was the sharer of their perils, probably their attendant in their retreat, and like them he suffered death for the same cause as they.

The eloquent St. Gregory Nazianzen, in an admirable sermon, thus sums up the praise of the Machabees : 'The whole of Judea admired their constancy and rejoiced as though their crown were its own. For this contest was the greatest of any which that city had ever had to endure. Its object was whether the law should be overturned or glorified. Their contest was a crisis for the whole Hebrew race.'<sup>1</sup> So, too, was it in the case of Brother Lye, and the martyrs of Limerick. They were no less glorious than the Machabees. The undaunted Bishop of Emly, firm as Eleazer of old ; Brother Lye, the youthful son, martyred under the eyes of his noble-hearted mother ; Sir Thomas Strich and others of the laity, true and constant as the clergy, all combatted in the same cause. The faith of the whole Irish race was at stake, the whole Irish race admired their constancy and rejoiced at their victory.

It belongs to the divinely established authority of the Church to pronounce upon the merits of these heroic men. Should that supreme authority decree to them the

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<sup>1</sup> St. Gregory Nazianzen, Homily on the Machabees.

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honours of the altar, the whole Irish race will look on their honour as its own, and with gratitude to God will 'praise the men of renown' to whose heroic constancy the preservation of the faith in Ireland is due.

PATRICK BOYLE, C.M.

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### PESSIMISM

**A** MAN'S character and temperament influence much his views of men and things, and consequently all those factors which go to mould a character have their effect in our judgments about the world outside us. Take the grand objective drama of human life on earth. It is in itself one; but how far different are subjective ideas concerning it. One man sees it in one light, another in a quite different light; for one it is a pastime, for another a serious calling; a third finds it a pleasant thing, and for a fourth it is an intolerable weariness and pain. To see it in its true perspective, to abstract from self in our outlook, is, needless to say, difficult, if not impossible. But if we find that a vast majority of men agree in looking on existence here in one particular light we may safely conclude that their view will bring us close to what is the truth; for if man sees life much as he finds it himself, the common view will give us life as men generally find it.

Now, I think it is undeniable that the weight of human testimony would go to show that life on earth is not, on the whole, a happy existence. 'Cursed is the earth in thy work; with labour and toil shalt thou eat thereof all the days of thy life,' was not said to Adam alone, but rather to all his posterity. If Job's be not the universal lot, yet there have been many in all ages who, like him, found little to gladden them and much to cause them to curse the day of their birth and the night of their conception; and few,

very few, would deny that 'the life of man upon earth is a warfare and his days are like the days of a hireling.' 'I have seen all things that are done under the sun, and behold all is vanity and vexation of spirit,' was the opinion of one who surely was qualified to judge, and his words have found echoes in the hearts of all who, like him, sought to eat and drink and make merry, to shun all pain and to forget all care.

Pessimism is a more modern term than optimism, but the pessimistic view of life is, after all, the old view—old as the race of man, old as human suffering and sorrow and disappointment, old as foiled hopes and high purposes come to naught, old as wrong, as ingratitude, as tyranny, all of which are its bases. From the beginning the life of man on earth was a warfare; there were miseries and tears, there were hatreds of enemies and perfidies of friends, nights of anguish and days without any brightness in them; and men and women endured them all and felt as keenly as we should feel it the *Weltschmerz*, the world-pain, the *taedium vitae*. Suffering, or better, evil—not restricting the meaning of the word to the moral signification it has come to bear in common parlance—was always too actual, too preponderant, to allow men to view life on earth otherwise than pessimistically, or to look on this world as *le meilleur des mondes possibles*.

I have alluded to the pessimistic view of life contained in the pages of the book of books, the Bible. Many a goodly volume could be filled with sentences in the same spirit collected from the works of writers, pagan as well as Christian, down to our own day. Marcus Aurelius re-echoes Job when he says: *ὁ δὲ βίος πόλεμος καὶ ξένου ἐπιδημία*. Sophocles tells us that youth is set in sorrows, that old age is loathsome, and that next to not being born the best thing is to die soon—*Μὴ φῦναι τὸν ἅπαντα νικᾷ λογὸν φῦναι*, words repeated so many centuries afterwards by the poet Byron. Horace, even genial Horace, reminds us that 'cura nec turmas equitum relinquit,' and that 'post equitem sedet atra cura.' And, to come nearer to our own time, the poetry of Heine is, in spite of all his sarcastic humour, drenched

with this *Weltschmerz* to which he was no stranger. In many of his songs there is a deep under-current of melancholy, as gloomy often as in that song in *Die Heimkehr*, which ends in the wish that the sentinel in the keep above the Rhine would shoot him dead and make an end of it all—

Er präsentiert und schultert—  
Ich wollt' er schösse mich tot.

Byron, Shelley, Platen and Chateaubriand are plaintive of the sorrows of existence in a degree hardly less than Heine. 'Tous se plaignant : princes, sujets ; nobles, roturiers ; sains, malades ; de tous pays, de tous les temps, de tous âges, et de toutes conditions.' Thus wrote Pascal, and all he has to say about the naturally miserable condition of man here on earth might be summed up in a few short sentences from St. Augustine :—' Prospera in adversis desidero ; adversa in prosperis timeo. Quis inter haec medius locus, ubi non sit humana vita tentatio ?— Numquid ergo non tentatio est vita humana super terram, sine ullo interstitio ?' <sup>1</sup>

The restlessness, the *ennui* of life is fully expressed in these words of the great Doctor. Leaving aside all consideration of physical suffering, want, oppression, failure, man has in himself the elements of incessant discontent. He is restless in the pursuit of pleasure, and when the object of his pursuit is attained, he is straightway dissatisfied, and again unhappy. The pleasures of the world are, at their best, but Dead Sea apples, attractive enough in the distance, but empty and vain when we grasp them. And all earthly happiness is such that the poet had good reason to ask :—

But were there ever any  
Writhed not at passèd joy ?<sup>2</sup>

Pessimism is, therefore, not modern except in name ; it has ever been a reality to mankind ; it has left its mark

<sup>1</sup> *Confess.*, lib. x., cap. 28.  
VOL. XVI.

<sup>2</sup> Keats.



on the literature of every age. But of all who gave it voice it found its gloomiest and most desperate articulation in the prose and verse of Leopardi. The life of this wonderfully gifted Italian was dreary and painful beyond all doubt. He looked out on the world of men and found no good there. And in his inimitable prose and his all but perfect verse, he has given us the darkest and painfulest picture of life that human hand ever painted.

In his best poem, *La Ginestra*, the poet, viewing from the slopes of Vesuvius the firmament above him on a starry night and reflecting on the insignificant part our earth plays in that magnificent spectacle, inveighs against the arrogance and stupidity of man, who is a mere nothing, and who should regard himself as such in the plan of the universe. In the *Pensieri* and the *Epistolarii* he sets himself to prove that man is a monster of wickedness, and that social life is a perpetual warfare between man and man. He lived himself and saw others live, and there seemed to him nothing of good in all existence. Life was, in his opinion, fruitful of nothing but disgust and suffering; inevitably miserable, useless and vain. He saw nothing but misery everywhere, evils of every kind in the ascendant, and no hope of escaping them. At one period of his life<sup>1</sup> he found a Christian solution for all this wretchedness, but later he attributed it all to fate or nature—an inexorable, iron-handed fate, never weary of persecuting and trampling down humanity. No wonder that he should find suicide a perfectly reasonable way of ending life and that he was so often near it himself.

Of course Leopardi's was an exceptionally wretched life, and his own unhappiness, combined with his unbelief, made him see things in a distorted manner. And incoherent though his doctrines be, they nevertheless are the first modern attempt to formulate a philosophy of pessimism. Though the term was not yet coined in his day, he surely knew its meaning as well, if not better, than the writers who afterwards came to preach it; for what-

<sup>1</sup> 'Iuno ai Patriarchii.'

ever it may have been to them, to Leopardi it was a living reality, it was his own unhappy life. He does not pose as a philosopher. He was pre-eminently the poet of pessimism. In Byron and Heine, and indeed in most of the poets, its spirit revealed itself fitfully; but Leopardi's work is full of it. In the others it came and went as in stray minor chords, not without their own sad sweetness; in Leopardi it dominates and pervades and is set at the heart of his muse.

So far pessimism had its place in human hearts and in the literature of the world, but it remained for Schopenhauer and Hartmann to give it a definite position in the history of philosophy through their writings which embody those peculiar views of life which in modern times the word pessimism denotes. Rather, they gave it a position in *modern* history, for there is hardly any modern error which has not in some form or other had a vogue in early ages, and in the ancient Pantheistical forms of Buddhism and Vedantism we can trace considerable resemblances to Schopenhauer's doctrines, which, too, were an outcome of Pantheism.

Pantheism itself has a long history before it brings us to Schopenhauer's pessimism. Under one form or another it was taught by the Eleatics and by the Stoics in pagan times. The Neo-Platonists took it up in the early centuries of the Christian era. Scotus Erigena, in the West, Averroes and Avempace, in the East, were imbued with it. Through the Teutonic mystics it passed on to Meister Eckhardt, and through him to Cardinal Cusan, Giordano Bruno and Spinoza. With Spinoza modern Pantheism finds its origin, as it is his presentation of the old theories which has had such influence on many succeeding thinkers, and after him its chief apostles are the German philosophers Fichte, Schelling, Hegel, and Schopenhauer.

In England Hobbes and Locke paved the way for Kant by ignoring the distinction between cognition and sense-perception. Hume further laid the foundations of subjectivism by destroying the true conception of causality. Hume's

subjectivism was further developed by Kant, who taught that we have many innate forms in the mind which are requisite to cognition. Fichte carried subjectivism to its climax, and taught that everything comes from the mind, that everything derives from one subjective principle—*Das Ich*. Fichte's first principle was at first purely ideal, but towards the end of his life he made it real and no longer the *ego* but rather the *esse*. Schopenhauer began as a Kantian, but he soon differed from his master in his conception of the Thing-in-itself that impresses itself on our sensibility. He disagreed with Fichte in that he admitted the existence of things outside us. Unlike the other Monists, for Schopenhauer the will is everything, the first principle, the innermost essence of all things. From this form of Pantheism he deduces his doctrine of pessimism.

Among the bodies, he says, which constitute the world, one, that is our own body, has a special force for us. Our own body is known in two ways : as existing among other bodies it is known to us by sensible intuition ; and it is immediately known to us as will. For our body is the substance of our will, it is our will objectivated. Will-motion and bodily-motion are the same. This identity of motions and of body and will is self-evident. All known things, besides our body, are, like it, known to us by intuitions, and are also will. The will is the essence of everything.

This will is in itself simple and one ; it pervades the whole scale of being ; its functions are to wish and not wish ; of its very nature it strives blindly to manifest and objectify itself. The force by which a plant grows or a crystal is formed, attraction and repulsion and gravity—are all different grades of its objectivation. In living beings it is evidenced as the *will to live* which is the deepest essence of animal nature. In man it rules the intellect, as is evident from the fact that man is led more by inclination than by logic, and that love and hate so warp our judgments that in an enemy we see no good, and in a friend no faults. Every glance shows that the will to live is at the bottom of all animal life. From such a system

of Metaphysics pessimism must follow. Will is everything and everything is will. The will strives restlessly on, never stilled and never satisfied. It is manifested by desire, or rather want, for man desires what he wants. All this stress is begotten of want, of dissatisfaction with our present circumstances. If we attain what we desire, we but come to the starting-point of a fresh strife. If desire is quiet *ennui* steps in. Want and *ennui* brood like two demons over human life, making life an intolerable burden. From *ennui* to want, from want to *ennui*, the pendulum of life swings constantly backward and forward. And the higher the intelligence the greater the *Weltschmerz*. Consequently, far from being the best, this world is the worst of all possible worlds—a little worse and it could not exist.

Take your obstinate optimist through the hospitals, Lazar-houses, and surgical chambers of horrors, through the prisons, torture chambers, and slave-cells, and over the battle-fields, and into all the dark retreats of misery, and surely he will see of what sort is this *meilleur des mondes possibles*.

All our labour and all our strife is worth nothing, all goods are as nothing, the world is bankrupt, and life is a game not worth the candle.<sup>1</sup>

*Ennui* is an evil too little attended to, though at length it brings real despair to our face. Necessity is the constant scourge of the lower orders, as *ennui* is that of the higher classes.<sup>2</sup>

The life of the individual is a continuous warfare. He finds everywhere enemies, lives in perpetual struggle, and dies with his arms in hand.<sup>3</sup>

Such is Schopenhauer's view of life, and a drear, black view it is. He admits that the trend of civilization, the progress of art and science, are doing somewhat to diminish the evil, and that each generation is better off than the one which preceded it.

If life is such a painful thing, why not end it by suicide? Schopenhauer says suicide avails nothing; for according to him death destroys only the individual, leaving intact the will to live. The restful contemplation of beauty is

<sup>1</sup> Cf. Schwegler's *Geschichte der Philosophie*.

<sup>2</sup> Die Welt als Wille.

<sup>3</sup> Panerga und Paralipomena.

the highest human happiness ; but as it does no more than momentarily quiet the will, it is hardly happiness at all. The only means of getting free from life and suffering is complete denial of the will to live—'Die Verneinung des Willens zum Leben.'

The wicked and immoral fail to see themselves in others, and even attempt to destroy others. The good, on the contrary, recognise themselves in other individuals and are ready to deny themselves. The saints are those who fully detach themselves from life, who die to the world. They may attain to a happy and perfect resignation and a calmness of spirit in which self is totally lost. This is the Nirvana of the Buddhists.

Schopenhauer's disciple, Hartmann,—his real title to notoriety is his agnostic teaching—made some changes in the doctrine of pessimism. According to him the ultimate ground of being is not only unconscious will but also unconscious intelligence. He holds with his master that the pain in the world greatly preponderates over the pleasure ; but he does not believe the progress of science brings any real relief, because the increased consciousness of the preponderance of pain arising from the development of human intelligence and human sympathy far outweighs all the pleasure and all the protection against pain to be derived from growing culture. His conclusion is that we should strive towards negation of the will to live, not as Schopenhauer would have it, each in himself, but universally, by working towards the annihilation of all existence.

Such, in brief outlines, are the views of modern pessimists. They see in the world a preponderance of evil over good, of misery over happiness. But, though we may not be disposed to incline to optimism, we cannot accept their explanation of the great problem which has exercised so many acute minds. We cannot accept Pantheism in any form, and Pantheism is at the root of their theories. And if Pantheism is untenable, the ethics they build upon it must be equally faulty and futile.

The voice of nature tells us that we are endowed with free will ; conscience warns us that we are responsible for

our actions, and that we are subject to a law higher than ourselves. If the ethics of the pessimists were true there could be no free will, no liberty of election, and no sanction for the dictates of conscience. Virtue and vice, merit and demerit, good and evil actions would be but empty names. There would be no sanction of a future life, no God, no morality, no nobility in human conduct. Take away once the belief in an infinite Being, beyond us and above us, powerful and just and good, and there is an end to religion, an end to all incentive to practice virtue and to refrain from crime, and consequently an end to all social order and to everything that makes life on earth tolerable for men.

The god of Pantheism is everywhere and is everything. We are told that it is a grand conception that of finding everywhere the Divine—the Divine in ourselves, the Divine in other men and throughout all nature. Ah! but when the Divine becomes identical with man and beast and matter, the Divine is no longer the Divine, and there is no grandeur even in the conception. The Deity then becomes no better than ourselves, or, if anything better, no more lovable, but rather more hateful.

Such a system cannot have any truth in it. It will not work out in practice, and whatever is best and noblest in our nature would be destroyed if it did. It cannot stand. It is destructive and immoral in its ultimate conclusions, and has in it nothing helpful, nothing stimulating, to bring into the lives of men and aid them to live up to the best ideals of their manhood. Man requires all the motives religion can offer to help him to maintain the moral order. Without the abiding consciousness of a Divine Lawgiver, without the fear of future punishment and the hope of future reward, passion could not be restrained, and the animal within us would overthrow the empire of reason, and lower us to the level of the brute beasts.

But apart from all this, pessimism, like every form of Pantheism, is in conflict with the surest and soundest principles of metaphysics.<sup>1</sup> It is contradictory to our experiences, which teach us all that all things are not of

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<sup>1</sup> *Vide* Hontheim's *Theodicia*.

one substance, that all things are not substances even, and that we are capable of acting with perfect freedom instead of being perpetually beaten upon by the stress of absolute will, swept irresistibly hither and thither like the dwellers in the second circle of Dante's *Inferno* :—

E come gli stornei ne portan l'ali,  
 Nel freddo tempo, a schiera larga e piena,  
 Di qua, di là, di su, di giù li mena,  
 Nulla speranza li conforta mai  
 Non che di posa, ma di minor pena.

No! Pessimism does not solve the great riddle; it does not explain the existence of the miseries and the pains and the labours in our existence. It is, as a system, impracticable, to say the least of it; and of any system of ethics there can be no more efficacious condemnation than impracticability and ineptitude when applied to life in the concrete.

We may not hold with the optimists that this is *le meilleur des mondes possibles*; we may grant that the true view of life on earth is the contrary to optimism; but only the Christian view of life can help us to understand why suffering and weariness are predominant; that view alone can teach us how to order all the evils of our condition unto final good. The Christian view of this life ought to be pessimistical, I think; but between the pessimism of a Christian and that of an unbeliever what a vast difference there is! I found a similarity between Schopenhauer's picture of life and Dante's picture of the souls in the second circle of the *Inferno*. To turn from pagan to Christian pessimism is a change no less striking than that experienced by the great Florentine poet when he emerged from the *Inferno* of his vision and saw the dawn of better things and the light of a new world growing above the tremulous sea.

We believe, indeed, that life on earth is a hard thing, especially for the just man; but we find that the only true explanation of its hardships is that of the Bible. If we suffer we deserve to suffer, and all our sufferings are permitted for our greater good. They are trials, and life itself is a trial and a hard one. But all our trials are a

preparation for the real life which can begin only when this world and all its miseries concern us no longer. We look beyond the grave, and seeing all things in the light of a future existence we can find good in our direst afflictions :—

Did God pronounce earth ' very good ' ?  
Needs must it be, while understood  
For man's preparatory state.<sup>1</sup>

Thus the belief in a future state and in a provident God robs this life of all its misery, and teaches us how we can make every pain and sorrow a stepping-stone to final happiness ; it teaches us even to welcome suffering, to seek it out, to rejoice in it ; to recognise that they that suffer may be blessed in their trials by remembering in their afflictions that the kingdom of Heaven is for such as they. ' Nec enim Deus omnipotens, cum summe bonus sit, ullo modo sineret mali esse aliquid in operibus suis, nisi usque adeo esset omnipotens et bonus, ut benefaceret etiam de malo.'<sup>2</sup> ' O sapientissimam providentiam, quae malum etiam propositum in salutis occasionem convertit ! '<sup>3</sup>

This belief enables many of the lowly and the ignorant to solve the problem of the existence of sorrow and evil as Schopenhauer could never solve it, and by their virtue and heroic patience to attain, even in deepest distress, and keenest agonies, a peace which this world cannot give. Which of us is ignorant of such sanctified sufferings in the lives of those around us ? Which of us has not, from our experience of such lives, learned enough to understand these two sentences of a thoughtful Italian priest, with which I conclude this article :—' That religion be born and grow in the conscience of humanity we require not only the conception of God's greatness, but also a profound sentiment of our own misery.'<sup>4</sup> ' Religion finds a new fountain in sorrow and sorrow a new justification in its own religious efficacy.'<sup>5</sup>

JAMES KELLY, PH.D.

<sup>1</sup> Browning.

<sup>2</sup> St. Augustine—*apud* Frassen :—*Scotus Academicus*, ii.

<sup>3</sup> St. Cyril of Jerusalem, *Ibid.*

<sup>4</sup> Semeria :—*Scienza e Fede*, Lettura xvi.

<sup>5</sup> *Idem.*



## ‘PRIESTS’ TOTAL ABSTINENCE LEAGUE OF AMERICA’

**A**S bearing very closely and intimately upon our own ‘Father Mathew Union’ I beg to call the attention of our members, and also the Clergy of Ireland generally to an almost similar society which has been recently established in the United States under the title which stands at the head of this article.

The Rev. Dr. Mullen of the Cathedral, Boston, who is Secretary of this Society, did me the honour of calling on me in Doneraile on the 22nd June last, but it so happened, by a curious coincidence, that upon that very day I was in Dublin at the annual meeting of the Father Mathew Union in my capacity as secretary. He wished, it seems, to compare notes with his brother-secretary, but being disappointed in this, he, on his return home, kindly wrote to me on the subject and sent me the Rules and Consituitions of his League and it is these I wish to make the basis of this paper.

The Priests’ Total Abstinence League was founded in August, 1903—about two years subsequently to the establishment of the ‘Father Mathew Union’—at Pittsburg, Pa., as will be seen by the following circular which they addressed soon afterwards to all the Bishops of the United States and Canada.

CINCINNATI, *September 21*, 1903.

On the occasion of the Convention of the Catholic Total Abstinence Union held at Pittsburg, Pa., last month, the clergy who were in attendance met in the presence of the Right Rev. Coadjutor-Bishop Canevin, and resolved to institute a Priests Total Abstinence League of America. The object of the League, as may be seen from the Constitution, a copy of which is enclosed herewith, is to give greater strength and organisation to the clergy’s activity and influence against the drink evil of society, when directed in accordance with the Catholic principles and practices of total abstinence as commended by the late Sovereign Pontiff and the Baltimore Councils. For it

has been clearly shown by experience, *notably in Ireland*<sup>1</sup> that the advantages of such a special organisation of the Priests in behalf of the Temperance cause are as real and great as in other Church works.

The Honorary President of the new League is to be one of the Hierarchy, and he will have a general power of veto over all the doings of the Society. It is hoped to have every Diocese represented by a Promoter who, under the authority of the Ordinary, will look after the interests of the League in his particular Diocese. The selection of the Promoter is left to the Bishop of each Diocese, or is made by the President of the League with the Bishop's consent. The new Society commences its work under episcopal authorisation in the Dioceses of Boston, Cincinnati, Philadelphia, St. Paul, and Hartford.

We respectfully submit the plan of this League to your consideration, and earnestly solicit your approval and authority for its working in your Diocese.

Sincerely yours in Our Lord,

✠ WILLIAM HENRY ELDER,  
*Archbishop of Cincinnati and  
Honorary President.*

ANTHONY S. SIEBENFOERCHER, *President,*  
Kenton, Ohio.

JOHN T. MULLEN, D.C.L., *Secretary,* Boston.

In issuing this circular they adopted a *modus operandi* almost exactly similar to our own, for, as may be seen by page 9 of our 'Report' for 1901, I, by direction of the members present at our first meeting in Cork, addressed an Identical Note to the Irish Hierarchy asking their blessing on the new society, and received from several of them very encouraging replies. The American appeal elicited the following responses:—

APOSTOLIC DELEGATION,  
WASHINGTON, D.C.,

*November 21, 1903.*

REV. AND DEAR FATHER,

I learn with pleasure that the movement inaugurated at Cincinnati some years ago for the promotion of total abstinence

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<sup>1</sup> The italics are mine. Here they pay a neat little compliment to our 'Union.'

by association under the title of the 'Sacred Heart Priests' League' has recently, at a meeting held in Pittsburg, taken a more solid standing and become more general. It is also consoling to observe that a number of Bishops in the country have signified their willingness to aid the League in a very effective manner, and that the movement is making swift headway. I have no doubt the Association will be productive of great good. It will prove to be one of the most efficacious means for the preservation of the abstemious, and for the reformation of those who have become victims of intoxicating drink. Hence, I cannot but appreciate very highly the self-abnegation of those Priests who embrace total abstinence in order to inculcate more effectively, both by word and example, the holy virtue of temperance.

May God bless the League with the abundance of His grace.

Truly yours in J. C.,

✠ D. FALCONIO,

*Archbishop of Larissa, Apostolic Delegate.*

To

REV. A. S. SIEBENFOERCHER.

I am thankful for the honour of being chosen as Honorary President of the Priests' Total Abstinence League of America. I cannot, indeed, promise much active service and I judge from the title that you don't expect any great activity. But even of that I will gladly contribute all that is in my power. Nothing is more worthy of the sacred Priesthood, nor more effective in producing spiritual fruits, than that we should give high example to our people, and take the lead ourselves in the practice of the self-denial that we recommend to those under our pastoral care.

✠ WILLIAM HENRY ELDER,

*Archbishop of Cincinnati.*

It affords me great satisfaction to hear of the formation of a Priests' Total Abstinence League. Drunkenness is one of the greatest curses of the day. The most effective weapon against it, and indeed the only weapon for the reformation of those who have become victims of strong drink is total abstinence. This weapon is irresistible in the hands of the Priests and Hierarchy of the country, especially if wielded by those who are themselves total abstainers. I recommend the Association to all who have regard for my opinion, and I authorise you to place my name on the roll of membership.

✠ P. J. RYAN,

*Archbishop of Philadelphia.*

Having thus paved the way, and set themselves right with the powers that be, they next proceeded to put forth the Constitution and Bye-Laws of the Society to which they prefixed the following proem :—

At a meeting of the clergy connected with the Catholic Total Abstinence Union of America, held at Pittsburg, Pa., on the 7th August, 1903, on the occasion of the Annual Convention of the Union, it was resolved to institute a Priests' Total Abstinence League of America. The Right Rev. Coadjutor-Bishop Canevin was present at the meeting, and was among the first members to be enrolled. The subjoined Constitution and Bye-Laws were prepared and adopted. They are framed substantially after the model of the Sacred Heart Priests' League for the promotion of total abstinence which, under the pastoral care and direction of Archbishop Elder, has been working fruitfully for some years in the Archdiocese of Cincinnati. The new League elected for its first President the Rev. Anthony S. Siebenfoercher of Kenton, Ohio, whose pioneer work in forming Total Abstinence Societies in ecclesiastical seminaries has met with so much favour with the Hierarchy and is the seed of increasing good. The Rev. John T. Mullen, D.C.L., of the Cathedral, Boston, Mass., was made Secretary and Treasurer. The constitution called for an Honorary President to be chosen from the Hierarchy, and at the unanimous request of the members the Most Rev. Archbishop Elder kindly accepted the office and assured the League of his full endorsement and support. The new organisation included among its initial members, many archbishops, bishops, and priests from all sections of the United States and from Canada. This League is the fruit of an earnest desire which its members have in common with all zealous Catholics, of making more effective use of the saving power of the Church against the ruinous vice of intemperance, which is so widespread in human society. They know of no surer way of reaching the people and saving them from this evil than through the ministry and example of the Priest for the practice of total abstinence. It is the highest voice of the Church which has declared this practice to be a 'proper and truly efficacious remedy' against the vice of intemperance, and experience has confirmed this teaching. And the object of instituting a Priests' Total Abstinence League is to secure for the temperance work of the clergy amongst their people that greater influence and efficiency which come from organised effort against the drink-evil in accordance with Catholic principles and practice of total abstinence, so highly commended by the late Sovereign Pontiff of blessed memory and by the Baltimore Councils.

Leo XIII., in a letter of March 27th, 1887, to Archbishop Ireland of St. Paul, speaking of the conditions existing in our land, and noting how ruinous and deplorable is the injury both to faith and morals that is to be feared from intemperance in intoxicating drink, gives special praise to the Prelates of the Council of Baltimore who, with weightiest words condemned this abuse, declaring it to be a perpetual incentive to sin and a fruitful source of all evil, plunging the families of the intemperate into direst ruin and drawing numberless souls down to everlasting perdition, declaring, moreover, that the faithful who yield to this vice of intemperance become thereby a scandal to non-Catholics, and a great hindrance to the propagation of the true religion. 'Hence,' continues the Holy Father, 'we esteem worthy of commendation the [noble resolve of those pious associations by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determination is a proper and truly efficacious remedy for this very great evil, and that so much the more strongly will all be induced to put this bridle upon appetite by how much the greater are the dignity and influence of those who give the example. But greatest of all in this matter should be the zeal of the Priests, who as they are called to instruct the people in the word of life and to mould them to Christian morality, should also and above all, walk before them in the practice of virtue. *Let Pastors, therefore* [and here the Sovereign Pontiff lays the corner-stone of the Priests' Total Abstinence League] *do their best to drive the plague of intemperance from the fold of Christ by assiduous preaching and exhortation and to shine before all as models of abstinence, and thus earnestly strive to avert the many calamities with which this vice threatens both Church and State.*'

It would be wrong, indeed, to conclude from this letter of Leo XIII. that there is any law of the Church imposing on her children the practice of total abstinence, which Benedict XIV. has called 'heroic temperance,' yet it is certain that his earnest words to Priests will persuade many, through love of their people, to make this voluntary sacrifice in view of the good example it will give and the more active zeal it will arouse against the prevalent evils of intemperance. For the Church has a remedy for all the ills of mankind, and the same spirit which impels so many of her heroic children to follow the evangelical counsels to offset the radical concupiscences of human nature, is able to lead others to practise the virtue of temperance in its heroic degree in opposition to the drink-evil. And if, according to the doctrines of the Angelic Doctor,<sup>1</sup> such an act of self-denial must have in it a special virtue for all, while it is also the surest antidote to the pernicious vice of intemper-

<sup>1</sup> 2 a. 2 æ. q. 149.

ance, how much more true is this principle of those whom the people look to as their models and guides. And so the Council of Baltimore, while giving praise and official approval to the Catholic Total Abstinence Movement in our country, addresses these special words to the Priests:—'Præterea quum verba moveant tantum, exempla vero trahant, sacerdotes ipsimet qui, monente Apostolo, debent esse forma gregis ex animo, sint temperantiæ virtutis exempla.'<sup>1</sup> Hence it is that, as a first condition, membership in this League implies a strict total abstinence from all intoxicating drinks used as a beverage.

It is true that the promotion of the virtue of temperance, even in a less heroic degree, is the great essential, still as a practical measure against the contrary vice, can it not be said that the Catholic Total Abstinence Movement, working under the Church's authority and with the Church's spiritual helps, stands out to-day as the great active force among Catholics in opposition to the evil, its occasions, and its abettors? With increased membership the cause will have a wider and more helpful influence. And as the Holy Father has said, the stronger will be this influence the greater the dignity of those who contribute their example and assistance. Among the Priests there are many who are practically total abstainers and yet have not taken an active part in this work because they have not realized the benefits of the organisation. Many others would take up total abstinence were they once brought to recognise the great advantages of the practice. And what Priest is there who does not see the need of temperance work in caring for his people? With confidence, then, this movement appeals for sympathy and co-operation to all who deplore the ruinous effects of the drink-evil and who desire the promotion of a remedy that is proper and efficacious. And does it not justly protest against the unfair criticism that would belittle it because its cure is not universal—what moral evil has been universally cured?—or would condemn it because some advocates have exaggerated its principles? Extremists are found in the history of every reform. The Catholic Total Abstinence cause is content to rest its defence and plea on its works and on the words of Pontiff and Plenary Council.

The advantages of a special organisation among the Priests in behalf of temperance have been proven by experience, notably in Ireland and in the Cincinnati Archdiocese in this country, to be as real and as great as in other Church works, **when duly directed and subordinated to ecclesiastical authority.** The new League offers every guarantee, since its Honorary President is to be one of the Hierarchy, and he will have a

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<sup>1</sup> No. 261.

general power of veto over all the doings of the Society. The particular interests of every Diocese are to be looked after by a Promoter who will work under the authority of his Bishop. The selection of this Promoter is left to the Ordinary of each Diocese, or is made by the President of the League, with the Bishop's consent. And in the same way subordinate Diocesan branches may be established wherever possible. The League enters on its work under the most encouraging auspices in many Dioceses, and it is hoped that before long it will find a representation in every Diocese in the United States and Canada. A bulletin will be issued from time to time announcing its progress and growth, and exchanging practical helps for this truly Priestly work.

'Regnum cœlorum vim patitur, et violenti rapiunt illud.'

#### CONSTITUTION.

1. This organisation shall be known as the Priests' Total Abstinence League of America.

2. The object of this Society is the promotion of Catholic Total Abstinence, first by example, secondly by word.

3. This League shall contain subordinate societies wherever possible in the various Dioceses.

4. Any Priest of the United States and Canada may become a member by sending his name to the Promoter of his Diocesan Society, if there be one, or to the Secretary of the National League, and by signing the Card of Membership.

5. Membership in this League implies a strict practice of total abstinence from all intoxicating drinks used as beverages.

6. It is expected that every Member, according as circumstances permit and opportunities present themselves, will work earnestly for the promotion of Catholic Total Abstinence. If he has charge of souls, it is expected that he will address his people at least twice a year on this subject, and that he will organise temperance societies, especially for the young, no matter how few the members may be.

7. He must pay the annual assessment agreed upon, One Dollar, for the necessary expenses.

8. The League shall meet annually on the occasion of the National Convention of the Catholic Total Abstinence Union of America. The diocesan societies shall meet besides at least once a year in their respective Dioceses.

Although all the foregoing matter deals with an exclusively American institution, I think I need hardly make any apology for asking you to insert it, so applicable is every word to ourselves. No one who reads it can fail to see the strong family resemblance which exists between

the two Societies, and how closely the younger association has been worked out on the lines of the older. For instance, some persons considered that in embracing all Ireland the 'Father Mathew Union' was too expansive and unwieldy, and yet here we see its American counterpart not confining itself to the United States but taking in Canada as well. I hope those diocesan leagues which are keeping aloof from us will take this to heart.

Again, in rule 3, quoted above, the Constitution speaks of diocesan *branches*. May I remind our members of the resolution passed at our general meeting in 1903,<sup>1</sup> and of the circular letter which I addressed to them in consequence?

One of the officers of the American League is called a 'promoter,' whose function it is to represent the Society in his own diocese. He therefore corresponds with the 'councillor' in the 'Father Mathew Union.' Addressing these gentlemen, the Executive Committee says, and I wish our councillors would please consider the words as spoken to themselves,

The Rev. Promoters will kindly remember that a great deal of the success of the League depends on their earnest, constant, and prudent labours.

It is expected that the Diocesan Promoter will bring the League to the attention of every Priest in his Diocese; it is left to his own good judgment to note the advisable exceptions, if any.

Our 'Report' for 1904, will soon be in the printers' hands, certainly not later than November 1st; and I appeal to the Irish clergy, from the highest to the humblest, to send me their names for insertion in it. I ask them not merely to read but to study this manifesto of the American League. Let them put themselves this question: Is there not even greater need for such an organisation here than there, and if so, should we be less zealous, less self-sacrificing than our American cousins?

At present there are 250 members on the roll, the

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<sup>1</sup> See page 36 of 'Report' for that year.



highest figure we have yet attained; 'but what are these among so many?' Why not 1,250? And even then we should not have half of the Irish clergy.

Perhaps I cannot conclude this appeal better than by quoting some arguments for total abstinence put forward, by Father Siebenfoercher:—

If for Jesus' sake and to encourage others to be temperate I abstain from all intoxicating drink, it will comfort me at the hour of my death to have done this little for Him who suffered thirst for me upon the Cross.

I cannot deny it, I do not need strong drink, but others need my example. Without strong drink I shall have better health, do more work with less fatigue, and live longer. Total abstinence helps to promote a sound body and a clear mind. The best athletes *must* abstain. The growing sentiment of the better classes of our country is to prefer teetotalers in the responsible walks of life. I feel the office of the Priest is the highest. Frequent drinking costs enormous sums. Big or little, in my case I can spend that money for nobler purposes and if drink should be in any way dangerous to my own soul, I want to avoid it. I want to be like those many heroic bishops, priests, and laymen who are total abstainers, if for no other motive than that I may not be a stumbling block to souls entrusted to my care.

St. John the Baptist, the greatest of the prophets, took 'no wine nor strong drink';<sup>1</sup> neither did St. James, the cousin of our Lord;<sup>2</sup> not the other Apostles;<sup>3</sup> neither did the priests when on duty;<sup>4</sup> nor the Nazarites;<sup>5</sup> nor the Rechabites;<sup>6</sup> nor Samson, the strongest of men;<sup>7</sup> nor Daniel and his noble companions.<sup>8</sup> St. Paul approves of total abstinence.<sup>9</sup> St. Benedict says 'Wine is not proper for monks at all.' St. Boniface, Apostle of Germany, made total abstinence a rule for his monks. Entire Orders of monks in the golden age of Monasticism abstained from all strong drinks.

St. Jerome, St. Francis Assisi, St. Dominic, St. Francis Xavier, St. John Francis Regis, St. Simon of the Scapular, St. Josaphat, and many others were total abstainers. I cannot deny that the use and consequent too frequent abuse of strong drink are doing this very day incalculable harm in our Church. Archbishop Elder says that of all the remedies advanced to cure the evil, Total Abstinence offers pre-eminently one of the most *practical* solutions.

<sup>1</sup> Luke i. 15.

<sup>2</sup> Breviary.

<sup>3</sup> Baronius.

<sup>4</sup> Lev. x. 9.

<sup>5</sup> Num. vi. 8.

<sup>6</sup> Jer. xxxv. 8.

<sup>7</sup> Judges xii.

<sup>8</sup> Dan. i. 12.

<sup>9</sup> Rom. xiv. 21.

Wishing, then, to do my little share in the good work, I say with that glorious and saintly Priest, the founder of Catholic Total Abstinence Societies, the immortal Theobald Mathew: 'HERE GOES IN THE NAME OF GOD!'

WALTER O'BRIEN, C.C.,  
Secretary, 'Father Mathew Union.'

## THE STORY OF LOST BOOKS AND LOST MANUSCRIPTS

### I.

IN one of his elaborate essays, Bacon calls books souls, because, as we may suppose, when a man does something with zeal, and energy, and the joy of doing it, he is said to put his heart into his work, so when a man writes a book, it may be said he puts his soul into print for the instruction or entertainment of the reader.

Some will, perhaps, say this is but the relation of cause and effect, of the workman and his work. But there is a real likeness, a true analogy, between the author and his book. The same elements, the same forces that was against the life of man have proved disastrous to books; the siege, the shipwreck, war on land and war on sea, have destroyed some of the finest works that have come from the genius of the dramatist, the fire of the poet, or the skill of the scientist. The tale of disaster is sometimes pathetic, sometimes ends with tragic abruptness, full of human interest or historical suggestion, and in many a melancholy case illustrating the fate and fortunes of the unhappy author or book collector. Take the following instance which may be not inaptly introduced with the opening lines of Byron's 'Prisoner of Chillon':—

My hair is gray, but not with years;  
Nor grew it white  
In a single night  
As men's have grown from sudden fears.

In these very words Guarino Veronese might have noted the calamity which suddenly gave him the appearance and mien of a man bowed down with the weight of years. In the early part of the fifteenth century, Guarino Veronese lost a ship-load of classical manuscripts while crossing from Constantinople to Italy. The unfortunate owner was saved from the wreck, but his grief at his loss was so intense that in a few hours his hair turned white.

We have other disasters by sea to speak of. In 1600 or 1601—for biographical authorities differ—when Vincentio Pinelli died, a London bookseller purchased his library, at that time the most celebrated in the world. It had been collected during many generations, and included many manuscripts dating from the eleventh to the sixteenth century, and an extraordinary number of Greek, Latin, and Italian works, many of them in the first and rarest editions. The purchaser put them in three vessels to take them to London, one of the ships was captured by pirates; learning was not very highly valued by the sea-robbers; they flung the whole ship-load of books and manuscripts into the sea. The volumes that escaped were sold in London for £8,000. What a valuable freight—some £4,000 worth the pirates flung overboard! Very probably they were afraid to face the risk of selling such large quantities of books. A pirate turned bookseller would be rather suspicious, though Scott tells us of a smuggler so fond of the classics that he never went to sea without a copy of Virgil.

The sea swallowed up all the books and manuscripts which belonged to the churches and libraries of Constantinople when that city was captured by Mohammed the Second in the fifteenth century.

Disguised as a mandarin, Hudde, a Dutch burgomaster, started on a voyage of discovery through China, in the year 1698. For thirty years he travelled over the vast extent of the Celestial Empire, and he succeeded in collecting great literary treasures, but here again the sea was in a destructive mood; the ship in which they were stored foundered, and the treasures which cost thirty years of

hardship and danger were lost in one sad hour. A record of the travels and experiences of this Dutch burgomaster would be most interesting, but unhappily the writers of the lives of distinguished travellers have given but scant notice to the enterprising Dutchman. Surely such energy deserved more generous notice.

'Ignorance' says a writer from whom I have gleaned much of the foregoing matter, 'has cost the world priceless treasures in books and manuscripts. Just before the French Revolution, a fine copy of the first edition of the 'Golden Legend' was used leaf by leaf to light the librarian's fires. A copy of Caxton's 'Canterbury Tales,' with woodcuts, was used to light the vestry fires in the French Protestant Church in St. Martin's-le-Grand in London, only some forty years ago.' Only some forty years ago, and in London!

A very odd lunatic was John Bagford. A shoe-making antiquary, he took to collecting books apparently for the purpose of destroying them. He spent his life collecting materials for a history of printing which he never wrote, and probably never meant to print. The method of his madness was to tear out the names and title-pages of books. These he mounted or fastened together in book-form. It is said he tore out, and thus collected some twenty-five thousand title-pages in all. They are to be found in sixty folio volumes in the British Museum. 'The last hours of this mad mutilator were embittered because he had never been able to discover and destroy a Caxton, owing, it is said, to the fact that title-pages were unknown in England in the days of Caxton.' Whenever a book-lover sees a book ill-treated by some clumsy or stupid or careless person he invariably associates the name of the guilty one with the hated name of John Bagford, the book-destroying shoe-maker.

Yarmouth, the city of fish, was the scene of a curious occurrence in the year 1840. An antiquary bought some soles from one Jay, a fish-monger in Yarmouth. The purchase was rolled up in a parcel. When it was opened, it was not the quality of the fish but the quality of the paper that seized the attention of the

purchaser. The signatures of Lauderdale, Godolphin, Ashley, and Sunderland appeared on the paper as it was being unrolled. The wrapper was a sheet on which were written the victualling charges for prisoners confined in the Tower in the reign of James the Second. The purchaser was an antiquary, and thoroughly understood the value of his lucky find. He went back at once to the fishmonger's shop. Assuming an air of indifference, he said, 'That's good paper of yours.'

'Yes,' said Jay, 'but 'tis too stiff, I have got a lot of it too! I got it from Somerset House; they had tons of waste paper; I offered seven pounds a ton for it, and now I have three tons of it in my stables. The rest will keep till I want it.'

'Is it all like this?' asked the antiquary, hardly concealing his eagerness.

'Pretty much the same.' Jay allowed the antiquary to carry away an armful of the old paper. His delight was unbounded as he gazed on the account of the Exchequer Office, signed by such personages as Henry the Seventh and Henry the Eighth; with the wardrobe accounts of Queen Anne; receipts signed by Pope and Newton; 'a treatise on the Eucharist in the boyish hand of Edward the Sixth, and a treatise on the Order of the Garter in the scholarly handwriting of Queen Elizabeth.'

The Government had sold to a fishmonger for waste paper numerous public documents which contained much of the history of the country from the time of Henry the Seventh to the time of George the Fourth.

Back went the antiquary to the fishmonger again and again. By degrees he was gathering up a whole pile of excellent materials for a history of the country for several centuries. But his joy was too big for his feelings. Indiscreetly he whispered his secret. It was a secret no longer. The Government were aroused to a sense of their loss; the public clamoured for a committee of inquiry. It was then found that the blame lay with Lord Mounteagle, Chancellor of the Exchequer. Papers had been sold for some seventy pounds which were value for at least three

thousand pounds. Many more were torn up or scattered beyond possibility of recovery.

A Rough Diamond. It is worthy of observation that certain persons when forced to confess their habitual rudeness explain this defect of their character by calling themselves *rough diamonds*. What a curious apology! But it is not of these diamonds but of Newton's dog, Diamond, we have to speak just now. An accident destroyed the result of the labours of the declining years of Newton. He had left his manuscript on a table near a lighted candle. His dog, Diamond, playing around the table upset the candle, and set fire to the papers of the great scientist. Newton, with more than saint-like patience merely shook his head, and said, 'Ah, Diamond, Diamond, thou little knowest what damage thou hast done!'

## II.

'The lost treasures of literature have caused a heart-ache to many a scholar and book-lover.' Its dramatic literature was one of the greatest glories of Greece. At the time of Aristophanes, it is said that no fewer than two thousand dramas had been produced. Except about forty they have all been lost. From Æschylus we have only seven out of a total of seventy; from Sophocles only seven out of more than a hundred; from Euripides only nineteen out of ninety.

Goethe said he would give one-half of the Roman poetry for a single play of Menander's. But though it might be worth the half of all the Latin poetry, one play of that great master's is not to be found. How can lesser lights hope to shine for any length of time when the light of such a star has gone out? Perhaps, the lesser lights that have ceased to shine will console themselves with this reflection.

Let us follow the list. There is scarcely one we know amongst reading people whose attention has not been caught by these grand lines of Lord Byron:—

The isles of Greece! the isles of Greece!  
Where burning Sappho loved and sung,  
Where grew the arts of war and peace,  
Where Delos rose and Phæbus sprung!

Sappho, the greatest songstress, the greatest lyric poetess of all time, is remembered only for the fame of her genius. There is but little left to the world of her writings, of her songs, of her lyrics, to witness to the skill and the fire which shed so much glory on her land when Greece was queen of 'the arts of war and peace.' Lost, also, are the hymns and dirges—the real masterpieces—of Pindar. Lost the songs with which Alcaeus and Ibycus thrilled the most cultured people of the far-off past. When 'war and honour rouse the land,' literature suffered in the whirl and the excitement and the strife; and the literature of Greece suffered losses which the world has not and never will cease to regret.

How did it fare with the literature of Rome? The story of the lost treasures of Roman literature brings us nearer to our own times, and may be briefly told.

Ennius is styled the father of Roman poetry; only a few fragments remain to prove his claim to the title. A complete copy of Ennius was said to exist down to the thirteenth century; but the centuries have made sad havoc of more than the poetry of the father of Roman literature. The poets Lucilius, Bassus, Ponticus, Valgius, Accius, and Pacuvius,—I give the list as it is supplied by the writer from whom I have taken so much of the materials for this paper—and the historians Cœlius Antipater and Cornelius Sissena, are almost as much lost to the world as if they had never lived. Lost with them are the orators Cassius Severus, Calvus, and Hortensius. Hortensius was the rival of Cicero, but only for a time; his style which continued to be that of a young man was not suited to a man well advanced in years, and so by reason of a style which did not become his time of life, he was outclassed by Cicero and outrun in the race for the applause of the Roman world. Yet, in his day he thrilled the Roman people with his eloquence, and the world regrets we have no specimens of his power to compare with those of Cicero's. Nothing remains of the grand ballad literature which would correspond in point of time with the periods, the epochs, the events, of which Macaulay sings with such pride and flourish in his 'Lays of Ancient Rome.'

Greece suffered heavy losses in her literature. Rome, also, has suffered, if not so heavily as Greece, it may be it was because she was not so rich and had not so much to lose. This question borders perhaps on controversy, and we have no desire to begin a dispute.

Much of the world's best ancient literature was stored in the libraries of Alexandria. The library of four hundred thousand volumes, collected by the Ptolemys, was burned during the siege of Alexandria by Julius Cæsar. The Serapeum, a famous library in the same city, was partly burned, partly scattered beyond recovery in the storming of the temple of Jupiter by the Christians in the reign of Theodosius the Great. In 640 A.D., another library of seven hundred thousand volumes was wantonly destroyed. It was the year the city was captured by the Sacarens under the Caliph Omar. The Caliph made use of very strange logic to warrant the destruction. This was his judicial decree : ' If these writings agree with the Book of God, they are superfluous, useless, and need not be preserved. If they disagree, they should be destroyed.' It was the ' wolf and the lamb ' style of reasoning ; there was no escape ; the building was burned to the ground, and the books and manuscripts were sent to heat the public baths. It took six months to consume them.

This was the doing of one despot, but even worse happened during the Reformation. Books and manuscripts were wantonly put to the meanest uses ; to clean boots, to light fires. The great monastic libraries were plundered and sold for making up parcels to grocers, and candle and soapmakers. One such merchant bought two splendid libraries for forty shillings. He had waste paper enough to last him for ten years. Nothing was sacred to the hand of the spoiler. He destroyed wherever he went ; he was a brute force without respect for the sentiments of the heart or the product of the intellect.

Later on we come to those whom we may call the grandchildren of the Reformation, as they flourished a couple of reigns later in the history of their country than the birth of that movement of which they are the natural offspring,



and in a especial manner as regarded their very aggressive hatred of books, literature, and learning.

The following note from Dr. Conan Doyle's account of the Monmouth Rebellion tells how poor the chance of escape from destruction for any book or manuscript that fell into their hands when the bigotry of their creed had set them on the warpath:—

*Hatred of Learning among the Puritans.*

In spite of the presence in their ranks of such ripe scholars as John Milton, Colonel Hutchinson, and others, there were among the Independents and Anabaptists a profound distrust of learning, which is commented upon by writers of all shades of politics. Dr. South, in his sermons, remarks that 'All learning was cried down, so that with them the best preachers were such as could not read, and the best divines such as could not write. In all their preachments they so highly pretended to the Spirit, that some of them could hardly spell a letter. To be blind with them was a proper qualification of a spiritual guide, and to be book-learned, as they called it, and to be irreligious, were almost convertible terms. None save tradesmen and mechanics were allowed to have the Spirit, and those only were accounted like St. Paul who could work with their hands, and were able to make a pulpit before preaching in it.

In the collection of loyal ballads reprinted in 1731, the Royalist bard harps upon the same characteristic:—

' We'll down with universities  
Where learning is professed,  
Because they practise and maintain  
The language of the beast.  
We'll drive the doctors out of doors,  
And parts, whate'er they be,  
We'll cry all parts and learning down,  
And heigh, then up go we !'

What a curious analogy between a lost book and a lost soul? When a book, the masterwork of a great intellect that is gone from this world, is destroyed or lost, it is lost beyond the hope of restoration or renewal. There is one grand exception to the rule. It is stated on excellent authority that were the Bible lost to us as a book, it is so widely distributed in our prayers and pious books, so

generously portioned out in the breviaries and liturgy of the Church, it could be gleaned and gathered, renewed, reconstructed, and given back to us, in the same form as that in which we are accustomed to see and to read it. No doubt it would take considerable time, and would need gleaners of perseverance, superb zeal, and uncommon ability. But of how many other books could the same be said? Of very few, if any.

Amongst the lost there are many other books and manuscripts of varied and interesting character, but we have already outrun the space that is likely to be allowed to us. This paper will, perhaps, serve as an appeal or suggestion to some learned friend or client of the I. E. RECORD to give us a more elaborate, more minute appreciation of the lost Books and the lost Manuscripts.

J. J. KELLY, O.S.F.

# Notes and Queries

## THEOLOGY

### JUBILEE OF THE IMMACULATE CONCEPTION

#### RECENT DECISIONS

WE have received several letters from correspondents with reference to the decisions on the Jubilee which appeared in I. E. RECORD, September, pages 260-263. A few words in reply by way of a brief explanation of these decisions will not, we hope, be unwelcome to our readers.

I. *Fast* :—It has been decided that the fast of the Jubilee is a 'black fast.' The Bishops of countries in which it is difficult to find good fasting fare have received power to allow 'lacticinia' to the faithful who make the Jubilee fast. We regret that this privilege was not published in the *Acta S. Sedis* in time for us to mention it in our Jubilee Notes of April and May. It has also been decided that those who observe the strict fast can do so on days of Quarter Tense and on vigils, in places where, by an indult, the black fast is not obligatory. In Ireland there is no black fast on days of Quarter Tense and on vigils, so the strict Jubilee fast can be performed on these days in this country.

II. *Visits* :—The S. Poen. has decided that the Jubilee visits can be made on the same or on different days according to the wish of the faithful. In Cathedral cities the Cathedral is the church to be visited by the faithful belonging to the city and suburbs immediately adjoining the city. In country parishes in which there is a parochial church, with auxiliary chapels in hamlets somewhat distant from the place where the parochial church is situate, the faithful of these remote districts can make their Jubilee visits to the auxiliary chapels. It has not been decided how remote these districts must be from the parochial church in order that the faithful living in them may have this privilege.

In the I. E. RECORD, May, we suggested that in this connection 'locus' may be taken in its canonical sense, so that if hamlets be an Italian mile apart from one another they can be considered different places in the sense of the Encyclical. We see no reason to change that view. A decision given in the I. E. RECORD, September, confirms, to some extent, our opinion. With special reference to the diocese of Toulouse, it was decided that the visits can be made to the auxiliary chapels of hamlets somewhat remote from one another (*viculis satis inter se dissitis*). Considering the usual size of parishes in France this decision would be rendered almost nugatory unless our suggestion be adopted.

It has been decided also that in places where there is no Cathedral church, but where there are several parochial churches, the Bishop has no power to select one parochial church to the exclusion of the others. The faithful in that case are to visit their own parochial churches (*visitandam esse ecclesiam parochialem propriam uniuscujusque fidelis*). This form of expression does not, we think, imply that *peregrini* cannot make their Jubilee visits to the parochial church of the place where they happen to be. For them, as well as for *vagi*, the *ecclesia parochialis propria*, as far as the Jubilee is concerned, is the church to which the inhabitants of the place make their Jubilee visits. A more definite decision would be required to set aside the many formal declarations of the Sac. Cong. that *peregrini* can make their Jubilee visits to the churches to which the faithful of the place where they happen to be make their Jubilee visits.

III. *Selection of Confessor by Nuns*:—It has now been decided that the restriction; according to which nuns must select as their Jubilee confessor one approved for some nuns, applies to those nuns who live in community, and for whom the Ordinary has designated a special confessor, who alone can hear their confessions: 'Restrictionem eligendi confessarium tantummodo inter approbatos monialibus, afficere eas quae nedum in communitate vivunt, sed habent praeterea confessarium ab Ordinario designatum qui ad eas accedit, ut earum confessiones unus excipiat.' In the case of the last Jubilee, it was decided that the restriction did

not apply to nuns with only simple vows. In Ireland, generally, special confessors are appointed for nuns though they have only simple vows. Hence, according to the recent decision, these nuns are restricted to confessors approved for nuns.

IV. *Use of Special Faculties by Confessors*:—It has been decided that a confessor or confessors can use several times the faculties of the Jubilee in favour of the same penitent who has not yet performed all the works of the Jubilee.

#### HONORARIUM FOR ASSISTING AT BAPTISM

REV. DEAR SIR,—Having been invited by a family in a neighbouring parish to baptize a child, I accepted the invitation, and, with permission of the local pastor, duly performed the ceremony. On account of my long-standing friendship for the family I received an *honorarium* much in excess of the ordinary. To whom does this *honorarium* belong? The pastor of the place claims it. Must I give it over to him?—Yours, etc.,  
J. B.

At least the ordinary *honorarium* must be given to the pastor of the place. Moreover, in two cases the whole *honorarium* must be given to the pastor of the place—(a) in those places where the Bishop has made a law ordering the whole *honorarium* to be given to the pastor, (b) wherever the person giving the *honorarium* in any way indicates that it is all to go to the pastor of the place.

Outside these cases the priest who performs the sacred rite can, in justice, keep the excess over the ordinary *honorarium*. When an extraordinary *honorarium* is given through friendship, the presumption is that the donor wishes the excess to belong to the officiant. The latter is justified in acting on this presumption. A similar case, with regard to *honoraria* for Masses, is solved by theologians in this way.<sup>1</sup>

We speak merely of an obligation of justice. It is

<sup>1</sup> Lehm. ii., n. 204, 3.

outside our province to discuss the rules of courtesy which may be supposed to guide priests in matters of this kind.

J. M. HARTY.

## LITURGY

### INVOCATIONS AT BEGINNING OF LITANY OF THE HOLY NAME

REV. DEAR SIR,—In some churches I find that the beginning of the Litany is recited as follows:—

Lord have mercy upon us.  
 Christ have mercy upon us.  
 Lord have mercy upon us.  
 Christ have mercy upon us.

This seems not to be correct, for S. Rituum Congregatio (6 Martii, 1894) 'declaravit quod illae tantum Litaniae publice recitari possunt in Ecclesiis vel oratoriis publicis, quae habentur in Breviario, aut in recentioribus Ritualis Romani ab Apostolica Sede approbatis.' Now in 'Breviario aut recentioribus editionibus Ritualis Romani' the Litany begins thus:—

Lord have mercy upon us.  
 Christ have mercy upon us.  
 Lord have mercy upon us,

but no SECOND *Christ have mercy upon us*. Hence I am in doubt if it is altogether right to introduce it. Information on the subject will be gratefully received.

SACERDOS.

Our correspondent is quite justified in his suspicions regarding the correctness of the form of the Litany of the Holy Name, as he has heard it recited in some churches. The initial invocations should be as he gives them in the second place. Two reasons make this clear. In the first place, if we want to know the proper form of any prayer used in the public service of the Church, we ought to refer to the Liturgical Books which have the immediate sanction and approval of the Holy See. Now the Breviary and the Roman Ritual are recognized liturgical

books. Hence, they may be supposed to have the prayers in their proper form. And, as is correctly stated, the Litany of the Holy Name is given in both of these, in the second form above mentioned. Again, the triple invocation at the beginning of the Litanies is inserted in honour of the Three Persons of the Blessed Trinity, and constituting, as it does, an explicit profession of faith in one of the primary Mysteries of Religion, is a suitable preamble to these invocatory prayers. It is our own experience that, when publicly reciting the Litany, the faithful insist on making a response to the second *Kyrie Eleison*, unless they are cautioned against doing so. It is this habit that has been, we presume, responsible for what our correspondent noticed. Then, too, we are not quite sure that the Litanies are always correctly given in the Prayer Books in common use among the people, especially when they are given in the vernacular English.

**PICTURES AND STATUES OF SAINTS HOLDING THE DIVINE INFANT**

REV. DEAR SIR,—A priest would be obliged by the Editor's kind answer to the following:—

I. Are Pictures or Statues of Saints holding the Divine Infant authorised for veneration in a church, or is it only the Pictures or Statues of the Blessed Virgin that have this privilege?

The Council of Trent ordains 'nemini licere ullo in loco vel Ecclesia, etiam quomodolibet exempta, ullam insolitam ponere, vel ponendam, curare imaginem, nisi ab Episcopo fuerit approbata.'<sup>1</sup>

Generally speaking, Pictures or Statues of Saints represented with the Divine Infant in the arms are uncommon in the church, and, therefore, ought not to be introduced and publicly exposed for veneration without the sanction of the Bishop of the place. There are a few exceptions where saints are commonly

<sup>1</sup> Ses. xxv., De invoc. et neur. S.S., etc.

represented holding the Divine Infant. One is the instance of St. Anthony of Padua. The brush of the painter and the chisel of the sculptor usually represent the saint as holding the Child Jesus in his arms, in memory of the vision said to be vouchsafed to St. Anthony when the Divine Infant appeared to him. Murillo has immortalized the alleged incident in his Vision of Chateaufort. This famous picture is preserved in Lisbon, and possesses best claims to be recognised as the traditional portrait of the saint. It is seen exhibited everywhere, from which we gather that it must have legitimate authorisation. Another instance is St. Rosa of Lima, to whom, it is said, the Blessed Virgin on one occasion entrusted for a little time care of the Infant Jesus.

#### RENEWAL OF HOSTS

REV. DEAR SIR,—Two contributors to your columns in the autumn of last year argued that it is a very easy matter to commit mortal sin by not obeying ecclesiastical prescriptions as to the very frequent renewal of hosts, or, to be more accurate, by using hosts not made quite recently. I have no intention of entering upon a controversy on this subject, but as appeal was made to the microscope, by aid of which signs of decay are rendered visible which cannot be detected by the naked eye, I determined to have recourse to experiment.

About the middle of November last I took two Communion hosts—made at a Carmelite convent—and placed them, uncovered, in a drawer, to which air had free access. At the end of July, *eight months later*, I gave one of them to a friend who has made a special study of micro-fungi, requesting him to inform me whether examination with a microscope revealed any signs of decay. I received his answer a few days ago. It was as follows:—‘I could see no signs of animal or vegetable growth on it—nothing but starch cells was visible.’

I draw no conclusions; I express no opinions. I merely state the result of an experiment.

A. EMERY.

The Mount, Wadhurst,  
25th August, 1904.

With regard to the result of the test applied to the  
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particles, and described by our correspondent, we beg, by way of contrast, to quote a paragraph bearing on this very matter from Van Der Stappen—one of the most approved and trustworthy of recent authors on the Liturgy:—

Refertur a nonnullis auctoribus opinio clarissimi chimiae periti Liebig, juxta quam conservationis substantiae panis in hostiis, etiam cum ab humiditate diligentissime servatur, post terminum sex hebdomadarum certitudo non amplius datur. Patet igitur quam merito praescriptiones in praecedentibus responsis relatae justificantur, cum statuunt terminum quatuor hebdomadarum inde a confectione hostiarum usque ad eorum consumptionem.<sup>1</sup>

Apparently, there is some discrepancy in the results obtained by Liebig, and those ascertained by the friend of our respected correspondent. We conclude, then, if we are to rely on the truth of the quotation given above, that it is not absolutely safe to use hosts made for a period over six weeks. And as long as there is the slightest shadow of doubt about the freedom from every taint of corruption of particles made for a certain time, the respect and reverence due to the august Sacrament of the Altar should dictate what view is to be followed in practice. We do not wish, however, to lay down that omission to exactly comply with ecclesiastical regulations on this head is always sinful. Extenuating circumstances may easily be present, which would excuse from formal guilt particular cases of seeming neglect.<sup>2</sup>

P. MORRISROE.

<sup>1</sup> *De Sacr. Adm.*, p. 164.

<sup>2</sup> In next issue we shall endeavour to explain the extent of the obligation imposed in this matter by the Maynooth Statute. (*Cf. Decr. Syn. Man.*, 1875, p. 78, n. 47.)

## CORRESPONDENCE

## 'THE ORIGIN OF THE SCAPULAR'

REV. DEAR SIR,—I have read with the deepest interest in your pages recently the series of articles by Father Zimmerman, O.C.D., on the above subject, and also Father Thurston's critique on the same, and the only fault I have to find with the latter is the easy and indulgent way in which he dismisses the question of the Sabbatine—or, as he happily nicknames it, the *Subitine*—Indulgence.

For years the faithful have been told of this wonderful Indulgence; booklets on the subject have been distributed broadcast among them; e.g., *Fructus Carmeli, or the Privilege of the Sabbatine Bull*, by the Rev. Dr. Farrington, O.C.C. (1875), and on page 22 of this production 'the particular obligations to be fulfilled to gain the Privilege of the Sabbatine Bull,' are laid down to be, *inter alia*, 'for those who can read, to recite every day the Little Office of the Blessed Virgin as it is found in the Roman Breviary; for those who cannot read to abstain from meat on Wednesdays and Saturdays.' Moreover, to encourage the faithful to wear this Scapular they are told on pages 34-44 of no less than eight 'Miracles' worked in favour of certain persons on the *Saturday* after their decease because of this 'Promise.'

How many in all those years have practised and are still practising these 'obligations' in order to obtain this 'privilege' which was never granted I know not. But this I do know, that Father Thurston's mild critique, uttered in your pages which hardly reach any but clerical eyes, ought not to be the last word spoken on so serious a matter. Surely the faithful should be told that this Indulgence is a myth—I do not like to say fraud—based on an ignorant mistranslation and that the sooner they drop their Little Offices and their Wednesday-Saturday Fasts the better, unless they have some higher and more solid motives for practising them.

In these agnostic days we have quite enough to do to defend before Protestants, aye and sceptic, cynical Catholics too, the genuine Indulgences of the Church, without having spurious ones thrust under our patronage, and it appears to me that the position of the authorities ought not to be a merely neutral and negative one in such matters.—Faithfully yours in Christ,

WALTER O'BRIEN, C.C.

## DOCUMENTS

LETTER OF HIS HOLINESS POPE PIUS X. TO HIS EMINENCE  
CARDINAL LOGUEDILECTO FILIO NOSTRO MICHAELI TIT. S. MARIA PACIFERAE  
S.R.E. PRESP. CARD. LOGUE

PIUS PP. X.

Dilecti Fili Noster, Salutem et Apostolicam Benedictionem. Quamvis non ante multos hos dies litteras ad te dederimus, quibus de Patriciani templi dedicatione felicissime habita gratulabamur; libet tamen iterum ad te scribere voluntatemque Nostrem amplius significare. Venerabilis enim Frater Noster Vincentius Episcopus Proenestinus, quem Nos ad memoratam dedicationem Nostro nomine peragendam Legatum Nostrum a latere in Hiberniam misimus, tam multa Nobis, rediens, tantaque de celebritatis splendore, de populi religione, de tua aliorumque Episcoporum humanitati, de communi vestra in Nos observantia narravit, ut animum Nostrum plane jucunditate impleverit. Nos igitur gratias in primis agimus de honore eidem Legato habito, quem Nos ac si Nobis ipsis impensus finerit, cujus ille personam gerebat, consideramus. Tum vero gaudere tibi Nobisque pariter placet ob fidei constantiam ardoremque, quae idem Venerabilis Frater Noster Vincentius, in tota sua apud vos commemoratione, multiplici ex argumento in vobis miratus est. Non enim ille solum templa ubique invisit confertaeque multitudini bene, Nostro nomine, precatus est; sed et scholas ad puerorum educationem, et Xenodochia ad agrorum solatium, et coetus varios ad omnigenae caritatis ac religionis opera coram est contemplatus; Hibernorum in religiosa re actuosas industrias ubique suspiciens. Hujus rei laudem tuis, Dilecte Fili Noster, ceterorumque Episcoporum studiis Nos ultro tribuimus; ex animo desiderantes ut industriis vestris ampliora Deus in dies det incrementa. Quod ut pro votis cedat, et ut benevolentia Nostrae testimonio suscipiatis animos, Apostolicam Benedictionem Tibi, Episcopis coeteris universoque Hiberniae clero et populo amantissime in Domino impertimus.

Datum Romae apud S. Petrum die XXVIII. Augusti Anno MDCCCIV., Pontificatus Nostri secundo.

PIUS PP. X.

**PONTIFICAL COMMISSION FOR CODIFICATION OF THE  
CANON LAW**

E COMMISSIONE PONTIFICIA PRO ECCLESIAE LEGIBUS IN  
UNUM REDIGENDIS.

UNIVERSITATES CATHOLICAE STUDIORUM CONCURRENT IN  
ARDUUM OPUS CODIFICATIONIS.

*Illme. ac Revme. Domine :*

Perlegisti iam certe Litteras, quas Beatissimus Pater nuper *Motu proprio* edidit de *Ecclesiae legibus in unum redigendis*.<sup>1</sup> Ea quippe Sanctitatis Suae mens est, ut universum canonicum ius in canones seu articulos, ad formam recentiorum Codicum, apte distribuatur, eodemque tempore, documenta, post authenticas Corporis Iuris collectiones prodita, ex quibus praefati canones seu articuli desumpti sunt, simul colligantur. Ordo autem servandus hic plus minusve erit: praemissa parte generali complectente titulos *De Summa Trinitate et fide catholica, De Constitutionibus, De Consuetudine, De Rescriptis*, quinque habebuntur libri: *De Personis, De Sacramentis, De Rebus et Locis sacris, De delictis et poenis, De Iudiciis*; qui tamen ordo, pro laboris a Consultoribus perficiendi commoditate ab initio constitutus, poterit, si progressu studiorum opportunum videbitur, immutari.

Iamvero valde expotat Summus Pontifex ut amplissima, cui Dominatio Tua praeest, studiorum Universitas in hoc arduum gravissimumque opus concurret. Hinc Tibi mandat, ut ab istius Universitatis antecessoribus qui Iuri canonico tradendo incumbunt, petas, ac deinde mihi quamprimum referas, quasnam iuris canonici partes in articulos seu canones redigere parati sint. Responso Tuo accepto, peculiaris Instructio transmittetur, qua opportunae normae, ab ipsis hac in re servandae, eisdem antecessoribus tradentur.

Dum haec, ex Beatissimi Patris iussu, Tibi nuntio, praecipuae erga Te existimationis meae sensus testor, meque profiteor.

Dominationi Tuae Addictissimum,

✠ PETRUM GASPARRI, *Arch. Caesareensem,*  
*Secretarium Pontificiae Commissionis pro Ecclesiae*  
*legibus in unum redigendis.*

Romae, die 6 Aprilis 1904.

Illmo. ac Revmo. Domino EDUARDO HAUTCŒUR,  
*Prot. Ap. Cancellario Universitatis Insularum.*

<sup>1</sup> Cfr. fasc. praec. p. 146.

**PONTIFICAL COMMISSION FOR THE STUDY OF SCRIPTURE**

E COMMISSIONE PONTIFICIA PRO STUDIIS S. SCRIPTURAE  
PROVEHENDIS.

RATIO PERICLITANDAE DOCTRINA CANDIDATORUM AD ACADEMICOS GRADUS IN SACRA SCRIPTURA, CORAM COMMISSIONE PONTIF. DE RE BIBLICA.

Cuicumque ad academicos in Sacra Sriptura gradus, secundum ea quae Apostolicis Litteris 'Scriptura Sanctae' constituta sunt, licet certumque est contendere, disciplinarum capita definiuntur, in quibus apud Commissionem Biblicam legitima doctrinae suae experimenta dabit.

I. AD PROLYTATUM.

*In experimento quod scripto fit:*

Exegesis (*i.e.*, expositio doctrinalis, critica et philologica) quatuor Evangeliorum et Actuum Apostolorum. Pericope ex his, a iudicibus eligenda, exponetur nullo praeter textus et concordantias adhibito libro; de qua verbis quoque periculum fiet.

*In experimento verbali:*

I.—Graece quatuor Evangelia et Actus Apostolorum.

II.—Hebraice quatuor libri Regum.

III.—Historia Hebraeorum a Samuele usque ad captivitatem Babylonicam: itemque historia evangelica et apostolica usque ad captivitatem Sancti Pauli Romanam.

IV.—Introductio specialis in singulos libros utriusque Testamenti.

V.—Introductionis generalis quaestiones selectae, nimirum:

1. De Bibliorum Sacrorum inspiratione.

2. De sensu litterali et de sensu typico.

3. De legibus Hermeneuticae.

4. De antiquis Hebraeorum Synagogis.

5. De variis Iudaeorum sectis circa tempora Christi.

6. De gentibus Palaestinam tempore Christi incolentibus.

7. Geographia Palaestinae temporibus Regum.

8. Palaestinae divisio et Hierusalem topographia tempore Christi.

9. Itinera Sancti Pauli.

10. Inscriptiones Palaestinenses antiquissimae.

11. De kalendario et praecipuis ritibus sacris Hebraeorum.

12. De ponderibus, mensuris et nummis in Sancta Scriptura memoratis.

## II. AD LAUREAM.

*De scripto :*

Amplior quaedam dissertatio circa thesim aliquam graviorem ab ipso candidato de Commissionis assensu eligendam.

*Coram :*

I.—Dissertationis a Censoribus impugnandae defensio.

II.—Exegesis unius ex sequentibus Novi Testamenti partibus a candidato delingendae eiusque pro arbitrio iudicum exponendae :

1. Epistolae ad Romanos.
2. Epistolarum I et II ad Corinthios.
3. Epistolarum ad Thessalonicenses I et II et ad Galatas.
4. Epistolarum captivitatis et pastoralium.
5. Epistolae ad Hebraeos.
6. Epistolarum Catholicarum.
7. Apocalypsis.

III.—Exegesis ut supra alicuius eu infrascriptis Veteris Testamenti partibus :

1. Genesis.
2. Exodi, Levitici et Numerorum.
3. Deuteronomii.
4. Iosue.
5. Iudicum et Ruth.
6. Librorum Paralipomenon, Esdrae et Nehemiae.
7. Iob.
8. Psalmorum.
9. Proverbiorum.
10. Ecclesiastae et Sapientiae.
11. Cantici Canticorum et Ecclesiastici.
12. Esther, Tobiae et Iudith.
13. Isaiae.
14. Ieremiae cum Lamentationibus et Baruch.
15. Ezechielis.
16. Danielis cum libris Machabaeorum.
17. Prophetarum minorum.

IV.—I. De Scholis exegeticis Alexandrina et Antiochena, ac de exegesi celebriorum Patrum Graecorum saec. IV et V.

2. De operibus exegeticis S. Hieronymi caeterorumque Patrum Latinorum saec. IV et V.

3. De origine et auctoritate textus Massoretici.

4. De versione Septuagintavirali et de aliis versionibus Vulgata antiquioribus, in crisi textuum adhibendis.

5. Vulgatae historia usque ad initium saec. VII. deque eiusdem authenticitate a Concilio Tridentino declarata.

V.—Peritia praeterea probanda erit in aliqua alla ex linguis praeter Hebraicam et Chaldaicam orientalibus, quarum usus in disciplinis biblicis maior est.

N.B.—De forma et cautionibus, quae in experimentis extra Urbem, si quando permittantur, servari debeant, item de variis conditionibus aliisque rebus quae sive ad prolytatus sive ad laureae adeptionem requiruntur, singulare conficietur breviculum, quod solis candidatis et iudicibus delegandis, quotiescumque opus fuerit, tradetur.

*Epistolae mittantur ad Revmum. D. F. Vigouroux, Romam, Quattro Fontane 113, aut ad Revmum. P. David Fleming, O.M., Romam, Via Merulana 124, Commissionis Biblicae Consultores ab actis.*

#### INDULGENCES AND PRIVILEGES OF TERTIARIES OF PRAEMONSTRATENTIAN ORDER.

##### E SACRA CONGREGATIONE INDULGENTIARUM.

SUMMARIUM INDULGENTIARUM, PRIVILEGIORUM AC INDULTORUM  
TERTIARIIS SAECULARIBUS ORDINIS PRAEMONSTRATENSIS-  
TRIBUTORUM.

##### I. INDULGENTIAE PLENARIAE.

A Tertiariis ex utroque sexu vere poenitentibus, confessis ac S. Synaxi reffectis :

1° Die ingressus in Tertium Ordinem ;

2° Die professionis ;

3° Quoties potioris vitae studio per octo dies continuos spiritualibus exercitiis vacaverint.

B. Iisdem Tertiariis, si confessi ac S. Communionem reffecti, ecclesiam Ordinis Praemonstratensis vel Sodalitii visitaverint et ad mentem Summi Pontificis oraverint, diebus festis sequentibus :

1° Paschatis Resurrectionis ;

2° Annuntiationis B. Mariae Virg. ;

3° Assumptionis                   "                   "

4° B. Godefridi Conf. Ordinis (16 Ianuarii) ;

5° B. Evermodi Ep. Conf. Ord. (17 Febr.) ;

- 6° B. Friderici Ab. Conf. Ord. (3 Mart.);
- 7° B. Ludolphi Ep. Mart. Ord. (29 Mart.);
- 8° B. Hermanni-Iosephi Conf. Ord. (7 Apr.);
- 9° B. Gerlaci Conf. Ord. (Fer. II. infra oct. Ascens.);
- 10° Triumphi S. P. Noberti (Dom. III. post Pentec.);
- 11° Depositionis eiusdem S. P. (6 Iunii);
- 12° B. Isfridi Ep. Conf. Ord. (15 Iunii);
- 13° SS. Martyrum Gorcomiensium (9 Iulii);
- 14° S. P. Norberti (11 Iulii);
- 15° B. Hrosnatae Mart. Ord. (19 Iulii);
- 16° B. Gertrudis Virg. Ord. (13 Aug.);
- 17° S. Augustini Ep. Doct. (28 Aug.);
- 18° B. Bronislavae Virg. Ord. (30 Aug.);
- 19° B. Gilberti Ab. Conf. Ord. (24 Oct.);
- 20° Omnium Sanctorum Ordinis (13 Nov.);
- 21° B. Siardi Ab. Conf. Ord. (13 Nov.);

C. Iisdem Tertiariis in mortis articulo constitutis, si uti supra dispositi, vel saltem contriti, SSmum. Iesu Nomen ore, si potuerint, sin minus corde, devote invocaverint.

## II. INDULGENTIAE PARTIALES.

A. *Septem annorum totidemque quadragenarum* Tertiariis, qui corde saltem contriti ecclesiam Ordinis vel Sodalitii devote visitaverint, et aliquo temporis spatio ibidem oraverint, sequentibus diebus festis :

- 1° Nativitatis D. N. I. C. ;
- 2° Circumcisionis „ „
- 3° Epiphaniae „ „
- 4° Ascensionis „ „
- 5° Corporis Christi ;
- 6° Immaculatae Conceptionis B. M. V. ;
- 7° Nativitatis „
- 8° Purificationis „
- 9° S. Ioannis Baptistae ;
- 10° Omnium Sanctorum.

B. *Tercentum dierum*, quoties Tertiarum aliquod pium opus pietatis vel charitatis corde saltem contrito exercuerint.

## III. INDULGENTIAE STATIONALES.

Diebus Stationum in Missali Romano descriptis iidem Tertiarum ecclesiam Ordinis vel Sodalitii visitantes ibique ad mentem



Summi Pontificis orantes, easdem indulgentias consequuntur, quas lucrarentur si ecclesias Urbis vel extra Urbem in eodem Missali recensitas, praefatis diebus, personaliter visitarent, dummodo alia pia opera praescripta exercent.

*Omnes et singulae Indulgentiae superius memoratae, excepta tamen plenaria in mortis articulo lucranda, sunt etiam applicabiles in Purgatorio detentis.*

#### IV. PRIVILEGIA.

1° Sacerdotes Tertiarii ad quodlibet altare Missam celebrantes gaudent indulto altaris privilegiati tribus in qualibet hebdomada diebus, dummodo pro alia die simile indultum non obtinuerint.

2° Missae omnes, quae in suffragium fidelium defunctorum celebrantur, sunt omnes et ubique privilegiatae.

#### V. INDULTA.

1° Tertiarii degentes in locis ubi nulla extet Ordinis Praemonstratensis vel Sodalitii ecclesiae lucrari valent Indulgentias ipsius uti supra directe concessas, nec non illas, quae fidelibus universis dicti Ordinis ecclesias visitantibus sunt elargitae, ea conditione ut respectivam ecclesiam parochialem vel aliam quamcumque seu publicum Oratorium visitent, caeteris adimpletis conditionibus.

2° Tertiarii si sint infirmi vel convalescentes, nec commode possint e domo egredi, recitando quinquies *Pater* et *Ave* et orando ad intentionem Summi Pontificis, lucrari possunt easdem indulgentias, ac si personaliter ecclesiam Ordinis vel Sodalitii visitarent, caeteris tamen iniunctis operibus rite positis.

#### DECRETUM.

Quum per Decretum huius S. C. Indulgentiis Sacrisque Reliquiis praepositae diei 18 Iulii 1902, undequaque abrogatis omnibus Indulgentiis, quibus Tertiarii saeculares cuiusvis Ordinis, ob communicationem cum primo et secundo Ordine respective perfruebantur, Supremis Moderatoribus religiosorum Ordinum proprium Tertium Ordinem habentium praescriptum fuerit, ut novum Indulgentiarum Indicem pro suis Tertiariis saecularibus proponerent; Abbas Generalis Ordinis Praemonstratensis tali mandato obtemperans novum praedictum Indicem

elaboravit, illumque huic S. C. humillime subiecit ; quae adhibita etiam quorundam ex suis Consultoribus opera, illum ad examen revocavit. SSmus. vero D. N. Pius PP. X, in Audientia diei 28 Augusti 1903 audita de his omnibus relatione facta ab infra-scripto Card. Praefecto, ex Indulgentiis in supra proposito Elencho enumeratis, eas, quae olim Tertiariis directe tributae fuerunt, benigne confirmavit, alias vero, loco earum, quibus vi communicationis gaudebant, clementer est impertitus, simulque mandavit ut in posterum praedicti Ordinis Sodales Tertiarii in saeculo viventes earum tantummodo participes evadant Indulgentiarum, iisque potiantur privilegiis et indultis, quae in praedicto Elencho recensentur. Quam concessionem eadem Sanctitas Sua perpetuis quoque futuris temporibus valituram esse voluit, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis, die 1 Martii 1904.

A. Card. TRIPEPI, *Praefectus*.

L. ✠ S.

*Pro Secretario*, I. M. Can. COSELLI, *Substitutus*.

#### **INDULGENCES FOR INVOCATION OF MARY IMMACULATE.**

##### **E SACRA CONGREGATIONE INDULGENTIARUM.**

INDULGENTIAE CONCEDUNTUR RECITANTIBUS INFRASCRIPAS  
INVOCATIONES IN HONOREM IMMACULATAE VIRG. MARIAE.

##### **URBIS ET ORBIS.**

Ex quo Immaculati Beatae Mariae Virginis Conceptus a f. r. Pio IX, dogmatica definitio solemniter proclamata fuit, ardens efferbuit in Christifidelibus studium prosequendi singularibus pietatis argumentis Beatissimam Virginem absque originali labe conceptam. Ad id vero studium hoc anno vertente, qui quinquagesimus advenit ab illa solemnii definitione, impensius augendum, utque tam auspiciatissimi Jubilaei perennis aliqua extet memoria, enixae plurium Sacrorum Antistitum, Religiosorum Ordinum Moderatorum, necnon Christifidelium postulationes SSmo. Dno. Nro. Pio Pp. X, delatae sunt, ut sacro indulgentiarum thesauro ditare dignaretur infrascriptas invocationes, quae apud christianum populum in honorem eiusdem Immaculatae Virginis iam frequentatissimae evaserunt, videlicet :

V. Tota pulchra es, Maria.

R. Tota pulchra es, Maria.

- V. Et macula originalis non est in Te.  
 R. Et macula originalis non est in Te.  
 V. Tu gloria Jerusalem.  
 R. Tu laetitia Israël.  
 V. Tu honorificentia populi nostri.  
 R. Tu advocata peccatorum.  
 V. O Maria.  
 R. O Maria.  
 V. Virgo prudentissima.  
 R. Mater clementissima.  
 V. Ora pro nobis.  
 R. Intercede pro nobis ad Dominum Jesum Christum.  
 V. In conceptione tua, Virgo, immaculate fuisti.  
 R. Ora pro nobis Patrem, cuius Filium peperisti.

## ORATIO.

Deus, qui per Immaculatam Virginis Conceptionem dignum Filio tuo habitaculum praeparasti, quaesumus, ut qui ex morte eiusdem Filii tui praevisa Eam ab omni labe praeservasti : nos quoque mundos, Eius intercessione, ad Te pervenire concedas. Per eundem, etc.

Porro Sanctitas Sua, quae maxime in votis habet, ut erga Deiparam honor et pietas apud omnes succrescant, huiusmodi postulationibus libentissime annuens, in Audientia habita die 23 Martii 1904 ab infrascripto Cardinali Praefecto Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, benigne concessit universis Christifidelibus : I. Indulgentiam tercentum dierum, semel in die acquirendam, supra relatas invocationes corde saltem contrito ac devote recitantibus : II. Plenariam, ab iisdem lucranda diebus festis Immaculae Conceptionis, Nativitatis, Purificationis, Annunciationis et Assumptionis Beatae Mariae Virginis, si memoratis diebus easdem preces devote recitaverint, simulque sacramentali confessione rite expiate sacraque Synaxi refecti, aliquam ecclesiam vel publicum sacellum adiverint, ibique ad eiusdem Sanctitatis Suae mentem pias ad Deum preces effuderint. Quas indulgentias idem Sanctissimus defunctis quoque applicabiles declaravit. Praesenti in perpetuum valituro. Contrariis non obstantibus quibuscumque.

Datum Romae ex Secretaria eiusdem Sacrae Congn., die 23 Martii 1904.

ALOIS. Card. TRIPEPI, *Praef.*

L. ✠ S.

*Pro Secretario, IOS. M. Cancus. COSELLI, Subtus.*

## DISPENSATION RELATING TO PAULINE MARRIAGE

E S. R. UNIV. INQUISITIONE.

CONCEDITUR DISPENSATIO SUPER INTERPELLATIONE PAULINA, OB  
AMENTIAM SPONSAE INFIDELIS.

Episcopus Burlingtonensis in Statibus Foederatis Americae Septentrionalis, ad pedes Sanctitatis Vestrae provolutus humiliter haec exponit :

G. U. 50 anno rumnatus, degens intra limites dioecesis supra- dicti Episcopi, matrimonium contraxit cum Bertha S., dum in statu infidelitatis ambo existebant ; ex quo matrimonio habiti sunt quatuor infantes adhuc viventes.

Post annos octo a tempore huius contractus, Bertha insaniae multa dedit indicia, ita ut amplius impossibile fuerit cum ea vitam coniugalem ducere, ac proinde in aliquo valetudinario ad hanc infirmitatem curandam custodiri tradita est.

Post sex adhuc annos, cum nulla spes affulgeret sanitatis mulieris, ipse vir obtinuit decretum civile, quo declaratum est matrimonium inter G. et B. fuisse invalidum ab initio ob dictam insaniam, quam medici plures tenuerunt Berthae causatam fuisse ex iniuria quam passa est quando aetatem decem annorum ipsa habebat.

Georgius iterum matrimonium contraxit cum acatholica baptizata, Carolina C. P., ipso adhuc infideli. In hac secunda unione G. adhuc vivit, ex qua proles natae sunt, et unus infans adhuc supervivit. Dementia Berthae, prioris uxoris, ita progressa est, ut amplius non agnoscat suam filiam et credat se esse Reginam Elizabetham Anglicanam.

Nunc Georgius (viginti novem annos post primum matrimonium cum Bertha, et quindecim post secundum cum praedicta Carolina) una cum hac coniuge et tota eius familia, uno tantum excepto, baptismum susceperunt et Catholicam fidem amplexati sunt ; et hanc propter rationem suppliciter exoptat ut Sanctitas Vestra dignetur solutionem prioris matrimonii in infidelitate contracti cum Bertha ei concedere ex summa potestate. Quod Georgius nunquam baptizatus erat clare constat ex testimonio plurium testium omnino fide dignorum, qui sub iuramento deposuerunt se saepe saepius audivisse matrem eius dicere cum fratre suo Georgium non esse baptizatum et de hoc facto vehementer dolere. Insuper nihil omnino in actis scriptum habere de baptismo Georgii, quamvis de aliis baptizatis

eodem tempore acta omnia habeantur. Curia diocesana Episcopi exponentis, eandem sententiam fert, ut videbitur infra. De non baptismo Berthae, spectata qualitate probationum, non aequalis absoluta certitudo habetur, quamvis videatur adesse certitudo moralis quod et ipsam nunquam baptismum suscepit. Augusta, soror Berthae, quae octodecim annos ante Bertham nata est, sub iuramento declaravit se omnimodam certitudinem habere, nempe sororem eius Bertham nunquam fuisse baptizatam, quia in nullam religionem crediderunt neque fidem Christianam sunt professae. Ideoque ad summum esset matrimonium naturale in infidelitate contractum inter Georgium et Bertham, aliter cum Georgius certe erat infidelis tempore huius contractus, Bertha baptizata, nullum esset matrimonium propter disparitatem cultus.

Haec sunt verba Curiae matrimonialis relate ad casum: Declaratum est a R. Moderatore Curiae Dioecesanæ pro tractatione rerum matrimonialium, quod haec Curia non habet iurisdictionem legitimam ad hanc causam (casum Georgii) determinandam, sed recurrendum est ad S. Sedem Apostolicam pro adiudicatione finali in hac re. Curia tamen haec vehementer inclinatur ad opinionem quod pondus probationum habetur pro valore prioris matrimonii in infidelitate contracti inter memoratas personas G. U. et B. S. propter absentiam baptismi in utroque contrahente.

Sed quia Georgius nunc baptizatus est in Ecclesia Catholica, ius habet interpellandi eius primam sponsam Bertham et quia propter Berthae conditionem insanam, nullius omnino utilitatis esset eam intervellare, ideo Curia haec intime persuasam sed habet petitionem instantem faciendam esse ad S. Sedem ut Ipsa dignetur Suam supremam potestatem Apostolicam exercere ad dissolutionem huius matrimonii in infidelitate contracti inter Georgium et Bertham ipsi oratori concedendam, ita ut Georgius posset secundas nuptas, quam iam cum dicta Carolina C. P. contraxit, regulares et validas facere. Hinc Curia haec implorat in illorum favorem clementiam S. Sedis eo quod in bona fide secundum hoc matrimonium contraxerunt et conversionem ad fidem Catholicam in qua a tempore baptismi, die 20 Augusti elapsi, sicut frater et soror vixerunt sine cohabitatione, attendentes sententiam S. Sedis G. copulam non habuit neque cum prima neque cum secunda foemina post suum baptismum. Ipse defensor vinculi matrimonialis hanc opinionem et petitionem approbat et secundat.

Hisce igitur positis, Episcopus exponens supplicat Sanctitatem Vestram pro dispensatione ab interpellatione facienda Berthae S. ut Georgius praedictus legitimum matrimonium contrahere possit cum Carolina, de qua in precibus.

Feria IV, die 9 Decembris 1903. In Congregatione Generali S. R. et U. Inquisitionis proposito suprascripto supplici libello, omnibus rite perpensis, praehabitoque RR. DD. Consultorum voto, Emi. ac Rmi. DD. S.R.E. Cardinales in rebus fidei et morum Generales Inquisitores decreverunt: *Supplicandum Sanctissimo pro dispensatione ab interpellatione facienda Berthae S., ut Georgius valide possit matrimonium contrahere cum Carolina.*

Feria V. loco IV., die 10 Decembris 1903, SS. D. N. Pius, divina providentia Papa X, in audientia R. P. D. Adessori S.O. impertita benigne annuit pro gratia, iuxta Emorum Patrum suffragia. Contrariis quibuscumque non obstantibus,

I. Can. MANCINI, S.R. et U.I. Notarius.

#### REGULATIONS FOR THE DISCHARGE OF INTENTIONS

#### DECRETUM.

#### DE OBSERVANDIS ET EVITANDIS IN MISSARUM MANUALIUM SATISFACTIONE.

Ut debita sollicitudine missarum manualium celebratio impleatur, eleemosynarum dispersiones et assumptarum obligationum obliviones vitentur, plura etiam novissimo tempore S. Concilii Congregatio constituit. Sed in tanta nostrae aetatis rerum ac fortunarum mobilitate et crescente hominum malitia, experientia docuit cautelas vel maiores esse adhibendas, ut piae fidelium voluntates non fraudentur, resque inter omnes gravissima studiose ac sancte custodiatur. Qua de causa Emi. S. C. Patres semel et iterum collatis consiliis, nonnulla statuenda censuerunt, quae Ssmus D. N. Pius PP. X accurate perpendit, probavit, vulgarique iussit, prout sequitur.

Declarat in primis Sacra Congregatio manuales missas praesenti decreto intelligi et haberi eas omnes quas fideles oblata manuali stipe celebrari postulant, cuilibet vel quomodocumque sive brevi manu, sive in testamentis, hanc stipem tradant, dummodo perpetuam foundationem non constituent, vel talem ac tam diuturnam ut tamquam perpetua haberi debeat.

Pariter inter manuales missas accenseri illas, quae privatae alicuius familiae patrimonium gravant quidem in perpetuum,

sed in nulla Ecclesia sunt constitutae, quibus missis ubivis a quibuslibet sacerdotibus, patrisfamilias arbitrio, satisfieri potest.

Ad instar manualium vero esse, quae in aliqua ecclesia constitutae, vel beneficiis adnexae, a proprio beneficiario vel in propria ecclesia hac illave de causa applicari non possunt ; et ideo aut de iure, aut cum S. Sedis indulto, aliis sacerdotibus tradi debent ut iisdem satisfiat.

Iamvero de his omnibus S. C. decernit : 1<sup>o</sup> neminem posse plus missarum quaerere et accipere quam celebrare probabiliter valeat intra temporis terminos inferius statutos, et per se ipsum, vel per sacerdotes sibi subditos, si agatur de Ordinario dioecetano, aut Praelato regulari.

2<sup>o</sup>. Utile tempus ad manualium missarum obligationes implendas esse mensem pro missa una, semestre pro centum missis, et aliud longius vel brevius temporis spatium plus minusve, iuxta maiorem vel minorem numerum missarum.

3<sup>o</sup>. Nemini licere tot missas assumere quibus intra annum a die susceptae obligationis satisfacere probabiliter ipse nequeat ; salva tamen semper contraria offerentium voluntate qui aut brevius tempus pro missarum celebratione sive explicite sive implicite ob urgentem aliquam causam deponant, aut longius tempus concedant, aut maiorem missarum numerum sponte sua tribuant.

4<sup>o</sup>. Cum in decreto *Vigilanti* diei 25 mensis Maii 1893 statutum fuerit ' ut in posterum omnes et singuli ubique locorum beneficiati et administratores piarum causarum, aut utcumque ad missarum onera implenda obligati, sive ecclesiastici sive laici, in fine cuiuslibet anni missarum onera, quae reliqua sunt, et quibus nondum satisfecerint, propriis Ordinariis tradant iuxta modum ab iis definiendum ; ' ad tollendas ambiguitates Emi, Patres declarant ac statuunt, tempus his verbis praefinitum ita esse accipiendum, ut pro missis fundatis aut alicui beneficio adnexis obligatio eas deponedi decurrat a fine illius anni intra quem onera impleri debuissent : pro missis vero manualibus obligatio eas deponendi incipiat post annum a die suscepti oneris, si agatur de magno missarum numero ; salvis praescriptionibus praecedentis articuli pro minori missarum numero, aut diversa voluntate offerentium.

Super integra autem et perfecta observantia praescriptionum quae tum in hoc articulo, tum in praecedentibus statutae sunt, omnium ad quos spectat conscientia graviter oneratur.

5°. Qui exuberantem missarum numerum habent, de quibus sibi liceat libere disponere (quin fundatorum vel oblatozum voluntati quoad tempus et locum celebrationis missarum detrahatur), posse eas tribuere praeterquam proprio Ordinario aut S. Sedi, sacerdotibus quoque sibi benevisis, dummodo certe ac personaliter sibi notis et omni exceptione maioribus.

6°. Qui missas cum sua eleemosyna proprio Ordinario aut S. Sedi tradiderint ab omni obligatione coram Deo et Ecclesia relevari.

Qui vero missas a fidelibus susceptas, aut utcumque suae fidei commissas, aliis celebrandas tradiderint, obligatione tener usque dum peractae celebrationis fidem non sint assequuti; adeo ut si ex eleemosynae dispersione, ex morte sacerdotis, aut ex alia qualibet etiam fortuita causa, in irritum res cesserit, committens de suo supplere debeat, et missis satisfacere teneatur.

7°. Ordinarii dioecesanii missas, quas ex praecedentium articulozum dispositione coacervabunt, statim ex ordine in librum cum respectiva eleemosyna referent, et curabunt pro viribus ut quamprimum celebrentur, ita tamen ut prius manualibus satisfiat, deinde iis quae ad instar manualium sunt. In distributione autem servabunt regulam decreti *Vigilanti*, scilicet 'missarum intentiones primum distribuunt inter sacerdotes sibi subiectos, qui eis indigere noverint; alias deinde aut S. Sedi, aut aliis Ordinariis committent, aut etiam, si velint, sacerdotibus extra-dioecesanis dummodo sibi noti sint omnique exceptione maiores,' firma semper regula art. 6<sup>i</sup> de obligatione, donec a sacerdotibus actae celebrationis fidem exegerint.

8°. Vetitum cuique omnino esse missarum obligationes et ipsarum eleemosynas a fidelibus vel locis piis acceptas tradere bibliopolis et mercatoribus, diariorum et ephemeridum administratoribus, etiamsi religiosi viri sint, nec non venditoribus sacrorum utensilium et indumentorum, quamvis pia et religiosa instituta, et generatim quibuslibet, etiam ecclesiasticis viris, qui missas requirant, non taxative ut eas celebrent sive per se sive per sacerdotes sibi subditos, sed ob alium quemlibet, quamvis optimum, finem, Constitit enim id effici non posse nisi aliquod commercii genus cum eleemosynis missarum agendo, aut eleemosynas ipsas imminuendo: quod utrumque omnino praecaveri debere S. Congregatio censuit. Quapropter in posterum quilibet hanc legem violare praesumpserit aut scienter tradendo missas ut supra, aut eas acceptando, praeter grave peccatum quod patrabit, in poenas infra statutas incurret.



9°. Iuxta ea quae in superiore articulo constituta sunt decernitur, pro missis manualibus stipem a fidelibus assignatam, et pro missis fundatis aut alicui beneficio adnexis (quae ad instar manualium celebrantur) eleemosynam iuxta sequentes articulos propriam, nunquam separari posse a missae celebratione, *neque in alias res commutari aut imminui*, sed celebranti ex integro et in specie sua esse tradendam, sublatis declarationibus, indultis, privilegiis, rescriptis sive perpetuis sive ad tempus, ubivis, quovis titulo, forma vel a qualibet auctoritate concessis et huic legi contrariis.

10°. Ideoque libros, sacra utensilia vel quaslibet alias res vendere aut emere, et associationes (uti vocant) cum diariis et ephemeridibus inire ope missarum, nefas esse atque omnino prohiberi. Hoc autem valere non modo si agatur de missis celebrandis, sed etiam si de celebratis, quoties id in usum et habitudinem cedat et in subsidium alicuius commercii vergat.

11°. Item sine nova et speciali S. Sedis venia (quae non dabitur nisi ante constiterit de vera necessitate, et cum debitis et opportunis cautelis), ex eleemosynis missarum, quas fideles celebrioribus Sanctuariis tradere solent, non licere quidquam detrahere ut ipsorum decori et ornamento consulatur.

12°. Qui autem statuta in praecedentibus articulis 8, 9, 10 et 11, quomodolibet aut quovis praetextu perfringere ausus fuerit, si ex ordine sacerdotali sit, suspensioni *a divinis* S. Sedi reservatae et ipso facto incurrendae obnoxius erit; si clericus sacerdotio nondum initiatus, suspensioni a susceptis ordinibus pariter subiacebit, et insuper inhabilis fiet ad superiores ordines assequendos; si vero laicus, excommunicatione latae sententiae Episcopo reservata obstringetur.

13°. Et cum in const. *Apostolicae Sedis* statutum sit excommunicationem latae sententiae Summo Pontifici reservatam subiacere 'colligentes eleemosynas maioris pretii, et ex iis lucrum captantes, faciendo eas celebrare in locis ubi missarum stipendia minoris pretii esse solent,' S. C. declarat, huic legi et sanctioni per praesens decretum nihil esse detractum.

14°. Attamen ne subita innovatio piis aliquibus causis et religiosis publicationibus noxia sit, indulgetur ut associationes ope missarum iam initae usque ad exitum anni a quo institutae sunt protrahantur. Itemque conceditur ut indulta reductions eleemosynae missarum, quae in beneficium Sanctuariorum aliarumve piarum causarum aliquibus concessa reperiuntur, usque ad currentis anni exitum vigeant.

15°. Denique quod spectat missas beneficiis adnexas, quoties aliis sacerdotibus celebrandae traduntur, Eminentissimi Patres declarant ac statuunt, eleemosynam non aliam esse debere quam synodalem loci in quo beneficia erecta sunt.

Pro missis vero in paroeciis aliisque ecclesiis fundatis eleemosynam, quae tribuitur, non aliam esse debere quam quae in fundatione vel in successivo reductionis indulto reperitur in perpetuum taxata, salvis tamen semper iuribus si quae sint, legitime recognitis sive pro fabricis ecclesiarum, sive pro earum rectoribus, iuxta declarationes a S. C. exhibitas in *Monacen.* 25 Iulii 1874 et *Hildesien.* 21 Ianuarii 1898.

In *Monacen.* enim 'attento quod eleemosynae missarum quorundam legatorum pro parte locum tenerent congruae parochialis, Emi. Patres censuerunt licitum esse parochi, si per se satisfacere non possit, eas missas alteri sacerdoti committere, attributa eleemosyna ordinaria loci sive pro missis lectis sive cantatis.' Et in *Hildesien.* declaratum est, 'in legatis missarum aliqua in ecclesia fundatis retinere posse favore ministrorum et ecclesiarum inservientium eam reddituum portionem quae in limine fundationis, vel alio legitimo modo, ipsis assignata fuit independenter ab opere speciali praestando pro legati adimplemento.'

Denique officii singulorum Ordinariorum erit curare ut in singulis ecclesiis, praeter tabellam onerum perpetuorum, et librum in quo manuales missae quae a fidelibus traduntur ex ordine cum sua eleemosyna recenseantur, insuper habeantur libri in quibus dictorum onerum et missarum satisfactio signetur.

Ipsorum pariter erit vigilare super plena et omnimoda executione praesentis decreti: quod Sanctitas Sua ab omnibus inviolabiliter servari iubet, contrariis quibuslibet minime obstantibus.

Datum Romae ex Sacra Congregatione Concilii die 11 Maii 1904.

Card. VINCENTIUS, Ep. Praenestinus, *Praefectus.*

L. ✠ S.

C. DE LAI, *Secretarius.*

**THE DOWRY OF A NUN WHO DIES IN TIME OF PREPARATION  
FOR SOLEMN VOWS**

E SACRA CONGREGATIONE EPISCOPORUM ET REGULARIUM.

DOS MONIALIS DURANTE TRIENNIO VOTORUM SIMPLICIUM DEFUNCTAE, MONASTERIO CEDERE DEBET.

*Beatissimo Padre :*

Il P. Procuratore Generale dei Carmelitani scalzi prostrato ai piedi della S. V. umilmente implora che si degni dichiarare :

Se venendo a morire una monaca, mentre ancora decorre il triennio die voti semplici, a norma del Decreto della S. Congregazione dei Vescovi e Regolari, in data 3 maggio 1902, la dote in tal caso debba rimanere al monastero, oppure restituirsi ai parenti od eredi, ab intestato, della stessa defunta. Che per la grazia ecc.

Sacra Congregatio Emorum. et Rmorum, S.R.E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, omnibus mature perpensis, proposito dubio respondendum censuit prout respondet :

*' Affirmative ad 1<sup>am</sup> partem, negative ad 2<sup>am</sup>. '*

Romae 26 Martii 1904.

D. Card. FERRATA, *Praefectus*.

L. ✠ S.

Ph. GIUSTINI. *Secret.*

**THE EUCHARISTIC CONGRESS OF ANGOULEME**

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM.

PIUS X GRATULATUR DE XV CONVENTU EUCHAR. INTERNATIONALI,  
COGENDO IN CIVITATE ENGOLISMENSI.

PIE X, PAPE.

*Vénéralle Frère, salut et bénédiction apostolique.*

Un Congrès eucharistique international, le premier depuis que la charge de l'Eglise universelle Nous a été imposée, doit bientôt se réunir, et Nous avons appris que votre ville épiscopale, la noble et religieuse cité d'Angouleme, a été choisie pour en être le siège.

Aussi, Nous plaît-il de vous révéler, à vous, zélé et pieux évêque, à tous les organisateurs du Congrès, du haut de cette chaire du pontificat suprême qui nous a été confiée, quels sentiments Nous embrasient Nous-même lorsque, il y a quelques

années, Nous célébrions, à Venise, le XV<sup>e</sup> Congrès italien, pour étendre le culte de l'auguste sacrement.

Certes, c'est un glorieux événement : Nous Nous réjouissons, de toute notre âme, des fruits abondants que Nous en attendons, et Nous prions ardemment Jésus caché dans le sacrement, qu'il daigne, au moment où vous vous assemblerez de partout et en grand nombre, pour étendre l'honneur qui lui est dû, inspirer lui-même vos pensées et féconder de la rosée de sa divine grâce les salutaires travaux de votre assemblée.

Et quand vous délibérerez ensemble, ne perdez pas de vue que la piété de tous les peuples a les yeux fixés sur votre piété, et qu'on attend d'elle un exemple qui puisse être imité et un encouragement à grandir dans la vertu. Sachez bien encore que la grâce d'un Congrès eucharistique doit être estimée à tel prix que, touché et transformé par elle, on n'ait plus désormais, en aucune manière, à s'attirer le moindre reproche concernant cette dévotion, la principale du culte chrétien.

Pour ceux qui osent attaquer la Sainte Eucharistie, soyez un exemple, par vos sentiments vieux, l'accord de vos volontés, la charité de vos paroles et de vos œuvres, et attirez-en beaucoup à donner au sacrement la vénération qu'il mérite et à concevoir un grand amour pour cet aliment divin.

Si vous avez tout cela en vue, et si surtout, par une ardente prière, vous suppliez Dieu de vous assister, de l'autel où il se cache par amour sous les Saintes Espèces, les travaux de votre assemblée seront, sans nul doute, pleins de fruits.

Pour Nous, comme gage des célestes faveurs, Nos vous accordons affectueusement, à vous et à tous ceux qui assisteront au Congrès, la bénédiction apostolique.

Donné à Rome, près de Saint-Pierre, le 11 mai 1904, de Notre pontificat la première année.

PIE X, PAPE.

#### **RIGHTS OF PRECEDENCE OF BISHOPS**

E SACRA CONGREGATIONE RITUUM.

IAREN.

QUOAD PRAECEDENTIAM EPORUM INTER SE, ATTENDENDUM EST UNICE TEMPUS PROMOTIONIS ET CONFIRMATIONIS.

Sacrorum Rituum Congregationi ea quae sequuntur pro opportuna declaratione proposita fuerint ; nimirum :

Revmus. D. Dionysius Dougherty, Episcopus Neo-Segubiae in Insulis Philippinis, consecratus fuit Romae, in ecclesia Sanctorum Ioannis et Pauli, die 14 Iunii 1903; et caeremonia seu ritus incepit hora septima antemeridiana. Revmus. D. Fredericus Rooker, Episcopus Iarensis in eisdem Insulis, consecratus fuit eadem die 14 Iunii 1903, Romae in Sacello Pont. Collegii Americae Septentrionalis; ritus vero consecrationis incepit hora octava antemeridiana. Ambo publicati fuerunt in eodem Consistorio, die 22 Iunii 1903; sed nomen Revmi. Rooker fuit proclamatum prius.

Quaeritur: Quisnam ex hisce duobus praelatis alteri praecedere debet?

Et Sacra Rituum Congregatio, adrelationem subscripti Secretarii, exquisita sententia Commissionis Liturgicae, respondendum censuit: 'Praecedat ille qui prius in Consistorio propositus et confirmatus fuit, iuxta decreta n. 270 *Segobricen*, 21 Martii 1609, et n. 1606 *Terulen*. 20 Novembris 1677.'

Atque ita rescripsit. Die 15 Aprilis 1904.

S. Card. CRETONI, *Praefectus*.

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., *Secretarius*.

#### ELEVATION OF CERTAIN FEASTS OF THE FRANCISCAN ORDER

B SACRA CONGREGATIONE RITUUM

ORDINIS MINORUM.

FESTA S. BENVENUTI ET S. AGNETIS ELEVANTUR AD RITUM DUPL.

II CLASSIS PRO UNIVERSO FRATRUM MIN. ORDINE.

Reverendissimus Pater Frater Bonaventura Marrani, Procurator Generalis Ordinis Minorum, nomine et auctoritate supremi Moderatoris ac Definitorum Generalium ipsiusmet Ordinis, Sanctissimum Dominum Nostrum Pium Papam X, supplicibus votis rogavit, ut Festa Sancti Benvenuti Auximani Episcopi Confessoris I. Ordinis, et Sanctae Agnetis Assisiensis Virginis II. Ordinis, hucusque ritu Duplici maiori celebrata, ad Duplex secundae classis elevare dignaretur: quo ritu gaudent caetera Festa Sanctorum Coelitum I. et II. Ordinis.

Sacra porro Rituum Congregatio, vigore facultatem sibi specialiter ab eodem Sanctissimo Domino Nostro tributarum,

petitam ritus elevationem benigne indulisit; servatis Subricis. Contrariis non obstantibus quibuscumque.

Die 12 Martii 1904.

S. Card. CRETONI, S. C. Praef.

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., Secret.

**LEO XIII. DELEGATES THE PATRIARCH OF BABYLON TO  
RECEIVE NESTORIANS**

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM.

LEO XIII DELEGAT PATRIARCHAM BABYLONENSEM CHALDAEORUM  
AD RECIPIENDOS NESTORIANOS IN ECCLESIAE CATHOLICAE  
GREMIUM.

VENERABILI FRATRI IOSEPHO EMMANUELI, PATRIARCHAE  
BABYLONENSI CHALDAEORUM.

LEO PP. XIII.

*Venerabilis Frater, Salutem et Apostolicam Benedictionem.*

Ad sinum complexumque Ecclesiae matris, omni charitatis industria, revocare quotquot ab ipsa misere aberraverint, Apostolici muneris officium est magnum, si quod aliud, et sanctissimum. Huic quidem officio ut, quoad posset, satis per Nos fieret, nihil videmur ad hunc diem fecisse reliqui; idque cum in aliis catholicae unitatis expertibus, tum in ea gente, quam iam diu ab Ecclesia haeresis Nestoriana distraxit. Nunc vero permagnas agimus divinae benignitati gratias, quod positas a Nobis in eius gentis salute curas uberrime adiuverit. Siquidem, opera praesertim diligentiaque sodalium Dominicanorum, non modo factum est, ut homines ex illis bene multi, fidei veritate comperta, catholicam professionem inierint; sed accipimus etiam a duobus Episcopis nonnullisque primariis viris, ipsorum manu subscriptam, catholicae fidei formulam, suppliciter enixeque rogantibus, ut se vellemus ad veram Ecclesiam redeuntes recipere. Nos enimvero, pro paterno in ipsos animo, quanta cum voluntate postulata eiusmodi precesque complexi simus, dicere vix attinet.—Itaque te, Venerabilis Frater, cuius pastorale studium prudentiamque habemus probe cognitam, quique in sacris peragendis eodem, quo ipsi utuntur, uteris chaldaico ritu, Nostrum et huius Apostolicae Sedis Delegatum constituimus ac renuntiamus, ad ipsius Sanctae Sedis nutum; tibiue necessarias et opportunas facultates, quas etiam sub-

delegare poteris, tribuimus ut servatis de iure servandis, eos in Ecclesiae catholicae gremium recipere, et supra memoratos Episcopos aliosque ecclesiasticos viros a quacumque etiam irregularitate dispensando relevare possis.

Quoniam autem, ut diximus, de Nestorianorum ad Ecclesiam reditu optime adhuc sodales Dominiciani meruerunt, minime dubitamus futurum, quod valde cupimus, ut hac ipsa in re et illi se tibi adiutores bonos de caetero impertiant, et ipse eorum operam auxiliumque libenter adhibeas. Ita coniunctis utrimque studiis communia optata certius evenient et felicius

Nos obstantibus Constitutionibus et sanctionibus Apostolicis, aliisque, speciali licet atque individua mentione ac derogatione dignis, in contrarium facientibus quibuscumque.

Datum Romae apud S. Petrum sub anulo Piscatoris die XXXI Iulii MDCCCII, Pontificatus Nostri anno vicesimo quinto.

LEO PP. XIII.

**LEO XIII. CONGRATULATES THE BISHOPS OF THE PROVINCE OF BOLOGNA**

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM.

LEO XIII GRATULATUR EPIS AEMILIAE DE OBSEQUIIS AC DE INDUSTRIA AD PROPAGANDA DOCUMENTA ENCYCLICAE CIRCA SS. EUCHARISTIAM.

EPISTOLA DILECTO FILIO NOSTRO DOMINICO TIT. SANCTI HONUPHRII IN IANICULO, S.R.E. PRESBYTERO CARDINALI SVAMPA, ARCHIEPISCOPO BONONIENSI, CAETERISQUE VENERABILIBUS FRATRIBUS EPISCOPIS AEMILIAE REGIONIS.

LEO PP. XIII.

*Dilecte fili Noster et Venerabiles Fratres, Salutem et Apostolicam Benedictionem.*

Mandata atque expressa communibus litteris obsequia cum praecipua quandam animi voluptate ab Episcopis accipere consuevimus inprovinciae conventus congregatis; studiosae enim ac sollertis operae, in quam eos incumbere novimus, iucundior concludi ac salubrior exitus non potest quam si ad moderatorem ecclesiae universae consilia referantur et mentes. Hac vero Iubilai Nostri Pontificalis celebritate multo inde maiorem colligere Nobis iucunditatem videmur; nam episcopos fratres Nostros id velle per haec obsequia censimus ut ad augendam animo

Nostro laetitiam publice fateantur coniunctionem suam summam esse Nobiscum. Quam quidem rem placuit vobis perspicue declarare hoc maxime tempore, quum datas a Nobis de sanctissima Eucharistia litteras encyclicas suscepistis maiorem in modum venerabundi, eiusque propagandis documentis studium industriamque vestram polliciti ardentem estis. Id ipsum sane spe Nostra atque expectatione continebatur : nec maior in Nobis voluntas inhaeret quam ut fundatur late doctrinae Apostolicae semina. Quod is per vos omnes hoc fauste contingat, fructum hunc esse arbitramur haud modicum optatorum Nostrorum. Auspicem divinarum gratiarum benevolentiaeque Nostrae testem Apostolicam benedictionem vobis omnibus gregibusque vestris peramanter impertimus.

Datum Romae apud S. Petrum die XVII Iunii MDCCCII, Pontificatus Nostri anno vicesimo quinto.

LEO PP. XIII.

**INDULGENTIAE 'IN ARTICULO MORTIS'**

E SACRA CONGREGATIONE INDULGENTIARUM.

INDULG. PLEN. IN ARTICULO MORTIS LUCRANDA CONCEDITUR IIS QUI SEQUEMTEM ACTUM ADHUC IN VITA EMITTUNT.

**URBIS ET ORBIS.**

Christifideles iam prope morituros pia Mater Ecclesia nunquam praetermisit opportunis pro rei necessitate solari subsidiis. Saluberrimis autem hisce adiumentis recens aliud iam nunc accenseri potest. Nam plerique e clero iique potissimum, qui curae animarum incumbunt, ut in dies spirituali hominum bono in supremo vitae discrimine provideatur, Sanctissimo Domino Nostro Pio Pp. X preces admoverunt, quo Christifidelibus sequentem actum adhuc in vita emittentibus : ' Domine Deus meus, iam nunc quodcumque mortis genus prout Tibi placuerit, cum omnibus suis angoribus, poenis ac doloribus de manu tua aequo ac libenti animo suscipio,' plenariam indulgentiam in articulo mortis consequendam elargiri dignaretur. Has vero preces, relatas in Audientia habita die 9 Martii 1904 ab infra-scripto Cardinali Praefecto S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae, Eadem Sanctitas Sua peramanter excipiens, benigne concessit, ut omnes Christifideles, qui, die ab eisdem eligendo, sacramentali confessione rite expiat, sacraque Synaxi refecti, cum vero charitatis in Deum affectui



praedictum actum ediderint, plenariam indulgentiam in ipso mortis articulo lucrari valeant. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. C., die 9 Martii 1904.  
L. ✠ S.

A. Card. TRIPEPI, *Praef.*

*Pro Secretario*, IOS. M. Cancus. COSELLI, *Suvtus*.

### LEO XIII. AND THE ORIENTAL CHURCHES

EX ACTIS SUMMI PONTIFICIS ET E SECRETAR. BREVIUM.

LEO XIII OPTAT UT ORIENTALES POPULI AD OVILE CHRISTI DIVERSO  
EX ITINERE REVERTANTUR.

EPISTOLA VENERABILIBUS FRATRIBUS ELIAE PETRO PATRIARCHAE  
ANTIOCHIENSIIUM MARONITARUM CAETERISQUE ARCHIEPIS-  
COPIS MARONITIS, BECORKIUM.

LEO PP. XIII.

*Venerabiles Fratres, Salutem et Apostolicam Benedictionem.*

Coniunctionem vestram cum Apostolica Sede, quamque maxime firmam, gratumque de collatis beneficiis animum demonstrastis binis in litteris splendide. Affert sane laetitiam iucundissimam praeclarae Maronitarum gentis conspectus, per haec Iubilaei Nostri Pontificalis sollempnia affectae erga Nos; supra quam dici potest egregie. Pateant vobis, pateant fidelibus quoque vestris memoris gratiae Nostrae argumenta; enixis enim precibus ac votis studuistis vos et contendistis voluptatem praesentis celebritatis augere Nobis, senectutemque Nostram, per Deum benevolum ac facilem tantopere prorogatum, comparato gaudio recreare. Hisce cum sensibus illam volumus sociatam significationem spei, quae haeret Nobis in animo iam pridem defixa. Orientales populos dicimus, quorum expectatione universorum vehementer tenemur, si tandem velint ad amplexus Nostros, ut filii, confluere, atque ad ovile Christi diverso ex itinere reverti. Pergite igitur exorare benignissimum Deum; dabit profecto divinum Numen et adprecantibus vobis et hortantibus Nobis uberrimam gratiarum laetitiarumque segetem. Horum autem donorum caelestium auspiciem, benevolentiaeque Nostrae testem, Apostolicam benedictionem vobis omnibus vestrisque fidelibus peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XVI Iulii MDCCCII, Pontificatus Nostri anno vicesimo quinto.

LEO PP. XIII.

## NOTICES OF BOOKS

DOCTRINA RUSSORUM DE STATU JUSTITIAE ORIGINALIS.  
Dr. G. Matulewicz. Paris : Castleman. 1904.

THIS learned dissertation on a comparatively unknown subject will be of great use to theologians. It was written in order to qualify for the D.D. degree in the University of Fribourg. The author shows a thorough knowledge of the Orthodox Confessions, and also of the various works of the theological school that has been in existence since about 1840. We might feel surprised at his confining himself to this modern period, but he explains that he does so for the good reason that earlier works do not represent the opinions held in the Russian Church at present. Such changes are inevitable in a heretical body. The theological treatises of the seventeenth century are in disfavour now, partly because they are written according to the scholastic method, and partly because they manifest 'a tendency towards several Latin errors;' those of the eighteenth and early nineteenth are equally unpopular, because they are infected partly with Protestantism and partly with Romanism!

The so-called Orthodox Church is, as might be anticipated, utterly opposed to the very notion of any development of doctrine. Its theologians obstinately maintain that one of the many fatal results of this erroneous principle is our Catholic doctrine regarding original justice and original sin. This, they say, was unheard of in the early Church, it began about the fifth century was developed by the scholastics, and confirmed by the Council of Trent, till at length it reached its climax in the definition of the Immaculate Conception. The origin of this departure from primitive purity of belief may, however, be more fully described.

In the fifth century two mutually opposed systems sprang up; that of Pelagius and that of Augustine. The first was negative, the second positive. Pelagius, by denying that sin meant more than the loss of grace, put aside all difference between Adam in the state of original justice and an infant born after his fall, and restricted the consequences of Adam's sin to bad example. Augustine, on the contrary, asserted that Adam's

sin blotted out the light of reason, deprived man of free will, and left him only the liability to transgress. The controversies, however, that arose in the West on the subject after Augustine's death, owing to the innate perversity of 'development of doctrine,' had two results; the teaching of Augustine as regards the state of fallen nature was utterly changed, while as regards the state of innocence it was distorted. Anselm of Canterbury, the founder of scholasticism, removed every remnant and trace of Augustine's teaching on the subject of original sin, and laid the foundations of the doctrine which is accepted by the Latins down to the present day—which, be it known, is Pelagianism. Anselm was followed by Scotus and other scholastics. The Council of Trent continued the ill-omened work, and the last stone of the Latin edifice of error was laid by Pius IX. in 1854!

It will be understood from these few remarks that the Holy Synod and its theologians make St. Augustine, whom they cordially abhor and detest, in different ways the 'fons et origo' of both 'Lutheran and Catholic errors.' They, of course, misunderstand him, but their failure to apprehend, or at any rate to represent, his meaning, shows what they themselves hold. Thus the present day notions of the Orthodox Greeks may be gathered not only from their symbolic books, but also from those objections to the Catholic doctrine which are set forth in their standard theological works.

When Dr. Matulewicz reaches the positive part of his dissertation, his task is easier. But unless long quotations were given, it would be difficult to convey an adequate idea of the extent of his researches. If a paradox be allowed, the very notion of the supernatural is absent from Russian theology. The phenomenal resemblance that exists between it and the system of Baius is pointed out by the author in what is, perhaps, one of the most valuable chapters of his brochure. Both agree in holding that the beatific vision is the natural end of man that to gain this happiness man needs only his own faculties, that the state of pure nature is impossible, that God could not have created man such as he is at present, etc. But we may not pursue the subject further, so to conclude let us say that this little treatise is indispensable to all those who would acquire an accurate idea of one of the many fundamental differences that at the present day separate East and West.

P. J. G.

**MEMOIR OF THE LIFE OF SISTER MARY GENEVIEVE BEALE :**  
Foundress of the Congregation of St. Louis Nuns in  
Ireland. Dublin : Sealy, Bryers, & Walker.

THE Convent of St. Louis, Monaghan, is already well known in the educational world. The work that it has done in the past, and is still doing, speaks for itself, especially when we remember that in Monaghan, unlike so many other similar institutions, the entire training of the pupils is performed by members of the community. Though founded little over forty years, it has already reached the foremost place among the educational establishments of this country, and to its credit, it should be remembered, that when others held aloof in opposition or in fear, Monaghan Convent threw itself unreservedly into the Irish Ireland movement, and has given a lead that must be followed. No wonder then that to-day the Convent of St. Louis attracts to itself boarders, not only from the Diocese of Clogher and the North, but also from the most extreme corners of the South and West, while even from England, Scotland, America, and distant Australia not a few representatives may be found. The present volume deals with the life and conversion of Sister Genevieve Beale, the foundress of the St. Louis Order in Ireland—how having become a Catholic she became a novice at Juilly with the Sisters of St. Louis, then recently founded by the Abbé Bautain—returned to Ireland and established the Convent in Monaghan, at the invitation of Dr. M'Nally, then Bishop of Clogher, in 1859. The early days in Mill Street were days of poverty and want, but with the assistance of kind friends, especially Bianconi and Lady Rossmore, the present site was secured and a boarding school opened. The Order of St. Louis has gone on prospering since then. Branches have been founded in Ramsgrange, Middleton, Kiltimagh, Clones, and Bundoran, but the one which bids fair to rival the northern house in its educational work and its attractions is the beautifully situated Convent of St. Louis, Carrickmacross. The gifted authoress has done her work well, telling her story simply and directly whilst publishing the documents on which she relies. We wish the work the success which it deserves, and we trust that it marks yet another stage in the progress of the Order of St. Louis.

J. MACC.

BEATI ALBERTI MAGNI COMMENTARIUS IN JOB. Herder.  
1904.

To many people Albert the Great is better known as a philosopher than as a commentator of Scripture. Yet he wrote extensively on the Gospels, and also on several books of the Old Testament. One of the most valuable among the latter works is his exposition of the Book of Job. It is a patristic and moral commentary, in the terse scholastic style of the thirteenth century. Preachers may derive considerable benefit from its explanation of the mysterious doings and sayings of 'the man that lived in the land of Hus.' The commentary itself appears to have been written at Cologne in 1274, about the time when Blessed Albert's great disciple, St. Thomas of Aquin, died.

For the present edition five MSS. (respectively from Erlangen, Trier, Basel, Munich, Florence, and of various dates, from the thirteenth to the fifteenth century) have been used. Specimen pages of all are given in an Appendix, where the reader will find also several very useful indices.

R. W.

WOMAN. By the Rev. N. Walsh, S.J. Dublin: M. H. Gill & Son, Ltd. New York, Cincinnati, Chicago: Benziger Bros. Price 2s.

'To consider what is the proper and special mission of woman in this world' is the purpose of Father Walsh's latest (we believe it is his latest) book. He thinks that woman's talents are domestic, those that are naturally intended to beautify home life. If this be so, then the question of the education of women, ordinarily speaking, resolves itself into this: What education best fits a woman to be the supreme influence for good in her home, 'to be the ornament of her house'? Before all things else a woman 'should be solidly virtuous and religious.' Hers should be a rational religious spirit, however, a happy mean between the spirit of the world and the spirit of the cloister. In the matter of secular education 'the first place should be given to the study of her own language, so that she may speak and write it well, and also acquire a fair knowledge of its literature and of its classical writers' (*en passant*, we do not quite grasp this distinction). 'This will be,' continues the author, 'not only a source of

improvement and pleasure to herself, but will enable her to canvass books, to criticise authors, to take part in conversation with husband, father, son, or brother who takes an interest in and likes to discuss such topics.' Surely a more convincing motive might have been given for the study of literature. The second place may be given, according to Father Walsh, 'to the study of modern languages, particularly French and German.' Here, again, his reasons are unconvincing. 'Young men have not, as a rule, the time, the opportunities, perhaps the talent, for acquiring this branch of education as girls have. A good knowledge of French will make them a great help; perhaps a necessity, to the other members of the family when travelling, as this delightful and educating recreation has become, owing to the railway and other causes, a matter of course, and is within the reach of all well-to-do people.'

'The third place should be given to what are commonly called "accomplishments," and first of these to music.' But our author would not insist very strongly on this department of education. Now, since Father Walsh, seemingly, regards all things from the view-point of utility, we may naturally urge that a tolerable knowledge of music would be a much more useful accomplishment in the mistress of a house or in her daughters than a good knowledge of French, even if we take Father Walsh's word for it that travelling 'is a matter of course,' and at the same time believe that girls in this country actually learn what would pass for French, *in France*.

Father Walsh next deals with 'Study of a lower kind,' viz., housekeeping, more satisfactorily, it must be said, than with any hitherto treated. The chapter on 'Studies—Education,' end with a short lecture on sweetness and unselfishness. These qualities are, probably, of greater importance than all the other branches of a woman's education, and a whole chapter might, with profit, have been devoted to the subject of Character Training. The chapter on Higher Studies for Women is supremely disappointing. Father Walsh holds very definite views, for which he advances no argument whatever.

The very important subject of Marriage is dismissed in three short pages. We know not in what clime Father Walsh expects to find his readers; though the book is published in Dublin, there is no indication in its pages that it is intended for the direction of *Irish* life. If Father Walsh had kept Ireland just a

little in his mind's eye, many questions under this heading would have confronted him, answers to which would be very welcome.

Candidly, the book cannot be regarded as any considerable contribution to the literature of the social question in Ireland or elsewhere. In this latter age the great problems of life are too complex to be dismissed in a couple of pages. Father Walsh's work enshrines many old-world maxims on which reflection can hardly be fruitless. It is decidedly edifying; but it contains few striking thoughts, and does not appreciably advance the boundaries of our knowledge. Those who have read Father Walsh's previous works are, we fear, doomed to disappointment here. The simplicity of style which gave such a charm to *The Saved and Lost* and *Cardinal Franzelin* degenerates frequently to commonplace and platitude in this work. With all its faults, however, we believe its perusal will not be profitless.

T. O'K.



## PRIMARY EDUCATION IN IRELAND<sup>1</sup>

### I

**W**HATEVER may have been the success obtained by individuals in the past, I think the day has dawned when a person uneducated in, at least, the rudiments of knowledge, must take a very inferior rank in human classification. The country whose inhabitants are not now fairly well educated must rank in the world in a very backward position, indeed. Hence, real, practical philanthropy and patriotism would impel efforts and zeal in the matter of education; and the greater the advantages it confers, the higher and the more noble are the services employed in its diffusion. The education which is a requirement for worldly, material progress equips a mind which is immortal with only mortal qualities; but the advantages which are to be permanent and the imparting of which are worthy of the most heroic sacrifices, can only be procured by an education which teaches morals meritorious of everlasting reward, and which points out the road to heaven. Hence, true love of mankind employs itself in religious education which is, in truth, philanthropy and patriotism supernaturalized. To educate in useful secular and in true religious knowledge is the exalted vocation of the schoolmaster and the priest. To foster such

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<sup>1</sup> Written in part for the Australian Catholic Congress, Oct. 1904.



education is every man's duty, and to provide it abundantly is unquestionably the duty of every Christian State. This is particularly so for the wants of the youth of this country, the people of which properly desire denominational education for their children. As these are educated so will the future population of the country be. Ireland has had a unique history and experience in educational matters. A great change in them is very much talked about at present : and, therefore, a ' paper ' on the merits of primary education and its history in this country, and on some of the religious safeguards that should surround it in the future, may not be without interest for the readers of the I. E. RECORD.

## II

In the beginning I wish to state that I regard education not merely as the imparting of useful knowledge of some kind or another ; but as a communication of such information to man as civilization regards as worth having, and as a training, besides, from whatsoever source it may come, by which we would be enabled to work out the whole process of social, intellectual, and moral culture.

Primary education I understand to be the communication of the fundamentals of knowledge to the human mind, and the application of them to the development of our natural and spiritual gifts. These beginnings of education are generally communicated to man when he is passing through the years of infancy and youth ; and the education then imparted and acquired is commonly regarded, I think, as primary.

If education in these years be neglected, farewell, as a general rule, to all hopes of our becoming learned. It is in our juvenile years that education can be most easily begun, and have its foundations—without which a fabric of learning cannot be constructed—most securely laid. Not merely is a human being more docile in youth, but the human mind is then more capable of receiving such education as is suitable for it. Even deportment, amiability, grace, appearance, and movement are then more

easily acquired, as is also a knowledge of languages and peoples. The irksomeness of learning will frequently be strongly felt in youth, but the discipline requisite for overcoming it is then more easily submitted to. The occupations of the world do not then much interfere with our persistent efforts to overcome the preliminary difficulties of learning. The powers of the mind when we are young are whetted with a curiosity that makes learning even attractive, if it be only judiciously imparted. Hence, educationalists are constantly devising schemes and plans for the encouragement and guidance of this curiosity ; and when they are fairly successful, a love for knowledge that makes learning a pleasure, is acquired. Knowledge and habits thus acquired, produce lasting effects ; and if they be built upon truth and propriety, the fabric is beautiful and indestructible.

In the course of education [writes Dr. Murray <sup>1</sup>] there goes on over and above the accumulation of knowledge a certain moulding and fashioning of the mind and heart ; and this, too, very often of the most rapid, decided, and enduring character. New ideas and new tendencies are imparted, and those that exist already are corrected and strengthened. Habits of thought and feeling that are planted in this season of life and have taken to the soil, will stand many years' buffeting afterwards, before they are torn up, if they are ever torn up, by the roots.

### III

Education is not merely the cultivation of human talents for passing advantages and applause, but it is the nurturing in the soul of man of his noblest faculties for the realization of his loftiest aspirations and ambitions. These faculties require early training even more than the gifts of speech and the tastes for music and penmanship. Hence, it is all important that education, particularly primary education, be religious ; and whosoever values his religion as worth having and practising, will struggle to have it taught, according to his appreciation of it, to those

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<sup>1</sup> *Essays*, vol. ii. p. 186.

whom he loves, or who are under his care. Atheists discard religious education. Persons of no fixed belief are so bewildered about their opinions that they do not consider it worth while to have their sons and daughters trained in any denominational way of thinking. But Catholics who believe, with the certainty of divine faith, in a God deserving of being adored, obeyed and loved,—in a soul that will be everlastingly and immeasurably happy or miserable according as it lives in conformity with its faith or not,—in a Church that guides them infallibly to heaven, and draws them back securely if they have erred or sinned by travelling along the wrong road—Catholics who hope in a God of mercy to forgive and reward (provided the means laid down are taken to obtain that merciful dispensation of divine bounty)—they value their religion beyond all human price and esteem no sacrifices too great for their enjoyment of it, and for the unsullied transmission of it to their posterity. With them, next to the blessings of Redemption, are the blessings of a sound, enlightened, Catholic education. Without at least a sufficiency of the latter, the former are like the most palatable fruits which are on trees beyond our reach, or like the most valuable quartz of gold under the feet of the traveller in search of wealth and who is unconscious of their proximity.

Secular education furnishes the mind with knowledge for successful mechanical, commercial and professional occupations—and decks out man as an agreeable, lovable, sympathetic and civilizing influence in every-day pursuits and as an accomplished unit in social life. Success in these matters is not impeded, but is vastly assisted, by Catholic education; and, indeed, it is hardly attainable, unless the human character be moulded on religious principles and the rebelling passions of man restrained by religious aids and influences. But that success is at best only transient; and those who would look for the more enduring happiness and long for fruits of everlasting enjoyment, must not neglect the sowing of religious convictions and the training of religious aspirations in the human mind while it is yet a soil free from weeds and tares.

'My dear child,' said a saintly queen to her darling son entering upon the period of life when moral responsibility commences, 'I love you with all a mother's love and willingly would I lay down my life for your comfort and welfare; but much though I desire to see you live and reign on your father's throne, I would rather see you dead at my feet this moment than have you to live and commit even one mortal sin.'

Sentiments like these are common enough amongst the fathers and mothers of Ireland, and ought to be the sentiments of parents all the world over. Death rather than damnation should be the earnest wish and prayer of every parent who is anxious to meet his children in heaven. Had there been no Blanche of Castile, France would never have had a St. Louis; and had there been no infusion of Catholic teaching in primary education in Ireland since education came to be catered for by the State, our country would not have retained the True Faith.

## IV

Experience abundantly proves that early religious training is, as a general rule, a requirement for religious growth and development. The want of correct knowledge of fundamentals amongst many outside the Catholic Church calling themselves Christians, and the prevalence of unmeaning cant and blasphemy amongst sects at variance with themselves and others on vital questions of faith and morals, show the thoughtful the sad mistake of early religious neglect. The absence of that faith which is the root of all virtue and which the Catholic Church plants in our souls in our earliest years, accounts for the absence of supernatural merit in the lives of those who do not live according to faith, and the deprivation of supernatural glory in the case of those who have died without its consolations.

## V

The Catholic Church ever eager for the eternal welfare of the human race, while not neglecting but even promoting our temporal welfare, would, from our earliest years, endow

our minds with those accomplishments on which all probity depends ; and it traces out for us the lines on which human integrity is to proceed. It would early sow the seeds from which faith and good works, meriting everlasting life, would spring forth ; it would keep out the weeds and eradicate the cockle that would stifle virtue's growth ; and it would train in Christian honour and wisdom the virtuous aspirations of mankind. This training must be done—to be done securely—in infancy, and jealously guarded even in manhood and on to old age. The first truths of religion must be taught when the infant lips begin to babble. The holy names of Jesus and Mary must be caught up with the earliest efforts of juvenile imitation ; and the simple, sublime, necessary truths of religion, must be imparted with the rudimentary learning of the primers of secular knowledge. Children will not get knowledge of Christian Doctrine by inspiration as they get divine faith by infusion at their baptism ; and, even though they are not yet distracted by the clamours of controversy or the bewilderments of unbelief, the knowledge of religious truths must come to them by teaching as the objects of their faith can hardly be known in any other way. 'How shall they believe Him of whom they have not heard ? And how shall they hear without a preacher ?' Or, as we may render it here—without a teacher ?

## VI

Teaching, then, and in early years, is necessary for a knowledge of the truths of religion and of the virtues and obligations of a Christian life. This, to be efficient, must be done at school. For the masses of mankind domestic, religious teaching must be regarded as ineffective, if not impossible. Most persons are unfit to teach and cannot afford to have tutors or governesses. The world recognises the advantages—the necessity—of public schools, wherein, besides the advantages of trained, experienced, learned teachers imparting their knowledge to numbers of pupils simultaneously on varieties of subjects, rivalry stimulates the pupils in a wholesome contest for knowledge.

Acquaintanceships are formed. Surveillance should be observed and checks must be administered for every manifestation of vice. Some training must be done at home and much religious learning may be acquired in church and chapel ; but at least a knowledge of the catechism, of prayers, and Bible history, must be imparted, the suppression of vice must be attended to, and a love of virtue and goodness must be nurtured in those halls of learning wherein the little ones are to spend a considerable portion of their juvenile careers. For the knowledge of the truths of faith and of the obligations of the moral code, for protection from the insertion of corrupting atoms into the youthful constitution, and for the development and training of the seeds of faith and virtue, religious education must not be neglected in the schools, but must be jealously provided and attended to.

## VII

It is all-important, therefore, that primary education be religious ; and this the Bishops and priests of Ireland—the faithful guardians of the faith and morals of the Irish people—have ever struggled for ; and, next to preaching the Word of God and ministering to the dying, have ever been most anxious about. Success in it, however, was no easy task.

Though Ireland was the academy of the civilized world in times passed, and though the arts and sciences and Christian virtue flourished in the country as long as outsiders kept aloof, the Danish and English invasions and the so-called Protestant Reformation so persecuted it that, up to a recent period, education, in any general way, was a work of impossibility, and even for any individual Catholics who would not part with their faith, a matter of extreme difficulty. There was no love of learning amongst the invaders or settlers, or reformers. There was no Christian code worthy of the name in vogue amongst them. Robbery, murder, confiscation, etc., were the morals of the day, and a price was put on the Catholic schoolmaster's

head as well as upon that of the faithful priest or patriot felon.

## VIII

But did not the invaders and their governments do much for the education of the people? They did something, no doubt; but it was all aimed avowedly at denationalizing the inhabitants and proselytising them; and—the better to effect this two-fold purpose—at depriving them of their Celtic language and Saxonizing them. A few quotations from authentic sources will make this historically clear. I give them from ‘Special Parliamentary Reports on Educational Subjects,’ presented in 1897.

‘National education began in 1537 when the Irish Parliament’ (of course under British control) ‘established parochial schools enacting that the English tongue,<sup>1</sup> habit and order be henceforth used by all men.’

‘In 1570 the Act of the Twelfth of Elizabeth established Diocesan Protestant Schools in a country entirely Catholic.’

In 1608 the Royal Free Schools of a similar character were founded, and in 1657 or 1669 the Erasmus Smith Schools, which numbered a few years ago 144, were established for the like purpose.

In 1672, the Blue Coat Hospital Schools—exclusively Protestant—come into existence with large endowments; and in 1732, grants were provided by Parliament for the use of Protestant schoolmasters to teach the ‘English tongue;’ and in 1733, the Protestant Charter Schools were established, Acts of Parliament having been passed making it treason to seek education abroad, and forbidding Catholic education at home. The Royal Charter declared that:

In many parts of our said kingdom (of Ireland) there are great tracts of mountainy and coarse lands . . . almost entirely inhabited by Papists and that in most parts of the same . . . the Papists far exceed the Protestants of all denominations in number: that the generality of the popish natives appear to

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<sup>1</sup> Henry VIII. had only just broken with Rome, and the new religion had hardly been started.

have very little sense or knowledge of religion but what they implicitly take from their clergy . . . so that if some effectual method be not made use of to instruct these great numbers of people in the principles of true religion and loyalty there is little prospect but that superstition, idolatry, and disaffection to Us and Our royal Posterity will, from generation to generation, be propagated amongst them. That amongst the ways proper to be taken for converting and civilizing of the said deluded persons and bringing them . . . to be good Christians and faithful subjects, one of the most necessary . . . has always been thought to be establishing a sufficient number of *English Protestant Schools wherein the children of the Irish natives may be instructed in the English tongue and the fundamental principles of true religion.*

In 1806, the London Hibernian Society for Scriptural Education in Schools was established, and in 1811 the 'Kildare Place Society' was founded for the furtherance of primary education in Ireland, and on the principles of veritable proselytism. Funds for the support of these various schemes from properties stolen from the Irish Catholics were supplied from public and private sources ; but all without any notable effect as far as the masses of the people were concerned. They, preferring their religion to that of the invaders, their souls to all earthly considerations, despised the means of education thus offered, and contented themselves with such education as they could procure otherwise.

## IX

Such, then, was the only education offered to the people of Ireland by the British Government up to the thirties in the last century—up to the period of youth for many still living. It was a gilt pill that contained a deadly poison for the souls of our countrymen. It contained ingredients capable of developing the natural faculties and of promoting the temporal advantages and pleasures of man ; but it could not be partaken of without the poison that was skilfully blended in it and coaxingly presented to a suffering and afflicted people. Let those who accuse us of ignorance, discontent, and other national drawbacks, but examine the



causes and they will find them in the efforts made to denationalize and pervert us ; and let it be borne in mind that these efforts were paid for and subsidized out of the hard earnings of the Irish Catholic people. The injury done us is crowned with intolerable insolence and insult when we are taunted with our drawbacks by those degenerates and their posterity who batten on luxuries purchased by national and religious apostacy.

## X

Meanwhile education on Catholic lines was carried on in every cessation of persecution, and from the dawn of religious toleration, by private efforts and by various teaching institutes conducted by religious. The Venerable Oliver Plunkett, whom Ireland regards as the Martyr Primate of Armagh—and whom we hope and pray to have soon on our altars as a canonized saint—established an important Catholic school in this town of Drogheda in which I now write, even at a period of short intervals of persecutions of great fury. Other holy men acted similarly elsewhere. The hedge-schoolmaster kept planting the seeds of learning, while the priests at the turf fires in the humble cabins taught the rudiments of classics and laid the foundations for that theological training that afterwards refilled the sanctuaries and rehabilitated the English-speaking portion of the Catholic Church. A poet has touchingly described the situation :—

Still crouching 'neath the shelt'ring hedge or stretched on  
mountain fern,  
The teacher and his pupils met feloniously to learn.

At the dawn of the nineteenth century, Catholic seminaries began to arise in the country, and in 1802 the great Institute of the Irish Christian Brothers was founded in Waterford by that eminent Catholic philanthropist, Edmund Rice. Its object is ' the education of male children, especially the poor, according to the principles and teachings of the Catholic Church.' It quickly established and spread itself extensively over Ireland and other lands, and to-day

is doing mighty work for Catholic education, even in Rome itself. Besides the blessings in religious and secular knowledge it is now diffusing from some seventy establishments in Ireland, its very existence is a menace to those who would to-day, if they could, remove all National Schools from clerical control and thoroughly secularize them. Teaching institutes for girls and infant boys also arose in Ireland at the dawn of religious toleration, such as those conducted by the Ursuline Nuns, the Poor Clares, the Nuns of the Order of St. Dominic, the Sisters of Our Lady of Loreto, of Charity, and of Mercy, and the Presentation Sisters. For infant and bigger boys there also arose, besides those of the Christian Brothers, the Schools of the Brothers of St. Patrick, established in 1808, of the Presentation Brothers and of some others. Nevertheless the supply of schools was extremely scanty, and less than one hundred years ago, as Dr. Higgins, Bishop of Rockhampton, tells us,

The provisions for the education of the poor generally prevailing throughout the country were, of a very unsatisfactory character. The children were gathered into hovels, sometimes into cattle sheds; the teachers were untrained, and somewhat nomadic in habits, moving from place to place and accepting the hospitality of the people as remuneration for their services, while the only schools worthy of the name were those which were originally established and endowed for the education of the poor, without religious distinction, but which had become, through the manipulation of the Protestant majority of the Boards of Management, well-devised systems of proselytism.<sup>1</sup>

## XI

This state of affairs was most unsatisfactory and could not be allowed to continue in any country supposed to be ruled by civilized government. Accordingly, we find a Royal Commission appointed in 1806 to investigate the causes of British blundering and to suggest a remedy. The Commissioners sat for six years, issued fourteen reports on the schools of royal and private foundations, on the

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<sup>1</sup> *The Catholic Church in Ireland in the Nineteenth Century*, p. 18.

Charter Schools, Foundling Hospital Schools, and on the diocesan and parochial schools ; and then comes forth the grand admission, containing an acknowledgment of the failure of British power and British gold to destroy Catholic education in Ireland and to alter the faith of the Irish people. The unanimous finding of the Royal Commission in 1812 was that

No plan of education, however wisely and unexceptionally contrived in other respects, can be carried into effectual operation in Ireland, unless it be explicitly avowed and clearly understood as its leading principle that no attempt shall be made to influence or disturb the peculiar religious tenets of any sect or denomination of Christians.<sup>1</sup>

Behold, here, an avowed surrender ! What became of the threats and stripes, and hangings, and quarterings, and confiscations of Elizabeth and the Stuarts ; of the Parliamentary enactments and Royal Charters of the Williams and the Georges, and of the puny efforts of London Societies and British Bible-readers and Soupers to set up the Protestant religion in faithful Catholic Ireland ?

## XII

Though the sponge was thus thrown up and an obvious duty acknowledged as of urgent moment, it took half a generation, or at least four generations of children, from the issuing of that report until even an attempt was made to remedy the crying injustice. In 1831, however, Mr. Stanley, Chief Secretary for Ireland, wrote a letter to the then Duke of Leinster, introducing the system of National Education which exists in the country to-day. It aimed at establishing a system of 'combined literary and separate religious instruction,' and it was proclaimed that all persuasions should be equitably represented on the governing Board. Yet, that Board was made consist of three members of the then Established Church, two Roman Catholics, one Presbyterian, and one Unitarian—in other words, out of seven only two were Catholics, while five were Protestants.

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<sup>1</sup> *Special Parliamentary Reports on Educational Subjects*, p. 215.

A most unfair combination this certainly was in a country the vast preponderating population of the children of which were Roman Catholics. But the need of the country for State-aid for education was very great, and the professions of non-interference in religious matters in hours of secular instruction and the liberty for priests to have religion taught at a certain period every day and on one whole day in each week, and the power of managers who might be priests to appoint and dismiss teachers, were considerations that inclined many of the Catholic Bishops favourably to the new scheme. It thus got a tolerably fair start, but soon the anti-Catholic bias and the preponderating influence of the Protestant majority began to make themselves felt. Of the seventeen appointments during the following fifteen years, eleven were Protestant. And to undermine the Catholic religion thus, and otherwise, was the hope of Archbishop Whately—one of the most influential members of the early Board of National Education. He and his colleagues proceeded stealthily in their work that it might be all the more efficacious. 'The education supplied by the National Board,' his daughter tells us he wrote to her, 'is gradually undermining the vast fabric of the Irish Roman Catholic Church. . . . If we give up mixed education, as carried out in the system of the National Education Board, we give up the only hope of weaning the Irish from Popery. But I cannot venture openly to express this opinion.'

The Protestant element for a long time predominated, and although the great majority of scholars and masters were Catholics, the three-fifths of the Board that was called upon to decide all questions relative to the rights of the pupils and their masters were Protestant. The result of this preponderating Protestant influence was strikingly illustrated by the inequitable treatment extended for many years to schools conducted by Religious, and also in the composition of the text books intended for the use of the pupils. These pupils were four-fifths Catholics, yet of the fourteen reading text books compiled there was not one by a Catholic, and only one by an Irishman. Five of these books were by a Scotch Presbyterian minister, four by a Protestant Archbishop, one by a Scotch Presbyterian layman, and three by an English Protestant. Scripture lessons for the use of children, four-fifths Catholics, were written by a

Presbyterian and by an Anglican minister, and of a collection of religious poetry, 70,000 copies of which were circulated in two years, every single poem was written by an Anglican, or by a Presbyterian, or by a Dissenting minister. One of these books was devoted to history and literature, but the amount of information given in this book for the enlightenment of Irish children on the history of their country was confined to the two following statements—'It was towards the end of this (twelfth) century that Henry II invaded Ireland and obtained the homage of the Irish kings ;' 1800 : ' Union of Great Britain and Ireland ;' while a description of the Lakes of Killarney which appeared in the first edition of the Fourth Reader was suppressed in the next.<sup>1</sup>

I remember an instance of the narrow-minded irreligious bigotry that permeated the doings of the so-called National Board. While Scripture lessons in galore, written by non-Catholics, were in the school books, a well-known beautiful poem was ruthlessly excluded because it contained a charming allusion to Catholic belief in the efficacy of prayer to the angels :—

And while they are keeping bright watch o'er thy sleeping  
Oh ! pray to them softly, my baby, with me !  
And say thou wouldst rather they'd watch o'er thy father,  
For I know that the angels are whispering with thee.

No wonder, then, the National system was regarded with misgivings by all the Roman Catholic Bishops and met with determined opposition from some of them. Un-Irish, Godless, it undoubtedly was meant to be, and the objects to be obtained by its schools were undoubtedly the same as those attempted by the public schools that preceded them. The National system, however, had come to stay. Improvements in the character of the Board giving Catholics half its composition, and dividing the offices under it somewhat in the same proportion, were effected from 1861. A more broad-minded and national quality of school-books was introduced. Training Colleges, thoroughly Catholic for both male and female teachers, were established, and popular representative Catholics were appointed to

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<sup>1</sup> *The Catholic Church in Ireland in the Nineteenth Century*, p. 22.

the Board of Control. The absence of other endowed means of education for the vast masses of the children, and the liberty to impart as much religious education as is desired under fairly reasonable conditions, effected the rest ; and we find the National system of education in Ireland to-day charged with the education of almost the entire of its juvenile population. Under the management of priests the schools have become practically denominational. Though some grievances in this matter still remain, they are not insupportable, and Catholics can learn well in the National Schools the rudiments of secular knowledge without danger to their nationality or religion.

## XIII

There is excellent primary education for all our better-class Catholic youth in the numerous seminaries and convents of the country. It is to be regretted that so many children are sent abroad for their education, without counter-balancing advantages, or any necessity, while the Irish Catholic boarding schools are not sufficiently patronized. There is Catholic primary education for our waifs and strays in our workhouses and industrial schools, for our juvenile criminals in our Catholic reformatories, and for the rest of our Catholic population in a sufficient number of National Schools conveniently placed, as a rule, all over the country and conducted by zealous, enlightened, virtuous Catholic teachers, under the management and control, for the most part, of the parish priests. These teachers receive merited encomiums in the official reports of the School Inspectors ; and it should not be forgotten that they have been trained very numerously in our Catholic Training Colleges, and that their selection is due to the care and prudence of the clerical managers.

The want of public funds for the up-keep of the National Schools is somewhat of a draw-back ; but its effect has been grossly exaggerated by persons eager for the demolition of clerical control, and unscrupulous in the use of weapons for that purpose.

There are four classes of National Schools: (a) Model Schools which, though pampered with endowment and preserved by Government funds, are not beyond their share of reproach in the manner of their up-keep and preservation; (b) Schools vested in the Board of National Education about which similar censure has been pronounced; (c) Schools vested in trustees which, though partially built by the State, receive no aid at all from it for their up-keep and preservation; and (d) non-vested schools entirely created by local effort, almost exclusively Catholic, and entirely preserved by monies from the same source. The convent schools of Ireland are almost all of this latter class, and they have won the unstinted praise of Mr. Dale in his official report published some months ago. Where the non-vested schools are bad, the Catholic clerical managers have been for years endeavouring to supersede them by suitable trustee-vested schools, but the Treasury has not been able to keep pace with their demands and to do its part in the erection of new, suitable schools. Where vested schools are deficient in design and accommodation, the fault is to be attributed to the Board of Works which has supplied the plans in the great majority of cases and approved of them in the others. Where they are falling into disrepair, which is the exception—notwithstanding the new-born zeal of some School Inspectors who discern blemishes and drawbacks now that were never visible a few years ago—the Board of Education, which has contributed about half the cost of their erection, will contribute nothing to their preservation. The trustees, forsooth, undertook to maintain them as Catholic clerical managers almost universally do; but to maintain them in the up-to-date style latterly required, to have them on a par with English and Scotch rate-aided schools elaborately furnished and ornamented, was never contemplated; and if this has to be done, surely the proportion due to Ireland for primary education by the Development Act of 1902, should be expended on them at least as far as it is at present available. For sinister purposes this is being refused.

Local taxation is advocated to further oppress our

population, already overtaxed to the extent of three million pounds annually. Popular control over the schools is dangled as the bait for enticing the people to oust their priests from the management of them. An untruthful tirade was foully hurled against Catholic clerical managers by the present Resident Commissioner and virtual head of the Primary Educational System, before a hostile assembly in the Orange city of Belfast in the year 1902. His slanders, being stated to be justified by official reports which were, however, not available for examination for many months after the slanders were uttered, and which when examined were found to refute, instead of to sustain, the accusations, got the start, went all the world over, and inflicted considerable injury on the priests of Ireland in their character as school-managers. A deeply-laid scheme to co-ordinate all systems of education in Ireland, to place them under one board of control, and to have it completely under the control of Dublin Castle, was the plot that was being worked out. But it has been revealed and it is doomed to be baffled; as all other plots against the Catholic religion and the nationality of the people of Ireland have been baffled in the past.

The ownership of the schools built by their own industry and by the contributions of their people, the priests, in their professional capacity, must retain. This they are entitled to do by principles of justice and bound to do by their sacred duty of preserving religious education. Signs are not wanting that if they ceased to have the ownership [of their schools by any species of Cromwellian legislation, the schools thus stolen would become pupilless and the hedge-schools again in vogue in our midst. The power of appointment and dismissal of teachers, as guaranteed safe from abuse by the control exercised over it by the Catholic Bishops, must not be interfered with.

Of the training of the inward man [says Dr. Murray<sup>1</sup>], there are two important things to note. The first is that

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<sup>1</sup> *Essays*, vol. ii., p. 187.



many influences working together are concerned in it. . . . The influence exercised by the teacher is, perhaps, the most powerful of all. . . . They who possess 'the faculty of attracting and assimilating the minds of those who come in contact with them,' do, when invested with the close and commanding relation of master, fashion, as if at will, the tendencies of thought in those under their charge; impart to their minds a manly or effeminate cast; infuse into them habits of rational faith or irrational scepticism, of high, sturdy moral principle or of a wriggling accommodating system of life, in a word, mould and make the man.

The right of supervision over the conduct of the schools at all hours, and the freedom to impart religious instruction, as at present guarded from interference with secular teaching, the Catholic clerical managers and, I think, their teachers and people, are determined at all costs to maintain. In the exercise of these rights, powers, and privileges they will gratuitously do the work of good citizens, faithful pastors and true patriots, and safeguard and promote the best interests of Faith and Fatherland.

JOHN CURRY, P.P.

## CANON LAW REFORM

### II.—APPOINTMENTS TO PARISHES

THE Council of Trent decreed<sup>1</sup> that when a parish becomes vacant, by death or otherwise, the new parish priest is to be chosen by concursus. St. Pius V determined more precisely the manner in which this concursus should be held ; later on, under Clement XI, the S. Congregation of the Council issued a further decree to the same effect ; and later still Benedict XIV embodied in his constitution *Cum Illud* the forms which he, by long experience had ascertained to be most useful for conducting the examination. There is scarcely any law of the Church that comes to us with more authority than this ; nevertheless it is not observed in Ireland, nor in other countries more or less similarly circumstanced.

The bishops are not, in my opinion, to be blamed for this omission. However much one may be convinced of the necessity of some form of concursus to encourage learning among the clergy, it must be admitted, I fear, that the form prescribed by the Council of Trent and the Pontiffs already mentioned, was not suitable for all time ; and that if the decrees in question have fallen into disuse, this is because it was found by experience that the concursus, as held, did little good and led to no small amount of mischief.

It is not necessary for me to dilate on these evils, some of which may be expected to result from the concursus in any form. They are well known and may be safely left to be presented in all their ugliness by those—and they are many—to whom the system is objectionable in any shape. My purpose is to call attention to the other side of the shield, and show that though the system of concursus for vacant parishes is not without its defects, like other earthly institutions, it has compensating advan-

<sup>1</sup> Sess. 24, *De Ref.*, c. 18.

tages, and may be so modified as to diminish the inconvenient results and increase those which are useful.

I. No one, I take it, doubts that it is of the utmost importance to the Church to have in the ranks of her clergy not only men who are eminent as preachers, jurists, philosophers, and theologians, but also some who have been distinguished in almost every branch of history, science, and literature. Neither, I imagine, will it be denied that during the last hundred years few clergymen, comparatively speaking, have attained anything like eminence in any of these departments ; and that very few indeed of these have been found outside the religious orders.

If I were asked to lay my finger on the causes that have led to this sad divorce between learning and the secular clergy, I fear I could not say that it is altogether due to lack either of time or of occasion to cultivate some branch of study. Many Irish priests, I believe, do not well know what to do with their time ; and as for occasions and opportunities, are not books cheap ? Are not the fields, the rocks, the woods, the stars, the rivers, the historical monuments of the country, open to all ? The Press is willing to receive contributions. There may be some little delay at first ; this, however, does not damp the ardour of lay men and women. In every city and considerable town there are newspapers that might be worked in the interest of the good cause ; but few articles appear therein from the pens of clergymen. How many lectures, as distinguished from political speeches, do they deliver ?

It is not, therefore, I fear, to any want of time or opportunity that the defect is due. I am disposed to ascribe it in some degree to the kind of education given in seminaries, which, as compared with university teaching, tends to narrow the view and stunt the growth of literary and scientific interest. That this, however, is not the only or even the main cause, is plain from the fact that even those sciences which are taught, and fairly well taught, in seminaries, have not sufficient attraction for priests in after life to induce any considerable literary effort. On

these sacred subjects also books are written by heretics and infidels, by laymen and clergymen of other denominations ; but not by the secular clergy of our Church, who, no doubt, lack neither ability nor training.

May it be, then, that the stagnation is largely due to the fact that for priests there is little or no special reward for learning ? If you wish to become a professor, there is one college open to you ; a college whose chairs are wretchedly endowed and must be obtained by a concursus in which the more eminent you are the greater chance there is that some one just out from college will simply leave you nowhere. No man with a reputation derived from published work could be expected to submit himself to a concursus such as is required for a chair at Maynooth ; no such man has ever done so in my time. Or you may hope for a parish ; and you will be told by any one who knows ecclesiastical life that you will probably attain your object sooner and surer,—a more desirable parish, too,—if you stick to parochial work, lie low, and publish nothing. In this way you will have the reputation of being a learned and, what is better, a prudent man. Poets are traditionally known as a *genus irritabile*—they have not been, as a rule, what we call prudent ; and so, I imagine, the cultivation of learning is likely to beget a certain independence of character which, however manly and virtuous in itself, does not always make one expert in the gentle art of ingratiating oneself with those who have it in their power to bestow good things.

If, therefore, it is considered desirable that a fair number of priests should take their place in the ranks of those who direct the higher intellectual life of the country,—of the pressmen and bookmen—I see no way for it but to stimulate them by sufficient rewards to devote to intellectual work the time they can spare during their early years in the ministry. Let well-endowed scholarships be offered for competition,—something for which it will be worth a young man's while to strive, that will keep him in comfort for the rest of his days ; and then you will see that clever first-prize men will not give up reading and writing when

their college course is past and there is no more to be got by striving.

I can imagine I see the eyes of some of my readers open wide at the notion of a scholarship so well endowed as to keep one in comfort all one's days. Where is the Irish Church—where is any Church nowadays—to get the means of providing such endowments? I answer: they are already provided. There are in every diocese a sufficient number of parishes which, if offered as prizes, would easily fulfil the condition.

II. In this connection I would like to direct attention to what I regard as two great defects in the scheme set forth by the Council of Trent and elaborated by the Pontiffs already mentioned: (1) it provided too many prizes, and (2) gave them to men who did not deserve them.

1. I do not see what good can come from a system whereby all the parishes in a diocese are given by concursus; the result cannot be to stimulate learning. Every priest in every diocese should have a prospect of getting charge of a parish within a reasonable time, if he does not fail to make use of the talents that God has given him. Now, no one who knows the world would expect all priests, or even the majority of them, to be so learned as to be entitled to some considerable reward for their learning. Learned men are not to be found or produced every day; the most we can expect is that there should be a few in every diocese. If, therefore, all the parishes were given by concursus, the result would be either that other qualifications would be taken into account,—as, indeed, the Council of Trent expressly directs,—and then where would be the reward for learning? or that the degree of intellectual culture required for the reward would be so low as to be possessed by everybody. This means that it would be totally useless for the purpose which prizes—and such prizes—for learning should serve.

2. Accordingly, as was to be expected, the result of offering all the parishes in every diocese to be competed for at concursus, was to foster the study of what may be

called the catechism of the ecclesiastical sciences. In his Constitution *Cum Illud*, Benedict XIV mentions an oral examination on some question taken either from the writings of the Fathers, or from the Council of Trent, or from the Roman Catechism, as well as a sermon on some Gospel text or other suitable subject. One may easily surmise what this would come to in practice. In those days there were no class-books such as are now common in seminaries ; but one feels sure that the questions proposed at the concursus would be such as are to be found in large type in any ordinary hand-book ; questions admirably suited as tests, to determine whether one has the knowledge of theology necessary for a parish priest ; but useless as means of stimulating to the cultivation of that higher learning which alone should entitle to a reward so substantial as early induction into a comfortable parish. No one, as a matter of fact, ever pretended that under this system parishes were given as rewards for real learning.

I must not be understood to make little of the kind of knowledge that the Council of Trent and the Pontiffs required ; it is a necessary qualification for a parish priest, and was possessed, I fear, by few enough of the parochial clergy in the sixteenth and seventeenth centuries. Accordingly, it is no wonder that the Church did so much to foster it at that period. In later times, however, owing to the multiplication of seminaries and the education of all the diocesan clergy therein, this kind of knowledge has become quite common and needs no special encouragement ; and if, after leaving college, a priest should fail to keep himself familiar with the teaching of the hand-books, his bishop, as a rule, has conferences in which he or his representative may take note of the failure. No wonder, therefore, that the concursus, as decreed by the Council of Trent and prescribed by the Pontiffs, should have fallen so much into disuse.

III. Accordingly, if it should be considered desirable, with a view to foster learning in secular priests, to hold concursus for vacant parishes, it seems to me that the

system sketched by the Council of Trent and elaborated by Clement XI and Benedict XIV would need to be greatly modified,—principally in four directions :—(1) The number of parishes to be offered for competition in any diocese should not exceed one-third of the whole ; (2) no one should have a right to compete who had not served, say, ten or twelve years on the mission ; (3) a high standard should be maintained, and no appointment made as a result of the concursus in cases where the candidate best qualified had not come up to this minimum of proficiency ; (4) not only theology and the kindred subjects, but literature, profane history, and natural science in all its branches, should be fostered in this way.

1. The number of parishes to be offered for competition—not more than one-third of those in the diocese—is set down merely as a basis of discussion ; it might very possibly have to be increased or diminished. I think it convenient to divide the parishes of every diocese into three groups ; those in one group would be filled by concursus, those in another by appointment made by a special body to be specified later on, and those in the third by episcopal act as at present. Those which would be offered for concursus should comprise some, but not all, of the best ; some of the plums would be required as rewards for other qualifications more necessary even than learning.

2. Reasonable men, I imagine, will admit that some period of trial is required before settling a man into an important position from which he cannot afterwards be removed, even though he should be found unsuitable. Moreover, in the interest of learning itself, it is important that these prizes should act as stimuli to the formation of habits of intellectual work of a high quality,—habits such as it takes a considerable number of years to ripen. Further, the minimum of character for learning which I should require will be seen to be such as could, as a rule, be reached only by one who, after he had left college, had given a good deal of time to study. The exact number of years—ten, twelve, or  $x$ —would be a matter of detail to be settled differently in different places.

3. To secure a high standard I should dispense with examination as ordinarily understood, and take into account only published work ; this, however, would comprise, not merely books, but sermons, lectures, articles in magazines and newspapers,—everything in a word, in the way of well-founded repute for learning that, if possessed by a priest, would be likely to redound to the honour of the Church. Candidates would submit all their publications to a board of examiners, not necessarily chosen from the diocesan clergy ; indeed there is no reason why the same body of judges might not serve for a number of dioceses. It would be an injunction to this board to take as the standard of absolute merit what they would conceive to be the kind of learning which it is desirable to foster in clergymen by rewards such as parishes. The relative excellence might be determined on similar lines ; or it might be possible to divide into sub-groups the parishes to be offered as prizes ; and, as they became vacant, to offer them as rewards for proficiency in different branches ; some for dogmatic theology, some for moral, Sacred Scripture, history, literature, natural science, and so on. And as the work of the judges would be arduous and undesirable, it should be paid for out of the funds of the vacant benefices.

For some time, at least, it would often happen, I fear, that no candidate would be found to come up to the absolute standard ; in such cases the parishes in question might be assigned alternately to each of the other two groups, and provided for accordingly.

4. Some will probably think it strange to find a reputation for literary excellence, or for proficiency in natural science, profane history, and such things, recognised as qualifications entitling to the reward of a parish ; and I shall be asked why I depart from the tradition which at the concursus took cognisance only of what we may call the sacred sciences. In return, I will ask you to bear in mind that at the time the concursus was introduced, and down practically to the beginning of the last century, if not even later, learned clergymen in Catholic countries



were provided with benefices much more valuable than parishes,—such as stalls in the various chapters, abbeys held in *commendam*, and other offices to which only the habitual cure of souls was attached. University-bred clergymen, in fact, were wont to look down on the position of parish priests, and were rarely—at least after they had attained any eminence—found in the ranks of that body. It is not true, therefore, that the Church gave the prizes at her disposal to those only who were eminent in the sacred sciences.

This was but as it should be. For who will deny that the author of a *History of England* like that of Lingard, an inventor such as Dr. Callan, or the writer of a story like *Fabiola*, would deserve any prize which the Church could bestow? It is reasonable, I admit, to multiply the inducements to cultivate the sacred sciences that become a priest so much, and are likely to be neglected if not fostered among the clergy. This could be done when grouping the parishes, as already suggested, by assigning a proportionally greater number to theology, Scripture, ecclesiastical history, and canon law; so, however, that other very useful and becoming, though secular, subjects should not go without hope of reward. The number of parishes to be assigned to each sub-group would be a matter of detail which should be settled differently according to circumstances.

IV. Priests with whom I have discussed this whole matter have objected to the general principle of the scheme on the ground that not learning alone, but piety and zeal—and these principally—count in missionary work; and that it is these latter qualities that should be rewarded. Now, so far am I from discouraging piety and zeal, that I should set aside as their reward two-thirds, at least, of the parishes of the diocese; nay, more; since it would often happen, as I have said, that the parishes assigned as rewards of learning would go as prizes for zeal, by reason of the high standard required in the domain of learning. Am I not, therefore, in a position to retort?—It is not merely piety and zeal that count for something on the mission,

but learning also ; and I appeal to history, and in particular to ecclesiastical life as we all know it, to decide whether you, in your system, have provided a sufficient reward for learning.

But it will be urged, your learned man may be deficient in the prudence, piety, and other virtues, necessary for a parish priest. I might answer : and so might the unlearned man for whom you are so solicitous ; we have all known some of them,—in good parishes, too,—who did not seem to be worthy of any special remuneration. Let that pass, however. The bishop has ten or twelve years—as many, indeed, as you like—to observe my learned man and know what kind he is ; if he knows him to be unfit for a parish, let him—the bishop—be empowered to veto the appointment ; and let him, in case he does so, be prepared to justify this act on appeal, by submitting evidence which the superior court will be bound to treat as confidential.<sup>1</sup>

I am well aware that by thus requiring the bishop to be prepared to show cause, however confidentially, for setting a candidate aside, I make it somewhat easier for bad men to become parish priests in certain cases. I do not pretend that the system I advocate has no drawbacks ; but contend that evils of the same kind are connected with every possible system ; that learned priests, even though they may be unworthy, provided they do nothing which the bishop could adduce against them on appeal, are pretty sure to get parishes under the system in vogue at present ; that suspicions such as cannot be justified in court, by evidence which must be treated as confidential, are to be

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<sup>1</sup> This is in accordance with the canon law. Under the scheme drawn up by Benedict XIV. in the Constitution *Cum Illud*, the man whom the synodal judges deem most worthy has a right to the parish, and the bishop has merely a right of veto. Should this right be exercised, the rejected candidate can appeal ; in which case the bishop is expected to lay, in strict confidence, before the superior court the evidence on which he based his veto. 'Ubi Episcopus, posthabito uno vel altero ex approbatis, ecclesiam contulerit magis idoneo, ob aliquam sibi ipsi notam causam, quam censeat significari oporteri judici appellationis, ad detegendam injuste fortasse praelectionis notam, familiaribus litteris iudicem certiorum efficiet, inviolabilis secreti lege adjecta. . . . Sciant porro iudices, delatas ab Episcopo causas et rationes inviolabiliter secreti fide esse custodiendas.'

discounted and repressed ; and that, even at some cost, something must be done to encourage learning, which has drooped and is still drooping under the present system of promotion. The proposition I make is not without danger ; neither is that which you advocate. The question is : Which is likely to result in the greater evil ? And the answer will depend to a very great extent on the relative importance which one is disposed to attach to learning.

V. Some of those who advocate the concursus in some form are pretty sure to ask why I cannot be content with the system that prevails in the United States, where a certain number of parishes in each diocese are offered for competition, the candidates stand a qualifying examination, and the bishop is free to select from those who pass the man whom, for reasons known to himself, he deems the most worthy.

This system I regard as little better than nothing. Throughout the United States it is regarded as almost a complete sham ; the qualifying examination is of such a kind that not only learned, but all kinds of priests can pass ; with the result that after the concursus, as before it, the appointment remains entirely in the hands of the bishop. It is practically useless to encourage learning by rewards, if catechism knowledge suffices to gain the prize, and if the most learned of those who are otherwise qualified is not entitled to receive it.

VI. This brings me to another part of my subject, in dealing with which I must be brief. I have suggested that the parishes of the diocese should be divided into three groups, not necessarily equal ; and that those in one group should be offered for concursus, those in another filled by the bishop as at present, and those in the third by a body to be specially constituted for that purpose. The body I contemplate is a board of five, all parish priests of the diocese, to be selected annually in the diocesan synod ; one each by the bishop, the chapter, and the parish priests

who are not canons; two by the curates of seven years' standing, each of whom would be entitled to cast but one vote.

The suggestion of such a change as this may, I fear, be considered a slur on those by whom appointments have been hitherto made; the more so as I do not think it wise, or necessary, to submit the evidence that goes to show that reform is needed in this direction. No disrespect, however, is meant; I contemplate systems rather than those by whom they have been or are administered. The paternal rule under which we have been living is not without serious drawbacks, which tend to increase rather than diminish as the people grow to manhood and begin to think for themselves. A certain independence of character which does not prevent one being duly submissive withal, is one of the most virtuous qualities of the missionary priest; this, I take it, is why the canon law took care to make secure the position of parish priests and canons; at a time, too, when almost all the clergy of the diocese belonged to one or other of these bodies, and when a large number of parishes were in the gift of lay patrons. Now, at least with us, the great body of the clergy have yet to get parishes, and can get them only from the bishop; even parish priests have been known to desire a change of residence; so that, unless clergymen are more than men, the result must be a lack of that virtuous independence which the Church was careful to foster.

I do not expect justice to be done in every case, no matter what body may be endowed with power; and I know full well that there are ways of ingratiating oneself with the democracy and their deputies as well as with monarchs. I advocate a certain plurality of patrons, so that a man of spirit who, through no fault of his, is not in favour with one, may have some chance of finding grace in the sight of another.

I plead—humbly and without any selfish purpose I hope; but with a deep conviction of the importance of my cause, I am sure—I plead for the independence of the order to which I belong; a manly independence that is not incompatible with humility and reverence, but excludes flattery

and servility of all kinds. Who was more manly than St. Paul, the finest type of missionary yet produced or likely to appear in future? Was he not humble, reverent, obedient? Yet who that reads his letters and the story of his acts, could think of associating with his character the notion of servility? It was the same in a lesser degree with all the great men who propagated the Gospel; as it was the opposite, the spirit of fawning for place, that contributed so much in the Middle Ages to the corruption of those who entered into the harvest of these men of God. No body of preachers may hope to command the sympathetic attention of the world unless they are animated with a spirit of manly independence; it was in this conviction that the Council of Trent established the system of *concursum*. I plead for the observance of that great law. Modify it; amend it; make it suitable to the circumstances of the time; but safeguard the principle on which it is based; for, as long as clergymen are men, they will be tempted to sacrifice their independence,—and their efficacy,—if all power of rewarding is centred in the hands of one.

I appeal with special earnestness for the encouragement of learning among the clergy. It seems to me quite plain that the modern world is ruled through the printing press; that since we left the universities secular priests have had little to do with the working of that machine; and that this state of things is likely to continue until we get back into the universities and as long as learning is rewarded among us as it is at present.

W. McDONALD, D.D.

## SOME TENDENCIES OF MODERN DEVOTION

**T**HE title of this article looks somewhat suggestive and I have no doubt that its development will, to many, seem more so. Some of the things I am about to say will necessarily savour of contention. But discussion is often useful and sometimes even necessary, and it is not my purpose to speak contentiously. Were I merely voicing my own opinions I should feel bound to leave unsaid much of what I intend to say. And were I not convinced that speaking may be beneficial I should feel equally bound to hold my tongue. But the views which I intend to put forward I share with many whose judgment demands respect—and the inclination to speak I feel in common with many who seem to let ‘I dare not wait upon I would.’ My excuse for coming forward is that I hold it higher wisdom to face and handle a danger early than to fold one’s arms and wait for a crisis.

It is a very favourite theme with Protestants—that of the Catholic doctrine of the Invocation of Saints, or rather what they are pleased to mistake for Catholic teaching in the matter. They take care to tell the world that to bring the saints into the foreground is to put God in the background, that to honour the saints is to dishonour God; and that in so far as Catholics have recourse to the saints’ intercession they cease to have recourse to God. Catholic theologians give a sufficient answer to all these false indictments by a simple statement of the teaching of the Catholic Church. When we bring the saints into the foreground we always bring them in God’s train, since He is the God of the saints. When we honour the saints we simply pay them the reverence which is their due as friends of God, reserving for God alone the one supreme honour and the one test of that honour—the offering of sacrifice. When we pray to the saints we never allow them to come between us and God; we bring them with us before the throne of the Most High, to the end

that, with their help, we may obtain from God the favours which our own unaided efforts would be powerless to obtain. There is always added strength and efficiency in numbers, especially when the helpers are stronger than ourselves.

This is the teaching of the Catholic Church, a teaching which even he who runs may read in every page of her liturgy. Nearly every day of the year we celebrate in the Office and in Mass the feast of some saint or other. But from the beginning to the end God is most studiously kept in the foreground. It is His praises that are sounded, His mercy that is besought. We recall here and there the memory of the saint in order to thank God the more and the more surely to win His mercy. We offer the Mass in honour of the saint, but it is to God we offer the sacrifice. And nowhere in the whole range of the Church's liturgy can there be found a formal prayer of supplication addressed to one of God's saints or even to God's own Mother. The solemn formula *Oremus*, or 'Let us pray,' is invariably the prelude to a prayer addressed directly to the Giver of all good gifts.

One could scarcely desire a clearer expression of the Church's mind, or a more graphic picture of the conscious immediate contact of the soul with God in the midst of its intercourse with the saints, than in the 'Litany of the Blessed Virgin,' or the 'Litany of the Saints.' Consider the former. We begin with the Antiphon, 'We fly to thy patronage;' thus by an express action placing ourselves under our Lady's protection—not as an end but as a means to an end. For we straightway prostrate ourselves before the Divine Throne, and, face to face with God, One in Three, beg and clamour for mercy. Then, having presented our petitions to the Father and the Son and the Holy Ghost; we turn to the august Lady at our side and beseech her, by every title which she holds dear, not to have mercy on us, but to pray for us. Having exhausted the list of the Mother's titles, and thus made surer of her help, we turn again to her Divine Son and crave His mercy and forgiveness.

The 'Litany of the Saints' is a more ambitious scheme of intercession, but it is fashioned on precisely the same plan. Here, too, we come face to face with God, as it were, no created being between us but many a powerful helper by our side. There is again the solemn cry for mercy as a kind of antiphon, and then the searching appeal to the whole court of heaven to come to our aid, beginning with the Queen of heaven and running through the whole hierarchy from the highest to the lowest. We have not had to raise our voice to call them for we know them to be near their King, and having asked them to help us we feel sure that they are ready to plead our cause. Now we unburthen our souls and go through the whole category of our wants, pouring out our souls in supplication while sweet pleading voices take up our cry from end to end of the celestial choir. An inspiring picture, drawn by a mother's hand to be engraven on her children's hearts, of the Universal Fatherhood of God and the deathless brotherhood of man.

Rightly understood, this faith of ours is a faith which, far from separating us from our Divine Lord, brings us all the more surely to His feet. It strikes one very forcibly that the pharisee who went up to the temple to pray and got so little for his pains, is a fair type of those who, in their prayers, would exclude the intercession of the saints. It is true God is the God of mercy, and the Sacred Heart beats with loving human throbs; but, all the same, a sinner is a sinner even when he is on the road to repentance, even the 'just man falls seven times a day,' and was not the Agony in the garden mainly a shrinking from sin.

The prodigal, I am sure, would much rather have faced his brother than his father, on his return home—he knew that the brother had been left a lesser legacy of pain and sorrow. But had he met his brother first and been forgiven, he would have hesitated less about going to meet his father. And is not God the Father of the Prodigal? True, Magdalen the sinner kissed the very feet of God and was not repulsed—and when we love as



deeply and as faithfully as Mary we may approach as confidently and as nearly as she.

It is uttering a truism to say that to believe is one thing, to live up to our belief another. To knowingly contradict by our actions what we believe with a faith as strong as death is a Christian inconsistency as old as Christianity itself. But there is sometimes a variance which is unconscious, being the result of error or ignorance or want of consideration. It is Catholic teaching that the saints do not come between us and God. And yet, it is blinding one's eyes to fact to assert that in the practice of Catholic devotion they never do; it would be almost equally unreasonable to deny that this unconscious drifting from the true Catholic idea is becoming more pronounced as time goes on.

Before going any further, however, I feel bound to make a limitation. The freaks of devotion to which I would call attention are practically identified with woman-kind, and this principally for two reasons. Women are generally considered, and not without reason, the devout sex; devotion seems to be more 'in their line,' be the cause what it may. Men, as a rule, are content with the piety which is strictly necessary—at least in the matter of external observances—and are slow to travel in their devotions beyond the borderland of obligation. Hence, those devotional planetary wanderings which, to some extent, characterise present-day religious fervour cannot well be laid to the charge of the sex which is not devout. Moreover—I ask pardon in anticipation of the 'New Woman'—it may be taken as admitted that men in the mass, though they cannot boast a monopoly, can lay claim to at least a preponderance of brain-power. They have a keener sense of logic and a clearer perception of what is inconsistent. Accordingly, when they do think fit, as not a few of them sometimes do, to soar a little towards devotional heights they manage to keep their heads a little better than women, and are better able to see where they are and what they are about. Intuition and impulse help the 'devout sex' to make the pace—

but judgment has always a good deal to say to the issue.

But I must make a further limitation. In putting devotion on its defence I wish to arraign what I may call, by way of paradox, educated devotion. Who would dare to say a word against the devotions of the women-saints that people the hamlets and hill-sides of Ireland? Their piety begins with prayer in the morning, ends with the family Rosary and night prayer at night, and jewels the space between with simple aspirations. And how sublime they are—the cabin aspirations of Ireland! Whether the sun shines or the rain and storm do their worst, it is all the same: ‘Glory be to God and praise be to His holy name.’ When the hope of yesterday is shattered, and there is no ground of hope for to-morrow, what matter: ‘’Tis a long lane that has no turning—God is good.’ Whether the Lord gives or the Lord takes away: ‘Blessed be the name of the Lord;’ ‘God’s holy Will be done, sure He knows what’s best.’ It is devotion like this which brings one of those tottering forms to the Confessional after, it may be, an absence of some months, to sum up her history of guilt since last Confession in the words: ‘Father, I didn’t do anything since I was with your Reverence the last time, thanks be to God, an’ His blessed Mother.’ God guard and keep these devotions of the hill-sides to bring blessings on the valleys below. They are ever beating against heaven’s gates with a sure, unwearying persistence, sometimes strong, sometimes gentle—like the waves against the shore beneath my feet.

Having thus defined the scope of my criticism, I think I may safely enunciate the proposition that the devotions of the twentieth century have three leading characteristics—they are many, they are very much concerned about temporal favours, and they centre largely round sensible objects.

They are many. That they are so I do not regard as a crime, but I think I may call it a danger. Our energies, whether of soul or body, are limited; and not even the plenitude of devotional grace can enable them to cross

the boundaries of the finite. 'I fear the man of one book,' is an old adage, and, if rightly understood, a true one. A stone dropped into the still waters of a lake leaves behind on the surface tiny circles of activity. Gradually the circles widen—but in proportion as the energy spreads itself it becomes weaker at any particular point, until in the end, by its extravagance, it destroys itself. Do we not meet with a little extravagance in the spiritual life of many a devotee? New erratic impulses arise, new fashions of devotion come into vogue, and so the number of observances increases. And thus it comes to pass that daily devotions are gone through with the speed of a race against time and with a consequent want of attention and reverence. It may happen even that in the stress of competition at night some little fanciful devotions are rushed through, while the examen of conscience and the act of contrition are left out in the cold—though they may not be very much out of place.

Sometimes this quality of multiplicity demoralizes after another fashion. Patrons are added to the list—but with a qualification. We are not to be devoted to them, but they are to be devoted to us. We do not intend to pay them any regular court but they are expected to be ever ready to help. If they respond—or seem to respond—to our call, we are thankful for the moment: but the moment quickly passes. If they fail us—or seem to fail us—in our hour of need, the fault is always theirs and never our own. And all the while we lay the flattering unction to our souls that we belong to the category of the devout, with a fulness of right in direct proportion to the number of saints in our petty calendar. Is this devotion or superstition? And where does God come in?

Let me not be misunderstood, however. I do not wish for a moment to declaim against a number of special devotions within reasonable limits and for some solid reason grounded on faith. But as a Christian I object to the practice of making the saints of God the sport of a pious holiday. The endless multiplication of petty observances, regular or intermittent, without a warrant either in

reason or in faith, and merely to suit the whim or the selfishness of devotion which is questionable, is an evil to be avoided and is, unfortunately, an evil which is growing.

As a second characteristic of the fashionable devotions of to-day, I have stated that they are concerned very much about temporal favours. The fact is incontrovertible, as anyone who reads one of our pious magazines will bear witness. Is it going too far to say that the practice of asking for spiritual favours is getting out of fashion? Such a phenomenon has, it must be admitted, a rather sinister significance. It squares rather badly with the question: 'What shall it profit a man to gain the whole world and lose his soul?' and not at all with the advice: 'Seek first the kingdom of God and His justice.' Even in idea it falls short of true Christian piety, but in practice it runs plainly counter to religion pure and undefiled.

In enumerating devotion to the Sacred Heart, to St. Joseph, and to St. Anthony, I do not claim to have exhausted the devotions that claim a position of pre-eminence, but I am well within the circle if not at the very centre of popularity—a popularity partly explained by the fact that each has a special bulletin to advocate its claims. And I think I shall be able to show that there are aspects connected with the three devotions I have named which invite, nay demand, honest friendly criticism.

Of devotion to the Sacred Heart in its different forms I may speak at some other time. Here one remark will be sufficient for my purpose. Devotion to the Sacred Heart has, for pretty obvious reasons, retained its spiritual character with comparative success. But I challenge any unprejudiced Catholic, priest or layman, to peruse the intention sheet of the *Irish Messenger* for December, 1903, contrast it with the corresponding one of December, 1899, and then to tell us what he thinks.

Devotion to St. Joseph runs in the same direction, and with even greater volume in its current. I have before me two numbers of *St. Joseph's Sheaf*, chosen quite at random, and in both the petitions for temporal favours outnumber those for favours which are spiritual. In one

of these numbers there is an entry which has a special significance as showing how easily devotion can run into superstition :—

A mother of a little boy was in great trouble as he had continual convulsions. Someone sent her a prayer in an envelope to be said to St. Joseph for thirty days. She could not imagine who sent it, as she had very few Catholic friends. She determined to say the prayer, and the convulsions ceased. As they have never returned she firmly believes the favour was granted by St. Joseph in answer to her prayers.

I am not prepared to deny that her child was cured by St. Joseph's intercession—though I should require much stronger evidence to induce me to believe it. But the poor woman was strongly under the impression that St. Joseph sent her the letter in which the prayer was enclosed. The office of iconoclast is generally a thankless one—but it may be an act of religion to demolish an idol. There is an authorised thirty days' prayer to St. Joseph, but from the manner of her getting it, I feel sure that this is not the one she used. It is not so very long since a 'snowball' thirty days' prayer to St. Joseph was set rolling, much to the disquietude of the faithful and the detriment of souls. The craze had two periods. During the first period—I think I am right in calling it the first—the prayer was delivered by hand, and the recipient was supposed to say the prayer, make five copies, and deliver each by hand to somebody else, friend or acquaintance or utter stranger. If sent by post the prayer had no virtue whatever. Then the process was partly reversed, and delivery by post became absolutely necessary, *necessitate medii*. How far this wave of superstition spread I do not know, but more than one priest had to warn his people against it from the altar. I fancy that the poor mother whose child was cured must have come within the circle of its influence.

Of devotion to St. Anthony, what is one to say? I do not wish to speak with irreverence, but I simply interpret facts when I say that this dear saint is being gradually degraded to the rank of errand-boy, whose office is to

minister to all the petty comforts of his clients. He has got to find everything from a hairpin to a husband, but I do not remember having met anyone who has asked him to bring back a virtue that was lost or on the way to being so. He is often hidden under a penny stamp and is bidden to guide the letter—it may be a very silly letter—aright. But who has ever asked him to guide aright the many thoughts and words that so much need direction? From morn till noon and from noon to dewy eve he is expected to run hither and thither upon earth—but I am afraid it would be a novel experience for him to be asked to take a message from earth to heaven. And yet surely we ought to know that there is not a saint in heaven but considers the faintest uplifting of an immortal soul as an object a thousand times more precious than all the gold and dross of earth. Is it not, therefore, something akin to insult to be always pestering a saint about what is temporal, and never to ask him for something which is eternal?

And again I ask, in all this parade of so-called devotion where does God come in? Put this present-day cult of St. Anthony into words, set the result side by side with the 'Litany of the Saints,' and see how glaring is the contrast. It is far from my intention to oust one single practice of piety that rings true, but it should be the aim of everyone to guard against what is counterfeit; and for the glory of God and the honour of St. Anthony it is expedient that devotion to the Saint should be properly adjusted before it is too late.

From what I have been saying it may seem to follow that I would deny the special intervention of this kindly wonder-worker in the thousand and one cases in which his clients believe him to have interested himself. This, however, would be a mistaken inference. I am quite prepared to admit that favour often follows petition as effect follows cause; but I am, at the same time, strongly inclined to think that the relation of cause and effect is sometimes imaginary rather than real. And when he does intervene, it is, it must be, in the hope of coaxing

his wayward children unto a better sense—a hope which has, I fear, been often doomed to disappointment.

There is one special practice in this connection which imperatively calls for observation. It is a postulate of the spiritual life that a temporal blessing may prove a spiritual curse, and that, therefore, temporal favours are always to be petitioned for conditionally. It is not necessary of course that the condition should be expressly stated, but nothing at least in the petition should exclude its being implied. In the light of these principles let us examine for a moment a type of petition which has now become a kind of stock-in-trade :—

I promise the Sacred Heart (or St. Joseph, or St. Anthony), that if I pass my examination I shall get Mass said, etc.

In any event, a conditional promise or reward seems a very niggardly way of treating our patrons. Why not, as it were, burn our ships ; not merely promise to get the Mass said afterwards if all goes well, but get it said here and now, and thereby show our confidence in those whose assistance we implore. It certainly looks like trifling with God and His friends to make a condition such as the above, particularly in a petition for a favour which is temporal. But it is more. The obtaining the temporal favour is made a condition of giving a return. What does this mean ? It cannot have any other meaning surely than that we consider the withholding of the favour to show a lack of interest in our welfare, or at least to absolve us from any special obligation of gratitude. Now, I respectfully submit that such a belief bears, on its face, the hallmark of superstition. For, to say that a temporal blessing may be a spiritual curse is simply another way of saying that a refusal to grant or obtain a temporal favour may be a matter for deep and lasting thankfulness.

The third great characteristic of up-to-date devotions, as I have stated, lies in the fact that they centre largely round sensible objects. To speak philosophically, not merely is their formal object very much of the earth, earthly, as we have seen, but their material object as well.

This is not, to be sure, a peculiarity of modern devotion as practised generally throughout the Catholic Church ; it is true only of countries like our own, whose history has made the fulness of even obligatory observance impossible. In the dark days when Christ the Lord was born anew on the mountain-side with a crag for His pillow, the vault of heaven for His canopy, and the congregation for His body-guard, the only created objects of devotion were the crucifix and the priest. Better days followed, and little churches came to be built, and diminutive statues and pictures were erected. Peace and prosperity and liberty have grown apace, with the result that the era of little symbols has passed away and given place to more elaborate forms. To-day our commodious churches are peopled with statues of almost life-size proportions—some fashioned, others made—all appealing with practically equal force to the imagination of the great majority of our Catholic folk, whose sense of discrimination in this direction is still rudimentary.

It is unnecessary here, and quite irrelevant to my purpose, to defend the Catholic doctrine with regard to the utility and the devotional value of images. For an outsider to admit its reasonableness it is only necessary to understand it. The reverence we hold to be not absolute but relative, not given to the image for its own sake but to honour the person whom it is supposed to represent. It is an honour the world pays every day to the sons of men and why should not Christians give it to the beloved children and friends of God ?

When, however, theologians try to analyse the precise kind of relative veneration which the faithful pay to images, difficulties immediately arise and a certain definite answer becomes impossible. And this very uncertainty about the ultimate character of devotion to images shows pretty clearly, I think, how easy it may be to go to excess in this matter, and confound what is true with what is false. Anyone who has eyes to see cannot but admit that something like irregularity is creeping in here. It is not so very long ago that I was witness to the following incident.



I happened to be in a church when a little girl of nine or ten entered. She came up the centre of the church to the altar-rails and passed under the lamp burning before the Blessed Sacrament, without making a sign. She turned aside and knelt for some time in prayer before a statue of our Lady, and genuflected to the statue when her devotions there were concluded. The very same phenomena were repeated before another statue, and then the child passed out of the church without ever recognising the great Living Presence in the tabernacle. And is it not a thing of everyday occurrence, devotees entering God's house to pay their devours before the statue of some favourite saint, and going out again without saying a prayer to the Living God who dwells therein ?

If we analyse the matter we are here face to face with a very strange perversion. God is the Alpha and the Omega, the beginning and the end, of all things. Christ, our Lord, true God and true Man, is the Alpha and the Omega, the beginning and the end, of Christianity. It follows that when we enter a church where the God-Man truly abides, our first thought and our last should be of Him, whoever else may fill the space between. It is, therefore, a pernicious shifting of the Christian centre of gravity, to put devotion to the saints or to images in the first place, and devotion to the Blessed Sacrament in the second. This is evident, even though the true character of each devotion be preserved, for proper balance of devotion is lost. But is not fatuity going very far when Christians will pour out their souls in prayer and supplication before a statue of the Sacred Heart, and never speak a word directly to the Living, Beating Heart in the tabernacle ?

To speak about the cultus of images and not to say a word or two about shrines, would mean to be guilty of an unpardonable omission. Advanced critics regard shrines as objectionable and plainly worthy of censure. But, on the other hand, private individuals should be very slow to anathematize a practice which is both widespread and tolerated. Besides, if we view the question on its merits we are not warranted in coming to such a drastic conclusion.

Every shrine, with its many lights dimming the radiance of the sanctuary lamp, bears, I admit, *prima facie* evidence of irregularity. The deordination, however, is only on the surface. To begin with, if the very fact of the lights being many is a crime—then churches should never be lighted for evening services. The lights must be judged not by how they look, but by what they mean. What, then, is the meaning of shrine-lights? They may be conceived as being significant directly of honour, or directly of prayer. Those, however, who would regard each candle lighted at a shrine as a direct and immediate expression of honour must find it very hard to defend the legitimacy of this form of devotion. Even on the High Altar, and during the celebration of Holy Mass, there are very strict limits in this matter beyond which we dare not go. On special occasions a larger liberty is given, and by a kind of analogy, I suppose, the practice of lighting a number of candles on side-altars is legalized on special feasts. But it is evident that a multitude of lighted candles as a mark of honour towards either God or His saints is rather the exception than the rule. And if the Church recognises only a special transitory reason as a sufficient warrant for such an exception even on the High Altar, she certainly would not be prepared to sanction a perennial exception at a shrine. It would, therefore, be hazardous to contend that lights at a shrine are a direct expression of honour. In such an hypothesis the true character of lesser honour is indeed preserved, but it is accorded undue prominence in opposition to what seems the spirit of the Church.

It is true, of course, that shrine-lights are not on an altar, but significance is here independent of place or site, and is not determined by feet or inches. It remains, therefore, that the true meaning of these lights is the alternative one given above—they are directly and immediately concrete acts of prayer. In other words they are reminders, living representatives, as it were, left behind by the worshippers after they have done part of the work themselves. If this be their true significance, it gives

them a *locus standi* of their own, and puts them outside the pale of the ordinary laws of the rubrics.

Having now, to my own satisfaction at least, brought in a verdict in favour of shrines, I feel bound to add a rider. There is no evil in them that one can see, but they are not without an element of danger.

Some souls there are that love a dim religious light and never pray so well as when the evening shadows creep round the church, and the solitary lamp of the sanctuary hesitatingly cuts the darkness with its little fitful gleam. But most people feel a greater sense of comfort and a stronger inclination to pray in the presence of many lights. Children especially, whose habits of devotion are not yet formed, love to pray before the merry twinkle of the shrines. Then there is the additional fact that by lighting a candle one can pray by proxy, and thus economize labour and double convenience. These considerations make it fairly evident that a shrine is a more effective way of propagating and popularizing a devotion than even the printing-press.

Herein lies the danger. A sacred object in a church which has a shrine attached is a greater convenience and a greater centre of attraction than one that has none. Is it then unnatural that the tabernacle, with its dim solitary guardian light, should sometimes fade into insignificance and be forgotten, in presence of a statue with its brilliantly-lighted shrine? Is it heresy to assert that the absence of that abiding devotion to the Blessed Sacrament, which one ought to expect, is in some measure attributable to the lower devotions being more attractive? And if not, is it permissible to ask whether there is any law forbidding us to popularize by the same means the cardinal devotion of Christianity?

A great deal more may be said on these questions, but I feel I have already outrun the patience of my readers. It has been my purpose simply to direct attention, to open up a subject for thought and discussion. In what I have said I have spoken tentatively, knowing well that there are older and wiser heads than mine that could speak on

these questions with far greater authority, and with better success. I shall consider my aim accomplished if I tempt even one of them to come forward.

In any event it is about time that something were said, and something done. It is an age of criticism ; for good or evil criticism which is bold enough to look us in the face even when we are standing within the sanctuary. The Catholic Church is the city built upon a hill, for all the world to look upon and enter, and the searchlight is nowadays being turned upon her with a vengeance. Not merely those without but those within as well consider it their duty to examine and to find fault. It is, therefore, expedient that we should put our house in order, and abolish or check any irregularity, which, though not very heinous in itself, may yet give a handle to our enemies : ' Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven.'

I have not considered it either my office or my right to definitely allocate responsibility for the irregularities of devotion to which I have called attention. Possibly we might all find it salutary to examine our consciences in the matter. I cannot, however, resist the temptation to make one remark which seems to be very pertinent : in the order of grace as well as in the order of nature the child is father to the man. Not a few thoughtful minds trace the present apathy and indifference of educated French Catholics to the fact that the Catholic schools of France have not heeded the warning of Mgr. Dupanloup ; they have failed to show their pupils ' the nobler side of Christianity, and belittled true religion by encouraging a multiplicity of puerile devotions and picturesque but archaic observances.'

D. DINNEEN.

LOUIS VEUILLOT<sup>1</sup>

RECENT events have made it clear that a crisis has come in the history of the French Church. Catholics throughout the world, and even earnest Protestants, await with anxious expectation the issue of the contest now knit to the death between the forces of religion and infidelity. Is the glory of France as the eldest daughter of the Church, and special protector of the Holy See, destined to fade before the united strength of Socialism and Freemasonry ; or can we hope that with the overthrow of the present régime better days may be at hand ?

To the question thus put it is not easy to find a satisfactory answer. No doubt we can refer to the past. We can point out that many times during the last century the storm raged as fiercely as it does to-day, and the cause of the Church looked equally hopeless, and yet these tempests passed over leaving France still faithful to the traditions of centuries. We have hardly any doubt that the same will be true of the present crisis, but our confidence should be greater were it not for one apparently slight defect. We miss the presence of some determined Catholic leader, able to appreciate the issues at stake, and able to rouse Catholic France in defence of her threatened institutions, a man like Montalembert or Veillot who would place the interests of religion above every political or financial advantage, and who would not be ashamed to proclaim his attachment to it even at the tribune or the bar. We scrutinize the Catholic ranks to-day ; we are not unmindful of the abilities, self-sacrifice and energy of men like the Count de Mun, Sangnier, Leon Harmel, Coppée, Brunetière, and a host of others equally distinguished, yet we look in vain for the leader we desire. What would we not give for even a year of Louis Veillot at the helm of *L'Univers*,

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<sup>1</sup> *Louis Veillot*, par Eugene Veillot. Paris: Victor Retaux, Libraire-Editeur, Rue Bonaparte. 3 vols. 1903-1904.

*Louis Veillot. Etude morale et littéraire*, par M. Cornut. Paris, 1890. Stimmen aus Maria Laach xxiv.

with the same bold, fighting, sledge-hammer, methods as he adopted in unison with the Catholic Party during the momentous struggle for free education. His manly, straightforward onslaught on the Bloc and all its principles and works would soon infuse new energy into the lifeless masses of French Catholics ; men who to-day are afraid to defend the interests dear to their hearts, lest they should merit the reproach of being ' Clerical,' would shake off their cowardice and take their proper places in the fighting ranks ; while statesmen like Combes and Jaurés would soon learn that they were face to face with a man able and willing to fight with whatever weapons they themselves might choose. We remember his courage, his zeal, his disinterestedness ; we call to mind how he sacrificed his promotion and offers of reward that he might have a freer hand in the defence of the Church ; and whatever we may say at times of his policy or his methods of controversy, yet give us such a man to-day as Veillot in the Catholic ranks to rouse them, and such a paper as *L'Univers* to spread his views, and we confess that we should feel less nervous for the interests of religion.

Veillot was in every sense of the word a man of the people. Born in 1813, of very humble parents, he experienced from his earliest day all the privations and sufferings of the labouring poor, for whom in after life he entertained the warmest sympathy, and whose support he knew how to win as only the son of a peasant could. While a child, his parents removed to Paris, but fortunately for our hero he was left behind at Boynes, with his grandparents, where he grew up breathing the pure air of the country, mixing with the innocent country children at the common school, and drinking in those lessons of natural virtue and of self-restraint which, even in his most careless days, were never wholly forgotten. At school his quickness of temper was almost as remarkable as his keenness of intellect. His little companions even then learned to their cost that the young Veillot could, and with provocation would, strike straight out from the shoulder. But with all that he was a general favourite with both pupils and teacher, the latter

of whom was known to declare that a great future lay before him.

When about thirteen years of age he rejoined his parents at Paris, where he soon secured a position as clerk in a solicitor's office. Here his fellow-clerks, for the greater part ex-graduates of colleges and sons of the wealthy *bourgeoisie*, were inclined at times to amuse themselves at the expense of this raw, untutored plebeian, but after a few preliminary experiences they had good reason to remember that Louis' tongue and fist were about equally dangerous. The lawyer in whose office he served was gifted with a turn for literature. His brother, Casimir Delavigne, author of some popular French plays, was then in the heyday of his glory. As a result the clerks were encouraged to admire the poetry of Casimir, and to show their admiration by imitating his example. Louis was no exception to the rule. He read everything that came in his way, tried his hand at dramatic criticism and poetry, and secured the encouragement of *littérateurs* like Henry Latouche and even Victor Hugo.

But journalism was the field towards which his inclinations drew him, and in which he was to take the very highest place. Fortunately for his future career, when he was about seventeen years of age, a friend offered him a place on a provincial paper at Rouen, and without much regret he abandoned his hopes of advancement at the Bar to enrol himself as art critic among the staff of *L'Echo de la Seine Inférieure*. As such his sarcastic, at times merciless, criticisms soon brought upon his head the insatiable wrath of the Rouen actors who, more than once, demanded an apology or satisfaction—the latter of which was always freely accorded. From Rouen he passed to Perigeux, where he became editor-in-chief of *Le Mémorial de la Dordogne*, a conservative paper supporting the government of Louis Philippe, and, like the other provincial papers of those days more or less under the inspiration of the Cabinet. Here he found plenty of time to pursue his studies without serious distractions.

At twenty-four he returned to Paris to take his place

on *Le Charte de 1830*. Guizot, with some of his colleagues of the Ministry belonging to the 'doctrinaire' school, had resolved to found a strong newspaper in defence of the Government, and of their own peculiar views. Louis Veillot was recommended to them as a fit man for the political department, but in spite of all their hopes the paper lived only a few months. With the overthrow of the Ministry, unwilling to desert the party of Guizot, the young journalist found himself weary of life, and uncertain as to his future projects. Whilst in this despondent mood his friend Ollivier visited him one day, told him of an excursion he himself was going to make into Italy and the East, and invited Louis to join him. The question of funds was the only difficulty, but the Government came to his assistance by granting him a nominal commission to examine into the schools and hospitals of Italy, and with a heart full of joy and excitement he set out for Rome 'and for salvation.'

Like many other French parents, Louis' father and mother considered that they had done their duty by their children in having them baptized. Living with his grandparents, who were utterly indifferent, young Louis grew up without any knowledge or practice of religion. No doubt the schoolmaster prepared him for his First Communion, as he was bound to do; but the preparation carried on between bouts of heavy drinking was a matter of the merest routine, and the *curé* was too careless to expose the master's neglect. It was at the end of such training that he was allowed to make his First Communion. 'Happy are those,' he writes in his *Rome and Loretto*, 'who start the battle of life under the protection of the souvenirs of that happy day. For myself I was not so fortunate. Driven on to the Holy Table by ignorant, I will not say even impious hands, I approached without considering the solemn and sacred banquet in which I was taking a part. Many a day was to pass ere I returned again.' How many there are, even outside France, who could tell the same story! Thrown amongst infidel companions at Paris and in the provinces, he abandoned entirely religious practices, and was to all



intents and purposes beyond the influence of the Church. But in going to Rome he was going to salvation. Fortunately for him, M. Adolphe Feburier and his wife had offered him their hospitality during his stay in the Eternal City. Deeply religious, cultured, prudent, they were just the people likely to make an impression on Veuillot's heart. The very evening of his arrival, wandering around to see by moonlight the ruins of the Forum and the Capitol, they entered the Church of the Ara Coeli where the Forty Hours' devotions were being held. Following the example of the devout worshippers and of his companions, Louis fell upon his knees before the Blessed Sacrament, and for the first time for years, perhaps during his life, prayed earnestly for his family and for himself. Everything in Rome, the churches, the paintings, the monuments, even the very stones on the city streets seemed to invite him to repentance. He sought an interview with the famous Jesuit father, Père Rosaven, and after a short time his doubts having been completely removed, he determined to begin a new life by a good Confession. It was in the Church of St. Mary Major that, surrounded by his happy companions, he made his conversion Communion, or, as he preferred to call it, his first. In remembrance of this happy event he dedicated, many years later, his beautiful work *Rome and Loretto*, to the basilica of St. Mary Major.

Holy Virgin [he writes in the dedication] I have neither the riches nor the piety of the illustrious sovereigns who have embellished your sanctuary. I am only a poor workman, and my soul is more poverty-stricken still because there sin spreads itself and ripens even to danger of the harvest. I am yours, however, and you have given me a thousand proofs of your maternal love, and, therefore, I make bold to offer you the tribute of my studies. Bless the work, above all bless the workman, and if I might dare to seek a favour it is, that my lips may be allowed once more to touch the marbles before your holy image worn by the constant tread of holy pilgrims.

From Rome he travelled to Loretto, and from thence to Switzerland, where he resolved to make a retreat in the Jesuit House at Fribourg. Whether his stay there should be long or short he had not yet decided, but his

confessor soon set his mind at rest. 'Your interests,' he counselled, 'your family duties, your obligations as a Christian call you to Paris. Go there in God's name.'

He returned to Paris in August, 1838, a changed man, even to his most intimate friends. Henceforth politics and political journalism had no attractions for him. The Church alone had a right to his labours. It was under the influence of this holy conviction that he gave to the world his work *Les Pèlerinages de Suisse*, which was highly praised by critics of all schools, and awakened anxious expectations in Catholic circles as to its author's future developments. *Les Pèlerinages de Suisse* was followed at regular intervals by *Le Père Sautive*, *Le Saint Rosarie médité*, *L'Épouse Imaginaire*, and best of all *Rome and Loretto*, a kind of autobiography. Many tempting offers were made to induce him to dedicate his pen to the royalist cause. To all he returned an answer of similar import to that which he addressed to the Count O'Mahony, who besought him to throw himself into the defence of the Cross crowned by the fleur-de-lys :—

Let us [he wrote] throw ourselves at the foot of the Cross, and pray God for France and for justice. And if God be pleased to place on the arms of that Cross the fleur-de-lys, certain it is that my hand shall never cast them down. But let Him decide. For me the simple Cross is sufficient, and if the fleur-de-lys should threaten the destruction of souls, then for the love of God and for our brothers forget their existence, and let your battle-cry be *Vive la Croix*.

Strangely enough, France, in a certain sense the home of revolution and of unbelief, can boast of having given more gifted defenders to the Church during the nineteenth century than perhaps any other nation. Chateaubriand and De Maistre, Mgr. de Boulogne, the Viscount de Bonald led the way, to be followed by a group of younger, more impulsive, but not more determined men. It is around De Lamennais and *L'Avenir* that we find gathered the first army corps of the Catholic Party. Never was there assembled together in defence of any cause a more brilliant or a more loyal band of supporters, and never a leader

more capable of arousing enthusiasm amongst his followers. There we see Lacordaire, Montalembert, Charles de Coux the gifted economist, Gerbet, De Salinis, Rohrbacher, Gousset (afterwards Cardinal of Lyons), Dom Gueranger and Melchior Du Lac. But, alas, their enthusiasm carried them forward too quickly. Enemies sprang up at every turn ; many who at first were warm supporters, foreseeing the coming storm, began to fall away ; charges of heresy and of treason to the Church were whispered about till at last in despair the fatal resolution was taken of demanding the judgment of Rome. *L'Avenir* was suspended for a time, and De Lamennais, Montalembert, and Lacordaire hastened to throw themselves at the feet of Gregory XVI :—

Deign, Most Holy Father [they wrote], deign to cast a look of compassion on us, the lowest of your children, who have been accused of rebellion against your infallible authority. You are the rule of their faith ; never, oh, never have they accepted any other ! Holy Father, we beseech you to pronounce over us the words which give life because they give light, and may your blessed hand be stretched over us to sanctify our obedience and our love.

The rest of the unfortunate story is already well known. Disappointment after disappointment met them at every turn, till at last in spite of friendly warnings to the contrary De Lamennais, maddened by despair, called for the judgment which Gregory XVI would feign have postponed. In a short time the Encyclical *Mirari Vos*, a practical condemnation of their policy, appeared, and was handed to De Lamennais at Munich, during a banquet given him by his admirers. He returned to his hotel, and with the approval of Montalembert and Lacordaire, issued a declaration that in accordance with the Papal instructions *L'Avenir* would cease to appear, and with it the society for the defence of religious liberty also fell.

But though the first Catholic Party had thus gone down in disgrace, their ideas and their hopes still remained, and not a few earnest men refused to yield to the almost universal despair. Yet if the movement were to be kept alive a journal must be founded so as not to abandon the

field entirely to the infidel and hardly less obnoxious Gallican press. It was then (1833) that the establishment of *L'Univers* was agreed upon as a paper devoted to no political party, and identified with no particular school of Catholic thought. The Abbé Migne was the first director, assisted by a brilliant band of ecclesiastics and laymen, some of them already known in the De Lamennais movement, others destined in later years to impress their names on the religious history of France. But in spite of all their efforts the paper failed to win even a respectable meed of success. They were daily living from hand to mouth, borrowing whenever they could find anyone generous enough to lend, and issuing bills payable at some future date, whenever they could not.

Before his conversion Louis Veillot hardly knew of the existence of *L'Univers*. The first visit which he paid to its directors is well worth remembering. The office was situated in the Rue Fossés de Saint Jacques, a place which, even to-day, is anything but inspiring. The entrance was in complete darkness the evening he arrived, nor was there an office boy to usher in the visitors. Louis groped his way towards the editor's room, and on pushing in the half-open door found himself in a little apartment, bare save for a few chairs and a long table strewn with papers at which two men laboured in silence; the one wearing a soutane, the other apparently a layman. On his entrance they responded to his salute by half rising in their chairs. His proofs were furnished in a few minutes. He sat down to their correction, and left the office without a single word having been exchanged.

He soon threw himself heart and soul into the work of *L'Univers*, contributing articles for which he generally got no reward save the thanks of the editor, appealing to his friends for its support, and making a campaign through the country to secure a wider circle of readers. In their straitened circumstances there were some who counselled the reception of the subsidy which the Government would have freely given, but Louis bitterly opposed such a project, preferring poverty and liberty to riches with its accom-

panying obligations of supporting a party, especially when that party was in opposition to the known desires of the Catholics of France. Just then when the Education question was coming prominently before the public mind Louis Veuillot was appointed editor of *L'Univers*, a post which he was to retain to his death, and from which he exercised an enormous influence, not only upon the ecclesiastical affairs of France, but of the world.

To understand the work that was before *L'Univers* and the Catholic Party we must briefly indicate the grievances of which they complained. When Napoleon seized the power in France, one of his first and most constant cares was the education of the young. It is in the schools, he argued, that lasting impressions are made, and if we are ever to have a united, happy, loyal people, we must secure that education be everywhere of the same kind and the same standard. The training of the young belongs entirely to the State, and private enterprise must be jealously excluded. The University is to be the centre from which the springs of education must flow, so that to it belongs the educational monopoly. It is to fix the conditions and grant the licences for the opening of secondary and even primary schools, but it may refuse such licences, or when given withdraw them, without being responsible to any court of appeal. The University was to have the field, and no rivals were allowed. With the University thus controlling absolutely the secondary schools, and almost absolutely the primary schools also—a University deeply imbued with the worst and the most violent rationalistic views—we can understand the grievances under which zealous Catholics laboured.

To remove this educational monopoly was the great aim of the Catholic Party. Just now they had at their head two men, each a leader in his own department: Montalembert, the scion of one of the noblest houses of France, one of the most eloquent among the many distinguished orators who have ever graced the French tribune, and Veuillot, a plebeian of the plebeians, full of the fiery, generous enthusiasm which wins the confidence of the

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masses, at the helm of the foremost Catholic journal of the nineteenth century.

It was a struggle to the death between the Catholic Party and the University.

'The Catholics,' wrote Louis Veillot to the Minister of Public Instruction, 'are resolved not to abandon the fight which they have begun against the State education. The system of which you, sir, are the head exposes our religion to such dangers, hampers it with fetters so unbearable, prepares for it poisons so subtle that we believe it to be a crime to remain silent even a moment. You shall not extinguish us save by justice or by force. You shall be obliged either to allow us open our schools, or to open for us the prison.'

Montalembert, as head of the Party, issued a manifesto, the tone of which would be highly desirable in Ireland at present.

The Catholics of France [he wrote] have been accustomed for years to rely on everybody else except themselves. Numerous, rich, esteemed even by their most violent adversaries, they lack only one thing, and that is courage. In public life they are Catholics in the last place, instead of being Catholics before everything. They will never get what they seek, until they make up their minds to act like men. Liberty is not bestowed; it is won.

But despite his appeals many held coldly aloof, or expressed their disapproval. The spirit of slavery had burnt itself into their souls, and not even the fiery eloquence of a Montalembert could infuse a little generous enthusiasm. Still the struggle went on, and the war against the University Monopoly was waged with increased bitterness after the introduction of the project of Villemain which, while pretending to redress the Catholic grievance confirmed entirely the authority of the professors, and dexterously sought to divide the Catholic ranks by offering a large bribe to the clerical seminaries.

Louis Veillot and *L'Univers* were not backward in the fight. By pamphlet and in the columns of his paper he heaped ridicule upon the Government's proposals, and besought all friends of liberty to stand firm against bribery

as against persecution. In consequence he was cited before the Courts of Justice and condemned to pay a heavy fine as well as to undergo a month's imprisonment. The Government proposals passed the Senate and were sent forward for discussion to the Chamber of Deputies, after which, during the vacation, a period of calm set in, to be followed only by events more startling.

We shall pass over for the present the divisions in the Catholic ranks, the disputes between Montalembert and Veuillot, and we shall proceed directly to the last struggle culminating in the Falloux Law of 1850. The Revolution of '48 had opened men's minds to the dangers of University teaching, and to the direction in which it tended. M. Thiers denounced the schoolmasters as an army of communists and anti-clericals. 'The University,' he wrote, 'has fallen into the hands of phalansterians. To-day my opposition is directed against the real enemy, and the real enemy is the democracy, into whose hands I will not deliver the last rampart of social order, the Catholic Church.' It was in religion and religious training alone that he could see any hope for the future. Many of his colleagues were of a similar conviction, and as a result M. Falloux was appointed Minister of Public Instruction, on the express understanding that the education difficulty was to be settled immediately. An extra-Parliamentary Commission was selected to prepare a bill for the Chamber, the majority of whose members was unfavourable to the Catholic claims. Montalembert and the Abbé Dupanloup were the most prominent representatives of their party, but wisely or unwisely instead of standing by the demands for complete educational liberty, which their friends had up till then put forward, they were willing to make a bargain and to sacrifice some of their claims. Such a line of conduct divided the Catholic forces. The opposition of Louis Veuillot, who had been carefully excluded from the Commission, was feared, and as a consequence, M. Falloux was deputed to wait upon him and secure his approval, or at least his silence, but the most he could extract from him was a promise not to open the attack till the Chamber had

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appointed its committee. Ten days later the campaign began with an article from Veillot in *L'Univers* :—

A new and heart-breaking chapter [he writes] has begun in the history of our long struggle for freedom of education. It is not without serious uneasiness and regret that we shall enter upon it. The University stands before us, such as it was, such as it shall remain, deaf to the lessons of the past, wedded to the most dangerous tendencies of the century, irreconcilable with the Church and with liberty ; but it is not the University alone which causes us anxiety. By the side of it we see some of our dearest friends, our most illustrious leaders, those whom we have until now followed, and whom we love, those whose hearts are the most honest, their intentions the purest, their devotion the most tried ; men of talent, men of weight who can well pretend to speak and to bargain in the name of their Catholic countrymen. For ourselves, we shall stand by our old principles, and though pained by our present isolation we shall be comforted by our memories and our own conscience.

It was evident that the Catholic Party was completely shattered. Montalembert openly attacked *L'Univers* and its editor in the Assembly. But the friends of social order demanded the overthrow of the University power, and as a result the Falloux Law allowing the opening of Free Secondary Schools was passed in 1850.

JAMES MACCAFFREY.

[To be continued.]



# Notes and Queries

## THEOLOGY

### NEW LEGISLATION ON THE ACCEPTANCE AND CELEBRATION OF MANUAL MASSES

IN the I. E. RECORD of October a very important decree of the S. Congr. Con., dated 11th May, 1904, has been published. This decree, *Ut debita*, deals with the acceptance and celebration of Manual Masses. The teaching of moral theologians, if not of canonists, is, in some matters, considerably modified by the new legislation contained in this decree. During several centuries the Popes and the Sacred Congregations have made laws with the object of repressing abuses by which the due discharge of obligations in connection with Masses has been seriously disarranged. The recent decree helps to complete the previous legislation. Its grave import renders an explanation, however brief, of its contents useful.

(1) *Masses affected by the decree.*—The decree, *Ut debita*, speaks principally of Manual Masses:—

Declarat in primis Sacra Congregatio manuales missas praesenti decreto intelligi et haberi eas omnes quas fideles oblata manuali stipe celebrari postulant, cuilibet vel quomodocunque, sive brevi manu, sive in testamentis, hanc stipem tradant, dummodo perpetuam fundationem non constituent, vel talem ac tam diuturnam ut tanquam perpetua haberi debeat.

Pariter inter manuales missas accenseri illas, quae privatae alicujus familiae patrimonium gravant quidem in perpetuum, sed in nulla ecclesia sunt constitutae, quibus missis ubivis a quibuslibet sacerdotibus, patrisfamilias arbitrio, satisfieri potest.

Ad instar manualium vero esse, quae in aliqua ecclesia constitutae, vel beneficiis adnexae, a proprio beneficiario vel in propria ecclesia hac illave de casu applicari non possunt; et ideo aut de jure, aut cum S. Sedis indulto, aliis sacerdotibus tradi debent ut iisdem satisfiat.

All Masses which are not Foundation Masses, in the

strict sense, are, according to the decree, to be taken as Manual Masses. Foundation Masses are those for whose perpetual or, at least, long continued celebration a capital sum or a property has been attached to an ecclesiastical institution, to be administered by legitimate Church authority. The decree enumerates three classes of Masses which are to be considered Manual Masses :—

(a) Masses which are asked by the faithful who offer honoraria for their celebration. It matters not, as far as the recent decree is concerned, how these honoraria are offered. Whether they be offered directly or indirectly to a priest, whether they be offered by a person during his life or left by will, they come under this class of Manual Masses.

(b) Masses asked by the head of a family in virtue of an obligation attached to his patrimony, even though these Masses be a perpetual claim on the family property. These, not being attached to an ecclesiastical institution, and not being under ecclesiastical administration, are not Foundation Masses. They must be considered as merely Manual Masses.

(c) Masses which are called by the decree *ad instar Manualium*. These are Masses which were originally Foundation Masses, but which, owing to different circumstances, can no longer be celebrated in the church to which they were attached, or by the priest for whose benefit they were founded. When, by law or by pontifical indult, these Masses must be transferred to other priests for celebration they lose their nature of Foundation Masses and become, for present purposes, Manual Masses. The decree *Ut debita* lays down rules, binding *sub gravi*, for the acceptance and celebration of these three classes of Manual Masses.

(2) *Acceptance of Manual Masses.*—The decree then lays down regulations for the acceptance of these Masses :—

Jamvero de his omnibus S. C. decernit : 1<sup>o</sup> Neminem posse plus missarum quaerere et accipere quam celebrare probabiliter valeat intra temporis terminos inferius statutos, et per se ipsum,

vel per sacerdotes sibi subditos, si agatur de Ordinario dioecesano, aut Praelato regulari.

Priests are, therefore, forbidden to seek and accept more honoraria for Masses than they can personally satisfy within the time indicated in a subsequent article of the decree. The law does not forbid priests to accept honoraria unless they be *certain* that they can celebrate them within a reasonable time. There must, however, be a *probability* that they can celebrate within a reasonable time the Masses which they promise to say. Hence a priest must calculate whether or not there is a probability of his being able to satisfy the obligation before he accept new honoraria, taking into account the number of Masses which his ordinary duties oblige him to say. He must consider the number of Masses he must say *pro populo*, if he be a parish priest. He must consider the number of funeral Masses he will likely be called on to say for his deceased parishioners. Taking all such matters into consideration he is not free to accept new obligations unless it appear probable that he can personally fulfil them within the available time. If a priest has already lawfully accepted a number of honoraria and now finds that his ordinary duties require him to say some Masses, *v.g.* for the dead, he is free to dispose of those former honoraria according to the regulations laid down in subsequent articles of the decree.

This law does not forbid a priest to accept more Masses than he can personally celebrate within the available time if he has the consent, explicit or implicit, of the donors. Whether or not this consent be present each priest must judge for himself from the circumstances of the case. It is obvious that the simplest way of obtaining this information is to ask the donors. Sometimes, however, this might be inconvenient. It cannot be taken for granted, when such inconvenience does arise, that the donor consents to transfer the Masses to other priests or to make a delay in the celebration of these Masses. The donor, notwithstanding that inconvenience, might wish to have the Masses celebrated by the priest to whom the honoraria

have been given, or in a particular church, or within the statutory time. The priest must then in such cases not take it on himself to accept and transfer the Masses to another, or to delay their celebration, without having reasonably made up his mind that his doing so is in conformity with the will of the donor.

If the faithful, unsolicited, offer honoraria for Masses to a priest he still is not free to accept them, without the explicit or implicit consent of the donors, if he cannot personally celebrate them within the available time. The decree, no doubt, says '*quaerere et accipere*,' but to solicit honoraria is unlawful only in so far as it leads to the acceptance of obligations which cannot be personally fulfilled by the priest within a reasonable time. Hence, the undue acceptance of honoraria is the substantial fact which is prohibited by the decree. Consequently, even if Masses be offered to a priest, without his solicitation, he is bound to see that he can probably personally celebrate them within a reasonable time, before he is free to accept them.

The Ordinary of a diocese, according to the decree, *Ut debita*, may accept honoraria not only for himself but also for the priests who are under his jurisdiction. The same is true of the Generals and Provincials of religious Orders.

(3) *Time available for the celebration of Manual Masses.*  
—The decree proceeds to indicate the time which is available for the celebration of Manual Masses :—

2° *Utile tempus ad manualium missarum obligationes implendas esse mensem pro missa una, semestre pro centum missis, et aliud longius vel brevius temporis spatium plus minusve, juxta majorem vel minorem numerum missarum.*

Moral theologians were accustomed to make a distinction between Masses to be said for the recently deceased and other Masses. They declared that a month was the time available for the celebration of Masses for the recently deceased. They allowed the opinion to be at least extrinsically probable which held that two months, in ordinary cases, was the time available for the celebration of other Masses. The recent decree considerably modifies

these opinions. There is no distinction made by the decree between Masses for the living and Masses for the dead. A rule is laid down which applies equally to both classes of Masses. According to the decree the time available for the celebration of one Mass is one month, and the time available for the celebration of 100 Masses for the same object is six months. We must judge from these figures what time is available for a greater or a smaller number of Masses. We presume that for 20 Masses two months, for 40 Masses three months, for 60 Masses four months, for 80 Masses five months, for 140 Masses eight months, for 180 Masses ten months, and for 220 Masses twelve months are available.

This rule is binding *sub gravi*. A relatively slight delay would not, however, be a grave sin. Thus, a delay of less than two weeks would not be a grave sin if there were question of the celebration of 20 Masses for the same object.

This law does not mean to interfere with the explicit or implicit desire of the donors of honoraria. If a donor wish to have Masses celebrated before the statutory time that wish is binding under pain of sin. On the other hand the donors can grant a longer time for the celebration of Masses than the decree allows in ordinary cases. Priests must be careful, however, not to unreasonably presume on the will of the donors in so serious a matter.

(4) *Obligation not to accept more Masses than can be celebrated within a year.*—The decree, having legislated against the acceptance of Masses which cannot be said within stated times, proceeds to limit the number of Masses which may be accepted by any priest:—

3° *Nemini licere tot missas assumere quibus intra annum a die susceptae obligationis satisfacere probabiliter ipse nequeat; salva tamen semper contraria offerentium voluntate, qui aut brevius tempus pro missarum celebratione sive explicite sive implicite ob urgentem aliquam causam deprecant, aut longius tempus concedant, aut majorem missarum numerum sponte sua tribuant.*

Hence a priest may not, without the explicit or implicit

permission of the donors, accept more Masses than he can probably personally celebrate within a year from the time of acceptance of the obligation. The explicit or implicit consent of the donors, just as it can render the available time for Masses shorter than the statutory time, can also permit a priest to accept more Masses than he can probably celebrate within the year. The decree mentions one case in which the implicit consent of the donor is given to such an acceptance of honoraria. It is the case of a donor, who, knowing what he is doing, freely offers to a priest more honoraria than can be personally satisfied by him within the year. In this case the priest may accept the larger number of honoraria. He must, however, be sure that the donor knows the real state of affairs before he is at liberty to accept the greater number of honoraria.

(5) *Obligation of sending unsatisfied honoraria to the Ordinary.*—The decree next indicates what is to be done with honoraria which a priest has been unable, or has neglected, to satisfy before the end of the year :—

4° Cum in decreto *Vigilanti* diei 25 mensis Maii, 1893, statutum fuerit ' ut in posterum omnes et singuli ubique locorum beneficiati et administratores piarum causarum, aut utcumque ad missarum onera implenda obligati, sive ecclesiastici sive laici, in fine cujuslibet anni missarum onera, quae reliqua sunt, et quibus nondum satisfecerint, propriis Ordinariis tradant juxta modum ab iis definiendum ' ; ad tollendas ambiguitates Emi. Patres declarant ac statuunt, tempus his verbis praefinitum ita esse accipiendum, ut pro missis fundatis aut alicui beneficio adnexis obligatio eas deponendi decurrat a fine illius anni intra quem onera impleri debuissent : pro missis vero manualibus obligatio eas deponendi incipiat post annum a die suscepti oneris, si agatur de magno missarum numero ; salvis praescriptionibus praecedentis articuli pro minori missarum numero, aut diversa voluntate offerentium.

The decree *Vigilanti* ordered all, whether clergy or laity, whose duty it was to celebrate or have celebrated, any Masses, Foundation or Manual, to hand over to the Ordinary at the end of the year, after a manner to be determined by the Ordinary, the obligations which remained and which were not satisfied. Considerable doubt existed amongst canonists as to the precise time which

was meant by the phrase 'end of the year.' All agreed that those concerned were bound to hand over to the Ordinary all the remaining obligations which should have been fulfilled, but they disagreed as to the time when they were to be so handed over. The recent decree, to a great extent, removes these doubts. It lays down that the obligation of handing to the Ordinary Foundation Masses or Masses attached to a benefice begins at the end of the year during which those Masses ought to have been celebrated. It declares, too, that the obligation of giving up Manual Masses begins at the end of twelve months after the obligation was undertaken, if there be question of a large number of Masses. By a large number, we presume, is meant a number which a priest is bound to say within a year, and which need not be celebrated within a shorter period. The decree does not state when a smaller number of Masses must be given to the Ordinary. That they must be, at some time, sent to the Ordinary is clear from the decree *Vigilanti* which speaks of 'onera, quae reliqua sunt, et quibus nondum satisfecerint.' But no indication is given as to the precise time when they must be handed over. It is suggested by the phrase, 'si agatur de magno missarum numero' that an equally long time is not allowed for a smaller number of Masses. Hence they must, probably, be given up at the end of each civil year—or, at least, at a time which the Ordinary, using the power implied in the words 'juxta modum ab iis definiendum,' determines.

The phrase 'quibus nondum satisfecerint' shows that the Masses for the celebration of which a longer time than a year has been allowed by the donors do not come under this law until the available time for celebrating them has passed.

The Ordinary to whom unsatisfied honoraria must be sent is the diocesan Ordinary if there be question of Foundation Masses under his jurisdiction, or of Manual Masses of priests who are his subjects. The Ordinaries for Regulars are their General and Provincial.

The part of the decree, 'salvis praescriptionibus, etc.,' merely indicates that nothing in this article interferes either

with the rules laid down in a previous article of the decree about the obligation of celebrating within a shorter period a smaller number of Masses, or with the will of the donors requiring the celebration of Masses within a definite period. Though priests be not bound to hand over honoraria to the Ordinary till the end of the year they are bound to celebrate them within the period required by law or by the will of the donors.

Before passing to other regulations the decree *Ut debita* states that this and preceding articles bind *sub gravi*. 'Super integra et perfecta observantia praescriptionum quae tum in hoc articulo, tum in praecedentibus statutae sunt, omnium ad quos spectat conscientia graviter oneratur.'

[To be continued.]

#### ABSTINENCE IN WORKHOUSES

REV. DEAR SIR,—Under the regulations in force in the Workhouse to which I am chaplain, meat is given to the inmates on Tuesday, Thursday, and Saturday of each week—even on Saturdays of Quarter Tense, and on Vigils, on which abstinence from meat is obligatory, when they fall on any of these days.

As the able-bodied inmates, if residing outside the Workhouse, would be bound to abstain from meat on these days, *i.e.*, Vigils and Saturdays, I ask :—

1° Is it the duty of the chaplain to endeavour to get *abstinence fare substituted for meat* on these days for this class? Such change in the dietary cannot be made by the Master of the Workhouse, but only by the Board with the sanction of the Local Government Board.

2° If he cannot get *such fare substituted*, is it his duty to bring the matter under the notice of the Bishop with a view of obtaining a dispensation in the abstinence?

All the inmates are Catholics. A reply in next issue will oblige.

A CHAPLAIN.

(1) *Per se*, it is the duty of the Parish Priest, rather than of the chaplain, to make an effort to remedy the regrettable state of affairs mentioned by our corre-



spondent. The Parish Priest is *per se* bound to look after the spiritual interests of all his parishioners. We say *per se* because the Bishop can, at any time, subject the chaplain to an obligation in such a matter. From answers to inquiries which we have made we conclude that the Bishop usually does confide to the chaplain full charge over the inmates of workhouses in Ireland. Of course the Parish Priest is frequently the chaplain.

The Parish Priest, or the chaplain where he has independent charge of the workhouse, ought to try, by every legitimate means in his power, to get the practice of the workhouse brought into conformity with the laws of the Church. A public protest made to the guardians would not, we think, fail to bring about the desired effect. Even a private conversation with some Catholic guardians would go far towards obtaining a remedy. In Ireland our Catholic representative men are, as a rule, quite willing to lend a helping hand in promoting Catholic interests. We do not think that there would be much difficulty in obtaining the necessary sanction of the Local Government Board, if the Board of guardians were to introduce a new rule in such a matter.

(2) In the circumstances mentioned by our correspondent the inmates of the workhouse are not bound by the law of abstinence. Hence no dispensation is necessary. It would be useful, however, if any serious difficulty were encountered, to inform the Bishop of the existing abuse, so that his authoritative voice might assist in bringing about] a [beneficent change in the workhouses in his diocese.

#### MATRIMONIAL CASE—MARRIAGE OF PEREGRINI

REV. DEAR SIR,—Kindly give me your opinion on the following marriage case. A man and woman, about to get married, have domiciles in England (where the priests in charge of the parishes are called Missionary Rectors). They come to Ireland to get married, and intend to return to England immediately after the ceremony, retaining their domicile there all the time.

Can they be validly married in Ireland at all? And if so, by whom?—Yours sincerely,

SACERDOS.

The case presented for solution by our correspondent refers to the marriage of people who are domiciled in a place (England) where the decree *Tametsi* has not been promulgated, and who wish to be married in a place (Ireland) where the Tridentine law has been promulgated.

(1) If either party has acquired at least a quasi-domicile in Ireland the marriage ceremony can be performed before the Parish Priest of the quasi-domicile, or before another priest with the license of the Parish Priest. The way in which our correspondent speaks suggests that, in the case, neither party has acquired a quasi-domicile.

(2) If either party has become a *vagus* the marriage ceremony can be performed before the Parish Priest of the place where the ceremony takes place, or in the same place before another priest having his license. Our correspondent thinks, and he is the best judge in the circumstances, that this condition has not been fulfilled, since he states of both that they retain 'their domicile there (in England) all the time.'

(3) Since neither party has acquired a quasi-domicile in Ireland, and since neither party has become a *vagus*, marriage attempted between them in Ireland, without the license of their own Rector, who is their parish priest in the sense of the decree *Tametsi*, is invalid. The territorial nature of the Tridentine law prevents its validity. Any priest who obtains that license can validly assist at their marriage in Ireland.

We presume that both are Catholics. If one were not a Catholic then their marriage would be valid in Ireland, so far as clandestinity is concerned, without the license of their English Rector, because the law of clandestinity, neither as personal nor as territorial, would bind in that case, since the decree *Tametsi* does not bind in England, and does not bind in cases of mixed marriages in Ireland.

J. M. HARTY.

## LITURGY

## PRAYERS IN THE 'MISSA QUOTIDIANA'

REV. DEAR SIR,—IN saying a Requiem Mass—the *Missa Quotidiana*—(a) for a brother and sister (deceased), or (b) for a brother and two sisters (deceased), what change or changes should a priest make in the *Oratio pro pluribus defunctis*? Which prayer should he select when the Mass is for 'a deceased person,' of whom he knows nothing? Should any change be made in it?—Yours, etc.

C. D.

In both instances the form of the 'oratio pro pluribus defunctis' selected should run '*animabus (seu animas) famulorum tuorum tantum.*' As to hypothesis (a) it has been decided that in case of a prayer for two deceased persons of different sexes it is not permissible to use the form '*animabus famuli tui et famulae tuae.*<sup>1</sup> The plural form masculine should therefore be use exclusively in such a contingency. The same holds where the prayer is for more than two, one of whom only belongs to the male sex. Here, too, the words 'famulorum tuorum,' and these only, are to be employed.<sup>2</sup> Where the prayer is said for deceased persons of different quality, two or more of whom belong to each sex, then the form '*animabus famulorum famulorumque tuorum*' is the legitimate one.

The Congregation of Rites has also decided that when the *Missa Quotidiana* is said for the souls in Purgatory, or deceased persons in general, the three prayers found under this Mass in the Missal are to be said<sup>3</sup>:—'Si vero pro defunctis in genere Missa celebretur, orationes esse dicendas quae pro Missis Quotidianis in Missali prostant: eodemque ordine in quo sunt inscriptae.'

<sup>1</sup> S.R.C. Decr., June 14, 1901.

<sup>2</sup> Van Der Stappen, *De Rub. Miss.*, p. 305.

<sup>3</sup> June 30, 1896.

**PURIFICATION OF CORPORAL WHEN CHALICE REMAINS  
UNPURIFIED**

REV. DEAR SIR,—May I ask you to oblige me by answering the following question :—A priest says two Masses in the same Church on the same day, and allows the chalice to remain upon the altar between the two Masses. In the first Mass he consecrates upon the corporal, gives Communion to the faithful, and, upon returning to the altar, collects the fragments off the corporal : should these fragments be put into a ciborium if there is one at hand, or should they be put into the chalice ?—Faithfully yours,

C. D.

The collected fragments may not be put into the chalice. Such a proceeding is totally at variance with the direction prescribing that a chalice, which is to remain unpurified till a subsequent Mass, should be carefully exhausted of every drop of the sacred species before being put aside.<sup>1</sup> If then the corporal has to be purified '*post sumptionem pretiosissimi sanguinis,*' the fragments are to be put into the ciborium. But why may not the particles have been put into the pyxis, or ciborium, and the corporal purified before the consumption of the Precious Blood? This would have been the better course to adopt, but possibly, for some unexplained reason, it was not feasible.

With regard to leaving the unpurified chalice on the altar pending the second Mass we see no great objection to it, provided the chalice would be perfectly safe there. At the same time the proper place for such a chalice would be a strong safe in the sacristy. Failing this, the tabernacle<sup>2</sup> might be used for its custody. De Herdt observes :—'*Calix reverenter tractandus est . . . semper ponendus super corporale et si aliquo tempore servandus sit semper in loco decente et clauso collocandus.*'<sup>3</sup> All this is pre-

<sup>1</sup> Cf. App. ad Rit. Rom. *De Miss. bis eodem die celebranda.*

<sup>2</sup> Van Der Stappen, *De celeb. Miss.*, p. 457.

<sup>3</sup> *Praxis Lit.*, vol. i. p. 359 (nov. ed.).

scribed to ensure the absolute safety of the chalice, and secure it against the danger of possible irreverence. But if, as we may easily believe, it would be perfectly safe and secure on the altar, then it may be left there, especially if the interval be very short.

‘ AROUND THE EUCHARIST ’

REV. DEAR SIR,—A short article, bearing the above title, by one of your distinguished correspondents, appeared in the December number (1903) of the I. E. RECORD.

Ever since I have been expecting some notice to be taken of it by one of our practical priests. As time does not seem ‘ to bring it forth,’ I venture, though loathfully, to raise my voice against what appears to be unsettling to the sacerdotal conscience. In these days of probablism, it is a little venturesome to draw the bow too tight; and who should fear—and who does fear—so much to commit formal sin, as those chosen souls deputed by the loving Redeemer to act as His sacred body-guard.

Father O’Callaghan does not mince the matter when, writing on the renewal or particles, and quoting Dean O’Kane, he says, ‘ Speaking of the obligation generally, no one can have a doubt but that it binds *sub gravi*, since it is imposed by the Church in a matter that intimately concerns the honour and reverence due to the Lord in the Holy Sacrament.’<sup>1</sup>

Everybody is ready to grant this; and, therefore, to violate such an obligation so as to incur a *grave peccatum*, will depend upon the delay in not fulfilling it, which limit of time may be gathered from (1) either the general teaching of theologians, or (2) from the special statutes of a diocese. The replies of the Sacred Congregation of the Council and of Rites seem to exact that the renewal be made ‘ *saltem semel in hebdomada*.’ But when we examine the theologians and rubricists, they seem much more generous, and would require that the delay (outside danger of corruption from great damp or some such special cause) be extended to over a fortnight, in order to contract *grave* violation of the obligation. As your revered correspondent says, quoting Martene: ‘ *Communis Ecclesiae Latinae usus obtinuit, ut semel tantum singulis hebdomadis, aut ad*

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<sup>1</sup> ‘ Around the Eucharist,’ I. E. RECORD, Dec., 1903.

*summmum singulis quibusque quindenis diebus Eucharistia innovaretur.*<sup>1</sup>

If your learned correspondent had halted here, no doubt the majority of priests would know how to safely direct their conscience on this practical and serious point. But for Ireland, at least, he narrows the limit of time to *eight* days ; because, as he truly says, the Irish Synods, and notably the National one of Thurles in 1850, have enacted that the species 'renovandas esse octavo quolibet die.'<sup>2</sup> He then distinctly asserts that this is of obligation, and enforces his contention by similarly quoting O'Kane. It is true, he also inserts, a little further down, some modifying words of the same distinguished author, when he quotes, 'to defer the renewal of the particles *for fifteen days* would not exceed a *venial sin*,' etc. This ameliorating clause would bring a consoling unction to our soul, if we did not happen to refer to O'Kane's own work. O'Kane is merely quoting an opinion of Romsée, afterwards adopted by De Herdt.<sup>3</sup> If we may safely follow Romsée, De Herdt, and I believe other able rubricists, and hold that, even without some reasonable cause, a grave sin will not be committed, unless the renewal exceeds fifteen days ; why, then, lay down so categorically that in Ireland all doubt is removed (on account of synodal decrees), and that the 'Sacred Particles kept in a ciborium, or in a pyxis, or the one in a Benediction lunette, **MUST BE RENEWED** every eight days?' Following up such a decision with a quotation from O'Kane to the effect that the obligation generally binds *sub gravi*, it seems to me that he cancels any more liberal interpretation made by the various authors, and leaves his readers under the impression that, 'unless in the case of great damp or some other special cause accelerating the process of corruption,' a poor priest would commit a grave peccatum, if he fails to renew the sacred species *every eight days*.

In other words, if your distinguished correspondent had quoted verbatim and in its own sequence the whole of the first part of No. 620 in O'Kane's admirable work on the Rubrics, every priest, reading it, would come to O'Kane's own judgment, viz., 'that a delay which does not put off the renewal for more than fifteen days, cannot be regarded as, per se, a *materia gravis* ;

<sup>1</sup> 'Around the Eucharist,' I. E. RECORD, December, 1903.

<sup>2</sup> *De Euch.*, n. 17.

<sup>3</sup> See O'Kane *On the Rubrics*, ch. xi. no. 620.

*otherwise these statutes (Belgian) would not have been approved at Rome.'*

I ask you, Mr. Editor, to give us the benefit of your opinion, as to whether *omnibus pensatis*, even in Ireland, even in face of synodal decrees, this opinion of the distinguished Maynooth writer may not be followed *in totâ conscientiâ* by all those whose duty it is to watch 'Around the Eucharist'?

I trust it is not necessary to add that it is not in any captious spirit I have penned these lines; but simply that we may all enjoy liberty of conscience.

In most country places, ay and often in our city churches too, every observant priest knows how difficult and inconvenient it would be, even generally, to keep within the eight days. Some large sodality is about communicating on a Sunday morning, the consecrating priest tries to gauge the number of particles required (he must not fall short). It turns out spilling rain, or for some other cause there is a considerable falling off in the number of the communicants. In country places, at least, the week-day communicants are sparse. He may even have to give Communion *after* Mass on Sundays. It is true he *may* empty the ciborium the *following* Sunday morning (when the eight days are up); but is he to keep a large congregation waiting at a Sunday's Mass, while he carefully purifies a ciborium, etc.? My fellow brethren will easily suggest other difficulties. Let us know the truth, 'and the truth will make us free' (St. John viii. 32).

#### SACERDOS PERPLEXUS.

'Sacerdos Perplexus' has, we think, been needlessly alarmed by what appeared some time ago in the pages of the I. E. RECORD, under the title 'Around the Eucharist.' The writer of the article in question would be the last to impose *onera intolerabilia* or 'draw the bow too tight' where the sacerdotal conscience is concerned. In the course of some remarks which reverence for the Blessed Sacrament prompted him to make about the care and custody of the sacred species, he pointed out the obligation incumbent on Priests of frequently renewing the consecrated particles, and added that in this country, by reason of the enactment of the Synod of Thurles, 1850 (and that of Maynooth, 1875) there is a grave obligation of renewing

the Hosts every eight days. All this is quite true when understood within proper limitations.

As we are appealed to we shall give our view on the matter. The statute implies two things : (a) that the sacred species is to be renewed so frequently that all danger of corruption will be eliminated, and (b) that, to guard against this danger, the renewal should take place every eight days. That the first part of the law binds under grave sin no one will doubt. All theologians are agreed that owing to the possibility of corruption, failure to renew the particles for a month would certainly be a grave sin of irreverence towards the Blessed Eucharist. But the point is whether the eight days were selected rather to urge the observance of this obligation, than to fix it determinedly. Even in the latter case the law, being a positive ecclesiastical enactment, would admit of *epieikeia* whenever, as in the instances mentioned by 'Sacerdos Perplexus,' its exact fulfilment was physically or morally impossible, and apart from *epieikeia* there would be grave sin when the renewal was put off to a period notably in excess of the eight days. But in the former case grave sin would be committed only when the substance of the obligation was gravely imperilled, that is to say, when the delay was so long as to cause possible corruption. In which way then does the statute bind ?

At the end of the Maynooth statute reference is made to a decree of the Congregation of Rites bearing date 3rd September, 1672, as though it were this decree which suggested the time limit mentioned in the statute. Now, Gardellini,<sup>1</sup> in his *Suffragia* on the decrees, quotes a decision of the Congregation of Rites, *Ad conchen* which, though dated according to him 3rd September, 1662, is evidently the same as that referred to by the compiler of the Maynooth Synodal Decrees. This decree (which, by the way, we have been unable to discover in the new collection under either date) explicitly says :—' In renovazione, quae quolibet octavo die fieri debet,' on which Gardellini, whose work has recently been revised under the auspices of the Con-

<sup>1</sup> Vol. iv. pp. 278-281.



gregation of Rites, has this comment :—‘ Quod si ad quindecim dies protrahatur renovatio, non id reprobandum culpae vertendum quia hoc intra breve tempus haud formido quae sacrae species corrumpantur.’ The concluding words seem to imply that the time was fixed merely to urge the obligation. Gasparri,<sup>1</sup> having noticed the legislation of several Provincial Synods and Councils, some of which prescribed the eight days’ renewal, says :—‘ Nihilominus, si quis etiam in Occidentali Ecclesia sacras species non renovaret nisi singulis quindecim diebus plures a peccato excusant, dummodo loci ac temporis conditiones omne periculum initialis corruptionis excludant.’ He states, however, that the frequency of renewal will depend on the freshness of the particles, and that where the Hosts are twenty days old when consecrated the renewal may not at all be put off (*nullo modo potest protrahi*) for fifteen days, because after a month there is danger of corruption. In the Statutes of the Archdiocese of Paris, edited 1902, we find this regulation :—‘ D’après les decrets de la S.R.C. les saintes espèces doivent être renouvelés tous les huit jours. Dans aucun cas on ne differera ce renouvellement au dela de quinze jours.’ Here the first part seems merely directive, while there is a very grave obligation imposed by the second. Finally, in the Maynooth statute itself we have the reason and end of its enactment which is ‘ Ne duitius asservatae particulae corrumpantur.’

For all these reasons, then, we conclude that while this statute imposes a very grave obligation of taking every reasonable precaution against irreverence to the Blessed Eucharist, consequent on the corruption of the particles, it would not, however, be a grave sin to defer the renewal to fifteen days, provided there was really no danger of corruption. At the same time every respect is due to the statute when it says the renewal ought to take place every eight days. This interval was probably mentioned because those well acquainted with the climatic conditions of our country, and with the cold, damp temperature of our

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<sup>1</sup> *De Sanct. Euch.*, vol. ii. p. 276.

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churches, believed that it would not be safe to keep the Hosts unrenewed for a longer time. Of course the particles that are consecrated, and therefore reserved in the tabernacle, are more exposed to the danger of corruption than the unconsecrated hosts, which may be kept in the warm surroundings of the priest's house.

P. MORRISROE.

## CORRESPONDENCE

## THE MOORE MEMORIAL FUND

REV. DEAR SIR,—May I venture to ask for space in your very influential review to plead with the Irish clergy at home and abroad the cause of the 'Moore Memorial.' Knowing how highly the work of Moore is appreciated by Irish priests, I am satisfied that there is no class of our countrymen I could appeal to with greater confidence. In the school, on the platform and at the social board, the Irish clergy have constantly, unflinching and universally paid their tribute to the genius of our national poet. Amongst them, perhaps more than amongst any other section of Irishmen, the songs, the poems and prose works of Thomas Moore have been held in honour. Now that there is question of erecting once for all a suitable monument to the poet, I am sure that the clergy will help, as far as they can, to make it worthy of Moore and worthy of the capital of Ireland.

The work of Moore appeals, I think, to all that is noblest and best in the nature of Irishmen. He drew his inspiration entirely from the soil and atmosphere of his native land. At a time when the culture of ancient Ireland was a subject of mockery to so many even of her own sons, Moore turned to it, admired it, defended it, and by the magic of his touch revealed to the world a glimpse of its grandeur and loveliness. It is scarcely fair to judge him by the standards of our day; but even so judged, did he not make the national spirit of his country the lifelong theme of his songs?

In the ancient civilization of the Gael and in the legends and myths that grew up around it, he found a source of inspiration for some of his noblest lyrics. He brings us back in spirit to the halls of Tara and the palace of Fingal. He calls up the vision of a predestined race which had turned its gaze, even in far-off times, towards

' That Eden where the immortal brave  
Dwell in a land serene  
Whose bowers above the shining wave  
At sunset oft are seen.'

He celebrates the achievements of the *Red Branch Knights*. He sends on to posterity the most tuneful echo ever yet heard of the great tragedy of the North, the 'Lament of Deirdre for the

Children of Usnach.' He has caught up and transmitted to us the strain of that wonderful 'Song of Fionnuala'—'Lir's lonely daughter'—which in its weird, melancholy pathos has not its equal in the world. He has made us listen to the croon of the Banshee, and shown us the track of 'the Mountain Sprite,' and the spectre of 'O'Donohue's White Horse.'

In dealing with religious subjects Moore rose to the full height of his genius. In his Biblical poems he is truly sublime; and in such short lyrics as

' This world is all a fleeting show  
For man's illusion given,'

and

' Thou art, O God, the life and light  
Of all this wondrous world we see,'

he is on a level in that branch of verse with the best poets of his age.

It is, however, where religion and nationality meet and combine that he is most at home. The sacred places of our religious history have for him a charm that is almost beyond expression. Glendalough, Kildare's holy shrine, sweet Inisfallen, Aranmore, have an additional halo, a romantic sweetness shed around them by the songs of Moore.

And as for Irish history, there is scarcely any of its great heroes and heroines, or of its epoch-marking episodes that have not inspired the poet. He has sung the glories of Brian the Brave. He has sounded the defiant battle-cry of the Prince of Breffni. He has recalled the fate and sacrifices of the 'Wild Geese.'

' The Blakes and O'Donnells whose fathers resigned  
The green hills of their youth among strangers to find  
The repose which at home they had looked for in vain.'

And nearer still to us he has left the mark of his genius on the great upheaval of '98, not only in his *Biography of Lord Edward Fitzgerald*, but in that captivating song 'She is far from the Land,' in which the destiny of Sarah Curran and Robert Emmet is enshrined in a form worthy of the ill-fated love it has immortalized. Washington Irving has paid his tribute to the genius of Moore by quoting this poem in his *Sketch Book*, and writing a beautiful essay on the subject that inspired it.

I am informed that even in the theological schools Moore's

*Travels of an Irish Gentleman in search of a Religion* is quoted with interest and pleasure ; and we have it on the authority of the Rev. Mr. Edghill, Protestant Rector of the parish in which he died, that our national bard was faithful to the last to the creed of his childhood.

It is unnecessary to dwell on the sweet expression of sentiment in all the *Melodies* which touches the heart and turns even sorrow into pleasure. How many a careworn brow has been smoothed over by the poet's wand ? How many an Irish home has been enlivened by the strains of the bard ? How many a bosom has been swayed by the noblest emotions of patriotism and love at the call of this national minstrel ? The tears of the exile freely respond to the double charm of the music of his native land which Moore did so much to rescue from oblivion and of the refinement and tenderness of the words with which it is allied. Wherever the Irishman wanders over the world the songs of Moore accompany him and help to bind him, as if by invisible threads, to the land of his birth. Let the critics say what they will, Moore has exercised and still exercises a subtle influence over the Irish race which comforts them in their sorrows, cheers them in their trials, and adds an element of refinement and distinction to their joys. His name, too, has travelled far beyond the confines even of Greater Ireland. His fame is universal. His songs are sung by the greatest artists of the greatest cities in the world. He has found an entrance into the castles and mansions of nobles as he has established a home in the cabins of the humblest peasants ; and everywhere he has brought with him an echo of Ireland's history, of her struggles, her sufferings, and her hopes.

It is only right, I think, that the man who has bequeathed to his country such a priceless treasure should have in the city of his birth and in Ireland's capital a monument worthy of his genius. I therefore humbly appeal to the Irish clergy at home and abroad, and wherever these lines may find them, to help us in the work we have undertaken. We have secured the co-operation of a very powerful committee—men of all shades of opinion and of all ranks and classes.

I trust it may be found possible to organize a little concert during the winter in every town and village in the country and give the people at large an opportunity of contributing a trifle to the work. Perhaps the students of Maynooth, All Hallows,

Thurles, Waterford, Carlow, and of all our Colleges and Convents, could see their way to give us a little help. All contributions will be gratefully received and duly acknowledged by the Dublin Committee, by the Hon. Treasurers, Mr. Thomas Sexton and Dr. Perceval Wright, or by

Yours faithfully,

EDWARD H. ENNIS, B.L.

41, Fitzwilliam-place, Dublin.

**'AN IRISH VINCENTIAN MARTYR IN 1651'**

REV. DEAR SIR,—I am happy to be able to throw some additional light on the holy martyr whose fate is so lovingly chronicled in the current issue by Father Boyle, C.M.

Father Boyle gives the name of the Irish Vincentian martyr as 'Lye' and equates 'Touä' with 'Tuam,' adding that his martyrdom took place in the latter town (Co. Galway).

It will doubtless interest Father Boyle and many other readers to know that the name of the martyr was Rev. Thady Lee, whose forbears were from Kilmeedy, Co. Limerick. He himself was born in Tuogh, Co. Limerick (the French form, 'Touä,' being a fairly good phonetic rendering of the townland known as Tuogh), not far from Clonshire, near Adare. He was in minor orders, and hence is styled a 'cleric' by St. Vincent de Paul, who also alludes to his talent for music. The Lees were a good old county Limerick family and Thady entered the Paris house of the Vincentians on October 21st, 1643. It is doubtful if his father lived to see the siege of Limerick, but from St. Vincent's letter (March 22nd, 1652) it is certain that his mother was alive at Tuogh in 1651, as the saintly disciple of St. Vincent de Paul was martyred 'before the eyes of his mother in his native place [en son pays]. Mrs. Lee was subsequently transplanted.' —I remain, Yours very sincerely,

WM. H. GRATTAN FLOOD.

October 7th, 1904.

## DOCUMENTS

### IMPORTANT RESOLUTIONS OF THE IRISH HIERARCHY

A General Meeting of the Archbishops and Bishops of Ireland was held on Tuesday, the 11th October, at St. Patrick's College, Maynooth. His Eminence Cardinal Logue, Archbishop of Armagh, and Primate of All Ireland, presided.

The following Resolution was unanimously adopted :—

Resolved,—‘ That we reaffirm the statement on the educational grievances of Irish Catholics and the resolutions dealing with the general disabilities from which Irish Catholics still suffer without redress, as issued by us last June ; and that we hereby convey to the local authorities throughout the country our gratification at the intelligent and keen appreciation so many of them have manifested, of the gravity of the issues covered by our statement.

‘ In view of the persistent refusal of the civic right of Irish Catholics to suitable University education, and of the insidious attempts constantly on foot to undermine almost everything that remains sound in the fabric of Irish education, especially in the primary stage, and the consequent need of arming our people with due knowledge of the threatened danger, we ask our priests to read from their pulpits the above-mentioned statement and resolutions at the principal Mass in each Church on the first Sunday of November.’

The following are the statement and resolutions referred to :—

#### STATEMENT.

‘ As authoritative statements made recently in Parliament indicate that the Government of the country contemplate serious changes in our systems of primary and secondary education, and as some pronouncements made by individual Catholics would suggest that the gravity of the issues involved and their true nature are not sufficiently understood, we deem it our duty to make the following statement :—

‘ We feel that any limitation or restriction of the control which is now exercised by managers over the schools of the National system of education would be so injurious to the religious interests of our people as to make it imperative on us to resist

the introduction of such a measure, and, in case it were adopted, to reconsider our whole position in relation to those schools.

' As the power of appointment of the teachers in National Schools is the principal guarantee that Catholic parents have that the education of their children will be placed in trustworthy hands, and as the reports of the Inspectors of National Schools concur in stating that that power is, on the whole, well and judiciously employed by the clergy, we are satisfied that on moral and religious as well as educational grounds, it would be disastrous to interfere with it.

' There is no sufficient reason for the adoption of extreme measures such as have been recently suggested ; the National system as it actually exists is the growth of sixty years ; it has gradually been transformed from its original irreligious conception into a form that is in harmony with the actual conditions of the country ; it has removed, broadly speaking, all religious strife and contention from the primary schools ; it has been widening year by year, and improving its educational work, and, although there are still many defects, we are convinced that these may be remedied under the present system without convulsing the country, and perhaps throwing education back for generations, especially if the appointment of Commissioners is carefully made, and on educational qualifications.

' If the improvement of education is the object which the Government and those who are behind them have in view, they would first try what simple and obvious reform within the existing system would effect. In a wretchedly poor country that is drained by excessive taxation and a ruinous land system, it would occur to anyone that wherever parsimony was allowable it was not in dealing with our schools. Yet at the moment that England is transferring over a million a year from local rates to Imperial taxation for the support of her schools, the Equivalent Grant for this country is refused to our primary schools on the score that our poor people do not contribute enough locally to their support. In our opinion, the primary schools of Ireland, especially in the poorer districts, have the first claim on this Equivalent Grant, which by itself would be sufficient to remove practically all the material defects about which complaint is now being made, and amongst other things, would render unnecessary the objectionable suggestion of amalgamating boys' and girls' schools in districts where the necessity for such amalgamation does not exist,



whether as regards attendance or educational efficiency, but solely to save expense.

‘ Then the waste of £30,000 a year on the Model Schools ought to cease ; the Training Colleges should be helped until they reach the highest point of efficiency ; the salaries of the teachers should be made such as to attract the best and most suitable candidates to the profession. These and other reforms would remove the greater part of the defects which are now the pretexts for attacking ostensibly the present system, but in reality the power of the clergy in the schools.

‘ Statements have been made as to the want of interest on the part of the people in education. We do not think that it is so. The amount of voluntary contributions which they make towards the building of schools, particularly convent and monasteries’ schools, towards which in many instances the Government makes no building grant, is very large ; and all over Ireland it is the uniform experience of managers that the people willingly contribute whatever is necessary to the upkeep of the schools. There are exceptions, we allow, but they must not be taken as a type of the whole, and, for our part, we should gladly second any measure to compel such managers to do their duty. In the details of the educational work done in the schools parents do not, as a rule, interfere, from the conviction, which we regard as, on the whole, sensible on their part, that these things are somewhat outside their competence, and can be safely left to the teachers under the supervision of expert inspectors and the immediate control of the managers.

‘ The alternative to the present Board of National Education of a Governmental Department, subject to the British Parliament and directed by Governmental officials, would be most objectionable to the Irish people and to us on religious, political, and educational grounds, and we feel that Mr. John Redmond deserves the thanks of the country for the prompt and decisive action which he took in the House of Commons against this project.

‘ A Department of Education may be well enough in England, where society is socially and politically in a normal condition, but in Ireland it would mean another outwork of Dublin Castle, and a further opportunity of practical ascendancy for a favoured sect.

‘ We regard with distrust this new-found zeal for educational

reform and the importation of English secularists to propagate their views, and are satisfied that its purpose is not the improvement of our schools, but the elimination from them of the religious influence of the Church. To say the least of it, it is suspicious to see the Chief Secretary, who refuses the great educational reform that nine-tenths of the Irish people earnestly and persistently demand, pressing upon us changes which the country does not ask for, and which run counter to all our religious sentiments.

' The need of co-ordination amongst the different parts of our educational system is urged as a pressing reason for some fundamental change. No doubt, the education of a country must be treated as an organic whole, in which all the constituents will mutually sustain and help each other ; but we have nothing but amazement for such an argument in the mouth of those who insist on keeping Irish education in its present maimed and helpless state. The first condition of co-ordination is to have the elements to co-ordinate ; but to talk to the Catholics of Ireland about co-ordination in education, without any University to complete the system, is pretty much like the organisation of a house without a roof.

' Even the limited proposal towards which the Chief Secretary has some private and underhand inquiry in progress at the present moment, is utterly impracticable, and cannot be entertained by Irish Catholics.

' On the Intermediate Board we have, at any rate, an assurance for the independence of our schools and colleges, and for fair play and equality for Catholics. We have no intention of exchanging these advantages for the control of a Department. The *personnel* of such a body would be sure to be objectionable. Its Protestant members might be Protestants, but we fear its Catholic members would be chosen to represent Governmental rather than Catholic interests.

' Its officials, too, could not command the confidence of the country, and we should never consent to place our schools and colleges at their mercy.

' Then, in relation to the main purposes of co-ordination, the position would be intolerable. While a Protestant pupil in any school might hope to pass from grade to grade until his education was completed in a University, a Catholic pupil finds his career cut short at the school, and no University available for

him. Probably the fourth Queen's College, which, under the name of a College of Science, is being built in Dublin, will be considered sufficient for all Catholic needs, while our Protestant fellow-countrymen will have their full share of the advantages of this College, and Dublin University and the Queen's Colleges besides.

' A further and more important question arises as to teachers. A University is the natural supply of teachers of secondary and science, it not of all, schools. If this Department is set working, while the Catholics of Ireland are left without University education, it will simply be a fresh endowment and establishment of Protestantism, in which the present possibly unavoidable employment of Protestants by the Agricultural Department for practically all its educational work will have to be made a permanent system.

' This is a state of things to which we shall never assent ; and we have to add that, while we shall continue to do everything in our power to improve the education of our people, we shall not be induced by specious pretexts to adopt measures that are conceived in an anti-Catholic and an anti-National spirit. The first condition of a radical reform of Irish education is the establishment of a University system that the vast majority of the Irish people will accept. Until that is done, we shall regard all this talk about co-ordination and local control and educational progress as insincere, and as aimed at lessening clerical—that is Catholic—influence in the schools, rather than at promoting their educational efficiency.'

#### RESOLUTIONS.

1. ' That the rents drawn by Trinity College out of land in almost every part of Ireland, which, as the outcome of confiscation, have been reserved during three hundred years as a prize for a State-favoured minority, are of right the inheritance of the nation at large, and should be devoted, however late in the day, to provide in an effective manner, as far as they can go, for the wants of all the people of Ireland in the domain of higher education.'

2. ' That the practical exclusion of Catholics and of others who are known to entertain popular sympathies from public offices and employment in the gift of the Government, is a flagrant abuse of governmental power, worthy of the worst days of

ascendancy, and has its counterpart in an enormous and most wasteful expenditure of Irish taxation, to multiply situations for a small section of the community, and afford them good reason for calling themselves the loyal minority.'

3. 'That, whereas in addition to their endowments for higher and intermediate education and the great wealth of their Church, amounting to a capital of eight millions, derived originally from the appropriation of Catholic Church property, Irish Protestants have their full share of the State grants for primary, intermediate, industrial school, and technical education, it is intolerable that the efforts of our poor people to rebuild their churches, support their clergy, and make some provision for the better education of their children, should be travestied by the champions of an arrogant minority or their allies; and we are strongly of opinion that the more attention that is concentrated on this question the more will the public in these countries marvel at the slender resources on which the Church of the Nation does its work for the great bulk of the people, and the huge endowments that remain to the Church of the few.'

4. 'That, while we ask for no consideration for Catholics that we do not desire for all others in regard to State, or Company, or business employment, and while we utterly repudiate the idea of excluding Protestants or anyone else from any position to which they are entitled on the merits, we consider that the utterly indefensible state of things to which attention is called in the foregoing resolutions is so discouraging to our people, so fatal to effort and enterprise, and consequently so ruinous to the country as a whole, that we think that the attention of the public men and the Press of the country and the full force of enlightened public opinion should be concentrated upon it, until the monopolists are compelled to stand on exactly the same footing as the rest of their fellow-countrymen in public opportunities and advantages.'

✠ MICHAEL CARDINAL LOGUE, *Chairman.*

✠ RICHARD ALPHONSUS,

*Bishop of Waterford and Lismore,*

✠ JOHN,

*Bishop of Elphin,*

} *Secretaries.*

## INDULGENOE FOR NOVENA TO ST. FRANCIS XAVIER

E SACRA CONGREGATIONE INDULGENTIARUM.

URBIS ET ORBIS.

INDULG. CHRISTIFIDELIBUS CONCEDUNTUR INTUITU 'NOVENDIALIUM A GRATIA' IN HONOREM S. FRANCISCI XAVERII.

Abhinc tribus fere saeculis Christifideles ad S. Franciscum Xaverium Indiarum Apostolum praedicatione et miraculis insignem confidenter confugere consueverunt devoto praesertim exercitio, quod propter magnam in praesentibus vitae necessitatibus compertam efficaciam '*Novendiales a gratia*' appellare non dubitarunt. Ad quod pium exercitium magis fovendum Summi Pontifices indulgentias sive partiales sive plenarias iam pridem elargiti sunt, quae tamen ad quasdam regiones et praecipue ad ecclesias Societatis Iesu coarctabantur. Nunc vero, quo uberiores ex his novendialibus precibus pietatis fructus colligantur, SSmo. Dno. Nro. Pio PP. X preces sunt exhibitae, ut easdem, ubivis peractas, sacris indulgentiis ditare dignaretur. Has vero preces idem SSmus. in audientia habita die 23 Martii 1904 ab infrascripto Cardinali Praefecto Sacrae Congregationis Indulgentiis Sacrisque Reliquiis praepositae, peramanter excipiens, universis Christifidelibus memoratum exercitium quovis anni tempore sive publice sive privatim peragentibus, sequentes indulgentias, defunctis quoque applicabiles bis tantum in anno acquirendas, concedere dignatus est; nempe: 1<sup>o</sup> tercentum dierum quovis earumdem novendialium die lucranda ab iis, qui vel subsequentem orationem vel, si illam ad manum non habeant, quinquies *Pater, Ave et Gloria Patri*, etc., corde saltem contrito ac devote recitaverint; 2<sup>o</sup> plenariam autem iis, qui post huiusmodi pium expletum exercitium infra octo dies confessi ac S. Synaxi refecti ad mentem Sanctitatis Suae pie oraverint:

*Oratio quolibet novendialium die recitanda;*

'O valde amabilis et charitate plenus, Sancte Francisce Xaveri, tecum Maiestatem Divinam reverenter adoro; et quoniam summopere gaudeo de singularibus gratiae donis, quae Ipsa tibi contulit in hac vita, et gloriae post mortem, Ei maximas ago gratias, teque toto cordis affectu deprecor, ut efficaci tua intercessione praecipue mihi gratiam velis obtinere sanctam vitam agendi sancteque morandi. Insuper te rogo, ut mihi

impetres . . . (*hic exprimaturs gratia sive spiritualis sive temporalis imploranda*). Si vero id, quod a te suppliciter peto, ad Dei gloriam et ad maius bonum animae meae minime confert, tu, quaeso, mihi impetres quod utrique est utilius. Amen. *Pater, Ave et Gloria Patri, etc.*'

Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 23 Martii 1904.

ALOISIUS Card. TRIPEPI, *Praef.*

L. ✠ S.

*Pro Secret.*, IOSEPH M. Cancus COSELLI, *Subtus.*

## NOTICES OF BOOKS

**LOST ANGEL OF A RUINED PARADISE.** A Drama of Modern Life. By Very Rev. P. A. Canon Sheehan, D.D. London : Longmans, Green & Co., 1904.

As a drama of modern life this effort of the author of *My New Curate* is interesting and attractive. We cannot say that it is absolutely successful ; but it has sufficient merits to commend it whatever may be its defects. Its chief deficiency is that on the whole it seems so much out of touch with real life. In this respect, no doubt, it is unequal : for there are scenes that may be met with any day very graphically presented, as for instance, 'A Railway Carriage between Bray and Dublin. Grace, Eva, and Lilian in a corner of the carriage. Grace and Eva are eating chocolate creams voraciously. Lilian is reading, or trying to read, *The Deemster*.

'Eva (with her mouth full) "Jolly day."

'Grace (with her mouth full) "Delightful."'

This promises well and the promise is fulfilled. But even here we should think that such expressions as 'Great Scott' and 'For God's sake' are somewhat out of place on the lips of these intellectual young ladies.

The transformation of the Fate Atropos, Lilian White, into Sister Edith seems also a little forced. But we would have our readers judge for themselves. Enough for us to say that the book is a good one and to recommend it accordingly.

**A ROLL OF HONOUR.** Irish Prelates and Priests of the last Century. With Preface by the Most Rev. Dr. Healy, Archbishop of Tuam. Dublin : Catholic Truth Society of Ireland, 1905.

THIS work, which has been so ardently praised by the Archbishop of Tuam, includes in its 'Roll of Honour' Dr. Doyle, Father Hand, Dr. Murray of Dublin, Father Mathew, Dr.

Russell, Dr. MacHale, Father Haly, s.J., Father Tom Burke, o.p., and Dr. Croke. The sketches of these illustrious personages are well written and, as far as they go, well informed. In the words of the Most Rev. Dr. Healy, the volume 'comprises the most eminent Irish churchmen of the nineteenth century, whose services to the Church and to their country have rendered their names immortal in the history of our native land.'

The praise given by His Grace to Dr. Murray, the distinguished Archbishop of Dublin, is well merited and will make the sketch of that great prelate's career all the more attractive. The sketches of Dr. Russell, Father Hand, Father Haly, s.J., and Father Burke, o.p., show the variety of the activities of Irish ecclesiastical life in the nineteenth century in a light which will bear comparison with the most flourishing age of the Church in any land.

The account of Dr. Croke brings the interest down to our own days. The full glory of that great prelate's career is still shrouded, however, and is probably destined to remain so for some time longer; but we are confident that, sooner or later, it will come forth in all its truth and grandeur. Meanwhile this popular sketch will serve to keep his memory green and to keep his name, where it well deserves to be, in the very front roll of Ireland's greatest churchmen. We congratulate the 'Catholic Truth Society' on the production of this very handsome volume and wish it a wide sale. We should be glad to see a copy of it in every home in the country.

J. F. H.

#### CONCERNING THE HOLY BIBLE: ITS USE AND ABUSE.

By the Right Rev. Mgr. Canon John S. Vaughan.

London: R. & T. Washbourne, 4, Paternoster-row;  
New York, Cincinnati and Chicago: Benziger Bros.

THE Catholic world may well thank Monsignor Vaughan for his latest work. He has given us a book on a supremely important subject which will be intelligible to the ordinary Catholic, erudite enough to satisfy the scholar, and literary enough for the most exacting and fastidious. His work deals with the leading questions regarding the original language and deals with them luminously and effectively. A special feature



of the work is the section dealing with 'Specimen Difficulties,' the Versions of the Sacred Text; Private Judgment and Free Inquiry; Difficulty of Interpretation; Inspiration, etc., and which are given as a rule in the very words of our opponents. The answers are strong and convincing always, but always given in a spirit of mildness and Christian charity. The book will be a source of enjoyment to many a devout Catholic whose faith in the Holy Bible has been assailed by these specious objections against the authority of the Written Word, unfortunately so common at the present day. Priests will find it useful in the preparation of discourses and instructions for their flocks; and they would do well to bring it under the notice of their people, so as to have it introduced widely into Catholic homes. It is certain to be productive of much good.

T. O'K.

**WILLIAM BLAKE.** A Study of his Life and Work. By Irene Langridge. London: George Bell & Sons, 1904. Price 10s. 6d. net.

THERE are perhaps few people in Ireland who know the extent to which William Blake influences certain currents and tendencies of recent Irish literature. This extraordinary genius, poet, artist, prophet, has enthusiastic disciples who pay him a sort of cult, and amongst them some of the most ardent are leaders in what is called the Irish literary revival. Blake, who held high converse with the great spirits of the past and with the creatures of the imagination of all ages and countries was scarcely more extreme in his fancies than those of our own countrymen who are wont to commune with fairies, sprites and ghouls, and to ride into enchanted castles on a broom-stick.

There is something weird, almost uncanny, in the work of the master whether in poetry, in design, in his sketches, engravings, and hand-coloured illustrations. There appears to us to be something sickly and unsound in everything he did; and whilst nobody will deny him the possession of genius, we do not think it is of a kind to inspire a healthy school.

Miss Langridge in her interesting sketch of the man and his work has given us a fair insight into the character of both. It is interesting to learn that Blake's father, the hosier, James Blake, was the son of an Irishman named John O'Neil, who married a girl from Rathmines, Dublin, named Ellen Blake, and

as he soon afterwards got into debt and trouble of one sort or another he dropped his name of O'Neil and adopted his wife's maiden name.

In the whole history of art and poetry there is nothing to stand in the same category as Blake's *Songs of Innocence* and *Songs of Experience*, the *Book of Thel*, the *Song of Lot* and the *Inventions of the Book of Job*. They stand alone, and perhaps it is as well they should be left to stand so. Mere imitation of genius as always a poor thing.

We recommend Miss Langridge's volume to all who wish to become acquainted with Blake and his work.

Z.

**AUBREY DE VERE.** A Memoir based on Unpublished Correspondence. By Wilfrid Ward. London: Longmans, Green & Co., 1904. Price 14s. net.

THE name of Aubrey de Vere, the sweet and gentle poet of Curragh Chase, will long be held in honour in Catholic Ireland. The memoir of him which we owe to Mr. Wilfrid Ward is now before us and gives us an insight into his life and character for which we are sincerely grateful. For although Mr. Ward laboured under serious difficulties from the fact that most of the materials for a biography had already been published elsewhere, yet he has made such good use of what remained that his *Memoir* will stand on its own merits and serve to throw additional light not only on the genial character of Aubrey de Vere, but on the literary and social history of his time.

From 1814 to 1902 is a long cry, and through the various stages of that long journey Mr. Ward accompanies his friend with sympathy and interest. We learn, for instance, that the tutor to whom Aubrey was entrusted about his eleventh year could not get him to learn any Latin, pronounced him an idiot, and recommended him to cultivate his moral faculties as he had no intellectual ones to develop.

Associated with all the County Limerick families of his own class, the Hunts, Spring Rices, Monsells, Dunravens, etc., it was natural that Aubrey should have been sent to Trinity College. Here he became the intimate friend of Sir William Rowan Hamilton, the famous astronomer, and devoted himself ardently to the study of metaphysics. He had from the first intended to take orders in the Established Church; but had changed his mind

on the subject before he left Trinity, and decided to devote himself entirely to literature. He visited Oxford, Cambridge, and Rome. He made a short sojourn at Rydal in the Lake country, and finally settled down in London.

In one way or another the poet became acquainted with most of the great men of his time, and was particularly intimate with Wordsworth, Tennyson, Monckton Milnes, Carlyle, Taylor, Gladstone, Newman, and Smith O'Brien. His correspondence with several of these, and with men like John Stuart Mill, is well worthy of being preserved. What, for instance, could be more characteristic of the grim old 'Sage of Chelsea' than this note about Ireland:—

'Yes, beyond doubt, there is a good deal in Ireland that we know not. If Ireland consisted all of Tara Hill meetings, of O'Connell balderdash and rusty pistol shots and MacHale letters, Ireland could not cohere at all; its pot, very languidly simmering of late, would long since have ceased to boil altogether.'

The chapter 'Nach Rom' is of course full of interest to Catholics; and the quiet contentment of the convert that never belied itself to the last day of a long life is very impressive.

To Irish priests one of the most fascinating chapters in the book will be the one entitled 'Agnosticism and Jacobinism,' where they come in for a good many hard knocks in letters about the Land Agitation, the Phoenix Park Murders, and Home Rule. It is no harm for people to see themselves as others see them, particularly when the other is on the whole such a good-natured critic, one in whom there was no real bitterness.

**DIE GESCHICHTE DES MESSOPFER-BEGRIFFS.** Dr. Franz S. Renz. 2 Vols. Freising: Datterer et Cie. 1902-1904.

THE greatest act that a priest can perform is the celebration of Mass. Speaking in the person and by the power of Jesus Christ, a priest effects the miracle of transubstantiation and offers the same adorable Body and Blood that was immolated on Calvary.

While, therefore, on the one hand the Mass is to him the inexhaustible source of choicest blessings, on the other it demands from the priest that undeviating correspondence to grace which comes from a due appreciation of the gift of God. Besides the

lively faith in the mystery which pious lay persons possess, and which is the foundation of their devotion, a priest should know the theology of the mystery, and this two-fold enlightenment of mind should be the foundation of *his* devotion. God has said, 'labia sacerdotis custodient scientiam.' The same obligation is inculcated by the solemn words of the ordination prayer, 'ut agnoscant quod agant.' Hence the peculiar and paramount importance to a priest of that part of the Church's teaching which refers to the adorable sacrifice.

It is chiefly for this reason that the present work by the learned professor in the University of Münster is so welcome, viz., *The History of the Sacrificial Idea in the Mass, or The Ancient Faith and the Modern Theories respecting the Essence of the Sacrifice*. As the double title leads us to expect, we find in the work a complete exposition of the positive theology on the subject, and then an equally exhaustive examination of the various theories that have been proposed. Dr. Renz starts from the consideration of the primeval state of man, the fall, and the sacrifice to Jehovah. Though we cannot agree in every particular with his explanation, yet some exegetical principles are well brought out. He does not attach importance to the element of suffering or death in sacrifice *as such*, nor does he expect to gain his central idea, or to frame his definition of sacrifice, from those that were offered in the Old Testament. In this respect he presents a contrast to Thalhofer and others. As regards his exegesis of the New Testament passages, which after all are the decisive ones, we do not remember to have seen elsewhere so good a commentary on the Words of Institution. In a few pages the reader will find everything appertaining to the question adequately treated. The next part contains an admirable summary of the Patristic tradition. Here Dr. Renz has the advantage of having gone over the ground before. In 1892 he published his brochure, *Opfercharakter der Eucharistie, u.s.w.* The passages he quotes from the Didache, and from the works of SS. Ignatius, Justin, Irenaeus, and Cyprian—Origen and Tertullian—the three great Cappadocians—St. Augustine, St. Chrysostom, etc.—and the liturgies, both eastern and western, are at once apposite and convincing. If, however, a suggestion be allowed, one would like to say that it would be better to give the quotations in the original with a translation where necessary, than in a translation alone. The

same remark applies to the passages given afterwards from the scholastics and modern theologians. They would look better in Latin than in German. Then as regards the liturgical evidence, we miss even a reference to the valuable testimony contained in Mgr. Rahmani's *Testament of Our Lord* (Kircheim, Mainz, 1899). If, as we fully expect, a second edition of Dr. Renz's erudite work is called for, its value will be greatly enhanced by some quotations from the Testament. Whatever we may think about its discoverer's views regarding its antiquity, the Testament is undoubtedly one of the most important specimens of the early liturgy. As Cooper and Maclean remark in their excellent English translation (page 248), the Testament is evidently the prototype of the Abyssinian Anaphora, the relevant portions of which might also be given. So, too, it would be of advantage to reproduce some passages from the *Sacramentary of Serapion* (ed. Brightman, J.T.S., October, 1899). The necessity for collecting and illustrating all such evidence is felt all the more when one reads such an article as Swete's in the same periodical (January, 1902).

From the Fathers Dr. Renz passes on to the mediæval theologians, Florus, Rabanus Maurus, Lanfranc, etc., and then to the scholastics, Peter Lombard, Alexander Hales, Albert the Great, St. Thomas, and Scotus. It may be observed that the sections on the last two named are especially interesting. So far we find no difference of opinion among the Church's theologians, and therefore the first volume describes only the universal belief of the Church.

In the second volume a different scene is presented to our view. We see the theologians of the sixteenth century called on to defend the dogma of the sacrifice of the Mass. Eckius and Cochlaeus, Cardinals Fisher and Cajetan, Glichtovaeus, Fabri, Contarini, Driedo, Hosius, Tapper, Melchior Cano Soto—all appear in turn. A minute investigation into the meaning and scope of the Tridentine decree occupies several pages, for Dr. Renz does not believe in the popular explanation of it. Lastly comes what to many readers will we think be, perhaps, the most interesting part of the whole work, viz., an analysis and estimate of the theories regarding the essence of the Mass so familiar to every student of dogmatic theology. It may be said that Dr. Renz describes also some that will be new to the majority of readers. Instead of having to search in many

books and perhaps to search in vain, for the views held by Cuestas, Casals, and Galens, he will find them all concisely and clearly set forth here. They are comparatively unknown, yet Cuestas was the originator of the theory that goes under the name of Lessius. Casals' theory contains in germ the ideas developed respectively by Vasquez, Bellarmin, Lugo, and Suarez ; while Galen is really the predecessor of Suarez, and also of Thalhofer. The vicissitudes of all these and of more recent theories (those of 'Amort, Stattler, Widmann, Brenner, Möhler, Stöckl), the mutual objections and replies, are described at full length. But Dr. Renz's own estimate of them, and his return to what he considers the ancient idea of sacrifice is what will most engage the attention of some readers. Without attempting to enter into details for which we have not space, it will be enough to say that he disapproves more or less of all such theories. According to him they have no foundation in Scripture or in Tradition ; they were unknown to the Fathers, the Scholastics, and the other pre-Tridentine theologians, and they all rest on a false notion of sacrifice. In their eagerness to defend the Tridentine decree, their authors have indulged too much in speculation. Whatever may be thought of Dr. Renz's work in this respect, as a historical exposition of the teaching of theologians on the essence of the Mass, it should find a place in every library. It is a noble work, and one that can hardly be too highly commended.

R. W.

**A HOLIDAY IN JAPAN.** Out East and Back West. By Charles T. Waters. Dublin : Sealy, Bryers & Walker ; London : David Nutt. Price 3s.

THIS is a very readable book, written in a very charming style, and replete with such information as a tourist can get of the inner life of Japan. The description of the journey to Gibraltar, Colombo, Canton, has nothing very new for anyone who has been on board a P. & O. or an Orient Line steamer to the East. Interest in Japan proper begins with the chapter on Kyoto, and runs through those on Yokohama, Kamakura and Tokyo. As to the religion of the Japanese, Mr. Waters says :—

' Perhaps it is inaccurate to dignify with the name of religion the jumble of Pantheism and Polytheism which forms their system. With no clear notion of immortality and no object of

supreme worship more personal than heaven, the mingling of Buddhism, Confucianism and Taoism, or nature worship, with which they are imbued can scarcely be called a religious faith; and it is not surprising that what is best in it should have developed into a gross form of ancestry worship.'

And farther on :—

' There are two religions in Japan, Shinto and Buddhism; and they form the components of a mixed system which existed in the past. *Shinto*, or "the way of the gods," was the indigenous element. It is a compound of nature and ancestry worship; but with no theory as to the destiny of man, no dogma, sacred book, or moral precepts, it has no approach to a creed. "Obey the Mikado, the divine descendant of the Sun-Godess, whose dynasty has reigned since the beginning of the world; reverence the dead; and do what you like," may be said to sum up its principles. It has countless deities associated with the earth, air, water, and fire, and other objects of sense.'

The social life in the towns through which Mr. Waters passed is very graphically depicted. Altogether a pleasant, attractive, and enlightening book.

Z.



## THE FRIARS MINOR AND THE IMMACULATE CONCEPTION

**H**IS Eminence Cardinal Merry del Val, Secretary of State, in an eulogistic letter which, on July 4th of the current year, he, in the name of the Holy Father, graciously sent to Father Peter Pauwels, O.F.M., and the other anonymous author of *Les Franciscains et l'Immaculée Conception*, says :—

To write the history of those events which finally induced Pius IX of immortal memory to proclaim, in due time, this dogma so dear to our hearts, is to place in prominent relief a glory and an honour of the Franciscan Order. Your Order from its cradle has, according to the directions of St. Francis himself, been nourished with devotion to the Immaculate Virgin : later on, treading in the footprints of the Venerable John Duns Scotus, it propagated this truth with so much zeal and enthusiasm that it carried this doctrine of Mary's non-forfeiture of grace as on the crest of a wave to its ultimate triumph, gaining thereby a special title to her protection.

This is praise indeed. I would fain take this excerpt as my text in order to prove how well-merited this encomium of his Eminence is, and by basing my article chiefly on the work which called it forth, to show how it is borne out by historical evidence. My purpose, then, being restricted to the influential part providentially assumed by Friars Minor, it is scarcely necessary to say that I do not intend to discuss the early history of this dogma in the Eastern and Western Churches, but merely to focus attention on the labours, theological and polemical, of the doctors, preachers



and saints of the Franciscan Order. That the Seraphic Founder St. Francis was imbued with the tenderest devotion towards the Blessed Virgin, St. Bonaventure attests, referring to his *incredibilem pietatem*. But was he an adherent of her Immaculate Conception? In the critical edition of the works of St. Francis brought out this year at St. Bonaventure's College, Quaracchi, we read (page 123) the following authentic prayer:—

Ave Domina Sancta, regina sanctissima, Dei Genitrix Maria, quae es Virgo perpetua, electa a sanctissimo Patre de coelo, quam consecravit cum sanctissimo dilecto Filio et Spiritu Paraclito, *in quo fuit et est omnis plenitudo gratiae et omne bonum*. Ave palatium ejus. Ave tabernaculum ejus. Ave domus ejus. Ave vestimentum ejus. Ave ancilla ejus. Ave mater ejus et vos omnes sanctae virtutes quae per gratiam et illuminationem Sancti Spiritus infundimini in corda fidelium ut de infidelibus fideles Deo faciatis.

Would it be inconclusive to read into this prayer—certain words of which I have italicised—an act of faith on his part in the Immaculate Conception? In support of this hypothesis it may be alleged that in the days of St. Francis the cultus of the Conception was already established in Sicily, in Southern Italy, in Spain and in the East, and is it so unlikely to hold that in his journeyings he must have come across many traces of it?

History, however, does not appear to ratify the decree of the celebrated Chapter of Mats as being anything more than an indication of the great devotion he experienced towards God's Holy Mother.

But the first-born of St. Francis, St. Antony of Padua, in his most authentic sermons, professes belief in the Immaculate Conception. There is a sermon for the Third Sunday in Lent or commentary on that text of the Holy Scripture, *Beatus venter qui te portavit*, etc.; he says: *Illam autem gloriosa Virgo singulari gratia praeventa est atque repleta*. And this opinion, in the eyes of St. Antony, is the conclusion flowing from the words of St. Augustine, which he quotes and makes his own in this very passage of his sermon: . . . 'with the exception of the Virgin, of whom I cannot admit that there can be any question

when there is mention of sin, if we could assemble all the Saints that have lived, and were to ask them were they sinless, what do you think would be their answer? All would exclaim: If we said we were sinless we should be deceiving ourselves and truth would not be in us. But this glorious Virgin was prevented by a singular grace and was filled with it.<sup>1</sup> There is question here of a *singular* grace elevating the Blessed Virgin above all creatures, but St. Antony argued, if Mary had been sanctified after having contracted the original stain, in what would she differ in this respect from Jeremias and St. John the Baptist?

But Melchior Canus, in his treatise *de Locis Theologicis*, maintains that St. Antony did not believe in the doctrine of the Immaculate Conception, and he quotes a sentence from the sermon preached by the Saint on the Nativity of the Blessed Virgin.<sup>2</sup> 'The glorious Virgin was *born* without stain, being sanctified in her mother's womb.' This passage seems, on the face of it, to be in open contradiction with the one quoted above, but it presents no difficulty whatsoever when it is remembered that St. Antony's homilies were not drawn up in scholastic Latin. And what bears this out fully and completely is, that the same Saint taught, in another place, that Jesus Christ was sanctified in Mary's womb.<sup>3</sup> Surely the Saint does not take the term 'to sanctify' as meaning 'to deliver from sin'?

But from these isolated facts I am far from asserting that devotion to the Immaculate Conception was general among Franciscans at the time. The principal Doctors of the Order, Alexander of Hales, St. Bonaventure, Richard of Middletown or Mediavilla, etc., are all opposed to it as may be gathered from St. Bonaventure's own words: *Omnes fere illud tenent quod beata Virgo habuerit originale* ;

<sup>1</sup> *Sermones . . . in laudem G. V. Mariae*, edited by Father Josa, p. 17. Padua, 1886.

<sup>2</sup> *Ibid.*

<sup>3</sup> 'Beata Virgo fuit locus sanctificationis Jesu Christi in qua ipse se sanctificavit.'—*Ibid.*

and what is still more to the point : *Nullus invenitur dixisse de his quos audivimus auribus nostris virginem Mariam a peccato originali fuisse immunem.*<sup>1</sup> This text is peremptory.

But the reaction soon set in, and I take the description of it from a book published last year by X. M. Le Bachelet, S.J.<sup>2</sup> At the dawn of the fourteenth century a champion stepped forward not to create a dogma until then unknown,<sup>3</sup> but to uphold the belief of which manifold manifestations might be adduced, and to inaugurate its ultimate triumph. He came from England, where, towards the end of the thirteenth century, the universities had been won over to Mary's cause. Had there really been at Cologne and Paris a great theological joust where, confronted by two hundred arguments drawn up by his opponents, Duns Scotus refuted them so peremptorily that the large majority of theologians, and the University of Paris in particular, rallied to this teaching? Some weighty authorities question its existence, but what is unquestionable and what is not contested is, that the subtle Doctor imparted a decisive momentum to the cause of the Immaculate Conception.

How did Scotus succeed in bringing this about? By means of a process which was rather polemical than theological, less in establishing his own thesis than in overcoming that of his opponents.<sup>4</sup> The chief reason appealed to by them was derived from the dignity of Christ the Redeemer, which was irreconcilable, they thought, with the exemption from original sin. On the contrary, replied the Franciscan Doctor, in realising this exemption of His Mother Christ became the Redeemer in her regard more perfectly and more fully. There are two ways of saving any one—we may draw him out of the precipice over which he has fallen, but we may also hinder his fall at the critical moment. So also there are two ways of ransoming anyone—the first by paying the ransom when he is already in chains ;

<sup>1</sup> In 3 dist. 3, art. 1, quaes. 2.

<sup>2</sup> *L'Immaculée Conception*, T. ii. p. 35.

<sup>3</sup> Strangely enough Döllinger, in *Wetzer and Welte's Dict. Encyc.* (Scot.), says : 'A point of doctrine which Scotus initiated was that of the Immaculate Conception of the B.M.V.'

<sup>4</sup> III. Sent. dist. iii. q.

the second by paying it before the right of slavery is exercised, although it has been acquired. Is not this latter kind of ransom more perfect in its efficacy, more noble in itself, more glorious for him who is the one benefited? Perfect innocence being a greater good than the remission of the fault contracted, the grace which preserved Mary from original sin was greater than that which would have merely purified her.

But that is not a real redemption! Quite a mistake, answers Scotus. It is a *preservative redemption*, and not merely a preservation. Every natural descendant of Adam and Eve is, by virtue of his origin, passive of the original stain; that debt cannot be liquidated (since original sin cannot efface itself) but by the application of the merits of Christ the Redeemer. In other words, Mary the born daughter of Adam had to be conceived in the same state as other members of the human race, dead to the life of grace, subject to the slavery of sin and of the devil and God's enemy; but the Divine Word saw to His future Mother, He sanctified her at the very moment He created her, bestowing on her, by anticipation and in a more exalted manner and one more worthy of His filial love, His own merits of Redeemer. Mary, to be Immaculate in her Conception, had absolute need of this application of the merits of the Redeemer; how else could she, in her *Magnificat*, have declared God to be her Saviour?

Mary could, therefore, have been at once ransomed and conceived sinless. But is not a stainless conception in flagrant contradiction with the human generation of the Virgin? How could it be that her soul was not soiled by its contact and union with a flesh of sin? Such was the second objection Scotus handled with consummate skill. It must have appeared unanswerable to those theologians of that period who did not plainly distinguish original sin from concupiscence, or who looked upon the latter as a defective quality, tainting primarily the flesh and through it reaching the soul. The subtle Doctor admirably clears the ground strewn with these false ideas. With St. Anselm—and with good reason—he denies that

concupiscence is a real infection of the flesh or a positive vice. Even granting that such be its nature, it is not to be supposed, he adds, that there is an essential connection between it and the hereditary stain. Nothing that properly constitutes original sin remains in those who have been baptised, and yet baptism does not free them from concupiscence.

What does it matter, then, that the generating act of St. Joachim and St. Anne was subject to the common law of human generation? What does it matter that Mary had under this head a sinful flesh, if by God's special privilege she was never deprived of sanctifying grace? If the sanctifying grace logically presupposes the generating act; if in this order of ideas our thought centres on Mary first conceived as a daughter of Adam, then sanctified as a daughter of God, we shall not find there a priority of time which demands in the soul of Mary two successive states, one of sin the other of grace. There is only in her at the first instant of her existence a twofold relation, that of daughter of Adam for which she is indebted to her human generation, subject to the common law and establishing the debt of sin, and that of daughter of God, which she owes to the privileged sanctification which screened her from the consequences of the common law, and extinguished in her the debt of sin by a special application of the merits of the Saviour. With the help of these principles Scotus was able to answer the testimonies which his opponents borrowed from the Fathers and Holy Scripture.

But there remained a final objection: If the Blessed Virgin did not contract original sin why did she incur its penalties? Why did she suffer; why did she die? There were some of these penalties which might have been advantageous to Mary and others which could not have been, replies the Franciscan Doctor. What advantage would there have been for her in the original stain? It is quite another thing with the afflictions and sufferings of this life, as they are sources of merit. Jesus Christ could, therefore, fulfil His office of Redeemer in Mary's regard and yet leave her these kinds of penalties. This is a pregnant

idea in its apparent barrenness, and to develop it was necessary to compare it with the rôle of new Eve which belonged to Mary. In virtue of this rôle she had to be near the new Adam; to share in His destiny and, like Him, to suffer and die. But these temporal penalties are no more in the new Eve than in the new Adam the sign of original sin. It is nevertheless true to say with St. Augustine<sup>1</sup> that she died because of Adam's sin, *ex Adam mortua propter peccatum*: for this sin deprived human nature of the gift of immortality that it had received as its appanage in the person of the first man.

In all this, Duns Scotus has rather refuted the opponents of the Immaculate Conception of Mary than established the doctrine at the outset. However, he had appealed to authority by invoking two witnesses—St. Augustine, who says: 'Let there be no question of sin when we speak of Mary,' and St. Anselm, who says: 'It was expedient that the Virgin should shine with a purity without equal under God.' Hence having proved the possibility of the privilege, he sums up his opinion and enunciates it under this moderate form: 'The Blessed Virgin might not have been a single moment under original sin: she might have been a moment; and she might have been for some time. Which of these hypotheses took place. God knows . . . but if the authority of the Church or that of Scripture is not against it, it seems reasonable to attribute to Mary what is most perfect.' But the conviction of Scotus became accentuated with time: later on he distinctly asserted that the Mother of God was never at enmity with Him by reason of actual or original sin (which she would have been had she not been preserved). 'Est ibi etiam Beata Virgo Mater Dei, quae nunquam fuit inimica Dei actualiter ratione peccati actualis nec originalis (fuisset tamen nisi fuisset preservata).'<sup>2</sup>

To enter into the question<sup>3</sup> whether a theological

<sup>1</sup> Ennarat. in Psalm xxxiv. 3.

<sup>2</sup> Ll. iii., dis. xviii.

<sup>3</sup> Cf. *Tablet*, Nov. 5, 1904, where I believe I have conclusively proved that the discussion did take place.—A. E.

discussion took place in Paris in 1307, would lead us too far afield, and would interfere materially with the unity of our present study, but, as Father Bachelet says, whether it took place or not the triumph of Scotus is an historical fact, for as Bishop Ullathorne says :<sup>1</sup> ' It was Scotus who removed the great objection of St. Thomas. . . . And from this time the doctrine of the Immaculate Conception not only gained a vast deal of ground in the schools of the universities and became the common opinion, but the Feast of the Conception came to be established in Rome.' The struggle entered on a new phase. But to the glory of the Franciscans it must be confessed that they helped incalculably to bring about this change of front. This doctrine became the pet thesis of the Friars Minor, who in their teaching exempted the Blessed Virgin from all stain. Father Panfilo<sup>2</sup> thinks that the Scotistic school took its rise in Paris in 1387, when the Dominican John of Montson sustained some thesis in which he condemned the opinion of the Immaculate Conception as being contrary to faith. Then the Franciscans, in order to vindicate their pious opinion, closed their ranks under the banner of Scotus and took the name of Scotists ; whilst the Dominicans, who grounded their opinion on the authority of St. Thomas, were called Thomists.

Bibliographic lists of Franciscan authors have been drawn up by Wadding in his *Scriptores Ordinis Minorum*.<sup>3</sup> The most famous of Scotus' disciples was Francis Mayronis, who wrote a treatise on the Immaculate Conception in which he developed his thesis by establishing three positions : *Potuit, deuit, ergo fecit*.<sup>4</sup> He lived at the period of the most numerous and intrepid upholders of the pious opinion. He defended it exhaustively in his commentary on the Sentences of Peter Lombard, in numerous treatises written in the scholastic style, and in a profusion of sermons and commentaries on the *Magnificat* and the *Missus*.

<sup>1</sup> *Imm. Conc.*, p. 146.

<sup>2</sup> *Storia Compendiosa d S. Francesco e di Francescani*, l. ii.

<sup>3</sup> Fr. Panfilo, *Supplementum ad Scriptores Ordinis Minorum*,

<sup>4</sup> P. Strozzi, S. J., *Controversia della Concezione della B.M.V.*, p. 241.

About the same time there lived Blessed Raymund Lulli, a Franciscan Tertiary—for he was born in 1235. He also entered the lists as Mary's intrepid champion and composed (a) *Liber de Conceptione Virginali*, (b) *Liber de Eremitarum disputatione super conceptu Virginali*, and (c) *Mariale Magnum Matris Vitae*. Many have not hesitated to say that the manifold persecutions raised against our Blessed are to be traced to his indefatigable zeal in spreading devotion to this glorious prerogative of Mary, so that what a writer of the seventeenth century said about Duns Scotus is equally applicable to him: 'The more the Franciscan opinion was countenanced by the Holy See the more his opponents strove to lessen his reputation for holiness. His opponents would not rest content until they had buried him in his own writings.' A fictitious bull was issued under the name of Gregory XI, condemning four or five hundred of Blessed Raymund's opinions, but the Bollandists,<sup>1</sup> referring to the bull, say: 'Neque ab Ecclesia, neque ab ejus capite Romano Pontifice unquam agnitam aut receptam.'

In 1325 the struggle entered on a new phase. A well-planned attack was made to crush out the movement. The opponents of the pious belief being persuaded that their opinion was in complete consonance with Holy Scripture, the principles laid down by the Fathers and the belief of the Church, wished to precipitate matters by an appeal to the Holy See. The moment could not have been more propitious, thought they, for Pope John XXII, then residing at Avignon, had had several sharp encounters with the Friars Minor (who were the chief upholders of this doctrine) relative to the question of evangelical poverty, and was incensed against them because some of their number had embraced the cause of Louis of Bavaria. It was hoped, as Mgr. Malou says,<sup>2</sup> that a deadly blow would be dealt and preference given to the contrary opinion. Accepting the rôle of arbitrator the Holy Father listened to the arguments of both sides during the debate, which

<sup>1</sup> T. xxvii. p. 671.

<sup>2</sup> *L'Immaculée Conception*, vol. i. p. 55.



lasted for several days, and at the conclusion, to the discomfiture of their opponents, declared that the truth lay with the Franciscans, and moreover to emphasize his decision he ordained that the Feast of the Immaculate Conception should be celebrated in his chapel and in the town of Avignon with unusual pomp and display; nay, more, he even composed, according to Francis Martin, a *prosa* in honour of the mystery.<sup>1</sup>

It is easy to understand how much the Papal action helped to clear the atmosphere, but still the struggle went on. From the condemnation of John of Montson the Dominicans and Friars Minor took up sides diametrically opposed. United, as Othon de Pavie says, in the blessed memory of their saintly founders and by family traditions, they remained apart, as it were, on the question of the Immaculate Conception. In both camps a tender and filial devotion to the Mother of God was kept alive and no other object was sought than to give glory to the truth. It may be said that this long controversy was destined according to the plan of Providence, to enlighten the faith of those who, in ages to come, would be tempted to attack the dogmatic definition; for in these disputes the question was examined thoroughly, and the dissertations of those days were providential answers to the objections inspired by the unbelief of to-day.

The next Pope who took up the question was Alexander V, a Franciscan, and though he only reigned ten months, he approved the opinion he had taught as doctor, and ordained that without injury to faith Mary could be held to be conceived Immaculate.

Then came the Council of Basle which lasted for two years, and which, in its thirty-sixth session, 1439, gave the following decision:—

Doctrinam illam asserentem gloriosam Virginem Dei Genitricem Mariam, praeveniente et operante divini muneris gratia singulari nunquam actualiter subjacuisse peccato originali sed immunem semper fuisse ab omni originali et actuali culpa

<sup>1</sup> Strozzi, *op. cit.*

sanctamque et immaculatam tamquam piam et consonam culti ecclesiastico, fidei catholicae, rectae rationi et Sacrae Scripturae ab omnibus catholicis approbandam fore tenendam et amplectendam definimus, declaramus nullique de caetero eicitum esse in contrarium praedicare seu docere.

But, alas! as is well known by this time it was nothing more than a conciliabulum. Hence its decree remained juridically void.

Thirty-seven years later—in 1476—the Franciscan Pope Sixtus IV, without referring to the decree just mentioned, inaugurated that series of official documents of the ecclesiastical magisterium, the ultimate outcome of which was the proclamation of the dogma. In his constitution *quum praecelsa*, he sanctioned the Mass and Office in honour of this privilege composed by Canon Leonard de Nagaroli, and enriched them with indulgences. The Mass *Egredimini* and the Office *Sicut lilium* permit no doubt as to the real meaning of the Feast. The *Invitatorium* was: *Immaculatam Conceptionem Virginis Mariae celebremus, Christum ejus praeservatorem adoremus Dominum*, and the second antiphon at Vespers was *Tota pulchra es, et macula originalis non est in te*. In 1481 he issued another constitution, condemning those who would dare to hold that the celebration of the Feast of the Immaculate Conception was a mortal sin, and at the same time restraining the over-zealous advocates of the privilege who would tax with heresy those who denied Mary's exemption from original sin.

The greatest orator of the fifteenth century, St. Bernardine of Siena, shed a new light on this mystery. In his sermons and especially in his *Tractatus de Conceptione Beatae Mariae Virginis*, he establishes its existence by seven testimonies of saints in favour of it, seven authorities of theologians, seven texts from Scripture, etc. And in another sermon he asks the following question: Was the Blessed Virgin conceived in original sin? To which he answers: The Church does not condemn that opinion, but it is more pious to believe she was not.

What the Council of Trent did in this respect has been

embodied in the bull *Ineffabilis Deus*, by Pius IX, and is familiar to all. It may be interesting to say that, according to Pallavicini, 103 distinguished Franciscans assisted at the deliberations from 1545-1563.

The Order of the Conceptionists was approved of at this period and placed under the jurisdiction of the Friars Minor. Cardinal Ximenez, that remarkable Franciscan, re-established the Archconfraternity of the Immaculate Conception at Toledo, re-wrote its statutes and built a magnificent chapel for it near his palace.

King Philip III sent Father Antony of Trejo, General of the Franciscans, whom he had made Bishop of Carthage, to Rome to urge on the Holy Father Paul V the necessity of setting all doubts at rest on this privilege. The Bishop took with him the celebrated Franciscan annalist, Father Luke Wadding, who rendered yeoman service and wrote the history of this legation.

In his bull *Ineffabilis* of 30th March, 1588, Sixtus V, another Franciscan Pope, granted the Franciscans the privilege of saying their own office with an octave.

Bishop Ullathorne says<sup>1</sup> :—

The Friars Minor in a General Chapter held in Segovia, in 1621, declared unanimously that they had honoured the Blessed Virgin as conceived without sin from the very beginning of their Order, and bound themselves by oath to teach the mystery in public and in private, and to promote devotion to it. Nay, more, in accordance with the permission of Urban VIII, they chose at their General Chapter, in 1645, at Toledo, the Immaculate Virgin as special patroness of the whole Order.

Hugh Cavellus (McCaghwell), Archbishop of Armagh, composed his *Rosarium Immaculatae Conceptionis*, which Benedict XIV caused to be reprinted with his own works. And in England, Francis a Sancta Clara, O.F.M., wrote a treatise *de Definibilitate Controversiæ Immaculatae Conceptionis*.

St. Leonard of Port Maurice says, in his Resolutions, 'I shall always be most devoted to the mystery of the Immaculate Conception, and I will never abandon my

<sup>1</sup> *Op. cit.*, 149.

resolution to have it defined as an article of faith.' And in his letters<sup>1</sup> he tells how he interviewed Clement XII, and obtaining permission from his Holiness to approach the Cardinals, from one of whom, Cardinal Imperiali, he received the following advice :—

Some think that the Pope cannot define this mystery without the concurrence of a General Council. Well, without contradicting this opinion I will suggest a means of assembling a council without expense. You, Friars Minor, Conventuals, and Capuchins, who are dispersed throughout the entire world, get your Minister-General to write to their Provincials and tell them to ask the Bishops to send simultaneous petitions to the Holy See for this end. Be sure you will find them, with few exceptions, well disposed ; there you have a council ready made. Go to the ambassadors and try to get, by their means, the Catholic Sovereigns to imitate the example of the Bishops.

We know how this sagacious advice was followed, and how, on December 8th, 1854, to quote Dom Guéranger,<sup>2</sup> his Holiness, in defining the dogma, referred to it :—

When at length the great day of the Definition of the Immaculate Conception came, how justly merited was that grand audience which the Vicar of Christ granted to the Franciscan Order, and with which closed the pageant of that glorious solemnity ! Pius the Ninth received from the hands of the children of St. Francis a tribute of homage and thankfulness, which the Scotist School, after having fought four hundred years in defence of Mary's Immaculate Conception, now presented to the Pontiff.

In the presence of fifty-four cardinals, forty-two archbishops, and ninety-two bishops ; before an immense concourse of people that filled St. Peter's and had united in prayer, begging the assistance of the Spirit of Truth ; the Vicar of Christ had just pronounced the decision which so many ages had hoped to hear. The Pontiff had offered the Holy Sacrifice on the Confession of St. Peter. He had crowned the statue of the Immaculate Queen with a splendid diadem. Carried on his lofty throne, and wearing his triple crown, he had reached the portico of the basilica ; there he is met by the two representatives of St. Francis—they prostrate before the throne. The triumphal procession halts ; and first there advances the General of the Friars Minor Observantines ; he presents to the Holy

<sup>1</sup> Letters, xxx. ss.

<sup>2</sup> *Liturgical Year*, p. 403.

Father a branch of silver lilies ; he was followed by the General of the Conventual Friars, holding in his hand a branch of silver roses. The Pope graciously accepted both. The lilies and the roses were symbolical of Mary's purity and love ; the whiteness of the silver was the emblem of the lovely brightness of that orb, on which is reflected the light of the sun ; for, as the canticle says of Mary, 'She is beautiful as the moon.' The Pontiff was overcome with emotion at these gifts of the family of the Seraphic Patriarch, to which we might justly apply what was said of the Banner of the Maid of Orleans : 'It had stood the brunt of the battle ; it deserved to share in the glory of the victory.'

In conclusion, after having imperfectly sketched some of the great services rendered by the Friars Minor in the cause of the dogma of the Immaculate Conception, I may say, with Father Tyrrell, on the occasion of its Golden Jubilee :—

*Ave gratia plena.* Hail full of love full of beauty, *tota pulchra es et macula non est in te.* There is finitude, but there is no fault. There is finitude, but compared with ours it is infinitude fulness. Behold, O God, our defender, and look upon the face of Thy Christ. Behold, O Christ, our defender, and look upon the face of Thy Mother, our Mother. *Tota pulchra,* whose love costs Thee no pain, the only rose without a thorn.

ANDREW EGAN, O.F.M.

## THE IMMACULATE CONCEPTION

AS the Jubilee of the Immaculate Conception is to be kept this month, it will not be considered inopportune to take a rapid survey of some among the theological discussions that prepared men's minds for the definition. Few studies are more interesting than that of tracing the course of the subjective evolution or better apprehension of a truth revealed in the beginning, than that of watching the gradual growth of knowledge under the guidance of the Holy Ghost which culminates in a dogmatic decree.

When in 1854 the Sovereign Pontiff Pius IX proclaimed the dogma of our Blessed Lady's immunity from original sin, his infallible utterance was hailed with transports of delight. Throughout the Catholic world, from the rising of the sun to the going down of the same, there was one feeling of exultation in all hearts at the definition of the Immaculate Conception. The Papal decision had indeed been desired and expected for centuries, and now it had come. If we search the history of dogma we find that in its entire course it has few events to record in connection with which there was such an exuberant manifestation of joy, as when in Ephesus the Virgin Mary was declared to be the Mother of God and when in Rome she was declared to be Immaculate. One declaration was the counterpart of the other. On June 22nd, 431, the heresy of Nestorius was crushed; and although he and others objected to the word *θεοτόκος*, their opposition only served to define its meaning more emphatically, and to consecrate its usage. On the memorable day, now nearly fifty years ago, when the '*Ineffabilis Deus*' was issued, the love and devotion of which the Blessed Virgin has ever been the object found its dearest and most legitimate anticipation fulfilled. A ray of glory from the Church Triumphant lit up the gloom of time, and there arose from this vale of tears to heaven one jubilant anthem of

praise, 'Tota pulchra es Maria, et macula originalis non est in Te!'

While theologians rejoiced in common with the simple faithful, they well knew that what was to be henceforward *de fide Catholica* had in the Western Church from the twelfth to the sixteenth century been more or less a subject of controversy. Though the truth regarding the Blessed Virgin's glorious privilege had been revealed to the apostles, by them delivered to the Church, and ever afterwards preserved in the *depositum fidei*, it had nevertheless, without any fault of theirs, remained unknown to many persons of eminent sanctity and learning. But in the end truth had triumphed, and without noise or clamour the dwelling-place of God Incarnate, inconceivably more beautiful than the temple erected by Israel's king, was seen on the heavenly Sion in all its peerless purity and splendour. Other dogmatic decrees had been elicited by the necessity of defence, heresy was the occasion to which they owed their existence; but this one was Rome's glad response to the spontaneous enlightened devotion of the faithful.

Considering this unique phenomenon from a professional standpoint, theologians such as Gigli (Master of the Sacred Palace), Passaglia, Perrone, Fabiani (Canon of St. Maria Maggiore, who composed the text of the '*Ineffabilis Deus*' which is regarded in Rome as a masterpiece), must have reflected that the gradual acceptance by all, of what was in the beginning of the long period referred to held only by some, afforded one of the most signal instances of the development of Christian doctrine. Perrone indeed remarks that a few bishops held out to the end, but it is needless to say that their obstinacy could not mar Catholic unanimity. And the definition intrinsically had a special importance, as being, so to speak, an object-lesson in Papal Infallibility. Without a General Council, Pius IX decided the question that had so long agitated minds within the Church. To employ the expressive language of scholastic theology, what was to be in 1870 defined *in actu signato* was in 1854 defined *in actu*

*exercito*. One was equivalent to the other. If teaching *ex cathedra* the Pope *did* speak infallibly, it was evident that he *could* be declared to speak infallibly. It is in fact said that at the time the far-seeing Roman theologians not only perceived, but prepared for, what was coming on.

And were we even to consider the Bull '*Ineffabilis Deus*' only in itself, we could not fail to observe that in it occasion is taken to emphasize and make prominent the great principle of non-accretive development. Speaking under correction, there was nothing of the kind to be found since a single sentence in the Acts of the Seventh General Council. The passage we refer to in it is this:—

Quam originalem augustae Virginis innocentiam cum admirabili ejusdem sanctitate præcelsaque Dei matris dignitate omnino cohærentem catholica Ecclesia, quæ a sancto semper edocta Spiritu columna est ac firmamentum veritatis, tamquam doctrinam possidens divinitus acceptam, et cœlestis revelationis deposito comprehensam multiplici continenter ratione, splendidisque factis magis in dies explicare, proponere ac fovere numquam destitit.

The victory was gained silently and sweetly. As the divinely appointed time for the definition approached, the discordant sounds of controversy by degrees were hushed and then died away, while the *sensus fidelium* became more and more perceptible. This was wonderful. Nothing was now heard but the unanimous expression of the most intense worship and love; though in mediæval times there had been on the part of more than one distinguished ecclesiastic, in respect of the *sententia pia*, either a decided hostility to it, or at least an absence of sympathy with it. Though to the faithful for countless generations the beautiful feast of the Conception had been a day of special devotion, a day sanctified by every manifestation of true Catholic sentiment, yet in the twelfth and thirteenth centuries, when the introduction of the feast attracted the notice of some great Latin theologians, they looked at it with uneasy feelings and would have nothing to do with its celebration. Yet three of them were even among their contemporaries and compeers distinguished for their tender devotion to the Blessed Virgin, and were destined



to be canonized and to be made Doctors of the Church. Had they lived at a later period, they would have acted differently. They would have gladly illustrated the truth of the second part of Newman's words, as much as in their own day they unwittingly did that of the first. 'Before it (*the voice of Peter*) speaks, the most saintly may mistake; and after it has spoken, the most gifted must obey.'<sup>1</sup>

The writer of these few pages proposes to describe briefly the growth of theological opinion, from the establishment of the feast till the period immediately preceding the promulgation of the dogma. In the course of his remarks, particular attention will naturally be paid to those theologians whose judgment usually possesses greatest authority, and to those who played the most important part in the long discussion.

In contrast to the Latin, at a very early period the Greek Church kept the feast of the Conception on December 9th, the title strangely enough being 'The Conception of St. Anne, the mother of the Mother of God.' This means of course the active, not the passive, conception. The first testimony of indubitable authenticity and date is that found in the great canon drawn up by the celebrated preacher and poet, St. Andrew, Archbishop of Crete, about A.D. 675. The great canon consists of 250 strophes divided into nine odes, each of which is written in different metre, but all of which terminate with a *θεοτοκιον*, or strophe, in honour of the Mother of God. The relevant line of the canon is, 'December 9th: The conception of St. Anne, the mother of God's Mother.'<sup>2</sup> After him comes John of Eubœa (c. 740), who tells us in his homily on the Conception, that there are ten great feasts which should be kept holy—that December 9th is the day appointed for the feast of *the Conception* (*της γεννησεως της παναχραντου και θεοτοκου Μαρίας*)—but that the solemnity is not observed by all.<sup>3</sup>

In the *Nomocanon* of Photius (883), the day is ranked

<sup>1</sup> *University Sermon.*

<sup>2</sup> *Migne, P. G., xcvi. c. 1306.*

<sup>3</sup> *Ib., xcvi. c. 1475.*

among those which are to be kept not as half, but as whole holidays.<sup>1</sup> And a contemporary of the Patriarch, George of Nicomedia, in one of his four homilies on 'The Annunciation of the Conception of the Mother of God,' declares that the feast is neither of recent origin nor of a minor class. The *Menologion* or calendar for Constantinople, which was made by order of the Emperor Basil Porphyrogenitus (\* 1025), also contains the feast,<sup>2</sup> and the Novella or edict of the Emperor Manuel Commenus, issued in 1166, shows clearly that it was then regarded as one of the chief solemnities of the year. From the fact that the Emperor did not reduce it to a lower rank, as he did so many others, it must, as Passaglia justly observes,<sup>3</sup> have been known to be ancient and it must have been held in great veneration.

The *Kalendarium Manuale* of Father Nilles, S.J., shows that the Greeks, Maronites, and Armenians keep the feast on the 9th December; the Copts on the 13th; and the Syrians and Syro-Chaldeans on the 8th. This particular agreement between different rites, all of them ancient and jealously preserved, cannot be explained but by the supposition that the common practice came down from a very remote period.

An Armenian poet, Gregory of Nareg (951-1003), addresses the Blessed Virgin as 'the ineffable glory of our first father when despoiled, the consolation and reparation of Eve when fallen, the sinless daughter of our first sinful mother.' And in a prayer he styles her 'Immaculate.'<sup>4</sup> Similar expressions are met with in the Coptic and Maronite liturgies.<sup>5</sup> The celebrated Syrian Bishop, James of Sarug (whose monophysitism has been discovered quite recently),<sup>6</sup> is equally explicit. He says that if a stain had ever touched the soul of Mary, the Son of God would not have chosen her for His Mother. And the following words of his now

<sup>1</sup> P. G., civ. c. 1070.

<sup>2</sup> *Ib.*, cxvii. 96.

<sup>3</sup> *De Imm. Conc.*, p. 1107.

<sup>4</sup> Le Bachelet, S.J., *L'Immaculée Conception*, p. 34: a useful little work to which the present writer is greatly indebted.

<sup>5</sup> *Ib.*, p. 35.

<sup>6</sup> See Duval, *La Littérature Syriacque*, p. 352.

form part of the Syrian liturgy : ' Rest in peace, O holiness ever undefiled, O justice never impaired, O thou second Eve who didst bring forth Emmanuel.'<sup>1</sup> Le Bachelet calls him a saint, and Bishop of Batnæ.

And other passages in the Syrian and Coptic liturgies (Office of the Assumption) which explain that the Blessed Virgin's death was not due to original sin shew clearly that the belief of these Churches was in perfect harmony with that of Constantinople. For a similar passage occurs in the Greek liturgy, and the same explanation of it is given by ancient Greek theologians.<sup>2</sup>

The theological expression of the truth thus honoured in these Eastern liturgies was that the Blessed Virgin is the second Eve, free from every taint of sin and corruption. Few points of doctrine are, by the Fathers, brought out more clearly or inculcated with greater insistence than this. It appears to be part of the Apostolic tradition, to be the counterpart and completion of what is said about the Second Adam in the writings of St. Paul. No one can forget how well the import and the value of the term was explained by Newman in his letter to Pusey. Some of the earliest and of the greatest Fathers might be quoted for the doctrine about the second Eve. St. Justin, St. Irenæus, St. John Chrysostom, St. Ambrose, St. Augustine, Theodotus of Ancyra, and several others discourse at length upon it.<sup>3</sup> For instance, St. Ephrem exclaims : ' Those two innocent, those two simple ones, Mary and Eve, had indeed been equal one to the other ; but afterwards one became the cause of our death, the other of our life.'<sup>4</sup> Then as regards her absolute sinlessness and ineffable holiness, the Fathers are equally explicit. Among them St. Ephrem may be quoted again. Of Christ he says : ' Verily indeed Thou and Thy Mother, alone are you, in being in every respect altogether beautiful. For in Thee, Lord, there is no spot, nor any stain in Thy Mother.'<sup>5</sup>

<sup>1</sup> Duval, *La Littérature Syrienne*, p. 24.

<sup>2</sup> *Zeitschrift für Kath. Theol.*, October, 1904, p. 774.

<sup>3</sup> Schwane, *Dogmengeschichte*, ii. p. 536 ff.

<sup>4</sup> See for many other passages the admirable work by Fr. Livius, *The Virgin in the Fathers of the First Six Centuries*, chap. i., ' The Primitive Patristic Idea of Mary as the Second Eve.'

<sup>5</sup> Fr. Livius, *ib.* p. 232.

And a few similar passages not given by Father Livius may be quoted here. They seem to have a special value, because homilies by their authors are used in our Breviaries for the Office of the Immaculate Conception, and as these passages do not occur in them, they may be new to some of our readers. St. Sophronius, Patriarch of Jerusalem (✠ 638), thus addresses the Blessed Virgin: 'Many before Thee have been holy,—but none has been as Thou full of grace,—none has been as Thou presanctified.' Πολλοι μεν προ σου γεγονασιν αγιοι—ουδεις κατα σε μεμακαρισται—ουδεις κατα σε προκεκαθαρται.<sup>1</sup> St. Germanus, Patriarch of Constantinople (✠ 732), calls Mary 'the predestined one, the sanctified one, the rose amid the thorns.' And one of his successors, St. Tarasius<sup>2</sup> (✠ 806), says that 'she is the pure and spotless and immaculate offering of human nature, whom God predestined before the creation of the world and whom He chose out of all creatures to be His dwelling undefiled.' He adds, 'I venerate Thee, Immaculate lamb.' Σε δοξαζω την αμμαντον αμναδα.<sup>3</sup> After them the great St. Andrew of Crete utters these remarkable words: 'The Redeemer of the world who in order to form the first Adam took virgin earth, now decreeing to replace this primeval formation by a new creation, and with that purpose preparing for His Incarnation, chose from the whole of nature, this pure and Immaculate Virgin.' την καθαραν τε και υπεραμωμον ταυτην παρθενον της ολης φυσεως εκλεξαμενος.<sup>4</sup>

Nor can it be doubted that those writers who mention the προαγιασμος of the Blessed Virgin and call her παναγια, υπεραγια, προκαθαρισα, are distinctly favourable

<sup>1</sup> P. G., lxxxvii. c. 3248.

<sup>2</sup> St. Sophronius as Patriarch saw himself forced to give up the holy city to the Caliph Omar; a portion of his homily is read on the Sunday within the Octave. St. Germanus, renowned for his opposition to the Monothelites and the Iconoclasts; a portion of his homily is read on the feast, and another portion on the seventh day within the Octave. St. Tarasius, also honoured for his opposition to the Monothelites, and for his action in the seventh General Council (787): a portion of his homily is read on the fifth day within the Octave.

<sup>3</sup> P. G., xcvi. c. 1493.

<sup>4</sup> *Ib.* xcvi. c. 816.

to the doctrine of her Immaculate Conception.<sup>1</sup> It is of course known that many other testimonies of the Eastern Church exist, but the few quoted are sufficient for our purpose.<sup>2</sup>

We may now pass to the Latin Church. How and when the celebration of the feast began in the West, it is perhaps impossible to ascertain. Passaglia<sup>3</sup> speaks of a calendar found in Naples, but of Greek origin or *provenance*, belonging to the ninth century as being the oldest evidence known to him. His learned confrère, Father Thurston, has shown in a most interesting article<sup>4</sup> that mention is made of the *day* in some Irish liturgical MSS. of the tenth century. These are, (1) a metrical calendar, of which the British Museum possesses three copies, one of them said to have belonged to King Athelstan (940). In this calendar the entry *Concipitur virgo Maria nomine senis* occurs opposite the sixth day before the Ides of May (*our 2nd of May*). (2) The *Martyrology of Tallaght*, written about A.D. 900. It has '*V. Nonas (Maias), Crucis Christi Inventio, Mariae Virginis Conceptio.*' (3) The *Calendar of Oengus the Culdee*, who lived at Tallaght, and who agrees with its Martyrology in putting the Conception on May 3rd.<sup>5</sup> The words are: '*Feil mar Muire uage*' ('the great feast of Mary the Virgin'). In the *Lebar Brecc* the form used is '*Feil mar Muire*' ('the great feast of Mary'). Father Thurston is inclined to think that the metrical calendar, in its original form, belongs to the ninth, or to the eighth century. The assignation of the commemoration to May,

<sup>1</sup> See Hergenröther, *Photius*, iii., p. 555 ff.

<sup>2</sup> It may be mentioned that the so-called 'Greek Church' of the present day has repudiated this ancient belief, as it has so many others. Living Russian, Roumanian, and Greek '*theologians*' deny the Immaculate Conception. The official contradictions of Leo XIII's *Orientalium dignitas Ecclesiarum*, by Basil, Archbishop of Smyrna, and the Patriarch Anthimos, as well as the Russian answer, proclaim as the doctrine of the eight orthodox General Councils that only the human nature of Christ was sinless. And the troublesome passages in the liturgy are to be expunged! (See *Zeitschrift*, as above.)

<sup>3</sup> *loc. cit.*, p. 1114.

<sup>4</sup> *The Month*, May, 1904.

<sup>5</sup> In *The Month* (1904, June, p. 642), Father Thurston states that Dr. Whitley Stokes now holds that the Calendar of Oengus was written either in the first half, or in the beginning, of the ninth century.

2nd or 3rd, a peculiarity which Fr. Thurston would account for by the supposed influence of the Coptic calendar, does not concern us now, but we are grateful to him for bringing under public notice that one of the first parts, if not the first part, of western Christendom known to have thus honoured the Blessed Virgin is our own country.

England began soon after to keep a feast properly so called, and appears to have been the first country to do so. In those golden days it well deserved its glorious title, 'The Dowry of Mary.' Before the Norman invasion the feast was kept in both Winchester and Canterbury.<sup>1</sup> And about the year 1128, owing to the zeal of St. Anselm's nephew and namesake the Abbot Anselm of St. Edmundsbury, the good custom had spread to St. Alban's, Westminster, Worcester, etc. According to Passaglia<sup>2</sup> an English Synod held in 1129, enjoined the celebration. Its words are: 'In synodo omnium episcoporum sententia decernitur, Deiparae virginis conceptionem solemnibus festo per universum Angliae regnum celebrandam esse.' And Passaglia refers to Michael Alford, (*Annal. Brit.*) for the statement 'episcoporum legem a Romano Pontifice fuisse confirmatam.' A London Synod of this year is mentioned by Labbe and by Hefele, but no details are given. When Haddan and Stubbs' work is brought down to this year, full information will be accessible. But meanwhile there is evidence to show that at the period referred to the feast was kept, though not *de precepto*. The Synod of Oxford in 1122, commanded the celebration of all feasts B.V.M., 'praeter festum Conceptionis, cujus celebrationis non imponitur necessitas.'<sup>3</sup> However this restrictive clause is not to be found in the 22nd canon of the Synod of Exeter, 1287.<sup>4</sup>

<sup>1</sup> Mr. Edmund Bishop, in *Downside Review*.

Father Thurston and Father Slater, S.J., have lately published (1904, Herder) a critical edition of the *Tractatus de Conceptione Sanctae Mariae*, which used to be ascribed to St. Anselm, but which they prove to be the work of the monk Eadmer of Canterbury, St. Anselm's secretary. Eadmer says that at an earlier period the feast was kept, and that afterwards it was suppressed.

In Paris, too, Maurice, who succeeded Peter Lombard as Archbishop (1154), suppressed the feast, but it was subsequently restored.

<sup>2</sup> *loc. cit.*, p. 1123.

<sup>3</sup> Hefele, v. p. 405.

<sup>4</sup> *Ibid.*

In the greater part of France, notwithstanding the determined opposition of St. Bernard, about which more anon, the feast was kept with every mark of honour. Writing in 1154, the year after the Saint's death, Prior Otto says, 'fere per totam Galliam devotissime ab omni populo celebratur.' And France appears to have been the first country to employ the symbol of the Immaculate Conception, with which everyone is now familiar, viz.: the Blessed Virgin depicted as crushing the serpent's head. It is worth our while to know that the representation is not of modern origin, though if it were, that circumstance would not diminish its devotional character or its truth. So far back as the middle of the fifth century, mention is made of the use of this symbol.<sup>1</sup> According to Dr. Ullathorne<sup>2</sup> the festival was solemnly kept throughout Spain in the tenth century. He also says that Julian, a writer in this period, ascribes its introduction to St. Ildephonsus who lived three centuries earlier, and that in the Mozarabic rite as revised by St. Ildephonsus in the seventh, and approved by Pope John X in the tenth century, the following words occur: 'May He who preserved His Mother from the contagion of corruption, keep our hearts immaculate from crime.' As regards Italy, two instances will suffice. It has always been the home of art, and in the words of a poet 'the Blessed Virgin's land,' hence we are prepared to find the symbolic representation of her Immaculate Conception in use at a very early date. Ballerini, S.J., in his *Sylloge Monumentorum*,<sup>3</sup> mentions the following instance. In 1047, the Archpriest, Hugo de Summo, made over a considerable amount of property to the church of St. Mary in Cremona, and in the deed of transfer gave a direction which is so interesting that no apology is needed for copying it in full<sup>4</sup>:—

Volo insuper, ut jam dicti Venerabiles Fratres mei de ordine

<sup>1</sup> In the life of St. Pulchronius, fourth Bishop of Verdun: *Acta Sanct.*, Feb. iii. 12.

<sup>2</sup> *Immac. Conc.*, p. 161.

<sup>3</sup> Quoted in the *Zeitschrift für Kath. Theol.*, October, 1904.

<sup>4</sup> It must be said that some writers do not regard the document as genuine.

cardinali hujus sanctae Mariae Matris de hac civitate Cremonae ordinent fieri intra spatium duorum annorum ab hac ipsa festiuitate (sanctae et immaculate Conceptionis Beatae Virginis Mariae) computandum, unam nobilem et pulchram statuem de ligno incorruptibili sive de marmore pro eodem oraculo, quae repraesentet imaginem Sanctae Mariae Matris nostrae coronatae duodecim stellis, in cujus ampla superveste sint sol et luna, et sub pedibus ejus habente (*sic*) antiquum serpentem, cui in paradiso terrestri a Deo dictum est : Inimicitias ponam inter te et mulierem, et semen tuum et semen illius : ipsa conteret caput tuum et tu insidiaberis calcaneo ejus. Volo autem, ut serpens ita sit sculptus, ut frustra virus inermis videatur vomere et nequissimum ejus caput sic Beata Virgo forti pede conterat, uti decet illam, quae gratia Filii ab originali labe anticipata redemptione praeservata semper fuit tam anima tam corpore integra et immaculata.

The second instance belongs to a later period. A well known hagiographer, Bartholomew of Trent, O.P.,<sup>1</sup> writes as follows : 'Conceptio Matris Dei a plerisque solemniter celebratur, sicut ipse, praesente Romana curia nec inhihente, in ecclesia cathedrali Anagninae fieri vidi.'<sup>2</sup> For obvious reasons this testimony about the action of the Papal court is of rare value. And Passaglia, it may be remarked, quotes also evidence to prove that the Avignon Popes themselves kept the feast.

The earliest instance of legislation in Ireland about the feast that has come under the present writer's notice is a decree of the Provincial Synod of Dublin, A.D. 1351. At that time Dublin was subject to Canterbury where a similar enactment had just been made, and this apparently accounts for the fact that, so far as we know, the ecclesiastical Province of Dublin was the first part of Ireland to keep the feast. The prelates in the Synod were : John of St. Paul, Archbishop of Dublin ; Richard Hulot, Bishop of Kildare ; Richard Ledred, O.S.F., Bishop of Ossory ; William Scharnel, O.P., Bishop of Ferns.

The decree thus begins :—

The star of the world, Mary, the Mother of our Redeemer,

<sup>1</sup> *c.* 1230 : he was a witness in the canonization process of St. Dominic.

<sup>2</sup> From Passaglia, *loc. cit.*, p. 1123.



who by the glorious brightness of her sublime sanctity illumines the Universe, is to be honoured by every Christian above all the Saints of God : and though we on earth cannot pay her all the veneration that is her due, nevertheless it is fitting that we should celebrate in every way that is possible to us the praises of her who continually intercedes for us with her Son in heaven. We therefore enjoin that the Feast of the Conception of the glorious Virgin Mary be celebrated as a double in this Province (Dublin, Kildare, Leighlin, Ossory, and Ferns) for ever ; and we enjoin on our subjects of this Province that they hear Mass and attend devotions in their parish churches, that with all their hearts they pray to God and to the said glorious Virgin for the remission of their sins, and that they abstain from all servile works on this feast as they do on that of her Nativity—with, however, the substitution of the word 'Conception' for 'Nativity.'

With this extract the present article may suitably end ; in the next one we shall see how some theologians of the Latin Church viewed the introduction of the feast.

REGINALD WALSH, O.P.

*[To be continued.]*

## CANON LAW REFORM

### III.—FINANCE

**[** TAKE for granted the Catholic doctrine that the kingdom of Christ on earth is not so spiritual as to have no need of money ; that it is capable of possessing and does possess property of many kinds. I take it also as at least the best opinion,—an opinion which I myself regard as certain,—that some of this property belongs to the Church at large ; other part to the various local corporations, such as national churches, dioceses, parishes, confraternities duly erected. Bishops and priests are entitled under the canon law to the custody and administration of goods of this kind, but they are trustees and administrators, not owners in any other sense ; the real owners are the various bodies—corporations, moral personalities—for whose benefit the property must be held and administered. Moreover, these various corporations are independent of one another, to this extent at least, that the goods belonging to one may not without injustice be handed over for the benefit of another ; unless, indeed, for very special reasons the Supreme Ruler—to whom all Christians are subject, whether individuals or corporations, with all their property—should interfere in the common interest and authorise the trustee to make a transfer, as the state does now and then for the common weal.

Assuming all this, I wish to raise the question of alienation, as well as what is perhaps the more important question as to the account which the true owners, the members of the various ecclesiastical corporations, have a right to receive of the administration of their property. This will lead to certain practical suggestions.

**I. Alienation means in the canon law the handing over to another of the ownership of a piece of Church property,**

whether by way of onerous contract or of free gift. We need not contemplate the case of gifts at the expense of ecclesiastical corporations, as in respect of them the existing law needs no reform, as far as I know.

Moreover, it is needless to say that there should be some means of empowering trustees to dispose of ecclesiastical property by sale, when either there is serious danger of depreciation or money is wanted to meet special emergencies; the same applies to other contracts, such as leasing and hypothecating. On the other hand, experience teaches that trustees should not have an absolutely unrestricted right of sale whenever they deem it expedient; that they should be required to go through certain forms, either of asking advice or of obtaining permission to sell. Property held in trust under the Court of Chancery and the Board of Charitable Bequests is tied up in this way; and rightly so, as every prudent man will allow.

Similar restrictions have been provided by the canon law in respect of ecclesiastical property. In the year 1468 Paul II promulgated the constitution *Ambitiosae*, which requires all administrators of ecclesiastical goods of any considerable value to apply to the Holy See for permission to alienate, let for a lengthened period, or hypothecate the same; and this under pain of nullity of the contract in question. The penalty of excommunication also was attached to violation of this decree.

Although the censure is retained in the constitution *Apostolicae Sedis*, it is not certain that the law binds in places where the custom has been to make these sales and other contracts without applying to the Holy See for permission. As far as I know, bishops and other administrators of Church property in Ireland do not think of making any such application; whilst it is well known that ecclesiastical property of considerable value is often sold.

Apart altogether from the effect of doubt on the binding force of the law, where such a custom exists, I cannot find it in me to attach blame to the bishops for not conforming to the letter of the constitution *Ambitiosae*;

especially in modern times when the organs of the Curia Romana have been so much crippled. For a society like the Catholic Church, which extends over the whole world and holds a vast amount of property everywhere, it seems bad business to have to wait for a reply from Rome before, let us say, a house or piece of land in Sydney or California could be leased for five years; or before thirty or forty pounds worth of railway or other stock could be sold. What grounds, other than a report from the local authorities,—that is, from the bishop,—can officials in Rome have for deciding whether it is advisable to sell a lot in San Francisco? And seeing that the cathedral chapters appear to have everywhere lost their ancient right to be consulted on matters of this kind, what means have they at Rome of checking the reports of bishops of distant dioceses on the necessity of a sale or similar transaction? Accordingly, I regard the provisions of the constitution *Ambitosae* as of little practical value; I do not regret the existence of the custom against it, and am not anxious that the law should be restored to its pristine vigour.

I am convinced, nevertheless, that things should not be allowed to remain as they are at present, when every bishop can do, practically, what he pleases,—sell out or hypothecate diocesan property; sink it in building houses, convents, churches; contract diocesan debts; and authorise the sale of goods owned by any ecclesiastical corporation within the diocese. In the interest of sound finance it would be well, I think, to require bishops, before entering on important transactions of this kind, (1) to take counsel with some body that might be expected to have knowledge of local needs; and (2) to submit their proposals, together with the advice received in this way, for the approval of some national tribunal.

(1.) 'There can be no doubt,' says Benedict XIV, 'that even now, according to the provisions of the canon law, the members of the cathedral chapter are, by their office, bishops' counsellors (*consilarii nati episcoporum*),

so that a bishop may not without consulting them undertake anything of importance.<sup>1</sup> The canon law, as it is at present found in the Decretals, distinguishes between cases in which it is enough for the bishop to consult the chapter, and cases in which he must obtain their consent ; and canonists are agreed that the latter class comprises alienation of temporal goods, pledging, going surety for others, and loans that would impose a considerable burthen on diocesan property. This is the law as found in the *Corpus Juris* and interpreted by the canonists.

I am well aware of what is also provided by the law and taught by the canonists,—that this right of the cathedral chapter may be lost by prescription ; nor do I plead that, owing to the condition of the Irish Church for more than three hundred years, our cathedral chapters were not in a position to withstand prescription by claiming their rights. The question is not whether bishops are or are not actually bound at present to obtain the consent of the chapter before entering on transactions such as have been described ; but only whether it is necessary in the interest of sound finance that the law should be modified so as to require them to do so in future. I advocate a reform of the law in that direction, believing that sound finance requires that important pecuniary interests should not be committed to the practically unrestricted charge of individuals here and there ; that, as the people of the diocese participate in the ownership of the diocesan property, they have a right to be heard before important changes are made ; and that the least that should be done in this direction is to take the opinion of a properly elected cathedral chapter. This was the old canon law,—a wise one, as I think, which it would be well to revive if we wish the people on whom we depend for funds to retain respect for our financial system.

(2.) It is suggested, moreover, that there should be some

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<sup>1</sup> 'Profecto ambigi non potest quod etiam hodie, jure Decretalium, canonici ecclesiae cathedralis sunt consilarii nati episcoporum, adeo ut non liceat episcopo aliquid gravis momenti aggredi et deliberare inconsulto capitulo.'—*De Synodo*, L. 13, cap. 1, n. 5.

national ecclesiastical tribunal, analogous to the Board of Charitable Bequests, whose office it would be to receive, and approve or disallow, all projects of sale or other kindred transactions submitted by the local authorities. The reasons for establishing such a tribunal are (a) that the principles of sound finance require that public funds should be so tied up as to secure more careful consideration than would be likely to be given in every case if administrators could proceed without restriction. (b) This principle is embodied in the Board of Charitable Bequests, as also in the Local Government Board, to which no one in Ireland has any other objection than that they are independent of the control of the Irish people. Whenever we are allowed to govern ourselves, they will be retained, no doubt, but made to depend on the will of the people of Ireland. (c) In the canon law the constitution *Ambitiosae* is based on the same principle. And though this constitution is of no practical value, as has been said, nevertheless its principle should be maintained, and the law so modified as that the central bureau should exercise real and not merely nominal control. As long as there is but one such tribunal for the whole world, it cannot be expected to exercise anything like real supervision; the remedy, however, is, not to do away with the bureau altogether, but to diminish the area of its jurisdiction. (d) Finally, in case local bodies, such as cathedral chapters, should get any voice in the control of ecclesiastical property, conflicts of opinion may be expected, and there should be within the nation some tribunal to which those who find themselves aggrieved, whether bishops or chapters or simple laymen, might have recourse for protection.

I have already suggested, in dealing with ecclesiastical trials, that there should be some national or provincial court of appeal; and I should be content if this tribunal, whatever it be, were endowed with jurisdiction such as I now contemplate. I think, however, it would be for the interest of the Irish Church to have the national ecclesiastical property in charge of some official or board whose special care it would be to keep an eye on finance and

safeguard the temporal interests of the national Church. This official or board might be selected by the bishops in general meeting.

II. I come now to the more important, as well as more difficult, question, as to the account which the true owners of Church property, the members of the various ecclesiastical corporations, are or should be entitled to receive from those who administer it in their name and for their benefit. This in reality comprises at least two important questions—(1) statement of accounts, and (2) audit.

1. It is a serious thing that, as ecclesiastical business is managed at present, no one, with the exception of the bishop, has any practical means of ascertaining the extent of the diocesan property. The statement does not apply to churches, schools, and presbyteries; but it does apply to moneys invested in government stocks, loans, and the shares of public companies. The people of a parish often have some vague idea that there is a fund of some kind left by some one for certain purposes; but how many know or have any practical means of knowing the amount of the fund or the precise purposes for which it was intended? Is this business? How long would a civil government, city corporation, county or district council, be allowed to keep the people in the dark in this way?

By the law of the land, it is true, the Board of Charitable Bequests is empowered to inquire into the condition and administration of many of these funds, and will supply particulars on application received from any one claiming an interest; it would, however, be a nice question to decide whether the canon law allows such applications; and, except in very extreme cases, few Catholics, I imagine, would think of making them. The faithful might, of course, ask the ecclesiastical administrators themselves for particulars, and, in case of refusal, apply to the bishop, or even appeal to the metropolitan. This, however, supposes that they are entitled to receive a statement; and, if so, why not furnish it without putting them to the

unpleasant necessity of taking these unusual proceedings.

Take, again, the question of salaries. Is there any means of ascertaining, even approximately, what the people pay to clergymen,—bishops, parish priests, and curates? I do not complain that the amount realised by extraordinary payments such as stole fees, paid to individual priests on occasions of special service, is not ascertainable; the keenest men of business have no means of determining the income of physicians, lawyers, and commercial agents; though they, too, are paid by the public for special services. Regular salaries are different; and just as the business community expects that either they themselves or some body commissioned by them and in whom they trust, should know the exact amount of the salaries paid to public officials; it would seem to me more business-like if the regular salaries paid to clergymen were known, either to the people who pay or to some committee or body in whom they have confidence. In most parishes in the United States the parishioners receive once a year an exact account of the money received and spent for parochial purposes; in many places this account is printed in the form of a balance-sheet and handed to every member of the congregation. This is business. I can see no reason why something similar should not be done everywhere; why, for instance, in Ireland, every diocese, parish, confraternity, should not receive an annual report of income derived from all sources—permanent endowments and regular or occasional collections; as also of salaries paid, repairs executed, and similar items of expenditure.

*Fas est ab hoste doceri.* The Protestant Church of Ireland may not have much to boast of in the way of theological acumen; but it comprises a number of excellent men of business, who, as I think it is admitted, have managed its finances admirably. Now, if you take up the 'Church Directory' you will find after each man's name in the list of clergymen, the amount of salary to which he is entitled. At the general and diocesan synods, also, I notice the publication of financial statements, from which every member of the Church or diocese can learn the exact



financial condition of the body to which he belongs. That is business ; why should not we do likewise ?

I know that the Protestant Churches, by their constitution, are liberal or democratic, as compared with ours, which is a sort of limited monarchy wherein the rulers derive no authority from the people, who are to pay and to be ruled, not to elect or direct the rulers. Yet, in a sense, ours is the more democratic form of government,—more democratic certainly than the Episcopalian or even the Presbyterian Church in Ireland,—inasmuch as we have no state endowment and must depend altogether on the gifts of the people. Now, abstracting from the question whether in monarchies, limited or unlimited, the people have any form of right to receive an account of the public revenue and how it is spent,—and I do not see that such a right of necessity implies authority over the rulers,—is it not good policy, at least, to take the people into our confidence, seeing that it is they who pay and that it is on their generosity Church activity depends ?

In the admirable paper which Father Finlay read last June before the Maynooth Union, he discusses the measures that might be taken to cultivate in the laity a more practical interest in temporal matters connected with the Church ; and asks whether ‘ it would not be desirable, if at all possible, to form everywhere mixed committees of laity and clergy, by whom the selection of sites and plans, the giving of contracts, the collection and disbursement of funds, the whole responsibility for the control of such material affairs might be exercised.’ That is something like business : how can we expect laymen to take an interest in providing us with temporalities, if their only office and responsibility in connection therewith is to pay as much and as often as others determine ? And if it should be thought too risky at first to entrust mixed bodies with the collection of funds, might we not begin with published statements of accounts such as I have suggested ?

This policy is not without support in the canon law, which knows of such bodies as the *matricularii ecclesiae*, gives the faithful a right to be consulted when there is

question of uniting or dividing parishes, and requires a list of foundations to be posted in some public place connected with the Church, so that it may be read by everybody. It may be that the faithful have no right to these concessions, as certainly they have no authority to enforce them; all the same, however, the concessions in question would seem to be sound policy, which, especially in these democratic times, it might be well to pursue as far as possible, in all that concerns property and taxation or collections.

2. Not less important than the statement of accounts is the question of audit: who can tell how ecclesiastical and pious funds are spent in Ireland? It is true, indeed, that when making visitation of parishes, once every two or three years, bishops are empowered and expected to inquire whether public funds have been properly expended; I doubt, however, whether this means a proper audit in every case; whilst there does not seem to be any practical means, provided by the canon law, of checking the expenditure of the funds that lie in the hands of bishops.

I hope that in saying all this I may not be taken to express any doubt as to the capacity or the honesty of those by whom Church funds and pious bequests are at present administered; or to imply in any way that Irish Catholics have begun to entertain suspicions. As far as I have any reason to know, the people of Ireland have as little doubt of the integrity and ability of their bishops and priests as they had at any time for the last three hundred years; and, as for myself, I have more than once publicly expressed my conviction that, taking the clergy of Ireland merely as public servants, there is no body of officials that can compare with them for honesty, ability, work done, or smallness of remuneration.

I hope, however, that with the growth of freedom and wealth, habits of business also will develop among the Irish Catholic body; that they will take a more lively interest in public income and expenditure,—of local councils, creameries and other co-operative societies,

corporations of towns and cities, and even of the central government ; that they will keep a sharp eye on all those bodies and see that the money they expend is spent judiciously. This is business, and we should be all pleased, I fancy, to observe any signs of development of the national character in that direction. Unless I am very much mistaken, the process of development is already well advanced and has begun to tell on private affairs, which are being run more and more on business lines,—though, of course, here as elsewhere it is the early movements that take most time and are least noticeable. It is all part of the regeneration of the Irish people. Do you think, however, that men who have learned to run their private concerns on business lines, and who expect the same methods to be applied to public receipts and expenditure, will remain satisfied with the rule of thumb in ecclesiastical finance, in which also they have a vital interest ? I have no such hope nor wish. It would, I think, accelerate the process of regeneration of our race, if in ecclesiastical as in secular affairs strict business methods were employed, and if Church funds were everywhere so administered as to be object-lessons in financial neatness.

However this may be, experience seems to teach that it is only children or fools who do not exact a strict account of the expenditure of any considerable sums of money they may have entrusted to the management of others ; as it is only fools or knaves who undertake the management of other people's affairs except on condition of a strict account being rendered. The best way to guard against suspicion in matters of this kind is to keep open books ; and if we wish to retain the people's confidence and qualify for receiving their money in trust for religious and charitable purposes,—a matter of the utmost importance for the well-being of the Church,—it will be advisable to adopt such methods of finance as will not only make us secure from actual suspicion, but raise us above the possibility of being suspected.

III. To what practical suggestions does all this lead ?

The canon law, as we have seen, provides a central bureau without whose sanction bishops and other administrators have no authority to dispose of ecclesiastical property,—that is, of capital, as distinguished from income, destined for religious or charitable purposes. Besides this central bureau, which has its offices at Rome, there are at least three local bodies known to the law and charged to some extent with the care of the property of the Church: the *matricularii*—what we call the committee—in the parish, and for the diocese the cathedral chapter and the synod. When I say that these bodies are provided by or known to the canon law and have been charged by the same with the care of ecclesiastical property, the meaning is that, considering the law as it is found in the *Corpus Juris*, this is so; though, of course, it is freely admitted that the decrees in which these provisions are contained have largely, if not altogether, gone into desuetude,—not without reason. What I propose for consideration is, whether, in the interest of sound finance and good government, it would not be wise to re-enact these laws, modifying them, in so far as it is necessary and consistent with their efficient working, so as to do away, as far as possible, with the inconveniences that may have arisen from their observance in the past. This means:—

1. The erection in every parish of a committee which would safeguard the parochial capital; receive every year statements as to the sums collected for salaries paid to the clergy and other officials, as well as for all other parochial purposes; and receive also an auditor's certificate as to the proper administration of the income of the various parochial funds.

2. The restitution to the cathedral chapter of its ancient right to watch over the property of the diocese: so that no portion of the parochial or diocesan capital should be alienated, even by the authority of the bishop, except with the consent of the majority of the canons; or, at least, without giving notice to the chapter, so that it may be in a position to oppose the alienation before the central bureau, whose erection is supposed to be necessary in any case.

3. The investing of the diocesan synod with the right to receive a financial statement showing the amount of the diocesan property, together with at least the general heads of expenditure of all income derived either from capital invested or collections made for parochial, diocesan, or any other public purpose in the diocese. This statement should be accompanied by an auditor's certificate, and published so as to be within the reach of all the faithful.

4. The erection of a central national bureau, which should possess the same rights over the Church property of the nation as were reserved to the Holy See by the constitution *Ambitiosae* of Paul II.

5. The appointment in every diocese, by the bishop and chapter, of a chartered accountant to audit every year the accounts of all foundations and collections for ecclesiastical or pious purposes; the auditor's report and certificate to be handed, as already specified, to the various bodies entitled to receive it;—that is, to the parochial committee, in case of parochial funds; and to the bishop, chapter, and diocesan synod, in case of all funds whatsoever, parochial or diocesan. This does not mean that the committee and the synod would have a right to ascertain the various items of expenditure; unless, indeed, the auditor were to disallow any item, when the matter should be brought before the committee or synod, as the case might be, which would then refer it for decision to the proper tribunal.

May I be allowed to add one word in conclusion. Should any of those who may have read these papers be inclined to regard my proposals as revolutionary, let them bear in mind that the change I advocate makes for the establishment of the old ecclesiastical system,—that it is a reaction rather than a revolution in the ordinary sense of the word. The ancient bodies provided by or known to the canon law,—metropolitans, provincial and diocesan synods, chapters, parochial committees,—have lost their power; not without

advantage to religion, and yet not without danger. The danger is that as the laity and the lower order of the clergy are provided, settled, and done for, as if they were children, they may develop the carelessness and lack of business habits that characterise the child. This charge has been actually made against them by the enemies of their religion ; and there are but three lines, as far as I can see, on which to conduct the defence. You may maintain either (a) that our present system of government makes for manliness, initiative, self-reliance ; or (b) that, though it fails and must fail to develop these qualities, it has compensating advantages in other directions ; or (c) one may frankly admit that it is defective on the whole and in need of reform, as is likely to be true of all things that are living and subject to development. This last seems to me the true line of defence ; and the only point about which I feel anxious is whether we are called upon to make changes so extensive as have been outlined in these papers.

Recent events, comprising the publication of certain books that have been widely read even by the Catholic laity, seem to me to show that the time is ripe for reform, —that the Church in Ireland has again grown or will soon have grown to manhood, and that the paternal system of government which was good enough for children and serfs, will not be tolerated by a self-ruling and self-respecting people. I think it likely that as Irish Catholics become accustomed to scrutinise the accounts of the various parts of the civil government, they will develop a curiosity as to the state of the parochial, diocesan, and national church funds ; and though I do not at all mean that the people have the same right in ecclesiastical as in civil matters, I do believe that in ecclesiastical affairs they are not without rights. The laity, it is true, are not entitled to elect the administrators of Church property ; but they have a right that due care should be taken of the capital and the income of the body corporate to which they belong ; nor does it seem unreasonable on their part to suppose that measures of caution which experience proves to be necessary in worldly matters, should be adopted by

churchmen in affairs of a similar kind of which they have the administration.

I do not, however, insist on this aspect of the question ; but ask you to consider merely whether what I have proposed or something like it would commend itself to business men. Is it business ? If not, there is nothing to be said in its favour ; but if it is, I submit that clergymen have no dispensation from the duty of conducting business affairs of vast importance according to strict business methods.

W. McDONALD, D.D.





the publication of Irish text-books. Those who can recall the difficulties that confronted students, even Irish-speaking students, of the national language twenty-five or even fifteen years ago, may well envy the students of the present day the advantages they possess. No one will, of course, urge that even now the student's equipment is nearly perfect, but a wonderful advance has been made. The latest evidence of this advance is furnished by the recent publication of an English-Irish Dictionary and likewise of an Irish-English Dictionary. For the former the Irish public is indebted to private enterprise; for the latter to the initiative and energy of the Irish Texts Society.

## I

The want of two such works, of moderate size, accurate and reliable, sufficiently full and comprehensive, conforming to recognised lexicographic principles, and offered at a reasonable price, has long been felt, and the want has been constantly growing more acute. Until about a year ago there was practically no English-Irish dictionary to be had. The O'Begley-MacCurtin *English-Irish Dictionary*, published in Paris, in 1732, could scarcely be procured. Copies were very rare, and when at long intervals a copy was offered for sale the price, for the ordinary student, was prohibitive. Even if the work could be obtained easily and at a moderate price, it would be found wholly inadequate for present needs. Admirable in some respects, and abounding in examples, it has very serious defects. Though a bulky volume, and even at its original price a costly one, it covers very little ground. The large type from which it was printed and the ample spacing, explain why a work of such imposing proportions should be found to contain so little matter. The number of English vocables given is comparatively small and entirely insufficient. To make matters worse, many of those vocables are now obsolete. But the words that are given are usually well explained, and the various uses of the Irish equivalents copiously illustrated by examples.

Connellan's *English-Irish Dictionary* was published in

1814. Only by a stretch of courtesy is it entitled to be styled a dictionary. It is little more than a brief English-Irish glossary, put together in the most unscientific way, and lacking all the necessary grammatical and lexicographic particulars. It contains only about eight thousand English words. The Irish equivalents are inadequate, and often unreliable. No attempt is made to classify them, to give their principal inflections, or to indicate the gender of nouns; and no examples are given. The work has long been out of print; and when a copy is occasionally offered for sale, it can only be procured at a price out of all proportion to its intrinsic value.

Foley's *English-Irish Dictionary*, published in 1855, is in some respects a decided improvement on its predecessors; but in some important respects it is much inferior to the O'Begley-MacCurtin work. It gives a very large number of English vocables, but even in this respect it is hardly comprehensive enough to adequately serve its purpose. The Irish equivalents are numerous,—indeed it contains many genuine Irish words not found in any other printed dictionary, whether English-Irish or Irish-English,—but one cannot always accept it as reliable. Not only are the Irish words not properly classified, but classification is not even attempted. No grammatical details are given; and, worst of all, no examples are given. The student is, therefore, not afforded an opportunity of seeing the Irish words in their setting. This work, too, is out of print, is rarely offered for sale, and then only at a fancy price.

Something more than a year ago an English-Irish Dictionary was published by the Celtic Association. This work is, for its size and scope, accurate and satisfactory. It does not pretend to completeness. But it is a useful work, and, for a publication of the kind, is sold at a moderate price. It is doubtful if, notwithstanding its undoubted and acknowledged short-comings, it does not yet hold the field. So much for the English-Irish dictionaries published prior to the end of 1903.

In respect of Irish-English dictionaries those who have

interested themselves in Irish studies have not been much more favourably circumstanced. O'Brien's *Irish-English Dictionary*,<sup>1</sup> published in Paris in 1768, has long been out of print.<sup>2</sup> Though useful to scholars, this work, even if it could easily be obtained, would not be of much use to ordinary students. Its etymologies and philological speculations are fanciful in the last degree, but its definitions are usually accurate. It lacks the grammatical details now found, as a matter of course, in every good dictionary, and which are vital to the student's progress. In addition to this, the student will seek in vain within its pages for vast numbers of words of ordinary occurrence in later Irish literature and in the spoken language. A new edition of this work, revised and somewhat enlarged by Robert Daly, was published in Dublin in 1832. To this second edition what has been said of the first may be applied with but little modification.

O'Reilly's *Irish-English Dictionary* was published in Dublin in 1821. The original edition is now very rare. Far larger than O'Brien's work, it contains a vast number of Irish vocables. These words are in many cases archaic; indeed, it is not uncommon to meet the same words in both their older and more modern forms. Seeing that O'Brien's work was one of O'Reilly's admitted sources, it is not a little curious to find in the former words not given in the latter. This, however, is not so true of the original edition: it applies rather to the edition of 1832, which appeared later than the original edition of O'Reilly.

Except that it contains more words, O'Reilly's work is no better than O'Brien's; in some respects, indeed, it is not as good. O'Brien gives examples occasionally, although not very many; O'Reilly gives none. The latter

<sup>1</sup> In 1707, Edward Lhuyd, a Welsh antiquary, published, in his *Archæologia Britannica*, a short Irish-English glossary.

<sup>2</sup> On a fly-leaf of a copy of this work in the Library of Maynooth College is found the following entry: "Ar na cumas ne Seagan na Briann, Earraig Chluana útha, 1 5Cúigeab Mumhan, MOCCLXV111.

Oón ragarc michil Ó Oiofburó an focalóir ro.

Ó Láim Sheagáin mhic an tShaoir, Árpæarboe áta Cliaé, Duiblinne, agus Páiotharó Éireann, agus oo coirneagab oo'n tShaoir rín Uomnac Cincire, an tpear Lá oo lún, MOCCLXX. It seems that the entry is in the handwriting of Dr. Carpenter, Archbishop of Dublin, and it is stated that he was consecrated on Whit Sunday, June 3, 1770.

frequently sets down oblique cases of nouns as if they were independent words. He frequently gives variants without cross-references, and wastes much space by repeating exactly the same words, with a slight difference of spelling. As regards helpful grammatical particulars, his work is quite as defective as O'Brien's.

Coney's *Irish-English Dictionary*, published in 1849, was the first printed work of its class compiled on recognised lexicographical lines. Within the limits assigned to it, it is very satisfactory. All the required details are given, as well as occasional examples and numerous references. The work is, however, very circumscribed in its scope. It claims to be little more than a glossary to the Irish Bible. It has long been out of print, and it is now practically impossible to procure a copy, even at two or three times the original price.

A new edition of O'Reilly's work was published in Dublin in 1877. Copies can still be obtained, and at a price which, considering the bulk of the volume, is extremely moderate. It is not a mere reprint. The words found in the Supplement to the original edition, have, in the new edition, been transferred to the body of the work. Very frequently the definitions have been considerably expanded, although this expansion is sometimes a doubtful advantage. No attempt is made to differentiate between the literal equivalents of the Irish vocables, and those that are so only in a transferred sense, and in idiomatic usage. To do this satisfactorily would often necessitate examples, which are not given.

A large collection of words made by O'Donovan, some archaic and drawn from ancient manuscripts, others noted by him in his travels throughout the country and still living on the lips of Irish speakers, is included in a special Supplement. This Supplement is valuable. Within its compass, it is a much better specimen of Irish lexicography than the body of the work. Abundant examples are given; and in regard to living words, the name of the locality in which each word was noted is recorded.

The way has now been made straight for the considera-

tion of the two works whose publication has occasioned the writing of this article. That the time was more than ripe for the appearance of two works of their class is beyond all question. If found really suited to their purpose, sufficiently full, accurate and comprehensive, they could not fail to command an enormous sale. The announcement that they were in preparation excited widespread interest. Their appearance has been looked forward to with the greatest eagerness. They have now at length issued from the press. Do they adequately supply the want that has been so long and so keenly felt? How do they compare with their predecessors? To what extent and in what respects, if at all, have they improved upon them? These are questions in which not only many readers of the I. E. RECORD, but Irish Ireland and the public generally, must be interested. It is proposed to discuss them at some length.

## II

By priority of publication Lane's *English-Irish Dictionary* is entitled to first place. With one possible exception, it may at once be admitted that this work is, if not in all, certainly in most respects, superior to any previous work of the kind. That it is better, all things considered, than the *English-Irish Dictionary* issued by the Celtic Association in 1903, is by no means clear. It is certainly a larger work, and a dearer. Its publication was heralded by a greater flourish of trumpets. Much stronger claims were urged on its behalf, and the public were led to form high expectations. Whilst, however, the Celtic Association's publication is by no means thoroughly satisfactory, far from it, such comparison of the two works as we have so far been able to make, strongly inclines us to the view that the smaller and less pretentious work reveals a far truer and more scientific grasp of the science of lexicography.

This is scarcely pertinent, however, for just now our concern is with Mr. O'Neill Lane's work. The volume contains a very considerable number of English vocables,

probably about the same number as Foley's volume. The Irish equivalents are fairly well classified; and this seems to constitute its great excellence as compared with Foley's work. Grammatical details are also given, and so also are examples illustrating some of the uses of many words, and showing them in their actual setting. All this is so far satisfactory, and the compiler is entitled to full credit for it. The work is well printed, and the proof-reading seems to have been, in the main, fairly well done.

But is the work even fairly satisfactory of its class? Is it sufficiently full, accurate, and comprehensive for the student, and is it likely to meet all his reasonable requirements? Is it value for the price at which it is being sold? With all the good-will in the world, it is to be feared that only a reply in the negative can possibly be given to these questions. The work, for its size and price, we have found to be gravely disappointing. The type selected gives the work a deceptive appearance: it is not suitable for a dictionary. The number of English vocables given is by no means so large as the bulk of the volume would lead one to expect; and experience will probably show it to be wholly inadequate. If printed from type of the size usually employed in printing dictionaries, the bulk of the volume might easily have been reduced by half or more. In this way, without increasing the size, space could be found for a much greater amount of matter, for a larger number of English vocables with their equivalents, as well as for the needful illustrative quotations. The price of the work is excessive, and would be excessive even if it were much more complete and comprehensive than it is.

These are serious drawbacks, but there are others of a still graver character. Even within its present limits the work has serious defects. Frequently the definitions are uncritical and betray a want of real knowledge of the language, whilst very frequently they are grossly inadequate. Equivalents of more than doubtful authenticity are given for many English words, whilst oftentimes genuine and very obvious equivalents are not to be found.

These points cannot be discussed very fully; neither

can they be wholly passed over. The strictures which have been made, and which have had to be made, demand justification, even at the risk of tediousness.

Take the word 'get' for example. How is it dealt with? The equivalents set down opposite it are *ḡeibim* and *ḡaḡaim*. There is no such word as *ḡeibim*. It should be *oo-ḡeibim* or *ḡeibim*. But *oo-ḡeibim* or *ḡeibim* is not an equivalent for 'get,' any more than *ḡeibim*. The equivalent of 'get' is *ḡaḡaib*, *ḡaḡa*, or *ḡaig*; whilst the equivalent of *oo-ḡeibim* or *ḡeibim* is 'I get' or 'I find.' Except in restricted local usage, *ḡaḡaim* is not an equivalent for 'get,' nor for 'I get,' but for 'let me get' or 'let me find,' although *ní ḡaḡaim* equates with 'I do not get,' or 'I do not find.' This is very elementary Irish Grammar, indeed. The treatment of 'give' is worse, and worse still the treatment of 'see.' These are but a few examples of the deplorably uncritical character of the work in this particular respect.

As an example, quite typical, of equally uncritical work of another kind, attention may be called to the manner in which the word 'nincompoop' is dealt with. Many Irish equivalents might very easily have been given. Instead of giving even one, a long explanation of the word is given in Irish: 'suime baot, bog, rille, rraoilleanta gur upar amaoán oo óéanaí óe.' Of what use is this to the student? If the book were exclusively designed for Irish speakers engaged in the study of English, the method pursued in this instance would be praiseworthy. Such, however, is not the case. From the very nature of things it is mainly intended for students of Irish. What they want is not Irish definitions of the things which the English words denote but the actual working equivalents of the English words themselves,—not that such definitions might not be occasionally useful to somebody or other, but they should not be allowed to elbow out what is much more important in existing circumstances. Many Irish equivalents at once start to the lips—*amaloín*, *bheall*, *bheallrún*, *bheillice*, *búirte*, *baotán*, etc. Why are not some of them given, or some others in their stead, at least one or two?

It has been said that the Irish equivalents are oftentimes inadequate. It is impossible, of course, to do more than call attention to a few instances of this. Why have not *bac̄la* and *bac̄óg* been given under 'armful'? One would expect to see *cealltair* under 'raiment,' and surely *calltair* (*colltair*) and *roc* are not synonymous. Is there any sufficient authority for including *ceaglac̄* (old Irish, *ceglac̄*) under 'hearth' along with *ceallac̄* (old Irish, *cenlac̄*)? Why is not *com̄luad̄oir* (Aran) given under both 'family' and 'household'? Is not *éiḡniuḡad̄* an equivalent for 'violation' as well as *r̄áruiḡad̄*, and in the same sense? Under 'covert' *cúim* should surely be *cuim*. Why are *leair̄* and *leir̄geadh̄ail* missing under 'reluctant'? Does *cuinḡ* mean 'yoke' only in the restricted sense assigned to it by the compiler; and, if so, what about *cuinḡ c̄r̄ádh̄ar̄*? One will look in vain under 'purposely' for *ó'ean-am*, *ó'ean-gh̄n̄ó*, and *ó'ean-cuir̄ar̄*; and 'designedly,' under which both these and *ó'ean-cuir̄ir̄* should have been given, is not to be found. How is one to account for the omission of *meadh̄rán* under 'dizziness (megrim),' and of the same word, as well as *méadh̄rán* and *miadh̄rán*, under 'vertigo'?

It is impossible to go on longer in this strain. There would be no end. The following, selected almost at random but covering the entire work, are given as typical examples of omissions noted almost in every page: afflicted, *veir̄neól̄*; anguish, *for̄l̄á*; attentively, *go ḡruinn*; babbling, *bhuir̄ḡ-gh̄l̄órad̄*; band (troop or company), *ó'oir̄ma*, *ronn̄ra*; barren (desiccated), *ó'oir̄ḡ*; branch, (bough, or limb, of tree), *beanḡán*; breast, *bhuinne*, *cliaḃ*, *cliaḃ* (surely *rine*, wrongly written *rine*, and *cioc̄* are not synonymous); careful, *fr̄iochn̄adh̄ac̄*; chirping, *bios̄ar̄nac̄*; clamorous, *call̄óiseac̄*, *gh̄ar̄bh̄uaiceac̄*; conspiracy, *uir̄ge rā talam̄* (is not the proper meaning of *ceannair̄c*, given under 'conspiracy,' sedition, a mutiny, an emeute, a riot, a brawl, a broil?); corn (on foot), *reab̄*; cream, *cióc̄* (Clare); crisis (of sickness), *rp̄áil* (E. Munster and Kilkenny); cruel, *boib̄*, *ó'ir̄ḡir̄*; crumb, *pp̄r̄úille*, *pp̄r̄úilleóḡ*, *bhr̄úire*; cunning (keen), *pp̄ac̄aim̄neac̄*; curate, *raḡar̄c* *fr̄ead̄r̄oail*,





correct); stubble, *connlac*; tumult, *cineip*; temples (of head), *camóga aia*; tormentor, *céartúnaic* means an 'executioner,' and is scarcely correct here; twilight, *caimóir*, *tuáileac* *craparúgail*, *craparólar* (*feartúar* means 'evening'); uneasy, *imfniomac*; unsavoury, *óiomblaíra*; vehement, *veanaéuac*; veil, *raíac*, *caille*; verdure, *glairiú*; vineyard, *fineamain*; vision, *fir*, *taibhe*; volume (book), *imleabhar*; vulture, *préacán garb*, *préacán ingneac*; wizard (sorcerer, magician), *ráirtineac*, *gearadóir*, *griúgac*, *ararúibe*; yard (farm-yard), *maéa*, *manniúac*, *mainniúac*.

Tedious though these details must be, they are absolutely necessary. When a book has to be so severely criticised as that which is now under review, mere assertion, unsupported by conclusive evidence, cannot be allowed to go before the public. Much more might be said, very much more, but let this suffice.

The prepositions throughout are very unsatisfactorily and inadequately dealt with; and yet no portion of the matter of a dictionary requires fuller and more careful treatment. To deal with them properly would require abundant examples. Not alone here, however, but throughout the entire work, the examples given are wholly insufficient. This is one of the greatest defects of the book. The necessity of giving examples has been practically recognised by the compiler, but the extent to which he has carried the process is of very little use. An English-Irish dictionary lacking examples may to some extent meet the requirements of advanced students, those especially who have always spoken the language; they consult such a dictionary, as a rule, merely to recall a word. The ordinary student is in a very different position. He requires not only to be furnished with the words of which he is in quest, but to be shown how to employ them correctly. Examples, and plenty of them, will alone enable him to do this. To be of real use to him an English-Irish dictionary must partake largely of the character of a phrase-book. Unfortunately Mr. Lane's work scarcely attempts to reach this ideal. Such examples as are given appear to be drawn in the main from the O'Begley-MacCurtin Dictionary. Very little effort

appears to have been made to secure helpful examples by means of independent research.

The work is disappointing. It is in no sense adequate for the purpose which its compiler must have had in view. To make it reasonably satisfactory, merely to add to it will not suffice ; it needs drastic revision almost as much as enlargement. If sold at about half the price at present being charged for it, it would continue to perform a useful office, no matter how imperfectly, until a satisfactory work can be procured ; but even in this modest rôle, it will have a formidable rival in the dictionary issued by the Celtic Association.

M. P. O'H.

[*To be continued.*]

## ADOPTION IN IRELAND OF THE ROMAN PRONUNCIATION OF LATIN

**A**T the General Meeting of the Archbishops and Bishops of Ireland held in Maynooth College on Tuesday, October 11th, 1904, the following Resolution was passed unanimously :—

That in the opinion of the Bishops the time has come when it is desirable on many grounds, that the Roman pronunciation of Latin should be, as far as possible, generally adopted in the Ecclesiastical Seminaries and Colleges of Ireland.

In pursuance of this Resolution the assembled Prelates requested the undersigned to draw up some General Rules for this pronunciation, so as to facilitate its speedy adoption in all the Colleges and Seminaries.

It will be seen from the perusal of these Rules that very little has to be altered, and a month's steady application of them would imperceptibly effect the transformation.

✠ N. DONNELLY,  
*Bishop of Canea.*

## ROMAN PRONUNCIATION OF LATIN

THE Italian language, it is admitted, approaches nearer to perfection in orthography and pronunciation than any other in Europe. In it there are no silent letters. Every letter is pronounced, and each letter, however it may be combined with others, is always articulated distinctly with the sound that is peculiarly its own. It is this principle applied to the Latin language that gives the latter that distinctness, clearness, and intelligibility which constitute the peculiar charm of Latin as spoken and pronounced by a Roman. Take for example the word *Créatorem*. In these countries the accented vowels—*e* in the first syllable and *o* in the third syllable—will be sure to receive their due meed of attention ; but it will be difficult for the

listener to decide what vowels are sounded in the unaccented syllables. The *a* and the second *e* being unaccented are obscure in comparison with those which are accented, and are still further obscured and rendered undistinguishable by the careless manner in which they are so frequently slurred over. On the tongue of a Roman there is no danger of this ever occurring. Each vowel receives its own distinct and distinguishable sound, and whilst the accents are correctly observed, the unaccented vowels are not disregarded.

What has just been said, directly regards the speaking and reading of Latin, but it applies with tenfold force to Latin that has to be chanted or sung.

#### GENERAL RULES.

##### VOWELS.

A. This vowel is pronounced as *a* in *far*, e.g., *cá-put*, *má-nus*, etc.

E. is pronounced as *ay* in *say*, never as *ee* in *bee*. Care must be taken, however, especially in singing, not to add another vowel to the *e*, as sometimes we hear *Ky-ri-e-i*. *Misereire*.

I. always and under all circumstances should be sounded as *ee* in *bee*; never and under no circumstances as the English personal pronoun 'I.' This is one of the vowels most sinned against in English-speaking countries. Outside of the latter such a pronunciation is never heard.

O. is pronounced substantially as we have been accustomed to pronounce it hitherto.

U. This is the vowel which needs most attention. In English we make a diphthong of it and speak of it as *yoo*. In Latin it is a simple vowel, and whether in the beginning, middle, or end of words should be sounded as *oo* in *coo*, *moon*, etc. Hence *ut* = *oot*, not *ut* as in the English word *utter*; *u-trúmque* = *oo-tróom-que*, *mí-ssus* = *mí-ssuus*,

*sensu* = sé-nsoo ; *se-nsoo-oom de-fe-ctoo-ee* it should be in the *Tantum Ergo*.

One mispronunciation of this vowel when preceded by the letter *t* constantly occurs amongst us, though it rather affects the *t* than the *u*. Why, for instance, do we pronounce *tuus* or *tuum*, as if they were written *tch-úus* or *tch-úum* ? The correct reading is *too-ooos*, *too-oom*. This malpractice is especially objectionable when it is sung in the response to *Dominus vobiscum*.

J. is considered as a vowel or kind of prolonged or double *i*. In the beginning or middle of a word it is pronounced as *y*, in the words *yield*, *year*, *young*. Hence the Holy Name Jesus is pronounced *Yá-ysoos* ; *é-jus* = *dy-yoos*, *cú-jus* = *cóo-yoos*, etc.

#### DIPHTHONGS.

In Italian there are properly speaking no diphthongs, in Latin *two* are recognised.

AE, OE, both pronounced alike as *ay* in *say* ; thus *sáepe* = *sáy-pay*, *moeróre* = *ma-yrb-ray*.

EI, is never a diphthong, each vowel must be sounded separately, consequently *é-i* = *á-yee*, *méi* = *má-yee*, and never *I* or *my*.

Similarly in AU, the two vowels are separately but rather quickly spoken, like *ou* in *loud*.

EU, the two vowels are separately sounded. Thus in the word *éuge*, the pronunciation is *é-oo-ge*.

N.B.—A vowel at the end of a word is always pronounced as a distinct syllable, and every vowel preserves its proper sound independently of the consonants which accompany it.

#### CONSONANTS.

C. The Roman pronunciation of this consonant in Latin is distinctively Italian, though some try to give it a classic pedigree. Hitherto we have been accustomed to sound it,

when it comes before certain vowels, as *s*; thus we say *saylum*, for *coelum*; *sivitas*, for *civitas*, etc. Now, it is a distinct consonant from *s*, and is entitled to its own proper sound. The Romans never sound it as *s*, but before the vowels *e*, *i*, *y*, *ae*, *oe*, it is pronounced as *ch* in *child*, *chess*, *chief*, consequently *ceperunt*=*chepéroont*, *civitas*=*cheeveetas*, *cygnus*=*cheegnoos*, *caetera*=*chaytera*, *coelum*=*chayloom*.

Followed by *a*, *o*, *u*, it is pronounced like *k* or *ch* hard, thus *caput*=*kaput*, *codex*=*kodex*, *cupio*=*koopio*.

H in the beginning of words is pronounced as in English, in the middle of words somewhat as *ch* hard or *k*; thus *nihil*=*nichil* or *nikil*.

#### DOUBLE CONSONANTS.

CC. Where they precede *e* or *i* they are pronounced as *ch* in word *achieve*, that is the first *c* is pronounced like *t*, the latter retaining its ordinary sound, thus *accedere*=*at-che-dere*.

CH, before *e* or *i*, are pronounced like *k* or *ch* in the English word *chemist*, e.g., *Chersonesum*=*Ker-so-ne-sum*.

GN, in the syllables *gna*, *gne*, *gni*, *gno*, *gnu*, have a liquid sound similar to that of *ni* in such words as *dominion*, *pinion*, *onion*; consequently *Agnus Dei* becomes *A-nyoos Dei*, *pignore* becomes *pi-nyore*.

SC. Before *e* or *i* they sound like *sh* in *shape* or *ship*; thus *sceptrum*=*she-ptroom*, *scire*=*shee-re*. Followed by *a*, *o*, *u*, they are pronounced as *sk*; thus *scandalum*=*ska-nd-aloom*.

There remains only the oft-disputed word *excelsis*. *Eggshells*, as a phonetic equivalent for the two first syllables, is to be rejected, equally so *ex-chel*; *ekshelsis* seems to be the nearest approach to the Roman sound.

The adoption of the Roman pronunciation of Latin now ordered for all colleges and seminaries by the Archbishops and Bishops of Ireland, besides bringing us into line with the

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pronunciation actually prevailing in most Catholic countries,<sup>1</sup> has the additional important advantage, that when visiting Rome, whether for business, study, or pleasure, we shall be enabled to enter into familiar oral intercourse with people there, and not be condemned to silence as hitherto by employing a pronunciation which rendered us unintelligible however our phrases might be otherwise grammatically or rhetorically correct.

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<sup>1</sup> Even France in many instances has adopted it.



# Notes and Queries

## THEOLOGY

### NEW LEGISLATION ON THE ACCEPTANCE AND CELEBRATION OF MANUAL MASSES

IN the I. E. RECORD of November we explained the new legislation contained in the decree *Ut debita*, in so far as it concerns the acceptance of Manual Masses, their celebration within stated times, and the obligation of sending to the Ordinary unsatisfied honoraria. We now proceed to explain the remaining provisions of the decree.

(6) *Transference of honoraria to others* :—The decree speaks of the lawfulness of transferring to others the obligations attached to honoraria :—

5. Qui exuberantem missarum numerum habent, de quibus sibi liceat libere disponere (quin fundatorum vel oblatorum voluntati quoad tempus et locum celebrationis missarum detrahatur), posse eas tribuere praeterquam proprio Ordinario aut S. Sedi, sacerdotibus quoque sibi benevisis, dummodo certe ac personaliter sibi notis et omne exceptione majoribus.

6. Qui missas cum sua eleemosyna proprio Ordinario aut S. Sedi tradiderint ab omni obligatione coram Deo et Ecclesia relevari.

Qui vero missas a fidelibus susceptas, aut utcunq; suae fidei commissas, aliis celebrandas tradiderint, obligatione teneri usque dum peractae celebrationis fidem non sint assequuti; adeo ut si ex eleemosynae dispartitione, ex morte sacerdotis, aut ex alia qualibet etiam fortuita causa in irritum res cesserit, committens de suo supplere debeat, et missas satisfacere teneatur.

According to these paragraphs of the decree a priest may transfer superfluous honoraria, which he is free to dispose of without interfering with the wish of the founder or the donor, not only to the Ordinary and to the Holy See, but also to other priests provided these be personally known to him and of good character.

According to some commentators on the decree *Ut*

*debita* the first paragraph quoted is a relaxation of the previous article which deals with the obligation of giving unsatisfied honoraria to the Bishop. We think that there is not sufficient foundation for this view. We agree with those who maintain that there is question in this article of masses which no obligation at present urges to hand over to the Bishop. That this is the correct view seems clear on the one hand from the fact that the decree *Vigilanti* speaks absolutely of the obligation of giving to the Bishop at the end of the year unsatisfied honoraria, and on the other hand from the fact that the present article speaks only of those honoraria of which the priest has the free disposal according to the will of the founders or the donors. We believe then that the present paragraph does not make any relaxation in the previous article, but merely indicates the persons to whom honoraria may be lawfully transferred.

When the end of the year has passed, during which masses should have been celebrated, they may not be transferred to other priests. They may be transferred to the Ordinary alone. In the case of a small number of masses, or of any number of masses to be celebrated in a short time according to the will of the donors, the obligation of giving them to the Ordinary does not urge till the end of the year according to the decree *Vigilanti*, even though the available time for celebrating them may have elapsed. The Bishop may, in this case, determine what is meant by 'end of the year.' During the interval before the end of the year they must be said *quamprius* by the priest unless the time were fixed by the donors *ad obligationem finiendam*. They can also be transferred to other priests provided the will of the donors permit this. If the time were fixed *ad obligationem finiendam* the honoraria must be returned to the donors.

There are many canonists who maintain that the decree *Vigilanti* does not oblige a priest to hand over to the Ordinary all the unsatisfied honoraria when this would deprive him of all honoraria, because he could immediately claim back some for himself. This view is not devoid

of probability. All canonists, however, hold that a priest could not retain any honoraria for his friends. So it would not be lawful in such circumstances to transfer these honoraria to other priests, no matter how high a character they may bear.

In this connection it is well to discuss a case of frequent occurrence. A priest has lawfully accepted a number of honoraria. He subsequently finds that his ordinary duties require him to say more masses than he expected. Or it may be that he, for a very special reason, wishes to say masses for some private object. Can he transfer to other priests the former honoraria? According to the decree he can do so, provided this be not against the wish of the donors. Hence, if convenient, he ought to find out the wish of the donors, if he does not already know it. Frequently it will be very inconvenient, if not impossible, to ask the donors themselves what their wish is. Can he in this case presume on the will of the donors to transfer the honoraria to other priests? It is necessary for the priest to judge from all the circumstances of the case whether the required permission to transfer them be present or not. If the circumstances give no indication of the will of the donors we think that the priest is justified in presuming on their will to transfer the masses to other priests of good character, provided they be said within a reasonable time. This seems to be true when there is a very special reason for not fulfilling personally the obligation already undertaken. If there were not such special reason present, the priest could not in this way presume on the consent of the donors. There would be no justification for not fulfilling the obligation already undertaken.

According to the decree *Ut debita* masses, of which the priest has the free disposal, can be given to the Ordinary or to the Holy See. They can also be given to other priests provided these other priests be personally known to the priest transferring the masses and above suspicion. The end of this law is to secure the due celebration of these masses. This end is secured if the priest to whom they are transferred be of well known integrity, even though

he be not personally known to the priest who transfers the masses. In such a case we do not think that the exact letter of the law need be urged. It is sufficient if the priest transferring the masses be certain of the integrity of the priest to whom he transfers them.

In face of this law it would not be competent for the Ordinary to forbid priests to transfer honoraria to priests outside the diocese. There is a well known principle of theology that the Ordinary has no power to limit the freedom of subjects in matters with regard to which the common law gives liberty. In this case the common law does give liberty. Hence the Ordinary can at most see that the will of the donors be fulfilled.

If the masses be transferred to the Ordinary or to the Holy See the priest is freed from all responsibility. If on the other hand the masses be transferred to other priests, the priest transferring them is not freed from all responsibility until he has received documentary evidence that the masses have been celebrated. So that if, for any reason, the masses have not been celebrated, he is bound to celebrate them. We think, however, that this obligation of obtaining documentary evidence must not be urged too far. If in any way the priest has obtained certain knowledge that the masses have been celebrated he is not bound to seek the further evidence which arises from documentary proof. The end of the law has been secured.

(7) *Obligation of Ordinaries to provide for the celebration of masses given to them* :—The decree next speaks of the obligation of Ordinaries with regard to masses received :—

7. Ordinarii dioecisani missas quas, ex praecedentium articulo dispositione coacervabunt, statim ex ordine in librum cum respectiva elemosyna referent, et curabunt pro viribus ut quamprimum celebrentur, ita tamen ut prius manualibus satisfiat, deinde iis quae ad instar manualium sunt. In distributione autem servabunt regulam decreti Vigilanti, scilicet : 'missarum intentiones primum distribuent inter sacerdotes sibi subjectos, qui eis indigere noverint ; alias deinde aut S. Sedi, aut alijs Ordinarijs committent, aut etiam si velint, sacer-

dotibus extra-dioecesanis, dummodo sibi noti sint omnique exceptione majores,' firma semper regula art. 6 de obligatione, donec a sacerdotibus actae celebrationis fidem exegerint.

The first duty of a Bishop who has received honoraria by reason of the regulations of this decree is to inscribe these masses in order, with their respective honoraria, in a book. He must then try to have them celebrated as soon as possible. He must first get the manual masses in the strict sense celebrated, and afterwards the masses *ad instar manualium*. The masses he must first distribute amongst the priests who are subject to him, and whom he knows to be in want of honoraria. If there be no such priests in his diocese he may then give the honoraria to the Holy See, or to other Ordinaries, or even to priests who are outside his diocese, provided they be known to him and be of high character. He must, however, obtain from these priests documentary evidence that they have celebrated the masses, just as ordinary priests are bound to obtain similar evidence, before he is freed from all responsibility.

Whilst speaking of the duty of a Bishop, it is well to mention that in a subsequent part of the decree *Ut debita* it is indicated that it is the duty of a Bishop to see that in the churches of his diocese there be kept, besides a table of the perpetual onera of the church and a book in which the masses given by the faithful are entered with their respective honoraria, a book in which the discharge of these onera and masses is duly recorded. One book will suffice for these different objects. It is also mentioned by the decree that it is the duty of the Ordinary to watch over the faithful carrying out of all the regulations of the decree.

(8) *Traffic in masses* :—The decree *Ut debita* lays down stringent rules with the object of preventing serious abuses arising from traffic in masses. Though the text of the decree is long our readers will pardon us if, on account of its clearness, we quote the whole text :—

8. Vetitum cuique omnino esse missarum obligationes et

ipsarum eleemosynas a fidelibus vel locis piis acceptas tradere bibliopulis et mercatoribus, diariorum et ephemeridum administratoribus, etiamsi religiosi viri sint, nec non venditoribus sacrorum utensilium et indumentorum, quamvis pia et religiosa instituta, et generatim quibuslibet, etiam ecclesiasticis viris, qui missas requirant, non taxative ut eas celebrent sive per se sive per sacerdotes sibi subditos, sed ob alium quemlibet, quamvis optimum, finem. Constitit enim id effici non posse nisi aliquod commercii genus cum eleemosynis missarum agendo, aut eleemosynas ipsas imminuendo; quod utrumque omnino praecavere debere S. Congregatio censuit. Quapropter in posterum quilibet hanc legem violare praesumpserit aut scienter tradendo missas ut supra aut eas acceptando, praeter grave peccatum quod patrabit, in paenas infra statutas incurret.

9. Juxta ea quae in superiore articulo constituta sunt decernitur, pro missis manualibus stipem a fidelibus assignatam, et pro missis fundatis aut alicui beneficio adnexis (quae ad instar manualium celebrantur) eleemosynam juxta sequentes articulos, propriam, nunquam separari posse a missae celebratione, *neque in alias res commutari aut imminui*, sed celebranti ex integro et in specie sua esse tradendam, sublatis declarationibus, indultis, privilegiis, rescriptis sive perpetuis sive ad tempus, ubivis, quovis titulo, forma vel a qualibet auctoritate concessis et huic legi contrariis.

10. Ideoque libros, sacra utensilia vel quaslibet alias res vendere aut emere, et associationes (uti vocant) cum diariis et ephemeridibus inire ope missarum, nefas esse atque omnino prohiberi. Hoc autem valere non modo si agatur de missis celebrandis, sed etiam si de celebratis, quoties id in usum et habitudinem cedat et in subsidium alicujus commercii vergat.

Hence it is forbidden to dispose of honoraria for masses by sending them to booksellers, merchants, directors of journals and reviews, or any other intermediaries, whether clerical or lay, whose object is, not to celebrate the masses personally or by priests who are their subjects, but to obtain them for some other purpose however good in itself. The end of this law is to prevent all danger of abuse in the future. It is forbidden also to accept masses in these circumstances. Whoever send or accept masses in this way incur serious penal ties which we shall afterwards mention.

The law also prohibits the transfer of masses to others without a transfer of the whole honoraria which have been received from the faithful. If any part of the offering

has been given not exactly for the celebration of mass but rather for the personal use of the priest he can lawfully retain that part for himself, in accordance with the will of the donor. He can also retain reasonable expenses.

This legislation does not allow the exchange for masses, celebrated or to be celebrated, of subscriptions to journals and reviews, of books, of church furniture, or of any other merchandise. The words: 'quoties id in usum et habitudinem cedat et in subsidium alicujus commercii vergat.' show that occasions might arise when exchange of books, church furniture, etc., for masses is not forbidden. This happens, according to the decree, when the exchange is not habitual and does not flavour of commerce. Thus, for instance, a priest may accept church ornaments on the condition of celebrating some masses for the donor. A priest may also receive oil-stocks on the condition of saying masses for the repose of the soul of the former possessor. In such exceptional cases there is no taint of trafficking in masses.

In a subsequent article (14) the decree makes a temporary concession in favour of agreements already entered into with directors of reviews, etc. These transactions may be carried on till the end of the year for which the agreements were made. Of course this supposes that there is question of contracts hitherto lawful.

(9) *Retention of honoraria in Sanctuaries*:—The decree on this subject says:—

II. Item sine nova et speciali S. Sedi venia (quae non dabitur nisi ante constiterit de vera necessitate, et cum debitis cautelis), ex eleemosynis missarum, quas fideles celebrioribus Sanctuariis tradere solent, non licere quidquam detrahere ut ipsorum decori et ornamento consulatur.

The decree *Vigilanti* (7) forbade Bishops to retain any part of honoraria given by the faithful to Sanctuaries, without an indult from the Holy See permitting this retention. The present decree recalls this provision to mind, not for the purpose of relaxing it, but rather for the purpose of making it more strict by invalidating all previous concessions. It declares that a new and special

indult is necessary in the future to permit the practice of retaining any part of the offering for the benefit of the Sanctuary. This new permission will not be given without proved necessity. Those who, whether they be Bishops or priests, in violation of this law, retain a part of the offering for the Sanctuary, when transferring the honoraria, incur the penalties subsequently mentioned. This law does not interfere with the explicit or implicit wish of the donors to have a portion of the offering retained for the Sanctuary.

The decree (14) makes a temporary concession in favour of Sanctuaries. Indults already obtained can be used till the end of the current year.

(10) *Penalties* :—The decree next mentions the penalties incurred by the violation of articles 8, 9, 10, 11 :—

12. Qui autem statuta in praecedentibus articulis 8, 9, 10 et 11, quomodolibet aut quovis praetextu perfringere ausus fuerit, si ex ordine sacerdotale sit, suspensioni a *divinis* S. Sedi reservatae et ipso facto incurrendae obnoxius erit; si clericus sacerdotio nondum initiatus, suspensioni a susceptis ordinibus pariter subjacebit, et insuper in habilis fiet ad superiores ordines assequendos; si vero laicus, excommunicatione latae sententiae Episcopo reservata obstringitur.

13. Et cum in *const. Apostolicae Sedis* statutum sit excommunicationem latae sententiae Summi Pontifici reservatae subjacere 'colligentes eleemosynas majoris pretii, et ex eis lucrum captantes, faciendo eas celebrari in locis ubi missarum stipendia minoris pretii esse solent' S. C. declarat, huic legi et sanctioni per praesens decretum nihil esse detractum.

Hence the crimes which we have already mentioned in connection with articles 8, 9, 10 and 11 of the decree are punished by severe penalties. Priests who are guilty *ipso facto* incur suspension simply reserved to the Holy See. Clerics who are not priests are in the same way suspended from the use of Orders already received. They are also inhibited from the reception of higher Orders. The laity who are guilty incur excommunication reserved to the Bishop. This excommunication is *latae sententiae*.

The decree *Ut debita* states that it leaves in full force the constitution of the *Apostolicae Sedis* which is quoted.



This constitution imposes excommunication *latae sententiae* against collectors of masses who profit by getting them celebrated in places where the honoraria are accustomed to be smaller. This penalty is simply reserved to the Holy See. Both clergy and laity are subject to the excommunication. To understand the nature of the crime which is thereby punished it is necessary to carefully examine the words of the decree.

*Colligentes eleemosynas* :—Hence it is only those who *ex industria* ask the faithful for honoraria incur the excommunication. Those who accept honoraria spontaneously offered by the faithful do not incur the penalty. It is probable that the excommunication is not incurred by those who seek honoraria from only one or two people, because that could scarcely be called collection of honoraria. Neither, for the same reason, does the penalty fall on those who ask only a few offerings.

*Pro missis* :—Manual masses are here understood. Foundation masses attached to a church and masses attached to a benefice are not affected by the Encyclical of Benedict XIV, or by the *Apostolicae Sedis* of Pius IX, which merely renewed the Benedictine law.

*Et ex eis lucrum captantes* :—Hence, mere collection of masses does not incur the excommunication. Moreover, only those masses are affected by the penalty with regard to which it is not lawful to retain part of the offering. Therefore, those who retain merely the part of the honoraria which was given to themselves personally do not incur the excommunication. Neither do they incur the penalty who retain merely such part of the honoraria as may be required to defray reasonable expenses. This excommunication probably does not affect those who retain a part of the honoraria for pious uses. They are probably not *lucrum captantes*.

*Faciendo eas celebrari . . . . solent* :—It was decided by the S. Inq., 13th January, 1892, that they who get the masses celebrated in the same place where they have been collected are subject to the excommunication.

It must be borne in mind that although this excom-

munication of the *Apostolicae Sedis* be not incurred it does not follow that the transference of masses is lawful. This is clear from the explanation which we have already given of the decree *Ut debita*. The decree forbids many things that are not affected by this legislation of the *Apostolicae Sedis*.

(II) *Honorarium to be transferred with foundation masses and masses attached to a benefice*:—The decree finally speaks of the honorarium to be transferred with masses:—

15. Denique quod spectat missas beneficii adnexas, quoties aliis sacerdotibus celebrandae traduntur, Eminentissimi Patres declarant ac statuunt, eleemosynam non aliam esse debere quam synodalem loci in quo beneficia erecta sunt.

Pro missis vero in parocciis aliisque ecclesiis fundatis eleemosynam, quae tribuitur, non aliam esse debere quam quae in fundatione vel in succesivo reductionis indulto reperitur in perpetuum taxata, salvis tamen semper juribus, si quae sint, legitime recognitis sive pro fabricis ecclesiarum, sive pro earum rectoribus, juxta declarationes a S.C. exhibitas in Monac. 25 Julii, 1874, et Hildesien. 21 Januarii, 1898.

We have already seen that the whole honorarium for manual masses must be transferred with the masses, except in those cases where some extrinsic reason exists which gives a title to a part of the offering. The present article speaks of masses attached to benefices and of foundation masses attached to parochial or other churches. When masses attached to a benefice are transferred to other priests for celebration the honorarium to be given with them is the ordinary honorarium of the place where the benefice is erected. The honorarium to be transferred with foundation masses attached to a church is the honorarium indicated in the original foundation, or in subsequent indults of reduction. Rights, however, legitimately recognised according to the declarations of S.C. (1874 and 1898) are left intact. According to these declarations only the ordinary honorarium of the place must be given with the mass whenever the foundation takes the place of parochial revenue (1874). When the foundation itself or any legitimate title has sanctioned the retention of a part of the revenue arising from the foundation, for the

ministers and assistants of the church, that part can be retained when the masses are transferred (1898).

Such are the provisions of the decree *Ut debita* for the acceptance and celebration of masses. Their faithful observance will ensure the fulfilment of the reasonable wishes of the donors of honoraria.

J. M. HARTY.

## LITURGY

### BLESSING OF DOLOUR BEADS. PRIVILEGED ALTAR

REV. DEAR SIR—Would you kindly answer the following questions in your next issue:—

1°. Is the faculty to bless Dolour beads included in the ordinary faculties from Rome to bless beads and pious objects, etc.?

2°. A person who has the faculty of a personal privileged Altar three times a week from Rome is attached to a sodality whose members enjoy the same privilege three times a week. Does such a person enjoy the privilege six times a week?—  
Yours, etc., C.C.

As many doubts usually occur in relation to the subject matter of our correspondent's question, and to others of a kindred character, we shall lay down a few principles that may be helpful in deciding these difficulties whenever they may arise.

I.—I. Priests who have obtained from Rome, either directly, or indirectly through their Bishops, faculties for blessing beads, can certainly impart to any form of Rosary, and, therefore, to the Dolour beads, the Apostolic and Brigittine Indulgences, and this without using any form but simply making the sign of the Cross over the object.

II. To attach to the Dolour beads the Indulgences specially granted to the Servites of Mary the *formula* given in the Appendix to the Roman Ritual is necessary.

III. To the Bishops in missionary countries the Propaganda grants extensive faculties, with powers of sub-delegation, for enrolling in all sodalities and confraternities approved by the Holy See, for blessing the scapulars and

beads peculiar to these associations, and for communicating to the members all and every indulgence and privilege with which these societies have been enriched.<sup>1</sup> The only confraternity, whose full privileges they cannot impart without reference to the General of the Order, or to the Holy See, is that of the Rosary. Now, if the faculties delegated to Priests enable them to enrol persons in the Confraternity of the Seven Dolours, these faculties, also, cover the blessing of the Dolour beads, and the imparting to them of all the Indulgences. This is true, at least as far as members are concerned. But can a Priest bless the Dolour beads and bestow on them those same Indulgences for persons who are not members of the Confraternity? In the Propaganda formula referred to the faculties for blessing beads, scapulars, etc., seem to be subsidiary to those for enrolling members. On the other hand, the Propaganda would appear to confer all the faculties possessed by the General of the Servites, and he certainly can grant to the Dolour beads of non-members the full Indulgences.<sup>2</sup> The same appears to be the opinion expressed in the I. E. RECORD in the article already referred to.

2. We are glad to be able to say, in answer to our correspondent's second query, that a Priest who enjoys a privileged Altar on different titles can avail of each separate concession, provided there is nothing to the contrary in the Indults conferring the privileges. The question was asked of the Congregation of Indulgences whether a Priest who had the right of a personal privileged Altar might also enjoy, in addition, a similar privilege attaching to membership of an association into which he was received. The response was:—'*Affirmative, dummodo in indultis, de quibus mentio fit in ipso dubio, aliter expresse non disponatur.*'<sup>3</sup>

#### ANTICIPATION OF JUBILEE FAST

REV. DEAR SIR,—If a person, through mistake, makes the black fast a few days previous to the time appointed for the

<sup>1</sup> Cf. Formulam Prop. apud I. E. RECORD, November, 1895, p. 1041.

<sup>2</sup> Beringer, *Les Indulgences*, vol. i. p. 372.

<sup>3</sup> Decr. Auth., 127 Mai, 1839.

Jubilee, can that fast be made available for the Jubilee provided the other conditions are fulfilled within the proper time?  
—Yours, etc.,

SACERDOS.

No. The period within which the Jubilee may be gained and, consequently, all its conditions fulfilled, must be fixed by the Ordinary, and no one may anticipate the time so appointed. Our correspondent will get ample information on these points in the April, and subsequent issues of the I. E. RECORD.

**RECITAL OF EXEQUIAL OFFICE BY RELIGIOUS NOT  
PRIESTS**

REV. DEAR SIR,—Can a Religious, who is not a Priest, assist at a public Office for the Dead with the clergy if he wears his habit, has good knowledge of Latin, and is acquainted with the Office? Kindly answer in an early issue of the I. E. RECORD.

A RELIGIOUS.

The privilege of saying the Divine Office as a work of the Church is co-extensive with the obligation of the recital. Now, three classes of persons are bound to the Office by the law of the Church—(a) Clerics holding a benefice to which this duty is attached; (b) persons in major orders, and (c) religious professed for the service of the choir. It is only persons belonging to these classes that are deputed by the Church to pray in her name, and, consequently it is only these that can offer up public prayers with that measure of enhanced efficacy that comes from the Church's delegation. As we presume that the religious in question does not belong to any of these classes there can be no question of his qualification for the acceptance of a *honorarium* for the Office. But may he join in the Exequial Office with the Priests either out of devotion, or for the purpose of increasing the number who recite it, and thus contributing to the greater efficiency of the chanting? As far as we know there is nothing to prevent his doing so, provided it is permitted by the Constitutions of his Order.

We have heard it is the custom for a choir novice, not in Holy Orders, to act as Sub-deacon in a case of necessity, but he may not wear the maniple. With lesser deordination, then, may a religious perform the still simpler act of joining in the recitation of the Exequial Office.

CRUCIFIX 'DE LA BONNE MORT'

REV. DEAR SIR,—Would you kindly give your views on the following matter in the pages of the I. E. RECORD, and oblige.

When waiting for the audience graciously granted by the Holy Father, to those who took part in the Catholic Association pilgrimage of April last, it was said by many of the Priests present, that the Holy Father would, if asked, attach the blessing *in articulo mortis*, and that *toties quoties* to any crucifix intended for a priest. All the Priests then made up their minds, I presume, to ask for the blessing *in articulo mortis* and that *toties quoties*. A little later it was announced that Archbishop Stonor had already asked for this blessing and that there was no need to ask it again. But to make assurance doubly sure, some Priests held up their Crucifixes as the Holy Father passed round, and said the words *toties quoties*, and the Holy Father blessed the Crucifixes, saying audibly *toties quoties*.

Now, supposing the aforesaid Crucifixes have attached to them the Apostolic Blessing *in articulo mortis*, *toties quoties*, what does it practically mean? Is the blessing imparted without any ceremony other than the kissing of the Crucifix? And thirdly, may a Priest who has such Crucifixes about him consider himself dispensed from going through the Ritual for imparting the last blessing to a dying person?

ONE CONCERNED.

The Crucifix of which our respected correspondent is the possessor must be carefully distinguished from another which is blessed for the faithful, and also enriched with a Plenary Indulgence in the hour of death. The former is specially blessed for priests, and avails for the gaining of the Indulgence by all those to whom the Priest presents it in their last moments—hence the words *toties quoties*; while the latter is privileged only for the particular persons

for whom it has been blessed. The following things must be borne in mind concerning the Crucifix :—

1. It is to be used exclusively by the Priest for whom it was intended. He alone may carry it to the sick, present it to them to be handled and kissed, and, if he chooses, leave it with them till they expire,

2. He may not lend it to another Priest. If he does, it will not avail the latter. Neither may it be given away after the owner's death, as its efficacy then ceases. In other words, its use is reserved exclusively for the Priest for whom it was blessed, and he alone must act as the intermediary in imparting by means of it the Plenary Indulgence.

3. To confer this Indulgence no form whatsoever is required, but of course it is assumed that the dying person has all the requisite dispositions. These are, Confession and Communion, or in case these are impossible, the invocation of the Holy Name, commendation of the soul to God, and acceptance of death with resignation to His will.<sup>1</sup>

4. If a Priest, then, has an Indulged Crucifix of the kind we have described, and if he has also the necessary Episcopal authorisation for granting the Apostolic Benediction *in articulo mortis*, he is free to employ either method in conferring the Indulgence. If he uses the Crucifix then, as we have said, no form is necessary. But if he dispenses with the Crucifix he must use the formula prescribed by Benedict XIV.<sup>2</sup>

**'BENEDICTIO IN ARTICULO MORTIS'; INVOCATION OF HOLY NAME AND SOURCE OF ITS OBLIGATION**

REV. DEAR SIR,—Am I right in holding that when the *Benedictio in articulo mortis* is given by a Priest, the regulations laid down by Benedict XIV do not require the invocation, even mentally, by the dying person of the Name of Jesus? An answer will much oblige.—Yours faithfully,

A SUBSCRIBER.

<sup>1</sup> Beringer, *Les Indulgences*, pp. 345-347.

<sup>2</sup> Cf. Beringer, *loc. cit.*

Our esteemed correspondent is, of course, quite aware of the fact that there have been authentic declarations of the Congregation of Indulgences<sup>1</sup> about the necessity of the invocation, either orally or mentally, of the Holy Name, as a condition essential for the gaining of this Plenary Indulgence *in articulo mortis*, when given by a duly authorised Priest. The purport, then, of the question proposed is, we assume, to ascertain whether this requirement arises out of the regulations laid down by Benedict XIV, or rather whether it is not demanded by subsequent legislation of the Holy See through some of its Congregations. We have read carefully the Constitution *Pia Mater*, of Benedict XIV, and have failed to discover any trace of the condition requiring the invocation of the Holy Name, even mentally. Theologians and Liturgists who advocate the necessity of the invocation of the Sacred Name rely for their reasons, not upon the Bull of Benedict XIV, but upon the Decree of the Congregation of Indulgences (September, 1775). For instance, De Herdt, after enumerating the requirements demanded by the Constitution *Pia Mater*, says:—‘*Praecedentes conditiones in constitutione Benedicti XIV requiruntur, sed praeterea aliae atque aliae imponi possunt et etiam imponuntur, in indultis,*’ etc. Then he mentions the invocation. Similarly Van Der Stappen:—‘*In Indultis . . . semper praescribitur etiamsi de hoc in formula Ben. XIV specialis mentio non fiat.*’<sup>2</sup> Finally, the Congregation of Indulgences, answering in the affirmative the question addressed to it in 1892 about the necessity of the invocation, bases its reply upon the previous decision of 1775, and not upon anything stated in the original Bull of Benedict. It will also be in the memory of our readers that in the controversy which was carried on in the pages of the I. E. RECORD<sup>3</sup> about the necessity of invoking the Holy Name for the validity of this Indulgence, the main

<sup>1</sup> Cf. Decr. Auth. S.C. Ind., 23 September, 1775, and 22 September, 1892.

<sup>2</sup> Cf. Aertuys, n. 208; De Herdt, v. iii. n. 308; Van Der Stappen, *De Sacr. Adm.*, 243.

<sup>3</sup> Anno 1892, pp. 276, 362, 446, 1032, *et seq.*



argument on the negative side was the absence of any reference to this requirement in the Bull *Pia Mater*.

For these reasons, therefore, we believe that looking to the Constitution of Benedict XIV as it stands, our correspondent is quite within his right in maintaining that the invocation, even mentally, of the Name of Jesus is not required. Soon after 1747—the date of the issue of the Constitution *Pia Mater*—in some of the Indults, conferring upon Bishops powers to sub-delegate Priests to give the blessing, the Holy See inserted a clause requiring mention to be made of the Holy Name for the validity of the Indulgence. This practice led to the question being put to the Congregation of Indulgences in 1775, the reply to which constitutes an *interpretatio extensiva* of Pope Benedict's regulations.

P. MORRISROE.

## DOCUMENTS

## USE OF IMAGES OF THE BLESSED VIRGIN

E S. R. UNIV. INQUISITIONE

LICET DEGLUTIRE IMAGINES B.M.V., AD SANITATEM IMPETRANDAM,  
DUMMODO VANA OMNIS OBSERVANTIA REMOVEATUR*Romae, ex S. Officio, die 3 Augusti, 1903.**Illme. ac Rme. Domine,*

Supplicibus litteris die 11<sup>a</sup> Martii huius anni signatis, quaerebat Amplitudo Tua num pro licito habendum esset parvas imagines chartaceas B.M.V. in aqua liquefactas vel ad modum pillulae involutas, ad sanitatem impetrandam, deglutire.

Re ad examen vocata, in conventu habito die 29 Iulii p. p., Sacra haec Suprema Congregatio S. Officii, durante vacatione S. Sedis Apostolicae specialiter delegata, respondendum decrevit :

Dummodo vana omnis observantia, et periculum in ipsam incidendi removeatur, licere.

Valeas in Domino diutissime.—JOANNES BAPTISTA LUGARI, *Adessor S. O.*—Fr. THOMAS MARIA, Archiep. Seleucia, *Con. Gen. S. O.*

R. P. D. Archiepiscopo S. Iacobi de Chile.

## FAST AND ABSTINENCE FOR AUSTRIAN SOLDIERS

E S. R. UNIV. INQUISITIONE

CIRCA DISPENSATIONEM A LEGE ABSTINENTIAE ET IEIUNII PRO  
MILITIBUS AUSTRIAE, QUI ACTU INSERVIUNT IN CASTRIS VEL  
PRAESIDIIS*Beatissime Pater,*

Cardinalis Archiepiscopus Viennensis ad pedes Sanctitatis Vestrae provolutus haec exponit :

In libello supplici de die 2 Novembris 1898 Archiepiscopus Pragensis, piae memoriae Cardinalis Schönborn, Sanctitati Vestrae humillime exposuit, Episcopus Austriae intuiti acerrimi officii militiae stabilis (id est militiae subsidiariae, ad defendendos patriae limites destinatae), quae in iure subditur curae cleri civilis, aequum existimare, ut eidem militiae stabili talis ieiunium et

abstinentiae a carnibus venia detur, qualis a Sancta Sede Apostolica militiae vagae concedi solet.

Ea de causa supranominatus Archiepiscopus nomine Episcoporum Austriae humillime petiit, ut militia stabilis praecepto ieiunii et abstinentiae eodem, quo vaga militia, modo possit exsolvi.

Super hac petitione resolutio altissima Sanctitatis Vestrae hactenus non devenit.

Quum militia stabilis in exercitationibus at itineribus militaribus necnon in aliis officiis suis adimplendis easdem ac militia vaga defatigationes subire teneatur et iuxta communem probatissimorum auctorum doctrinam milites, sive in castris sive in stativis commorentur, ratione laboris a servanda lege ieiunii excusentur, Orator nomine Episcoporum Austriae devotissime petit, ut Sanctitas Vestra militiae stabili in ditione Austriaca eadem ieiunii et abstinentiae a carnibus veniam, quae militiae vagae dari solet, gratiosissime concedat, videlicet Episcoputui Austriaco tribuere dignetur facultatem dispensandi personas militiae stabili adscriptas a praecepto ieiunii et abstinentiae Quadragesimae aliisque anni temporibus et diebus excepta Feria VI. Parasceve et Vigilia Nativitatis D. N. I. Ch.

*Feria VI, die 7 Septembris 1900.*

Sanctissimus Dominus Noster Leo, Divina Providentia Papa XIII, in solita audientia R. P. D. Adessori S. Officii impertita, audita relatione suprascripti supplicis libelli una cum suffragiis RR. DD. Consultorum et Eminentissimorum ac Reverendissimorum DD. Cardinalium, in rebus fidei et morum Generalium Inquisitorum, benigne indulsit, ut singuli Reverendissimi PP. Domini Episcopi Austriae, pro eorum prudenti arbitrio et conscientia, ad septennium dispensare valeant ab abstinentiae lege milites, *qui actu inserviunt in castris vel praesidiis*, duobus tantum diebus exceptis, nempe pervigilio Nativitatis D. N. Iesu Christi et feria VI in Parasceve. Quoad dispensationem autem a ieiunii lege nihil obstare, quominus Reverendissimi Domini Episcopi sequantur doctrinas probatorum auctorum super exemptione militum ab ea lege ratione laboris. Contrariis quibuscumque non obstantibus.

L. ✠ S.

I. Can. MANCINI, S.R. et U.I. Not.

**CERTAIN DOUBTS ABOUT THE EXPOSITION, PRESERVATION,  
AND DISTRIBUTION OF THE BLESSED SACRAMENT**

E SACRA CONGREGATIONE RITUUM

ORDINIS FRATRUM MINORUM PROV. PORTUGALLIAE

DUBIA SUPER EXPOSITIONE, ASSERVATIONE ET DISTRIBUTIONE  
SS. SACRAM., NEC NON SUPER CRUCIS COLLOCATIONE AD  
ALTARE

Reverendus Pater Dominicus Consalves Sanchez, Seraphicae Provinciae Portugalliae olim Minister Provincialis et Calendarista, ut in functionibus ecclesiasticis omnia ex ordine procedant iuxta Sanctae Romanae Ecclesiae praescripta, hisque adversantes consuetudines tamquam abusus omnino tollantur, de consensu sui Reverendissimi Procuratoris Generalis, sequentia Dubia Sacrorum Rituum Congregationi humillime proposuit, nimirum :

I. Mos invaluit pluribus in Ecclesiis, etiam in Capellis ubi Sanctissimum Eucharistiae Sacramentum non asservatur, frequenter Festa Domini, Beatae Mariae vel Sanctorum celebrandi cum eiusdem Sanctissimi publica expositione in ostensorio etiam perdurante Missae celebratione ad maiorem solemnitatem, praehabita Ordinarii licentia, quae semper concedi solet. Saepe vero contingit quod in Capellis, ubi Sanctissimum non asservatur, pyxis non adsit ; ideoque sacra Hostia pridie consecranda, in quadam tabernaculi specie inter corporalia asservetur, ibique deinde reponatur, ut sequenti die in Missa celebranda consumetur. Quaeritur, an huiusmodi usus saltem tolerari possint ?

Et quatenus affirmative ad primum et ad primam partem :

II. An praedicta expositio Sanctissimi in Ostensorio adhuc fieri possit ante Missam solemnem celebrandam, in qua Communio puerorum vel aliorum fidelium solemniter ministranda sit ?

III. An tantummodo a tempore quo Missa celebrari permittitur, Communio Christifidelibus ministranda sit, iuxta Decretum 2572, ad XXIII<sup>1</sup> ; aut etiam ultra praedictum tempus, nempe usque ad occasum solis ministrari liceat ?

<sup>1</sup> En verba Decreti *Tuden.* sub num. 2572 : ' XXIII. An die magna concursus ad Indulgentiam Plenariam vel Iubilaeum possit ministrari sacra Eucharistia fidelibus aliqua hora ante auroram et post meridiem ? ... Et Sacra Rituum Congregatio... censuit respondendum : ... Ad XXIII. *In casu de quo agitur, Affirmative a tempore ad tempus, quo in illa Ecclesia Missae celebrantur ; vel ad formam Rubricae, vel ad formam Indulti eidem Ecclesiae concessi . . . Die 7 Septembris, 1816.*'

IV. An Crux cum imagine Crucifixi, in medio altaris inter candelabra collocanda, etiam in altari, ubi Sanctissimum asservatur, collocari possit immediate ante eius tabernaculum; aut super ipsum vel in postica eius parte collocari debeat?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque mature perpensis, rescribendum censuit:

Ad I. Quoad primam partem, id passim ne fiat, et cum venia Ordinarii in singulis casibus obtenta. Quoad alteram partem nempe quod deficiente pyxide, sacra Hostia inter corporalia asservetur, huiusmodi abusus est omnino eliminandus.

Ad II. Non licere.

Ad III. Affirmative ad primam partem. Negative ad secundam.

Ad IV. Crux collocetur inter candelabra, nunquam ante ostiolum tabernaculi. Potest etiam collocari super ipsum tabernaculum, non tamen in throno ubi exponitur Sanctissimum Eucharistiae Sacramentum.

Atque ita rescripsit, die 11 Iunii 1904.

S. Card. CRETONI, *Praef.*

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Secret.*

## BEATIFICATION OF DOMINICAN MARTYRS

E SACRA CONGREGATIONE RITUUM

TUNQUINEN.—DECRETUM

BEATIFICATIONIS SEU DECLARATIONIS MARTYRII VEN. SERVORUM DEI FRANCISCI GIL DE FEDERICH, MATTHAEI ALONSO LEZIANIANA, HYACINTHI CASTANEDA, ET VINCENTII LIEM A PACE, SACERDOTUM ORDINIS PRAEDICATORUM, AB IDOLORUM CULTORIBUS IN ODIUM CATHOLICAE RELIGIONIS INTERFECTORUM

SUPER DUBIO

*'An constet de martyrio eiusque causa, itemque de signis, seu miraculis, in casu et ad effectum de quo agitur?'*

Catholicae Fidei nostrae, penes multos nutanti propter diuturnas ei structas insidias congestasque criminationes, magnum profecto robur accedit ex martyrum invicta constantia usque ad cruentam vitae iacturam pro Christi causa tuenda.

'*Armantur enim filiorum animi dum patrum recensentur triumpho*'<sup>1</sup> Utque habet Cyprianus : '*Virtus est tanta martyrii, ut per eam credere etiam ille cogatur, qui voluit occidere.*'<sup>2</sup> Haec exempla fortitudinis eademque incitamenta virtutis pluries profecta sunt a strenuis Dominicanae Familiae alumnis, qui sacris expeditionibus cum fructu exaequante labores tamdiu operam navant. Eorum hodie Institutum nova martyrum acies illustrat ad Beatorum Caelitum honores propositorum. Hi sunt Ven. Dei Servi FRANCISCUS GIL DE FEDERICH, MATTHAEUS ALONSO LEZINIANA, HYACINTHUS CASTANEDA et VINCENTIUS LIEM A PACE.

Horum priores duo, FRANCISCUS GIL DE FEDERICH et MATTHAEUS ALONSO LEZINIANA, Hispani ambo et in ipsa patria Fratrum Praedicatorum Ordinem adhuc adolescentes professi, ac vehementi desiderio accensi longinquas easque barbaras terras peragrandi, ut erroris caligine obcaecatis Evangelii lucem afferrent, votique tandem compotes effecti ad religiosam provinciam SSmi. Rosarii in Insulas Philippinas transiere. Tunquinense dein iter aggressi in tot pericula se coniecerunt, tot adversa tulere, ut sententiam confirmarent, '*vix martyres effici nisi eos, qui a Deo multis prius aerumnis sunt exerciti et quasi praeparati ad martyrium.*'<sup>3</sup> Christiana religione iampridem in Tunquino proscripta, prior ethnicam crudelitatem expertus est FRANCISCUS, diutius tolerato squalore carceris, vinculorum pondere militum contumeliis diuturnisque vexationibus. Eum brevi MATTHAEUS est consequutus, cuius in appetenda poena capitis singularis extitit aemulatio. Damnatus enim perpetuo carcere firmissime obstatus est velle sese adiung, FRANCISCO cum eoque obtruncari. Cuius voti ubi compos factus est, ambo Crucem manu gestantes ad supplicii locum tracti sunt. Ibi, Christi fidem iterato professi caeterosqu-adhortati ut eidem sincere adhaerent, unico ensis ictu decollati ceciderunt XI Cal. Februar. an. MDCCXLV.

Sex lustris ab hoc triumpho nondum exactis, aliud nobile par Dominicanae Familiae Fratrum, HYACINTHUS CASTANEDA, Hispanus, et VINCENTIUS LIEM A PACE, Tunquinensis, novis coronis Ordinem suum Ecclesiamque decorarunt. Horum alter HYACINTHUS, quum annos quinque Apostolicum munus in

<sup>1</sup> Eucher. Lugdun., *Hom. de SS. Petro et Paulo.*

<sup>2</sup> Lib. v., ep. 1.

<sup>3</sup> Corn. a Lap., in *Ep. ad Hebr. xii. 2.*

Tunquino impigre sancteq̄ue obivisset, tandem comprehensus ac biduo cibi potusq̄ue expers, huc illuc pertractus ad magistratum adducitur. Inde in arundineam caveam tam arctam depressamq̄ue detruditur, ut neque standi locus esset neque cubandi. Haud ita multo post captus etiam laborum eius passionisque socius VINCENTIUS, non dissimili immanitate in similem foveam coniectus est. Mox ad regem deducti, in eiusque conspectu catholicam Fidem invicto animo professi, capitali poena plectuntur. Ac HYACINTHUS quidem, elevata Cruce fuis precibus et recitato Apostolorum symbolo, capite truncatus est VII Id. Novembr. ann. MDCCLXXIII. VINCENTIUS autem, cui in eadem causa constituto oblata evadendi opportunitas fuit, quod capitalis illa lex indigenas non afficeret, sociae mortis aemulatione incensus, pari exitus genere eodemq̄ue die Apostolatus sui cursum felicissime consummavit. De quibus Pius Pp. VI paulo post, in allocutione habita Idibus Nov. MDCCLXXV, palam professus est, *ex aequali causa, ex aequali supplicio aequalem consummati Martyrii palmam esse ab utroque reportatam.*

Quatuor horum sacerdotum sanctitatis gloriosique interitus fama cito pervulgata, quum prodigiorum etiam iubar accessisset, super eorundem martyrio instituta est actio et canonicae inquisitiones, cum ordinaria, tum Apostolica auctoritate confectae. Quibus absolutis habitisque legitimis et validis, Summi Pontificis venia, peculiari PP. Cardinalium coetui commissa est Causa, cum voto etiam Consultorum Officialium ut suam in re sententiam aperirent. Quo in conventu, habito undecimo Cal. Apriles volv. anni a Rmo. Cardinali Raphaële Pierotti proposito Dubio : *'An constet de martyrio eiusque causa, itemque de signis, seu miraculis in casu et ad effectum de quo agitur?'* omnes qui aderant Rmi. Cardinales et PP. Consultores, suo quisque suffragio constare censuerunt. Beatissimus Pater, audita a Rmo. Cardinali Aloisio Tripepi S.R. Congregationi Pro-Praefecto de omnibus relatione, decretoriam sententiam suam aperire distulit, divini luminis praesidium a Patre luminum impensius deprecaturus.

Tandem hodierna die Dominica secunda post Pascha quae nomen habet a recurrente Evangelio : *Ego sum Pastor bonus*, idem SSmus. Pater, sacro pientissime litato, nobiliorem aulam Vaticanam ingressus ac pontificio solio assidens, ad se accersivit Rmos. Cardinales Seraphinum Cretoni S.R. Congregationi Praefectum eiusve vice et loco Aloisium Tripepi ipsius S.R.C.

Pro-Praefectum et Raphaëlem Pierotti Causae Relatorem, una cum R.P. Alexandro Verde S. Fidei Promotore meque infra-scripto Secretario, iisque coram solemniter edixit: '*Constare de martyrio eiusque causa, itemque de signis seu miraculis Ven. Dei Servorum FRANCISCI GIL DE FEDERICH, MATTHAEI ALONSO LEZINIANA, HYACINTHI CASTANEDA et VINCENTII LIEM A PACE in casu et ad effectum de quo agitur.*'

Hoc autem Decretum publici iuris fieri et in acta SS. RR. Congr. referri iussit die decimo quinto Cal. Maias anno MDCCCIV.

S. Card. CRETONI, *Praef.*

L. ✠ S.

✠ D. PANICI, *Archiep. Laodicen., Secret.*

**FRANCISCAN STUDENTS FOR MISSIONS IN AMERICA**

**E SACRA CONGREGATIONE RITUUM**

**ORDINIS MINORUM**

**CIRCA TRANSLATIONEM ALUMNORUM MINORITARUM PERTINENTIAM AD COLLEGIA MISSIONUM, IN AMERICA**

*Beatissime Pater :*

Nonnulli Superiores Collegiis Missionum in America Seraphico Fratrum Minorum Ordini commissarum praefecti ad Sanctitatis Tuae pedes humillime provoluti, sequentia exponunt :

Apostolicae Litterae in forma Brevis, quibus Summus Pontifex Pius IX sub die 12 Iunii anno 1877. Missiones Minoriticas in America existentes voluit esse regendas, sub titulo : '*De Missionariis in Collegio admittendis et dimittendis*' num. LXI permittunt Religiosis, qui in aliquo Collegio professionem religiosam tamquam eiusdem filii emiserunt, ut post decennium ab eorum solemnii professione vel ordinatione sacerdotali transactum, prouti respective de Laicis vel Clericis sermo habeatur, possint, servata Constitutionum Generalium forma, ad aliud Missionum Collegium, vel ad aliam Instituti Seraphici Provinciae transmeare. In numero autem LXIV ipsius Apostolicae Bullae edicitur, ut nemo qui Collegium Missionum quacumque ex causa et quandocumque dereliquerit, valeat ad Collegium redire, nisi perrogata Patrum Discretorum Collegii sententia, duas saltem ex tribus suffragiorum partibus orator sibi favorabiles reportarit.

Nihilominus, quum novissimae, (antiquioribus hac in re



consonae) Constitutiones Generales Fratrum Minorum, ab Apostolica Sede iam die 15 Maii 1897 approbatae, sub Cap. II, § Paragr. XII, num. 83, inhi-beant Religiosis agenda in aliena Provincia incorporationem, nisi vel expressa Ministri Generalis facultate muniantur, vel biennium saltem in nova eiusmodi Provincia transegerint; hinc graviore a multis difficultates excitantur super filiis Collegiorum, qui etsi alibi moram trahant, nihilominus ante biennium expletum sive ante definitivam in alieno Collegio seu Provincia incorporationem, reverti ad Collegium, cuius adhuc secundum generales Ordinis leges sunt filii, aliquando postulent. Itaque humillimi Oratores enixe Sanctitatem Tuam rogant, ut omnium concordiae efficacius hac in re obtinendae, sequentia eisdem resolvere Dubia dignetur.

I. Utrum suffragia a Patribus Discretis Collegii unice sint ferenda pro eiusdem filiis, qui iam *definitive* in alio Missionum Collegio sive in alia Provincia incorporati, ad suum Collegium reverti petant; an etiam pro filiis ad suum redire Collegium exoptantibus, qui licet in alieno Collegio seu Provincia moram traxerint, nondum tamen *definitivam* illic adscriptionem impetrarunt?

II. Et quatenus affirmativa detur ad utramque prioris Dubii partem responsio: Si Religiosus, reditum implorans, duas favorabiles ex tribus suffragiorum partibus non retulerit, cuinam Collegio vel Provinciae tunc adscriptus esse censeatur?

Et Deus etc.

Sacra Congregatio Eminentissimorum et Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, attentis expositis, super praemissis Dubiis respondendum censuit, prout respondet:

Ad I. *'Affirmative, ad primam partem; Negative, ad secundum.'*

Ad II. *'Provisum in I.'*

Datum Romae e Secretaria eiusdem Sacrae Congregationis, hac die 1 Martii, 1904.

D. Card. FERRATA, Praef.

L ✕ S.

PHILIPPUS GIUSTINI, Secret.

## CONCESSION TO THE CAPUCHIN ORDER

E SACRA CONGREGATIONE RITUUM

## ORDINIS MINORUM CAPUCCINORUM

EXTENDITUR MISSIONARIIS ORD. CAPUCC. LICENTIA CELEBRANDI  
SABBATIS PER ANNUM MISSAM VOTIVAM DE IMMAC. CONC.  
B.M. VIRG.

Ad fovendam pietatem ac studium devotionis erga Virginem Deiparam primaevae labis expertem, ac totius Ordinis Minorum Capuccinorum caelestem Patronam, Rmus. Pater Fr. Jucundus a Montonio, ejusdem Ordinis Procurator Generalis, Sanctissimum Dominum Nostrum Pium Papam X, humillime rogavit, ut privilegium, anno 1886 concessum ab Apostolica Sede, quo in Ecclesiis tantum ad eum Ordinem pertinentibus, singulis per annum sabbatis, Missam votivam de Immaculata B.M.V. Conceptione Sacerdotibus ipsius Ordinis licet celebrare, ad Sacerdotes quoque Capulatos, qui inter infideles, vel haereticos aut schismaticos, Missionariorum munere perfunguntur, in quavis Ecclesia, vel publico aut privato Oratorio Sacrum facturos benigne extendere dignaretur. Sacra porro Rituum Congregatio, utendo facultatibus sibi specialiter ab eodem Sanctissimo Domino Nostro tributis, precibus benigne annuit; dummodo in Ecclesia vel publico Oratorio non legatur alia Missa de Ófficio occurrente: exceptisque sabbatis juxta Rubricas privilegiatis, necnon duplicibus primae, vel secundae classis, et quolibet Deiparae Virginis festo: servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 26 Martii 1904.

SERAPHINUS Card. CRETONI, S.R.C. Praef.

L. ✠ S.

✠ D. PANICI, Archiep. Laodicen., Secret.

## BEATIFICATION AND CANONIZATION OF THE CURE OF ARS

## BELLICEN.—DECRETUM

E SACRA CONGREGATIONE RITUUM

BEATIFICATIONIS ET CANONIZATIONIS VEN. SERVI DEI IOANNIS  
BAPTISTAE VIANNEY, PAROCHI VICI ARS  
SUPER DUBIO

' An, stante approbatione duorum miraculorum, tuto procedi  
possit ad solemnem eiusdem Ven. Servi Dei Beatificationem ? '

E sacerdotalis ordinis viris, quorum *'laus in Ecclesia Dei est,'* plures pastorali ministerio sanctissime functi ac saluberime, tam insigni fama claruerunt, tam alta sui vestigia signarunt, ut in memoria et in ore populi adhuc quasi vivi versentur, Quominus autem hi lucerent *'quasi lucernae ardentes in caliginoso loco'* non obfuit aut humilis ipsorum atque adbita vita, aut circumscriptis eorumdem industriae et alacritati campus, aut studia partium furoresque civiles, aut invidia aemulorum, aut prava iudicia insectantium quidquid religioni benevertat.

Talem scilicet pastorem admirata Gallia est superiore saeculo, IOANNEM BAPTISTAM VIANNEY, exigui quidem gregis ducem ac magistrum, sed aequantem animo magnitudinem Apostolis. Is, media in illa caligne, quam turbulentissimae tempestates induxerant, vere iubar extitit longe lateque diffusum, quod ducti lumine fideles turmatim ac per annorum seriem haud mediocrem, ad Vicum Ars vel ab remotissimis locis confluerunt. Erat enim in Venerabili Dei Servo cum singulari vitae sanctimonia et gravitate coniuncta mira suavitas, qua paene innumera-biles omnis ordinis et conditionis homines allecti, facile ipso usi sunt et indefesso poenitentiae ministro et magistro pietatis prudentissimo. Concionator assiduus, fervidus, caelestium rerum contemplationi semper intentus, castigato sui corporis acerrimus, de se humillime sentiens, egenis, pupillis, afflictis, per fugium atque solatium, curae suae concreditos filios *'pavit in innocentia cordis sui, et in intellectibus manuum suarum deduxit eos'* (Ps. lxxvii. 72).

Harum fama virtutum post Ven. Servi Dei obitum confirmata, non modo diuturnis peregrinationibus ad sepulcrum eius gloriosum, sed variis etiam prodigiis, causa iterum agitata est riteque instituta actio super duobus miraculis, quo de utroque Sanctissimus D. N. PIUS PAPA X constare decrevit nono cal. Martias hoc ieunte anno.

Unum supererat, iuxta sacri huius Fori statuta, ut inquire-retur, utrum Beatorum Caelitum honores Venerabili Dei Servo IOANNI BAPTISTAE VIANNEY Tuto decerni possent. Itaque in coetu universo sacrae huius Congregationis, habito coram Sanctissimo Domino Nostro octavo Idus Martias huius anni, Rmus. Cardinalis Franciscus Desideratus Mathieu discutiendum dubium proposuit: *'An, stante approbatione duorum miraculorum, TUTO procedi possit ad solemnem huius Venerabilis Servi Dei Beatificationem.'* Omnes qui aderant, quum Emi Cardinales,

tum huius S. Rituum Congregationis Patres Consultores, latis suffragiis, unanimi consensu TUTO procedi posse affirmarunt; Sanctissimus vero Pater supremum iudicium suum distulit in alium diem, admonitque ut in re tanti momenti supernum lumen implorarent.

Tandem hodierna die Dominica II post Pascha, qua Christus in evangelio exhibetur exemplar et forma boni Pastoris *qui animam suam dat pro ovibus suis*, Beatissimus Pater, sacro devotissime peracto, Vaticani nobiliorem aulam ingressus et pontificio solio assidens, ad Se accivit Rmos Cardinales Seraphinum Cretoni S. R. Congregationi Praefectum, eiusve loco et vice Aloisium Tripepi ipsius S.R.C. Pro-Praefectum et Franciscum Desideratum Mathieu Causae Relatorum una cum R. P. Alexandro Verde S. Fidei Promotore meque infrascripto Secretario, iisque adstantibus rite pronunciavit: 'TUTO *procedi posse ad solemnem Venerabilis Servi Dei IOANNIS BAPTISTAE VIANNEY Beatificationem.*'

Hoc autem Decretum publici iuris fieri et in acta SS. RR. Congregationis referri, Litteras Apostolicas in forma Brevis de Beatificationis solemnibus in patriarchali Basilica Vaticana ubi primum licuerit celebrandis expediri iussit decimoquinto Cal. Maias an. MDCCCIV.

SERAPHINUS Card. CRETONI, S.R.C. Praefectus.

L. ✠ S.

✠ DIOMEDES PANICI, Archiep. Laodicen., S.R.C. Secret.

**BEATIFICATION AND CANONIZATION OF THE VEN. SERVANT OF GOD, MARIA DE MATTIAS**

E SACRA CONGREGATIONE RITUUM

ROMANA SEU ANAGNINA.—DECRETUM

BEATIFICATIONIS ET CANONIZATIONIS VEN. SERVAE DEI MARIAE DE MATTIAS, FUNDATRICES CONGREGATIONIS SORORUM PRETIOSISSIMI SANGUINIS D. N. I. C.

Providis Institutis elapso saeculo exortis ut Christi fides et pietas in societate civili et domestica praesertim per institutionem puellarum revirescerent, merito accensenda est Congregatio Sororem a Pretiosissimo Sanguine D. N. I. C. quae Dei Famulam Mariam De Mattias filiali affectu agnoscit appellatque matrem ac fundatricem, quaeque eodem tempore cum eodem

titulo et ab uno eodemque charitatis spiritu effluxit ac Congregatio sacerdotum sacris expeditionibus operam dantium, auctore et patre Ven. Gaspare Del Bufalo, cuius vestigiis atque virtutibus veluti filia institit ipsamet devota Virgo. Haec in lucem edita die 14 Februarii anno 1805 in oppido Valle Curtia, Caietanae dioeceseos, ab honestis piisque parentibus Ioanne et Octavia De Angelis, adhuc puellula inter fratres virtute excellebat, aure animoque studiose intenta factis et documentis percipiendis quae, ipsa rogante, pater ex historia sacra libenter enarabat. Decennis sacro chrismate confirmata Sancti Spiritus charismata gustare coepit. Frequens in templo, assidua in oratione, de coelestibus rebus audire et loqui valde delectabatur. Ad mensam Angelorum admissa perfectiorem vitae statum excogitavit, ad quem suscipiendum quotidie incitamenta sentiebat tum ex solitudinis quiete tum ex coelestium rerum contemplatione cum qua et muliebres labores et pia colloquia consociabat praesertim cum puellis, quas ad fidei legisque christianae rudimenta tradenda apud se congregare consueverat. Ita piissima Virgo ad Marthae ac Magdalenae officia in novo statu explenda se disponebat aetate ac virtute iam florens, cum anno 1822 Ven. Gaspari Del Bufalo Vallem Curtiam cum aliquot sodalibus adeunti ut sacris missionibus populum in religione confirmaret, ipsa suum propositum aperuit se totam Deo in monasterio mancipandi. Quod propositum Ven. Servus Dei, non absque divino lumine, paullulum deflexit, eidem suadens non omnino intra claustra esse ab ea Deo deservendum, et probatissimo sodali Ioanni Merlino qui paulo post cum aliis sociis ibidem domicilium constituit, ipsam regendam tradidit. Huius ductu rogante Ferentino Praesule et patre annuente, anno 1834 Dei Famula exordia ac fundamenta Sodalitii iecit Acutii, ubi puellarum scholae erant instituendae illasque instituit primum angusto in loco, deinceps, anno 1840 favente senatu populoque Acutino, in aede satis ampla, adnexa templo Deiparae Virgini Immaculatae sacro, quae eius pia industria atque oppidanorum opera restaurata fuit. Hisce auxiliis auspiciisque suffulta Institutum Sororum fundavit quod a Pretiosissimo Sanguine D. N. I. C. appellare voluit, statuta sodalibus una cum regulis habitus forma. Incoepo operi Deus ea dedit incrementa ut in plerisque oppidis ac civitatibus domus atque scholae erectae fuerint, primum in Italia centrali et meridionali, dein alibi etiam in remotis Americarum regionibus. Servae

Dei Romam adveniēti Summus Pontifex Pius IX fel. rec. plures scholas concedidit una cum hospitali domo ab Immaculata B.M.V. Conceptione et a Sancto Aloisio Gonzaga nuncupata. Uberrimi fructus quem Institutum hucusque protulit, praeter caetera, praeclarum atque authenticum patet testimonium ex decretis tum laudis tum approbationis quibus ab Apostolica Sede ipsum est coonestatum. Tandem quum Maria De Mattias sodalitatē suam de christiana et civili societate benemerentem conspiceret, diuturno ac lethali morbo consumpta in quo patientiae et subiectionis divinae voluntati praebuit exempla, Ecclesiae sacramentis refecta spiritum Deo reddidit Romae die 20 Augusti anno 1866, aetatis suae sexagesimo primo. Eius corpus sacro ritu populique frequentia ad parochialem ecclesiam SS. Vincentii et Anastasii delatum, solemni funere rite peracto, duplici in capsula includitur, adiectis Dei Famulae nomine et titulo fundatricis, atque in sepulchro quod prae laudatus Pontifex Pius IX pro illius sodalitate in Agro Verano extrui curaverat, reconditur. Interim fama sanctimoniae quam Serva Dei sibi in vita comparaverat, post obitum adeo in dies clarior enituit ut super ea duo Processus Ordinarii Informativi instituti fuerint, unus Romae cui accessit Processus Rogatorialis Hydruntinus, alter vero in ecclesiastica Curia Anagnina. Quum vero Scripta eidem attributa, ad tramitem iuris essent revisa, in elencho descripta et decreto die 11 Augusti 1901 ita probata ut nihil obstaret quominus ad ulteriora procedi posset, Rmus. Dnus. Aloisius Ermini Causae Postulator Apostolicam dispensationem ab interventu et voto Consultorum et a lapsu decennii expetivit atque obtinuit die 5 Maii, hoc vertente anno. Tandem rogante eodem Postulatore una cum Moderatrice Generali et Universo Instituto Sororum a Pretiosissimo Sanguine D.N.I.C., attentisque Litteris Postulatoriis plurimum Emorum. S.R.E. Cardinalium, Rmorum, Sacrorum Antistitum, ac Praepositorum Generalium Ordinum et Congregationum, Emus, et Rmus. Dnus. Cardinalis Hieronymus Gotti huius Causae Ponens seu Relator in Ordinariis Sacrorum Rituum Congregationis Comitibus subsignata die ad Vaticanum habitis, sequens dubium discutiendum proposuit: *'An signanda sit Commissio Introductionis Causae in casu et ad effectum de quo agitur?'* Et Emi. ac Rmi. Patres Sacris tuendis Ritibus praepositi, post relationem ipsius Cardinalis Ponentis, audito etiam voce et scripto R.P.D. Alexandro Verde Sanctae Fidei Promotore

omnibusque sedulo perpensis rescribendum censuerunt: *Affirmative seu signandam esse Commissionem, si Sanctissimo placuerit*, die 2 Decembris 1903.

Facta postmodum de his Sanctissimo Domino Nostro Pio Papa X per subscriptum Sacrae Rituum Congregationis Secretarium relatione, Sanctitas Sua Rescriptum Sacrae eiusdem Congregationis ratum habuit et confirmavit, propriaque manu signare dignata est Commissionem Introductionis Causae praedictae Ven. Servae Dei Mariae De Mattias, Fundatricis Congregationis Sororum Pretiosissimi Sanguinis D. N. I. C. die 9, eisdem mense et anno.

S. Card. CRETONI, *S.R.C. Praef.*

L. ✕ S.

✕ D. PANICI, *Archiep. Laodicen., Secret.*

**CANONIZATION OF THE BLESSED ALEXANDER SAULI**

E SACRA CONGREGATIONE RITUUM

ALERIEN. SEU PAPIEN.—DECRETUM

CANONIZATIONIS B. ALEXANDRI SAULI, E CONGREGATIONE CC. RR  
S. PAULI BARNABITARUM, EPISCOPI ALERIENSIS ET POSTE.  
PAPIENSIS

SUPER DUBIO

*'An et de quibus miraculis constet in casu et ad effectum del quo agitur?'*

Recens adhuc memoria viget honorum, quibus Apostolica Sedes adscitum inter sanctos Caelites prosequuta est Antonium Mariam Zaccaria, quo patre legifero gloriatur inlyta Congregatio, de religione deque omni humanitate optime merita, Clericorum S. Pauli Regularium, qui vulgo Barnabitae appellantur. Augent hodie illius decorem Familiae totiusque Ecclesiae laetitiam supremi honores decreti Filio, paternae sanctitatis haeredi dignissimo, Beato ALEXANDRO SAULI.

Insignis hic Mediolanensis civis, divinae gratiae ubere copia praeventus, vias Domini vel a teneris annis sic arripuit eaque alacritate cucurrit, ut et domesticis virtutibus 'perfectus homo Dei' iure sit habitus, et vehementi studio procurandae hominum salutis divinitus datus esse videatur. Sacri enim ministerii paene formam omnem expressit, sive magisterio ad optimam sacri ordinis alumnorum institutionem, sive scriptis editis doctrina et pietate refertis, sive coniuncta cum episcopis opera in chris-

tianae plebis regimine, sive in administrata naviter sancteque universa familia, cuius institutum primo in flore iuventutis fuerat amplexus. Quibus ex omnibus facile conici poterat, qualis futurus esset episcopus, si quando ad id muneris, expugnata eius modestia, vocaretur. Res autem opinionem omnem, non comprobavit, sed vicit. Nam et Aleriensi sedi datus antistes eo ardore restinctam insulae pietatem excitavit, sic efferatos mollivit mores, ut insulae Cyrnaeae Apostolus meruerit appellari; inter Papienses vero sic est versatus, ut haud facile iudicaveris, pastoralibusne magis industriis, an veri nominis prodigiis gregem suum confirmaverit. Quae signa, quum longe clarius et crebrius viri sancti tumulum illustrassent, Benedictum XIV permoverunt ut Beatorum Caelitum honores ipsi decerneret. Mox autem instantibus adhuc Sodalibus a S. Paulo, ut fastigium honoribus imponeretur, id est ut in sanctorum album Beati ALEXANDRI nomen accenseretur, presertim quod bina vulgarentur eo suffragante patrata miracula, Sedis Apostolicae venia diligenter in illa inquisitum est tabulaeque a SS. Rituum Congregatione recognitae et probatae sunt.

Primum ordine propositionis miraculum contigit Modoetiae, anno MDCCXLI. Carolus Riva, annum et ultra diuturna paraplegia miserrime divexatus motuque omni destitutus, vehiculo trahebatur a filiis per vias urbis quaeritans stipem. Solemnia forte habebantur ALEXANDRO SAULI, beatorum caelium honoribus recens aucto. Ad ea ductus aegrotus, triduo post inchoatam supplicationem, illico et penitus a morbo convaleuit, quem aut omnino insanabilem iudicaverant medici, aut longi temporis curam postulantem.

Alterum accidit miraculum Bastiae in insula Cyrnaea anno MDCCCXCIX. Maria Canessa annos iam tredecim affectione strumo-tuberculari laborabat, quae, pluribus vulneribus membra depascentibus, ad usque textus osseos pervaserat. Ob contractionem vero sinistri cruris impotem standi, iamque a triennio lectulo iacere coactam, inspecta morbi gravitate ac pertinacia, medici ferme reliquerant. Fortunatus illuxit miserae dies XIX mensis Martii, quo die novendialium precum extremo, quas ad B. ALEXANDRUM demerendum susceperat, temporis momento sanata est, fruiturque adhuc optima valetudine.

De utroque miraculo rite instituta actio est, primum in antepreparatorio Conventu quarto nonas Septembres anno MDCCCII indicto penes Rmum Card. Lucidum Mariam



Parocchi cl. mem. Causae Relatorem; iterum in praeparatorio coetu ad Vaticanum coacto decimo quarto Calendas Iunias anno MDCCCIII; tertio denique in generalibus Comitibus coram SSmo Domino Nostro PIO PAPA X habitis in aedibus Vaticanis octavo Idus Martias volventis anni; in quibus Rmus Cardinalis Hieronymus Maria Gotti suffectus in Causae Ponentem et Relatorem dubium proposuit: '*An et de quibus miraculis constet in casu et ad effectum de quo agitur.*' Rmi, Cardinales sacris tuendis Ritibus praepositi et PP. Consultores unanimi consensione de utroque miraculo constare censuerunt. Quorum exceptis omnium suffragiis, SSmus. Dominus a suo aperiendo iudicio supersedit, quod aspirante Deo quamprimum Se prolatum sperare dixit, Rmorum. Cardinalium ac PP. Consultorum votis plane consonum.

Hodierna autem die Dominica II post pascha, qua die ab Ecclesia proponitur Evangelium Boni Pastoris SANCTISSIMUS DOMINUS NOSTER Eucharistica Hostia religiosissime litata, ad se accessiri iussit Rmos. Cardinales Seraphinum Cretoni S. RR. Congregationi Praefectum, eiusve vice et loco Aloisium Tripepi ipsius S. RR. Congregationi Pro-Praefectum, et Hieronymum Mariam Gotti Causae Relatorem una cum R. P. Alexandro Verde S. Fidei Promotore meque infrascripto a secretis, hisque adstantibus solemniter edixit: '*Constare de duobus miraculis: de primo: Instantanae perfectaeque sanationis Caroli Riva a diuturna et gravi paraplegia e mielite chronica transversa exorta; de altero: Instantanae perfectaeque sanationis Mariae Canessa a gravi et diuturna affectione strumotuberculari.*'

Hoc autem Decretum evulgari et in SS. Rituum Congregationis acta referri iussit decimoquinto Cal. Maias anno MDCCCIV.

SERAPHINUS Card. CRETONI, S.R.C. Praefectus.

L. ✠ S.

✠ DIOMEDES PANICI, Archiep. Laodicen., Secres.

## NOTICES OF BOOKS

**MUSICAL EDUCATION.** By Alfred Lavignac, Professor of Harmony at the Paris Conservatoire. Translated from the French by Esther Singleton. London: D. Appleton & Co. 1903. 8 x 5 in.; viii. + 447 pp.

MUSICAL education is receiving more and more the attention it deserves. Hence a book like the present, surveying the subject as a whole, will be welcome to many. Professor Lavignac's work contains a large amount of useful information and sound advice. It is, moreover, written in a bright style, many points being illustrated by little anecdotes, which makes the book very pleasant to read.

The book is divided into six parts, of which the first is devoted to 'General Remarks.' Here we get some good ideas about Natural Aptitudes, Indications of Musical Talent in Young Children, Proper Age to Begin the Study of Music, the Proper Course of Preparatory Studies, the Proper Length of Time for Daily Study, etc. The author is of opinion that nobody should be made to study music who has not a real talent for it. 'I hold,' he says, 'those parents very guilty who, simply for the sake of conforming to the present stupid fashion that demands that everybody shall be more or less of a musician, exact such efforts from their children without having assured themselves beforehand that they have at least strong chances of success.' Great stress is laid, here and in later parts of the book, on the importance of a proper course in 'Solfeggio,' which we might translate by Tonic Sol-fa. Very good sense is displayed in the remark that 'one must not demand sustained attention to the elementary study of music from the child for more than half-an-hour (even a quarter of an hour at the beginning) at a time; more would be lost time, the mind being no longer on the work.'

The Second Part, dealing with the Study of Instruments, opens with an instructive chapter on the Proper Age to Begin, and Choice of a Teacher. 'I shall never advise,' the author says, 'allowing a child that is not to be exhibited as a phenomenon at shows and circuses, to study any musical instrument

whatever before the age of six *at the earliest*. It seems to me a most barbarous practice, and I will not be a party to it. *Solfeggio*, if you like; an instrument, never.' We should think that two or three years later it would be quite time enough to begin. We even heard a good piano teacher say that the age of twelve would be very suitable for the beginning of piano playing. By all means, however, let the ear be thoroughly trained early by a good course of Tonic Sol-fa, including 'ear tests' and time 'exercises.' On the art of practising the author has many good remarks, of which we will quote only two. 'The advent of fatigue must not be taken as a sign for the momentary cessation of work; this would be too late; you must . . . know when to stop even before it makes itself felt.' 'Never work, even for a few minutes, without thinking of what you are doing, the end to be attained.' On the choice of a teacher it is interesting to find the author saying: 'Whenever there is a chance of getting a woman for the elementary instruction of young children, I am for the woman;' and, 'parents are always the very worst teachers.'

The chapters on the study of the various instruments are interesting reading on account of the author's æsthetic estimate of their musical qualities. Special importance is given to the piano. Here the author shows himself unacquainted with the Virgil Clavier Method of teaching the piano, which we should consider as an eminently educational method. But he has some good remarks. 'Generally speaking, people work too much, but in general also they work badly . . . the principal thing is to bring a sustained attention to that which we are doing.' Proper stress is laid on the cultivation of the memory. 'From the moment that you are able to play correctly and properly any piece whatsoever . . . you should learn it by heart.' No better advice could be given except we adopted the plan of the Virgil schools, which is to commit to memory everything before you begin practising it.

As to the study of singing, to which a whole part is devoted, the author strongly advocates that singing lessons should be given, both to boys and girls, from the time they are nine. We cannot agree with him, however, when he lays down that there should be a complete cessation of singing lessons during the period of imitation, with boys from the fourteenth to the twentieth, with girls from the thirteenth to the sixteenth year.

No doubt, as during this transition period the voice is particularly tender, special care should be taken with it, and anything like a strain on it cautiously avoided. But with such care no harm need be anticipated from training it during those years.

Part the Fourth deals with the Various Studies Necessary for Composers, and the Fifth Part is on the Means of Rectifying a Musical Education that has been ill-directed at the beginning. Finally, Part the Sixth considers Various Kinds of Instruction : Individual, Class, and Conservatory Instruction, embodying a lot of interesting information on nearly all the important music schools of Europe and America.

The translation is, on the whole, satisfactory, and the publishers' part leaves nothing to be desired, except that, personally, we hate books bound without being cut.

H. B.

#### JOURNAL OF THE CO. LOUTH ARCHÆOLOGICAL SOCIETY.

Established 1904. Vol. I., No. I.

LOUTH, so famous in early Irish history, ecclesiastical as well as profane, has at last awoke to a sense of its duty to the past, and, following the lead of Cork, Kildare, Waterford, and Galway, has established its Archæological Society with its Archæological Journal.

The Society was formally established on the 8th September, 1903, and the inaugural meeting took place in the Town Hall, at Dundalk, on 1st January, 1904, when an exceedingly interesting address was delivered by the well-known antiquarian—himself a Louthman—Mr. J. R. Garstin. The objects of the Society are briefly set forth in the Appendix of the present volume. They are : (1) To preserve, examine, and illustrate all ancient monuments and memorials of County Louth and adjoining districts ; (2) To study the arts, manners, and customs of the past to which these monuments belong ; (3) To find out all that is ascertainable about the history of Louth and surrounding districts ; (4) To establish a museum or museums in the County, where objects of antiquarian interest may be preserved. The first President of the Society is Joseph T. Dolan, M.A., Ardee.

The present number of the *Journal* contains many interesting papers and items of information relating principally to

County Louth. Amongst the rest we might be allowed to specially mention the 'Inaugural Address' of J. R. Garstin, 'Early Legends of Louth' by J. T. Dolan, 'Tara Brooch' by Henry Morris, 'Souterrains of Louth' by Rev. J. Quinn, C.C., Knockbridge, and 'Monasteries of Louth' by Mr. Laurence Murray. The first effort does great credit to the Louth Society, and we are confident that it is only the herald of better and more perfect work.

We wish the Society and the *Journal* every success. It was badly wanted, and, as far as we can see, is being developed on the right lines. We trust that the number of their supporters, especially in the ranks of the clergy, will increase day by day and year by year. It would be a shame if it could be said, with any shadow of foundation, that Irish Catholics, especially Irish priests, are not interested in what concerns them so specially. We know that in the past this reproach could not be levelled at the Catholics or clergy of Louth, and we feel still more confident for the future since the establishment of this Society and the publication of the *Louth Archaeological Journal*.

J. MACC.

**LIFE OF VENERABLE GABRIEL POSSENTI**, of the Congregation of the Passion. By Rev. N. Ward, C.P. Dublin, 1904.

THE little work, for which his Eminence Cardinal Gibbons has written an Introduction, is a readable and interesting account of the saintly member of the Passionist Order, Gabriel Possenti. The wonderful miracles wrought at his grave in the year 1892 helped to make public the sanctity of a life till then little discussed. In 1895 Cardinal Gibbons, in company with Cardinals Parocchi and Vaughan, petitioned the Holy See for Gabriel's beatification. Similar petitions were afterwards presented to the Holy Father by twenty-nine Cardinals, and by many of the Bishops. The Holy Father yielded to such representations, and in consequence the present life has been given to the public. We can highly recommend it as an interesting and useful spiritual work.

J. MACC.

**EADMERI TRACTATUS DE CONCEPTIONE S. MARIAE**, olim S. Anselmo attributus, nunc primum integer ad codi-

cum fide editus a P. H. Thurston, S. J., et P. T. Slater, S. J. Herder. 1904.

IN this dainty little book we have presented to us for the first time the full text of the earliest treatise in defence of the Immaculate Conception of Our Lady. The editors have taken their text from MS. 371, in C.C.C., Cambridge. This is the oldest known manuscript of the work, and in all probability it dates from the first half of the twelfth century; moreover, as Father Thurston shows, it was written in the monastery of Christ Church, Canterbury, during the lifetime of its author, or shortly after his death. Other manuscripts in the British Museum and in the Bodleian Library have been collated for the work, and we may hope that now we have a satisfactory text of this interesting and beautiful little treatise.

Father Slater in a short preface gives us a brief outline of the influence which the treatise exercised on the controversy concerning the dogma of the Immaculate Conception; and Father Thurston discusses, and in our opinion settles, the question of authorship.

A number of documents belonging to the same period as the treatise itself are added in an Appendix, which will enable the reader to form his own opinion as to how far back the celebration in England of a Conception Feast goes. Several of these documents are now given to the public for the first time in full.

We heartily recommend every priest and every aspirant to the priesthood to buy a copy of the book and to read it as a preparation for the coming celebration of the fiftieth anniversary of the definition of the Immaculate Conception.

SUMMULA PHILOSOPHIAE SCHOLASTICAE in usum Adolescentium Seminarii Beatae Mariae de Monte Melleario, concinnata. Vol. II. COSMOLOGIA ET PSYCHOLOGIA. Dublini: Browne et Nolan, Ltd. Price 4s. net.

IN the I. E. RECORD of January, 1903, we had occasion to notice the first volume of the above Philosophy—the volume containing Logic and Ontology. There still remains to be published a third volume on Natural Theology and Ethics. We trust it will soon appear. When the gifted author has completed his work he will have written a handbook of philo-

sophy which, if we are to judge from the two volumes already published, we candidly think it would be hard to excel. All the qualities that have recommended the first volume to us are equally in evidence in the second. It is clear and simple in its expositions, convincing in its proofs, and candid in its treatment of difficulties. It is sufficiently copious in its doctrine, even for the more advanced student. It illustrates and clears up many of the more obscure and difficult questions by its copious wealth of footnotes and quotations from the most approved and up-to-date sources. By these and by its numerous references to recent philosophical literature it puts the student in a position to extend the sphere of his studies with the least expenditure of labour and the very best results.

The appearance of such a text book at the present time will give a new impetus to the study of Scholastic Philosophy on modern scientific lines, and its introduction into Catholic schools cannot fail to facilitate and to lighten the work of the student.

P. C.

**GREGORIAN MASS** (*Missa de Angelis*). In Staff and Tonic Sol-Fa Notation. With Gregorian 'O Salutaris' and 'Tantum Ergo.' Edited by a Catholic Priest. Dublin: Browne & Nolan, Ltd. Price 1s. net.

WE have much pleasure in bringing under our readers' notice this admirable, and necessary pennyworth of Gregorian chant, according to the edition of Solesmes. In the new state of things created by our present Pontiff's action with reference to choirs throughout the world, our boys must be everywhere trained to sing at least the Ordinary of the Mass in the solemn functions which occur sometimes in almost every church. Our people, too, silent almost since the Reformation, are at last to be allowed to join in those same chants which their ancestors sang through all the ages of Faith. A handy book, clear, authentic, portable, and cheap, is the very thing we could have wished for in the circumstances, and with singular promptitude the reverend editor has perfectly supplied our wants. We trust that the success of this first instalment of Solesmes chant will encourage him to do something similar for the Benediction Service on the same lines.

P. S.







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