

The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

ENGLAND

AUXILIARY BISHOP OF WESTMINSTER

The Right Rev. Monsignor Hon. Algeron Stanley, who has been visiting Cardinal Vaughan at Derwent Hall, Sheffield, proceeds to Rome, where he will be consecrated Auxiliary Bishop of Westminster...

CATHOLICS AND MUNICIPAL LIFE

The Duke of Norfolk has been a Mayor three times, and of three places, Westminster, Sheffield and Arundel. The last-named town now monopolizes his services in that capacity...

CHURCH ATTENDANCE IN ENGLISH CITIES

The Liverpool Post publishes a very interesting analysis of church attendance in that city, partly based on the figures of the Census in 1891, the population of Liverpool was 517,980...

IRELAND

ARCHBISHOP FENNELLY ON THE UNITED IRISH LEAGUE

The Most Rev. Dr. Fennelly, Archbishop of Cashel and Emly, Ireland, laid the corner-stone of a new church in his native parish at Moyne, County Tipperary, on Sunday, November 2...

ly upon agriculture, and I say that that may be formulated in two or three words—the land for the people that till it.

MR HEALY ON THE ENGLISH EDUCATION BILL

The following is the report of Mr. T. M. Healy's speech on the English Education Bill, as it appeared in the daily papers. Mr. Healy, in listening to the debate, had experienced what the ancients called a feeling of morose dejection (laughter), because, for the first time an English Bill was to be dealt with by summary process.

ST LAURENCE O'TOOLE

St. Laurence O'Toole, who died a glorious confessor at Eu on November 14th, 1180, was the last Irish Saint who was canonized. A most interesting paper in the current issue of The Irish Ecclesiastical Record from the pen of His Eminence Cardinal Moran gives promise that the canonization of the Venerable Oliver Plunket will take place next year...

UNITED STATES MISSIONARY MOVEMENT

On November 13th, His Eminence Cardinal Gibbons turned the first sod on the site of the new Apostolic Mission House that has been set aside for missionary purposes by the hierarchy of the Church in the United States.

AUTHORIZED TORTURE OF FATHER AUGUSTINE

A Washington despatch says, Cornelius M. Brownell, of Burlington, Vermont, former captain in the Twenty-sixth Volunteer Infantry, has acknowledged that he authorized the administering of the water cure to Father Augustine at Banate in the Philippines, from the effects of which the priest died.

Brownell has also stated that he made no report of Father Augustine's death to his senior officers and insists that the water cure was administered solely as an act of war to secure information from the prisoner as to the whereabouts of the insurgents, and not for the purpose of obtaining money supposed to be in the priest's possession, as has been charged.

AUSTRALIA IRISH EXILES OF LITERARY FAME

Three generations of Irish political prisoners exiled in Australia have all left literary memorials behind them. The memoirs of General Hall, one of the leaders of the rebellion of 1798, contains some of the most graphic descriptions of life in the early settlements. The leaders of the 1848 rebellion were mostly authors and journalists, and those of them that were convicted and transported continued to ply their pens in Tasmania.

letters to The Dublin Nation, and published a book on "Anastasia." Of the Fenian prisoners transported to Western Australia in the sixties, John Boyle O'Reilly, afterwards editor of The Boston Pilot, and poetical contributor to the American magazines was the most notable.

FRANCE

SUPPRESSION OF THE RED MASS

Owing to the suppression of the 'Messe Rouge' in the Saint-Chapelle of the Palais de Justice on the occasion of the opening of the Law Courts, M. Cardinal Richard, at the request of many members of the Bar, directed that a Mass be said at Saint Germain l'Auxerrois. That was in January last, but the Cardinal has now decided that the 'Messe du Saint Esprit,' as it is also called, shall be celebrated at St. Germain l'Auxerrois in the first week of November every year.

A DISTINGUISHED THEOLOGIAN

The Paris diocese has sustained a great loss through the death of the Rev. Dr. Millot, chaplain of the College of Sainte Barbe. He was only 40 years old, and was a distinguished theologian and general scholar. He took a deep interest in all the social, philosophical and political questions of the day, and evidently succumbed to overwork, for he was collecting a large mass of material for a new work, and he died after having returned from Germany, where he had been perfecting himself in the language of that country, which was indispensable for him in his theological and historical studies.

CARDINAL PERRAUD AND THE GOVERNMENT

His Eminence Cardinal Perraud, Bishop of Autun, has refused the offer of the priests of his diocese, and of other persons, to organize a subscription for him owing to the suppression of his State allowance by the present head of the Cabinet, a man who is unworthy to buckle the Cardinal's shoes. Even M. Jean de Bonfleur, the self-elected critic of Churchmen in the Paris press, has naught but eulogium for the learned Oratorian, who simply said, in refusing the subscription offer, that Providence would look after his needs. And yet, as M. de Bonfleur points out, the Cardinal will be in the position of the poorest of his priests next month. He will have to keep up his dignity and position externally, and this means expenditure personally. Cardinal Perraud does not require much for, as Bonfleur also remarks, he leads the life of a simple student.

THE STUDY OF THE SCRIPTURES

Apostolic Letter of His Holiness Pope Leo XIII., Appointing the Commission for Promoting the Study of the Sacred Scriptures

(Translated for The Freeman's Journal)

Mindful of the vigilance and zeal which we of all others are bound to put forth for the proper custody of the deposit of faith we published in 1893 the Encyclical letter 'Providentissimus Deus' in which we dilated upon many points concerning the study of the Sacred Scripture. The importance and utility of this great subject demanded that we should devote the utmost attention in our power to this matter, not especially when the progress of modern scholarship has opened the door to so many new, and at times temerarious questions. We, therefore, set forth what all Catholics, and especially what those in sacred orders, might do in their respective spheres on behalf of these studies, and we described minutely the mode and manner in which these studies might be advanced in harmony with the present time. Nor was our document without fruit. It is pleasant for us to remember the many expressions of obedience on the part of Bishops and other learned men which followed that letter, in emphasizing the necessity and importance of our injunctions, and in promising their aid to have them put into effect. And it is equally consoling for us to remember the efforts made in this direction by Catholics who gave themselves with enthusiasm to these studies.

But it is clear to us that the causes which impelled us to write that letter still exist and even increase in urgency, and we have therefore resolved to urge our previous instructions with still greater force, commending the same again and again to the zeal of our Venerable Brothers of the Episcopate. And in order that our purpose may be more easily and abundantly realized, we have now determined upon adding a new and authoritative aid for this end. For, in view of the complexity of modern studies and the manifold errors which prevail, it has become impossible for individual interpreters of the Sacred Books to explain and defend them as the needs of the hour require. It has therefore become necessary that their common studies should receive assistance and direction under the auspices and guidance of the Apostolic See. We think this can be done by adopting

in this matter the same plans we have followed in promoting other studies. We are, then, pleased to establish a species of Council or Commission, as it is commonly called, of serious men, whose duty it will be to devote their entire energy to ensure that the Divine words may receive that minute explanation and may be not only preserved free from all taint of error, but even raised above such opinions. The fitting seat for such a Council is Rome, under the very eyes of the Supreme Pontiff himself, that may, as the City is the mistress and guardian of Christian wisdom, so the teaching of this necessary doctrine may flow from its center, sound and incorrupt, throughout the whole body of the Christian Republic. In order that the men composing this Council may collectively fulfill their most serious and honorable duties, they will have for their special guidance the following principles: First of all they will carefully investigate the modern trend of thought in this branch of study, and regard nothing discovered by modern research as foreign to their purpose; they will use the utmost diligence and promptitude in taking up and turning by their writings to public use whatever may from day to day be discovered useful for Biblical exegesis. Thus they will pay great attention to philology, with its kindred sciences, and carefully follow their developments. For immediately attacks on the Scriptures break out we must look for going down in the contest with error. So, too, we must see to it that the study of the ancient Oriental languages and the knowledge of the codices be not held in less estimation by us than by those who are not with us, in both these branches are of great moment in the studies in question. Next, with regard to the unceasing promulgation of the authority of the Scriptures they must exercise earnest care and diligence. They must work especially to prevent among Catholics the prevalence of that objectionable mode of thinking and acting which attributes undue weight to the opinions of the heterodox, almost as though the true knowledge of Scripture were to be sought principally in the show of erudition made by those who do not belong to us. For no Catholic can have any doubt about the truth which we have already dwelt upon at greater length, that God did not deliver up the Scriptures to the private judgment of doctors, but gave them to be interpreted by the teaching authority of the Church, 'in matters of faith and morals, relating to the formation of Christian doctrine, that must be held to be the true sense of sacred Scripture which has been and is held by Holy Mother Church, to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures, and so no one may lawfully interpret Holy Scripture contrary to this sense or even in opposition to the unanimous consensus of the Fathers, that the Divine Books are of such a nature the laws of hermeneutics do not avail to dispel the religious obscurity in which they are wrapped, but for this a guide and teacher has been divinely given in the Church, and, finally, that the legitimate sense of Divine Scripture is not by any means to be found outside the Church nor can it be handed down by those who have repudiated the Church's teaching power and authority.

The men who form the Council will, therefore, have to be sedulous in the guardianship of those principles, and endeavor to win over by persuasion all those who are prone to an excessive admiration for the heterodox, in order that they may more studiously hear and obey the true teacher, the Church. And although it has now become an established Catholic practice to take advantage of the writings of others, especially in criticism, this must be done always with caution and a judicious spirit. Our own workers will, with our emphatic sanction, cultivate the art of criticism as being of prime importance for the understanding of the opinion of the hagiographers. We have no objection that in this branch they make use of aid furnished by the heterodox. They must be on their guard, however, not to be led thereby to intemperance of judgment, for this is frequently the result of the system known as the higher criticism, the dangerous temerity of which we have more than once denounced.

In the third place, with regard to that branch of the study directly concerned with the exposition of the Scriptures, seeing that this is a subject of the greatest utility for the faithful, the Council will have to devote special care to it. It is hard by necessary to say that in texts, the sense of which has been determined either by the sacred authors or has been authentically declared by the Church, men must be convinced that this is the only interpretation that can be approved according to sound hermeneutics. On the other hand there are quite a number of texts on which there has hitherto been given no certain and definite exposition by the Church, and here private doctors may follow and defend that opinion which seems to them individually to be the most reasonable, but in these cases the analogy of faith, and Catholic teaching are to be followed as a guiding principle. When the questions of this kind come under discussion great care must be taken not to allow the heat of argument to step the bounds of Christian charity, and the revealed truths and divine traditions themselves to seem to be made a matter of doubt. For it would be idle to hope for great results from the diverse studies of many individuals without a certain principle of agreement and the frank recognition of fundamental principles. Wherefore it will also form a part of the work of the Council to ensure a safe and dignified treatment of the principal questions discussed between Catholic doctors, and to afford all the light and authority of which they are possessed to the attainment of a decision. One important result of this policy will be that it will afford the Apostolic See time to declare at the proper moment what is to be invariably held by Catholics, what is to be reserved for further investigation, and what is to be left to the judgment of private individuals.

We therefore by these letters institute in this 'alma Urbs' a Council or Commission for promoting the study of the Sacred Scriptures according to the laws above defined, in the hope that it may conduce to the preservation of Christian truth. It is our wish that this Council be composed of a number of the Cardinals of the Holy Roman Church to be named by Our authority, and it is our intention to add to these with the title and office of 'Consultors,' as in other sacred Councils, a number of distinguished men of different nationalities, noted for their sacred, and especially Biblical knowledge. It will be the task of this Council to hold regular meetings, to publish reports either on certain days or as opportunity may require, to reply to those who may ask its opinion, and finally to promote in every way possible the defense and the increase of those studies in question. It is our wish too that all matters treated by the Council in general be referred to the Pontiff by that one of the Consultors whom the Pontiff shall have appointed for this purpose.

In order to afford a timely aid for these labors in common, we have now set apart a certain portion of Our Vatican Library, and we shall see to it shortly that a large collection of codices and volumes dealing with Biblical subjects be here placed so as to be at hand for consultation. To carry out this plan it would be very desirable that Catholics of means should render their assistance by contributing funds or by forwarding useful books—so doing they will be cooperating by timely service with God, the Author of the Scriptures, and with the Church.

We have, indeed, full confidence that this undertaking of ours, inasmuch as it concerns the preservation of the faith and the eternal salvation of souls, will be abundantly favored by the Divine goodness, and that through it all Catholics who have devoted themselves to the Sacred Books will respond with full and unlimited obedience to these prescriptions of the Apostolic See.

All the provisions that it has seemed good to us to make in this matter, we hereby ordain and decree to have the full force of statutes and decrees, all other provisions to the contrary notwithstanding.

Given at Rome at St. Peter's, under the Ring of the Fisherman, on the October 30, in the year 1902, the twenty-fifth of Our Pontificate.

A. CARD. MACCHI, Conc. Vatic. sess. III, cap. II.

FREEDOM

We are not free! Freedom doth not consist In musing with our faces toward the Past. While petty cares and crawling interests twist Their spider threads about us, which are last. Grow strong as iron chains to cramp and bind. In formal narrowness heart, soul and mind. Freedom is recreated year by year, In hearts wide open to the Godward side. In souls calm-cadenced as the whirling sphere, In minds that sway the future like a tide. No broadest creeds can hold her, and no code, She chooses men for her august abodes. Building them fair and fronting to the dawn. Yet when we seek her we but find a few Light footprints, leading mornward through the dew, Before the day has risen, she was gone. And we must follow, swiftly runs she on, And, if our steps should slacken in despair, Half turns her face, half smiles through golden hair, Forever yielding, never wholly won. —James Russell Lowell.

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