

The Charlottetown Herald.

NEW SERIES

CHARLOTTETOW, PRINCE EDWARD ISLAND, WEDNESDAY, JAN. 11, 1911

Vol. XL, No. 2

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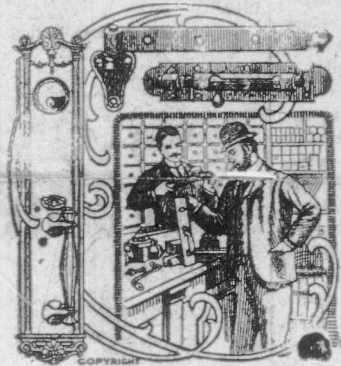
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Catholic Encyclopedia Vol. IX.

The editors may be forgiven the very pardonable pride they experienced in presenting to the public "The Catholic Encyclopedia," Vol. IX, 800 pages: Laprade to Mass. Hardly four months have elapsed since Vol. VIII appeared, and in an age of which speed is one of the "notae individuantes," an age which prides itself on having conquered time and space on land and sea and in the air above, "The Catholic Encyclopedia" has a record all its own. But this promptness of its appearance, so gratifying to the subscribers, and so eloquent a testimony to the efficiency of the managerial department of this huge enterprise, is but one of the glories of this new volume. As it advances "The Encyclopedia" continues to reflect more and more the sanest critical thought and scholarship of the contemporary Catholic Church throughout the world.

Among the collaborators of the present volume a host of well-known names occur: Professor Arendzen, Monsignor Barnes, Dr. Bondiham, Dom Chapman, Georges Goyas, Professor Kirsh, Professor MacRoy, Fathers Pollen and Thurston, Doctor Turner, and Doctor Walsh; but the editors have discovered other specialists, and the names of Doctor Brann of New York, Doctor Gans of Lancaster, Dr. Kelly of Chicago University, Professor Liebrecht of the Sorbonne, Paris, Professor Mayence of Louvain, Professor Salamier of Lille, Pere Vincent of the Jerusalem Biblical College, Archbishop Farley of New York, and the Cardinal-Archbishop of Baltimore, who contribute to the Ninth Volume of the Encyclopedia, prove how the editors continue their search "ubique terrarum" for information at first hand on the various topics that suggest themselves in the alphabetical order of this great work. The successful manner in which the unrivaled tale of historical events, lives of saints and sinners, and the teachings of orthodox and heretic alike, is presented, can hardly fail to remove many prejudices from non-Catholic readers.

Since the Reformation there has been, intentionally or otherwise, among historians, a conspiracy of misrepresentation, which has almost become a tradition concerning things Catholic. The Catholic Church has nothing to fear from the truth; her members have not all been saints, and her rulers have at times been tyrants in their weak senses. The net of Peter in the sea of the world has at all times enclosed a great multitude of fishes, good and bad, but the net was ever controlled by Him Who let it down from above, and Whom the winds and the waves obey. The history of the Church and of Churchmen, like that of the world in which they move and have their being, has its contrasts, its deep shadows against gleams of sunshine. In the past, however, the eye of prejudice has seen only the shadows, or if here and there in recent times the appeal of some great medieval saint has caught the fancy of the non-Catholic world, it was an appeal not based on spiritual ability, but on the poetry and art bound up in their humble lives, and forgetful of the mighty mother who had nurtured their souls.

But "The Catholic Encyclopedia" is entirely frank: saint and sinner pass in review in its pages, and praise or blame is meted out with all fairness. It shows that while there have been some unworthy or worldly prelates, there was an immense number distinguished for virtue, for piety and for learning; fruits that do not ripen on trees that are rotten at the core. It is not an apology for the Catholic Church; it deals in facts without fear or favor, and the articles of this Ninth Volume are so many searchlights turned on her history during the 1900 years of her existence. It liberates weakly yielded to the Semi-Arians, and the conduct of Marcellinus during the Diocletian persecution was open to criticism, and if Leo X was extravagant, and loved overmuch the pomp and pageant of this world, Vol. IX frankly says so; but the saintly lives of Marcellus, Leo I, Leo II, Leo III, Leo IV, Leo IX, and of Leo XIII, of more recent memory, constitute a record that must not be overlooked in any verdict on the papacy, and the scope of the present volume fortunately admits of their inclusion. The article by Dom Chapman on Liberius and that by Professor Kirsh on Leo X are typical of the research, learning, and critical judgment brought to bear on the many disputed questions treated in "The Encyclopedia."

ARTICLES IN VOLUME IX.
Shall we ever have a vernacular liturgy? The question is hardly a practical one, but it has been debated. It is said Catholics cannot perceive the beauty of their liturgy because of its unknown tongue. Liturgical beauty is twofold; the literary beauty of the outward word and the Divine beauty of the inward spirit. The essence of prayer is lifting up of the soul to God, not a penetration of the objective beauty of the form of words used in praying.

To understand the Mass it is not necessary to follow the Latin of the priest. What is the "Mass"? Let Newman answer: "It is not a mere form of words: it is the greatest action that can be on earth. It is not the invocation, but if we may use the term, the evocation of the Eternal. Words are necessary, but as means, not as ends. They are not addresses to the throne of grace, but are instruments of consecration and of sacrifice. They are as the words of Moses when the Lord came down in the cloud. And as Moses, so we too bow down and adore, each in his own place, with his own heart, with his own wants, with his own thoughts."

separate but concordant, watching what is going on, uniting in its consummation." It has been beautifully and aptly pointed out that in the East, where the language of the liturgy was understood for centuries by the masses of Mass, the Church enclosed the Holy Mystery with curtains and doors, whereas with us, in the West, the Latin tongue is the sacred enclosure. To take it away would be as if one were to enter a church of the Greek Rite and tear down the curtains and throw open the doors. Bearing on this subject and showing the attitude of the Church towards the vernacular in popular devotions as distinguished from the "habe premissis" of the official worship of the Church, Volume IX of "The Catholic Encyclopedia" contains learned articles on "Latin Ecclesiastical," "Latin Literature," "Latin in the Church," "Liturgy" (including the various Rites), "Liturgical Books," "Liturgical Chant," "Lands," "Litanies," "Litanies of Loreto," "Litanies of the Holy Name," "Litanies of the Saints," and the "Mass."

Less the impression be conveyed that Volume IX deals exclusively in matters of controversy or theology, let us hasten to call attention to the continuation of the erudite and critical essays on the various paintings which Professor Gillet contributes to "The Encyclopedia." In the present volume we have remarkable studies on Pol de Limbourg, Lippo Lippi, Filippino Lippi, the Lorenzetti, and Masolino da Panicale. Miss Handley treats of Madonna, da Majano, and Pompeo Marone, and Dr. Williamson of Maratta, Luni, Lotto and Lebrun. In the musical world the careers of Benedetto Marcello and Luca Marenzio are briefly synopsized by Father William J. Finn, of the English Congregation. Himself a musician of no mean order, Folklore is touched on by Professor Dunn in his article "Mabinogion," and Professor Arendzen contributes many particularly interesting details concerning the systems of the Manichaeans, the Marcionites and the Marcionists. There are articles on various countries, states and towns: Louisiana, Maine, Maryland, Manitoba, London, Lissa, Lubek, Lemberg. Philosophical articles include those on "Liberty," "Logic," "Man," "Materialism," and there are learned Scriptural dissertations on the Gospels of St. Luke and St. Mark, the Books of Malchabees and Malachi. The articles on "Manuscripts," "Illuminated Manuscripts," and "Manuscripts of the Bible" are deserving of more than passing mention, and the names of the Archbishop of New York, and the Cardinal-Archbishop of Baltimore, are cited as contributors to two biographical notices, are an index of the personal interest these eminent prelates have always taken in the great work which the Catholics of America have been instrumental in giving to the student of unbiased mind within and without the Church. Without a correct knowledge of the policy, teachings and history of the Catholic Church, no student can hope to follow and understand the great movements of history in the centuries that are past. Throughout the Middle Ages that Church was the mother of law and order, the fount of universities, the inspiration of art, the guide of the halting steps of civilization in every land, where her missionaries brought the tidings of great joy. With the best will in the world it has not always been possible for the non-Catholic teacher or inquirer to obtain the Catholic view: the works were not available, they were written in an alien tongue, they were buried in costly tomes: henceforth no writer, no teacher and no scholar aiming at a sincere view of the past can plead ignorance or mis-

information in defense of misstatements concerning things Catholic. It is the glory of "The Catholic Encyclopedia" that as it advances it shirks no difficulty, it leaves unanswered no questions; and its dignified treatment of controversial matters carries the conviction that the Catholic Church has nothing to hide and nothing to fear.

The article, by Professor Aberne, on St. Luke's Gospel, which appears in the new volume of "The Catholic Encyclopedia," is, from the nature of its subject, one of the most interesting of the Scriptural articles in the nine volumes which have so far appeared. This, of course, is said speaking from the standpoint of the average lay Catholic. There may be reasons in the existing conditions of Biblical criticism or of theological science which may make St. John, the author of the Fourth Gospel, or St. Paul, the Apostle of the Gentiles, more interesting to students; but, as the author of this article points out, St. Luke, "by training a physician," is the most prolific and most versatile of all the New Testament writers; the author, not only of the Third Gospel, but also of the Acts of the Apostles, which by itself "exceeds in length the Seven Catholic Epistles" and the "Apocalypse." It is natural to be curious about the personality of a writer to whom the Church owes so much of her written records, and this curiosity is well met by the three columns, devoted to a discussion of this Evangelist's personality, with which the article is introduced.

"St. Luke," says the author, "was not a Jew. He is separated by St. Paul from those of the Circumcision (Col. iv, 14), and his style proves that he was a Greek. Hence he cannot be identified with Lucius the prophet of Acts, xiii, 1, nor with the Lucius of Rom. xvi, 21, who was cognatus of St. Paul. From this and the prologue of the Gospel it follows that Epiphanius errs when he calls him one of the Seventy Disciples; nor was he the companion of Cleophas in the journey to Emmaus after the Resurrection (as stated by Theophylact and the Greek commentators). He had a great knowledge of the Septuagint and of things Jewish, which he acquired either as a Jewish proselyte (St. Jerome) or after he became a Christian, through his close intercourse with the Apostles and disciples." Besides Greek, he had many opportunities of acquiring Aramaic in his native Antioch, the capital of Syria. He was a physician by profession, and St. Paul calls him the most dear physician (Col. iv, 14). This avocation implied a liberal education, and his medical training is evidenced by his choice of medical language, Plummer suggests that he may have studied medicine at the famous school of Tarsus, the rival of Alexandria and Athens, and possibly met St. Paul there. From his intimate knowledge of the eastern Mediterranean, it was but a question of time that he had visited them.

Everyone who has taken any interest in Christian art feels particular interest in the Evangelist. In addition to his symbolism through the sacrificial ox, there is the tradition that he himself was an artist; and academies of art have very generally made him their patron. Of this tradition Professor Aberne says:

"He is called a painter by Nicophorus Callistus (fourteenth century) and by the Menology of Basil II, A. D. 980. A picture of the Virgin in S. Maria Maggiore, Rome, is ascribed to him, and can be traced to A. D. 847. It is probably a copy of that mentioned by Theodore Lector, in the sixth century. This writer states that the Empress Eudoxia found a picture of the Mother of God, at Jerusalem, which she sent to Constantinople (see 'Acts SS.', 18 Oct.). As Plummer observes, it is certain that St. Luke was an artist, at least to the extent that his graphic descriptions of the Annunciation, Visitation, Nativity, Shepherds, Presentation, Good Shepherd, etc., have become the inspiring and favourite themes of Christian painters."

The more technical portions of the article are no less interesting. Most enlightening is the elaborate train of reasoning by which the author triumphantly refutes one of the most audacious and most often quoted criticisms of the infidel Strauss.

The article on St. Mark's Gospel in the Ninth Volume of "The Catholic Encyclopedia" is preceded by a biographical article on the Evangelist. (Continued on fourth page.)

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