

Moral Theologian as such should possess, the answer must be a universal and a sweeping one: *all Natural Law*. The whole of this science seems to be comprehended in Moral Theology. Even the labour question, rent and usury, the origin of property and of the civil power, the respect due to the one and to the other, the exposition of the follies of Rousseau and of the Socialists, — all these topics are full of matter of conscience; and a scientific grasp of them belongs to the Confessor who is thoroughly prepared to deal with all sorts and conditions of souls.

The proportion it contains of Canon Law.

To Moral Theology there also belongs a considerable portion, but by no means the whole, of Canon Law. The latter is the law of the exterior tribunals of the Church; and as this law binds the conscience, and is made expressly for the salvation of souls and deals with spiritual matters, such as the sacraments, it needs must largely guide the procedure in the interior tribunal, or Court of Conscience, which is the Sacrament of Penance. One has but to take up any of the ordinary text-books of Moral Theology, and mark the quantity of Canon Law that it contains, making perhaps as much as one third of the whole. The Commandments of the Church belong to Canon Law: so also do the provisions for the lawful administration of the Sacraments and the celebration of Mass: also questions of jurisdiction in the Sacrament of Penance, and Reserved Cases: likewise the Censures, as they are called, of excommunication, suspension, and interdict; and last but not least, the ecclesiastical impediments of Matrimony. On the other hand, the Moral Theologian does not study Canon Law in its sources: he is not versed in the Decretals as such: he is not a master of the phraseology and procedure of the ecclesiastical courts and the supreme Roman Congregations: nor is he conversant with more than the outline of the vast subject of Benefices. But, most noticeable difference of all, the Moral Theologian keeps quite clear of the *forum contentiosum*, where Canonist meets Canonist and there comes the clang of (canonical) war. His *forum*, the tribunal of Penance, is not a place of contention and strife between man and man, for there is only one man present in his own proper person, the other is there as God's delegate, and the transaction between them is of submission on the part of earth and pardon on the part of Heaven.

The Court of Conscience and the "Forum Externum."

It sometimes happens that one human being who has a contention with another, which should go before the Church's exterior court, brings the matter into the interior court of Conscience. This he does that he may be enabled so to conduct his suit with men and before men as not to offend God, the Sovereign Lord and Judge. The judge of the interior court must know just enough of the procedure of the other court as to be able to direct his penitent to this effect. In particular he must know where his own jurisdiction ceases, and the jurisdiction of the exterior court begins. Thus, however convinced a confessor