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*** START OF THE PROJECT GUTENBERG EBOOK THE IRISH ECCLESIASTICAL RECORD,
VOLUME 1, DECEMBER 1864 ***

Transcriber's note

Minor punctuation errors have been changed without notice. Printer errors have been changed, and they are indicated with a [mouse-hover](#) and listed at the [end of this book](#). All other inconsistencies are as in the original.

This e-text uses a number of special characters, including:

- masculine ordinals: º
- versicles: ¶
- responses: ¶
- maltese cross: ✠
- lentition on top of b: ʙ

If these do not display correctly, make sure that your browser's file encoding is set to UTF-8. You may also need to change your default font.

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THE IRISH ECCLESIASTICAL RECORD. DECEMBER, 1864.

THE DIOCESE OF ROSS IN THE SIXTEENTH CENTURY.

The *Lives of the Irish Bishops*, published by Ware, in 1665, and rewritten by Harris in the beginning of the last century, have been long regarded as authentic history; and the statements of these learned writers have been generally accepted without hesitation, being supposed to rest on ancient and indubious documents. It is thus, to take a quite recent example, that the Rev. W. Maziere Brady, D.D., in the third volume of his *Records of Cork, Cloyne, and Ross* (London, 1864), adopts, with only a few verbal variations, the whole narrative of Ware regarding St. Fachnan and his successors in the see of Ross. Nevertheless, many of his statements are inaccurate, and some of them, too, are wholly at variance with historic truth. At the very threshold of our present inquiry we meet with one instance which alone should suffice to render us cautious in accepting the assertions of such historians, when unconfirmed by other authorities.

"One *Thady*" (Ware thus writes), "was Bishop of Ross on the 29th of January, 1488, and died a little after; but I have not found where he was consecrated. One *Odo* succeeded in 1489, and sat only five years. He died in 1494" (Ware, pag. 587. Brady, *Records*, etc., vol. iii., pag. 139).

How many errors are contained in these few words! This *Thadeus* was never Bishop of Ross, and so far from Odo being appointed in 1489, he was already Bishop of the see on the accession of Pope Innocent VIII., in 1484. A letter of this Pontiff addressed to *Odo, Bishop of Ross*, on 21st of July, 1488, has happily been preserved, and it presents to us the following particulars connected with the see. No sooner had the see of Ross become vacant by the demise of its Bishop about 1480, than Odo was elected its chief pastor, and his election was duly confirmed by the Vicar of Christ. A certain person, however, named Thadeus MacCarryg, had aspired to the dignity of successor of Saint Fachnan, and as he enjoyed high influence with the civil authorities, he easily obtained possession of the temporalities of the see. Several monitory letters were addressed to him from Rome, exhorting him to desist from such an iniquitous course; but as these were of no avail, sentence of excommunication was fulminated against him by Pope Sixtus, and promulgated in a synod of the southern Bishops, held in Cashel in 1484; it was repeated by Innocent VIII. in 1488. Thus, then, the individual who is described by Ware as Bishop of Ross, was merely an usurper of the temporalities of the see, whilst the true Bishop, Odo, continued to govern the diocese till his death in 1494.

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His successor was Dr. Edmund Courcy, who was translated from the see of Clogher to Ross, by Brief of 26th September, 1494. He was a Franciscan, and for twenty-four years ruled our diocese. The obituary book of the Franciscans of Timoleague, when recording his death on 10th March, 1518, describes him as a special benefactor of their convent, both during his episcopate and at his death. He enriched it with a library, and built for its convenience an additional dormitory and an infirmary. He also rebuilt its steeple, and decorated the church with many precious ornaments. This Franciscan church continued for nearly one hundred years a cherished devotional resort of the faithful, till, in Elizabeth's reign, its fathers were dispersed, and the convent reduced to a heap of ruins. The chronicler of the order, when registering the destruction of this ancient sanctuary, dwells particularly on the barbarity of the Protestant soldiers, who deliberately smashed its rich stained glass windows, and tore to shreds the costly pictures which adorned it.

A year before his death, Dr. Courcy resigned the administration of his see, and petitioned the then reigning Pontiff, Leo X., to appoint as his successor John O'Murrily, Abbot of the Cistercian Monastery of *de Fonte Vivo*. The deed by which he thus resigned the see of Ross was drawn up in the presence of three witnesses, one of whom was the Lady Eleanor, daughter of the Earl of Kildare; and it assigns as the motive of his resignation, that he had already gained his eightieth year, and that his increasing infirmities rendered it impossible for him to give due attention to the wants of the diocese. King Henry VIII. wrote to His Holiness, praying him to accede to the wishes of the aged bishop, and to appoint to the see of Ross the above-named Cistercian abbot, who is described as adorned with every virtue, and especially remarkable for modesty, mildness, and learning. We give in full this letter of Henry VIII., as it is a solemn condemnation of the subsequent rebellion of that monarch against the authority of the Vicar of Christ:—

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"Beatissime Pater, post humillimam commendationem et devotissima pedum oscula beatorum. Exposuit nobis Reverendus in Christo pater Episcopus Rossensis in dominio nostro Hiberniae, se quibusdam idoneis caussis moveri ut suam Rossensem Ecclesiam Reverendo patri Domino Joanni Abbati Monasterii Beatae Mariae de fonte vivo resignet, quibus caussis a nobis cognitis et probatis, intellectis praeterea egregiis dicti Domini Joannis virtutibus et imprimis praecipua modestia, probitate ac doctrina, Vestram Sanctitatem rogamus ut praedictam resignationem admittere, eundemque Dominum Joannem ad supradictam Ecclesiam provehere dignetur. Praeterea ut honestius ac decentius Episcopalem dignitatem sustinere queat, quoniam dictae Ecclesiae Rossensis reditus et proventus admodum tenues et perexiles esse cognovimus, Vestram Sanctitatem rogamus ut una cum eodem Episcopatu Rossensi praedictam Abbatiam S. Mariae cum nonnullis aliis beneficiis in commendam ei concedere dignetur. Quod ut gratum nobis erit, sic eidem Ecclesiae utile futurum non dubitamus. Et felicissime valeat Vestra Sanctitas, etc.

"Ex Regia nostra apud Richemontem die xvii. Julii, 1517"—(Theiner, *Monumenta*, etc., pag. 520).

Before giving his sanction to the newly-elected bishop, Pope Leo ordered a consistorial investigation to be made, as was usual with the sees of all Catholic countries, and fortunately the minute of this inquiry is still preserved in the Vatican archives. We cull from it the following interesting particulars:

"The city of Ross was situated in the province of Cashel, in the middle of a vast plain which stretched along the sea-shore. It consisted of about two hundred houses, and was encompassed with a wall. The country around was fertile, yielding an abundance of corn and fruit. In the centre of the town was the cathedral church, dedicated under the invocation of Saint Fachnan, an Irish saint, confessor, whose feast is celebrated on the vigil of the Assumption of the Blessed Virgin Mary. The walls of the church were of cut stone, and it had two entrances—one lateral, the other in front, and in both you descended by three steps to the level of the church. Its floor was unpaved, and its roof was of wood, covered with slates. The interior of the church presented the form of a

cross, and in size corresponded with the church of S. Maria del Popolo in Rome. Its central nave was separated by stone pillars from the aisles. Its choir was of wood, and at the head of the choir was placed the high altar. Its sacristy was well supplied with vestments and other sacred ornaments. It had a mitre and crucifixes; its chalices were of solid silver, some of them being gilt, and its crozier was also of silver. In the cemetery, outside the church, there was a belfry built in the form of a tower, in which there was one large bell. As for the dignitaries of the church, there was a Dean with a yearly income of 12 marks, an Archdeacon with 20 marks, and a Chancellor with 8 marks. There were also twelve Canons, each having a revenue of 4 marks, and four Vicars with a similar income. All these assist daily in choir, and celebrate low Mass. On the festival days a solemn Mass is sung. The Canons reside here and there through the diocese, which is twenty miles in extent. The Bishop's residence is about half-a-mile from the city, and is pleasantly situated on the sea-shore. The episcopal revenue consists of corn, tithes, and pasturage, and amounts annually to 60 marks. There are also twenty-four benefices in the Bishop's collation"—(Theiner, *Ib.*, pag. 528-9).

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Before the close of 1517, Dr. O'Murrily was duly proclaimed in consistory Bishop of Ross. He governed the see, however, for little more than one year, and had for his successor a Spaniard named *Bonaventura*, of whom it is recorded that he founded a monastery in the small island of Dursey, which lies at the head of the peninsula between Bantry and Kenmare—(O'Sullivan. *Hist. Cath.*, pag. 238). This monastery and its adjoining church of St. Michael shared the fate of most of the monuments of our ancient faith during the persecution of Elizabeth, and in 1602 was levelled to the ground.

Of the immediately succeeding Bishops we know little more than the mere names. Herrera tells us that an Augustinian friar, by name Herphardus, was promoted to an Irish see in the consistory of 21st February, 1530. By an error of the consistorial copyist, that see is styled *Sodorensis in Hibernia*. Elsius and some modern writers supposed the true reading to be *Ossoriensis*; but this arbitrary substitution is irreconcilable with the history of the see of Ossory; and it seems much more probable that the true reading of the consistorial record would be *Sedes Rossensis in Hibernia*.

The next Bishop that we find is Dermot M'Domnuil, styled in the consistorial acts *Dermitius Macarius*, who was appointed about 1540, and died in 1553. He was succeeded by Maurice O'Fihely (or Phelim), a Franciscan friar, and professor of Theology. The following is the consistorial entry: "Die 22^o Januarii 1554 providit Sanctitas Sua Ecclesiae Rossensi in Hibernia vacanti per obitum Dermotii Macarii de persona D. Mauritii O'Fihely ord. FF. Min. et Theologiae professoris". Early in 1559 this bishop, too, passed to his eternal reward, and his successor's appointment is thus registered in the same consistorial acts: "Die 15 Martii 1559, referente Reverendissimo Dño. Cardinale Pacheco fuit provisum Ecclesiae Rossensi in Hibernia per obitum bon. mem. Mauritii O'Phihil (O'Fihely) pastoris solatio destitutae de persona R. D. Mauritii Hea, presbyteri Hiberni".

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Dr. O'Hea for less than two years ruled the diocese of Ross, and in the consistory of 17th December, 1561, Dr. Thomas O'Herlihy was appointed to the vacant see: "Die 17^o Decembris 1561, referente Cardinale Morono Sua Sanctitas providit ecclesiae Rossensi in Hibernia per obitum bon. mem. Mauritii O'Hea extra Romanam curiam defuncti, vacanti, de persona D. Thomae O'Hierlahii presbyteri de nobili genere ex utroque parente procreati, vita ac scientia idonei, in curia praesentis, quem pater David sacerdos Soc. Jesu in Hibernia existens suis litteris commendavit, cum retentione beneficiorum competentium et jurium quae obtinet".

It would require a much longer article than our present limits allow, to give an adequate idea of the sufferings and zealous labours of this illustrious confessor of our holy faith. He was a native of the parish of Kilmacabea, and many members of his family were reckoned amongst the ancient dynasts of the district. Being consecrated in Rome, he hastened to take part in the deliberations of the council of Trent; and in the metrical catalogue of the bishops of that sacred assembly we find him described as being in the flower of his age and adorned with the comeliness of every episcopal virtue. Towards the close of 1563 he landed on the Irish coast, anxious to share the perils of his faithful flock and to guard them against the many dangers by which they were now menaced. O'Sullivan attests that "his labours were incredible in preaching against heresy, administering the sacraments, and ordaining youthful Levites for the sanctuary". After some time, however, he was seized on by the emissaries of Elizabeth, and thrown into the dungeons of London, where, for three years and seven months, he was the companion in suffering of the renowned Archbishop of Armagh, Dr. Creagh. After his liberation, he continued his apostolical labours throughout the whole kingdom. Many important commissions from the Holy See were confided to him, as may be seen in the *Hibernia Dominicana* and elsewhere. A Vatican paper of 1578, reckoning the strenuous upholders of the Catholic cause in Ireland, mentions amongst others "Episcopus Rossensis doctus qui interfuit Concilio Tridentino"; but adds that he was then "an exile from his see". Many other particulars connected with this holy bishop, may be seen in *Introduction to the Lives of the Archbishops of Dublin*, page 137. It is the tradition of the country that he died in prison; however, Wadding and Ware inform us that he died in the territory of Muskerry, and was interred in the convent of Kilchree. The day of his death has, also, been happily transmitted to us; it was the 11th of March, 1580; or, according to the old computation, the 1st of March, 1579.

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His successor was without delay appointed by the Holy See, but owing to the destruction of the monuments of our Church, his name has not come down to us. He is thus commemorated in 1583

by the English agent in Italy: "In April there came from Rome to Naples an Irishman, *whom the Pope created Bishop of Ross in Ireland*" (*Letter of Francis Touker to Lord Burghley*, 22nd July, 1583). He is also mentioned by the Bishop of Killaloe, Dr. Cornelius O'Mulrian, in a letter addressed from Lisbon to Rome, on the 29th October, 1584: "Episcopus Limericensis et Episcopus Rossensis postquam venerant Romam in curia Regis Hispaniarum degunt" (*Ex Archiv. Vatic.*) No further particulars connected with this Bishop of Ross have come down to us. He had for his successor the renowned Owen M'Egan, who with the title and authority of Vicar-Apostolic of this see was sent to our island by Pope Clement VIII. in 1601. A bull of the same Pontiff granting some minor benefices to the same Owen M'Egan in 1595, is preserved in the *Hibernia Pacata*, page 670. In it he is described as a priest of the diocese of Cork, bachelor in Theology, master of arts and "most commendable for his learning, moral conduct, and manifold virtues". Towards the close of the century he undertook a journey to Spain to procure aid for Florence M'Carthy and the other confederate princes of the South: and he himself on arriving in Ireland as Vicar-Apostolic in 1601, shared all the privations and dangers of the Catholic camp. At length, as Wadding informs us, he was mortally wounded while attending the dying soldiers, and on the 5th January, 1602-3, passed to his eternal reward. The hatred borne to him by the agents of Elizabeth is the best proof of his disinterestedness and zeal. His death, says the author of *Hibernia Pacata*, "was doubtlessly more beneficial to the state than to have secured the head of the most capital rebel in Munster" (page 662).

As regards the Bishops nominated by the civil power, we find one commemorated during Henry's reign. So little, however, is known about him, and that little belonging to a period when a canonically appointed Bishop held the see, that even Protestant historians scarcely allow him a place amongst the bishops of Ross. During Elizabeth's reign Dr. O'Herlihy was indeed deprived of the temporalities of the see in 1570, yet no Protestant occupant was appointed till 1582. Sir Henry Sidney wrote to her Majesty in 1576, soliciting this bishopric for a certain Cornelius, but his petition was without effect. Lyons was more successful; he not only obtained the see of Ross in 1582, but subsequently annexed to it the dioceses of Cork and Cloyne. The following extract contains the local tradition regarding the reception given to this Protestant Bishop, and has been kindly supplied by a priest of the diocese, whose parish was, in early times, the theatre of the apostolate of many a distinguished saint of our Irish Church:—

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"Lyons was an apostate from the beginning; he went to England and acknowledged the Queen's supremacy, and was left in quiet possession of the revenues of the diocese till his death, a period of about thirty-five years. On his return from England he was deserted by his clergy, who secreted all the plate connected with the cathedral and monastery, as also the bells, and chimes of bells, all solid silver, which were then valued at £7,000. The commissioners subsequently hanged all the aged friars that remained, on pretence that they knew where the above-named property was concealed, and refused to reveal it. At all events, the plate remained concealed, and to this day it never has been found. Tradition says it was all buried in the strand, which contains two or three hundred acres of waste, covered by every tide, having three feet of sand in most places, and underneath a considerable depth of turf mould".

The account here given of the diocesan plate is certainly confirmed by the consistorial record already cited in the beginning of this article. Whilst, however, the clergy thus resolved to remove the sacred plate at least from the grasp of the Protestant prelate, the people were determined that the old Catholic episcopal mansion should not be contaminated by his presence. The commissioners of the crown in 1615, report that he found no house on his arrival in his see of Ross, "but only a place to build one on". They further add, that he, without delay, built a fine house for himself which cost £300, but even this "in three years was burnt down by the rebel O'Donovan"—(*Records of Ross*, etc., iii.-50). It will suffice to mention one other fact connected with his episcopal career. In Rymer we find a patent dated 12th June, 1595, and amongst others it is addressed to our Protestant dignitary, commissioning him "to consider and find out ways and means to people Munster with English inhabitants".—*Rym.*, tom. 16, pag. 276.

P.F.M.

THE RULE OF ST. CARTHACH. (OB. A.D. 636.)

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[The learned O'Curry, in his eighteenth lecture on the MSS. materials of Irish History, when enumerating the Ecclesiastical manuscripts, gives the second place to the ancient monastic rules. He says (page 373-4):

"The second class of these religious remains consists of the Ecclesiastical and MONASTIC RULES. Of these we have ancient copies of eight in Dublin; of which six are in verse, and two in prose; seven in vellum MSS., and one on paper.

"Of the authenticity of these ancient pieces there can be no reasonable doubt; the language, the style, and the matter, are quite in accordance with the times of the authors. It is hardly necessary to say that they all recite and inculcate the precise doctrines and discipline of the Catholic Church in Erin, even as it is at this day.

"It would, as you must at once see, be quite inconsistent with the plan of these

introductory Lectures to enter into details of compositions of this kind; and I shall therefore content myself by placing before you a simple list of them in the chronological order of their authors, and with a very few observations on their character by way of explanation.

"The fifth in chronological order is the Rule of St. *Carthach*, who was familiarly called *Mochuda*. He was the founder of the ancient ecclesiastical city of *Raithin* [near Tullamore, in the present King's County], and of the famous city of *Lis Mór* [Lismore, in the present county of Waterford]; he died at the latter place on the 14th day of May, in the year 636.

"This is a poem of 580 lines, divided into sections, each addressed to a different object or person. The first division consists of eight stanzas or 32 lines, inculcating the love of God and our neighbour, and the strict observance of the commandments of God, which are set out generally both in word and in spirit. The second section consists of nine stanzas, or 36 lines, on the office and duties of a bishop. The third section consists of twenty stanzas, or 80 lines, on the office and duties of the abbot of a church. The fourth section consists of seven stanzas, or 28 lines, on the office and duties of a priest. The fifth section consists of twenty-two stanzas, or 88 lines, minutely describing the office and duties of a father confessor, as well in his general character of an ordinary priest, as in his particular relation to his penitents. The sixth section consists of nineteen stanzas, or 76 lines, on the life and duties of a monk. The seventh section consists of twelve stanzas, or 48 lines, on the life and duties of the *Célidhé Dé*, or Culdees. The eighth section consists of thirty stanzas, or 120 lines, on the rule and order of the refectory, prayers, ablutions, vespers, and the feasts and fasts of the year. The ninth and last section consists of nineteen stanzas, or 76 lines, on the duties of the kingly office, and the evil consequences that result to king and people from their neglect or unfaithful discharge".

Among the manuscripts of Professor O'Curry in the Catholic University, there are two lives of the holy author of this rule. One of these lives is in Irish; the other a translation from the Irish.

We publish to-day about one-half of the "Rule", the remainder, with any notes deemed necessary for its elucidation, shall appear in our next number.]

"Incipit the Regulum (sic) of (St.) Mochuda, Preaching the Commandments to Every Person".

1. This is the way to come to the kingdom of the Lord,
Jesus, the all-powerful!
That God be loved by every soul,
Both in heart and in deed.
2. To love him with all your strength,
It is not difficult if you be prudent;
The love of your neighbour along with that,
The same as you love yourself.
3. Thou shalt not adore idols,
Because of the great Lord;
Thou shalt not offend thy Creator
By improper pride.
4. Give honour unto thy parents,
Give submission to the king,
And to every one who is higher
And who is older in life.
5. Give honour unto the Abbot,
The Son of Mary never-failing;
Thou shalt not steal, thou shalt not conceal,
Thou shalt not kill any one.
6. Thou shalt not be covetous of the world,
Nor of ill-gotten gain;
Thou shalt not bear false evidence against any one,
Thou shalt bring bitterness to none.
7. What thou wouldst desire from all men
For thyself, of every good,
Do thou that to every one,
That you may reach the kingdom.
8. What thou wouldst not desire for thyself
Of injury that is evil,
For no person shalt thou desire it

As long as thou art in the body.

FOR A BISHOP.

9. If you be a bishop of noble order,
Assume thy government in full;
Be thou obedient to Christ, without guile;
Let all others be obedient to thee.
10. Heal the difficult disorders
By the power of the pure Lord,
And conciliate the lay multitudes—
Check the noble kings.
11. Be thou the vigilant shepherd
Over the laity and over the Church;
Be orthodox in thy teaching,
Be stimulative, be pleasant.
12. To subdue the wicked,
Who love the doing of evil,
To magnify every truth,
Is what is due of thee.
13. Thou shalt know the Holy Scripture
At the time that thou takest orders,
Because thou art a stepson of the Church
If thou art deficient and ignorant.
14. For, every unwise man is ignorant—
This is the truth and the right—
Of the Lord he is not the representative,
He who reads not the Law.
15. To condemn all heresy, all wickedness,
To thee, of a truth, belongs;
There shall not, then, be evil in thyself,
In word or in deed.
16. Rising^[A] shall not be made for thee,
Nor shalt thou be obeyed;
If you be meek with these,
You will be guilty yourself.
17. For it is certain that you shall pay,
When the great assemblage comes,
Along with your own transgressions,
The sin of every one who is under your government.

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FOR THE ABBOT OF A CHURCH.

18. If you be the chief of a church,
It is a noble distinction;
It shall be well for you if you worthily assume
The representativeship of THE KING.
19. If you be the chief of a church,
It is a noble distinction;
Administer with justice the church,
From the least to the greatest.
20. That which Christ, the All-pure, commands,
Preach unto them in full;
And what you command unto others,
Be it what you perform yourself.
21. The same as you love your own soul,
Do you love the souls of all others;
'Tis thine to promote all good,
And to banish all evil.
22. Not like a candle under a bushel,
Shall be thy learning without cloud;
Thine it is to heal all thy hosts,
Be they weak, or be they powerful.

23. It is thine to judge each according to his rank,
And according to his deeds,
That they may accompany thee at the Judgment,
In the presence of THE KING.

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24. It is thine to exhort the aged,
Upon whom have fallen disease and grief,
That they beseech the Son of THE KING
With torrents of gushing tears.

25. It is thine to instruct the young people,
That they come not to evil—
That the dark demon drag them not
Into the stinking death-house.

26. It is thine to return thanks
To every one in turn
Who performs his work
In the holy, pure Church.

27. It is thine to reprove the silly,
To rebuke the hosts,
To convert the disorderly to order,
And the stubborn wretched ignorant.

28. Patience, humility, prayers,
Fast and cheerful abstinence,
Steadiness, modesty, calmness,
From thee besides are due.

29. To teach all men in truth
Is no trifling achievement;
Unity, forgiveness, purity,
Rectitude in all that is moral.

30. Constant in preaching the Gospel
For the instruction of all persons;
The sacrifice of the body of the great Lord
Upon the holy altar.

31. One who does not observe these
Upon this earthly world,
Is not the heir of the Church,
But he is the enemy of God

32. He is a thief and a robber:
So declares THE KING;
It is through the side of the Church,
Should he enter into it.

33. He is wild, like unto a doe,
He is an enemy all hateful;
It is he that seizes by force
The Queen of the Great King.

34. After having seized her by force,
It is then he devours her;
He is the enemy of truth;
He is manifested in his concealment.

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35. I do not myself think
(It is true, and no falsehood)
That the land of the living he shall reach,
He who gives her unto him.

36. It were better for the young priest
To seek the pure Christ;
He cannot be in unity with us
Until he submits to obedience and law.

37. Those who are of one mind
To violate the king,
Shall be together punished in the pains of hell
Unto all eternity.

OF THE DUTIES OF A PRIEST.

38. If you be a priest, you will be laborious;
 You must not speak but truth;
 Noble is the order which you have taken,
 To offer up the body of THE KING.
39. It is better for you that you be not unwise;
 Let your learning be correct:
 Be mindful, be well informed
 In rule and in law.
40. Let thy baptism be lawful—
 Such does a precious act require;
 Noble is thy coöperative man,
 The Holy Spirit from heaven.
41. If you go to give communion
 At the awful point of death,
 You must receive confession
 Without shame, without reserve.
42. Let him receive your Sacrament,
 If his body bewails:
 The penitence is not worthy
 Which turns not from evil.
43. If you will assume the order—
 For it is a great deed—
 Thy good will shall be to all men
 In word and in deed.
44. Excepting unrighteous people,
 Who love their evil ways;
 To these thou shalt never offer it
 Until the day of thy death.

**OF THE DUTIES OF A SOUL'S FRIEND WHO TAKES UNTO HIM
 PENITENTS HERE.**

45. If you be any body's soul's friend,
 His soul thou shalt not sell;
 Thou shalt not be a blind leading a blind,
 Thou shalt not allow him to fall into neglect.
46. Let them give thee their confessions
 Candidly and devoutly;
 Receive not their alms
 If they be not directed by thee.
47. Though you receive their offerings,
 They [the offerings] abide not in thy love;
 Let them be as if fire upon thy body,
 Until you have distributed them in your might.
48. Of fasting and praying
 Pay thou their price;
 If you do not you shall pay
 For the sins of the host.
49. Teach thou the ignorant,
 That they bend to thy obedience;
 Let them not come into sin
 In imitation of thyself.
50. For sake of gifts be not false,
 By denial, by penuriousness;
 For thy soul to thee is more precious
 By far than the gifts.
51. You will give them to the strangers,
 Be they powerful, or be they weak;
 You will give them to the poor people,
 From whom you expect no reward.
52. You will give them to old people,
 To widows—'tis no falsehood;
 You will not give them to the sinners,

- Who have already ample gifts.
53. You will give them in real distress,
To every one in turn,
Without ostentation, without boasting,
For 'tis in that their virtue lies.
54. To sing the requiems
Is thine by special right,
To each canonical hour,
In which the bells are rung.
55. When you come to the celebration,
The men of earth in all faith
You will there contemplate,
And not each in turn.
56. Mass upon lawful days,
Sunday along with Thursday,
If not upon every day,
To banish every wickedness.
57. It is lawful, too, in solemnities—
I should almost have said
The feast of an apostle or noble martyr,
The festivals of pure believers.
58. Masses for all the Christians,
And for all those in orders;
Masses for the multitudes,
From the least unto the greatest.
59. For every one who merits it,
Before you offer it for all,
And who shall merit
From this day until the Judgment comes.
60. When you come unto the Mass—
It is a noble office—
Let there be penitence of heart, shedding of tears,
And *throwing*^[B] up of the hands,
61. Without salutation, without inquiry,
With meekness, with silence,
With forgiveness of all ill-will
That is, shall be, or has been;
62. With peace with every neighbour,
With very great dread,
With confession of vices,
When you come to receive.
63. Two hundred genuflexions at the *Beata*
Every day perpetually;
To sing the three times fifty
Is an indispensable practice.
64. If you are desirous of preserving the Faith
Under the government of a pure spirit,
You shall not eat, you shall not sleep
With a layman in a house.
65. There shall be no permanent love in thy heart
But the love of God alone;
For pure is the Body which thou receivest,
Purely must thou go to receive it.
66. He who observes all this,
Which in the Scripture is found,
Is a priest—it is his privilege;
May he be not privileged and unworthy.

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[TO BE CONTINUED.]

FOOTNOTES:

[A] To stand up in reverence at his approach.

[B] [Gaelic: dicabáil na láin.]

THE IRISH CHURCH ESTABLISHMENT.

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Is Good News from Ireland True? Remarks on the position and prospects of the Irish Church Establishment. By H. S. Cunningham, of the Inner Temple, Barrister-at-Law. London, Longman, 1864; pp. 45.

Autumn leaves do not fall in Vallombrosa more frequent than the invectives which, for the last thirty years, have been constantly directed against the Irish Church Establishment. Men of views the most unlike, have contributed their share to this hostile literature. Lord Normanby and Count Cavour present very dissimilar types of mind and feeling, and yet both are of accord in condemning the Establishment in Ireland. Lord Palmerston and Mr. Disraeli see things from opposite standpoints, and yet neither of them has praise to bestow upon it. Every species of composition which could be employed as a weapon of offence has been made to tell the wrath of men against the monster grievance. This rich variety of arguments against the Establishment has its advantage and its disadvantage. It is, no doubt, an advantage that light should be poured in upon every side of a question so important. But it is a disadvantage to discover the question to have so many sides, that it becomes a task to master them all. It is not our present purpose to increase the literature of this subject by adding another to the already large list of attacks of which we have spoken above. Our object is rather to set forth the one argument against the Establishment, which, upon an analysis of that literature, is found to underlie all the others. If we consider the various charges against the Law-Church in Ireland mainly in reference to what they have in common, we discover that they are, generally speaking, modifications of this one objection, viz., that the Irish Establishment is an unjust application of state funds. No doubt there are other and more solemn reasons to be urged against it. No Catholic can be indifferent to the presence within it of that poison of error which robs the Church of so many children, and Heaven of so many souls. Judged upon grounds such as these, it is already condemned. But the struggle is now mainly transferred to a field other than that of religious principles. We base our objections against the Establishment on this—that it is a political and social injustice. We cannot expect all to agree with us in believing the Establishment to be a fountain of erroneous doctrine; but Mr. Cunningham's little work, named at the head of this article, is an excellent proof that right-minded men, of whatever creed, will join us in protesting against it as a political and social wrong. The proof that the Established Church is an unjust application of state funds may be stated thus:—

The State has some six hundred thousand pounds to administer every year in the religious interests of the population of Ireland. Of that population, seventy-seven per cent. are Catholics, the remainder belonging to various sects of Protestantism. The State, when it does not persecute, at least completely ignores the religion of the seventy-seven per cent., and gives that enormous sum of the public money of the country to the religion of the remaining fraction of the population. Can any injustice be more flagrant than this?

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The force of this argument rests on two assertions: One, that the Catholics have an immense numerical majority over the Protestants; the other, that an enormous sum of public money is squandered upon the Establishment. If these assertions can be once proved, the argument is simply crushing in its conclusiveness. Now, the proof of these assertions is easy, and cannot be too often repeated to the Catholics of Ireland.

On the 17th of April, 1861, the resident population of Ireland were taken as follows:—

Members of the Established Church,	11.9	per cent.
Roman Catholics,	77.7	"
Presbyterians,	9.0	"
Methodists,	0.8	"
Independents, Baptists, and Quakers,	0.1	"
All other persuasions,	0.3	"

Thus out of a total population of 5,798,900, there were in round numbers, Catholics, four millions and a half; Protestants of all denominations, rather more than a million and a quarter. In Connaught the Catholics are 94.8 per cent. of the inhabitants; in Munster, 93; in Leinster, 85; in Ulster, 50 per cent. The Presbyterians in Ulster are 26.3 per cent. of the whole population. In none of the other provinces do they reach one per cent.

"The Established Church ranges from 38.4 per cent. in the county of Fermanagh, its highest level, to 2 per cent. in Clare. In Armagh it numbers 30 per cent.; in the suburbs of Dublin 35 per cent.; in the counties of Dublin, Wicklow, Antrim, and Londonderry, between 15 and 20 per cent.; in King's and Queen's counties, Cavan, Carlow, Kildare, Donegal, Monaghan, and the City of Cork, between 10 and 15; in the counties of Longford, Louth, Meath, Westmeath, Wexford, Cork, Tipperary (North Riding), Leitrim, and Sligo, and in the cities of Kilkenny, Limerick, and Waterford, members of the

Establishment are between 5 and 10 per cent.; in the counties of Kilkenny, Limerick, the South Riding of Tipperary, Kerry, Roscommon, and the town of Galway, the percentage is between 3 and 5; while in the counties of Waterford, Galway, and Mayo it is between 2 and 3, sinking at last to 2 per cent. in Clare.

"The Roman Catholic population has decreased by very nearly two millions, from 6,430,000 to 4,500,000. The dioceses where the loss has been greatest have been those of Tuam, Killaloe, Meath, Elphin, and Cloyne; each of which has lost something more than one-third of its Catholic inhabitants. Achonry has escaped with the loss of one-thirtieth, Waterford of that of one-eleventh, while the two Dioceses of Dublin and Connor have the rare distinction of showing a slight increase in numbers. In nine dioceses Roman Catholics are between 95 and 99 per cent. of the total population; in ten they range between 90 and 95; in four, between 85 and 90; in one, between 80 and 85; in two, between 75 and 80; while in three their numbers fall as low as between 26 and 35 per cent....

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"Turning to the classification of parishes, we find that there are at present 199 parishes—5 less than in 1834—containing no member of the Established Church; 575—nearly one-fourth of the entire number—containing more than 1 and less than 20 members; 416 containing more than 20 and less than 50 members; 349 where there are between 50 and 100; and 270 with between 100 and 200 members; 309 between 200 and 300; 141 between 500 and 1,000; 106 between 1,000 and 2,000; 53 between 2,000 and 5,000; 8 parishes only range as high as 5,000 to 10,000, and 2 between 20,000 and 30,000.

"The Roman Catholics have 532 parishes, to set against 53 Protestant, in which their numbers range between 2,000 and 5,000; 133 parishes with from 5,000 to 10,000 members; 32 in which the numbers lie between 10,000 to 20,000; and 3 ranging from 20,000 to 30,000. Of landed proprietors 4,000 are registered as Protestant Episcopalians, 3,500 as Roman Catholics, which seems to prove that a considerable area of land has now passed into the hands of Catholic owners, who have accordingly a good right to be heard as to the employment of state funds, with which the soil is primarily chargeable".

In face of these statistics there can be no doubt but that the first assertion is abundantly proved.

As to the second, all the state aid granted to Catholics is involved in the grant to Maynooth. The Presbyterians have the "Regium Donum", first given by Charles II., who allowed them £600 secret service money. William III. made it £1,200 per annum. In 1752 it amounted to £5,000. To-day it amounts very nearly to £40,000, and is capable of extension on very easy terms.

The funds of the Established Church, in round numbers, may be stated as follows:

Annual net income of episcopal sees,	£63,000
Revenues of suppressed sees and benefices, now held and administered by the Ecclesiastical Commissioners,	117,000
Tithe rent-charge, payable to Ecclesiastical persons,	400,000
	<hr/>
	£580,000

These figures give an inadequate idea of the real riches of the Church. The *Dublin University Magazine*, quoted by Mr. Cunningham, says: [Pg 122]

"We have before us a letter from a dignitary, whose statement is, that his predecessor was twenty years in possession, that he leased severally to one relation after another, as each dropped off, the lands from which came the emoluments of his office; and, finally, to his son, who for twenty years after his death is to hold the land for one-sixth of Griffith's valuation, which, as every one knows, is as a general rule twenty-five per cent. under the rental, with a small renewal fine. So that though this dignitary did not preach in any of his parishes, for he was a pluralist also, for nearly thirty years, and died leaving a very large sum of money, he managed to impoverish his successor for the benefit of his heirs for twenty years after his death. *Qualis artifex pereo!* must, we should imagine, have been the reflection of this successor of the Apostles, as he lay on his bed of death and reflected complacently on his literal fulfilment of the scriptural mandate, to provide 'for them of his own household', no less than for the interests of 'the Church of God'".

Besides this pilfering on the part of the prelates, we must not forget the enormous sums sent into this country to help the proselytising societies in their work. Let Mr. Cunningham give us a few examples from which we may gain a fair idea of the working of the rest.

"The Hibernian Bible Society, established for diffusing copies of the Scriptures, of course in a Protestant interest, has, since 1806, spent £80,000 in this way, and has given away more than 3,000,000 copies. The Primitive Wesleyan Methodist Home Missionary Society has for its object 'the propagation of the Gospel in Ireland', and employs fifty missionary agents and upwards of fifty circuit preachers. The Hibernian Wesleyan Methodist Missionary Society has an income of £137,000,849 missionaries,

1,000 paid, and 15,000 unpaid agents, of whom 25 missionaries, 54 day-school teachers, and 166 Sunday school teachers are employed in Ireland. Besides these there are the Irish Evangelical Society, 'for promoting the Evangelization of Ireland, by the agency of ministers, evangelists, town missionaries, schools, etc.:'; the Parochial Visitors' Society, for enabling the clergy near Dublin to 'have the assistance of fit persons to act under their direction in matters which the spirit and constitution of the United Church of England and Ireland allow its clergy to depute to such agents'; the Scripture Readers' Society for Ireland, with sixty-four readers, each with a regular district; the Incorporated Society for promoting English Protestant schools in Ireland; the Islands and Coast Society, 'for promoting the scriptural education of the inhabitants of the islands and coast'; the Irish branch of the Evangelical Alliance, under the presidency of the Earl of Roden; the Society for promoting the Education of the Poor in Ireland, which has educated at its model schools in Kildare Street, 43,000 children, trained 3,000 teachers, and issued a million and a half of cheap school books; the Church Education Society, maintained in distinct antagonism to the national system, and to all appearance a very formidable rival; it has fifteen hundred schools in connection with it, and 74,000 children on its rolls, of whom, be it observed, no less than 10,000 are Catholics, receiving 'scriptural instruction' at the hands of Protestant teachers, and consequently the objects of as distinct proselytism as can be well imagined. Then, under the presidency of the Dowager Duchess of Beaufort, there is the Ladies' Hibernian Female School Society, for 'combining a scriptural education with instruction in plain needlework'; Gardiner's Charity for apprenticing Protestant boys; the Sunday School Society, with 2,700 schools on its books, 21,000 gratuitous teachers, and 228,000 scholars; the Irish Society for promoting the [scriptural](#) education of Irish Roman Catholics; the Ladies' Irish Association, with a similar object; Morgan's Endowed School, 'for forty boys of respectable Protestant parentage'; Mercer's Endowed School, 'for forty girls of respectable Protestant parentage'; the Protestant Society, with 430 orphans; the Charitable Protestant Orphan Union, for 'orphans who, having had only one Protestant parent, are therefore ineligible for the Protestant Orphan Society'; and last, though not least, on the imposing catalogue, the Society for Irish Church Missions to Roman Catholics, and the West Connaught Endowment Fund Society".

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In addition, then, to six hundred thousand pounds of public money, all this enormous income is yearly spent to uphold in Ireland the religion of a fraction of the population!

It would take us too far out of our way to follow the author in his investigation of the results obtained by these powerful resources, especially in the west of Ireland. Let it be enough to say that he rejects the current stories about wholesale conversions to Protestantism among the peasants of the West. But we cannot pass over the following remarks made by Mr. Cunningham on the handbill method of controversy adopted by the proselytisers.

"After politely requesting the reader not to 'be offended on receiving this', the handbill goes on to state that the invocations of the Madonna and saints are 'pronounced by the Bible to be the awful sin of idolatry, and that all idolaters have their place in the lake that burneth with fire and brimstone. Do not be hurt', continues this agreeable mentor, 'at this strong statement, but think! is it true?' Do not be hurt! And this, after a summary statement that the religion of three-fourths of the Christian world, the creed of whole generations of the best, purest, and most devoted of mankind, the hope and joy in life and death of millions of humble and faithful saints—is pronounced by the Bible to be punishable with the everlasting torments of hell fire! Verily, if this be the 'spirit and manner' of these 'true Christian pastors', the less we hear of this new Reformation the better!"

The charge of being a political and social injustice, which we have brought against the Establishment, is fully proved by what has hitherto been said. Even if there were no other arguments on which to rest our case, save the single one which we have developed above, it must be admitted that we have made good our accusation. "I hold", said Lord Palmerston in 1845, "that the revenues of the Church of Ireland were destined primarily for the religious instruction of the people of Ireland.... It is impossible, in my opinion, that the present state of things in Ireland, in regard to the establishments of the two sects, can be permanent". But there is more. Evil is ever the parent of evil; and in one comprehensive injustice like the Irish Establishment are involved a thousand minor wrongs. The effects of these wrongs in Ireland, and the mischief wrought by them on our people, we daily see with our own eyes, and hear with our own ears. But to Mr. Cunningham we are indebted for a striking and rather novel view of the Establishment, as a source of mischief to England also. The very guilt she has incurred by the perpetration of so great an injustice, is, in Mr. Cunningham's opinion, the greatest of misfortunes. "To do wrong is a far greater misfortune than to endure it. No man enjoys a wrongful privilege, tramples on his fellow-citizens, or violates fair play, without forthwith incurring a moral loss, compared with which, any external advantage is a bauble indeed". Noble words these: and most refreshingly do they fall upon Catholic ears, wearied with the noisy utilitarian philosophy of the day. Nor does the Establishment confer any external or material advantage on England. On the contrary, it is preparing for her some grievous and humiliating calamity. Who sows the wind must expect to reap the whirlwind; and no other harvest but calamity can possibly be gathered from the evil seed of disaffection on one side, and of tyranny on the other, which the Establishment has sown

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in Ireland. Mr. Cunningham thus describes how the chronic disaffection of Irishmen is produced:

"The church funds of Ireland belong, without the possibility of a cavil, to the Irish nation; that nation has, from one reason or another, persistently refused to follow us in deserting the general creed of Christendom. They have clung and still cling to their faith with that desperate tenacity which persecution best engenders.... But the gradual abandonment of the atrocious penal code—as one by one its provisions became revolting to the increased humanity of the age—was a virtual confession that we gave up all hope of driving the Irish Catholics within the pale of our church.... Angry at resistance, the English government, coöperating with English fanaticism, set itself deliberately to persecute, degrade, almost destroy, those whom it could not succeed in converting. All has been tried, and the Establishment remains, as of old, the privilege of a powerful minority, the badge of conquest upon a prostrate race, a perpetual source of irritation—and nothing more. So far from being Protestantised, the Irish are already the hottest Ultramontanes in Europe, and are assuming more and more the triumphant air to which their numerical ascendancy entitles them. There is not the ghost of a chance of Ireland becoming other than she is, or of the Establishment making such strides as might render her present position less transparently absurd. The one question is this, whether we choose to perpetuate a state of things condemned by all statesmen as vicious in principle, and proved by long experience to be productive of nothing but a tyrannising temper, on the one hand, and chronic disaffection on the other. Every Irish peasant has sense enough to appreciate the injustice of the arrangement which obliges him to build his chapel, pay the priest, and gives his landlord a church and parson for nothing. He may be excused too for a feeling of annoyance, as he trudges past the empty parish church, supported at the public expense, to some remote chapel crowded with peasants, out of whose abject poverty the necessary funds for its support have to be wrung. He may be excused if his notions of fair play, equal rights, and political loyalty, are somewhat indistinct, and that where the law is from the outset a manifest wrong-doer, it should be sometimes superseded by rougher and more effective expedients. He is naturally a rebel, because the state proclaims herself his enemy. He naturally thinks it monstrous that any proprietor of the soil should have it in his power to refuse the inhabitants a spot of ground on which to celebrate their religious rites; that men, women, and children should be obliged to walk five, six, and even ten miles to the nearest place of worship; that education should be constantly refused, except coupled with open and systematic proselytism; that terrorism and coercion, the mean contrivances of bigotry, should be suffered to do their worst, without the strong hand of government intervening to lighten the blow, or provide means of protection"—pages 28, 29.

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All this is well said: nor is the author less happy in his description of the tyrannising temper which it fosters on the part of the Protestants.

"And if the Establishment works ill as regards the Catholic masses, its effects on the privileged minority seem to us scarcely less disastrous. It engenders a tone of arrogant, violent, uncharitable bigotry, which happily is unknown in this country beyond the precincts of Exeter Hall and the columns of the 'religious' newspapers. Indeed, we have only to turn to 'Good News from Ireland', to assure ourselves of the detestable temper in which these modern Reformers set about the process of evangelisation, and of the extraordinary hardihood of assertion by which their ministrations are characterised. The creed of an Irish peasant may be superstitious—where is the peasant whose creed is anything else?—but religion in Ireland has at any rate, in the true spirit of Christianity, found its way to the wretched, the degraded, the despairing: it has refined, comforted, ennobled those whom external circumstances seemed expressly designed to crush them into absolute brutality. The Irish peasant is never the mere animal that for centuries English legislators tried to make him. He is a troublesome subject, indeed, and has a code of his own as to the 'wild justice' to which the oppressed may, in the last instance, resort; but in the domestic virtues, chastity, kindness, hospitality, he stands, at least, as well as English or Scotch of the same condition in life. As regards domestic purity, indeed, Ireland, by universal confession, rises as much above the ordinary standard as Scotland falls below it: and as regards intemperance, there has been in Ireland of late years a marked improvement, for which unhappily no counterpart is to be found in any other part of the United Kingdom. Yet we are gravely invited to believe, on the testimony of a few hot-brained fanatics, that the whole Catholic system in Ireland is one vast conspiracy against piety, happiness, and civilisation....

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"That Protestants are perfectly well aware of the mortification entailed upon their Catholic fellow-subjects by the existing state of things, and regard it with complacent acquiescence, is not the least painful feature of the case. The Irish Church is bad, not only in itself, but as being the last of a long series of oppressions which fear, passion, or necessity have at various times led the English to inflict upon their feeble neighbour. There have been periods when the deliberate idea of even intelligent politicians was, that the one population should exterminate the other; and Burke has pointed out how the religious animosities, which seem now the great cause of dispute, are in reality only a new phase of far earlier hostility, grounded originally on conquest, and strengthened by the cruelties which conquest involved. It is to some such fierce mood, traditionally

familiar to the ruling race, that an institution so unjust in principle, so troublesome in practice, so incurably barren of all useful result, can appeal for sanction and support. The blind and almost ferocious bigotry of Irish Presbyterians is owing, one would fain hope, less to personal temperament than to the tastes and convictions of a ruder age, embodied in evil customs and a conventionally violent phraseology. And the same is more or less true of their Episcopalian brethren. It is from the calmer feelings and more discriminating judgment of the English nation that any remedial measure is expected"—pages 33-37.

We have nothing to add to this. Every Catholic will recognize the truth of the picture thus ably drawn. Our obligations to Mr. Cunningham do not, however, end here. There is still another lesson which, although he does not mean to teach it, we are glad to learn from him. It is this. Speaking of the paid clergy of the Establishment, he says:—

"So far from assisting the government in its schemes, they are among its bitterest opponents. Dr. Cullen himself is hardly more hostile to the National Education System than these paid officials of the state, for whom the one possible excuse would be an unflinching support of state measures. The Church Education Society numbers something like two-thirds of the Established clergy among its adherents, and is one of the most serious difficulties with which at present the cause of National Education has to contend. What shall be done with these spaniels that forget to cringe, but bark and snap at the hand that feeds them? Might they not, at any rate, be scourged and starved into a more submissive mood?"—page 43.

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These words reveal to us the position which men of the world would expect a clergy paid by the state to assume towards the state. From being ministers of God, they are to become paid officials of the state; from being the stewards of things divine, they are to recommend themselves to their masters by an unflinching support of the state measures. And if conscience should at any time call upon them to refuse the support demanded at their hands, the government has the power and the will to scourge and starve them into a more submissive mood. What a practical commentary does Mr. Cunningham here offer on the words used by Mgr. Brancadoro,^[C] in declining the pension offered by the British Government in 1805! Better, far better, poverty with the liberty of the sanctuary, than rich endowments with slavery. We demand the abolition of the Establishment on the broad grounds of social equality and justice, and not because we wish to enrich ourselves with its spoils. We are rich enough in the love of that noble Irish race, than which none other ever gave more blessed consolation to the ministers of Christ.

FOOTNOTES:

[C] I. E. RECORD, No. II., page 50-55.

ANCIENT RELIGIOUS FOUNDATIONS OF ARDAGH.

I.

SAINT BRIGID'S DOMINICAN CONVENT, LONGFORD.

The early history of the See of Ardagh is involved in much obscurity and some little confusion. After Saint Mel, its first bishop, and Melchuo, his brother and successor, for several centuries there is little available information of the state of the diocese, the succession of its bishops, or the condition of its religious foundations. For the most part, up to the twelfth century, we find only the names of the bishops, of which the meagre list is very incomplete and defective; in some instances whole centuries are passed over, of which we have no published record at all.

In the absence of other ecclesiastical monuments, the history of this See, like many others, can be traced only in a fragmentary manner, as it is found mixed up with the history of the several religious houses scattered over it, or as it may be unravelled from the various legends and traditions connected with them. These Religious foundations were numerous in Ardagh, and some of them rank among the most ancient in the island; thus, in the *Tripartite Life of Saint Patrick*, we find that the two daughters of the Saint's old master, Milcho, after the death of their father, took the veil in the convent of Augustin nuns, founded by Saint Patrick at Cluain Bronach, near Granard in Teffia (Clonbrony, County Longford), which must, therefore, have been one of the most ancient foundations for Religious women in Ireland. Time, and the hand of the spoiler have dealt hardly with these old houses, and few traces can be found of them to-day. The same may be said even of those more modern ones, which, like the Dominican Convent of Saint Brigid, Longford, or the Cistercian Abbey of Saint Mary, Granard, border more nearly on the times of authentic and known history.

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In the spoliations of Henry and Elizabeth, the convent lands were granted away to laymen, and the edifices either razed to the ground, or perverted to the uses of the new creed. The few that escaped confiscation were soon deserted under the penal and relentless persecution that followed, and the departing Religious carried with them the records of most of our old

foundations, which, if existing, are now to be found only in the MSS. of the Munich, Barberini, Vatican, and other continental libraries. Yet, from the earliest foundation of Saint Mel, at Ardagh, or of Saint Columba, in Innismore, Lough Gowna, down to the latest convent in the islands of Lough Ree, each has its story, its legends and traditions, which we, perhaps, may live to tell. Of some extensive ruins still remain, and about their ivied walls there clings many an old legend and oft-told tradition, that yet may help to clear up the obscure history of those times. In many instances, however, we must confess, that few vestiges have escaped the ruthless hand of the spoiler, and save a few crumbling ivy-covered walls, and the green mounds that mark the last resting place of their dead, there is little left, either of storied arch or cloistered aisle to tell of the extent of the edifices, or of the zeal and labours of the pious souls who dwelt within them.

The Dominican Convent of Saint Brigid, at Longford, was one of the most modern of the religious foundations of Ardagh, having been founded by one of the O'Ferralls in 1400. A sketch of its history will, however, serve as a first contribution towards the early history of that ancient church, and may perhaps prove interesting to the reader, as from local circumstances it has been to us.

O'Heyne tells us, "This convent was built for the Dominicans in 1400, by O'Ferrall, a very illustrious, ancient, and, for those times, powerful dynast of Annaly". Harris, in his edition of *Sir James Ware's Antiquities*, distinctly names Cornelius O'Ferrall, the Dominican Bishop of Ardagh, as the founder. De Burgo, in his *Hibernia Dominicana*, from which most of our information is taken, shows that in the year 1400, in which the Convent of Saint Brigid was founded, Adam Lyons, a Dominican Friar, succeeded Gilbert MacBrady in the See of Ardagh; that Adam Lyons died in 1416, and was succeeded by Cornelius O'Ferrall, who was consecrated in February, 1418, when the Convent of Saint Brigid had been built and inhabited nearly eighteen years. Hence, it is very clear, that if Cornelius O'Ferrall was the founder, it must have been before his consecration as bishop, and very probably before his admission to Religion as a Dominican. It is not improbable that, like others of his name, he was dynast of Annaly before he assumed the mitre of Ardagh, and that having in his boyhood been a pupil of the Dominicans, as we learn from the Bull of his consecration, he had founded this convent for them long before he thought of joining the order himself.

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Cornelius O'Ferrall died, "celebrated for his liberality to the poor", as Ware tells us, for which he was popularly known by the name "*Eleemosynarius*", or the "*Almsgiver*", and he was buried in the Abbey of Saint Brigid in 1424. The family of the O'Ferralls made repeated and ample grants to the convent, and, after the example of Bishop Cornelius, made the abbey their family burial place.

The church attached to the convent stood on the site now occupied by the Protestant parochial church of Longford, on the north side of the river Camlin. From it a raised causeway or road led through the meadows by the river side, to the coenobium, or convent proper, which stood on the opposite, or south side of the river, about a quarter of a mile distant. This church was destroyed by fire, and the convent reduced to ruins in 1428. The extent and character of this first convent may be gathered from O'Heyne, who says, it was a most extensive and magnificent structure, as shown by the magnitude of the ruins still remaining in his day (1750). The importance and influence which, in a very few years, the abbey had been able to attain, may be inferred from the fact, that Bulls were issued by several popes, granting indulgences to the faithful who would contribute to its restoration.

Of these the Bull of Martin V., March 1429, informs us, that the convent was of the "Strict Observance". From the Bull of Eugene IV., March, 1433, in the relation of the motives for granting the Indulgence, we learn the character and extent of the disaster which had befallen Saint Brigid's. "In consequence of the wars prevailing in these parts, especially during the last six years, the church of St. Brigid at Longford had been destroyed by fire, and all the other buildings of the convent reduced to ruins. The necessary ornaments for decent celebration of divine worship were wanting, and the Religious had been of necessity compelled to pass to other houses". In a second Bull of the same pope, July 1438, we are told, "the Church of Saint Brigid had been consumed by fire, and *most* of the convent buildings laid in ruins". The devastation is thus in some sort limited, which in the first was described as total.

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The church was rebuilt, and the convent restored, but not at all on the same scale of magnificence that O'Heyne so extols in the first. For several centuries, however, it continued to exercise a great influence on religion in the district, and to send forth able, fervent, and illustrious pupils, to maintain and defend the faith, at home and abroad. Thus we find Doctor Gregory O'Ferrall, an alumnus of Saint Brigid's, Provincial of Ireland in 1644. Afterwards we find him lending energetic aid to the confederate Catholics at Kilkenny. When the treachery and intrigues of Ormond had seduced the Catholic chiefs into a deceitful peace, without any guarantee for the free exercise of their religion, the name of the Dominican provincial Gregory O'Ferrall is one of the signatures to the spirited and indignant protest of the national synod convened at Waterford in 1646, by the celebrated John Baptist Rinuccini, to condemn the conduct of the men who had agreed to such a peace, at once unjust, iniquitous, and pernicious to the Catholic cause, which they had sworn to defend. "Gregory O'Ferrall", says O'Heyne, "was a man of most meek and mortified appearance, and was esteemed by the people a mirror of every virtue". He died in 1672.

Anthony O'Molloy, another alumnus of Saint Brigid's, was about the same time procurator-general of the Dominicans in Ireland. For about forty years he discharged, with wonderful zeal

and ability, the dangerous duty of conducting the newly-professed Dominicans of Ireland to Spain, and then aiding and directing their return after the completion of their ecclesiastical studies. This was at the time penal, and the delicate and difficult task was performed at the constant risk of his life. His labours, however, were crowned with singular success. He was known by the name of Father Antony of the Rosary, because of his admirable devotion to that pious exercise and to everything tending to the service of the Blessed Mother of God, through whose intercession, in moments of danger and difficulty, he is said, several times to have obtained miraculous deliverance. He died about 1680.

Laurence O'Ferrall was, about the same time, sent from Saint Brigid's as missionary apostolic into England, when the penal persecution of the times left the flock stripped of a pastor. He was arrested and flung into prison at London, where for more than a year he suffered many hardships. After a time, through the mercy of God, he was discharged, and fled to Belgium, where he long laboured under grievous illness, brought on by this imprisonment. As soon as he was sufficiently recovered, he set out again for England, but he was a second time arrested and flung into prison as a returned friar. Through the intercession of the Archduke Charles, afterwards Emperor Charles the Sixth, who was then in England, he obtained his discharge as a German subject, and was permitted to leave for Portugal. From thence he passed into Spain, where he was appointed chaplain to the Irish Brigade serving under Fitzjames Duke of Berwick. He died in 1708.

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The names of other remarkable men, alumni of Saint Brigid's, might be cited if space permitted. Even so late as 1756, not more than a century ago, De Burgo speaks of James O'Ferrall, the prior, Nicholas Travers, and Francis O'Ferrall, as surviving representatives of that convent.

Few traces of either church or convent now remain. The causeway leading from the church to the abbey may still be recognized; and a crumbling portion of ivy-clad wall, within the Protestant glebe, on the other side of the river, shows where the coenobium stood. The lands attached to the convent were granted away for ever to Richard Nugent by 4th and 5th Philip and Mary. By 20th Elizabeth, this Friary, containing half an acre, house, cottage, twenty-eight acres of land, and six acres of demesne, was granted to Sir Nicholas Malby and his heirs, at 16s. per annum. Finally, January 29, 1615, James I. bestowed this monastery on Francis, Viscount Valentia. About 1756 the lands passed into the hands of Thomas Pakenham, when he was created Baron Longford, on the death of the last Baron Aungier, and the extinction of that ancient family. What was the extent and precise position of the abbey lands it is now impossible to tell. O'Heyne assures us they were ample and valuable, and even if we look only to the extent embraced under the church and coenobium, together with the townlands which, from their names, we can still recognize as abbey property, as Abbeycartron, there can be little doubt they were very extensive.

Among the legends preserved in connection with Saint Brigid's, the story of the martyrdom of Bernard and Laurence O'Ferrall, who died there for the faith in 1651, deserves to be recorded.

The short but brilliant struggle of the Confederate Catholics, marred by divided councils and the incapacity of some of its chiefs, was over. The seven years' war ended with an unsatisfactory peace, when the execution of the King in January, 1649, threw the country once more into turmoil and confusion. Then came the brief but sanguinary struggle against the parliamentary army under Cromwell. After the fall of Drogheda, Wexford, and other towns, in which massacres of the most fearful kind had been perpetrated, the parliamentary army, broken up into scattered bands, traversed the country in search of disaffected, and Papists, sacking and plundering with a license and cruelty that spread terror and desolation everywhere, so that there is scarce a hamlet or village in which the memory of the savage deeds of Cromwell's soldiery is not dwelt upon with horror to this day. A troop of these fanatics was stationed at Longford, and in the terror of their presence and bloody deeds, the Convent of Saint Brigid was abandoned, and the church deserted by the friars. Early one morning, either by accident or treachery, two of the friars, who had come there to pray, were seized by the soldiery. One of them, Bernard O'Ferrall, attempted to escape, and was struck down with four-and-twenty mortal wounds, in the doorway of the church, at the threshold of which he was left for dead. He survived to be carried to a place of safety, where he received the last Sacrament from one of the brotherhood who was hiding in the neighbourhood. Laurence O'Ferrall, the other, was seized within the church, and hurried before their officer by the exulting soldiery, who anticipated a day's savage sport in roasting or hanging the Popish priest, not an unusual amusement with them. He was recognized by the officer as an adherent of the Catholic army during the late troubles, and was ordered out for execution next day. A respite of three days was granted at the intercession of some persons, whose advocacy the martyr complained of, as unprofitable and unwelcome, and during the three days' interval he ceased not to pray, with abundant tears, that God would not suffer the palm of martyrdom to be snatched from him. On the third morning, when led out for execution, he addressed the assembled people from the scaffold in eloquent, fervent language, and denounced the bloody persecutions and violence of the fanatics with such force, that the officer in charge—stung to rage—ordered him to be silenced with the rope, and flung off without further parley. He then bade farewell to the people, and having placed his rosary around his neck, and taken the crucifix in his right hand, he calmly arranged both hands under the scapular of his habit, and submitted himself to the executioner. After he had been cast off, and when he was hanging at the end of the fatal rope, and life extinct, both hands were drawn from under the habit, and uniting raised the crucifix over his head as the symbol and pledge of his triumph. This most extraordinary sight made a very great impression on the beholders, and the officer himself was so much struck and terrified that he ordered the body to be at once cut down respectfully, and gave it over to the people to be

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buried without molestation. We find that a safe-conduct was even given to some of the priests hiding in the neighbourhood to attend his obsequies, at which the people too attended in an immense concourse. The story of Bernard and Laurence O'Ferrall is only one of many instances of the bloody deeds of that fearful time.

Whilst thus we close our sketch, we venture a hope that at no distant day the present venerated successor of Saint Mel may, in the cause of Catholic education, be able to introduce the cloistered sisters of Saint Dominic to revive the name, the spirit, and the good works of the old Dominican Convent of Saint Brigid.

J. R.

LITURGICAL QUESTIONS

(From M. Bouix's "*Revue des Sciences Ecclesiastiques*").

1. At Benediction of the Blessed Sacrament, ought the profound inclination be made during the singing of the two verses *Tantum ergo Sacramentum, Veneremur cernui*, or only during the singing of the words *Veneremur cernui*?
2. What ceremonies are to be observed by the deacon, or by the assistant priest, when, acting on the permission given by the Decree of the 12th August, 1854, the deacon consigns the ostensorium to the celebrant before the Benediction, and receives it from him after the Benediction has been given?
3. What rule should a priest follow when he finds in the Ordo a regulation which he believes to be certainly incorrect?

1. It is beyond doubt, that the inclination ought to be made whilst the entire verses *Tantum ergo Sacramentum, Veneremur cernui*, are being sung; and if, in any church, custom has limited the inclination to the two last words, it has arisen from this, that whenever the celebrant intones the hymn, he makes the inclination only after the intonation. The ministers, however, are wrong in imitating him in this.

"Tum in officio divino", says Cavalieri, t. iv., c. viii., *Inst. Clem.*, § 33, n. 49, "quam in precibus omnibus coram SS. Sacramento, dum praedictus versus *Tantum ergo* dicitur, ab omnibus omnino persistendum erit in inclinatione usque ad *cernui*. Haec est", says Gardellini (*Inst. cl. ibid.* n. 19), "praxis quae obtinet in majoribus Urbis basilicis".

This doctrine is followed by modern authors.

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2. Before we reply to the question, it will be useful to make two remarks. The first has reference to the difference between the functions of the deacon and those of the assistant priest. If the celebrant be assisted by a deacon and sub-deacon, the assistant need not do more than place the Blessed Sacrament on the throne, and lower it thence at the proper time. He may also extract the Blessed Sacrament from the tabernacle before the exposition, and replace it therein after the Benediction. The office of assistant appears to have been instituted as a measure of precaution against the danger which might result from the near approach of the deacon's vestments to the lights, in case he took down the ostensorium, or to guard against other inconveniences. But there is no reason why the assistant should present the ostensorium to the celebrant when the deacon and sub-deacon are present.

We should remark, in the next place, that, according to the text of the *Ceremoniale Episcoporum*, and of the *Instructio Clementina*, the priest, after receiving the humeral veil, mounts the steps without the ministers, and himself takes the ostensorium. Authors prescribe that the deacon and sub-deacon should kneel on the highest step, and support the celebrant's cope during the benediction. In their absence, this is done by the master of ceremonies, or two clerks. When the benediction has been given, the priest having completed the circle, places the Blessed Sacrament in the corporal, genuflects, and descends with the sub-deacon, whilst the deacon restores the Blessed Sacrament to the tabernacle, unless this be done by the assistant priest, in which case the deacon descends with the celebrant and the sub-deacon. According to Baldeschi, the veil is removed from the celebrant when he genuflects in the predella, after having given the benediction.

The rubric of the *Ceremoniale Episcoporum* (l. ii. c. xxiii., n. 27) makes no mention of the assistant priest, supposes that the bishop himself takes the ostensorium from the altar, and expressly declares that he himself replaces it on the corporal.

"Accedat ad altare et accepto tabernaculo seu ostensorio cum sanctissimo Sacramento, illud ambabus manibus velatis elevatum tenens, vertens se ad populum, cum illo signum crucis super populum ter faciet nihil dicens. Quo facto iterum deponet sanctissimum Sacramentum super altare".

We read in the *Instructio Clementina* (§ xxxi.): "The celebrant, on his knees, will take the humeral veil, and ascending the altar without attendants, after due reverence, will take the ostensorium in his hands, which are covered with the extremity of the humeral veil, and with it will give the benediction to the people; and having replaced the Blessed Sacrament on the corporal, will descend, and remain on his knees in his place. The deacon, or a priest with stole, will immediately, after due reverence, enclose the Blessed Sacrament in the tabernacle". This *Instructio* has been explained by Cavalieri, Tetamo, and Gardellini, who thus express themselves

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"Sacerdos", says Cavalieri (t. iv., c. ix.), "ascendit ... ad altare, et ibi, facta genuflexione unico genu accipit in manibus coöpertis per ejusdem veli extremitates ostensorium.... Quando sacerdos ascendit ut supra altare, una cum eo ascendunt itidem sacri ministri, sed hi genuflectunt postea in ore suppedanei, ubi inclinati elevant pluvialis fimbrias dum sacerdos benedicit populum. In defectu autem ministrorum sacrorum id praestant sacerdos adjutor et caeremoniarius, vel alii clerici hinc inde genuflexi.... Celebrans data benedictione ... super corporale Sacramentum collocat ... et deinde facta genuflexione unico genu, descendit cum subdiacono ad infimum altaris gradum, ubi iterum cum eodem genuflexus, per eundem subdiaconum, vel caeremoniarium exuitur velo humerali. Diaconus interim accedit ad altare, et facta genuflexione unico genu, tabernaculum aperit et in eo reponit Sacramentum, cui genuflexione iterum facta, surgens ostium claudit et postea descendit ad locum suum, ad quem cum accesserit, surgunt omnes.... Quod si ultra sacros ministros adsistat sacerdos alter, hic imposita sibi stola Sacramentum ut supra recondet, et diaconus cum celebrante pariter descendet, et ab eo removebit velum humerale".

Tetamo (Append., e. iii., n. 48 et 49) thus speaks:

"Sacerdos ascendit ad altare, et ibi facta genuflexione unico genu, ut expeditius surgat, accipit in manibus coöpertis per ejusdem veli extremitates, ostensorium.... Benedicit.... Quando sacerdos ascendit, ut supra, altare, una cum eo ascendunt itidem sacri ministri, sed hi genuflectunt postea in ore suppedanei, ubi inclinati elevant pluvialis fimbrias, dum sacerdos benedicit populum; in defectu autem ministrorum sacrorum, id praestant sacerdos adjutor et caeremoniarius, vel alii clerici hinc inde genuflexi. Celebrans, data benedictione ... super corporale Sacramentum collocat".

Gardellini (n. 12 et 13), in his commentary, writes:

"Quando autem sacerdos ascendit ad altare, cum eo ascendunt etiam sacri ministri, sed hi genuflectere debent in ore suppedanei, ubi inclinati elevant pluvialis fimbrias, dum sacerdos benedicit populum.... Celebrans, data benedictione ... collocat super corporale Sacramentum ...; et deinde, facta prius genuflexione, descendit cum subdiacono ad infimum altaris gradum, ubi genuflexi ambo manent, amoto interim velo a celebrantis humeris a subdiacono, vel ut alii malunt, a caeremoniario. Interea diaconus remanens in suppedaneo altaris, reponit Sacramentum in tabernaculo, factis ante et post debitis genuflexionibus.... Quamvis vero deceat et congruat hoc munus per diaconum expleri, non est tamen necessario per eum implendum: potest alter sacerdos cum superpelliceo et stola hoc fungi munere, ideirco instructio ait: *Il diacono, o un sacerdote con stola, quemadmodum fieri debet in aliis expositionibus, in quibus non parantur ministri sacri*".

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All the ancient authors agree with this view.

"Responso a choro *Amen*", says Bauldry (part. iv., art. iii., n. 33, 35, et 37), "celebrans, nihil addens, ascendit ad altare, genuflectit, et sine alterius ministerio accipit velatis manibus, ut prius, tabernaculum, vertens se ad populum ... benedicit ..., et gyrum perficiens, ostensorium collocat super altare.... Interim dum celebrans benedicit, ministri hinc inde [genuflexi](#), et inclinati facie versa ad sanctissimum Sacramentum, elevant partes anteriores pluvialis illius, quod et faciunt assistentes in pari casu.... Deposito sanctissimo Sacramento a celebrante super altare, ipse statim, genuflexione facta descendit ad secundum gradum ut prius, ubi genuflexus manet. Tum ponitur, si opus sit, scabellum ... pro diacono qui statim amoto velo ab eo pre subdiaconum vel caeremoniarium ascendit ad altare, ubi, facta genuflexione, reponit sanctissimum Sacramentum in tabernaculo".

Catalani, speaking of the benediction given by the bishop after the procession of the Blessed Sacrament, says (*Cer. Ep.*, l. ii., c. xxviii., n. 27):

"Episcopus ... accepto tabernaculo sive ostensorio cum sanctissimo Sacramento, per se scilicet et sine alterius ministerio, illud ambabus manibus velatis elevatum tenens, vertens se ad populum, cum illo signum crucis super populum ter faciet.... Dataque benedictione, Episcopus deponet sanctissimum Sacramentum super altare".

Gavantus says the same (sect. i., part iv., tit. xii., n. 7):

"Ascendit (celebrans) ad altare, genuflectit, et ipsemet nullo diaconi ministerio accipit velatis manibus, ut prius, tabernaculum, benedicit cum eo populum ... nihil dicens, et gyrum perficiens reverenter reponit".

Merati thus comments on the passage:

"Celebrans ... ascendit ad altare ... et absque alterius ministerio accipit velatis manibus ostensorium".

Baldeschi gives the same directions.

But in spite of these authorities, it is customary in some churches for the deacon to ascend with the priest, to take the ostensorium, and present it to the celebrant, to receive it from the same after the benediction, and to replace it on the corporal. This usage is established in Rome, and has been confirmed by a decree of the 12th August, 1854, published in the *Analecta*.

Question: "An liceat sacerdoti accipere ostensorium per manus diaconi istud ex altari acceptum porrigentis, ut populo benedictio impertiatur, et post benedictionem remittere ostensorium diacono, qui super altare deponet, prout fit in nonnullis ecclesiis? Vel ipsemet sacerdos debeat accipere ostensorium ex altari, et data benedictione, super altare deponere, sicut expresse docent Gavantus in rubrica Miss. part. vi., tit. xiii., n. 7; Merati in Gavantum", etc.

Answer: "Quoad primam partem, licere etiam ex praxi ecclesiarum Urbis; quoad secundam partem, provisum in primo".

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Hence it appears that the *Instructio Clementina* and the *Caereemoniale* have been too rigorously interpreted by old authors. We are at liberty to choose whichever of the two usages may agree better with the arrangements of the altar, and may be more easy to carry out. This is the common opinion of recent authors, and is founded on Roman usage and on the decision just cited. In addition, if the deacon is to receive the ostensorium from the priest's hands, the priest is not bound to complete the circle: he returns towards the altar, on the epistle side, where the deacon is. This follows from the decree of the 21st March, 1676, No. 2776:

Question: "An in benedicendo populum cum sanctissimo Sacramento sit servandus modus infrascriptus: Cum sacerdos stat ante populum, ostensorium ante pectus tenet, tum elevat illud decenti mora non supra caput, sed tantum usque ad oculos, et eodem modo illud demittit infra pectus, mox iterum recte illud attollit usque ad pectus, et deinde ad sinistrum humerum ducit, et reducit ad dexterum, et rursus ante pectus reducit, ibique aliquantulum sistit quasi peracta ad omnes mundi partes cruce, eam etiam venerandam omnibus praebeat: tunc gyrum perficiens, collocat ostensorium super altare?"

Answer: "Si placet, potest observare supradictum modum.... Sin minus, servandus est modus dispositus in *Caer. Ep.*, l. ii., c. xxxiii., ubi requiritur tantummodo ut cum eodem SS. Sacramento celebrans producat signum crucis super populum".

It is now easy to fix the ceremonies to be observed in cases where the deacon presents the ostensorium to the priest, and receives it from him after the benediction. First, the celebrant kneels in receiving the Blessed Sacrament from the deacon, and the deacon, when he receives it from the celebrant. This is a standing liturgical rule—the rubric of the Missal for Holy Thursday says:

"Finita Missa ... fit processio.... Celebrans indutus pluviali albo ... in medio genuflexus ... accepto calice cum Sacramento de manu diaconi stantis.... Cum autem ventum fuerit ad locum paratum diaconus genuflexus a sacerdote stante accipit calicem cum Sacramento".

In the *Cer. Ep.* (l. ii., c. xxiii., n. 12 et 13):

"Diaconus assistens ... capit SS. Sacramentum de altari, et illud, stans, offert episcopo genuflexo. Cum pervenerit ad sacellum ubi Sacramentum deponi debet ... cum erit episcopus ante supremum gradum altaris, diaconus accipiet de manu ipsius stantis SS. Sacramentum genuflexus".

In the rubric for the procession of Corpus Christi (ibid., c. xxxiii., nos. 20 et 24):

"Diaconus assistens a dexteris accedet ad altare, et cum debitis reverentiis accipiet tabernaculum sive ostensorium cum SS. Sacramento de altari, et illud in manibus Episcopi genuflexi collocabit.... Postquam Episcopus pervenerit ad supremum altaris gradum, diaconus a dextris cum debita reverentia et genuflexione ... accipiet de manu ipsius Episcopi stantis SS. Sacramentum".

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Some respectable authorities allow the Blessed Sacrament to be received by the sacred minister standing. We see no reasons in support of this opinion. The ceremonies to be observed are the following:—The celebrant, having received the humeral veil, ascends the altar with the sacred ministers. The celebrant and subdeacon stop at the upper step, and kneel on the extremity of the predella; the deacon goes up to the altar, genuflects, takes the ostensorium, hands it to the celebrant, and then kneels on the epistle side of the predella. The celebrant, having received the ostensorium, rises, gives the benediction, consigns the ostensorium to the deacon, and kneels once more on the extremity of the predella. The deacon, after receiving the ostensorium, stands

up, places it on the corporal, and restores the Blessed Sacrament to the tabernacle. Meantime the celebrant, laying aside the veil, descends to his place at the foot of the altar, as soon as the Blessed Sacrament has been removed.

3. It is clear that in such case he ought to follow the general Rubric. The Ordo is intended to set forth the application of liturgical rules to particular cases; and it is no wonder that in a task so minute, errors should sometimes occur. But if the mistake be not clearly and evidently such, the priest should follow the Ordo. "When the bishop publishes a directory", says M. Falise (pag. 276, 3rd edition), "the priests of the diocese are bound to conform to it not only in what is certain, but also in questions on which a difference of opinion exists among authors, and even when the contrary of what is prescribed appears certain. But this rule does not hold when the regulations are evidently contrary to the Rubrics". The following decrees bear on this point:—

1ST DECREE. *Question.* "An in casibus dubiis adhaerendum est calendario dioecesis, sive quoad officium publicum et privatum, sive quoad Missam, sive quoad vestium sacrarum colorem, etiamsi quibusdam probabilior videtur sententia calendario opposita? Et quatenus affirmative, an idem dicendum de casu quo certum alicui videretur errare kalendarium?" *Answer.* "Standum calendario". (Decree 23 May, 1833, n. 4746, q. 2).

2ND DECREE. *Question.* " ... 6. Cum pro nonnullis sanctis propriis regni Hispaniarum de quibus recitatur officium ritu dupl. min. habeantur lectiones primi nocturni de communi, pro aliis vero de scriptura occurrente, quaeritur quae certa regula servari debeat quoad numeratas primi nocturni lectiones in officiis duplicibus minoribus? 7. An quoad easdem lectiones primi nocturni in duplicibus minoribus standum sit dispositionibus directorii, vel breviarii? 8. An licitum sit in duplicibus minoribus, et etiam semiduplicibus, lectiones primi nocturni pro lubitu desumere vel de communi, vel de scriptura, quando diversitas extat inter dispositionem directorii et breviarii?" *Answer.* " ... Ad 6. Lectiones primi nocturni in casu esse de scriptura, nisi diversae in indulto expresse assignentur. Ad 7. Jam provisum in proximo. Ad 8. Ut ad proximum". (Decree 27 August, 1863, n. 4787, q. 6, 7, et 8).

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DOCUMENTS.

I.

LETTER FROM THE HOLY OFFICE TO THE ENGLISH BISHOPS.

The following is the text of the letter received from the Holy Office by the English Bishops, in condemnation of the society lately established in England for promoting the union of Christian Churches:

*Supremae S. Romanae et Universalis Inquisitionis Epistola ad omnes Angliae
Episcopos.*

Apostolicae Sedi nuntiatum est, catholicos nonnullos et ecclesiasticos quoque viros Societati *ad procurandam*, uti aiunt, *Christianitatis unitatem* Londini anno 1857 erectae, nomen dedisse, et jam plures evulgatos esse ephemeridum articulos, qui catholicorum huic Societati plaudentium nomine inscribuntur, vel ab ecclesiasticis viris eandem Societatem commendantibus exarati perhibentur. Et sane quaenam sit huius Societatis indoles vel quo ea spectet, nedum ex articulis ephemeridis cui titulus "the union review", sed ex ipso folio quo socii invitantur et adscribuntur, facile intelligitur. A protestantibus quippe efformata et directa eo excitata est spiritu, quem expresse profitetur, tres videlicet christianas communionem romano-catholicam, graeco-schismaticam et anglicanam, quamvis invicem separatas ac divisas, aequo tamen jure catholicum nomen sibi vindicare. Aditus igitur in illam patet omnibus ubique locorum degentibus tum catholicis, tum graeco-schismaticis, tum anglicanis, ea tamen lege ut nemini liceat de variis doctrinae capitibus in quibus dissentiunt quaestionem movere, et singulis fas sit propriae religiosae confessionis placita tranquillo animo sectari. Sociis vero omnibus preces ipsa recitandas, et sacerdotibus Sacrificia celebranda indicit iuxta suam intentionem: ut nempe tres memoratae christianae communionem, utpote quae, prout supponitur, Ecclesiam catholicam omnes simul iam constituunt, ad unum corpus efformandum tandem aliquando coeant.

Suprema S. O. Congregatio, ad cuius examen hoc negotium de more delatum est, re mature perpensa, necessarium iudicavit sedulam ponendam esse operam, ut edoceantur fideles ne haereticorum ductu hanc cum iisdem haereticis et schismaticis societatem ineant. Non dubitant profecto Eminentissimi Patres Cardinales una mecum praepositi Sacrae Inquisitioni, quin istius regionis Episcopi pro ea, qua eminent, caritate et doctrina omnem iam adhibeant diligentiam ad vitia demonstranda, quibus ista Societas scatet, et ad propulsanda quae secum affert pericula: nihilominus muneri suo deesse videntur, si pastorem eorumdem Episcoporum zelum in re adeo gravi vehementius non inflammarent: eo enim periculosior est haec novitas, quo ad speciem pia et de christianae Societatis unitate admodum sollicita videtur.

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Fundamentum cui ipsa innitur huiusmodi est quod divinam Ecclesiae constitutionem susque deque vertit. Tota enim in eo est, ut supponat veram Iesu Christi Ecclesiam constare partim ex romana Ecclesia per universum orbem diffusa et propagata, partimvero ex schismate photiano et ex anglicana haeresi, quibus aequae ac Ecclesiae romanae unus sit Dominus, *una fides* et unum baptisma. Ad removendas vero dissensiones, quibus hae tres christianae communionem cum gravi scandalo et cum veritatis et caritatis dispendio divexantur, preces et sacrificia indicit, ut a Deo gratia unitatis impetretur. Nihil certe viro catholico potius esse debet, quam ut inter Christianos schismata et dissensiones a radice evellantur, et Christiani omnes sint *solliciti servare unitatem spiritus in vinculo pacis* (Ephes, 4). Quapropter Ecclesia Catholica preces Deo O. M. fundit et Christifideles ad orandum excitat, ut ad veram fidem convertantur et in gratiam cum Sancta Romana Ecclesia, extra quam non est salus, eiuratis erroribus, restituantur quicumque omnes ab eadem Ecclesia recesserunt: imo ut omnes homines ad agnitionem veritatis, Deo bene iuvante, perveniant. At quod Christifideles et ecclesiastici viri haereticorum ductu, et quod peius est, iuxta intentionem haeresi quammaxime pollutam et infectam pro christiana unitate orent, tolerari nullo modo potest. Vera Iesu Christi Ecclesia quadruplici nota, quam in symbolo credendam asserimus, auctoritate divina constituitur et dignoscitur: et quaelibet ex hisce notis ita cum aliis cohaeret ut ab iis nequeat seiungi: hinc fit, ut quae vere est et dicitur catholica, unitatis simul, sanctitatis et Apostolicae successionis praerogativa debeat effulgere. Ecclesia igitur catholica una est unitate conspicua perfectaue orbis terrae et omnium gentium, ea profecto unitate, cuius principium, radix et origo indefectibilis est beati Petri Apostolorum Principis eiusque in Cathedra romana Successorum suprema auctoritas et potior principalitas. Nec alia est Ecclesia catholica nisi quae super unum Petrum aedificata in unum connexum corpus atque compactum unitate fidei et caritatis assurgit: quod beatus Cyprianus in epl. 45. sincere professus est, dum Cornelium Papam in hunc modum alloquebatur: *ut Te collegae nostri et communionem tuam idest Catholicae Ecclesiae unitatem pariter et caritatem probarent firmiter ac tenerent*. Et idipsum quoque Hormisdas Pontifex ab Episcopis acacianum schisma eiurantibus assertum voluit in formula totius christianae antiquitatis suffragio comprobata, ubi *sequestrati a communionem Ecclesiae catholicae* ii dicuntur, qui sunt *non consentientes in omnibus Sedi Apostolicae*. Et tantum abest quin communionem a romana Sede separatae iure suo catholicae nominari et haberi possint, ut potius ex hac ipsa separatione et discordia dignoscatur quanam societates et quinam christiani nec veram fidem teneant nec veram Christi doctrinam: quemadmodum iam inde a secundo Ecclesiae saeculo luculentissime demonstrabat S. Irenaeus lib. 3. contra haeres. c. 3. Caveant igitur summo studio Christifideles ne hisce societatibus coniungantur, quibus salva fidei integritate nequeant adhaerere; et audiant sanctum Augustinum docentem, nec veritatem nec pietatem esse posse ubi christiana unitas et Sancti Spiritus caritas deest.

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Praeterea inde quoque a londinensi Societate fideles abhorrere summopere debent, quod conspirantes in eam et *indifferentismo* favent et scandalum ingerunt. Societas illa, vel saltem eiusdem conditores et rectores profitentur, photianismum et anglicanismum duas esse eiusdem verae christianae religionis formas, in quibus aequae ac in Ecclesia catholica Deo placere datum sit: et dissensionibus utique christianas huiusmodi communionem invicem urgeri, sed citra fidei violationem, propterea quia una eademque manet earundem fides. Haec tamen est summa pestilentissimae indifferentiae in negotio religionis, quae hac potissimum aetate in maximam serpit animarum perniciem. Quare non est cur demonstretur catholicos huic Societati adhaerentes spiritualis ruinae catholicis iuxta atque acatholicis occasionem praebere, praesertim quum ex vana expectatione ut tres memoratae communionem integrae et in sua quaeque persuasionem persistentes simul in unum coeant, Societas illa acatholicorum conversionem ad fidem aversetur et per ephemerides a se evulgatas impedire conetur.

Maxima igitur sollicitudine curandum est, ne catholici vel specie pietatis vel mala sententia decepti Societati, de qua hic habitus est sermo, aliisque similibus adscribantur vel quoquomodo faveant, et ne fallaci novae christianae unitatis desiderio abrepti ab ea desciscant unitate perfecta, quae mirabili munere gratiae Dei in Petri soliditate consistit.

Romae hac die 16. septembris 1864.

C. CARD. PATRIZI.

II.

ANSWERS OF THE S. POENITENTIARIA AND OF THE PROPAGANDA TO SOME QUESTIONS CONCERNING FASTING AND ABSTINENCE.

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Quidam Sacerdotes regnorum Belgii et Hollandiae petunt solutionem sequentium dubiorum:

Gury, Scavini, et alii referunt tanquam responsa S. Poenitentiarum, data die 16 Januarii 1834:

"Posse personis quae sunt in potestate patrisfamilias, cui facta est legitima facultas

edendi carnes, permitti uti cibus patrifamilias indultis, adjecta conditione de non permiscendis licitis atque interdictis epulis, et de unica comestione in die, iis qui jejunare tenentur".

IGITUR QUAERITUR.

1. An haec resolutio valeat ubique terrarum?
2. Dum dicitur "*permitti posse*", petitur à quo ista permissio danda sit, et an sufficiat permissio data à simplici confessario?

Altera resolutio: "Fideles qui ratione aetatis vel laboris jejunare non tenentur, licite posse in quadragesima, dum indultum concessum est, omnibus diebus indulto comprehensis, vesci carnibus aut lacticiniis per idem indultum permissis, quoties per diem edunt".

Dubitatur igitur an haec resolutio valeat in dioecesi cujus Epus, auctoritate apostolica concedit fidelibus ut feria 2^a. 3^a. 5^a. temporis quadragesimae possint semel in die vesci carnibus et ovis, iis verò qui ratione aetatis vel laboris jejunare non tenentur, permittit ut ovis saepius in die utantur?

QUAERITUR ITAQUE.

1. An, non obstantibus memorata phrasi "*ovis saepius in die utantur*" et tenore concessionis, possint ii, qui ratione aetatis vel laboris jejunare non tenentur, vi dictae resolutionis vesci carnibus quoties per diem edunt?
2. An iis qui jejunare non tenentur ratione aetatis vel laboris, aequiparandi sint qui ratione infirmae valetudinis à jejuniis excusantur, adeo ut istis quoque pluries in die vesci carnibus liceat?

S. Poenitentiaria, maturè consideratis propositis dubiis, dilecto in Christo oratori in primis respondet transmittendo declarationem ab ipsa S. Poenitentiaria alias datam, scilicet: "Ratio permissionis de qua in resolutione data à S. Poenitentiaria 16 Jan. 1834, non est indultum patrifamilias concessum, sed impotentia, in qua versantur filii familias, observandi praeceptum".

Deinde ad duo priora dubia respondet: Quoad primum, affirmativè. Quoad secundum, sufficere permissionem factam à simplici confessario.

Ad duo verò posteriora dubia respondet: Quoad primum, negativè—Quoad secundum, non aequiparari.

Datum Romae in S. Poenitentiaria, die 27 Maii, 1863.

A. M. CARD. CAGIANO, M.P.

Letter of the Cardinal Prefect of Propaganda to the Bishop of Southwark, explaining the foregoing answer.

From your letter of February 19th, 1864, I gather that you would wish to know the reason why the S. P. replied on the 27th of May, 1863, *Non aequiparari* to this question: An iis qui jejunare non tenentur ratione aetatis vel laboris, aequiparandi sint qui ratione infirmae valetudinis à jejuniis excusantur, adeo ut istis quoque pluries in die vesci carnibus liceat?

After having made due inquiry, I am now enabled to state the reason why the sick are not, in respect of the quality of food on days subject to the prohibition of the Church, on the same level with those who are excused from fasting by reason of age or labour; and it is, that the latter may eat such prohibited food as the Indult permits, solely in force of the Lenten Indult, which may vary in its limitations or dispensations from year to year; whereas the sick may eat prohibited food according to their state of health and the judgment of their doctor. Thus, *e.g.*, on some days the Lenten Indult may perchance not allow lard to be used as a condiment, and on such days persons dispensed from the fast on account of age or labour must abstain from using it as a condiment, whilst a sick person may eat meat even on the excepted days if his health requires it. I think this explanation will help you to put an end to the doubts described in your letter.

ORIGINAL.

Dalla sua lettera del 9 febbrajo p.p. ho potuto rilevare che VS. gradirebbe di conoscer la ragione per cui al dubbio: *An iis qui jejunare non tenentur ratione aetatis vel laboris aequiparandi sint qui ratione infirmae valetudinis à jejuniis excusantur, adeo ut illis quoque pluries in die vesci carnibus liceat?* la S. Penitenzieria abbia risposto in data del 27 maggio 1863, *Non aequiparari*. Ora avendo preso in proposito le notizie opportune, sono in caso di significarle, che la ragione per cui gl' infermi riguardo alla qualità dei cibi nei giorni soggetti alla proibizione della chiesa non sono da equipararsi a quelli che sono scusati dal digiuno per ragione di età o di fatica, si è che questi ultimi possono usare dei cibi proibiti in forza soltanto dell' Indulto, il quale può subire minori o maggiori limitazioni; mentre gl' infermi possono usare dei cibi vietati secondo lo stato loro di salute, ed il giudizio del Medico. Così *p. e.* in alcuni giorni l' Indulto potrebbe

non ammettere il condimento di grasso, e in tal caso chi è dispensato dal digiuno per ragione di età o di fatica deve astenersi dal condimento anzidetto; ma l' infermo anche nei giorni eccettuati può mangiar di grasso, se così esigge lo stato di sua salute. Una tale spiegazione parmi possa servirle a togliere le incertezze che mi accennò nell' anzidetta sua. Roma, 8 Marzo 1864.

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AL. CARD. BARNABO, Prefetto.

A. CAPALTI, Segretario.

III.

LETTER OF THE CARDINAL PREFECT OF THE CONGREGATION OF THE INDEX TO THE BISHOPS.

EMINENTISSIME AC REVERENDISSIME DOMINE,

Inter multiplices calamitates, quibus Ecclesia Dei luctuosis hisce temporibus undique premitur, recensenda profecto est pravorum librorum colluvies universum pene orbem inundans, qua per nefarios ac perditos homines divina Christi Religio, quae ab omnibus in honore est habenda, despicitur, boni mores, incautæ praesertim juventutis penitus labefactantur, et socialis quoque consuetudinis jura et ordo susdeque vertitur, et omnimode perturbatur. Neque ut vetus ipsorum mos erat, id praestare tantum nituntur libris magno apparatu scientiae elaboratis, sed et parvis, qui minimi veneunt libellis, et per publicas, atque ad hoc confectas ephemerides, ut non litteratis modo et scientibus virus illud insinuent, sed rudioris ejusque et infimi populi fidem, simplicitatemque corrumpant.

Qui autem super gregem Christi vigilias agunt legitimi Pastores, ut hanc perniciem a populis sibi commissis avertant ad Sacram Indicis Congregationem quoscumque ex iis libris de more deferunt zelo adlaborantes, ut Romanae Sedis habito iudicio, et proscriptione a vetita lectione talium librorum fideles deterreant. Neque iis difficilem se praebuit, et praebet S. Congregatio, quae quotidianam operam studiumque impendit, ut officio sibi a Romanis Pontificibus mandato satisfaciatur. Quia tamen ex toto Christiano Orbe increbrescentibus denuntiationibus praegravatur, non id praestare perpetuo valet, ut promptum et expeditum super quavis causa ferat iudicium: ex quo fit, ut aliquando serotina nimis sit provisio, et inefficax remedium, cum jam ex lectione istorum librorum enormia damna processere.

Ad hoc incommodum avertendum non semel Romani Pontifices prospexerunt, et ut aliarum aetatum exempla taceamus, aevo nostro per S. M. Leonem XII. Mandatum editum est, sub die 26 Martii 1825, ad calcem Regularum Indicis insertum, et hisce litteris adjunctum, vi cujus Ordinariis locorum praecipitur, ut libros omnes noxios in sua dioecesi editos, vel diffusos, propria auctoritate proscribere, et e manibus fidelium avellere studeant.

Cum autem hujus Apostolici Mandati provida constitutio praesentibus fidelium necessitatibus, et tuendae doctrinae morumque incolumitati optime respondeat, Sanctissimo Domino Nostro Pio Papae IX. placuit ejus memoriam esse recolendam, tenorem iterum vulgandum et ab Ordinariis locorum observantiam exigendam, quod excitatoriis hisce nostris litteris, nomine et auctoritate Apostolicae Sedis sollicitè praestamus. Queis si debita obedientia respondeat (sicuti pro certo habemus), gravissima mala removentur in iis praesertim dioecesibus, in quibus promptae coercitionis urgeat necessitas. Ne vero quis praetextu defectus jurisdictionis, aut alio quaesito colore Ordinariorum sententias et proscriptiones ausu temerario spernere, vel pro non latis habere praesumat, Eis Sanctitas Sua concessit, sicut Nomine et Auctoritate Ejus praesentibus conceditur, ut in hac re, etiam tamquam Apostolicae Sedis Delegati, contrariis quibuscumque non obstantibus, procedant.

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Ad Apostolicum autem Iudicium ea deferantur opera vel scripta quae profundius examen exigant, vel in quibus ad salutarem effectum consequendum Supremae Auctoritatis sententia requiratur.

Interim Tibi Eminentissime et Reverendissime Domine copiosa divinatorum charismatum incrementa ex animo precamur, et ad pergrata quaeque officia nos paratissimos exhibemus.

Datum Romae, die 24 Augusti 1864.

Amplitudinis Tuae, Addictissimus,

LUDOVICUS CARDINALIS DE ALTERIIS,

S. INDICIS CONGREGATIONIS PRAEFECTUS.

LOCUS ✠ SIGILLI.

Fr. Angelus Vincentius Modena Ord. Praed. Sacrae Indis. Congr. a Secretis.

MANDATUM.

S. M. Leonis XII. additum Decreto Sac. Congreg. Indicis, die Sabbati 26 Martii 1823.

Sanctitas Sua mandavit in memoriam revocanda esse universis Patriarchis, Archiepiscopis, Episcopis, aliisque in Ecclesiarum regimen praepositis ea quae in Regulis Indicis Sacrosanctae Synodi Tridentinae jussu editis atque in observationibus, Instructione, Additione, et generalibus Decretis Summorum Pontificum Clementis VIII., Alexandri VII. et Benedicti XVI., auctoritate ad prava libros proscribendos, abolendosque Indici Librorum Prohibitorum praeposita sunt, ut nimirum, quia prorsus impossibile est, libros omnes noxios incessanter prodeuntes in Indicem referre, propria auctoritate illos e manibus Fidelium evellere studeant, ac per eos ipsimet fideles edoceantur quod pabuli genus sibi salutare, quod noxium ac mortiferum ducere debeant, ne ulla in eo suscipiendo capiantur specie, ac pervertantur illecebra.

IV.
DECREE OF THE S. CONGREGATION OF RITES.

Most priests will have observed that missals and breviaries differ with regard to the rite of the Feast of St. Andrew Avellino, some giving it as a double, others as a semi-double. The following decree settles the question:

Decretum Generale.

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Quum nonnulli Rmi. per orbem Ordinarii pluries exquisierint et modo a Sancta Sede requiranturum quarto Idus Novembris in Ecclesia universali Festum S. Andreae Avellini Confessoris recoli debeat ritu duplici minori, quem praeferunt recentiores editiones Breviarii et Missalis Romani, Subscriptus Secretarius S. R. C. sui muneris esse duxit Ssmi. Domini Nostri Pii Papae IX. desuper exposcere oraculum. Sanctitas porro Sua clementer declaravit ut amodo festum S. Andreae Avellini Confessoris ab utroque clero Urbis et Orbis, ipsis non exclusis Sanctimonialibus, agatur ritu duplici minori quem obtinet in alma Urbe, et pluribus Dioecesibus; dummodo Rubricae serventur. Contrariis non obstantibus quibuscumque. Die 21 Januarii, 1864.

V.
FORMULA FOR THE BLESSING OF RAILWAYS, APPROVED BY THE S. CONGREGATION OF RITES.

Benedictio Viae Ferreae et Curruum.

℣. Adjutorium nostrum in nomine Domini.
℞. Qui fecit coelum et terram.
℣. Dominus vobiscum.
℞]. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne Deus qui omnia elementa ad tuam gloriam, utilitatemque hominum condidisti; dignare quaesumus hanc viam ferream, ejusque instrumenta beneddicere, et benigna semper tua providentia tueri; et dum famuli tui velociter properant in via, in lege tua ambulantes, et viam mandatorum tuorum currentes, ad coelestem patriam feliciter pervenire valeant. Per Christum Dominum nostrum.

℞. Amen.

Oremus.

Propitiare Domine Deus supplicationibus nostris, et beneddic currus istos dextera tua sancta; adjuge ad ipsos sanctos Angelos tuos ut omnes qui in eis vehentur, liberent et custodiant semper a periculis universis: et quemadmodum viro Æthiopi super currum suum sedenti et sacra eloquia legenti, per Apostolum tuum fidem et gratiam contulisti; ita famulis tuis viam salutis ostende, qui tua gratia adjuti, bonisque operibus jugiter intenti post omnes viae et vitae hujus varietates aeterna gaudia consequi mereantur per Christum Dominum nostrum.

Amen.

Deinde Sacerdos aspergat viam et currus aqua benedicta.

NOTICES OF BOOKS.

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I.
Variae lectiones Vulgatae Bibliorum Editionis, quas Carolus Vercellone sodalis Barnabites digessit. Tom. II. Romae, apud Josephim Spithöver, anno 1864, 4^o, pagg. 561.

The minute attention which Biblical students have paid to the original Hebrew and to the

Septuagint version, with a view to fix the genuine readings of the text, has hitherto not been given to the Vulgate. Not to speak of the labours of Mill, Kennicott, and others, the Italian priest, John Bernard De Rossi collated more than seven hundred MSS. of the Hebrew text; and in his private library at Parma, 712 such codices were brought together by his industry. Walton's Polyglot, the publications of Tischendorf, and the collections made by Cardinal Mai, have contributed much to establish with accuracy the text of the Septuagint. It remained for Father Vercellone to undertake, in our day, a similar task in favour of the Vulgate. His master, the learned Father Ungarelli, had already commenced the work, and between 1830 and 1845, had amassed a considerable amount of materials for a book on the *variae lectiones* of the Vulgate. In 1845, shortly before his death, he confided these materials to his disciple, Father Vercellone, of whose erudition and critical judgment he had had so many proofs. To the old riches his master had brought forth from his storehouse, the scholar added new treasures of his own; and the result of his labours upon and among both, is to be found in the work under notice.

We shall now briefly state the method which the author has followed. As the basis of his researches, he has taken the Clementine edition of 1592, purified from typographical errors, according to the other Vatican editions of 1595 and 1598. The editors of the Clementine of 1592, did but correct the text of the Sixtine edition of 1590. From the documents belonging to the congregation appointed by Sixtus V. to edit the Vulgate in that year, it appears that the editors took as the foundation of their corrections the text of the folio edition published by the Dominican Father, John Hunter, in 1583. But as the Hunterian edition of 1583 is identical with the Louvain folio edition published by Hunter in 1547, it follows that the Louvain text of 1547 may be considered as the basis upon which all the subsequent Vatican corrections have been made.

To correct this text, Father Vercellone has directed his studies, and in the volumes before us the fruit of his labours has been given to the world. How arduous these labours have been, and what confidence we may feel in his selection of readings, will best be learned from an enumeration of the sources whence, with incredible pains, he has drawn the information required for the execution of his design. These sources may be classed under three heads: Vatican papers, MSS. codices, and printed books. As to the first class, Pius IX. has assisted Father Vercellone by placing at his disposal the treasures stored up in the Vatican archives. Hence, our author has been enabled to examine, 1^o, the documents of the corrections proposed and adopted by the congregation appointed to edit the Vulgate under Saint Pius V. in 1569, which documents he has compared with the writings of Cardinal Serleto, who had a great share in making those corrections; 2^o, the documents concerning the corrections proposed or adopted in a similar congregation, under Sixtus V. in 1588 and 1589; 3^o, the Sixtine edition of 1590; 4^o, notes of the corrections discussed in the congregations appointed under Gregory XIV. and Clement VIII. to free the Sixtine edition, from its many mistakes of the press; 5^o, the readings proposed by the learned Angelo Rocca; 6^o, the annotations of Cardinal Toletto, preserved in the Vatican; and 7^o, the Clementine edition of 1592.

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As to the MSS., our author has confined himself to a few, but these few are of the highest authority. Of the twenty consulted by him, the remarkable Florentine Codex of Monte Amiata is deservedly placed first. Saint Pius V. had caused the Benedictines of Florence to collate 12 codices, and the archivist of Monte Cassino to examine 24 others. The notes of both these undertakings are still in the Vatican, and have been of great assistance to Father Vercellone.

Of printed editions prior to the Clementine of 1590, the author has consulted more than 80, many of them the work of excellent critical scholars. To these are to be added liturgical books, for example, the works of the B. Cardinal Thomasi, the Mozarabic liturgy, edited by Cardinal Lorenzana, and the Roman liturgy. To these again we must add, the Latin Fathers, whose works give much valuable assistance in determining the text of the Vulgate. Finally, F. Vercellone has carefully studied the commentaries of Hesychius, Rodolphus, Bruno of Asti, and the publications of Cardinals Mai and Pitra. This is the labour of a life, and few indeed could be found with the qualities required to undertake it and bring it to a happy termination.

We shall now set before our readers a few specimens of the practical results of F. Vercellone's researches. The first volume treats of the various readings that occur in the Pentateuch; the second volume of those in the books of Josue, Judges, Ruth, and the four books of Kings. It is a well known fact that there are to be found in the Vulgate some additions (*additamenta*) which are wanting in the Hebrew text, and even in the best codices of St Jerome's version. These additions have been distributed by F. Vercellone in four classes: 1^o, those found only in codices of no great antiquity; 2^o, those found in old and accurate editions of the Vulgate; 3^o, those allowed to stand in the Sixtine edition; 4^o, those allowed to stand even in the Clementine. It must not be believed that the Vatican editors were ignorant of the character of these additions, or that they admitted them through carelessness; for, in their preface, they distinctly say, "Nonnulla quae mutanda videbantur, consulto immutata relicta sunt, ad offensionem populorum vitandam".... These additions found their way into the text, according to our author, from four sources; 1. most of them from the Greek version, or the *Vetus Itala*; 2. not a few from a double version made of a verse, and transcribed as if the translation of two distinct verses; 3. from marginal glosses; and, 4. lastly, from parallel passages in the Scripture.

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In the first two books of Kings, the author discovers sixty-nine such additions. Of these, thirty have been allowed to remain in the Clementine, fifteen more in the Sixtine, and nine more in the early editions, making in all fifty-four, fifteen others being found in MSS. of no great antiquity. The fifteen in the Clementine which we daily use, are as follows:—I. *Reg.*, iv. 1; v. 6, v. 9; viii. 18; ix. 25; x. i; xi. 1; xiii. 15; xiv. 22; xiv. 41; xv. 3; xv. 12-13; xvii. 36; xix. 21; xx. 15; xxi. 11; xxiii. 13-

A few of these examples will show the author's method of dealing with such additions. I. *Reg.*, iv. 1, we read, *Et factum est in diebus illis, convenerunt Philistiim in pugnam, et egressus est Israel obviam Philistiim in praelium et castrametatus est, etc.* Now, the words *et factum est, etc.*, are additions; and upon an examination of MSS. and editions, the author traces them to the LXX. version (vol. ii. page 194).

In II. *Reg.*, i. 26, we read: "Doleo super te frater mi Jonatha decore nimis et amabilis super amorem mulierum. *Sicut mater unicum amat filium suum ita ego te diligebam.*" The words *sicut mater unicum, etc.*, are wanting both in the Hebrew and in the Greek, and are probably a marginal gloss, inserted in the text through the ignorance of copyists. They are an explanation of the phrase, *super amorem mulierum*, as our author shows at page 322.

We need not say any more to show how important is the addition to our Catholic Biblical literature made by F. Vercellone.

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II.

S. Pietro in Roma, etc. St. Peter in Rome, or the historical truth of St. Peter's journey to Rome, proved against a recent assailant. By John Perrone, S.J. Rome: Tipografia Forense, 1864—1 vol. 8vo, pag. 168.

Any new work by Father Perrone is sure to be received with respect and attention. The assailant, whose attack on the historical truth of St. Peter's journey to Rome is refuted in this book, is the author of an anonymous treatise published at Turin in 1861, entitled *The historical impossibility of St. Peter's journey to Rome demonstrated, by substituting the true for the false tradition*. In an introduction, headed "The Protestants in Italy", Father Perrone laments the great mischief they have done to his country, and at the same time expresses his hopes that their attempts at proselytism will end in failure. He commences by an examination of the statements made by his adversary, to the effect that even Catholic writers of the highest authority had denied St. Peter's presence in Rome, that it is proved from the sacred Scriptures that St. Peter could not have come to Rome either in the time of Claudius or in that of Nero, and that, therefore, he could not have been there at all. In reply, F. Perrone proves that no Catholic author has ever denied St. Peter's journey to Rome; that we neither can nor ought to expect from Sacred Scripture a history of the journey in question, but only a proof that it was possible; and that, because the precise year of the event is not known, it does not follow that the event itself could never have taken place. He then proceeds to develop the arguments which prove the Prince of the Apostles to have been at Rome. 1^o, from the writers of the first three centuries, and then from those of the fourth; 2^o, from the monuments existing at Rome, sarcophagi, figured glasses from the Catacombs (one of which he illustrates at great length), inscriptions, and spots ever held sacred at Rome to the memory of St. Peter; 3^o, from the pilgrimages made to his shrine by Christians from every portion of the Church during the first three centuries; and 4^o, from the catalogues of the Roman Pontiffs drawn up by writers of the early ages. In the next two chapters he defends the authority of several of the fathers from the ignorant and malicious misrepresentations of his adversary, and crowns the work by reprinting at the end of his volume a dissertation delivered by him some years ago in one of the Roman academies, in which he proves that "the love and the hatred men show to Rome are two consequences of the presence, the episcopate, and the martyrdom of St. Peter in the Eternal City".

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III.

Regles pour le Choix d'un Etat de Vie, proposées a la Jeunesse Chretienne. Par Mgr. J. B. Malou, Evêque de Bruges. Bruxelles, Goemaers, 1860 (iv.—249 pp.).

Although this book is not of recent publication, we feel it a kind of duty to bring it under the notice of the clergy of this country. The prelate who wrote it expressed to us his earnest desire that it might be translated for the use of the Catholics of Ireland, for whom he ever professed warm esteem and admiration. Indeed, we have very few books in which the question of vocations to the ecclesiastical or religious life is treated with such accuracy and solidity as in the Rules of Monsignor Malou. On the other hand, vocations are, through the grace of God, so abundant in Ireland, that there is hardly any priest, having care of souls, who must not have felt, at times, the want of some help to enable him to determine with confidence the state of life to which some youthful member of his flock may have been called. Such a guide he may find in the book under notice. Chapter i. treats of the nature of a state of life, and limits the number of such states to four, viz., the priesthood, the religious state, matrimony, and celibacy in the world. The second chapter examines the nature of a vocation to a state of life, and how far it imposes an obligation. Mgr. Malou thus defines a vocation: "A disposition of Divine Providence, which prepares, invites, and sometimes morally obliges, a Christian soul to embrace one state of life in preference to another; which disposition is ordinarily manifested in the qualities, the sentiments, and the position of the person called". Chapter iii. shows the necessity of Christian deliberation before making a choice of a state of life. Chapter iv. deals with the conditions requisite for a good deliberation, paragraphs being devoted respectively to interior conditions, to exterior conditions, and to the method of proceeding in the deliberation. The vocation to the ecclesiastical state is the subject of the fifth chapter, in which is shown that this vocation comes from God in a special

manner, and that it is at once a great honour and a great benefit. The signs of vocation are detailed in the seventh, and the signs of non-vocation in the ninth chapters; in the tenth, the motives and the duty of following this vocation. The religious state, its origin, its end, its nature, and its properties; the different religious orders to which a person may be called; the vocation to the religious state; its principal signs; the deliberation required before adopting it are the subjects of the next five chapters. The sixteenth and last chapter discusses the question of vocation to the foreign missions, considered with respect to its motives, the qualities it demands, and the precautions which should be taken in carrying it into effect. This is the substance of the entire treatise; and for accuracy of doctrine, clearness of style, unction of Catholic spirit, it is worthy of its important subject and of its author.

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IV. RECENT PUBLICATIONS.

1. *L'Evangile et la Critique, examen de la Vie de Jesus de M. Ernest Renan.* Par T. I. Lamy, Professeur a la facultè de Theologie, et President du College Marie-Therese a l'Université Catholique de Louvain. Louvain.
2. *Bernardi Papiensis, Faventini Episcopi, Summa Decretalium ad Librorum MSS. fidem cum aliis ejusdem scriptoris anecdotis*, edidit Ern. Ad. Theod. Laspeyres, etc. Ratisbon, apud Manz, 1861, lxiii.-367.
3. *Memoir of the Abbè Lacordaire.* By the Count de Montalembert, one of the forty of the French Academy. Authorized translation. Bentley, 1864, xv.-312.
4. *Importanza della Storia, considerata nelle cose che le servono di materia.* Par Domenico Solimani, D.C.D.G. Roma: Tipografia Forense, 1861, pp. 529.
5. *Percy Grange, or the Ocean of Life*, a tale in three books. By the Rev. Thomas J. Potter, of All Hallows College. Dublin: Duffy, 1864, pp. 320.
6. *Tavole Cronologiche Critiche della Storia della Chiesa Universale, illustrate con argomenti d'Archeologia e di Geografia*, Par Ignazio Mozzoni, etc. Roma: Cromolitografia Pontificia. 1861. Vols. i. to ix.
7. *Notes upon the Errors of Geology illustrated by reference to facts observed in Ireland.* By John Kelly, Vice-President of the Royal Geological Society of Ireland. Dublin: John F. Fowler, 1864, pp. xvi.-300.
8. *Address Introductory to the Clinical Session 1864-65, delivered November 9, 1864, at the Mater Misericordiae Hospital, Eccles Street, Dublin.* By Thomas Hayden, F.R.C.S.I., etc. Dublin: John F. Fowler, pp. 26.

Transcriber's note

The following changes have been made to the text:

Page 123: "scriptural education" changed to "[scriptural](#) education".

Page 136: "inde geuuflexi" changed to "inde [genuflexi](#)".

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