

William George Ward, *Essays on the Church's Doctrinal Authority*, Preliminary Essay:

« No doubt I was greatly protected by the circumstance, that everything I wrote was censored by three distinguished theologians, whom the Archbishop nominated; and that their province extended over the sphere of ecclesiastical expediency, no less than of doctrinal orthodoxy. »

William George Ward, *Essays on the Church's Doctrinal Authority*, Preface:

« In 1870, Pius IX. honoured me with the following Letter:—

“BELOVED SON, health and Apostolic Benediction. We congratulate thee, beloved son, that having been called into the light of God's sons, thou labourest to diffuse the same light over the minds of others; and that, having been received into the bosom of Holy Mother Church, thou studiest to exhibit and illustrate her holiness, and to assert the divine authority of her supreme Pastor, to vindicate his Prerogatives, to defend all his Rights. In this we see the nobleness of a mind which, having been drawn forcibly to the truth by mature examination, burns for it with more inflamed love, in proportion as it has gained it with greater labour; and occupies itself with extending further the received blessing with more intense effort, in proportion as (taught by its own experience) it accounts the condition of those in error more miserable. The unwearied labour with which, for many years past, thou hast applied all the gifts of ability, knowledge, erudition, eloquence, given thee by the Lord, to supporting the cause of our most holy religion and of this Apostolic See, plainly shows the faith inherent in thy mind and the charity diffused in thy heart, whereby thou art pressed to redeem the past time and to atone for any controversy formerly perhaps undertaken in behalf of error, by alacrity and strenuousness in defending truth. But since a sure reward is prepared for him who sows justice, and those who train many thereto shall shine like stars for ever and ever,—while we rejoice that thou thus wreathest for thyself a garland,—we exhort thee at the same time that thou pursue thy design, and continue to fight valiantly the Lord's battles; in order that thou mayest ever lead forward more into the way of truth, and mayest obtain for thyself a more splendid weight of eternal glory. We wish thee, therefore, the necessary strength for this, and supplicate copious helps of divine grace and all blessings; and as the foretaste of these and as a pledge of our paternal good-will, we very lovingly impart to thee the Apostolic Benediction.

Given at Rome, at Saint Peter's, on the 4th day of July, in the year 1870, being the twenty-fifth of our Pontificate.

PIUS P.P. IX.”

Last year our present Holy Father expressed his most welcome approval in a different shape. The Cardinal Archbishop's letter, announcing the fact, ran as follows:—

“Archbishop's House,
Westminster,

Nov. 7, 1879.

MY DEAR DR. WARD,

Our Holy Father Leo XIII., by a letter from the Cardinal Secretary of State, commands me to inform you, that His Holiness has been pleased to confer upon you the *Commenda* of the Order of St. Gregory; and at the same time to make known the motives which have prompted the Holy Father to bestow on you this distinguished mark of confidence. His Holiness is fully aware of the fidelity and labour with which, in the last seventeen or eighteen years, you have devoted yourself and your means to the conduct of the ‘Dublin Review,’ and to your other writings for the vindication of the Doctrinal Authority of the Holy See and of its civil rights. The Holy Father knows also how forward and able a defender you have been of Christian and Catholic Philosophy, against the manifold aberrations of modern metaphysics; and against the theories which, in rejecting metaphysics altogether, deny the evidence of reason and of sense, together with the freedom of the will, thereby undermining all morality. It was with this information before him, that the Holy Father desired the Cardinal Secretary to write as follows:—‘That this distinction is conferred on you in testimony of the high esteem in which His Holiness holds the services rendered by you to the Church and to Science, especially in Philosophy, by the publication of your works; and of the great satisfaction with which the Holy Father sees a Catholic layman employing the lights and talents which Divine Providence has bestowed upon him, for the defence of the rights of the Roman Pontiff which have been violated, and for the diffusion of the doctrines against which the self-called philosophers of our times direct their attacks.’

Believe me, my dear Dr. Ward,

Your affectionate Servant in Jesus Christ,

HENRY EDWARD CARDINAL MANNING,

Archbishop of Westminster.”

The volume, now submitted to the public, has received (I trust) fully sufficient theological supervision. The articles, of which it is mostly composed, were of course submitted to the three Censors of the “Dublin Review”; nor have I introduced into them any substantial change whatever, though I have made various verbal corrections and various omissions. The Latin pamphlet, herein translated, was carefully supervised by a distinguished Roman theologian. Lastly, the whole as it stands has been examined by a most competent theological censor, approved for that purpose by the Cardinal Archbishop. I need hardly add, that I submit every part most unreservedly to the Voice of the Holy See. But I am also earnest in submitting it to the judgment of theologians. »

Cardinal Henry Edward Manning, “William George Ward”, in *The Dublin Review*, Third Series, Volume VIII, July—October, 1882, October, Article I:

« The October Number of the DUBLIN REVIEW cannot go forth without bearing on its foremost page a record of the lamented death of Mr. William George Ward. The loss we have sustained by this event has been sensibly and widely shared, not by Catholics only, but by a multitude of personal friends, and by men of the most various minds to whom as a man of letters he was intimately known. The discerning and generous articles of the *Times*, and other journals, of the *Spectator*, the *Saturday Review*, and other similar critics, prove how his genial and attractive character, his spotless integrity of life, and his great intellectual powers had impressed his literary contemporaries with a sense of eminent worth. . . . He was supposed to be full of self-assertion and intolerance; exaggerated and extreme both in thought and language. Perhaps few men have ever been more docile to the Church, to traditionary judgments, and to the authority of theologians; few more fearful of novelties, of his own want of various learning, and of his liability to err. . . . We cannot hope to see raised up again in our time an intellect of such power and clearness, disciplined with such mathematical exactness, with such logical completeness, so firm in its grasp of truth, and so extensive in its range of thought and perception. But we may all strive to be like him in his childlike piety, his zeal for truth, his impatience of all paltering with principle, his docility to the Catholic Church, and his fearlessness in the declaration and the defence of all that the Supreme Pontiff, the Doctor of all Christians, has taught for our guidance. These few and inadequate words are a poor tribute to the memory of a friend for whom I have cherished an affection of more than forty years, and of a man to whom the Church in England owes so large debt of gratitude and of veneration for services which no one has surpassed. Nevertheless, to write them has been to me both a duty and a consolation. »

Wilfrid Ward, William George Ward and the Catholic Revival, pp. 55-56:

« Father Butler, who was for some years a pupil of Cardinal Franzelin at the Collegio Romano, writes of Ward, “He was as truly a representative theologian of the Church as Franzelin himself . . . and in several respects he surpassed Franzelin.” “His wide acquaintance with the whole range of Scholastic Theology,” writes Father Whitty formerly Provincial of the Jesuits, “made the great Jesuit theologian, Father O’Reilly, say of him that he had never met his equal for minute and extensive dogmatic reading.” »

Reverend Matthew Russell, S.J., “Fr. Edmund O’Reilly, S.J., and his Theological Essays”, in *The Irish Ecclesiastical Record*, Third Series, Volume XIII, February, 1892:

« All that remains to us of Father O’Reilly’s theological stores is a series of essays, running through some of the early volumes of *The Irish Monthly*, to which he gave the general title of *The Relations of the Church to Society*. These papers treated of revelation and the natural law; of the nature and office of the Church; of the Church’s executive power: of the clergy, their duties as advisers and instructors, and, in particular, with regard to the law of elections; the education question, Church property, Papal

Infallibility, the obedience due to the Pope, liberty of conscience, marriage within and without the Church, the Church and politics, and, finally, the Pope's temporal power. These articles attracted the notice of Cardinal Newman, who, in his famous *Letter to the Duke of Norfolk* at the time of Mr. Gladstone's Vatican pamphlets, quoting one of the essays from *The Irish Monthly*, calls Father O'Reilly "a great authority, and one of the first theologians of the day." Dr. W.G. Ward, so long the learned editor of *The Dublin Review*, remarked on the same occasion that "it was a great loss to the Church that so great a theologian as Father O'Reilly had published so little. "Whatever," he added, "is written by so able and so solidly learned a theologian—one so docile to the Church, and so fixed in the ancient theological paths—cannot but be of signal benefit to the Catholic reader in these anxious and perilous times." This series of theological essays was fully completed a year or two before Father O'Reilly's death. He was often urged to collect them into a volume, and had consented to do so. Many bishops and priests at home and in the United States have made the same request since his death. The latest of these suggestions may be quoted:—

LONGFORD, *September 3, 1890.*

"MY DEAR FATHER RUSSELL,—When in Birmingham, at Cardinal Newman's funeral, I had the pleasure of meeting your Father Walford, S.J. He was, as you may be aware, a great friend of the late Cardinal. At his request I promised to suggest to you—as I do by this letter—the desirability of collecting and publishing in one volume the admirable articles, on the Pope's authority by our late dear Father Edmund J. O'Reilly, S.J., which originally appeared in your *Irish Monthly*. I beg to ask your favourable consideration for the suggestion which seems to me to be an excellent one.

Begging a remembrance at the holy altar, and in return praying God to bless you and all your labours,

A.M.D.G.—I remain, my dear Father Russell, yours most sincerely,

BARTH. WOODLOCK, Bishop of Ardagh."

What ought to have been done ten years ago has been done at last. *The Relations of the Church to Society* has now been very carefully printed in a fine octavo volume, and published under circumstances likely to bring under the notice of many outside the Church the soundest doctrine on many vital questions of faith and morality. »

Dom Prosper Guéranger, *Le Monde*, January 25, 1864:

« It will be agreed that Father Faber united in himself many of those qualifications which make up the true spiritual writer—holiness of life, knowledge of divine things, and experience of the operations of grace both in himself and in others. A sound theology enabled him to speak worthily of its mysteries, a faith scrupulously orthodox guided his mind in safety through the rocks with which his path was strewn, a profound and well-reasoned study of ascetical and mystical books of every school directed his course rightly in a world which is far above the world of nature, an intimate acquaintance with the Lives of the Saints revealed to him the secrets of grace, and a complete humility accompanied him

during his whole career as a spiritual writer. There is not a page of Father Faber, whether it be severe or sparkling, in which we do not discover the saint, the man who never wrote a single line to put forward or recommend himself. »

Fr. John Edward Bowden, *The Life and Letters of Fr. Frederick William Faber, D.D.*, 1869:

« The year 1860 began with the Devotion of the Forty Hours for the necessities of the Sovereign Pontiff, and at the mass of exposition, Father Faber preached a sermon, which was published under the title of “Devotion to the Pope.” It was at once translated into French, and afterward into Italian. The latter version had the honor of being corrected by the Holy Father himself, who struck out with his own hand the word “almost” in the following passage:

“It is a day when God looks for open professions of our faith, for unbashful proclamations of our allegiance. It is a day also when the sense of our outward helplessness casts us more than ever on the duty of inward prayer. This is the other duty. The open profession is of little worth without the inward prayer; but I think the inward prayer is *almost* of less worth without the outward profession.” »

The Dublin Review, New Series, Volume XIV, January—April, 1870, April, Article V, “Father Faber’s Work in the Church”:

« In attempting, as we shall now do, to estimate Father Faber’s work in the Church, not only we have no pretension to speak with any semblance of authority, but we desire to submit all our appreciations, on this as on every kindred topic, to the correction of those who do. We shall begin by avowing our undoubting conviction that the personal influence of Father Faber, great as it was, contributed much less to the success of the work which he accomplished than some have deemed. Agreeing most cordially with his illustrious friend Dr. Newman in our admiration of “his remarkable gifts, his poetical fancy, his engaging frankness, his playful wit, his affectionateness, his sensitive piety,” and whatever else belonged to that harmonious assemblage of beautiful qualities, of which none who knew him could fail to feel the charm, and which many adversaries of the Church have generously recognized, we are quite unable to admit that they account for the place which he fills in innumerable devout hearts which beat in far-off climes, and the influence which he exerts in lands where his presence was never seen. We are able to attest, as a result of personal observation, that on the other side of the Atlantic, and in the bosom of Christian families instructed by his glowing words, his name is a household word, both among young and old. There can be no question here of “personal influence.” “If there is any good in me, or any profitable love of God and the Church,” said an American priest to us a few months ago, “I owe it in a great measure to Father Faber, and the longer I live the more I feel the debt.” It was often enough, in any society of lay American Catholics, to say, “I knew Father Faber,” to excite an outburst of grateful sympathy towards him whom they honoured as a common benefactor, and who had long been to many of them a kind of invisible director. And in this there was no sentimental

enthusiasm for the poet, but only a profound sentiment of thankfulness to the spiritual writer. In such facts, which might be gathered abundantly in many other countries, we have often been able to detect—and have taken some pains to do so—the most decisive evidence that what the more earnest Christians of other lands chiefly appreciated in Father Faber's books, and most eagerly appropriated, was precisely his exposition of certain truths which, though "portions of our Lord's Gospel," to use his own words, had in a few places become momentarily obscured, to the great injury of souls. Among these were the constant worshipful exaltation of the Most Holy Sacrament, devotion to the Mother of God and the Vicar of Christ, and habitual recourse to that treasury of indulgences of which the Church holds the key, and which she daily unlocks for the satisfaction of our private needs, and the solace of the holy souls in purgatory. We think it cannot be denied that, among English speaking Catholics, Father Faber has been the chief and most efficient agent, not only in recommending such truths and devotions, but in creating an experimental conviction, constantly growing in the hearts of those who have been formed by his teaching, that wherever they are coldly welcomed, all hope of resembling the saints is but vanity and delusion. "We hope," says a distinguished American ecclesiastic, in his preface to one of Father Faber's works, "that the abundant blessing of Heaven will rest on the teachings of such a guide. The most earnest language would but faintly express our sentiments of gratitude towards him. If the power to conceive and convey to others the most sublime, and at the same time the most practical, truths that can interest the human mind, be a title to the homage of men, then has Father Faber established for himself a claim which no length of years nor change of circumstances can efface." And then he adds what Father Faber himself would have considered the most precious eulogy which human lips could pronounce: "Few writers since the days of S. Francis de Sales have made more Christian hearts how in loving adoration before our tabernacles than the author of 'All for Jesus' and 'The Blessed Sacrament.'" (Preface to American edition of "The Creator and the Creature.") Once more: "Who can withhold the homage due to such a servant of the Church? It may be excess of admiration for genius, learning, wisdom, zeal, piety,—all combined in one noble soul; or is it the depth of our gratitude to the Father of mercies and the God of all consolation, from whom every good and perfect gift descendeth, that sways our judgment when we say that *not for several ages past* has God given to His Church a teacher, whose thoughts of love and words of light will fall, like Heaven's dew, on a wider extent of that field in which the Son of God Himself laboured and still labours for the salvation of souls? . . . Who can estimate the salutary influence exercised in our country *over a multitude of souls*, from the cloistered nun, with her group of gay young worldlings around her, to the aged missionary, with his humble flock, by those two wonderful books, 'All for Jesus' and 'The Blessed Sacrament'? No one questions it. It may sound to some like adulation; but still we say that in the treatise before us, 'The Creator and the Creature,' as well as in the three works that have preceded it, and made the name of Father Faber dear to myriads, there are chapters which re-echo in our day the

sweetness of S. Bernard, the wit and erudition of S. Jerome, the eloquence of S. John Chrysostom, the philosophy of S. Augustine.” . . .

Perhaps this will be the most suitable place to notice an incident, recorded by his biographer, which is not only immediately connected by its character with what has been just said, but which affords a proof of what we may perhaps presume to call the special favour and approval manifested by Pius IX. towards the author of this sermon [“Devotion to the Pope”]. It was translated into Italian, and printed at Rome, by the express command of the Holy Father, who himself condescended to examine the proof-sheets. Among the concluding sentences of the sermon these words occur:—“It is a day when God looks for open professions of our faith . . . The open profession is of little worth without the inward prayer, but I think the inward prayer is *almost* of less worth without the outward profession.” It is surely a significant fact, worthy of religious meditation, that the word printed in italics [“almost”] was erased by the hand of Pius IX., who admonished by this action all the readers of Father Faber’s sermon, not only that the doctrine which it taught was approved by the Vicar of Christ, but that the silent devotion of the heart was only a part of the service which he claims from his children, and that his Master requires from us all, especially in this hour of rebuke and blasphemy, the public and fearless manifestation of our loyalty to him who sits in Peter’s chair. We are glad to be able to illustrate by another anecdote the feelings entertained towards Father Faber by the great Pontiff, to whom Christians owe the definition of the Immaculate Conception of our Lady. Not long after his death one of the Fathers of the Brompton Oratory was kneeling at the feet of Pius IX., to whom he had been previously known. “Ah! you are one of Faber’s sons,” said the Holy Father, as soon as he had recognized the Oratorian, “and he is dead. He was a great loss not only to you, my child, but to the whole Church. And he is even now doing a great work by his writings.” . . .

The learned and pious Dom Guéranger, the Abbot of Solesmes, who has acquired by his intellectual labours so many claims to our esteem, employs language in speaking of Father Faber which is a still more exact reproduction of the eulogies pronounced by American witnesses. One passage from this writer, in which Father Faber’s character as a theologian is exalted in such energetic terms, has been so generally quoted in English Catholic journals that we need not print it here, but Dom Guéranger is never weary of returning to the same theme, though familiar with all the noblest productions of his own country, and here are some of the words in which he appreciates the preaching and the life of him whose loss we mourn, though he still lives among us by his works:

“Father Faber was equal to every demand made upon him, and never failed to attract audiences, who were never weary of listening to him. Always ready, he was also always rich and abundant, and always overflowing with unction. In every word which fell from him his hearers recognized the vivacity of his faith and his ardent love of God. Superior to every human motive and to every weakness, never did he

suffer his word, any more than his pen, to be restrained by a merely human consideration. Never would he have consented to veil either the peremptory absoluteness of dogma, or the rigours of evangelical morality, or the maxims of spiritual life. He knew that in the throng of his hearers, Protestants were standing among Catholics, and the worldly side by side with fervent Christians; but never did the desire to obtain the unanimous approval of this mixed auditory beguile him into any of those compromises, any of those suppressions of truth, by which some are so easily tempted. He was too full of holy pride in possessing the truth which he had learned from the Church, the only source from which men can derive truth in this lower world, *to accommodate it to the taste of men who can never be anything but its humble disciples*; and if sometimes he irritated a certain class of minds resembling in this respect the Son of God and His apostles, he invincibly attracted others, captivated by the spell of that intense conviction of which his powerful language was the expression. How many heretics did he reconcile to the Church! How many sinners did he convert! How many souls long plunged in feebleness and languor did he establish in the sure and solid path of Christian perfection. Moreover, we are assured by those who were habitual hearers of his discourses, that they were the counterpart of his writings, those writings of which it is not necessary to read many pages before one is kindled by their fire and overpowered by their holy ardour.

The life of Father Faber was a reflexion of the sentiments which reigned in his heart. This soul so full of the love of God, so deeply penetrated by the mysteries of the Incarnate Word, so completely under the dominion of the supernatural element, revealed itself incessantly in the utterances and the yearnings which escaped from it. . . . The same spirit which dwelt in S. Philip found in him a place of repose; in him we see once more the charity, the simplicity, the enthusiasm which lend such a charm to the life of that admirable saint whom the City of the Apostles celebrates by an annual festival as her second patron.” »

Edwin Burton, “Thomas Grant”, The Catholic Encyclopedia, Volume 6, 1909:

« First Bishop of Southwark; b. at Ligny-les-Aires, Arras, France, 25 Nov., 1816; d. at Rome, 1 June, 1870. . . In January, 1829, he was sent to Ushaw College, where he studied until 1836, when he went to the English College at Rome. There he was ordained priest, 28 Nov., 1841, was created doctor of divinity and appointed as secretary to Cardinal Acton, a position in which he acquired a thorough knowledge of canon law, and an intimate acquaintance with the method of conducting ecclesiastical affairs at Rome. In October, 1844, at the early age of twenty-eight, he became rector of the English College, and was made agent for the English bishops. In this capacity he was of great assistance to Dr. Ullathorne, who was then negotiating for the restoration of the English hierarchy. He also translated for Propaganda all English documents relating to the matter, and furnished the materials for the historical preface to the Decree of 1850. A year later, he was appointed to the new Diocese of

Southwark, and was consecrated bishop on 6 July, 1851. . . . To the newly appointed hierarchy he was, as Bishop Ullathorne testified, most useful: “His acuteness of learning, readiness of resource and knowledge of the forms of ecclesiastical business made him invaluable to our joint counsels at home, whether in synods or in our yearly episcopal meetings; and his obligingness, his untiring spirit of work, and the expedition and accuracy with which he struck off documents in Latin, Italian, or English, naturally brought the greater part of such work on his shoulders.” In the administration of his diocese he proved equal to the task of organization, which was necessary in an age of rapid expansion, while the remarkable sanctity of his private life led to his being generally regarded as a saint, and caused Pius IX, when he learned of his death, to exclaim “Another saint in heaven!” The virtues of charity and humility in particular were practised by him in an heroic degree. »

Edwin Burton, “Charles William Russell”, *The Catholic Encyclopedia*, Volume 13, 1912:

« After a brilliant course he was ordained on 13 June, 1835, and became one of the professors of humanities at the college. In 1842 he was chosen by Gregory XVI to be the first Vicar Apostolic of Ceylon, but he refused the dignity as also the Bishopric of Down and the Archbishopric of Armagh. Three years later he returned to Maynooth as professor of ecclesiastical history. Having published his translation of Leibnitz's “System of Theology” in 1850, he was occupied on his “Life of Cardinal Mezzofanti” which appeared in 1858. In 1857 he succeeded Dr. Renahan as President of Maynooth. His profound antiquarian learning caused him to be appointed a member of the Historical Manuscripts Commission in 1869, and in that capacity he acted as joint editor (with John Prendergast) of the eight-volume “Report on the Carte Manuscripts in the Bodleian Library” (1871) and the “Calendar of Irish State Papers during the reign of James I” (4 vols., 1872-77). He was also a frequent contributor to the “Dublin Review” which for thirty years he enriched by various papers, often writing more than one for the same number. . . . Wiseman and Newman alike counted him as an intimate friend, and the latter wrote of him: “He had perhaps more to do with my conversion than any one else”. »

Ferdinand Prat, “M. Loisy's Manifesto”, *Études*, November 5, 1903:

« In treating of the evolution of dogmas M. Loisy falls back on Newman, whom he fancies he religiously follows. But he has nothing in common with the great English apologist except the mere name of doctrinal development.

Newman's development is organic. He safeguards the identity of the object which is evolved. It is the regular growth of the man who without ceasing to be himself goes from childhood to youth, from youth to old age. The development of M. Loisy is a transformation. It is the mysterious unfolding of a germ into a living being. The germ is the Gospel; the living being is the Church. In fact he takes

Harnack to task for not conceiving Christianity as “a seed that has grown; a possible plant at first; a real one afterwards, identical with itself from the beginning of its evolution to its actual term, from its root to the tip of its stalk.” The difference at first sight is slight; but on reflection it will be seen that the identity of the germ and the living thing is not so certain, or that one will be the other; and whether it is or not M. Loisy puts it beyond the possibility of historical investigation. For there was never a microscope that in the germ revealed life or the specific character of its being. That differentiation comes only at a later stage. Thus the Gospel may indeed contain the Church *in posse*, but it is only after a long period of incubation that this relation reveals itself. Moreover Newman’s development is based on authority and legitimized by the infallible magisterium of the Church. Hence it leads spontaneously to Catholicism; and the solitary of Littlemore, who finished his work as a Protestant, signed it as a Catholic. But on the contrary the development of M. Loisy, which justifies itself by the need of living and operates by religious experience and Christian consciousness—whatever those terms may mean—makes straight for rationalistic Protestantism. If it does not reach it, it is by a lucky illogism.

M. Loisy cannot therefore claim Newman as his model and guide. »

Pope Pius XI, *Providentissimus Deus*, AAS 23, 1931, 433-438:

« For a perpetual remembrance of the matter. God in His great providence has from the beginnings of Christ’s Church even up to more recent times continually raised up men distinguished by learning and holiness to defend and illuminate the truths of the Catholic faith and opportunely to repair the damage inflicted by heretics on those same Christian truths. Among these men, Saint Robert Bellarmine, Cardinal of the Roman Church, of the Society of Jesus, is without the slightest doubt to be counted. Even from the days of his most holy death he was called “an outstanding man, a distinguished theologian, an ardent defender of the faith, the hammer of heretics” and he was also declared to be “as pious, prudent and humble, as he was generous to the poor”. . . . Our predecessor Clement VIII who desired to make him though “unwilling and reluctant to no avail” a Cardinal of the Roman Church, praised him greatly, since at that time “with respect to learning, the Church of God had no equal”. But the rich fruits of this singular learning Saint Robert gave back throughout his life even unto old age. . . . But it is an outstanding achievement of St Robert, that the rights and privileges divinely bestowed upon the Supreme Pontiff, and those also which were not yet recognized by all the children of the Church at that time, such as the infallible Magisterium of the Pontiff speaking *ex cathedra*, he both invincibly proved and most learnedly defended against his adversaries. Moreover he appeared even up to our times as a defender of the Roman Pontiff of such authority that the Fathers of the [1870] Vatican Council employed his writings and opinions to the greatest possible extent. Nor to be passed over in silence are his sacred sermons and catechetical works, especially the famous Catechism “which has been approved by its use throughout the ages and by the judgement of very many of the

Church's bishops and doctors". Indeed, in this Catechism, composed at the command of Clement VIII, the illustrious holy theologian expounded for the use of the Christian people and especially of children, the Catholic truth in a plain style, so brilliantly, exactly and orderly that for nearly three centuries in many regions of Europe and the world, it most fruitfully provided the fodder of Christian doctrine to the faithful. In his book expounding the Psalms he conjoined knowledge with piety. Lastly, by his ascetical writings famous everywhere, it is agreed that St Robert became the safest guide for very many people to the peak of Christian perfection. »

<http://www.dailycatholic.org/provdeus.htm>

The Pastor, Volume I, December, 1882, Notices of Books:

« On debated and free questions he [Bernard Jungmann] modestly advances his own opinion without condemning those of his opponents. He mercilessly lays bare the fallacies and mis representations of heretics and infidels. He meets them on their own ground with the victorious weapons of Christian philosophy. Speculations on curious but not very useful questions he seems to have avoided in order to give all his time to the living issues of the age. Everywhere you find him a practical teacher, a true Catholic and a safe guide. »

The Pastor, Volume VI, January, 1888, "Extreme Unction":

« [J]ust as the *opinions* of Benedict XIV gradually grew into the fixity and authority of indubitable principles, so will it be with the *opinions* of St. Alphonsus, when not clearly disproved. The former is the great liturgico-canonist; and when it is shown that this or that opinion was indubitably held by Lambertini, few courts will decide to the contrary, few disputants will press their own authority or any other against the known view of Benedict. Thus, long before the *General Decree*, dated Aug., 1868, (5403) was issued, those versed in Liturgy and acquainted with the guiding principles of the S. Congregation, could calmly predict that such a Decree was to come, *because such was the opinion of Benedict XIV*. They were not disappointed. . . In anticipation of the decision of the S. R. C., better follow the very highest authority, St. Liguori. In doing so we are certain of being right, both in theory and practice. »

In Depuis Le Jour from 1899, Pope Leo XIII addressed the Archbishops, Bishops and Clergy of France, and, mentioning "the eminent men of whom France is so justly proud", names "Bossuet, called the Eagle of Meaux, because in loftiness of thought and nobility of expression his genius soars in the highest regions of Christian science and eloquence."