

ation. This time he was sure of his ground. If he could continue to baffle the lawyer, the verdict might be satisfactory.

The prosecuting attorney continued, "Mr. Cowley, I understand you to say that the defendant is a professor of religion. Does his practice correspond with his profession?"

"I never heard of any correspondence passing between them."

"You said something about his propensity for drinking. Does he drink hard?"

"No, I think he drinks as easy as any man I ever saw."

"The defence rests," said the lawyer angrily.

In ten minutes the jury returned with a verdict of not guilty. Twenty minutes after the decision had been reached, two old gentlemen were warping up the street arm in arm. Need I mention their names?

THE RITES OF THE CATHOLIC CHURCH

Tommy MacLellan, '46.

Even well informed Catholics take it for granted that there is only one truly Catholic rite, the Roman rite, in the Church. This supposition is far from correct, as the following facts will show.

In the Catholic Church there are twenty-two separate rites, all of which are of equal standing. Of these, nineteen are Eastern rites, while the remaining three are Western. In the beginning all the rites were united under the Pope. In time, however, some fell into schism. The nineteen Eastern rites, as they exist today, are composed, for the most part, of groups of Catholics whose forefathers broke away from one or other of the schismatic churches of the East, and returned to the Catholic Church. After their return they continued in the rite to which they had formerly belonged. Because of their reunion with Rome, these Catholics are called Uniates. The names of the nineteen Eastern rites are the following: Catholic Coptic, Catholic Abyssinian, Malankara Syrian, Maronite, West Syrian, Catholic Armenian, Pure Greek, Italo-Greek, Albanese, Georgian Byzantine Catholic, Melkite, Catholic Bulgarian, Catholic Serbian, Rumanian Byzantine, Catholic Russian, Ruthenian, Chaldean, and Malabor Syrian. The Latin, Mozarabic, and Ambrosian

are the Western rites. The Gallican and Celtic are obsolete Western rites. It may be added that Pope Pius XI belonged not to the Latin, but to the Ambrosian rite; upon his election as Pope he joined the Latin rite.

Latin is not the only liturgical language of the Church. In the Catholic Church there are twelve languages in which the holy sacrifice of the Mass is offered daily on our altars. Besides Latin, Greek, Coptic, Geez, Syriac, Armenian, Georgian, Arabic, Slavonic, Rumanian, and Magyar are used. Of these Rumanian and Arabic are living languages. It may be added, too, that Latin was not the original language of the Church; until the middle of the third century, Greek was the language of the Christians in Rome and likewise the liturgical language of the Latin rite.

The Latin rite is not superior to the other rites except in the number of its members, and in this respect it has a very great superiority.

All Catholics, no matter to what rite they belong, believe the same doctrines, submit to the authority of the Pope, and are governed by the same fundamental laws. The rites, however, differ from one another in ceremonies; and the chief differences in this regard are the local canon law, local expression of the prayers, local customs, and local devotional practices. But the most notable of the characteristics common to Eastern rites, and one which is in striking contrast to the discipline of the Western rites, is their rule regarding the celibacy of the clergy. In all the Eastern rites except the Catholic Armenian, a married man may be ordained to the priesthood, and continue to live with his wife; but no priest of any rite may marry after he is ordained. Bishops, however, must always remain celibate. In Canada, however there is a special rule for priests of these Eastern rites which forbids any married priest to exercise his office in this country, and which prohibits the ordination of married men to the priesthood.

The origins of the various rites can be traced back to the very beginning of Christianity. At that time the Christian world was divided into three parts, which were presided over by the Pope as Patriarch of the West, and the Patriarchs of Alexandria and Antioch. The Pope had jurisdiction over the other two, but, apart from that, each was supreme in local matters within his own patriarchate. In each of these patriarchates the liturgy of the Mass developed in dif-

ferent ways. Their local canon law and local customs also varied. In this way the three original rites of Rome, Alexandria, and Antioch gave rise to all the other rites.

The diversity of rites does not militate against the unity of the Church, but rather shows its universality, since it permits other peoples to maintain their peculiarities in the same way as it permits the members of the Latin rite to retain their peculiarities.

Fittingly, indeed, did the Patriarch of the Chaldeans declare on the feast of Corpus Christi, 1919, in the Chaldean Cathedral in Bagdad, "Here is a unity which the Catholic Church alone possesses; here are men, women, and children of varied nationalities and rites, yet all holding the same faith, imbued with the same hope, their hearts aflame with the same love, and all united under the leadership of Peter's successor, the Holy Father, their true and universal pastor."

BULL SESSION

Vincent G. Murnaghan, '45

As I sit musing at my desk this beautiful spring night, the thought suddenly strikes me that this is March twenty-eight and there are less than six weeks left until the final exams. There are less than six weeks in which to do all the work that I should have been doing for the past three months. I begin to wonder to what cause my inactivity can be attributed. I rack my brain for a long time and finally I come to the conclusion that it is due in large part to my laziness but in larger part to those notable events known at St. Dunstan's as bull sessions. So I decide that henceforth those things shall be strictly taboo. I resolve that my door will remain locked and that no one will enter until I have acquainted myself with his name and occupation. If he is not a student, he shall not be allowed to come in. My lip drops. I will put in a very lonely time for the next six weeks.

While I am thus in the midst of my good resolutions, a knock comes to the door and a voice, of course it is my own, shouts, "Come in." I have already broken one of my resolutions, and one of my classmates comes in. Without delay he proceeds to make himself at home, stretching himself out on