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SCIENTIA

A QUARTERLY SCIENTIFIC REVIEW

Vol. XI. No. 1

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January-March

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SCIENTIA

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EDITORIAL

The views expressed in the Articles in "Scientia" are not necessarily those of the Editor.

HIS LORDSHIP MGR. JOSEPH PACE, PH.D., D.D., I.C.D. ELECTED
BISHOP OF GHAWDEX.

It was with the greatest joy and satisfaction that the people of Ghawdex, and also those of the sister island Malta, learned on Sunday, November 12th, 1944, the news that His Holiness Pope Pius XII., has been pleased to elect Mgr. Joseph Pace, Ph.D., D.D., I.C.D., as Bishop of Ghawdex. Thus His Lordship Mgr. Joseph Pace becomes the sixth Bishop, since the erection of the Diocese of Ghawdex. Mgr. Pace was born in Victoria, Ghawdex, on May 30, 1890, and after his secondary education at the local Seminary, he matriculated at the Royal University of Malta. Then he proceeded to Rome, where he undertook his philosophical and theological studies at the Gregorian University, obtaining in both subjects the highest academical degrees. He was ordained Priest in 1913 by His grand-uncle the late Mgr. Peter Pace, Archbishop of Rhodes and Bishop of Malta, and in 1916 he was promoted Canon of the Cathedral Church of Ghawdex. He returned to Rome to continue his studies at the Lateran University, where he obtained the Doctorate in Canon Law in 1919. Back in his native island he devoted himself to the priestly ministry and to the education of the clergy. In 1924, His Grace Mgr. Gonzi, newly appointed Bishop of Ghawdex, elected him as his own Secretary, and Rector of the Episcopal Seminary, where he also taught Dogmatic Theology, Holy Scripture and Ecclesiastical History, which he continues to teach to the present day. The indefatigable Rector and teacher of the Episcopal Seminary of Ghawdex is thus a keen educationist and was also elected member of the Government

Board of Education. Meanwhile Mgr. Pace was also promoted to the various dignitary degrees of the Chapter, until he became Archdeacon, and in 1943, His Holiness Pope Pius XII. graciously named him Domestic Prelate. When His Grace Mgr. Gonzi was transferred to the See of Malta and became Administrator of the Diocese of Ghawdex he could find no better person to fulfil the duties of Vicar General than Mgr. J.Pace. The past experience of the newly elected Bishop will certainly help him in the grave charge of ruling over the Church of Ghawdex where he has been appointed by the Holy Father. May God pour on the Elect Bishop His most abundant graces for the welfare of the Church in the Island of Ghawdex. "Scientia", to whom His Lordship subscribed from the very beginning, is glad to present to Mgr. Pace its most sincere congratulations. *Ad multos annos!*

THE CHRONOLOGICAL SERIES OF THE BISHOPS OF MALTA.

The chronological series of the Bishops of Malta was made the object of research by more than a writer: various attempts were made in order to dress a complete list of the Bishops of Malta from the days of St. Publius, mentioned in the Acts of the Apostles, XXVIII, 7-8, who, according to an old tradition was consecrated first Bishop of Malta by St. Paul the Apostle, down to the present days; but no writer ever ventured, until very recently, to publish his results. It is said that many chronologies of the Bishops of Malta are preserved in manuscripts both at the Royal Public Library in Valetta, and in the Archives of the Cathedral Church of Malta in Imdina.

On the occasion of the celebration of the Regional Synode, held in Malta in June 1935, under the presidency of the late Card. A. Lépicier, O.S.M., as Legate of H.H. Pope Pius XI., the vernacular paper *Il Poplu*, No. 1734 (Saturday, 8th June 1935), published a *Chronology of the*

Bishops of Malta, the editor of which states that it was taken from a rare and ancient manuscript (1). Although the paper *Il Poplu* was written in Maltese the text of the chronology is in *Italian*, divided into three columns: the first of which gives the progressive number for each bishop, the second the year in which each one took possession of the Diocese, and the third contains the name and other details of each bishop. The whole list comprehends 113 bishops from St. Publius down to the late Mons. Dom Maurus Caruana, O.S.B., that is from the year 58 down to the year 1935. Obviously the editor could not have found in an old manuscript the names and the details of the most recent bishops of Malta! But the explanation of this anachronism is easily explained by the natural supposition that the editor added of his own knowledge the recent bishops, so as to complete the list and bring it up to date.

I could not make exhaustive researches in order to trace the rare and ancient manuscript published in the paper *Il Poplu*; but I happened to come across a booklet containing a chronology of the the bishops of Malta, written in Italian, divided into three columns containing word by word the same chronology as printed in the paper *Il Poplu*. Whether the chronology of the paper *Il Poplu* has been taken from this booklet, or whether the publisher of the booklet knew and published the same rare and ancient manuscript referred to by the editor of the chronology published in the paper *Il Poplu*, I cannot say. One fact stands very clear to my mind and that is that the Chronology published in the paper *Il Poplu* is

(1) The following are the introductory words added in *Maltese* by the editor of the Chronology: Ingibu haun taht mehuda minn manoscritt rari antich, cronologia compita tal Iskifjet ta Malta, u li chienu jahemu ukoll fuq Ghaudex sachemm id Diocesi ta Ghaudex ma gietx maksuma minn ta Malta u imkighed b'Iskof ghaliha. Din il Cronologia keghdin ingiouha ghal occasione ta l'euuel Concilju li ser isir f'Malta, taht il presidenza tal Legat tal Papa il Cardinal Alessio M. Lepicier.

absolutely identical with that published 78 years before in a form of a booklet by an unknown editor (2).

A copy of this booklet is found in the Royal Public Library, *Misc. 397, 11*; but this copy has no cover, and the Librarian who made the Catalogue did not know where and when this chronology had been published. I have been fortunate enough as to secure a copy with a cover which is made of a very cheap and coloured paper and in a fancy frame it contains: a) A title which runs: *Cronologia dei Vescovi di Malta dall'anno 58, fino al 1857*. b) A figure of a seated women with the Chalice and Host in the right hand, the Cross in the left, and an anchor at her feet, representing the Church and the three theological virtues Charity, Faith and Hope. c) Finally at the bottom of the page: Luigi Borg Tipografo, Strada Stretta No. 186. D. — Malta 1857.

As the booklet is very rare and comparatively short, I am sure the readers of "Scientia" will appreciate a reprint of the text. It is my intention to reproduce here a most exact edition of the booklet, preserving the original pagination and the same disposition of contents in each page. Thus each one of the eight pages of the booklet is divided into three columns and contains the same number of verses in the exact way as printed in the original. Not even the misprints of the original booklet, even when most evident, were subjected to correction. Here is the text:

(2) The REV. FR. A. MIZZI O.M. Cap., *L'Apostolato Maltese*, Malta 1938, I, p.143 ff., II, p.10 ff. (See *Lucerna*, III (1939), p.26), quotes an *Index of the Bishops of Malta*, preserved in a manuscript in the Archives of the Cathedral Church in Imdina; but from the details given it appears that it is not the manuscript published in the paper *Il Poplu*.

CRONOLOGIA

DEI

VESCOVI DI MALTA.

Dall'Anno 58. fino al 1857.

Numero	Epoca	
1	58	Don Publio prete, principe di Malta, e predicatore maltese—Consecrato da san Paolo ap. in Malta. Poi arcivescovo di Atene, ove fu martirizzato per la fede.
2	91	Don Quadrato prete, nobile predicatore maltese—Consecrato da san Publio vesc. in Malta, morì in Malta.
3	100	Don Danuolo Prete e predicatore Maltese—Consecrato da san Evaristo papa, morì in Spagna.
4	125	Don Elladio prete maltese—Consecrato in Roma, morì in Sicilia.
5	132	Don Gallicano prete Spagnuolo—Consecrato da san Telesforo papa. Poi vesc. in Roma e cardinale ove morì.
6	166	Don Orouzio prete predicatore Maltese—Consecrato da san Aniceto papa, morì fuori di Malta.
7	177	Don Antidio prete (o Autolio) predicatore. Probabilmente maltese—Consecrato dall'arciv. di Benevento, morì nello Stato papale.
8	182	Don Giuliano (o Guglielmo) prete maltese—Consecrato da san Eleuterio papa, morì sul mare.
9	194	Don Adalberto (o Alberto) prete maltese—Consecrato da san Vittone I papa, morì naufrago.

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10	200	Don Pietro prete e medico maltese—Consecrato da san Vittore I papa, morì in Valenza.
11	205	Don Fiorenzo prete siciliano—Consecrato da san Zeferino papa. Poi arcivescovo di Ravenna e card. morì in Roma.
12	221	Don Zoilo prete predicatore maltese—Consecrato da san Calisto I papa fu martirizzato per la fede.
13	260	Don Servato Villeneuve prete nobile francese—Consecrato in Roma, morì in Sicilia.
14	317	Don Fileto prete predicatore maltese—Consecrato in Roma, morì in Malta.
15	339	Don Patermio prete predicatore maltese—Consecrato in Roma, morì in Pavia con concetto di santità
16	370	Don Severo prete predicatore maltese—Consecrato da san Damaso papa, morì in Roma.
17	379	Don Otrejo prete illustre per dottrina e santità—Consecrato da san Damaso papa, morì fuori di Malta.
18	383	Don Letnio prete signore maltese—Consecrato in Roma, fu perseguitato a morte in Malta.
19	400	Don Valerio prete predicatore maltese—Consecrato da san Atanasio papa, morì in Malta.
20	408	Don Silvano prete maltese—consecrato da Innocenzo I papa, fu martirizzato nell'Albania.
21	451	Don Acacio prete predicatore maltese—Consecrato da san Leone I papa, morì in Malta.
22	460	Don Restituto prete, si suppone spaguolo—Consecrato da san Illario papa, morì con segni di santità.
23	501	Don Costantino prete predicatore a dottore maltese—Consecrato da san Simmaco papa, morì in Roma.
24	536	Padre Manas monaco predicatore maltese—Consecrato in Roma, si crede in Palermo.
25	553	Don Giuliano (o Guglielmo) prete maltese—Consecrato da papa Vigilio, morì in Malta.

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26	577	Don Lucillo prete maltese—Consecrato da papa Benedetto I., fu deposto, e morì in Roma.
27	599	Padre Trajano (o Traino) monaco abate da Valesia Napolitano—Consecrato in Roma, morì in Napoli.
28	680	Don Giovanni prete catanese—Consecrato dal vescovo di Catania, morì in Catania.
29	682	Don Epifanio arcid. ossia il prete più anziano di Malta, maltese—Consecrato dal vescovo di Saracusa, si crede morto in Roma.
30	700	Don Annetto prete—Consecrato in Roma.
31	707	Don Adriano prete predicatore maltese—Consecrato da Papa Giovanni VII., morì fuori di Malta.
32	722	Padre Pelagio (o Pelladio) Eremita maltese—Consecrato da papa Gregorio II., dai saraceni annegato in mare.
33	740	Don Vigilio prete predicatore riputato maltese—Consecrato da papa Gregorio III.,—Decapitato per la fede in Nicomedia.
34	748	Don Giorgio prete sivigliese—consecrato in Roma. Poi arciv. di Costantinopoli, morì nel viaggio.
35	770	Don Leone prete maltese—Consecrato da papa Stefano IV., poi arciv. di Milano, morì nel viaggio.
36	868	Padre Paolo monaco basiliano per bontà e dottrina insigne—Consecrato da papa Giovanni VIII. fu perseguitato a morte in Sicilia.
37	892	Don Damiano prete teologo e poeta riputato maltese Consecrato in Roma, morì in Malta.
38	1089	Don Gualtieri prete di santa vita, maltese—Consecrato da papa Urbano II., morì fuori di Malta.
39	1095	Don Bilardo prete di zelo e bontà pieno, maltese—Consecrato dal vesc. di Siracusa, morì in Malta.
40	1098	Don Giovanni prete maltese—Consecrato da papa Urbano II.

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41	1123	Don Rinaldo prete predicatore riputato maltese—Consecrato in Roma, morì in Roma.
42	1140	Don Stefano prete maltese—Consecrato da papa Innocenzio II., morì in Malta.
43	1168	Don Giovanni prete riputato maltese—Consecrato da papa Alessandro III., morì in Malta.
44	1200	Don Roggero prete da Cefaludio chierico della camera reale, siciliano—Consecrato da papa Innocenzio III., morì in Palermo.
45	1250	Don Domenico prete fornito di gran prudenza, maltese—Consecrato in Roma—morì in Roma.
46	1259	Padre Giacomo da Mileto (o Giamo) benedettino di santa vita maltese—Consecrato in Siracusa. Poi vescovo di Sebaste.
47	1280	Padre Andrea Bancherino domenicano cappellano regio maltese—Consecrato dall'arciv. di Palermo. morì in Palermo.
48	1308	Don Antonio Musci dottore di leggi Siciliano—Consecrato dal vesc. di Dita.
49	1320	Don Nicola prete Siciliano—Consecrato da papa Giovanni XXII., visse e morì in Sicilia.
50	1330	Don Alduino prete (o Aldovino) penitenziere in Malta maltese—Consecrato in Roma, si fermò sino la morte in Roma.
51	1334	Padre Errigo da Cefalu minore conventuale (o osservante siciliano—Consecrato da papa Giovanni XXII., morì in Malta.
52	1343	Padre Niccola de Bonetiis minore convent. dottore in s. Teologia di santa vita maltese. Poi Nunzio ai Tartari, morì in Malta.
53	1361	Don Giacomo prete predicatore maltese—Consecrato in Roma, rinunciò subito.
54	1361	Padre Ilario Corrado monaco benedettino riputato

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55	1373	Napolitano—Eletto soltanto e non consecrato Padre Niccolo Papalla minore conventuale palermitano—Eletto soltanto.
56	1373	Padre Antonio Valpano monaco benedettino dottore in s. Teologia catanese Consecrato in Catania, morì presso la corte del re Martino.
57	1392	Monsignor Niccolò Papalla minore conventuale confessore del re Federico III., palermitano—Consecrato in Roma da papa Bonifacio IX., eletto per la 2da volta morì fuori di Malta.
58	1394	Padre Giovanni da Pino Spagnuolo—Consecrato in Roma. Poi vesc. di Girgenti.
59	1395	Padre Mauro Cali minore conventuale dottore in s. Teologia oratore del re, maltese—Consecrato in Roma. Poi vesc. di Catania.
60	1397	Don Andrea de Pace prete cappellano regio siciliano Consecrato in Roma.
61	1408	Monsignor Corrado Caracciolo prete cardinale di s. Grisogono napolitano—Consecrato in Roma. Poi vesc. di Catania, morì in Catania.
62	1408	Padre Michele de Letras minore conventuale spagnuolo—Consecrato in Roma, morì in Sicilia.
63	1410	Padre Giovanni Ximenes minore conventuale dottore in s. Teologia confessore regio spagnuolo—morì in Catalogna.
64	1412	Padre Antonio Platamone monaco benedettino dottore di leggi siciliano—Consecrato da papa Giovanni XXIII., morì in Catania.
65	1420	Monsignor Mauro de Cali minore conventuale dottore in s. Teologia vesc. di Catania: maltese—morì in Malta.
66	1424	Monsignor Bennardo Rapa minore conventuale vesc. di Cidonia preteso maltese, morì fuori di Malta.

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67	1433	Don Senatore di Mello prete predicatore spagnuolo Consecrato in Roma, morì in Catania.
68	1446	Padre Bennardino Paterno monaco benedit. vic. gen. della diocesi di Palermo: Catanese—Eletto sol- tanto, morì in Catania.
69	1447	Don Giacomo Paterno prete nobile catanese—Con- secrato in Roma, subito morì in Roma.
70	1447	Padre Antonio de Alagona minore conventuale spa- gnuolo—Eletto soltanto, morì in Ispagna.
71	1448	Padre Ricardo monaco di s. Agata catanese, morì in Catania.
72	1460	Don Francesco Campolo (o Corseto prete siciliano, morì in Malta.
73	1478	Padre Antonio di Alagona benedettino catanese—Con- secrato da papa Sisto IV. Poi rinunciò.
74	1478	Monsignor Giovanni di Paternò benedettino vesc. di Palermo Catanese. Poi rinunciò.
75	1489	Don Gilardo Agò prete francese—Consecrato da papa Innocenzo VIII., non venne in Malta.
76	1490	Monsignor Pietro de Foix minore conventuale card. de'ss. Cosmo e Damiano: francese. Poi arciv. di Palermo, morì in Roma.
77	1491	Don Paolo de Cavalleria prete italiano—Consecrato da papa Innocenzo VIII., morì in Catania.
78	1493	Don Giacomo Valguarnena prete in servizio del papa siciliano—Consecrato da 3 vescovi in Roma, morì in Sicilia.
79	1500	Monsignor Giovanni Boria prete card, di s. Maria in Via Lata spagnuolo—Consecrato da papa Alex- sandro VI., rimase in Roma.
80	1502	Don Antonio Corseto prete dottore di leggi siciliano Consecrato in Roma morì in Roma.
81	1509	Don Bernardino Bologna cantore della chiesa metrop.

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		di Palermo siciliano—Consecrato da papa Giulio II., morì in Palermo.
82	1514	Padre Giovanni Pujades monaco abate Spagnuolo—Consecrato da papa Giulio II., morì in Messina.
83	1515	Monsignor Giovanni Sepolveda prete vesc. Tudense Spagnuolo. Rinunciò poco dopo.
84	1516	Don Raffaele Ostense prete cameriere del papa, romano. Rinunciò subito.
85	1517	Don Bernardino Catagano dottore di leggi canonico in Pisa Italiano—Consecrato in Roma, morì in Malta.
86	1520	Monsignor Andrea della Valle card. di s. Agnese romano. Poi Arcimandrita di Messina.
87	1520	Don Bonifacio Catagnano prete corteggiano del papa; siciliano—Consecrato in Roma, morì in Roma.
88	1523	Don Carlo Urries prete abate di s. Maria: spagnuolo Consecrato da papa Adriano VI., morì in Messina.
89	1530	Don Baldassare Valthirk prete, vice cancelliere dell'imperatore Carlo V. Alemanno—Consecrato da papa Clemente VII., morì in Roma.
90	1531	Fra Tommaso Bosio del sacro ordine gerosolimitano italiano—Consecrato in Roma da papa Paolo III., morì in Malta.
91	1541	Monsignor fra Domenico Cubelles del S O G priore della chiesa di s. Giovanni, spagnuolo—Consecrato in Scilia, morì in Malta.
92	1567	Fra Martino Rojas del S O G spagnuolo—Consecrato in Roma, morì in Roma.
93	1578	Fra Tommaso Gargallo del S O G catalano—Consecrato in Roma, morì in Malta sepolto nel Gesù.
94	1614	Fra Baldassere Cagliares Burlo del S O G maltese—Consecrato da papa Paolo V., morì in Malta.

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95	1635	Fra Michele Balaguer del S O G terragonese—Consecrato in Roma, morì in Malta.
96	1664	Monsignor fra Luca Ruenos del S O G priore della chiesa di s. Giovanni spagnuolo—Consecrato in Roma, morì in Malta, sepolto in s. Giovanni.
97	1668	Fra Lorenzo Astirias del S O G spagnuolo—Consecrato da papa Clemente IX., morì in Malta, sepolto in s. Paolo.
98	1677	Fra Gerolamo Michele Molina del S O G spagnuolo, Consecrato in Roma. Poi vesc. di Lerida.
99	1681	Fra Davide Cocco-Palmeri del S O G calabrese—Consecrato in Roma, morì in Malta.
100	1713	Monsignor Fra Giacomo Cannares del S O G priore della chiesa di s. Giovanni majorchino—Consecrato da papa Clemente XI., morì in Malta.
101	1721	Fra Gaspare Gori Mancini del S O G italiano—Consecrato in Roma, morì in Sicilia.
102	1721	Fra Paolo Alferan de Bussan del S O G francese—Consecrato in Roma, morì in Malta.
103	1758	Monsignor fra Bartolommeo Roull del S O G priore della chiesa di s. Giovanni majorchino—Consecrato in Reggio di Calabria, morì in Malta.
104	1769	Fra Giovanni Carmine Pellerano Giappone del S O G maltese, nato in Sicilia—Consecrato in Reggio di Calabria. Rinunciò e fatto arciv. di Rodi, morì in Roma.
105	1780	Fra Vincenzo Labini chierico teatino calabrese. Consecrato in Roma, fu arciv. di Ridi, morì in Malta.
106	1808	Monsignor Fra Ferdinando Mattei del S O G vesc. di Pafo e decano della catted. maltese—Consecrato in Palermo, fu arciv. di Rodi, morì in Malta.
107	1831	Don Franc. Saverio Caruana Dr. di Leggi arcidiacono della catted. maltese—Consecrato in Malta, da Mons. vesc. Sant, fu arciv. di Rodi, morì in Malta.
108	1847	Don Pubblio Maria di Conti Sant vescovo di Larada. Consecrato nel 1817. da Monsignor Mattei, deputato Coadiutore di Mons. Caruana, cui successe nell' anno 1847.
109	1857	Padre M. Gaetano Pace Forno dell' Ordine Agostiniano vesc. di Ebron—Consecrato in Roma dal vicario di Papa Pio IX., deputato Coadiutore di Monsignor Sant.

Thus ends the booklet in my possession; but the copy preserved in the Royal Public Library has at the bottom of the last page a printed note, probably continued in a next page which is lacking. It consists of a single line, which runs thus:

N.B. Don Pubio Maria de' Conti Sant rinunció al Vesco—

A Ferris confirms the fact that Archbishop Sant resigned on the 3rd December 1857, but he gives no details about such an important event (3).

The editor of the chronology of the bishops of Malta published in the paper *Il Poplu* adds the following bishops:

109	1857	Fra Gaetano Pace Forno (maltese, Padre Maestro dell'Ordine Eremita, Vescovo di Ebron) consecrato in Roma dal Vicario del Papa Pio IX, Deputato Coadiutore di Monsignor Sant, il quale rinunció il vescovato di Malta nell'anno 1857. Mons Pace Forno succedette in sua vece—mori in Napoli.
110	1875	Don Carmelo Xicluna (maltese, Vicario Generale di Monsignor Pace Forno) consecrato nella Chiesa di San Giovanni dall'Arcivescovo di Reggio Mons F. Converti, assistito da Mons. V. M. Basile (Vescovo di Geraci) e Mons. A. Grech Delicata (Vescovo del Gozo).
111	1889	Don Pietro Pace D.D. (Gozitano) fu consecrato Vescovo di Gozo l'8 Aprile 1877, poi trasferito a Malta l'11 Febbraio 1889.
112	1914	Fr. Angelo Portelli nominato Amministratore "Sede Vacante" nel 14 Agosto 1914.
113	1915	Don Mauro Caruana, O. S. B. (maltese) dell'Ordine di San Benedetto, nominato Vescovo di Malta il di 22 Gennaio 1915, consecrato a Roma il 10 Febbraio, e arrivato a Malta il di 25 Febbraio 1915.

(3) A. FERRIS, *Storia Ecclesiastica di Malta raccontata in compendio*. Malta 1877, p.436: "Nel settembre 1857 il-padre-maestro fra Gaetano Pace Forno fu chiamato dalla Santa Sede, e li 4 del seguito ottobre fu dal card. Patrizi consecrato vescovo di Ebron *in partibus infidelium* e designato coadiutore all'arcivescovo Sant, con futura successione: indi li 3 dicembre dell'istess'anno, in conseguenza del ritiro di mons. Sant, assunse l'amministrazione della diocesi di Malta e Gozo, che mantenne del Gozo fino il 1864 e di Malta sino la sua morte".

What is the historical value of this chronology? Today we are in a better position to judge more objectively this work, since Mr. Joseph Galea has published in "Scientia" (4) a Chronology of the Bishops of Malta based on historical documents.

For the sake of brevity I will call the chronology published in 1857 *A* and the other by Mr. Galea *B*.

A superficial comparison between *A* and *B* shows: (a) that from the days of St. Publius down to the end of the XI. century, when the Arabs were expelled from the Island and a seemingly continuous succession of bishops begins, *A* gives a list of 37 bishops, whereas *B* knows only 6. With the exception of Manas, all the other bishops in *B* perfectly correspond to those of *A*. This leads to the conclusion that if the author of *A* did not invent those bishops, but they are historically known to be correct, until the contrary is not proved, we must presume that he is accurate also in the others. In fact, it is known that during the Arabic domination of the Island (870-1091) the series of the bishops was interrupted, and *A* puts Bishop Paul, a Basilian monk, in 868, immediately before the Arabic invasion, then Damian in 892, after whom there is an interruption of nearly a century, since the next bishop Godfrey (1089 according to *A*; 1081 according to *B*).

(b) From the days of Godfrey down to the present time the series of the Bishops of Malta is uninterrupted, but our knowledge is not always equally certain. When Malta was ceded to the Knights of Jerusalem by Charles V., the bishop of Malta was Balthassar Walkkirk, mentioned both by *A* and *B*, and since that time the chronology of the Bishops of Malta is well established (5). Thus all

(4) J. GALEA, *A Chronological Series of the Bishops of Malta*, in *Scientia*, X. (1944), pp.100-124. This same chronology was published in Maltese, in a more popular form, in *Lehen is-Sewwa*, No. 2533 (Saturday, 27th May, 1944), p.5; *L-Isqijiet ta' Malta. Taghrif fil qosor minn Jos. Galea*.

(5) See SIR T. ZAMMIT, *Malta, The Islands and their History*, 2nd. Ed., Valletta-Malta 1929, 473-474.

the difficulty is restricted to the period which goes from the Norman invasion of the Island down to the entrance of the Knights of Jerusalem, that is from Bishop Godfrey to Bishop Balthassar (1091-1530).

Let us briefly compare the two lists. For reference convenience I follow the progressive number of each bishop as found in A.

A	COMMON	B
	38. Godfrey	
	39. Berardus	
	40. John	
	41. Rainaldus	
	42. Stephen	
	43. John	
	44. Roger	
45. Dominic		
	46. James	
	47. Andrew	
48. Anthony Musci		
	49. (James)	
	Nicholas	
	50. Alduinus	
	51. Henry	
	52. Nicholas	
	Boneto	
		Ogerius
	53. James	
55. Nicholas Papalla	54. Hilary Conrad	
		Anthony, Minorite, Conrad
	56. Anthony de Volpunno	
57. Nicholas Papalla		
58. John da Pino		
	59. Maurus Cali	
	60. Andrew de Pace	
61. Conrad Caracciolo		
62. Michael de Letras		Anthony Andrew
	63. John Ximenes	
64. Anthony Platamone		Maurus de Albryis
65. Maurus Cali		
66. Bernard Rapa		
	67. Senator de Mello	
68. Bernardinus Paternò		
	69. James Paternò	

- | | | |
|---------------------------|---------------------------|---|
| | 70. Anthony de Alagona | |
| 71. Richard | | |
| 72. Francis | | |
| 73. Anthony de Alagona | | |
| 75. Gerard | 74. John Paternò | |
| | 76. Peter de Foix | |
| | 77. Paul de la Cavalleria | |
| | 78. James Valguarnera | |
| 79. John Boria | 80. Anthony Corseto | John de Castro
Bandinellus de Saulis |
| | 81. Bernard de Bononia | |
| | 82. John Puyades | |
| | 83. John Sepulveda | Bernard Catagnano |
| 84. Raphael | | Raphael Riario |
| 85. Bernardinus Catagnano | | |
| 86. Andrew de la Valle | 87. Boniface Catagnano | |
| | | Jerome Ginucci |
| 88. Charles Urries | 89. Balthassar | |

At a first sight this list shows that out of a total of 52 bishops mentioned in *A*, 32 are common to *B*, whereas the other 20 are peculiar to *A*, while *B* mentions 11 bishops not known to *A*. A closer examination of the two lists will increase the number of the bishops common to both and will consequently diminish the divergencies between the two lists. Let us briefly examine more closely the two lists.

a) The 52 names given in *A* more than the bishops' name indicate the terms of bishopric; indeed three bishops are indicated twice, because they were twice bishops of Malta: these three bishops are Papalla (n. 55, 57), Call (n. 59, 65) and De Alagona (n. 70, 73), the last two bishops are common to both lists, but the first is peculiar to *A*. Thus the 20 names peculiar to *A* must be reduced to 17.

b) *A* and *B* put after John Sepulveda (n. 83) two

bishops, Raphael and Bernardinus, but their chronological order is inverted. Whichever is the right order, it is clear that these two names should be considered as common to both lists, and so the number of the common bishops is increased to 34, whereas the number of the peculiar bishops to each list is decreased to 15 in *A* and to 9 in *B*.

c) Anthony Platamone (n. 64) may well be the same Anthony mentioned in *B* after Andrew de Pace (n.60), and Conrad Caracciolo (n. 61) may also be the same Conrad mentioned in *B* just before Anthony de Volpunno (n. 56). Thus the common number of bishops is further increased to 36, and that of the peculiar names is decreased to 13 in *A* and 7 in *B*.

d) The seven bishops peculiar to *B* are all based on documents which, of course if genuine and reliable, give to these bishops the right to be added to the other bishops commonly admitted in the list of the bishops of Malta.

e) The thirteen bishops proper to *A* are not necessarily ignored by *B*. Mr. Galea, whose principal aim in dressing the chronological series of the bishops of Malta is *to give historical documents or sources for each one of the bishops* he mentioned in his list, wherever such documents are not available, he made no mention of that bishop; thus there is no bishop mentioned by Galea, whose existence is not proved by some document. However, he does not pretend to have said the last word on the subject, on the contrary he modestly calls his most interesting research "only an attempt to induce other scholars of history to undertake similar researches in order to correct my mistakes and complete my series" (6). In fact, at least in one place, that is after John (n. 43), he writes: "There must be two or three unknown successors to Bishop John, for the reasons already given" (7). Indeed *A* mentions Dominic (n. 45) and Anthony Musci (n. 48) who are not mentioned

(6) GALEA, *Op.cit.*, p. 100.

(7) *Ibidem*, p.106.

in B. If, therefore, anyone of the thirteen bishops mentioned in A is proved to have really been a Bishop of Malta, there is no reason why he should not be inserted in the chronological list of this Diocese. The V. Rev. Fr. Bonaventure Fiorini, O.M.C., has generously responded to the appeal made by Mr Galea and he has written for "Scientia" a paper on the *Franciscan Bishops of Malta*, which we are only too glad to publish (8). In this paper Fr. Fiorini brings forth a number of historical documents in order to prove the historical existence of some Franciscan Bishops mentioned in A but omitted in B. Thus Nicholas Papalla; John de Pino, Michael de Letras (n. 62) and the second term of Maurus Cali (n. 65), are believed by Fr. Fiorini to be historically correct as stated in A. If so there are only ten bishops mentioned in A who are not historically ascertained. But I am convinced that A has not invented these names, and the writer must have had some documents in hand in dressing such an interesting list of the Bishops of Malta

(8) The V. Rev. Fr. B. Fiorini has already answered to the article of Mr. J. Galea, published in *Lehen is-Sewwa*, in the same paper: *L'Isqfijiet ta' Malta magħżula mill-Ordni Frangiscan*, No. 2536 (Saturday, 17th June, 1944), p.6. In this article Fr. Fiorini maintains that among the Bishops of Malta there are ten taken from the Franciscan Order, and all of them belong to the *Minor Conventuals*. Whereas according to Mr. Galea there are only five Franciscans and they are all called "Patri ta' Giesu." that is to say *Minor Observants*. Nicholas Papalla, John de Pino and Michael de Letras mentioned by Fr. Fiorini are omitted by Mr. Galea, Maurus Cali who was twice bishop of Malta according to Fr. Fiorini was also a Minor Conventual; Mr. Galea distinguishes two bishops named Maurus the first a Benedictine, the other has no denomination and is presumably a secular. Finally Peter de Foix is also according to Fr. Fiorini a Minor Conventual, whereas Mr. Galea gives no religious denomination. Mr. Galea answered to Fr. Fiorini's criticism in *Lehen is-Sewwa*, No. 2538 (Saturday, 1st July, 1944) p.6: *L'Isqfijiet Frangiskani ta' Malta*, where he readily acknowledged the distinction between the *Minor Conventuals* and the *Minor Observants*; he admitted that Henry of Cefalu and Andrew de Pace were Minor Conventuals, but he still maintains that Nicholas Boneto and John Ximenes were Minor Observants. Mr. Galea does not think that Nicholas Papalla was ever Bishop of Malta, denies the existence of John de Pino, and says that Michael de Letras is never mentioned in any document. He also thinks that Maurus Cali was a Benedictine and denies that he has been twice Bishop of Malta. With regard to Peter de Foix Mr. Galea says that there is no evidence of his being a Franciscan.

FRANCISCAN BISHOPS OF MALTA.

by the REV. FR. BONAVENTURE FIORINI, O.M.C.

The following list is taken from a book edited by Fr. Mag. Philip Cagliola, O.M. Conv., a Maltese (1).

His assertions cannot be considered as mere inventions: they are facts based on reliable sources, as he wanted to pass on to posterity what he had found and learned. The fact that Fr. Cagliola published a list of Franciscan Bishops who held the See of Malta must not, of course, be looked upon as a suggestion of pride or an attempt on his part of imposing his personal view: he simply refers with rectitude and honesty what history and historians had to say: The same thing I am trying to do. In support of his assertions I am giving hereunder some of the sources with which I will deal in length in a particular study of the Franciscan Province of the Minor Conventuals in Malta which I have in preparation.

- A) HENRY of CEFALU', 1334, Jan. 10th (2).
- B) NICHOLAS BONETI, 1342, Nov. 27th (3).
- C) ANTHONY, 1370, Aug. 19th (4). omitted by Cagliola.
- D) NICHOLAS PAPALLA, 1372, Is said to have been elected bishop of Malta in 1372 (5) by Cagliola, Schede Garampi, Gams (6), but was not confirmed by Gregory XI. Cagliola says that Papalla was for

(1) *Almae Siciliensis Provinciae Ord. Min. Conventualium S. Francisci Manifestationes Novissimae*, a P. Mag. PHILIPPO CAGLIOLA a Melita, Venetiis, ex Typographia Petri Turini, 1664.

(2) *Op. cit.*, p. 185/6.

(3) *Ibidem*.

(4) EUBEL CONRAD, O.M.CONV., *De Hierarchia Catholica*, Vol. III, Monasterii 1913, Typis Regensterianae. See Vol. I, 340.

(5) GAGLIOLA, *op.cit.*

(6) See *index Scedarum Garampi*, Vatican Archives, Index 498: "Melitenses Episcopi de quibus plene nr. costant. etc," 118 and following pages.

See GAMS P.P. BONIFACIUS, O.S.B., *Series Episcoporum*, Ratisbonae, Typis Manz, 1873, 947/8.

the second time elected to the See of Malta: "Post obitum Antonii iterum Nicolaus a Canonicis ex-postulatur ac eligitur. Quam adeptus Nicolaus dignitatem, senio fractus, eodem anno decessit, et in Ecclesia Principe tumultatur" (7).

Wadding says: "Ex tabulis Ecclesiae Milevitanae habeo, Nicolaum Papalla Panormitanum ad eandem hoc anno fuisse promotum" (8).

See "La Rotella Rossa", doc, C (9).

See Bolle del Vescovato di Malta: "Martinus rex quod vacante dudum Ecclesia Cathedrali et Episcopali ob mortem Ven. Fratris Nicolai Papalla etc." (10).

E) JOHN de PINO, 1393, is recorded in Schede Garampi (11), — Gams (12), — Cagliola (13), — Wadding says "elected to the See of Malta in 1393 was then transferred to Agrigentum by Boniface IX" (14).

F) MAURUS CALI', 1393, Franciscan, according to Cagliola, Wadding, Gams, etc. (15). In Schede Garampi is recorded as a Franciscan (16). "Fr. Maurus Cali' et Andreas de Pace O.M. electi in Ecclesia Milevitan."

Cagliola: "Maurus Cali' honestis parentibus in Notabili Civitate Melitensis Insulae natus etc." (17).

(7) WADDING P. LUCAS, O.F.M., 'Annales Minorum, editio Bernabo,' Romae 1734., Vol. VIII, 265, no 34.

(8) CAGLIOLA, loco cit.

(9) Archivio Storico Siciliano, Anno VIII, pag. 158 Dr. Ferd. Lionti.

(10) Bolle del Vescovato, Cathedral Mss. Notiziario XVIII. Note that the King of the Two Sicilies had the right to nominate the bishop of Malta says Scientia in Vol.10, 3, 1944, p.120; and in page 121 "It is true that the Court of Palermo had the right to nominate the bishop of Malta." Schedario Garampi confirms the assertion" fit Eps. Milevitanae Ecclesiae quae ex privilegio Apostolico est de jure patronatus Regis Siciliae accedente Aplica Auctoritate." *Loco cit.*

(11) Schede Garampi, loco cit.

(12) *Op.cit.*, 947/8.

(13) *Op.cit.*, 186.

(14) *Op.cit.* Ad annum 1393, Vol. IX, 132.

(15) *Op.cit.*

(16) *Op.cit.*

(17) *Op.cit.*, p.175/186.

Wadding: "Ex tabulis Ecclesiae Milevitanae habeo, hoc anno duos Minoritas fuisse promotos, fratrem Maurum Cali' et Andream de Pace etc." (18).
Gams: "Maurus Cali O.S. Fr." (19).

Index Garampi: "Fr. Maurus Cali et Andreas de Pace O.M. etc." (20).

According to all manuscripts existing in the island of Malta, Maurus Cali figures as a Franciscan:

- a) Cronologia dei Vescovi di Malta (21).
- b) Cronologia degli uomini celebri . . . Maltesi (22).
- c) Can. Agius de Soldanis, ms. in folio (23).
- d) Illustrium Virorum Melitensium elogia (24).
- e) According to manuscripts, documents, inscriptions etc. "Maurus Cali' Melitensis, Ordinis Minorum Conventualium, S.T.M., vir tantae doctrinae et prudentiae commendatione etc." (25), and many others that I am omitting for sake of brevity.

Elected in July 4th 1393 by Boniface IX. Being bishop of Malta he lived in Sicily (26), and in 1408 became bishop of Catania (27). The bishops of Syracuse and that of Patti were charged by Gregory XII to administer to Maurus the oath of Fielty (28). Bishop Cali of Malta, when transferred to Catania is referred to as Maurus Cali de Albryimo (29). In 1411 was obliged to leave the See of Cata-

(18) *Op.cit.*, Vol.IX,145.

(19) *Bolle del Vescovato*, Cathedral Mss. Notiziario XVIII. Note

(20) *Schede Garampi*, loco cit. 118 & following pages.

(21) Cathedral Archives.

(22) Mifsud I. Saverio. Mss in the Cath. Archives, V, 48, 98.

(23) Mss. in the Royal Malta Library, Valletta.

(24) ZAMMIT FRA. GIUSEPPE, S.O.G., Mss. Cath. Archives.

(25) Inscription in the Royal University of Malta.

(26) EUBEL, *op.cit.*, Vol. I, 177; Vatican Archives, Lateran Letters, t.116, f.118.

(27) GAMS, *op.cit.*, 944; EUBEL, *op.cit.*, 177.

(28) Natican Archives, Lat. Lett., t. 131, F. 142, quoted by EUBEL, *op.cit.*, p. 177.

(29) EUBEL, *op.cit.*, Vol. I, 177 note 10.

nia, retaining an annual pension of 300 fl. on the Mensa of Catania (30): "Maurus cessat 1411 assignata ei annua pensione 300 fl. super redditione mensae epise. Cathan." (31). Eubel refers again to a Maurus de Albryimo as bishop of Malta in 1420 (32).

This gives to understand that Maurus Cali of Malta referred in the See of Catania to Maurus de Albryimo as bishop of Malta in the See of Catania to Maurus de Albryimo, is the very same person Maurus de Albryimo bishop of Malta in 1420. In fact Eubel himself says: "Perhaps this (Maurus) is the same above mentioned" (33).

The more so when we see that in *Schede Garampi* is recorded that Pope Martin V. confirmed Maurus to the See of Malta. "Martinus V confirmavit die vigesima prima Augusti electionem factam in Ecclesiam Milevitanam vacantem per obitum de persona Mauri Episcopi, revocata pensione quae habet in Eccl. Cathan., quamprimum fuerit istius assecutus" (34). Note that the Pope does not say Maurus electus but Maurus Ep. that is to mean already consecrated.

Martin V. confirmed the election of Maurus to the See of Malta, revoking at the same time his pension on the Mensa of Catania, before taking possession of the bishopric of Malta. This means that Maurus de Albryimo was previously Bishop of Catania, as no bishop can claim and have rights of

(30) EUBEL, *op.cit.*, Vol. I, 177; GAMS, 944; Vatican Archives, Lat. Letters, t. 191, f. 167.

(31) *Loco citato*.

(32) *Op.cit.*, I, 340.

(33) *Op.cit.*, I, 340, note 8.

(34) *Schede Garampi*, *Loco cit.* It is noted here that Maurus de Albryimo required a Coadjutor in the person of JOHN de Piscibus, a Franciscan. "Martinus dedit Joannem de Piscibus in Sac. Red. Ord. Min. in Coadjutorem Mauro Epo Milevitan, ipso Epo. instante et requirente." Recorded in *Schede Garampi*, and quoted by EUBEL, *locis citatis*.

pension on a See not held by Him. Therefore it must be concluded that Maurus Cali, named at Catania de Albryimo, is the very same person who in 1420 is again bishop of Malta. Now, being Maurus Cali bishop of Catania the very same person named de Albryimo bishop of Malta in 1420, is therefore this Maurus the same Maurus Cali' of Malta in 1393, transferred to Catania in 1408.

This is the reason for which Maurus de Albryimo is not a Benedictine, and consequently his name does not figure in the roll of that Order, because Maurus de Albryimo bishop of Malta in 1420 is the very same person who was bishop of Catania in 1408 till 1411, named Cali de Albyrimo, who previously was bishop of Malta in 1393, a Franciscan.

G) ANDREW de PACE. — 1408 — Cagliola says that he was Provincial of Sicily before his election to the See of Malta (34); recorded in *Schede Garampi*, Gams, Eubel (35).

H) MICHAEL de LETRAS, — 1408 — Cagliola says that Michael was presented to the Pope by King Martin (36).

Eubel: "Ponitur hic Michael de Letras qui favore Martini regis quam Benedicti XIII promotus esse dicitur" (37).

Wadding ad annum 1408: "Michael . . . sed concessionem Ecclesiae prius quidem habuit Michael a Pontifice, quam a rege, ut ipse fatetur in suo Regio diplomate" (38).

Michael is recorded in *Schede Garampi*: "Fr. Michael de Letras Epus Melitensis or Fr. Michael de Letras O.M. Epus Melitensis" (39).

(34) CAGLIOLA, *op.cit.*

(35) *Op.cit.*

(36) *Op.cit.*, 186.

(37) *Op.cit.*; see Cathedral Mss. Bolle del Vescovato, Notiziario XVIII.

(38) *Op.cit.*, Vol. IX, p. 320, no. 3.

(39) *Index Schedarum Garampi*, Index 498, 118 & following pages.

I). JOHN XIMENES, — 1418 — Cagliola “a rege at Pontifice factus” (40); recorded in *Schede Garampi*, Eubel, Gams (41).

J). PETER DE FOIX, — 1489 — He is the last Franciscan Bishop (42).

Recorded in *Schede Garampi*, Eubel, Gams (43).

As a Franciscan is quoted by Sbaralea (44). See *Manuale della Regola etc.* (45). His portrait can be seen at St. Francis' Convent, Rabat, where is preserved the series of the Franciscan Cardinals.

(40) *Op.cit.*

(41) *Locis citatis.*

(42) *Op.cit.*

(43) *Locis citatis.*

(44) SBARALEA HYACINTHUS O.M. CONV., *Supplementum ad Scriptores a Waddingo et aliis descriptos . . .*, Romae, Contedini, 1806.

(45) *Manuale della Regola etc.*, Roma Tipografia Vaticana, 1897.

ABORTION.

by the V. REV. FR. PAUL TABONE, O.F.M.,

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1. INTRODUCTION.

One of the most distressing problems of our times, as His Holiness Pope Pius XI says in his Encyclical "Casti Connubii", is the very grave crime "which regards the taking of the life of the offspring hidden in the mother's womb" (1). I confess it is not easy to approach this question for the task of the Moral Theologian is to be most careful not to condemn what he does not understand on the one hand, and to substantiate the reasons for what he condemns on the other. Very often it is ignorance, selfishness and blind acceptance of books and popular pamphlets at their face value that leads to this execrable crime. This is why it is important to tackle this difficult subject, and if our men, especially Catholic Doctors and Surgeons, desire to act morally, they are invited first to read this article and then to act or refrain from acting.

2. DEFINITION.

In defining abortion a distinction must be made between the definition of the term in moral theology and that in medicine. In theological works "Abortion" means any expulsion of the foetus before it is viable i.e. before it is sufficiently developed to continue its life outside the maternal womb. The period of arrival at viability is usually after the 28th week or 186 days of gestation, i.e. at the end of the seventh month of same. Moral Theologians and Canonists call "partus immaturus" the expulsion of the foetus at any time before viability. They call "premature birth" or "acceleration of birth" (from the

(1) Cfr. A. I. A. S., 1930, XXII, p.539.

Latin term "acceleratio partus") the expulsion of the foetus after viability but before the full term of nine solar months.

By "Abortion" some medical writers understand the labour which comes before the complete formation of the placenta, i.e. during the first four months of pregnancy. If labour comes after the full formation of the placenta but before the foetus has become viable, i.e. between the end of the fourth and the end of the seventh lunar month, they call it "partus immaturus" or "miscarriage", and when the foetus has become viable but before the full term is reached i.e. between the end of the seventh and the end of the tenth lunar month, they call it "partus prematurus" or "premature birth" (2).

But it is worth nothing that "As the term Abortion is somewhat suggestive of a criminal procedure, it is rarely employed in popular parlance, all cases terminating prior to the period of viability being designated as miscarriage. Among medical men on the other hand, the latter term is but little used, and it is customary to speak of all cases ending before the twenty-eight week as abortion" (3).

3. DIFFERENT KINDS.

In Moral Theology abortion is divided into: (a) *spontaneous* if brought about by accident such as by a fall, by overexertion, by natural dislocation or by disease; b) *induced* or *voluntary* if brought about by intentional interference. It is directly voluntary or "direct" when means are employed to procure with deliberate intent the ejection of the foetus; indirectly voluntary or "indirect" if the treatment has some other purpose, but incidentally and secondarily causes the expulsion of the foetus. In other words abortion is direct when it is willed; indirect when it is not willed, but only foreseen and permitted as a possible consequence of a licit action.

(2) JELLET AND MADILL, *Manual of Midwifery*, London, 1929, Page 269.

(3) WILLIAMS J.W., *Obstetrics*, London, Page 759.

1) Miscarriage? *Journal of Theology*, II, n. 964.

In some countries, such as in England and Italy, Civil Law distinguishes between "therapeutic" and "criminal" abortion. The former is that carried out to save the mother from death or very serious physical debility; the latter is that voluntarily procured for another purpose either by the mother or by any other person. This distinction is not admitted by the Moralists because in itself it is a direct abortion which has already been defined above.

It is also worth noting here that in olden times Aristotle and his School taught that the foetus does not attain to an intellectual or rational soul before a considerable time after conception, that is to say forty days in the case of the male, eighty in that of the female, and so they distinguished between "foetus animatus" and "foetus inanimatus". This theory influenced the Ethical writings and Jurisprudence both canonical and civil; but this teaching has now been generally abandoned in moral teaching and as well in ecclesiastical and civil law. In biology and theology alike a foetus is now from the very beginning of pregnancy considered to be a human being.

4. LICIT OR ILLICIT.

Here I am going to deal with abortion as it is understood in Moral Theology and, for the sake of clearness, I feel I must add that I am going to speak only about the foetus *immaturus* and not *prematurus*, because the latter is *licit*, when serious reasons take place, since the foetus is viable. Moreover one must not confuse abortion with rape (*stuprum*). A woman that has been violated is morally right to eject the semen before it has effected conception. The reason is that because she has suffered violence; the semen has been injected into her by unjust aggression and therefore it may be ejected. But the same cannot be said of a woman who ejects the sperm or the male germ cells after she has submitted to a willing intercourse. In so doing she commits constrictive onanism and therefore a grave sin.

Once conception has taken place the new human being acquires immediately an inalienable right to life and so it may not in any way be destroyed. It cannot be stated with certainty when conception takes place after the intercourse. Sometimes it may take long hours or even days because the spermatozoon has to travel the whole length of the uterus and perhaps through the fallopian tubes until it meets and fertilize the ovule or ovum. The rate of progression is said to be 0.05 — 0.15 mm. per second (4). But, as a rule, it may be stated that if the semen is to be ejected, this must be done within about 10 hours after the intercourse (5) although some Moralists allow a longer interval (6).

And now to the question whether abortion, as defined by Moralists, is licit or not.

1st. Indirect abortion. If there is a justifiable reason sufficiently grave for the course of action proposed, indirect abortion is permissible since the abortion which follows is neither intended nor directly caused. It is the saving of the mother which is intended first, although with the incidental result of the foetus' death. Here comes in the principle of double effect about which all moral theologians agree, that is to say: when a proportionately serious cause exists, it is permissible to do a good or indifferent act from which two results are obtainable, at least equally consequent on the action, one good, which is intended, the other evil, which is only foreseen and permitted. Thus a doctor can administer a drug or prescribe a treatment which, he thinks, is needed for the mother's health, though he foresees that such a drug or treatment may bring about a miscarriage, provided the foetus is not

(4) DAVIS H., *Moral and Pastoral Theology*, London 1943, Vol. II, p. 171.

(5) ARREGUI A., *Summarium Theologiae Moralis*, Ed. 7, n. 241.

(6) AUGUSTINE C., O.S.B., *A Commentary on the New Code of Canon Law*, Herder, St. Louis, 1918-1922, Vol. VIII, p.399.

first directly attacked. The reason for such licence is that the doctor does not want to bring about the miscarriage; he only permits it if it follows (7). It is also permissible to extract the whole uterus when this is afflicted by a malignant tumour although it contains a living unviable foetus, or treat the cancer with X-rays if this would cause the death of the mother before the child goes to term. The incidental death of the foetus is indirect and a secondary effect (8).

2nd. Direct abortion. This is never permitted. Its permission would be intrinsically wrong since it is the direct killing of an innocent human being. The State itself has no right to kill an innocent person, and in the case of direct abortion there is no doubt that such abortion is a direct killing of a human being, since the foetus which is directly and voluntarily taken away from its natural situs cannot live outside the womb before the seventh month of gestation has been completed. It can be kept alive by means of artificial incubation only in some cases and this only if expelled shortly after the sixth month. Therefore the doctor may not give a medicine to a pregnant mother although with the moral certainty that he will save her if he intends to injure or kill the child directly as a means to benefit her indirectly (9). Here comes in the other principle which says that the end can never justify the means, a principle which all civilized nations acknowledge.

Similarly, it is obvious that a pregnant mother may not permit direct abortion; nor she can perform actions that are calculated to provoke it, such as the taking of strong purges, or very hot baths, jumping, riding and numerous other methods of stimulating the contractile muscles of the uterus. Mothers who do so do not seem to

(7) COPPENS-SPALDING, *Moral principles and medical practice*, New York, 1921, p.67.

(8) DAVIS H., *l.c.*, p.169, 191.

(9) COPPENS-SPALDING, *l.c.*, p.69.

realize that within them there is a human being endowed with a soul of inestimable value in the eyes of God. Therefore those who perform similar actions, even if they do not attain their aim, commit a grave sin.

Someone perhaps may put forward social, eugenic, economic or racial reasons to justify abortion. But it is clear that these secondary reasons are dangerously false because they can never justify the destruction of an unwanted child any more than they can justify a murder (10).

3rd. Therapeutic abortion. The same as of the direct abortion can be said about the therapeutic as we have defined it earlier. The plea of saving the mother's life seems at first plausible; on the other hand, we must understand that this is contrary to the divine precept promulgated in the words of the Apostle: "Evil is not to be done that good may ensue", and the moral evil in this case is the deliberate extinction of an unoffending life.

Instead of acting as honest advisers to their clients and instead of enlightening them concerning their moral obligations and supporting them in the hour of trial, some doctors incline to the opinion that at least when the mother's life is in immediate danger and there is no other way of saving it, abortion should be resorted to because, they say, in conflict of rights the better is to be preferred. The principle in itself is correct; but does not apply to the case under consideration, for the means used to save the mother is the killing of an innocent victim, and since this is never justifiable, this kind of abortion can never be permitted. Nor can these doctors justify themselves by saying that, in these cases, the foetus threatens the life of the mother as an unjust aggressor. Why do they call it *unjust aggressor* I cannot understand, since it is the produce of nature and it has been willed and effected by

(10) Cfr. Encyc. "Casti Connubii", A.A.S., 1930, ^FXII.

the mother herself. Here, therefore, it is to be proved whether the child or the mother is the aggressor to one's life. Certainly you cannot, to save the child, directly kill the mother treating her as an unjust assailant of her child's life; still less can you treat the infant as an unjust aggressor of its mother's life. This is no case of aggression, it is nature's process consequent on an act freely wanted or submitted to. Even if both mother and child will perish by allowing pregnancy to continue, abortion may not be permitted. In this case, too, the killing of the foetus remains a direct abortion, and as such it does not cease to be homicide (11), and homicide of an innocent victim is always grievously unlawful and sinful. It constitutes a violation of the strict Command laid down by the Master of life and death: "Thou shalt not kill". I do not imply that effective means should not be employed to save mother and child; what I mean is that there is a very great difference between *allowing death* because it cannot be helped and *killing*. One cannot say that this teaching demands heroism on the part of the mother and that nobody can be compelled to heroic acts; for if a human legislator, except in some special circumstances, cannot command heroic acts, God certainly can. It is only when the immature foetus is dead that it may be extracted from the uterus.

It is true that in some countries civil laws, as we have said before, condone therapeutic abortion; but are they right in condoning it? I do not think so, because the theory that the foetus is not a person is a pure fiction without foundation whatsoever. And what about the laws in Catholic Malta? Do they hold the same position as in these particular countries? From the context of our criminal laws on the subject, it does not appear that therapeu-

(11) "Homo est qui futurus est; nam fructus in semine est" says Tertullian. But "foeticide" is generally called the destruction of the foetus in the uterus.

and this was confirmed by the Pope in his decree of the 29th Feb. 1868

tic abortion is permissible (12), and when once there arose the question about such abortion in our University, Dr. G.F. Inglott addressed an open letter to Mr. Sigismond Savona, the then Director of Education, in which he says that "se il parere dei medici non è unanime intorno alla opportunità, utilità e moralità di quest'operazione . . . i moralisti e la Chiesa Cattolica la condannano formalmente" (13).

And what about the foetus that lodges in some recess not intended by nature for its site, which in its proper term is called "ectopic" or "extrauterine" gestation? The true doctrine about the subject is this: a) When the foetus is dead for certain, any necessary surgical operation against it is licit; b) when it is doubtful whether the foetus is alive, or when it is doubtful whether it is a tumour or a human being, *if an immediate crisis is feared* any operation against it is also lawful because the possible killing of the foetus is not directly willed, but only permitted; *if an immediate crisis is not feared*, one should await for further developments, and if these prove to be a living child, one is forbidden not only to kill it, but also to attempt an operation at least until the foetus becomes viable. Although such a case was discussed in all its details by prominent members of the medical profession, and although some of them are of opinion that the death of the child is then permitted only and not intended, the Roman Courts have uniformly decided against any operation leading directly to the death of an innocent child (14).

(12) Here is the full text.—246. Whosoever, by means of food, drinks, medicines, violence, or by any other means whatever, shall cause a miscarriage of a pregnant woman, whether the woman shall or shall not have thereto consented, shall be punished with hard labour or with imprisonment from eighteen months to three years.

The like punishment shall be awarded against any woman who shall have produced a miscarriage in herself, or have consented to make use of means by which the miscarriage was produced.

(13) *L'aborto ostetrico etc.* Lettera del Dr. G.F. Inglott all'On. Sig. Savona etc. 1880.

(14) COPPENS-SPALDING, *l.c.*, p.80.

15. CHURCH LAW.

It is not only natural law that condemns abortion; the Catholic Church too has always regarded direct abortion as a heinous sin and a crime punishable with heavy canonical penalties (15). St. Gregory of Nissa was the first to teach the true doctrine about abortion, but the Scholastics of the Middle ages preferred the opinion of Aristotle who taught that the rational soul is not infused till the foetus is sufficiently developed to receive it, and so Pope Innocent III (1211) declared that only the abortion of an animate foetus and not the abortion of an inanimate one is to be punishable as homicide (16). But, following the teaching of his Franciscan School, Pope Sixtus V., in the year 1588 fulminated excommunication and other censures against procurators of any abortion including the mother herself and even those who advised or promoted abortion in any way. Although Gregory XIV. restored canonical legislation nearly to what it was before, Pope Pius IX. in 1869 did not distinguish between the animate and inanimate foetus (17), nor did Pius XI. in his Encyc. on Christian Marriage published on the 31st December 1930 (18). The Canon Law which was promulgated in 1917 and came into force on May 19, 1918, holds the same views. Here is the full text:

Can. 2350, § 1. — All who effectively procure abortion, the mother included, incur excommunication reserved to the Ordinary; and, if they are clerics they are to be deposed.

Can. 985. — All who perpetrate voluntary homicide or who effectively procure abortion of a human foetus, and all who cooperate thereto, incur criminal irregularity.

The word "abortion", here, must be strictly inter-

(15) S. Off. : 28 Maji 1884; 19 Aug. 1889; 24 Julii 1895; 4 Maji 1898; 5 Mart. 1902.

(16) C. 20, X, V, 12.

(17) Cfr. Bull "Apostolicae Sedis", 12 Oct. 1869; A. CORONATA, *Institutiones J.C.*, Taurini, 1928-1935, Vol. IV, p. 462.

(18) A. A. S., 1930, XXII, p. 539.

preted in the sense defined by moral theologians, i.e., a true expulsion of a living foetus before it is viable. Therefore, although committing a grave sin, those who make use of craniotomy or embryotomy or any other form of foeticide, do not incur the penalty decreed in the above quoted Can. 2350 § 1, because these forms of killing are not true "abortion". For them there are other penalties in the Canon Law (19). And all those who effectively procure abortion incur the same excommunication (20). Therefore its result must ensue from a sufficient direct cause deliberately intended and used as a means. The result may be caused by drugs, blows, surgical operations, violent physical exercise, hot baths, or even by a moral cause, if effective, such as intense fear induced by anyone deliberately for the purpose of producing abortion. If it is doubtful whether the result is caused by any of these means or by something else, the censure is not incurred.

As you see, no consideration is paid to the precise moment of animation. But if abortion has been only attempted but without effect, although a grave sin has been committed, the excommunication is not incurred. Those who do it through others, or order it to be done; those who formally cooperate either morally, say by persuasion, advice etc., or physically, if the abortion would otherwise have not been performed, all these incur the same penalty. Therefore surgeons and nurses who help to procure abortion and also chemists who sell abortifacients for a particular case, knowing and intending the inevitable result, do incur the excommunication (21). The mother herself is included, and so those questions between canonists before the publication of the new Canon Law, are now abolished. Only grave fear and, of course, invin-

(19) Can. 2354 §1; 985, n.4.; IORIO-TUMMOLO, *Theologia Moralis*, Neapoli. 1964, Vol. I, n.403.

(20) To procure abortion means to bring it about purposely and intentionally.

(21) CAPPELLO is of a slightly different opinion. Cfr. *De Censuris*, 1919, n.133. And also AUGUSTINE, but as a *mandatarius* only, i.e., p.401.

cible and merely vincible ignorance of penalty, can exempt from incurring the excommunication (22).

This penalty is incurred *ipso facto*, that is to say it need not be inflicted by explicit pronouncement. The excommunication is also incurred by those who repent before the effect follows, although St Alphonsus is of a slightly different opinion. But in order to be incurred, as we have said before, excommunication requires the effective result: abortion.

The censure is reserved to the proper Ordinary, that is to say not only to the Bishop of the procurator or solicitor, but also to the Major Superior if those who procure abortion are religious. And therefore it is clear that nobody can absolve from that excommunication except the Ordinary himself and others who may have this faculty. Regular Confessors can absolve from it by privilege (23).

The other penalty pronounced in Can. 985 is *irregularity from crime*, that is to say a prohibition to receive Holy Orders or to exercise those already received. It is incurred by the principal agent and by all those who cooperate and nobody can dispense from it except the Holy See(24).

(22) Cfr. Can. 2229 §3.

(23) VERMEERSCH-CREUSEN, *Epitome J.C.*, Mechliniae, 1921, III, p.442; PRUMMER D., O.P. : *Manuale J.C.*, Ed. IV, Friburgi, 1927, p.329; A. CORONATA, O.M.C.; *Institutiones J.C.*, Taurini, I, p.799, IV, p.164; BIANCHINI H., O.F.M., *Privilegia*, 1922, n.7.; NOLDIN H., S.J., *De Censuris*, 1931, n.95; *Perfice Munus*, 1934, p.31.

(24) Cfr. Can. 990.

GOETHE-MALTA-AND A MALTESE VAGRANT.
(1787)

by G. ZAMMIT, LL.D.

Flimsy, indeed, are the references to the Island in Goethe's Italian Travels. The poet had come as far down as Girgenti and Catania. But his wish to visit Malta never materialized, mainly because his first real sea trip, from Naples to Palermo — the passage down from Padua out of the mouth of the Brenta into the placid waters of the Venetian lagoons, could hardly be called one — had proved him to be a bad sailor and left him no enthusiasm for venturing again on the vast Mediterranean, however charmingly blue it may have appeared to his eyes from the heights of Agrigentum, by the shade of the Greek temples.

But then it is safe to surmise that little was lost to either History or Literature by the German poet's failure to visit this Island. Goethe was then, in 1787, in his thirties, and, though by his Werther alone he had already given unequivocal signs of the intellectual giant he was to mature to in after years, his excursion down the Italian mainland and Sicily has been humourously criticised as that of a Goethe without the *umlaut*, or modifying vowel, that of a Goth, therefore, or barbarian. Save an amateurish interest in Painting and Architecture, in fact, of all else landscape, History and the living human element, nothing on the whole seemed to have occupied his attention and stimulated his imagination in the way, at least, that was to be expected from a man of his genius. Even from a purely technical view his *Italienische Reise* is reckoned in the history of German literature as a disappointing work. If Goethe's Sicilian roving then, among so many incomparable Greek and Norman records, superb scenery and melody of sky and sea, had proved so barren, could Malta have altered much the author's prevailing narrative mood, had he risked the passage to our shores?

Goethe, who had, for the moment, left his friend Kniep, the painter, by whom he was accompanied, alone to sketch the ruins to his heart's content, wandered with their guide up and down the surrounding fields of Girgenti, ever in sight of the awesome majesty of sky and blue Middle Sea, stopping sometimes to watch the imperceptibly slow movement of clouds which lay in long strips on the horizon, an indication of the African coast, as the guide remarked. Much more striking was a huge, vapourous bow of clouds beautifully painted by the setting sun, which, starting from Sicily, curved its way high up and then far down to touch the surface of the sea at the other end. That was not a quite unusual phenomenon, he was told. The curvature, assured the guide, pointed just in the direction of Malta. Whence Goethe inferred that the bow of clouds may well have planted there its opposite extremity, adding: *Sonderbar genug wäre es wenn die Anziehungskraft der beiden Inseln gegen einander sich in der Atmosphäre auf diese Art kund thäte*: Strange enough it were, if the force of attraction of both islands towards each other, showed itself after this guise in the atmosphere.

It was on this occasion that the idea to visit Malta, again crossed the poet's mind. But he had to give it up for reasons already referred to above. So he and Kniep, the painter, decided to engage the coachman, who had brought them there from Palermo, to take them further up to Messina, which they reached, by way of Catania and the coast on the 10th of May 1787.

The city, alas, presented a spectacle akin to that which, one imagines, it must present now after the recent bombardments. Only, the cause was different, I mean the great earthquake which had happened four years before. The whole sea front was in ruins, and along it they rode for a full quarter of an hour before they reached their inn, the only edifice that had been rebuilt on the riviera side and whence, from the upper rooms, their eyes could range over a whole desert of wreckage and jagged walls ready to tumble down.

At Messina, Goethe was again to be reminded of Malta — Malta of the Knights still, we should not forget, though, not long after, to change masters — following a serio-comic interlude in their wanderings, to which he was a witness at the house of the Governor upon whom, the German Consul told him, it was meet to wait.

The Governor was an aged and highly irascible man, it would appear. Already, as the visitors and Consul were shown into the waiting room, they could hear awful shouting inside, while a jesting messenger whispered into the Consul's ear that it was a bad day and a dangerous moment. Still, they were admitted.

The representative of His Bourbonic Majesty was seated before a window, employed in tearing off, from old, jaundiced files, the still serviceable unwritten pages with great deliberation, swearing frightfully meanwhile at an individual, who, by the way he was dressed, says Goethe, must have belonged to Malta. This was the same as saying that, by the uniform, the man in question wore, he must have been related to the Order of St. John. For, it should be noted, that Malta and its people had, in foreign ideas, become so identified with the Knights that governed it, that the term *Malteser*, in its specific German sense, meant Knight of Malta. Thus, *Die Malteser*, which is the title of a work by Gustav V. Meyern, may be misleading to those who, unacquainted with this peculiar nomenclature, pick up the volume at our Public Library expecting to read an account of the Maltese people, for, the book in question is a historic play, based on a fragment by Schiller, and dealing, against the background of the Great Siege of 1565, with the love affairs of Grand Master La Vallette.

Der Malteser, as Goethe reassured of his status, calls him henceforth, stood before the incensed Governor, trying, with much composure, to defend himself from suspicions which his frequent visits to Messina, without apparent motives, had aroused in that functionary. He re-

ferred to his passport, and, with many circumstantial other details, to well-known relations in Naples. The Governor, however, unabated in his rage, went on tearing away at his files, carefully putting by the blank leaves.

About a dozen persons besides, were standing around in the room, continues the poet, watching this *Tiergefecht* or bestial encounter, as he calls it, grudging them their place at the doorway, as a good emergency exit to bolt, should the beast start flourishing about at random the cane he kept handy beside him, as it seems it was his habit to do when protracted contradiction brought his fury to zenith. The German consul had pulled a very long face at this thunderstorm, though Goethe was reassured, whenever he chanced to cast his eyes behind him, by the comic, facial antics of the messenger on the doorstep, that really there was no cause for apprehension. The Governor did not mean it.

This, in appearance dreadful affair, in fact, had no tragic consequences. The Governor rounded it up by solemnly declaring that, though nothing kept him from locking up and keeping the stranger to wriggle in prison, as long as he pleased, if he so willed, he would drop the matter this time. The Maltese could therefore remain in Messina the couple of days allowed him by the regulations, but must after immediately pack and never more show his face again in that city.

Quite coolly, we are told, without changing his mien, *der Malteser*, took his leave, saluted the assembled people in a becoming manner, the Consul and Goethe in particular, between whom he had to wedge his way to step out. As the Governor turned round to fling at the back of the receding Maltese, or Maltese Knight, some final invective, he caught sight of them and beckoned the Consul, with his distinguished countryman, to advance.

When the interview was at an end, the Consul flew down the staircase, while Goethe was left with no desire ever to return to that lion's den.

Later the Consul explained the stormy scene enacted in the morning. The man, who had met so calmly the onset of the Governor's rage, was no dangerous adventurer, no political spy or contrabandist, but only a vagrant, sort of wandering Jew; the Governor, a man of many parts, of a notable family, and much respected for his aptitude and untiring service. His weaknesses, an iron stubbornness and an irritability beyond control. A despot, by reason of his office, he had grown all the more mistrustful with advancing age, though, perhaps, not really convinced that he had enemies in Court. What he particularly disliked and counted as spies, however, were such figures as were always appearing and reappearing in his presence. This time it was the red-coated Malteser that had goaded his fury, for the Governor must, at almost regular intervals, pick up some chance to relieve his pent-up spleen.

Still, Goethe called again at the Governor's house. But his account in the *Italienische Reise*, of the Governor's frank displeasure for his self-forgetfulness on the occasion narrated, is here irrelevant. Indeed, the whole incident may justly be considered as trifling, and hardly worth retelling save for its association with Malta and with the name of the illustrious man, its witness and chronicler. To the student of Maltese history, on the other hand, it acts as an *Open Sesame*, and stimulates his fancy, by shifting the curtain of the Past, exhibiting the stirring drama — the fall of the Soldier-Monks rulers of Malta, and the mighty duel between England and France for the mastery of the Middle Sea — which was to be enacted a decade after Goethe's jostlings on the Sicilian highways. A decade after, no wandering Jews or neurotic vagrants, but genuine political spies of all nationalities, Maltese included, pro or against Order, gave much to do to the representatives in the Sicilian cities of the Bourbon government, which was all along striving to keep the balance of neutrality between the two great powers, while no less solicitous to hold the feudal ties that linked these Islands to Naples.

SOLEMN ENTRY OF MR. RULL
G. M. Pinto present at the Cathedral.

by Mr. E.B. VELLA

Inspector of Schools

(Continued from Vol. X (1944), p. 180—184).

On his arrival at Notabile, Grand Master Pinto was saluted by a salvo from the guns on the city bastions, and the whole noble assembly proceeded to the Magistral Palace built by Grand Master Manoel de Vilhena just within the city gate.

The Corinthian portal decorated with Vilhena's coat of arms and his effigy supported by allegorical figures of Religion and War, and the spacious halls of this imposing building must never have witnessed, during the thirty years of their existence, such decorative pomp as on this occasion. Here, too, came the Captain of the Rod—Baron Inguanez — and the Jurats clad in gowns of office, and preceded by their mace-bearer in black robe and mantle, to congratulate the Grand Master on the safe arrival.

Afterwards, Pinto with his customary cortège proceeded to the Jurats' Office (today Mdina Primary School) to view the procession from the balcony from which hung pink damask. There, on a throne of crimson damask, proudly sat the Grand Master surrounded by the highest officials of the Order. The rococo facade of this old 'Banca Giuratale' still strikes the eye of the visitor, but in all probability it has never presented such an appropriate background to such a baroque type of humanity!

In the meantime the procession started from St. Dominic's Priory at Rabat. It was, more or less, on the orthodox lines, with the cavalry and the Clergy on horse-back preceding Bishop Rull who, — seated on a fully caparisoned white mare, was robed in white cope and wearing his episcopal hat, while many notabilities mounted on horses brought up the rear of the procession.

On the Saqqajja esplanade, close to the Norman Cross, was erected, as usual, a wooden pavilion or, as they used to call it, "baracca", all covered with crimson damask and with a fitting inscription over the door-way. The procession of the Chapter from the Cathedral was tuned to meet the Bishop at this particular place.

On arrival from the other end, Mgr. Rull alighted and, after entering the pavilion, kissed the cross presented by the Archdeacon; while the choir outside sang the antiphon prescribed by the ritual.

It is from the pavilion (since Bishop Pace's solemn entry, from St. Augustine's Church) that the real procession to the Cathedral started in the following order: The Sodalities, the Regular Clergy, the Parish Priests wearing stoles, the Collegiate Chapter of Birkirkara, the Cathedral Clergy, the Seminarists, the Cathedral Chapter, the Archdeacon and, lastly, the Bishop in full pontifical vestments, riding a white mare under a canopy borne by the Captain of the Rod, the Jurats and the 'Secreto'.

Up to the Maltese rising in 1798 the large square opposite the Cathedral was mainly occupied by private buildings and the City Square was that wide part of the street before reaching the Jurats' Office. In this 'Piazza della Città' the walls of which were hung with damask and where the customary triumphal arch was erected, a boy — Count Preziosi's son — delivered an oration in Latin to congratulate the new Bishop. If the intelligentsia wondered at the ability of this budding noble "orator", we may be sure that the gold and silver coins which the Grand Master and Grand Crosses showered from the overlooking balcony made a stronger appeal to the populace!

After this regal prodigality, Pinto went to hear low mass at St. Benedict's Convent nearby; and the nuns, knowing the generosity of the Grand Master, succeeded in persuading him to defray the necessary expenses for enlarging their cloister.

In the meantime the Bishop had entered the Cathedral which was adorned with rich damask and numerous inscriptions, while the sacred vestments of gold brocade and the flickering candles in massive silver candlesticks added to the brilliant scene.

The Bishop knelt down, kissed the Crucifix which had been placed on a silken cushion and afterwards he stood up and intoned the 'Te Deum'. He then went to his throne on the Epistle side of the high altar and imparted his blessing to the whole congregation. After he was seated there came one by one to kiss his hand the Cathedral Chapter, the Collegiate Canons of Birkirkara, the Parish Priests, and the remaining Clergy. A Latin oration by the Archdeacon, to whom the Bishop replied in the same language, ended this impressive part of the function, and pontifical high mass followed.

A peal of the Cathedral bells announced the arrival of the Grand Master who was received at the Church door by the Chapter with the Archdeacon presenting the asperges. Pinto passed through a double file of the Militia who lined the nave, visited the Blessed Sacrament, bowed to the Bishop, and lastly went to his throne on the Gospel side of the high altar. As has already been said, the Grand Crosses went straight to their allotted seats near the sanctuary without having taken holy water on entering the church. The Grand Prior had to content himself with peeping through the small window in the drawing room of the Bishop's Palace.

Those who could not get a glimpse of this magnificent spectacle in the nave of the cathedral could at least guess from the strains of the large orchestra in the transept that pontifical mass had begun.

The pre-arranged ceremonial was strictly adhered to, and, when mass was over and the Bishop was about to impart his blessing the Grand Master left his throne and went to visit the Blessed Sacrament.

On his return His Most Eminent Highness was met by the Bishop and the Chapter who conducted him to the church door. It was evident that Mgr. Rull was tired, and the magnanimous Pinto begged him not to proceed any further, upon which the new Prelate entered his sedan chair and was carried through the side door of the cathedral to his Palace.

The scene then shifted to the Magistral Palace where the Grand Master gave a sumptuous banquet.

At the main table sat the Grand Master, the Bishop, the Grand Prior, and the Grand Crosses, while among those invited were the Chapter, Knights, Captains of the Galleys, and other high officials. Well could Pinto repeat Macbeth's words and say:

Here I'll sit i' the midst;
Be large in mirth; anon, we'll drink a measure
The table round

and so was done after he himself had taken the first sip. Pinto had a name for his lavish entertainments and he never showed much concern when the expenditure exceeded the revenue.

After vespers, the Grand Master surrounded by the Canons, the Grand Prior, Grand Crosses, and Knights, left the Magistral Palace and proceeded to the grand stand at the foot of Saqqajja Hill to enjoy the traditional races. At the "Loggia" the distinguished gathering was received by the Captain of the Rod and the Canon Procurator. Pinto must have gladdened the sensitive hearts of the Chapter when he asked the Canons to sit on his left — the place of honour — but those guests who were less punctilious (if that was possible at that age) must have been more delighted to partake quietly of the refreshments that were served on that hot afternoon in June.

When the races were over, Pinto distributed the prizes to the winners and again showered a few handfuls of

money to the crowd below. After this royal gesture and the usual valedictory compliments between Grand Master, Bishop and Chapter, His Most Eminent Highness entered his carriage and, with his cortège trailing behind, rolled away to Valletta.

It was said that Pinto aped the sins of Monarchs, and we believe that he must have taken Louis XV for his particular model, for like that French King he loved decorative pomp and extravagance so long as he earned for himself the title of 'Well-beloved', while the saying "After us the deluge!" attributed to Louis might equally have suited Pinto's mode of life.

* * * *

This historical celebration did not end with the setting sun of that memorable day, for the Bishop issued invitation to lunch to the Chapter the Captain of the Rod, the Jurats and the aristocratic gentlemen who had taken part in the cavalcade on his solemn entry into the Cathedral.

It must be known that in religious functions the Archdeacon, Dignitaries and other Canons had the right of precedence over the Vicar General of the Bishop. This long established anomaly constituted a legal custom and after many quarrels the case was decided by Rome in 1675 in favour of the Chapter. But this decision did not deter other Vicars General from trying to exercise the right given to them by Canon Law, as actually happened on this occasion.

The Vicar General maintained that the luncheon was a private affair having nothing to do with religious ceremonial, and that, therefore, he had the right to the place of honour. The Chapter held the opposite view and refused to give way. The Bishop's subterfuge in inviting the Canons individually instead of collectively as a body did not succeed, because the Chapter remained adamant and threatened to boycott the whole affair.

The lunch was indeed held on the appointed day,

but although the Vicar General enjoyed the place of honour on the right of the Bishop while the Captain of the Rod sat on the left the atmosphere could not have been very congenial as only five Canons honoured the meek Prelate with their presence, while the other members of the Chapter sullenly stayed away.

The climax however was reached the following day when Bishop Rull meant to conclude the celebration of his solemn entry by a religious service at the Cathedral. The Vicar General refrained from attending so as to cause unnecessary concern. Nevertheless the Chapter were suspicious of the Vicar General's pretension and the majority abstained from taking part in the service, with the result that only six Canons were present at the Cathedral.

Such, in conclusion, were these times when pacifism was satirized and meekness was equivalent to servility, while on the other hand rivalry was eulogized and defence was synonymous with 'bravura'. And this state of things evinced in the domestic affairs of our Islands were even more in evidence in the upheavals and hostilities which characterized Europe during the Seven years War, when rulers were so deeply sunk in pomp and absolutism as to be entirely blind to the approaching cataclysm.

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