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HALF HOURS WITH



THE

SERVANTS

OF

GOD





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The Holy Face.

ST. ALPHONSUS

GREAT

EXAMPLE

TO

YOUTH

St. Alphonsus Maria de Liguori.

This glorious Saint was born of a noble family, September 27th, 1696, in the paternal castle at Marianella, near Naples.

His father, Don Joseph de Liguori, and his mother, Ann Catherine Cavallieri, were of exemplary virtue.

They regarded Alphonsus with pride, and they had good reason, for a father of the Society of Jesus, Francis Jerome, now a Saint, had predicted of him: "This child will become very old: he will not die before the 90th year of his age. He will become a bishop, and perform great deeds for Jesus Christ."

We know how this prediction was fulfilled.

LOAN STACK

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Sanctus Alphonsus Maria de Liguorio,
Episcopus, Ecclesie Doctor et Congregationis
SS. Redemptoris Fundator.

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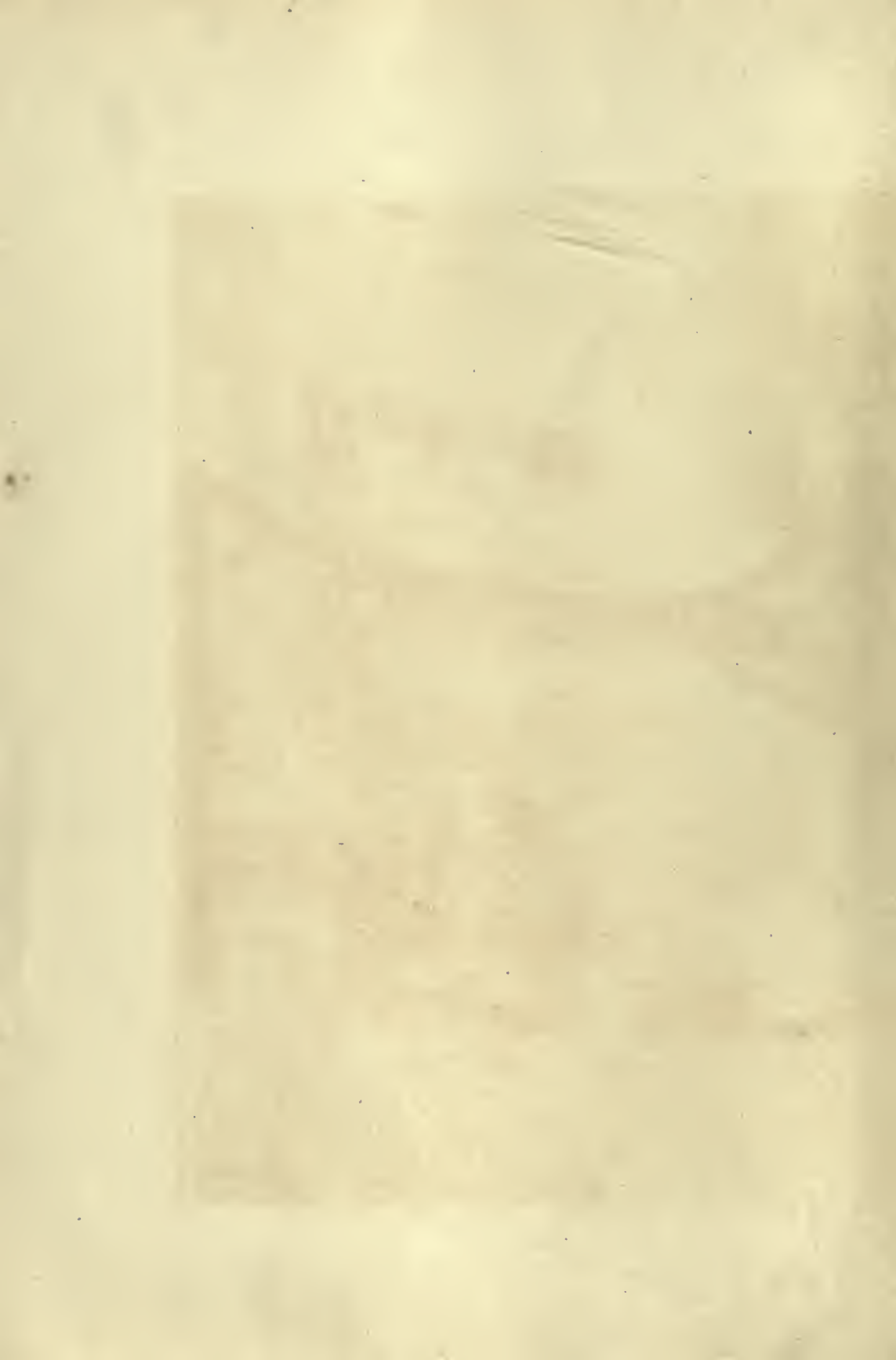


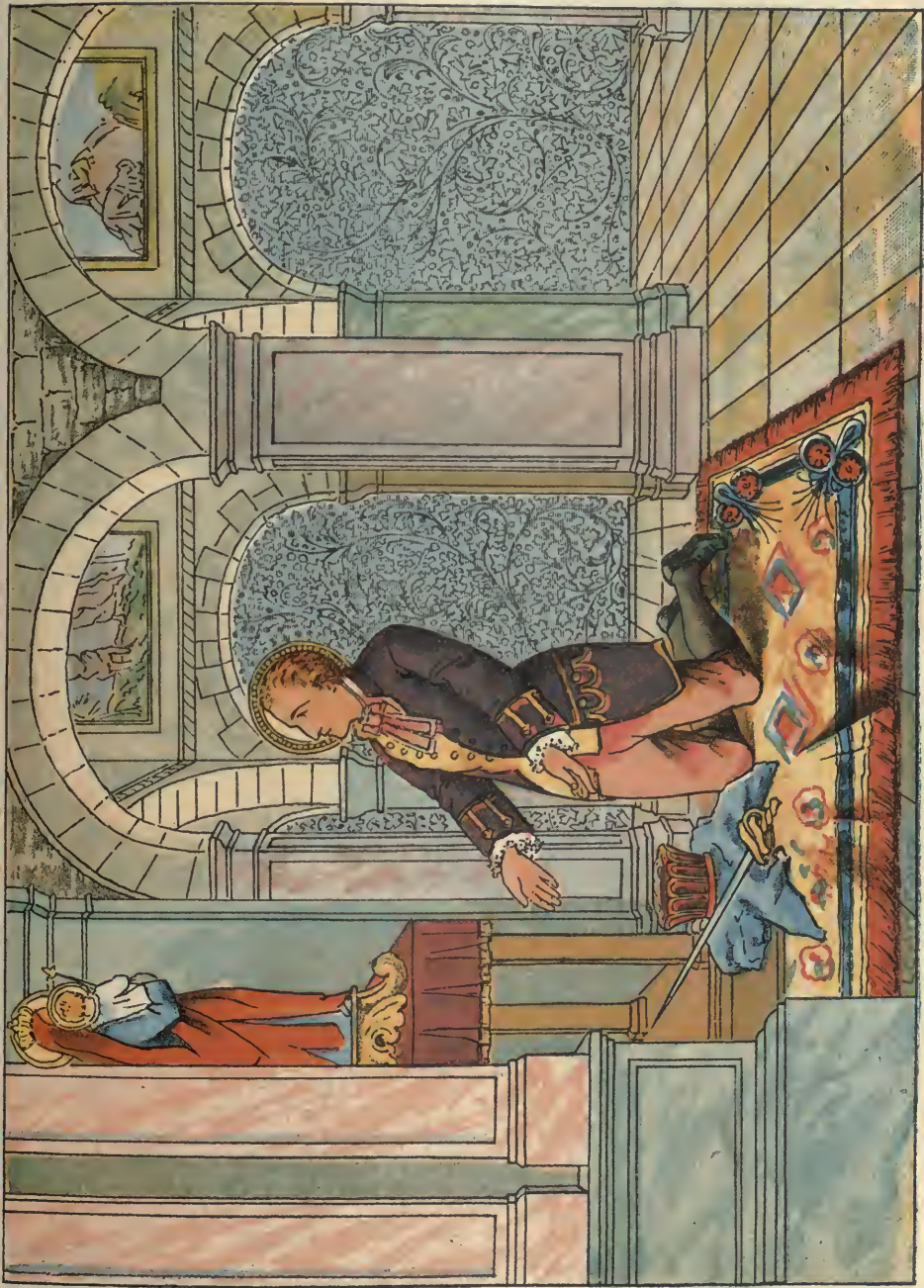
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THE SAINT AS A YOUTH IN PRAYER.

ONCE, when Alphonsus was at play with some comrades at a country-seat belonging to Prince della Ficcia, one of them said to him angrily: "I thought you said, you did not know the game." And he added an indecent word. Alphonsus was shocked, and said: "Why offend God for such a trifle! Here is your money." So saying, he threw it on the ground and left his playfellows.

In the evening, after seeking him in every direction, they found him at length in a solitary part of the garden, kneeling before a statue of the Blessed Virgin, and so absorbed in God, that he heard nothing of what took place around him.





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THE SAINT PUTS HIS SWORD ON THE ALTAR OF THE BLESSED VIRGIN.

WHEN HE delay he entered the nearest church, that of the Redemption of Slaves, knelt down before the altar, and besought Jesus and Mary to accept the offer of his person. He renounced his right of primogeniture, made a resolution to enter a religious order, and placed his sword on the altar of the Blessed Virgin as a pledge of inviolable fidelity to his promise. This day of grace was a marked one in his life, and he always spoke of it afterwards as the day of his conversion.



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THE SAINT TENDS THE SICK.

GRACE prevailed in him: his only pleasure was found in prayer, meditation, spiritual reading and visits to the hospital for incurables.

Once while visiting there, he heard a voice say: "Why remain any longer in the world?" At first he paid no attention, thinking it a trick of the imagination but, when about to leave the hospital, he saw himself enveloped in a splendid light, the house seemed to fall down, and he heard again the same voice saying: "Why remain longer in the world?" Then he stood still, and exclaimed, weeping: "O Lord, too long have I resisted Thy grace: here I am; do with me according to Thy will."



LONG ENG.

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APPARITION OF THE B. V. TO THE SAINT.

ALPHONSUS was called by God to found a Congregation of Missionaries, who should assist the most abandoned souls. In spite of the greatest opposition he laid the foundation of his Congregation by erecting the first house at Scala, November 9th, 1762. He and his first companions devoted themselves to the work of their own sanctification and the instruction of ignorant sinners. In the neighborhood of their house was a grotto, where the Blessed Virgin appeared to her servant and bestowed on him the most exalted graces. In his old age he was heard to exclaim: "O my grotto, my sweet grotto! Ah, might I but visit you again, since long before Mary revealed to me there so many delightful things.



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THE SAINT PERSEVERES IN HIS VOCATION.

“**D**EAR FATHER,” said Alphonsus, “I see that you suffer for my sake. However, I must declare, that I no longer belong to this world: God has called me, and I am determined to follow His voice. I pray you, bless your child.” On hearing this his father became silent from emotion. For three hours he clasped his beloved son in his arms, weeping and repeating these words: “My son, why wilt you leave me? Oh, my son, I don’t deserve this treatment. Never could I have believed such a thing of you. My son, do not leave me!” It was a bitter struggle, and Alphonsus declared that he had never had such another trial; that but for his confidence in



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MORTIFICATION OF THE SAINT.

WHEN when Alphonsus was ninety years old he still mixed bitter herbs in his food, and could not be persuaded to take meat on the days of fasting and abstinence ordered by the Church, nor on Wednesdays. Every Saturday he fasted, and abstained the whole day from drinking. In fear of making a mistake, he often asked Brother Antonio what day of the week it was. Once, on a Friday, while at Rome, he was harassed with pain and fatigue. His superior ordered him to be served with meat, but Alphonsus refused to eat it; then pronouncing a benediction, he made the sign of the cross over the meat, and at the same instant the meat was changed into fish.



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THE SAINT'S LOVE OF THE POOR.

IN every poor and unhappy creature Alphonsus beheld the living image of Jesus Christ; hence arose his great charity. From the very beginning of his episcopate he resolved so to husband the revenues of his See so as to employ it all in the service of the church and the poor, keeping only a small portion for his own subsistence; even his patrimony and his personal income was used for that purpose. Very often he exhausted all, so that he had nothing left to give, and found himself in want. When, during the famine of 1808, he was at a loss what to do in order to assist his beloved poor, he sold his episcopal cross and ring.



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APPARITION OF OUR LADY OF FOGGIA TO S. ALPHONSUS.

A NOTHER event occurred, which raised still higher, at Foggia, the already high idea that they had of the sanctity of Alphonsus. He was preaching, one evening, before the holy picture of the Blessed Virgini under the title of Our Lady of the Seven Veils, which was exposed, in the presence of all the people, over the high altar. Whilst he was extolling the glory of the mother of God, his hearers thought that they saw an angel rather than a man. Suddenly they beheld a bearing ray of light detach itself from the countenance of Mary, shoot across the whole church, and come to rest on the face of Alphonsus. At the same instant he was ravished in ecstasy, and raised several feet above the pulpit: on seeing this the people burst into shouts of joy, which were heard at a great distance from the church, and which drew thither a large number of spectators. More than four thousand persons witnessed the miracle, and several striking conversions were the happy result.



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SAINT ALPHONSUS ON HIS DEATHBED.

No sooner had the tidings of Alphonsus' last illness spread, than all the Rectors and the Fathers and Brothers desired to receive the last blessing of their beloved and holy founder, and to witness his happy death. God glorified his servant, who now, as during life, gave proof of the highest perfection. Though quite insensible, he was ordered under obedience by Father Villani, his director, to give his blessing to the Congregation. At the word obedience he revived, and raising his hand blessed the Fathers and Brothers, then the physician who attended him, afterwards the kings, princes, and all the magistrates; finally he blessed his former diocese and the Nuns of the order of the M. Holy Redeemer. He died August 4th, 1783, surrounded by his weeping children.



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ANGELS BEAR ALPHONSUS TO HEAVEN.

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It pleased God to glorify his servant immediately after his death, and to perform miracles at the invocation of his name. Among many facts, the following may serve to prove the truth of these words.

On August 2nd, Maria Fusco brought her nephew Joseph, a child one year old, who was almost dying, to the body of Alphonsus, and made him touch the holy remains: the child was instantaneously cured. Next day some images were spread before little Joseph, among which was one of Alphonsus; on seeing it, the infant grasped it in its tiny hand, kissed it, and pressed it to its forehead, then pointing to Heaven, it exclaimed: "Alphonsus in Heaven, Alphonsus in Heaven!" The child had never uttered a word before, and had never heard the name of Alphonsus.

In order to ascertain the truth of this miracle they changed the image with another similar one, but the child would not take it, and called out: "No, no, it is not he!" It was soothed after receiving the image of Alphonsus in its hands, and cried out: "The saint in Heaven, Alphonsus in Heaven!" This wonderful evidence of a child, as yet unable to speak, increased greatly the veneration for Alphonsus.



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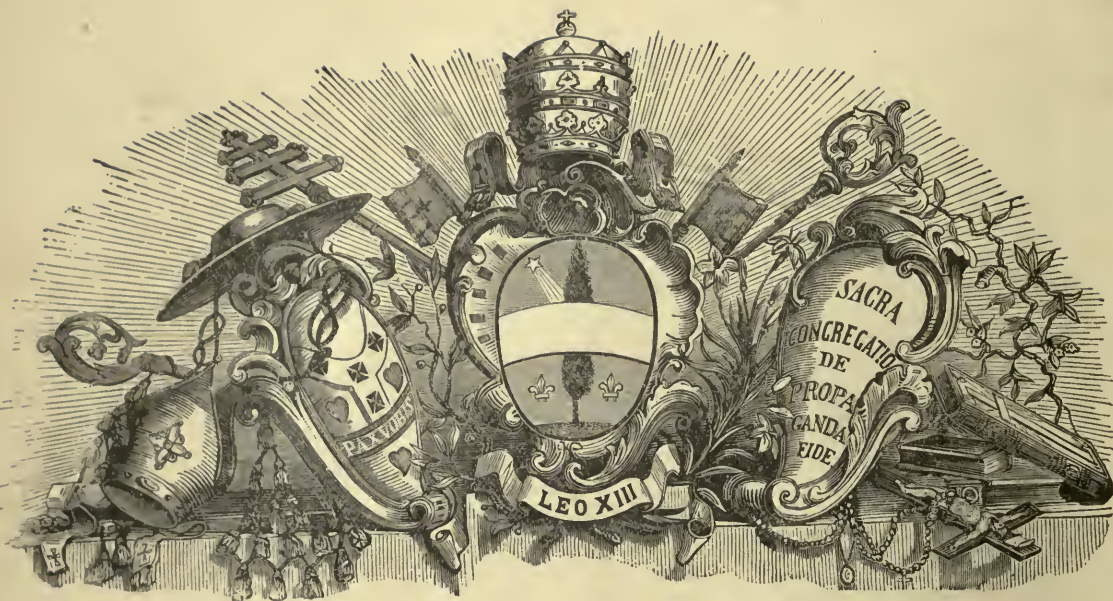
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THE RELICS OF SAINT ALPHONSUS MARY, AT DOVERA DI PAGANI.

THE day after the holy death of the saint, a painter, uninvited, came from Naples to take the portrait of Alphonsus; he also took a cast of his face in plaster. Then the body was put in a leaden coffin, provided with six seals of the Cathedral-chapter, four of the town council of Pagani, and two of the Congregation. Besides this, it was locked with three different keys, one of which was confided to the care of the Prince of Polceca, Don Joseph Capano Orsini, who represented the family at the funeral; another key was given to the municipal council, while the third remained with the rector of the house. These precautions having been made, the coffin was laid at the left of the altar.

A Carmelite Nun, who died in the odour of sanctity at Ripa Candida, saw Alphonsus in the eternal glory, encircled by a radiant light.





AUTHENTIC :::::

PORTRAITS OF THE HOLY FATHERS

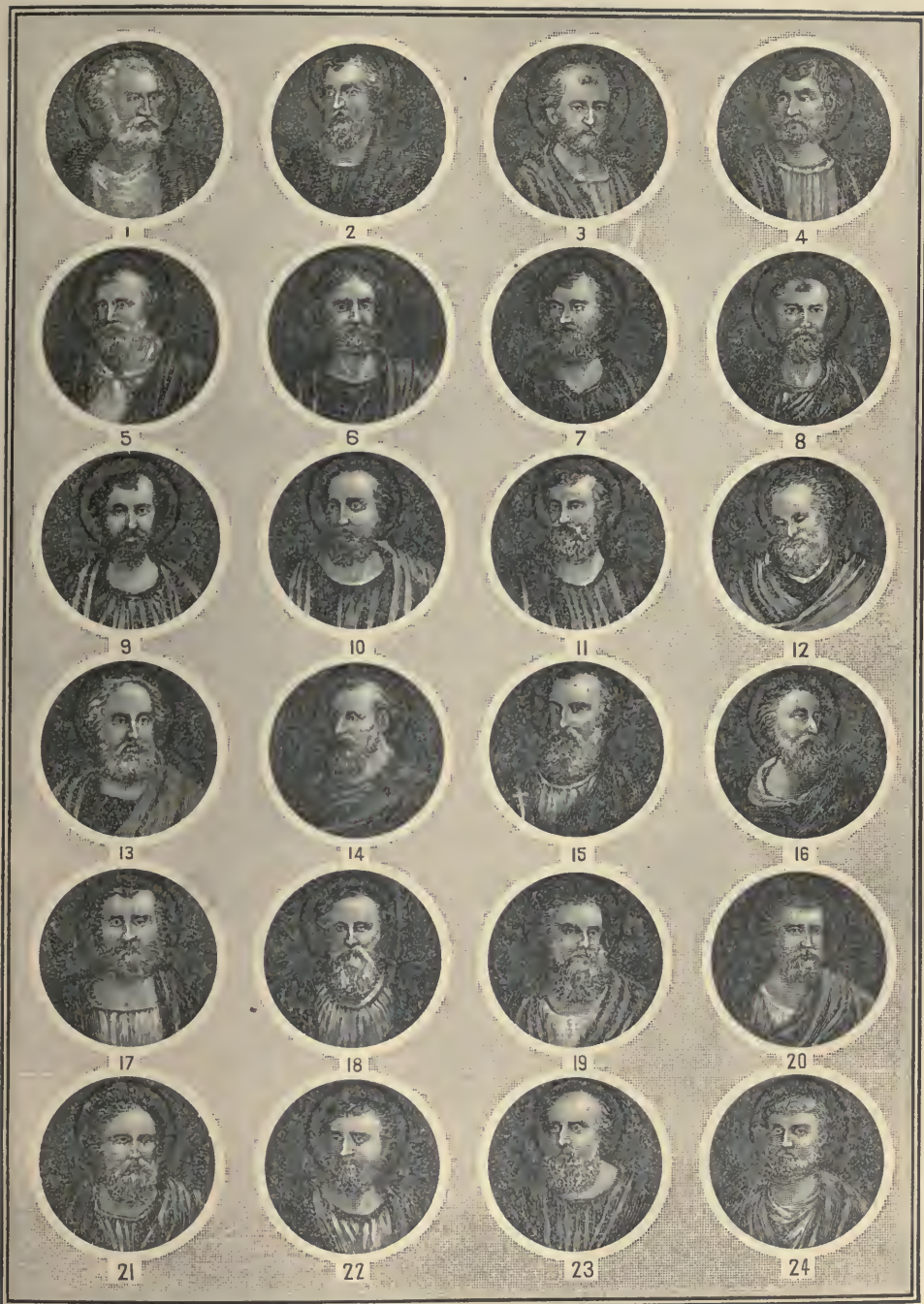
FROM

ST. PETER TO LEO THE XIII.

GIVING THE DATE OF THE CONSECRATION AND THE
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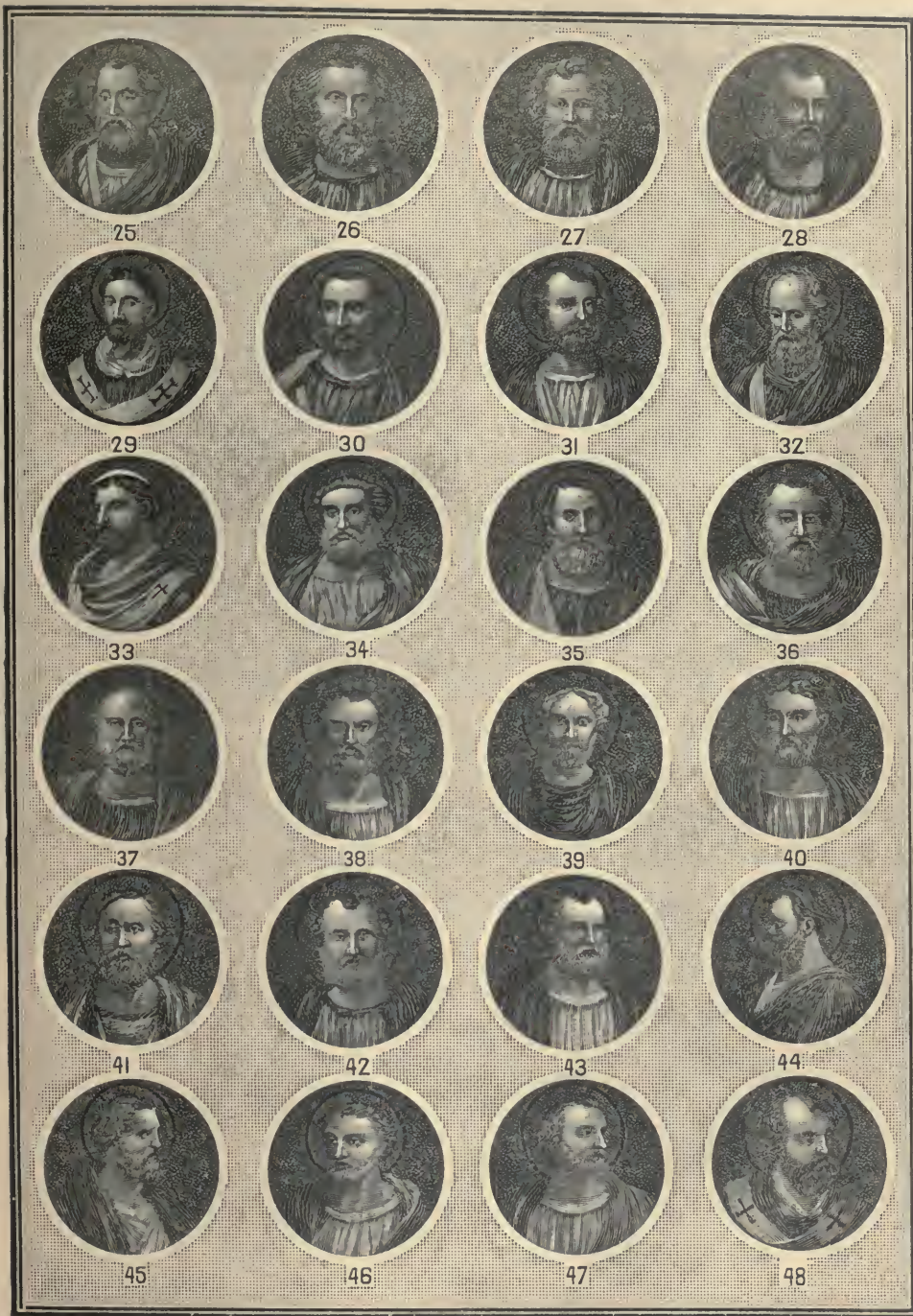
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| 8 S. Sixtus I. M. 132-142. | 16 S. Zephyrinus M. 203-221. | 24 S. Stephanus I. M. 257-260. |



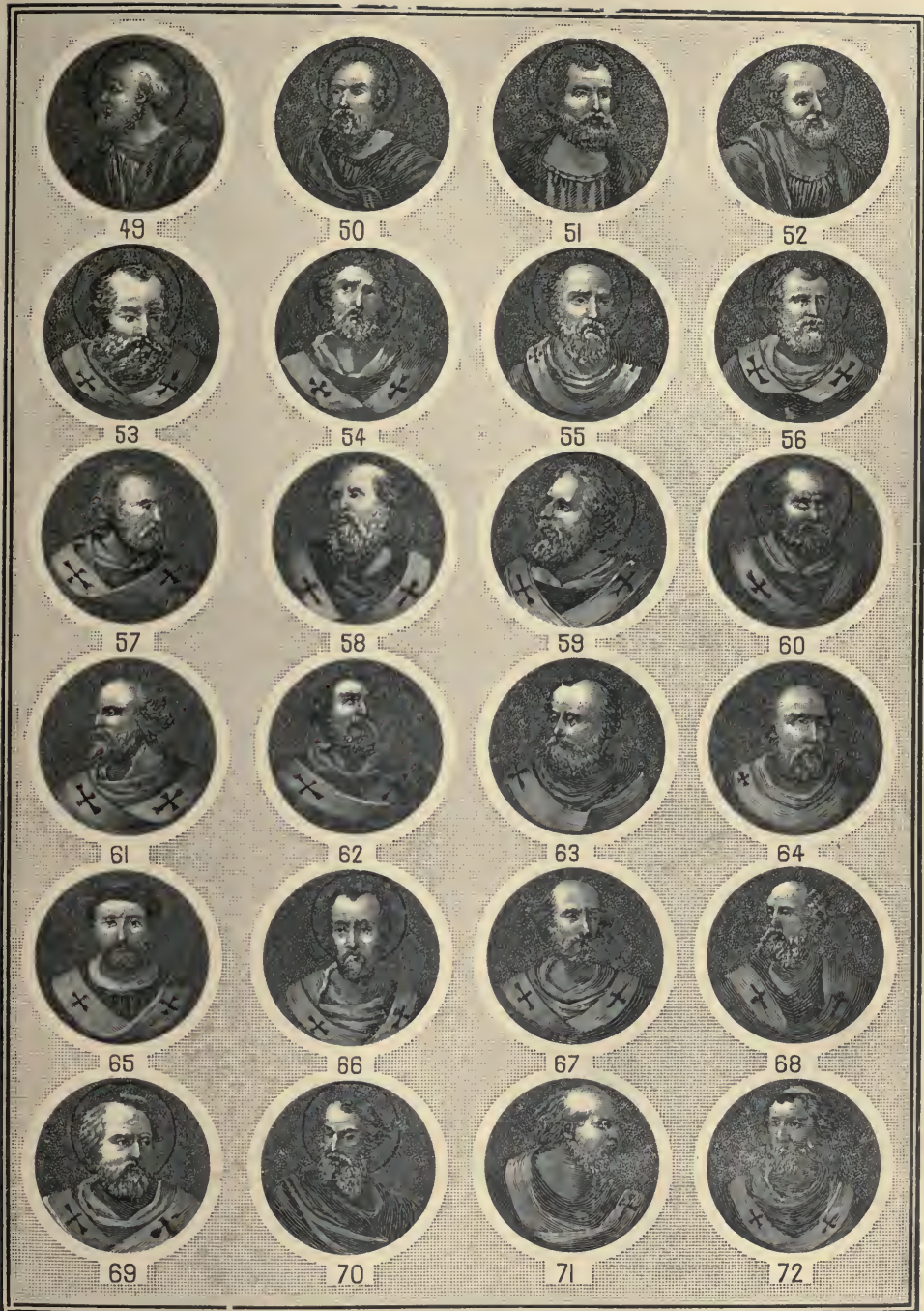
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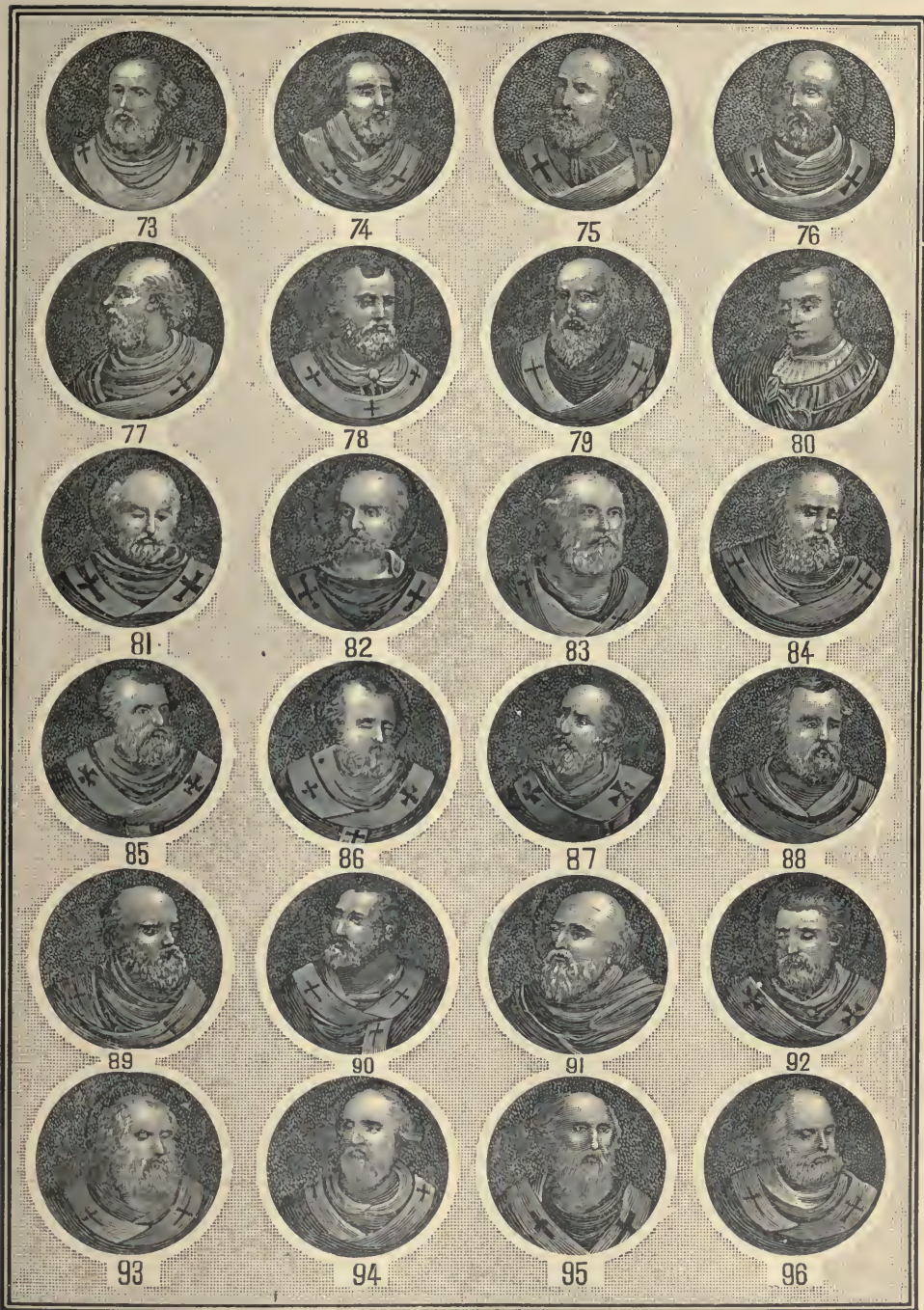
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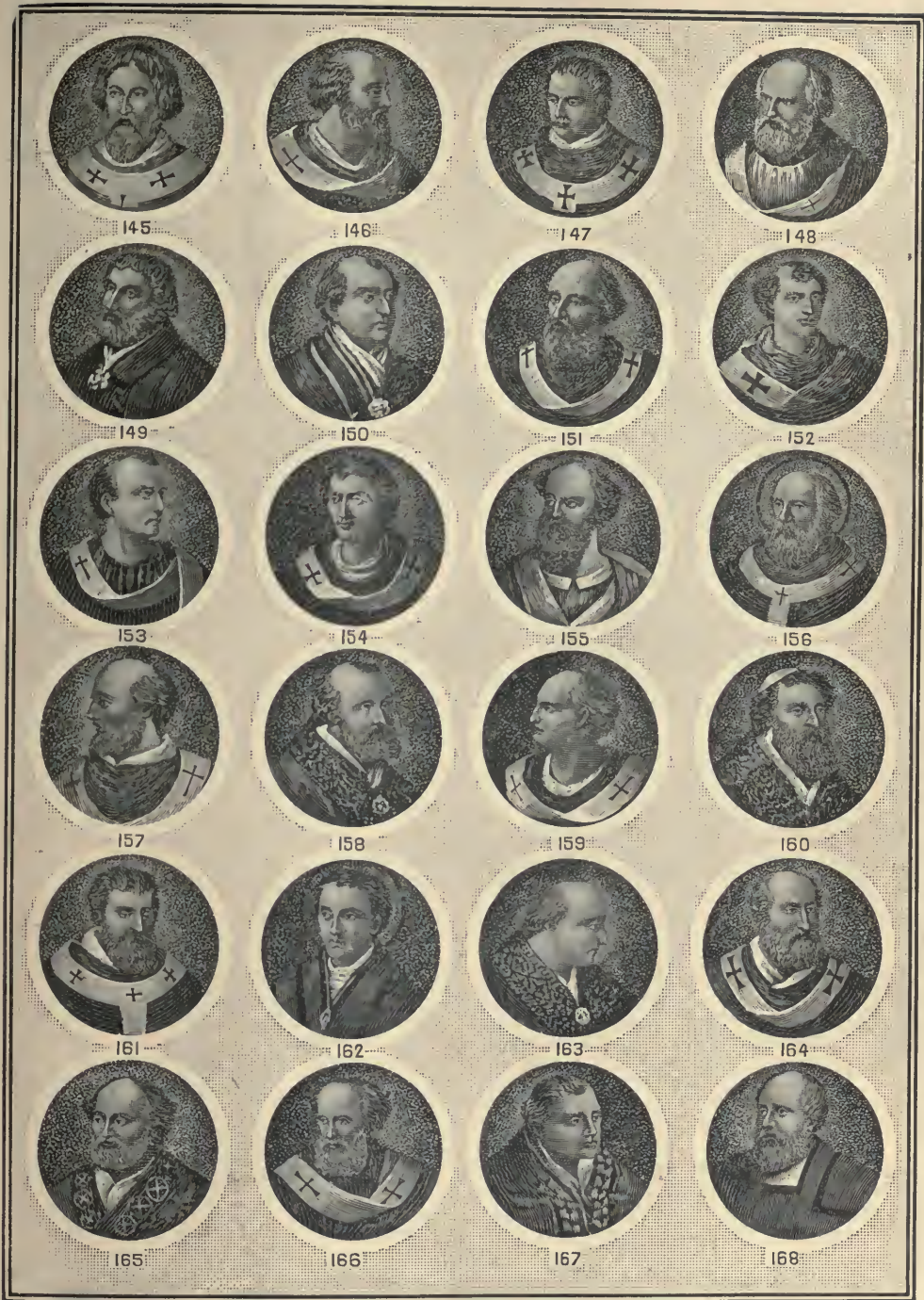
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169 Innocentius II. 1130-1143.
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 189 B. Gregorius X. 1271-1278.
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193 Nicolaus III. 1277-1280.
 194 Martinus IV. 1281-1285.
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 197 S. Coelestinus V. 1294.
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217 Pius II. 1458-1464.
 218 Paulus II. 1464-1471.
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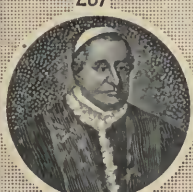
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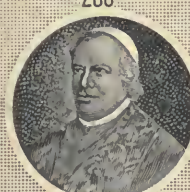
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 263 Leo XIII. 1878.

HALF - HOURS
WITH
THE SERVANTS OF GOD,

WITH A COMPENDIUM OF THE
HISTORY OF THE CATHOLIC CHURCH,

COMPRISING

HALF-HOURS WITH THE SAINTS ; THE INCARNATE WORD AND THE DEVOTION TO THE SACRED HEART ; INDIFFERENTISM : OR, IS ONE RELIGION AS GOOD AS ANOTHER ? APPROVED BY HIS EMINENCE CARDINAL GIBBONS AND THEIR EMINENCES CARDINALS MANNING AND NEWMAN, THE MOST REVEREND THE ARCHBISHOPS OF NEW YORK, PHILADELPHIA, EDINBURGH, AND GLASGOW, AND MANY BISHOPS.

COMPILED FROM THE WORKS OF

REV. JOHN McLAUGHLIN, REV. GEORGE TICKELL, S. J.,
CHARLES KENNY, THOMAS ARNOLD, M. A.,
REV. WILLIAM A. ADDIS,

AND OTHERS.

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CENSOR DEPUTATUS.

APRIL 7, 1891.

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 MICHAEL AUGUSTINE,
ARCHBISHOP OF NEW YORK.

APRIL 11, 1891.

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PREFACE.

PIRITUAL reading is now so recognized a practice for all who wish to lead a devout life, that it is hardly necessary here to insist on its importance. It is, however, well to remind persons living in these times, that the present multiplication of periodical literature of every kind is an additional reason for being faithful to the exercise of daily spiritual reading. The variety of subjects brought before the reader, the absence of deep thought or real principles, concealed by an attractive and brilliant style of writing, dissipate the mind, and gradually destroy, not only the habit, but even the power of serious reflection. We, therefore, who live in times of much reading and little thinking, have the greater need to spend some portion of our day in reversing this process, in company with some book, which we read slowly, but from which we can gain matter for much after-meditation.

The demand for spiritual reading for persons varying much in their capacity, tastes, and the amount of leisure at their disposal, justifies the multiplication of such books. And it is thought that the one now offered to the public has special advantages, which will make it prove a boon to many.

In spite of their goodwill, there are persons whose lives are so occupied that they can give but little time to serious reading, and even those few moments have to be snatched at uncertain times. For such as these, it is

important to have a book which can bear to be so read. The editor of "Half-Hours with the Saints and Servants of God" has effected this, by arranging in short sections, extracts from various writers, all bearing on some one great truth or mystery of our holy religion. It would be well, indeed, to spend a half-hour in such good company, but the sections are so short, that one who has only ten minutes at his disposal would be able to read slowly and "*pausingly*," as St. Philip tells us such books should be read, words that would go far to sanctify the day.

The extracts are made from writers of every age, from St. Augustine down to our own Father Faber, and many of the quotations are from books quite out of the reach of ordinary readers. Moreover, the editor has wisely added a short account of the life of the saint, or servant of God, whose work he quotes, and this not only adds much to the interest of the work, but may lead those who have time at their disposal to cultivate a taste for solid reading. They will learn the beautiful thoughts of men whom they have hitherto known only by name, and they will become anxious to know more of the history of their times, and of the circumstances in which they wrote. Thus ecclesiastical history and the biographies of the great Christian writers will acquire a new interest in their minds, and who can say how great a blessing a taste for such reading may prove? Many, whose lives are now full of activity, may have before them, through ill health or old age, long years of enforced inactivity; and a taste for reading will save them from many temptations, and make these years a time not only of tranquil enjoyment but of much profit to their souls. Those who have been faithful in the practice of daily spiritual reading know from experience how great is the fruit derived from it. Thoughts are suggested which prove a safeguard against some sudden temptation which comes to them during the day, or they gain a light which enables them to answer some specious but shallow blasphemy uttered in their presence; or some cross, which would otherwise have betrayed them into impatience, is welcomed as a gift from God.

These "Half-hours with the Saints and Servants of God" will thus enable many to profit by the few minutes they can give to spiritual reading, while they will suggest to others, who have more time at their disposal, in what books they may seek for treatises suited to their spiritual needs.


The long experience of Mr. Charles Kenny is a guarantee for the literary excellence of the book,—of the spiritual merit of which I have alone been speaking.

WILLIAM T. GORDON.





.....
Catholic Church History. *



CHAPTER I.




Catholic Church History.



ANTIOCH,



THE FIRST CENTRE OF THE CATHOLIC CHURCH.



THE city in which the disciples of our Lord were first called Christians. It was the chief centre of the Gentile Church, and here the chief apostles, St. Peter and St. Paul, and other apostolic men, such as St. Barnabas, labored. Besides this, Antioch had a title to special pre-eminence in the fact that it was for a time the actual see of St. Peter, who founded the Church and held it, according to St. Jerome, for seven years. He was succeeded by St. Evodius and St. Ignatius. Moreover, the civil greatness of the city combined with its traditional glory, as St. Peter's see, to give it a high rank among the churches of the world. It is no wonder, then, that Antioch should have been regarded in early times as the third among the episcopal cities of the Catholic world.

The difficulty rather lies in the fact that the third, instead of the second, place was assigned to it, and that it ranked after Alexandria, the see of St. Mark. This apparent anomaly may be explained by the civil superiority of Alexandria, and this is the solution actually given by Baronius; or, again, it may be said that St. Peter only fixed his see at Antioch for a time, whereas he placed his representative St. Mark as the permanent bishop of Alexandria.

However, the bishops of Antioch did not even maintain their rank as third among Christian bishops, though it was theirs by ancient privilege. At the second and Fourth Councils, they permitted the bishop of Constantinople to assume the next place after the Roman bishop, so that Antioch became the fourth among the patriarchates. Shortly after the Fourth General Council, Antioch fell lower still.

Anatolius, bishop of Constantinople in St. Leo's time, ordained a patriarch of Antioch, and this infringement of the independence which belonged to Antioch as a patriarchate came to be regarded as a settled custom.

The patriarchate of Antioch embraced the following provinces: Phœnicia prima et secunda, Cilicia, Arabia, Mesopotamia, Osroene, Euphratesia, Syria secunda, Isauria, and Palestine. It is doubtful whether Persia was subject to it. Antioch claimed jurisdiction over Cyprus, but the latter asserted its independence at the Council of Ephesus, and at a latter date Anthimus, metropolitan of Cyprus, resisted Peter the Fuller, who claimed authority as patriarch of Antioch. Anthimus professed to have found the body of St. Barnabas in the island, and so to have proved the apostolic foundation of his Church. The territory of Antioch was abridged further by the rise of the patriarchate of Jerusalem. At Chalcedon, Juvenal of Jerusalem secured the three Palestines as his own patriarchate. This he did by an agreement with Maximus of Antioch, which was ratified by the council and the Papal legates.

The bishop of Tyre held the first place among the metropolitans subject to Antioch; he was called *prōtothronos*, and he had the right of consecrating the new patriarch, though in the middle of the fifth century, as we have seen, this privilege was usurped by Constantinople. The patriarch consecrated the metropolitans; they consecrated the bishops, though Pope Leo wished that even bishops should not

be consecrated without the patriarch's approval.

Under the emperors Zeno and Anastasius, at the end of the fifth century, Monophysite patriarchs were placed at Antioch, and this Monophysite patriarchate lasts to the present day, though the patriarch's residence was removed to Tagrit and later to Diarbekir. There was a Greek orthodox patriarch, who generally resided at Constantinople, but he too fell away in the general defection of the Greeks from Catholic unity. This schismatic patriarchate of the orthodox Greeks still continues. At the end of the eleventh century, the conquests of the crusaders led to the establishment of a Latin patriarchate.

At present, besides the Syro-Monophysite or Jacobite, and the Greek schismatic patriarch, there are—the Latin Catholic patriarch, who, at present, does not really govern any church in the east; the Greek Melchite patriarch, for the united Greeks, the Syrian patriarch, for those of the Syrian rite who returned in the seventeenth century from Monophysite error to the church; the Maronite patriarch, who has authority over all Maronite settlements. (From Le Quien, "Oriens Christianus," tom. ii. *De Patriarchatu Antiocheno*; except the last paragraph, which is from Moroni, "Dizionario," *sub voce*.)

Among the many councils assembled at Antioch, special importance belongs (1) to three councils held between 264 and 269 against Paul of Samosata. At the third council, in 269, Paul was deposed

and his formula that the Son was of one substance (*homoousios*) with the Father condemned, probably because Paul meant by it, that the Son pre-existed only as an attribute of the Father, not as a distinct Person, just as reason in man is a mere faculty, not a distinct person. The fathers of the council addressed an encyclical letter to Dionysius of Rome, Maximus of Alexandria, and to the other bishops. Dionysius died that same year, but his successor, Felix I., published a decisive statement of the Catholic faith against the errors of the heresiarch. Paul, however, maintained possession of the episcopal house; whereupon the orthodox applied to the emperor Aurelian, who decreed that the bishop's house was to belong to him "with whom the Italian bishops and the Roman see were in communion."

(2) To the Synod *in encaniis*, held in 341. It consisted of 97 bishops, met to consecrate the "Golden Church" begun by Constantine the Great, whence the name *en egkainiois*. The majority of the Fathers held the Catholic faith, and had no thought of betraying it; and hence their 25 canons relating to matters of discipline attained to great authority throughout the Church. But they were deceived by the Eusebian party, renewed the sentence of deposition against Athanasius, and put forth four Creeds, which, though they approach the Nicene confession, still fall short of it by omitting the decisive word "consubstantial."

Apart from its influence as a patriarchate and as the meeting place of councils, Antioch also wielded great powers over the Church as a *school of theology and of scriptural exegesis*. This school already existed in the fourth century, when Dorotheus and Lucian — who died, as a martyr, in 311 — were its chief ornaments. The Antiochenes were learned and logical, the enemies of allegorical interpretation and of mysticism, but their love of reasoning and their common sense degenerated at times into a rationalistic tendency, so much so that Theodore of Mopsuestia has ever been regarded as the forerunner of Nestorius. But undoubtedly, Antioch rendered great services in the literal interpretation of Scripture. Unlike the Alexandrians, the great scholars of Antioch turned aside from allegorical interpretations and were distinguished for their critical spirit and grammatical precision. Among their foremost commentators were — Diodore, bishop of Tarsus, († about 394), formerly priest at Antioch, whose writings, though vehemently denounced for their Nestorian tendency, and no longer extant, once enjoyed a vast reputation; John Chrysostom, the greatest of all literal expositors; Theodore of Mopsuestia († 429), like Diodorus, inclining to Nestorianism, but gifted with talents which can still be discovered even in the fragments and Latin translations of his commentaries which survive, and known among the Nestorians as "the commentator" *par excellence*; Theodoret († about 458), whose commentaries on St. Paul

are "perhaps unsurpassed" for "appreciation, terseness of expression, and good-sense."

Antiphon.

THE word signifies "alternate utterance." St. Ignatius, one of the Apostolic Fathers, is believed to have first instituted the method of alternate chanting by two choirs at Antioch. In the time of Constantine, according to Sozomen, the monks Flavian and Diodorus introduced it among the Greeks. In the Latin Church it was first employed by St. Ambrose at Milan in the fourth century, and soon became general. But in process of time the word came to have a more restricted sense, according to which it signifies a selection of words or verses prefixed to and following a psalm or psalms, to express in brief the mystery which the church is contemplating in that part of her office.

In the Mass, the Introit (introduced by Pope Celestine I. in the fifth century), the Offertory and the Communion, are regarded as Antiphons. But it is in the canonical hours that the use of the Antiphon receives its greatest extension. At Vespers, Matins, and Lauds, when the office is a double [DOUBLE], the Antiphons are doubled—that is, the whole Antiphon is said both before and after the psalm or Canticle. On minor feasts, the Antiphons are not doubled; then the first words only are said before the psalm, and the whole at the end of it. Liturgical writers say that the Antiphon means charity; and that when it is not doubled, the meaning is that charity,

begun in this life, is perfected in the life to come; when it is doubled, it is because on the greater feasts we desire to show a more ardent charity. Except the Alleluias, few Antiphons are sung in Paschal time, for the joy of the season inflames of itself, and without extraneous suggestion, the charity of the clergy. On most Sundays the Antiphons at Vespers are taken from both Testaments, but in Paschal time only from the New.

The final antiphons of the B. V. M. formed no part of the original Church office; they came into the breviary later. They are four in number, one for each season in the year. The first, "Alma Redemptoris," sung from Advent to Candlemas, was written by Hermannus Contractus, who died in 1054. Chaucer's beautiful use of this in the Prioresses Tale shows how popular a canticle it must have been with our forefathers. The second, "Ave Regina," sung from Candlemas to Maundy Thursday, was written about the same time, but the author is unknown. The third, "Regina Cœli, lætare," is used in Paschal time; and the fourth, "Salve Regina" (to which, as is well known, St. Bernard added the words "O clemens," etc.), written either by Pedro of Compostella or Hermannus Contractus, is sung from Trinity to Advent.

Apocrisiarius.

ECCLESIASTICAL, but chiefly Papal, emissaries to the Court of the Emperor were designated by this name from the fourth

to the ninth century. So long as the civil power persecuted the Church, there was no place for such officials; but, after the conversion of Constantine, the recognition by the Roman emperors of the divinity of Christianity and the claims of the hierarchy gave rise to numberless questions, within the borderland of the civil and the ecclesiastical jurisdiction, which it was important for the Popes to press on the notice of the emperors, and obtain definite *answers* upon, so that a practical adjustment might become possible. The Apocrisiarius, therefore, corresponded to the Nuncio or Legate *à latere* of later times, and was usually a deacon of the Roman Church. Gregory the Great resided in this character for three years at Constantinople in the reign of the Emperor Mauricius. After the middle of the eighth century we hear no more of such an emissary, because the adoption of the extravagances of the Iconoclasts by the imperial Court led to a breach with Rome. But, when Charlemagne revived the Empire of the West, similar diplomatic relations arose between him and the Holy See, which again required the appointment of Apocrisarii. It appears that, under the first Frankish emperors, the imperial arch-chaplain was at the same time Papal Apocrisiarius. Subsequently the name was given to officials of Court nomination, who held no commission from Rome; and, in this way, the title in its old sense came to be disused, and was replaced by Legatus or Nuntius.

Apocrypha.

IT corresponds to the Jewish word . . . which the Jews applied to books withdrawn from public use in the synagogue, on account of their unfitness for public reading.¹ But the later Jews had also the notion that some books should be withdrawn from general circulation because of the mysterious truths they contained.²

The early Fathers used "apocryphal" to denote the forged books of heretics, borrowing, perhaps, the name from the heretics themselves, who vaunted the "apocryphal"³ or "hidden" wisdom of these writings. Later—*e. g.*, in the "Prologus galeatus" of Jerome—apocryphal is used in a milder sense to mark simply that a book is not in the recognized canon of Scripture; and Pope Gelasius,⁴ in a decree of 494, uses the term apocryphal in a very wide manner, (1) of heretical forgeries; (2) of books like the "Shepherd of Hermas," revered by the ancients, but not a part of Scripture; (3) of works by early Christian writers (Arnobius, Cassian, etc.) who had erred on some points of doctrine. We need scarcely add that the Protestant custom of calling Wisdom, Machabees, etc., "Apocrypha," is contrary to the faith and the tradition of the Church.

The name is now usually reserved by Catholics for books laying claim to an

¹ Buxtorf, *Lex. Chald. et Rabbin.* sub voc.

² *4 Esdr.* xiv. 46.

³ Tertull. *De An.* 2. Clem. Alex. *Strom.* iii. 4, 29; Euseb. *Hist.* iv. 22.

⁴ Fleury *Hist.* xxx. 35; but see also Hefele, *Concilienge-schichte*, ii. 618.

origin which might entitle them to a place in the canon, or which have been supposed to be Scripture, but which have been finally rejected by the Church. In the Old Testament the most important apocryphal books are — 3d and 4th Esdras, both of which are cited by early writers as Scripture, the latter being also used in the Missal and Breviary; 3d and 4th Machabees; the prayer of Manasses, which is found in Greek MSS. of the Old Testament, and is often printed, in a Latin version, in the appendix to the Vulgate; the book of Enoch (*cf.* Jude 14), which Tertullian regarded as authentic (it only exists at present in an Ethiopic version); a 151st Psalm attributed to David, which is found in Greek MSS., and in the Syriac, Ethiopic, and Arabic versions of the Psalms; eighteen psalms attributed to Solomon, written originally, according to some scholars, in Hebrew, according to others, in Greek.¹

There is a great mass of New Testament apocryphal literature. Some books, such as the "Epistle of Barnabas," the two "Epistles of Clement," and the "Shepherd of Hermas," may in a certain sense be called apocryphal, because, though not really belonging to Scripture, they were quoted as such by ancient writers, or were inserted in MSS. of the New Testament. Some other books mentioned by Eusebius — viz., the "Acts of Paul," the "Apocalypse of Peter," the "Teachings of the Apostles" (*didachai*

tōn Apostolōn), seem to have belonged to this better class of apocryphal literature. Besides these, Eusebius mentions apocryphal books in circulation among heretics — viz., the "Gospels" of Peter, Thomas, Matthias; the "Acts" of Andrew, John, and the rest of the Apostles.¹ Fragments remain of the ancient Gospels, "according to the Hebrews," "of the Nazarenes," "according to the Egyptians," of the preaching and Apocalypse of Peter, etc., and have been repeatedly edited.²

Later times were no less fruitful in apocryphal literature, and we still possess a great number of these later forgeries, entire and complete. They have been edited by Fabricius in the work already named; by Thilo, "Codex Apocryphus Novi Testamenti," 1831, of which work only the first volume, containing the apocryphal Gospels, appeared; by Tischendorf ("Evangelia Apocrypha," 1876, second edition enlarged; "Acta Apostolorum Apocrypha," 1851; "Apocryphal Apocalypses," 1866) and by other scholars. This is not the place to attempt an enumeration of these apocryphal books, but we may mention some which enjoyed a special popularity in the Church, and exercised a marked influence on Catholic literature. A number of apocryphal Gospels treat of the infancy and youth of our Lord, and of the history of His blessed Mother and foster-father. Among these the "Protevangelium of James"

¹ Euseb. *H. E.* iii. 25.

² By Fabricius, *Codex Apocryphus N. T.* (1703-19); Grabe, *Spicilegium Patrum*, Oxoniae (1700); Hilgenfeld, *N. T. extra Canonem receptum* (1865).

¹ See Reusch, *Einleit. in das A. T.* p. 176.

holds the first place. It describes the early history of Mary, our Lord's birth at Bethlehem, and the history of the wise men from the East. This gospel was much used by the Greek Fathers; portions of it were read publicly in the Eastern Church, and it was translated into Arabic and Coptic. It was prohibited for a time among the Latins, but even in the West it was much used during the middle ages. Other Gospels, such as the Arabic "Evangelium Infantiae Salvatoris," contain legendary miracles of our Lord's infancy. We have a second class of apocryphal Gospels, which treat of the Passion and Resurrection of Christ. Of this class is the "Gospel of Nicodemus." It is probably of very late origin, but it was a favorite book in the middle ages. The Greek text still exists, but it was also circulated, before the invention of printing, in Latin, Anglo-Saxon, German, and French. Closely connected with this Gospel are a number of documents which have sprung from very ancient but spurious "Acts of Pilate." These ancient Acts, which were known to Justin and Tertullian, have perished, but they called forth several imitations, which still survive. The one which is best known is a letter of Lentulus to the Roman senate, describing the personal appearance of our Lord. It is a forgery of the middle ages.

Further, apocryphal literature is rich in "Acts of the Apostles," and here, as in

the apocryphal Gospels, we find early but spurious Acts, revised and enlarged, and so originating fresh forgeries. Thus the "Acts of Paul and Thecla," in their existing form, are the recension of a very early work — forged as early at least as Tertullian's time. The fullest of all these "Acts" is the "Historia Certaminis Apostolorum." It can scarcely be older than the ninth century, but it is of considerable value, because the author has made diligent use of earlier Acts, some of which have perished.

Of apocryphal Epistles we have, among others, a *letter of St. Paul to the Laodiceans* (only existing in Latin), which, though rejected by Jerome, was accepted as canonical by many great Latin theologians of a later day, won a place in many copies of the Latin Bible, and for more than nine centuries "hovered about the doors of the sacred canon." We may also mention a letter of St. Paul to the Corinthians, and another of the Corinthians to St. Paul (both only in Armenian); letters supposed to have passed between St. Paul and Seneca (known to Jerome and Augustine); spurious letters of the Blessed Virgin to St. Ignatius, to the inhabitants of Messina, etc.

Lastly, we have apocryphal Apocalypses of Paul (called also *anabatikon*; see 2 Cor. xii. 1), Thomas, Stephen — nay, even of St. John himself.

CHAPTER II.

HISTORY OF THE CATACOMBS.



SKETCH of the present state of knowledge about the Roman catacombs, considering the high religious interest of the subject, may fairly be expected in a work like the present. We shall briefly describe their position, explain their origin, and trace their history; then, after describing the catacomb of San Callisto, as a model of the rest, we shall show, so far as our limits will allow, what a powerful light the monuments of the catacombs supply in illustration of the life, and in evidence of the faith, of Christians in the primitive ages.

The word "catacomb" had originally no such connotation as is now attached to it; the earliest form, *catacumbæ* (*kata*, and *kumbè*, a hollow) — probably suggested by the natural configuration of the ground — was the name given to the district round the tomb of Cæcilia Metella and the Circus Romuli on the Appian Way. All through the middle ages "ad catacumbas" meant the subterranean cemetery adjacent to the far-famed basilica of St. Sebastian,

in the region above mentioned; afterwards, the signification of the term was gradually extended, and applied to all the ancient underground cemeteries near Rome, and even to similar cemeteries in other places, at Paris, for instance. The bodies of St. Peter and St. Paul were believed to have rested here nearly from the date of their martyrdom to the time of Pope Cornelius, who translated them to where they are now (Bed. "De Sex Æt. Mundi:" "corpora apostolorum de catacumbis levavit noctu"); it was therefore most natural, apart from the sacred associations which the memorials of other martyrs aroused, that for this reason alone pilgrims should eagerly visit this cemetery.

I. Some twenty-five Christian cemeteries are known, and have been more or less carefully examined; but there are many others, which, either from their having fallen into ruin or being blocked up with earth and rubbish, remain unexplored. Those that are known and accessible are found on every side of Rome; but

they are clustered most thickly at the southeast corner of the city, near the Via Appia and the Via Ardeatina. The most noteworthy of all, the cemetery of San Callisto, is close to the Appian Way; near it are those of St. Prætextatus, St. Sebastian, and St. Soteris. Passing on round the city by the east and north, we find the cemetery of Santi Quattro, near the Via Appia Nova, that of St. Ciriaca on the road to Tivoli, the extremely interesting catacomb of St. Agnes on the Via Nomentana, and that of St. Alexander, farther out from Rome on the same road. Next comes the cemetery of St. Priscilla, on the Via Salaria. Continuing on, past the Villa Borghese, we come upon the valley of the Tiber, beyond which, on the right bank of the river, we find in succession the cemeteries of Calepodius and Generosa. Crossing again to the left bank, we come upon the cemetery of St. Lucina on the Via Ostiensis, that of SS. Nereo et Achilleo (known also by the name of S. Domitilla) on the Via Ardeatina, and, finally, that of St. Balbina between the last-named road and the Appian Way.

II. The origin of the catacombs is now thoroughly understood. It was long believed that they were originally mere sand-pits, *arenariæ*, out of which sand was dug for building purposes, and to which the Christians resorted, partly for the sake of concealment, partly because the softness of the material lent itself to any sort of excavation. This was the view of Baronius and of scholars in general down

to the present century, when the learned Jesuit, F. Marchi, took the subject in hand. He made personal researches in the catacomb of St. Agnes, and gradually the true origin and mode of construction of these cemeteries broke upon his mind. His more celebrated pupil, the Commendatore de' Rossi, aided by his brothers, continued his explorations, and has given to the world a colossal work on the Roman Catacombs, which Dr. Northcote and Mr. Brownlow made the foundation of their interesting book, "Roma Sotterranea." Padre Marchi drew attention to the fact that among the volcanic strata of the Roman Campagna, three deposits are especially noticeable — a hard building stone, called the *tufa litoide*; a soft stone, the *tufa granolare*; and a sand-stone of scarcely any coherency, called *pozzolana*. The sand-pits, *arenariæ*, of course occur in beds of this *pozzolana*; and if they had been the origin of the catacombs, the latter would have been wholly or chiefly excavated in the same beds. But in point of fact, the catacombs are almost entirely found in the *tufa granolare*, which exactly suited the purposes which the early Christians had in view. In the first place, they were obliged by the imperial laws to bury their dead outside the walls of the city. Secondly, they naturally would not place the cemeteries at a greater distance than they could help; and in fact, all the catacombs above named, except that of St. Alexander, are within two miles and a half of the city walls.¹ Thirdly, the *tufa*

¹ The Walls of Aurelian.

granolare, being softer than the *tufa litoide*, the necessary galleries, chambers, and *loculi* (receptacles for the dead) could more easily be worked in it, while, on the other hand, it was sufficiently coherent to allow of its being excavated freely without danger of the roof and sides of the excavations falling in or crumbling away. The *pozzolana* was softer; but from its crumbling nature narrow galleries could not be run in, nor *loculi* hollowed out, without the employment of a great deal of masonry for the sake of security, as may be seen in the two or three instances of *arenariæ* turned into catacombs which do exist; thus greater expense and trouble would arise in the end from resorting to it than from excavating in the *tufa granolare*.

If it be asked why the Roman Christians did not bury their dead in open-air cemeteries, the answer is twofold. In the first place, the Church grew up amid persecution, and the Christians naturally strove to screen themselves and their doings from public observation as much as possible, in the burial of their dead as in other matters. The sepulchral inscriptions and decorations, which they could safely affix to the graves of their beloved ones in the subterranean gloom of the catacombs, could not with common prudence have been employed on tombs exposed to public view. In the second place, the needs of prayer and the duty of public worship were in this manner reconciled with the duty of sepulture to an extent not otherwise, under the circumstances, attainable. The relatives

might pray at the tomb of a departed kinsman; the faithful gather round the "memory" of a martyr; the Christian mysteries might be celebrated in subterranean chapels, and on altars hewn out of the rock, with a convenience, secrecy, and safety, which, if the ordinary mode of burial had been followed, could not have been secured. Nor was the practice a novelty when the Christians resorted to it. Even Pagan underground tombs existed, though the general custom of burning the dead, which prevailed under the emperors before Constantine, caused them to be of rare occurrence; but the Jewish cemeteries, used under the pressure of motives very similar to those which acted upon the Christians, had long been in operation, and are in part distinguishable to this day.

The *modus operandi* appears to have been as follows. In ground near the city, obtained by purchase or else the property of some rich Christian, an *area*, or cemetery "lot," was marked out, varying in extent, but commonly having not less than a frontage of a hundred and a depth of two hundred feet. At one corner of this *area* an excavation was made and a staircase constructed; then narrow galleries, usually little more than two feet in width, with roof flat or slightly arched, were carried round the whole space, leaving enough of the solid rock on either side to admit of oblong niches (*loculi*)—large enough to hold from one to three bodies, at varying distances, both vertically and laterally, according to the local strength of the material—being exca-

vated in the walls. After burial, the *loculus* was hermetically sealed by a slab set in mortar, so that the proximity of the dead body might not affect the purity of the air in the catacomb. Besides these *loculi* in the walls, *cubicula*, or chambers, like our family vaults, were excavated in great numbers; these were entered by doors from the galleries, and had *loculi* in their walls like the galleries themselves. There were also *arcosolia*—when above the upper surface of a *loculus* containing the body of a martyr or confessor, the rock was excavated, so as to leave an arched vault above and a flat surface beneath on which the Eucharist could be celebrated—and “table-tombs,” similar in all respects to the *arcosolia* except that the excavation was quadrangular instead of being arched. Openings were frequently made between two or more adjoining *cubicula*, so as to allow, while the Divine Mysteries were being celebrated at an *arcosolium* in one of them, of a considerable number of worshippers being present. When the walls of the circumambient galleries were filled with the dead, cross galleries were made, traversing the area at such distances from each other as the strength of the stone permitted, the walls of which were pierced with niches as before. But this additional space also became filled up, and then the *fossors* were set to work to burrow deeper in the rock, and a new series of galleries and chambers, forming a second underground story or *piano*, was constructed beneath the first. Two, three, and even four such

additional stories have been found in a cemetery. Another way of obtaining more space was by lowering the floor of the galleries, and piercing with niches the new wall surface thus supplied. It is obvious that expedients like these could only be adopted in dry and deeply-drained ground, and, accordingly, we always find that it is the hills near Rome in which the cemeteries were excavated—the valleys were useless for the purpose; hence, contrary to what was once believed, no system of general communication between the different catacombs ever existed. Such communication, however, was often effected, when two or more cemeteries lay contiguous to each other on the same hill, and all kinds of structural complications were the result; see the detailed account in “Roma Sotterranea” of the growth and gradual transformation of the cemetery of San Callisto.

III. With regard to the history of the catacombs, a few leading facts are all that can here be given. In the first two centuries the use of the catacombs by the Christians was little interfered with; they filled up the *area* with dead, and decorated the underground chambers with painting and sculpture, much as their means and taste suggested. In the third century persecution became fierce, and the Christians were attacked in the catacombs. Staircases were then destroyed, passages blocked up, and new modes of ingress and egress devised, so as to defeat as much as possible the myrmidons of the law; and the changes thus made can in many cases

be still recognized and understood. On the cessation of persecution, after A. D. 300, the catacombs, in which many martyrs had perished, became a place of pilgrimage; immense numbers of persons crowded into them; and different Popes—particularly St. Damasus, early in the fifth century—caused old staircases to be enlarged, and new ones to be made, and *luminaria* (openings for admitting light and air) to be broken through from the *cubicula* to the surface of the ground, in order to give more accommodation to the pious throng. These changes also can be recognized. Burial in the catacombs naturally did not long survive the concession of entire freedom and peace to the Church; but still they were looked upon as holy places, consecrated by the blood of martyrs, and as such were visited by innumerable pilgrims. In the seventh and eighth centuries Lombard invaders desecrated, plundered, and in part destroyed the catacombs. This led to a period of translations, commencing in the eighth century and culminating with Pope Paschal (A. D. 817), by which all the relics of the Popes and principal martyrs and confessors which had hitherto lain in the catacombs were removed for greater safety to the churches of Rome. After that the catacombs were abandoned, and in great part closed; and not until the sixteenth century did the interest in them revive. The names of Onufrio Panvini, Bosio, and Boldetti are noted in connection with the renewed investigations of which they were the object; and since the appearance of

the work of the Padre Marchi already mentioned, the interest awakened in all Christian countries by the remarkable discoveries announced has never for a moment waned.

IV. Having thus attempted to sketch the origin and trace the history of the catacombs, we proceed to describe what may now be seen in the most important portion of the best known among them all—the cemetery of San Callisto. Entering it from a vineyard near the Appian Way, the visitor descends a broad flight of steps, fashioned by Pope Damasus from the motive above mentioned, and finds himself in a kind of vestibule, on the stuccoed walls of which, honey-combed with *loculi*, are a quantity of rude inscriptions in Greek and Latin, some of which are thirteen and fourteen centuries old, scratched by the pilgrims who visited out of devotion the places where Popes and martyrs who had fought a good fight for Christ, and often their own kinsfolk and friends, lay in the peaceful gloom, awaiting the resurrection. By following a narrow gallery to the right, a chamber is reached which is called the Papal Crypt; for here beyond all doubt the bodies of many Popes of the third century, after Zephyrinus (203–217) had secured this cemetery for the use of the Christians and committed it to the care of his deacon Callistus, were laid, and here they remained till they were removed by Paschal to the Vatican crypts. This is proved by the recent discovery, in and near the Papal Crypt, of the slabs bearing the original inscriptions

in memory of the Popes Eutychian, Anteros, Fabian, and Lucius. A passage leads out of the crypt into the *cubiculum* of St. Cæcilia, where, as De' Rossi has almost demonstrated, the body of the saint, martyred in the first half of the third century, was originally deposited by Pope Urban, though it was afterwards removed by Paschal to her church in the Trastevere, where it now lies under the high altar. In this *cubiculum* are paintings of St. Cæcilia and of our Lord, the latter "according to the Byzantine type, with rays of glory behind it in the form of a Greek cross." But these paintings are late—not earlier than the tenth century. Besides the Papal Crypt and the chamber of St. Cæcilia, there are in this part of the cemetery "several *cubicula* interesting for their paintings, chiefly referable to Baptism and the Eucharist, the fish being the principal emblem of the latter. In one of these crypts is a painting of four male figures with uplifted hands, each with his name, placed over an *arcosolium*; in another are representations of peacocks, the emblem of immortality; in a third, Moses striking the rock, and ascending to the mount; in a fourth, a grave-digger (*fossor*) surrounded with the implements of his trade; in a fifth, the Good Shepherd, with the miracle of the paralytic taking up his bed; in a sixth, a banquet of seven persons, supposed to be the seven disciples alluded to in the twenty-first chapter of St. John's Gospel. These paintings, as well as the greater part of the catacomb,

are referred to the last half of the third century."¹

V. For a detailed answer, accompanied with proofs, to the question, what testimony the catacombs bear to the nature of the religious belief and life of the early Christians, the reader is referred to the pages of "Roma Sotterranea," or to the larger work of De' Rossi. He will there find sufficient evidence to convince him of the truth of two main propositions—(1) that the religion of those Christians was a *sacramental* religion; (2) that it was the reverse of puritanical; that is, that it disdained the use of no external helps which human art and skill could furnish, in the effort to symbolize and enforce the spiritual truth. With reference to the first proposition, let him consider how the sacrament of Baptism is typically represented in the catacombs by paintings of Noe in the ark, the rock smitten and water gushing forth, a fisherman drawing fish out of the water accompanied by a man baptizing, and the paralytic carrying his bed ("Roma Sotterranea," p. 265); and also how the mystery of the Eucharist is still more frequently and strikingly portrayed by pictures in which baskets of bread are associated with fish, the fish being the well known emblem of Our Lord.² The second proposition is so abundantly proved by the remains of Christian art of very ancient date still to be seen in the cata-

¹ Murray's *Handbook of Rome and its Environs*.

² There were other reasons for this; but the fact that the initials of the Greek words signifying "Jesus Christ, Son of God, Saviour," made up the word *ichthus*, fish, undoubtedly had much to do with the general adoption of the emblem.

combs, in spite of the havoc and ruin of fifteen centuries, that it would be a waste of words to attempt to establish it at length. Adopting the general forms and methods of the contemporary Pagan art, but carefully eliminating whatever in it was immoral or superstitious, we find the Christian artists employing Biblical or symbolical subjects as the principal figures in each composition, while filling in their pictures with decorative forms and objects — such as fabulous animals, scroll-work, foliage, fruit, flowers, and birds — imitated from or suggested by the pre-existing heathen art. A type for which they had a peculiar fondness was that of the Good Shepherd. The blessed Virgin and Child, with a figure standing near supposed to be Isaias, is represented in an exceedingly beautiful but much injured painting on the vaulted roof of a *loculus* in the cemetery of St. Priscilla. De' Rossi believes this painting "to belong almost to the apostolic age" ("Roma Sotterranea," p. 258). Another favorite type of Our Lord was Orpheus, who by his sweet music drew all creatures to hear him. The vine, painted with so much freedom and grace of handling on the roof of the entrance to the cemetery of Domitilla, is also, in De' Rossi's opinion, work of the first century. ("Roma Sotterranea," Northcote and Brownlow; Murray's "Handbook of Rome.")

BIBLE (from *biblion*, a letter or paper, and that from *biblos*, the inner bark of papyrus). A name given to the sacred

books of the Jews and the Christians. In itself "Bible" might mean a book of whatever kind, just as its synonym "Scriptures" (*graphai*) means originally writings of any sort. Gradually the Jews who spoke Greek employed the word "Bible" as a convenient name for their sacred books. Thus the Greek translator of Ecclesiasticus, writing soon after 132 A. C., mentions the law and the prophets and the rest of the Bible (*ta loipa tōn bibliōn*); and a similar instance might be quoted from first Machabees.¹ Our Lord and His disciples received the Jewish collection of the sacred books with the same reverence as the Jews themselves, and gave it the title usual at the time — viz. "the Scriptures." But after an interval there came a change. The apostles and their disciples wrote books professing sacred authority. These writings appeared in the latter half of the first century, and were quoted within the Church with the same formulas — "it is written," etc. — which had been used before to introduce citations from the law and the prophets. These books of Christian authorship were called, first of all, "the books" or "scriptures of the new covenant," and from the beginning of the third century, the shorter expression "new covenant" came into vogue. In Chrysostom and succeeding writers we find "Bible" (*biblia*) as the familiar term for the whole collection contained in either "covenant," or, as we

¹ Ecclus. Præf.; 1 Mach. xii. 9. In Dan. ix. 1, we find *en tais biblois*, a translation of * * *

should now say, in the Old and New Testaments.¹

Under the article CANON the reader will find some account of the way in which, and the authority by which, the list of sacred books has been made, while the nature of their inspiration is also treated in a separate article. Here we take for granted that the Bible consists of a number of inspired books, contained in the Vulgate translation and enumerated by the Council of Trent; and we proceed to treat of its authority, its interpretation, and of its use among the faithful.

1. The Church holds that the sacred Scripture is the written word of God. The Council of Trent, "following the example of the orthodox Fathers, receives with piety and reverence all the books of the Old and New Testament, since one God is the author of each." These words of the council, which are an almost verbal repetition of many early definitions, separate the Bible utterly from all other books. Of no human compositions, however excellent, can it be said that God is its author. And the divine origin of Scripture implies its perfect truth. We know for certain, St Irenæus argues, that the Scriptures are perfect, since they are spoken by the Word of God and by the Spirit.² Some few Catholic theologians have, indeed,

maintained that the Scriptures may err *in minimis*—*i. e.* in small matters of historical detail which in no way effect faith or morals. Nor in doing so do they contradict any express definition of Pope or council, though such an opinion has never obtained any currency in the Church. But of course the modern Protestant theories which reduce the historical account of the Bible to mere myths, or again which, while they allow that the Scripture contains the word of God, deny that it is the written word of God, are in sharp and obvious contradiction to the decrees of the church.

2. The Church, then, affirms that all Scripture is the word of God, but at the same time it maintains that there is an unwritten word of God over and above Scripture. Just as Catholics are bound to defend the authority of the Bible against the new school of Protestants who have come to treat it as an ordinary book, so they are compelled to withstand that Protestant exaggeration, on the other side, according to which the word of God is contained in Scripture and in Scripture alone. The word of God (so the council of Trent teaches) is contained both in the Bible and in Apostolical tradition, and it is the duty of a Christian to receive the one and the other with equal veneration and respect. The whole history and the whole structure of the New Testament witness to the truth and reasonableness of the Catholic view. If our Lord had meant His Church to be guided by a book, and by a book alone, He would have taken

¹ "The Scriptures of the new covenant," Euseb. iii. 25; "the books of the new covenant," by implication in Melito of Sardis, about 170 A. D. (apud Euseb. iv. 26.) The "new document" and Testament, Tertull. *Adv. Marc.* iv. 1 ("novum instrumentum"). We have translated *diathēkē* "covenant." It never means "testament" in the Christian Scriptures, except in Heb. ix. 15-17.

² Iren. ii. 28, 2.

care that Christians should be at once provided with sacred books. As a matter of fact He did nothing of the kind. He refers those who were to embrace His doctrine, not to a book, but to the living voice of His apostles and of His Church. "He who heareth you," He said to the apostles, "heareth me." For twenty years after our Lord's ascension, not a single book of the New Testament was written, and all that time no Christian could appeal, as many Protestants do now, to the Bible and the Bible only, for the simple reason that the New Testament did not exist, and the faithful were evidently called upon to believe many truths for which no strict and cogent proofs could be brought from the pages of the Jewish Scriptures. Further, when the writings of the New Testament were issued, they appeared one by one, in order to meet special exigencies, nor is the least hint given that the apostles or their disciples provided that their writings should contain the whole sum of Christian truth. St. Paul wrote to various churches in order to give them instruction on particular points, and in order to preserve them from moral or doctrinal errors to which they were exposed at the moment. Far from professing to communicate the whole circle of doctrine in a written form, he exhorts his converts in one of his earliest epistles, to "hold the traditions which" they "had learned, whether by word or by" his "epistle"; a few years later he praises the Corinthians for keeping the traditions (*paradoseis*) as he delivered them, and towards the close of his

life, he warns St. Timothy to keep the "deposit" of the faith (*parathōkōn*), without a syllable to imply that this deposit had been committed to writing.¹ So, with regard to the gospel records, St. John expressly declares that they were, from the necessity of the case, an incomplete account of Christ's life.² The Christians who lived nearest to apostolic times believed, as the apostles themselves had done, that Scripture is a source, but by no means the only source, of Christian doctrine. Tertullian constantly appeals to the tradition of the apostolic churches, and lays down the principle on which all his arguments against heresy turn — *viz.*, that the apostles taught both by word and by letter.³ A little before Tertullian's time, St. Irenæus actually put the imaginary case that the apostles had left no Scripture at all. In this case, he says, we should still be able to follow the order of tradition, which [the apostles] handed down to those into whose hands they committed the churches.⁴

3. There is a controversy no less vital between Catholics and Protestants as to the interpretation of Scripture. A popular Protestant theory makes it the right and the duty of each individual to interpret the Bible for himself and to frame his own religion accordingly; the Catholic, on the contrary, maintains that it belongs to the Church, and to the Church alone, to determine the true sense of the Scripture.

¹ 2 Thess. ii. 14; 1 Cor. xi. 2; 1 Tim. vi. 20.

² John xxi. 25; and see Acts xx. 35.

³ *Præscript.* 21.

⁴ Iren. iii. 4, 1.

and that we cannot interpret contrary to the Church's decision, or to "the unanimous consent of the Fathers," without making shipwreck of the faith. The Catholic is fully justified in believing with perfect confidence that the Church cannot teach any doctrine contrary to the Scripture, for our Lord has promised that the gates of hell will not prevail against His Church. On the other hand, Christ has made no promise of infallibility to those who expound Scripture by the light of private judgment. St. Peter tells us distinctly that some parts of the New Testament are hard to understand. Moreover, the experience of centuries has abundantly confirmed the Catholic and disproved the Protestant rule of interpretation. Unity is the test of truth. If each man received the Holy Ghost, enabling him to ascertain the sense of the Bible, then pious Protestants would be at one as to its meaning and the doctrines which it contains, whereas it is notorious that they have differed from the first on every point of doctrine. The principle of private judgment has been from the time it was first applied a principle of division and of confusion, and has led only to the multiplication of heresies and sects, agreed in nothing except in their common disagreement with the Church. Nor does the authority of the Church in any way interfere with the scientific exposition of Scripture. A Catholic commentator is in no way limited to a servile repetition of the interpretation already given by the Fathers. He is not, indeed, permitted to give to any passage

in Scripture a meaning which is at variance with the faith, as attested by the decision of the Church or the unanimous consent of the Fathers. But he may differ as to the meaning of passages in Scripture, even from the greatest of the Fathers; he is not bound to consider that these passages necessarily bear the meaning given them by general councils in the preambles to their decrees; he may even advance interpretations entirely new and unknown before. When, for example, God is said to have hardened Pharaoh's heart, a Catholic commentator cannot infer from this that the book of Exodus makes God the author of sin, but he may, if he sees cause, give an explanation of the words which differs from that of St. Augustine or St. Thomas, or, indeed, from that of all the Fathers and Doctors of the Church taken together.¹

4. We now come to the use of the Bible, and the Catholic principles on this head follow from what has been already said. It is not necessary for all Christians to read the Bible. Many nations, St. Irenæus tells us, were converted and received the faith without being able to read.² Without knowledge of letters, without a Bible in their own tongue, they received from the Church teaching which was quite sufficient for the salvation of their souls. Indeed, if the study of the Bible had been an indispensable requisite, a great part of the human race would have been left without the means of grace till

¹ Pallavacini, *Hist. Concil. Trident.* in Möhler's *Symbolik* p. 386.

² Iren. iii. 4, 2.

the invention of printing. More than this, parts of the Bible are evidently unsuited to the very young or to the ignorant and hence Clement XI. condemned the proposition that "the reading of Scripture is for all." These principles are fixed and invariable, but the discipline of the Church with regard to the reading of the Bible in the vulgar tongue has varied with varying circumstances. In early times, the Bible was read freely by the lay people, and the Fathers constantly encourage them to do so, although they also insist on the obscurity of the sacred text. No prohibitions were issued against the popular reading the Bible. New dangers came in during the middle ages. When the heresy of the Albigenses arose there was a danger from corrupt translations, and also from the fact that the heretics tried to make the faithful judge the Church by their own interpretation of the Bible. To meet these evils, the councils of Toulouse (1229) and Tarragona (1234) forbade the laity to read the vernacular translations of the Bible. Pius IV. required the bishops to refuse lay persons leave to read even Catholic versions of Scripture unless their confessors or parish priests judged that such reading was

likely to prove beneficial. During this century, Leo XII., Pius VIII., and Pius IX., have warned Catholics against the Protestant Bible Societies, which distribute versions (mostly corrupt versions) of the Bible with the avowed purpose of perverting simple Catholics. It is only surprising that any rational being could have thought it possible for the Holy See to assume any other attitude toward such proceedings. It is right, however, to observe that the Church displays the greatest anxiety that her children should read the Scriptures, if they possess the necessary dispositions. "You judge exceedingly well," says Pius VI., in his letter to Martini, the author of a translation of the Bible into Italian, "that the faithful should be excited to the reading of Holy Scriptures: for these are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and of doctrine. This you have seasonably effected . . . by publishing the sacred Scriptures in the language of your country, . . . especially when you show that you have added explanatory notes, which, being extracted from the holy Fathers, preclude every possible danger of abuse."



HISTORY OF CANON LAW.

CHAPTER III.

FROM the earliest times the determinations of the Church received the name of *Canons*, that is, rules directory in matters of faith and conduct.

Thus we read of the Apostolic Canons, the Canons of the Council of Nice, or of Chalcedon, etc. A tendency afterwards appeared to restrict the term Canon to matters of discipline, and to give the name of *Dogma* to decisions bearing on faith. But the Council of Trent confirmed the ancient use of the word, calling its determinations "*canons*," whether they bore on points of belief or were directed to the reformation of discipline.

Canon Law is the assemblage of rules or laws relating to faith, morals, and discipline, prescribed or propounded to Christians by ecclesiastical authority. The words "or laws" are added to the definition, lest it be thought that these rules are only matters of publication and persuasion, and not binding laws, liable to be enforced by penalties. The definition shows that the *object* of canon law is "faith,

morals, and discipline"; and nothing but these is its object. "To Christians"—that is, baptized persons are the *subject* of canon law; and that without reference to the question whether they are or are not obedient to the Church and within her pale. For theologians teach that the *character* imprinted by baptism on the soul is ineffaceable; and in virtue of this character the baptized are Christ's soldiers, and subject of right to those whom He appointed to rule in His fold. The unbaptized (Turks, Pagans, etc.), speaking generally, are not the subject of canon law. Yet it must not be supposed that the Church has no rights and no duties in regard to such persons; by the commission of Christ she has the right of visiting, teaching, and then baptizing them ("*euntes docete omnes gentes, baptizando*," etc.). "Propounded"—for some of these rules belong to the natural or to the divine law, and as such are not originally imposed by the Church, but proposed and explained by her. "By ecclesiastical authority"—hence canon law is distin-

guished from systems of law imposed by the civil authority of States, as being prescribed by the power with which Jesus Christ endowed the Church which he founded (*"qui vos audit, me audit; pasce oves meas,"* etc.).

Before we proceed to give a brief sketch of the history of canon law, to notice in parts, ascertain its sources, and describe its principal collections, a preliminary objection, striking at the root of its authority, and almost at its existence, must be examined. It is, that the consent of the civil power in any country is necessary to give validity to the determinations of the canon law in that country. This is the doctrine of the *"placitum regium,"* or "royal assent"; it implies, whatever may be the form of the government, that State authorization is necessary before it can become the duty of a Christian to obey the ecclesiastical authority. On this Cardinal Soglia writes as follows:—"If we inquire into the origin of the 'placitum,' we shall find it in the terrible and prolonged schism which lasted from the election of Urban VI. to the Council of Constance. For Urban, lest the schism should give occasion to an improper use of Papal authority, granted to certain prelates that there should be no execution of any apostolic letters in their cities and dioceses, unless such letters were first shown to and approved by those prelates, or their officials. The rulers of European States also began carefully to examine all bulls and constitutions, in order that their subjects might not be deceived by pseudo-

pontiffs. But these measures, it is evident, were of a precautionary and temporary character. However, when the cause ceased, the effect did not also cease; on the extinction of the schism, the placitum did not disappear, but was retained by the civil power in many countries, and gradually extended. At first, says Oliva, the placitum was applied to Papal rescripts of grace and justice given to individuals; afterwards it was extended to decrees of discipline, and in the end even to dogmatic bulls." The Cardinal explains in what sense the celebrated canonist Van Espen, who was prone unduly to magnify the civil power, understood the application of the placitum to dogmatic rescripts, and proceeds:—"It is evident that this theory" (of possible danger or inconvenience to the State if Papal bulls were published without restraint) "arose out of the suggestions of statesmen and politicians, who, as Zallwein says, out of a wish to flatter and please the princes whom they serve, and to enlarge their own and their masters' jurisdiction, as well as out of the hatred of the ecclesiastical power by which they are often animated, invent all kinds of dangers, harms, and losses, by which they pretend the public welfare is threatened, and artfully bring these views under the notice of their masters. . . . 'If,' proceeds the same Zallwein, 'the ecclesiastical sovereigns whom Christ hath set to rule over the Church of God, were to urge their "placitum" also, whenever political edicts are issued, which, as often happens, are prejudicial to the ecclesiasti-

cal state, hostile to ecclesiastical liberties, opposed to the jurisdiction of the Pontiff and bishops, and aggressive against the very holy of holies, what would the civil rulers say?' Following up the argument, Govart says, 'If a prince could not be said to have full power and jurisdiction in temporals, were his edicts to depend on the "placitum" of the Pope and bishops, and could their publication be hindered by others, so neither would the Pope have full power in spirituals, if his constitutions depended on the "placitum" of princes, and could be suppressed by them. Wherefore if, in the former case, whoever should maintain the affirmative might justly be said to impugn the authority of the prince, so and *a fortiori* in the second case must the supporter of such an opinion be said to undermine with sinister intention the Papal authority, or rather to destroy it altogether.' The sum of the argument is, that 'by the "placitum regium" the liberty of the ecclesiastical "magisterium" and government divinely entrusted to the Church is seriously impaired, the independence of the divinely appointed primacy destroyed, and the mutual intercourse between the head and the members intercepted. Therefore, if the Church, to guard against still greater evils, endures and puts up with the "placitum," she never consents to or approves of it.'

From the point of view of the interest of the laity, and the Christian people generally, it is obvious that the lovers of true liberty must disapprove of the "placi-

tum." It is impossible that the Church, or the Roman Pontiff as the mouth-piece of the Church, should issue any decree or have any interest inimical to the welfare of the general Christian population in any state. Any obstacles, therefore, which governments may interpose to the free publication and execution of ecclesiastical rescripts cannot arise from solicitude for the public welfare. Whence, then, do they arise, or have they arisen? Evidently from the arbitrary temper of kings, the jealousies of nobles, and the desire of bureaucrats to extend their power. These two latter classes, at least all but the noblest individuals among them, are usually predisposed to hamper the action of the Church and the clergy, lest their own social influence should be diminished relatively to that of the latter. This is no interest which deserves to engage popular sympathies, but rather the contrary.

HISTORICAL. — Jurisdiction is implied in the terms of the commission of binding and loosing which Christ gave to the apostles, and especially to Peter. While Christians were few, and apostles and others who had "seen the Lord" still alive, the apostolic authority could be exercised with little help from written documents or rigid rules. As these early conditions passed away, the necessity of a system of law, in order to ensure uniformity, equity, and perspicuity in the exercise of the Church's jurisdiction, could not but become increasingly manifest. After the apostles had passed away, having devolved upon the bishops all of their authority

which was not limited to them in their apostolic character, each bishop became a centre of jurisdiction. In deciding any cases that might be brought before him, he had three things to guide him, — Scripture, tradition, and the “holy canons,” — that is, the disciplinary rules which Church synods, beginning with the Council of Jerusalem, had established. Many of these primitive canons are still preserved for us in the collection known as the apostolic canons, although, taken as a whole, they are of no authority, Till Christianity conquered the imperial throne, questions of jurisdiction and law did not come into prominence; after Constantine the case was very different. The Council of Nice, besides its dogmatic utterances, framed a quantity of canons for the regulation of Church discipline, which, along with those of Sardica, were soon translated into Latin, and widely circulated in the West. An important step towards codification and uniformity of procedure was taken at the end of the fifth or early in the sixth century, when Dionysius Exiguus, under the direction of Popes Anastasius and Symmachus, made a large compilation of canons for the use of the Latin Church. In this he included fifty of the apostolic canons, translated from the Greek, considering the rest to be of doubtful authority; the canons of Chalcedon, with those of which that Council had made use; the canons of Sardica, and a large number promulgated by African councils; lastly, the decretal letters of the Popes from Siricius to Anastasius II. The next

collection is that supposed to have been made by St. Isidore of Seville, early in the seventh century. About A. D. 850, a collection of canons and decretals appeared, seemingly at Mayence, which were ostensibly the compilation of Isidore of Seville. In an age of great ignorance, when criticism was neither in favor nor provided with means, it is not wonderful that this collection which invested with the spurious authority of recorded decisions a system of things existing traditionally, indeed, but liable to constant opposition, passed speedily into general recognition and acceptance. Six centuries passed before it was discovered that these pseudo-Isidorian or False Decretals as they are now called, were to a great extent forgery. Nevertheless, as Cardinal Soglia remarks, the collection contains in it nothing contrary to faith or sound morals; otherwise its long reception would have been impossible; nor does the discipline which it enjoins depend for its authority upon this collection, but either upon constitutions of earlier and later date, or upon custom, “*quæ in rebus disciplinaribus multum valet.*”

Many collections of canons were made and used in national churches between the date of Dionysius Exiguus and that of the author of the “Decretum.” In Africa there was the Codex Africanus (547), and the “Concordantia Canonum” of Bishop Cresconius (697); in Spain the chapters of Martin, Bishop of Braga (572), beside the work by Isidore of Seville already mentioned; in France, a Codex

Canonum, besides the capitularies of the Merovingian and Carolingian kings. Passing over these, we come to the celebrated compilation by Gratian, a Benedictine monk (1151), which the compiler, whose main purpose was to reconcile the inconsistencies among canons of different age and authorship bearing on the same subject, entitled "Concordantia discordantium Canonum," but which is generally known as the "Decretum of Gratian." Having brought our historical sketch to the point where ecclesiastical law, no longer perplexed by the multiplicity of canons of various date and place and more or less limited application, begins to provide herself with a general code—a "corpus juris"—applicable to the whole Catholic world, we drop the historical method and turn to the remaining heads of the inquiry.

Canon law consists of precepts of different kinds. Hence it is divided into four *parts*—precepts of the natural law, positive divine precepts, directions left by the apostles, and ecclesiastical constitutions. Upon each of these Cardinal Soglia discourses solidly and lucidly in the second chapter of his Prolegomena.

With regard to the *sources* whence these precepts flow, they might, strictly speaking, be reduced to three—God, who impresses the natural law upon the conscience, and reveals the truth which men are to believe; the apostles; and the Supreme Pontiffs, either alone or in conjunction with the bishops in general councils. Canonists, however, find it more convenient to define the sources of canon

law in the following manner: 1. Holy Scripture; 2. Ecclesiastical tradition; 3. The decrees of councils; 4. Papal constitutions and rescripts; 5. The writings of the Fathers; 6. The civil law. On this last head Soglia remarks that "many things relating to the external polity of the Church have been borrowed from the imperial enactments of Rome, and incorporated in the canon law."

The *Collections* of canon law, considering it as a system in present force and obligation, commence with the "*Decretum of Gratian*" already mentioned. This great work is divided into three parts. The first part, in 101 "Distinctions," treats of ecclesiastical law, its origin, principles, and authority, and then of the different ranks and duties of the clergy. The second part, in thirty-six "Causes," treats of ecclesiastical courts, and their form of procedure. The third part, usually called "De Consecratione," treats of things and rites employed in the service of religion. From its first appearance the *Decretum* obtained a wide popularity, but it was soon discovered that it contained numerous errors which were corrected under the directions of successive Popes down to Gregory VIII. Nor, although every subsequent generation has resorted to its pages, is the *Decretum* an *authority* to this day—that is, whatever canons or maxims of law are found in it possess only that degree of legality which they would possess if they existed separately; their being in the *Decretum* gives them no binding force. In the century after Gratian sev-

eral supplementary collections of Decretals appeared. These, with many of his own, were collected by the orders of Gregory IX., who employed in the work the extraordinary learning and acumen of St. Raymond of Pennafort, into five books, known as the *Decretals* of Gregory IX. These are in the fullest sense authoritative, having been deliberately ratified and published by that Pope (1234). The *Sext*, or sixth book of the Decretals, was added by Boniface VIII (1298). The *Clementines* are named after Clement V., who compiled them out of the canons of the Council of Vienne (1316) and some of his own constitutions. The *Extravagantes* of John XXII., who succeeded Clement V., and the *Extravagantes Communes*, containing the Decretals of twenty-five Popes, ending with Sixtus IV. (1484), complete the list. Of these five collections—namely, the Decretals, the Sext, the Clementines, the Extravagants of John XXII., and the Extravagants Common—the “*Corpus Juris Ecclesiastici*” is made up.

To these a very important addition has to be made in “*Jus novissimum*”—modern law. Under this head are comprised the canons of general councils since that of Vienna, contained in great compilations such as those of Labbe and Harduin, and the Decretal letters of Popes, published in the form of *Bullaria*, and coming down (in the case of the great Turin *Bullarium* of 1857) to the pontificate of Pius IX. The decisions of Roman congregations and of the tribunal of the Rota also form part of this modern law. The rules of

the Roman Chancery, first formulated by John XXII. and now numbering seventy two, are everywhere of authority, provided that they do not conflict with a contrary law, a clause in a Concordat, or a legitimate custom. Lastly, the *Concordats*, or treaties entered into by the Holy See with various countries for the regulation of ecclesiastical affairs, constitute special systems of law for those countries.

In England, as in other European countries, the canon and civil law were studied together before the Reformation, and formed a code, applicable not only to spiritual suits but to the large class of mixed cases, which was enforced in the Church courts. Provincial constitutions were passed from time to time by different archbishops of Canterbury, but from their increasing number and the want of a methodical arrangement, many of them were gradually forgotten or neglected. A great service, therefore, was rendered to the English Church of his day by William Lyndewode, chaplain to Archbishop Chicheley and official of the Court of Arches, who collected and arranged (about 1425), under the title of “*Provinciale*,” the constitutions of fourteen archbishops of Canterbury, from Stephen Langton to Chicheley, classifying them according to their subjects in five books, in imitation of the Decretals of Gregory IX. To this collection the constitutions of the legates Otho (1237) and Othobon (1262) were subsequently appended. These English constitutions, and canon law generally

(except so far as modified by the statutes and canons which consummated the Anglican schism, and raised the reigning sovereign — being an Anglican Prot-

estant, 1702 — to the headship of the national church), are still recognized as authoritative in Anglican ecclesiastical courts.





CHAPTER IV.

History of Peter's Pence.

AN annual tax of one penny for every house in England, collected at Midsummer, and paid to the Holy See. It was extended to Ireland under the bull granted by Pope Adrian to Henry II.¹ The earliest documentary mention of it seems to be the letter of Canute (1031), sent from Rome to the English clergy and laity.² Among the "dues which we owe to God according to ancient law," the king names "the pennies which we owe to Rome at St. Peter's," (*denarii quos Romæ ad Sanctum Petrum debemus*), whether from towns or vills." It may hence be considered certain that the tax was deemed one of ancient standing in the time of Canute, but its exact origin is variously related. West Saxon writers ascribe the honor (for it was regarded as an honor by our forefathers) of its institution to kings of Wessex; Matthew Paris, who represents merchant

traditions, gives it to Offa, king of Mercia. Malmesbury makes Ethelwulf, the father of Alfred, the founder; so that the same king who instituted tithes would on this view have established "Peter's Pence." But a writer very little later than Malmesbury — Henry of Huntingdon — attributes the grant to Offa, king of Mercia, who "gave to the Vicar of St. Peter, the Bishop of Rome, a fixed rent for every house in his kingdom forever." Matthew Paris, in his "Two Offas" (printed by Wats), gives the Mercian tradition in an expanded form. Offa, visiting Rome in great state, besides other munificent offerings, burdens his kingdom with the "Romscot," which is to be paid to the Roman Church for the support of the English school and hostel at Rome. It was to be one silver penny (*argentus*) for every family occupying land worth thirty pence a year. On the other hand, Layamon, the poet (writing about 1209, among West Saxon traditions), ascribes the institution to Ina, a king of Wessex. No certain conclusion can be arrived at; but, on the whole, it

¹ Matt. Paris, ed. Wats, p. 95. But, as is well known, the genuineness of this bull is now disputed (see the last volume of the *Analecra Pontificia*).

² Flor. of Worc. a. 1031.

seems probable that the "Rom-scot" owed its foundation to Offa, with whose prosperous and successful reign the initiation of the thing would be more in keeping than with the troubled times of Ethelwulf, although the latter may well have consented to *extend* that which had been before only a Mercian impost to the West Saxon part of his dominions.

The "alms,"¹ sent by Alfred to Pope Marinus, who then "freed" the English school at Rome, were probably nothing more than arrears of Peter's pence, the receipt of which made it possible for the Pope to free the inhabitants in the English quarter, and the pilgrims resorting to it for hospitality, from all tax and toll. Geoffrey Gaimar² is responsible for the curious statement, that in consideration of the Peter's pence (the "*dener de la meison*") given by Canute, the Pope made him his legate, and ordered that no Englishman charged with crime should be imprisoned abroad, or exiled, but should "purge himself in his own land."

It is probable that there was at all times great irregularity in the payment of the Rom-scot. It is recorded to have been sent to Rome in 1095, by the hands of the Papal nuncio, after an intermission of many years. Again, in 1123,¹ we read of a legate coming into England after the Rom-scot. From 1534 it ceased to be rendered.

The tribute, or cess, of 1,000 marks (700 for England, 300 for Ireland), which King John bound himself and his heirs to pay to the Roman See, in recognition of the feudal dependence of his kingdom, was of course wholly distinct from the Peter's pence. After being paid by Henry III. and Edward II., but withheld by Edward I. and Edward III., it was formally claimed with arrears, in 1366, by Urban V.


The Peter's pence of modern days is a voluntary contribution made by the faithful, and taken up under the direction of their bishop, for the maintenance of the Sovereign Pontiff.

¹ *Sax. Chr.* 883.

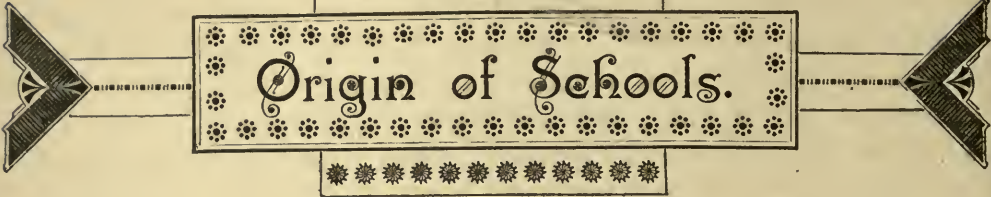
² See *Mon. Hist. Brit.* p. 821.

¹ *Sax. Chron.*





CHAPTER V.



Origin of Schools.

A BOY is usually sent to school in order that he may obtain, with greater ease and fewer interruptions than would be possible at home, knowledge which would be serviceable to him in after life. This is a motive which acts on parents independently of State instigation; it filled the school of Flavius at Venusia with "big boys, the sons of big centurions,"¹ and took Horace to that superior establishment at Rome which received the sons of "knights and senators." To these voluntary schools, which doubtless existed in every part of the Roman empire, and were closely connected with the movement of Pagan society, it does not appear that Christian parents in the first three centuries sent their sons. The earliest Christian school of which we have a distinct account — that of Pantænus at Alexandria (A. D. 180)—was one for religious and catechetical instruction (*hierôn logôn katēchēseôn*).² The earliest

State provision for secondary instruction was made by the Emperor Vespasian,¹ who established a group of "imperial schools" at all the great provincial towns; Besancon, Arles, Cologne, Rheims, and Treves are particularly mentioned. In these schools rhetoric, logic, and Latin and Greek literature were well taught, and many a Christian apologist owed to them the mental culture which he employed after his conversion in the service of Christ. When the empire had become Christian, these schools still retained the old methods and subjects of instruction, and even, to a great extent, the old spirit. St. Jerome, who had himself been educated in one of them, was alive to the perilous nature of this influence, and interdicted the reading of the Pagan authors to all those under his direction who were in training for the religious life. Every bishop's residence was from the first more or less definitely a school, in which clerics were trained for the ecclesiastical life. Similarly, after the commencement of the

¹ Hor. *Sat.* i. 6, 73.

² Eus. *His. Eccl.*

¹ J. B. Mullinger, *The Schools of the Great* (1877), p. 12.

monastic life under St. Antony and St. Hilarion, the monastery, besides subserving the ends of self-discipline and continual intercession, became a school for training monks. This was especially seen in the monasteries in Gaul which followed the rule of the Abbot Cassian of Marseilles. Early in the fifth century, the invasions of the barbarians began; for four centuries Western Europe weltered in chaos, and the institutions of civilized life perished. In the cities of Gaul, as the Franks pressed southwards, the old municipal schools—the schools of the Rhetoricians and the Grammarians—dwindled and were dispersed. Lay life became barbarous; and the arts of barbarism—which are chiefly fighting, destruction, and coarse indulgence—do not stand in the need of schools. But in the wreck the episcopal and monastic schools survived, and, through the degradation of lay life, became ever more attractive. In the island of Lerins, the abbot Honoratus, about 400, founded a celebrated monastery, the school of which was known as the *Studium Insulanum*. Ireland, soon after its conversion by St. Patrick, was dotted over with monastic schools, in which such learning as was then accessible was prosecuted with remarkable success.

The suppression of the schools of Athens by order of Justinian (529) sounded the knell of the educational institutes of antiquity. These schools were, in fact, a university, although that name was of later introduction. They had never been able to shake off the Pagan

modes of thought which gave birth to them, and now the advancing tide of Christian ideas engulfed them, without being able for a long time to supply their place. A few months after the suppression, St. Benedict founded the abbey of Monte Cassino, and the schools for the erection of which his rule provides were soon spread over Western Europe. These gradually produced a race of teachers and students whose higher and wider views suggested the resuscitation of academic life. It is sufficient to mention the names of Iona, Lindisfarne, Canterbury, York, Fulda, Rheims, Corbie, Fleury, and Seville—not as being all of Benedictine origin, but as among the best schools to be found in the troubled period from the fifth to the tenth century.

The great organizing mind of Charlemagne endeavored to make use of education, as of all other forces within his reach, for restoring civilization in the West. He invited Alcuin, the Scholasticus of York, as the best known teacher in Europe, to his court at Aix-la-Chapelle, and gave into his charge the palace school. Conscientious and painstaking, Alcuin was yet essentially *borné*; there is something cramped and unsatisfactory in his way of handling all the subjects of his narrow curriculum. The age of universities was not yet. Charlemagne, and his son after him, were perpetually urging the bishops to improve their schools. Rabanus Maurus, a pupil of Alcuin, made the school of Fulda illustrious; that of Corbie, in the same age, produced Paschasius

Radbert. The *trivium* and *quadrivium* — the invention of which is ascribed by some to Martianus Capella, a Carthaginian professor of rhetoric, by others to St. Augustine — supplied the *cadre* of the most advanced instruction for several centuries. Between 850 and 1000, the inroads of the Normans and Danes again made havoc of all that had been hitherto done in France and England to promote education. The Normans, however, when once solidly converted, became the most active propagators of all civilizing ideas that the world has ever seen. The Norman school of Bec, founded in the eleventh century by the Abbot Herluin, numbered among its teachers Lanfranc and St. Anselm. In schools of this class, where knowledge was sought at first hand, and philosophy disdained conventional methods, university ideals began to emerge. In the twelfth century, at Paris, commences the history of modern universities. After the establishment of these *foci* of superior teaching, the secondary school became, in theory, on the one hand a stage of preparation for the university, on the other a place of the final training for those who had to begin work early. But for a long time first of these two aspects of a secondary school overpowered the other. William of Wykeham, bishop of Winchester, founded there, in 1373, the school which still exists, expressly in order to feed the college (New College) which he was establishing at Oxford. The Winchester foundation was for a warden and ten fellows, three chaplains

and three clerks in orders, an *informator* or head master, a *hostiarius* or second master, seventy scholars who were to be "poor and in need of help," and sixteen choristers.¹ Imitating this example, Henry VI. founded the school at Eton in 1440, as a nursery to King's College, Cambridge. The later public schools of England — Westminster, Rugby, Harrow, etc. — have been founded, speaking generally, upon the model of these two, but without the same close connection with the universities.

Towards the end of the seventh century, the necessity of separating primary or elementary instruction from secondary began to make itself felt. The greater complexity and variety of employments, and the increased application of science to all the useful arts, make it desirable, if not indispensable, that the laboring class also should at least be instructed in letters and in the art of calculation. Primary instruction on a large scale was first tried (1684) by the Ven. de la Salle, the founder of the Christian Brothers. The new grade had its two aspects — that by which it was a stage of preparation for the secondary school, and that by which it gave a final training. Up to very recent times the former aspect was little regarded; but, at present, the advantage of making free and easy communications by which the best scholars can pass from the primary to the secondary, and from that to the superior grade of instruction, is clearly perceived by educationists.

¹ *The Public Schools*, 1867.

All English schools before the Reformation had a Catholic character. That being withdrawn from them by the change of religion, and the laws prohibiting the erection of new schools under Catholic teachers, those who adhered to the old faith were put to great straits for several generations in order to get their children educated under any tolerable conditions. A single sample of Protestant legislation will show what difficulties had to be faced. By the 11 and 12 Will. III. c. iv. "if any Papist, or person making profession of the Popish religion, shall keep school, or take upon himself the education or government or boarding of youth, he shall be adjudged to perpetual imprisonment in such place within this kingdom as the King by advice of his Privy Council shall appoint."¹ Unless foreign education were sought, obscure private schools, such as those of which we obtain a glimpse in the accounts of the early life of Pope, were the only available resort. The first school of a higher class was that established at Sedgley Park (it had previously existed in a humble way at Newcastle-under-Lyne) by Bishop Challoner in 1763. Ushaw, which, as Crook Hall, was founded in 1794; Stonyhurst, dating from the same year; St. Edmund's, founded in 1795; Downside, in 1798; Oscott, in 1808; and Edgbaston, in 1858 — with Ampleforth, Beaumont, and Woburn Park — are our principal Catholic secondary schools at present.

The monitorial system of Bell and Lancaster, by means of which it was considered that primary instruction could be much extended at little expense by setting the elder children as "monitors" to teach the rudiments to the younger, was brought out in 1797. The primary schools of Prussia, organized under Hardenberg with great skill and thoroughness, drew general attention; and in 1833 the first public grant, 20,000*l.*, in aid of the elementary education of the people, was voted by Parliament, and its administration confided to a Committee of the Privy Council. The system of aiding local efforts thus introduced has received an enormous development and undergone numerous changes of detail, but in its substantial features it remains unaltered to the present day. In the Anglican communion, the organ through which State help was dispensed was the "National Society for the Education of the Poor in the Principles of the Established Church," founded in 1812. The corresponding organ for the Dissenters was the "British and Foreign School Society." For Catholics was established, in 1847, the "Catholic Poor School Committee," which, by maintaining efficient training-schools for masters and mistresses, enables Catholic managers to obtain their fair share of the Parliamentary grant for elementary education.

In Ireland the penal laws rendered the erection of Catholic schools impossible until about a hundred years ago, when the ill success of the war against the American colonists compelled certain relaxa-

¹ Hook's *Church Dictionary*, "Schools."

tions. A secondary school for forty boarders was founded at Burrell's Hall, Kilkenny, in 1783, under Drs. Lanigan and Dunne.¹ It thrived exceedingly, and was transformed in 1836 into St. Kieran's College, under which name it still exists. Of more recent foundation are Carlow and Thurles Colleges, and the Jesuit Colleges of Clongowes and Tullabeg. These institutions, though without State aid or inspection, are already more flourishing than the Royal and Charter Schools—founded in the bad times in order to preserve and extend Protestant ascendancy—could ever boast of being.

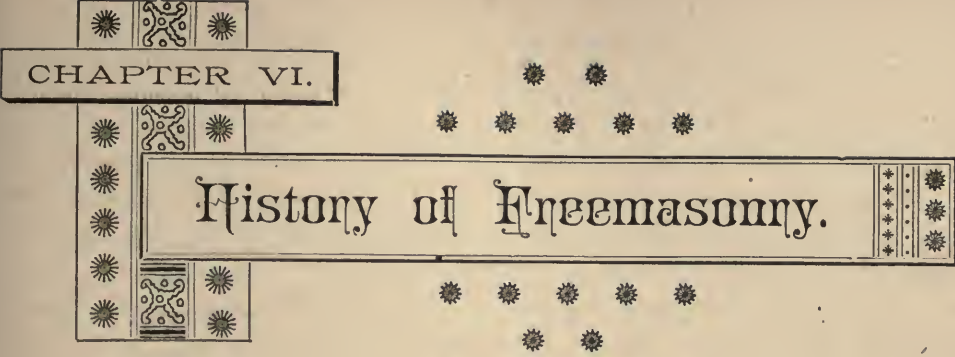
The National Board of Education—in the schools of which a combined literary instruction was to be given to children of all creeds during certain hours in the day, while separate religious teaching might be given to those whose parents desired it before or after those hours, and also on one particular day of the week—was organized through the exertions of Mr. Stanley, Chief Secretary for Ireland (after-

wards Earl of Derby), in 1831. The bishops accepted this arrangement, not as the best, but as the best obtainable measure; and under it, notwithstanding the difficulties caused by extreme poverty, elementary school training has penetrated into every corner of Ireland.

An Act for the enforcement of general education, and authorizing the formation of School Boards, and the levying of rates, in all places where voluntary effort should appear to be insufficient for the need, was brought in by Mr. Forster in 1870, and became law. Great efforts have been made by the Catholic body in England, and hitherto with a large measure of success, to provide schools under certificated teachers (and therefore qualified to participate in the educational grant) sufficient for the reception of all the Catholic children in the country. Whether these efforts will prevail, or the Board schools, from which definite religious teaching is excluded, will more and more bring the elementary instruction of the people under their control, is a question still uncertain.

¹ *Trans. of the Ossory Archaeological Society, 1882, vol. 1, part 2.*





CHAPTER VI.

History of Freemasonry.

FREEMASONRY is the system of the Freemasons, a secret order and pantheistic sect, which professes, by means of a symbolical language and certain ceremonies of initiation and promotion, to lay down a code of morality founded on the brotherhood of humanity only. Some writers apply the term Freemasonry not only to the Freemasons proper, but also to all secret organizations which seek to undermine Christianity and the political and social institutions that have Christianity for their basis.

The origin of Freemasonry is disputed. The Freemasons themselves, in the language of their rituals, assume the sect to have begun its existence at the building of Solomon's Temple: but serious Masonic writers, as well as all writers of repute, declare this to be merely a conventional fiction. Nor is any more value to be attached to the attempts that are occasionally made to find a link between the Pagan

mysteries and Freemasonry. Some writers trace Freemasonry to the heresies of Eastern origin that prevailed during the early and middle ages in certain parts of Europe, such as those of the Gnostics, Manicheans, and Abigenses, some of whose mischievous tenets are, no doubt, apparent in the sect. The suppressed order of the Knights Templars, too, has been taken to have been the source of the sect; and this theory may have some countenance in the facts that a number of the Knights in Scotland illicitly maintained their organization after the suppression, and that it was from Scotland that Freemasonry was brought into France at the beginning of the last century.

But it seems more in consonance with many known historical facts to trace the sect to the mediæval guild of stonemasons who were popularly called by the very name of Free Masons. During the middle ages the various trades were formed, with the approbation of the Church, into guilds or close protective societies. In

general no one was permitted to follow a trade for wages or profit, as apprentice, journeyman, or master, until he had been made free of the guild representing that trade. Each guild had its patron saint, and several guilds, it is certain, had each its peculiar ritual, using its own tools and technical language in a symbolical way in the ceremonies of initiation and promotion—that is to say, in entering an apprentice, and at the end of his time declaring him a worthy fellow-journeyman or craftsman, etc. The guild of Free Masons was singular in this; that it was a migratory one, its members travelling under their masters in organized bodies through all parts of Europe, wherever their services were required in building. When first referred to, they are found grouped about the monasteries, especially about those of the Benedictines. The earliest form of initiation used by the guild is said to have been suggested by the ritual for the reception of a Benedictine novice.

The South of France, where a large Jewish and Saracenic element remained, was a hotbed of heresies, and that region was also a favorite one with the guild of Masons. It is asserted, too, that as far back as the twelfth century the lodges of the guild enjoyed the special protection of the Knights Templars. It is easy in this way to understand how the symbolical allusions to Solomon and his Temple might have passed from the Knights into the Masonic formulary. In this way, too, might be explained how, after the suppression of the order of the Temple, some of

the recalcitrant Knights, maintaining their influence over the Free Masons, would be able to pervert what hitherto had been a harmless ceremony into an elaborate ritual that should impart some of the errors of the Templars to the initiated. A document was long ago published which purports to be a charter granted to a lodge of Free Masons in England in the time of Henry VII., and it bears the marks in its religious indifference of a suspicious likeness between Freemasonry then and now. In Germany the guild was numerous, and was formally recognized by a diploma granted in 1489 by the Emperor Maximilian. But this sanction was finally revoked by the Imperial Diet in 1707.

So far, however, the Free Masons were really working stonemasons; but the so-called Cologne Charter—the genuineness of which seems certain—drawn up in 1535 at a reunion of Free Masons gathered at Cologne to celebrate the opening of the cathedral edifice, is signed by Melancthon, Coligny, and other similar ill-omened names. Nothing certain is known of the Free Masons—now evidently become a sect—during the seventeenth century, except that in 1646 Elias Ashmole, an Englishman, founded the order of Rose Croix, Rosicrucians, or Hermetic Freemasons—a society which mingled in a fantastic manner the jargon of alchemy and other occult sciences with pantheism. This order soon became affiliated to some of the Masonic lodges in Germany, where from the time of the Reformation there was a constant found-

ing of societies, secret or open, which undertook to formulate a philosophy or a religion of their own.

As we know it now, however, Freemasonry first appeared in 1725, when Lord Derwentwater, a supporter of the expelled Stuart dynasty, introduced the order into France, professing to have his authority from a lodge at Kilwinning, Scotland. This formed the basis of that variety of Freemasonry called the Scotch Rite. Rival organizations soon sprang up. Charters were obtained from a lodge at York, which was said to have been of very ancient foundation. In 1754 Martinez Pasquales, a Portuguese Jew, began in some of the French lodges the new degree of "conens," or priests, which was afterwards developed into a system by the notorious Saint-Martin, and is usually referred to as French Illuminism. But it remained for Adam Weisnaupt, Professor of Canon Law at the University of Ingolstadt, in Bavaria, to give a definite shape to the anti-Christian tendencies of Freemasonry. In 1776, two years after the expulsion of the Jesuits from the University, he brought together a number of his pupils and friends, and organized the order of the Illuminati, which he established on the already existing degrees of Freemasonry. The avowed object of the Illuminati was to bring back mankind — beginning with the Illuminated — to their primitive liberty by destroying religion, for which this newest philosophical invention was to be substituted, and by re-shaping ideas of property, society, mar-

riage, etc. One of the Illuminati, a Sicilian, Joseph Balsamo, otherwise Cagliostro, organized what he called Cabalistic Freemasonry, under the name of the Rite of Misraim. He it was who in 1783 predicted, as the approaching work of the Freemasons, the overthrow of the French monarchy. Indeed, Freemasonry was very active in the French Revolution, and assisted in bringing about many of the calamities which accompanied the great upturning of society.

Freemasonry in the meantime had split up into numerous sects, or "rites," all working to the common effort of destroying a belief in the divine revelations of Christianity. In 1781 a great assembly of all the Masonic rites was held at Wilhelmsbad, in Hanover, under the presidency of the Duke of Brunswick, which refused to recognize Weishaupt's system, but at the same time permitted the most mischievous tenets of Illuminism to be grafted on the higher degrees of Freemasonry, especially of the so-called Scotch Rite. About this time the Scotch Rite was established at Charleston, S. C., by some officers of the French auxiliary army. The York rite had been introduced into the United States by English colonists.

Freemasonry in Continental Europe has been the hatching-ground of most of the revolutionary societies, many of which were affiliated to the higher Masonic degrees. In France the sect was officially recognized by the government of Napoleon III., but advanced Freemasons bore this

unwillingly, as it involved restraint. An avowed belief in God was required for initiation, but this requirement, through the efforts of M. Macé, of the University, was finally abolished in the convention of Freemasons held at Paris, Sept. 14, 1877.

A recent French writer maintains that Freemasonry is unknown to most of the craft — managed by five or six Jews, who bend its influence in every possible way to the furtherance of the anti-Christian movement that passes under the name of Liberalism. Throughout Continental Europe, in the Spanish-American States, and in Brazil, Freemasonry has of late years again become very active. The war against the Catholic Church in Germany had no more bitter supporter than Freemasonry. If the *Culturkampf* was not direct from the lodges, at least nearly all its leaders were Freemasons. During "the Commune" of Paris, in 1871, Masonic lodges took part as a body in the insurrection, marching out to the fight with their red banners. In France and Belgium the lodges have officially commanded their members to assist the *Ligue de l'Enseignement* — a league intended to bring about the complete secularization of the primary public schools.

In the English-speaking countries, however, Freemasonry has hitherto protested its respect for government and established society, and it has not had any immediate action on politics, its members being usually found as numerous in one political party as another. But it has never failed

indirectly to use its influence for the advancement of its members over others. English-speaking Freemasons have usually been accustomed to regard the pantheism of their rituals as an amusing mummerly rather than as a reality. These Freemasons usually disown for their order any aims but those of a convivial and mutual benefit society, but no one can fail to see that indifferentism in religion at least is one of the necessary results of English-speaking Freemasonry at its best. But the constant influx into the English-speaking countries of Jews and Continental Freemasons must necessarily impregnate the order with all the poison of the Continental sect.

Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic rituals veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct, it makes him independent of the Church, and by its everywhere ridiculing rank in authority it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt.

The sect has been repeatedly condemned by learned and respectable men of all countries, Protestant and Catholic. Five bulls have been directed against it by name, viz.: "In eminenti," Clement XII., 1738; "Providas," Benedict XIV., 1751; "Ecclesiam Jesu Christi," Pius VII., 1821; "Qui graviora," Leo XII., 1826; "Quanta cura," Pius IX., 1864.

HISTORY OF GALILEO. 

THE object of the present article is, not to write a Life of Galileo, but to give an account, as clear as our limits will permit, of the two condemnations of the doctrine of the immobility of the sun and the rotation of the earth, pronounced by the Congregations of the Holy Office (Roman Inquisition) and the Index, with special reference to the teaching and writing of Galileo in 1616 and 1633. After the most material facts have been narrated without comment, it will be necessary to examine three separate points: 1. What was the precise nature of the condemnation pronounced? 2. What was the character of the considerations which appeared to the Pope and the cardinals to justify them in pronouncing it? 3. Was Galileo, as some writers have maintained, really put to the torture?

In 1613 the great astronomer, who had long inclined to the heliocentric¹ system

¹ The terms "heliocentric" and "geocentric," as denoting the systems which assume the sun or the earth respectively to be the fixed centre round which the planets revolve, are borrowed from two articles in the *Dublin Review* (believed

of Copernicus, published a letter addressed to his friend the Padrè Castelli, in which he says that it is not the object of God in the Holy Scriptures to teach us science and philosophy, and that the received Ptolemaic system could no more be reconciled to the text of Scripture than the Copernican. Some time afterwards, in 1615, he wrote a much longer and more important letter to the Grand Duchess Christina of Tuscany, in which he is said¹ to have endeavored to accommodate to the Copernican theory the various passages in Scripture which seem to be inconsistent with it. This letter was not published till 1636, but its tenor appears to have become known to many persons. Galileo visited Rome towards the end of 1615, and was shortly summoned before the Congregation of the Holy Office. The original minutes, showing exactly what occurred, have been published by M. de l'Épinois.² On February 25, 1616, Cardinal Milan reported

to be by Dr. Ward), of which we have made free use in the present paper: one is headed "Copernicanism and Pope Paul V." (April, 1871); the other, "Galileo and the Pontifical Congregations" (July, 1871).

¹ Hallam, *Lit. of Europe*, iii. 413.

² *Les Pièces du Procès de Galilée*, Rome, Paris, 1877.

to the Congregation that the Pope (Paul V.) had ordered that Cardinal Bellarmine should call Galileo before him, and should "warn him to abandon the said opinion [of the immobility of the sun, etc.], and if he refused to obey, the Father Commissary . . . was to lay a command upon him to abstain altogether from teaching or defending a doctrine and opinion of this kind, or from dealing with it [in any way]." If he was refractory, he was to be imprisoned — "carceretur." The minutes of the following day show how all this was done, and an injunction, as above, laid upon Galileo; "in which command the said Galileo acquiesced, and promised to obey it." The prohibition of the Pope was identical in intention¹ with that contained in a decree of the Congregation of the Index dated a week later, March 5, 1616. This decree first condemns five theologico-political works, and then goes on to say that it has come to the knowledge of the Sacred Congregation "that the well known doctrine—of Pythagorean origin and wholly repugnant to the sacred Scriptures—concerning the mobility of the earth and the immobility of the sun," formerly taught by Copernicus and Diego of Astorga, "was now being spread abroad and embraced by many; . . . therefore, lest such an opinion should insinuate itself any more, to the destruction of Catholic truth, it gave sentence" that the books of

Copernicus and Diego "should be suspended [from circulation] till they were corrected," that the work of a certain Foscarini upholding the same opinion should be altogether prohibited and condemned, "and that all other books teaching the same thing were to be similarly prohibited."

That this decree was sanctioned and confirmed by the Pope it is impossible to doubt. The writer of the article *Galileo* in the "Encyclopædia Britannica" maintains that its responsibility rests with a disciplinary congregation in no sense representing the Church, and that it was never confirmed by the Pope. This view is untenable in view of the fact that in any decree of one of the Sacred Congregations confirmed and ordered to be published by the Pope, it is the Pope himself who speaks — not the cardinals merely — if not always in his capacity of Universal Doctor, yet always in that of Supreme Pastor or ruler. That the decree was not confirmed by Paul V. there is not, so far as we know, the smallest shred of evidence for maintaining; and the *onus probandi* rests on those who make an assertion so improbable.

Galileo was thus estopped by a decision in which he had acquiesced, and which he had promised not to infringe, from publishing anything more on the Copernican theory. Some years passed; Urban VIII. ascended the Papal chair in 1623; he was an enlightened man, of considerable learning, and, as Cardinal Barberini, had had much friendly intercourse with Galileo. The

¹ This is certain; for Bellarmine, in the certificate which he gave to Galileo in 1616 — of which we shall again have occasion to speak — says that "the declaration made by the Pope, and published by the Sacred Congregation of the Index [italics ours], was notified to him," etc.

philosopher visited Rome in 1624, and was received with great warmth and kindness by the Pope. Soon after this he began to return to the forbidden subject; in an essay on sun-spots he assumed the fact of the sun's immobility. In his famous *Dialogo* on the "System of the World," published at Florence in February, 1632, he spoke out still more plainly. The dialogue is carried on between three persons, Salviati, Sagredo, and Simplicio; the last being a well-meaning ignoramus, who supports the Ptolemaic side by arguments manifestly futile. At the conclusion of the work the question is in words left open; but the whole effect of the treatise is said to be that of a powerful and vehement defence of the Copernican theory. The book reached Rome at the end of February, 1632, and caused great excitement. The Pope was very angry; he said that Galileo had been ill-advised; that great mischief might be done to religion in this way, greater than was ever done before.¹ Riccardi, the Master of the Apostolic Palace, whose license Galileo had obtained for the printing of the book by representations which do not seem to have been quite straightforward, complained that arguments which Urban himself had used to Galileo against the Copernican theory were in the *Dialogo* placed in the mouth of Simplicio, a ridiculous personage. The authority of Aristotle was in that age inconceivably great, and Aristotle had believed the earth to be immovable. The Peripatetics—so his

followers were called—flocked around the Pope, urged against Galileo the breach of his promise, and the insulting neglect of the prohibition of 1616, and pressed for the condemnation both of the book and its author. Urban, still desirous of keeping the case out of the Inquisition, appointed a commission of theologians to examine and report on the book. Their report was submitted in September, 1632; it was highly unfavorable to Galileo. The Pope then wrote to the Grand Duke of Tuscany, in whose service Galileo was at the time, saying that the case must go before the Inquisition, and that the accused must come to Rome and stand his trial. After a considerable delay, which produced a stern letter from Urban (December 30, 1632) to the effect that if Galileo could travel at all he was to be sent up to Rome in chains, the philosopher departed from Florence and arrived in Rome about the middle of February, 1633, taking up his abode at the Tuscan embassy. The trial came on in April; for ten days after its commencement Galileo was committed to the house of the fiscal of the Holy Office; but on his complaining that from his feeble state of health he could ill bear the confinement, he was allowed to return to the Tuscan embassy.

The minutes of the Holy Office show that Galileo was examined on April 12 and 30, May 10, and June 21. The report of the commissioners, one of whom was Melchior Inchofer, told heavily against him. Melchior said that the author of the *Dialogo* did not put the case in favor

¹ L' Epinois, *La Question de Galilée*, p. 114.

of the immobility of the sun "hypothetice," but "theorematicæ," and that his having written in Italian, so that "*vulgares etiam homines*" might read it, made the matter worse. The disobedience to the command issued by the Holy Office in 1616 was also much dwelt upon; to which Galileo could only reply by putting in the certificate which he had obtained at the time from Bellarmine,¹ and pleading that as the latter had not in this expressly referred to the injunction not to write any more on the question, he had forgotten all about it. It is probable that this was not believed, and that some intention other than one purely scientific was ascribed to him, as accounting for his open disregard of the prohibition of 1616. We read in the minutes for June 16, 1633, that the Pope ordered that Galileo should be questioned "concerning his intention, a threat even of torture being used to him; and that if he persisted in his statement (*et si sustinuerit*) his abjuration having been first taken, he was to be condemned," etc.

On June 21 he was examined according to this instruction. Being asked whether he had not held the opinion [of the immobility of the sun] since the decree of 1616, he said, "I do not hold and have not held this opinion of Copernicus since it was intimated to me by authority (*con precetto*)

¹ The certificate ends thus—after stating that Galileo had made no abjuration, nor been put to penance—"but only the declaration made by the Pope and published by the Sacred Congregation of the Index was solemnly notified to him, in which it is contained that the doctrine attributed to Copernicus that the earth moves around the sun, and that the sun remains in the centre of the world without moving from east to west, is contrary to the Sacred Scriptures, and therefore cannot be defended or held. In testimony whereof," etc.

that I must abandon it; for the rest, I am here in your hands; you must do what you please." He was then warned to speak the truth, otherwise the torture would be applied. He answered, "I am here to make my submission, and I have not held this opinion since the decision was given, as I have said." He was then allowed to withdraw. The sentence was pronounced the next day in the convent of the Minerva. A full narrative of what passed may be read in a letter addressed by the Cardinal di S. Onofrio on July 2, 1633, to the Inquisition of Venice.¹ The sentence opened with the words, "Whereas thou, Galileo," etc., and after reciting the proceedings of 1615 and 1616, stated that the Holy Office appointed theologians on that occasion as qualificators, who reported to this effect:—

1. That the sun is the centre of the world and immovable is a proposition absurd and false in philosophy, and formally heretical, as being expressly contrary to Holy Scripture.

2. That the earth is not the centre of the world, nor immovable, but that it moves even with a diurnal motion, is in like manner a proposition absurd and false in philosophy, and, considered in theology, at least erroneous in faith. The accused is reminded that, after Bellarmine had advised and admonished him, the then commissary of the Inquisition told him that he could not defend nor teach that doctrine any more, either orally or in

¹ Printed in Venturi's *Memorie e Lettere Inedite* (Modena, 1818).

writing. In publishing the *Dialogo* he had manifestly disobeyed the precept, and in consequence of the publication, the tribunal understood, the said opinion was spreading more and more. He had acted disingenuously in saying nothing about the precept when he applied for the license to print. Mistrusting him, the tribunal had thought it right to proceed to the rigorous examen ("*rigoroso esame*") in which he had answered as a Catholic should ("*rispondesti cattolicamente*"). "We therefore," proceeds the tribunal, "say, pronounce, declare, etc., that you, Galileo, have made yourself vehemently suspect of heresy to this Holy Office — *i. e.* of having believed and held a doctrine false and contrary to the sacred and divine Scriptures." He had therefore incurred all the usual penalties; nevertheless the tribunal would absolve him if he abjured and detested the said errors. But as a warning to others, they ordered: 1, that his *Dialogo* should be prohibited; 2, that he should be "formally" imprisoned¹ during the pleasure of the Holy Office; 3, that he should say once a week for three years to come, the seven penitential psalms. Galileo then abjured the condemned opinion,² and swore never to promote it in future, and to denounce to the Holy Office any whom he might find maintaining it.

Harsh as this sentence sounds, the fact is that Galileo was treated with little that

can be called severity for the remainder of his life. He resided at first at Siena, afterwards in his own villa at Arcetri, near Florence. He was so far under restraint that he was not allowed to go into the city, nor to remove elsewhere without permission; but within his own house and grounds he seems to have been left entirely free. Milton visited him at Arcetri in 1638 or 1639. "There [*i. e.* in Italy] I found and visited the famous Galileo, grown old, a prisoner to the Inquisition."¹ Perhaps Milton did not mean to mislead, but the common inference drawn from his words has been, that he found Galileo immured in the dungeons of the Inquisition,² instead of living as a private gentleman in his own country house. The philosopher died at an advanced age at Arcetri in 1642.

Such, in brief outline, were the facts of this celebrated condemnation. Before considering the motives actuating those who pronounced it, let us examine what the sentence itself amounted to. Did the Roman Pontiff, at any stage of these proceedings, pronounce *ex cathedra* that the theory of Copernicus was wrong, and that the earth was the fixed centre of the world? The writer in the "Dublin Review" already referred to, appears to us to make it quite plain that the Roman Pontiff did nothing of the kind. Whether the decrees of Pontifical congregations on matters of doctrine, in which there is a

¹ Under restraint, but *not* in a material prison.

² The clever fiction which makes him say at this point, *Eppur si muove* ("And yet it [the earth] does move"), first appeared, according to the writer in the *Enc. Brit.*, in an Historical Dictionary published at Caen in 1789.

¹ *Areopagitica*.

² Thus Dr. Johnson says in his *Life of Milton*, "He had perhaps given some offence by visiting Galileo, then a prisoner in the Inquisition [italics ours] for philosophical heresy."

clause expressly asserting the Papal sanction, are or are not to be regarded as *ex cathedra* and infallible judgments, is a point, according to the reviewer, on which theologians are not entirely agreed; but no one, he adds, has ever doubted that decrees *not* containing this clause are not to be regarded as decisions *ex cathedra*. Now, the decree of the Congregation of the Index of March 5, 1616, does not contain the clause; it cannot, therefore, be regarded as defining *ex cathedra*.

What, then, does the decree decide or do? It decides that the theory of Copernicus is "false" and "entirely contrary to Scripture," and that the books which teach it are to be prohibited. To this must be added the language used by the Holy Office in the preamble of their sentence, as given in a previous paragraph. It is abundantly clear that both Pontifical congregations held that the opinion about the earth's motion now universally received was false and contrary to Scripture, and that no Catholic could hold it without falling into heresy. The reviewer maintains that it was natural and inevitable that they should so regard it, seeing that the obvious sense of Scripture is unquestionably opposed to the Copernican theory, and only "some overwhelming scientific probability" (p. 159) could render it legitimate to override the obvious in favor of an unobvious sense. Later researches have supplied this overwhelming probability, and consequently all Catholics now "admit that the Holy Ghost for wise purposes . . . permitted the sacred

writers to express themselves in language which was literally true as understood by *them*, but was figurative in the highest degree as intended by *Him*." (*Ib.*)

The reviewer moreover contends that, although all Catholics were bound to assent to the decrees, they were not thereby obliged to hold the geocentric theory as an article of divine faith — *i. e.* with an assent excluding all doubt. To maintain the contradictory of this proposition would be absurd, since the heliocentric theory was allowed to be proposed *hypothetically*, but the Church would never for a moment allow even the hypothetical maintenance¹ of an opinion contrary to an article of faith. For instance, what impossibility is greater than that, since 1854, the Church should allow any Catholic theologian to maintain, as a hypothesis, that the doctrine of the Immaculate Conception is untrue? But that the heliocentric theory might be hypothetically propounded after the decree of 1616 is indisputable. For, first, Galileo deposed before the Holy Office in 1633² that in 1616 Cardinal Bellarmine spoke approvingly, both as to him and Copernicus, of their holding the opinion of the movement of the earth "*ex suppositione* and not absolutely." Secondly, the same Bellarmine declared in 1620, "that if a scientific proof of Copernicanism were discovered, Scripture should then be Copernically interpreted"³; and the theologian, Amort,

¹ Except for the purpose of a *reductio ad absurdum*, which of course is not here in question.

² L'Epinois, *Les Papes*, etc., p. 6a.

³ *Dub. Rev.*, vol. lxix., p. 164.

writing in 1734, expressed himself to the same effect.¹ Thirdly, the report of Melchior Inchofer speaks of "the reasons by which Galileo assertively, absolutely, and not hypothetically . . . maintains the motion of the earth"; whence it may be inferred to maintain it hypothetically would not have been censurable.²

II. The meaning and effect of the decrees being what we have described, the question arises, Was there any urgent, and at the same time justifiable, motive for issuing them at all? After all, it may be said, the opinion condemned by the decrees has come to be universally believed; was it not therefore a mistake, to say the least, to attempt thus to suppress it? Has not the logic of events proved that course to be wrong? Such questions as these will be differently answered, according to the varying estimates which people may form of the value of a stable religious conviction. The Pope and the cardinals believed, in 1616, that if every one might freely teach, at universities or by printed books, that the earth revolved round the sun, a great weakening of religious faith would ensue, owing to the apparent inconsistency of such teaching with a number of well-known passages in the Bible. They might remember that Giordano Bruno, an ardent Copernican, had also taught pantheism with equal ardor. The standing danger on the side of Protestantism was, they might think, sufficiently formidable, without the addition to it — while it could still

be staved off — of a danger on the side of physical science. At the present day the youth of Italy listen to infidel lectures and read bad books without restriction; one single book of this kind, Renan's *Vie de Jésus*, is said to have caused loss of faith to innumerable readers in Spain and Italy. With loss of faith there comes too often, as we all know, a shipwreck in morals. Are the young Italians of to-day, whom no one thinks of shielding from the knowledge of attacks on Christianity, morally purer and intellectually stronger than their partially protected predecessors of the seventeenth century? We are not in a position to answer the question; but those who believe that the case is not so, but much otherwise, may well approve the solicitude of the rulers of the Church at the former period — when the repression of bad books was still possible — to protect the Christian faith of the rising generation of Italians. Few Catholics would hesitate to say, even now, that it would have been to the unspeakable advantage of European society and individual souls, if the bad book by Renan just adverted to had been summarily suppressed at its birth, and the writer imprisoned, at least "formally." Far be it from us so to disparage the honored name of Galileo as to suggest for a moment that the two cases are parallel. Galileo was a Christian all along, and could no more have written the sentimental impieties of the *Vie de Jésus* than could Urban VIII. himself. Still there can be no doubt that the Pope and cardinals, beside thinking his personal behavior

¹ *Ib.*, p. 162.

² L'Épinois, p. 76.

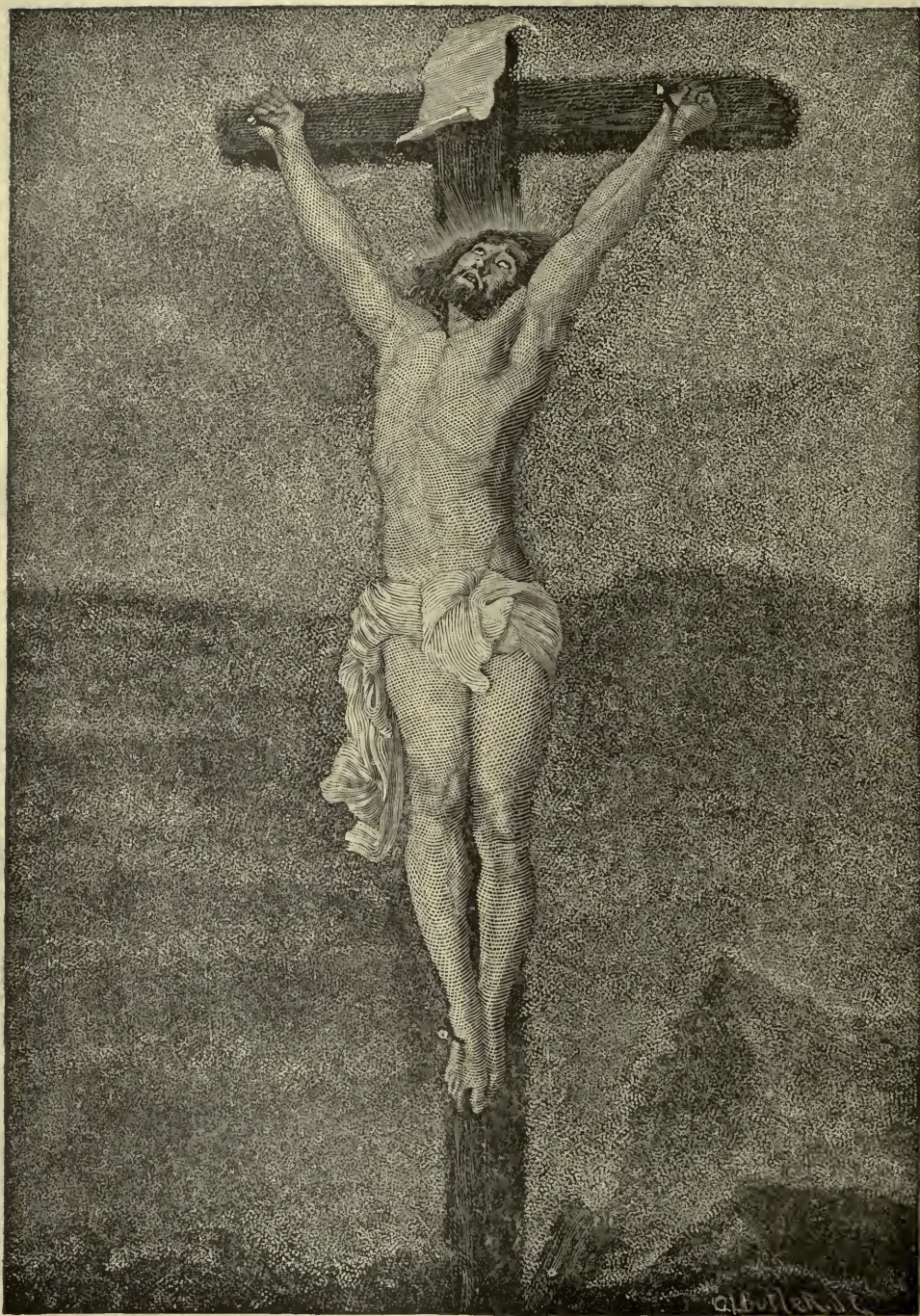
censurable, because he had broken a distinct promise and disregarded a solemn warning, believed that the interests of religion required that Copernicanism should be no otherwise taught than as a scientific hypothesis. The decrees, it is true, say nothing as to a hypothetical propounding; to them the Copernican theory is simply false. But this is the usual style of all disciplinary tribunals. The words of Bellarmine, before quoted, leave no doubt as to the Church's mind, and an important step towards their realization was taken when, in 1757,—the Newtonian philosophy, which involves the centrality of the sun, having been favorably received at Rome,—Benedict XIV. suspended the decree of the Congregation of the Index above described.¹

III. One more question remains—whether Galileo was or was not tortured in

¹ There need be no question as to the *sincerity* of the Pope and cardinals in repudiating Copernicanism. So far as was then known, the appearances of nature might be equally well explained on either theory, and Scripture in its obvious meaning agreed with one and not with the other. Neither Bacon, nor Tycho Brahe, nor Descartes, accepted the Copernican theory. Milton, in the "Paradise Lost," wavers between the two systems.

the course of his examination. It is extremely painful to read of torture being even threatened to a man so warmly loved by a host of friends, and to whom science was under such profound obligations. However, one may feel reasonably confident that it was no more than a threat. M. L'Epinois (*La Question de Galilée*, p. 104) enters fully into the question, and shows (1) that no one in the seventeenth century ever said or thought, so far as appears, that Galileo had been actually tortured; (2) that a special "interlocutory sentence" of the judge must have been given before the application of the torture, and that of such sentence there is no trace; (3) that even if such sentence had been given, Galileo might have legally appealed against it on the ground of age and ill-health, and that his appeal must have been allowed. For these and several other reasons which we have not space to analyze, L'Epinois considers that it is scarcely possible to doubt that the torture, though threatened, was not actually administered.





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The Crucifixion.

CHAPTER VIII.

History of the Irish Catholic Church.

IN the fifth century Ireland was divided, as it was for centuries afterwards, into several small kingdoms. Some unknown preachers must have found their way into the country even before the mission of Palladius, and converted some of the natives to the faith of Christ, for St. Prosper in his chronicle (published about 434), writes that Palladius was sent by Pope Celestine in 431 "*ad Scotos in Christum credentes,*" to the Scots believing in Christ. The terms Scotia and Scots originally belonged to Ireland and the Irish. This mission of Palladius, who was deacon of the Roman Church, did not last long, and bore little fruit. So much we learn from the Book of Armagh (written before 700), with the additional fact that Palladius died in Britain on his return from Ireland.

The general conversion of the Irish nation was reserved for St. Patrick, who was probably born at the place now called

Kilpatrick on the Clyde,¹ whence he was carried as a slave into the north of Ireland while still a youth. The degradation and darkness of the inhabitants profoundly impressed his pure and generous heart, and from the time when he regained his liberty, at the age of twenty-one, he devoted himself to the divine service and the task of spreading the doctrines of salvation. After going through a course of study at Marmoutier and Lerins, he repaired to Rome. We next hear of him as accompanying St. Germanus and St. Lupus on their anti-Pelagian mission to Britain. Being selected by St. Germanus to preach the faith in Ireland, he went first — if we may accept the testimony of Probus² — to Rome to obtain the apostolic blessing. Celestine dying soon after, Patrick left Rome and journeyed towards Ireland. Hearing on his way of the death of Palla-

¹ Dr. Moran, Bishop of Ossory, who formerly leaned to the opinion that the place was near Boulogne in France, has lately written convincingly in favor of the Scottish site.

² Probus wrote a *Life of St. Patrick* in the tenth century; see O'Curry's *Materials of Ancient Irish History*.

dius, he went to St. Amatorex, who ordained him bishop. Landing in Ireland in 432, he attended the assembly of the Irish kings and chieftains held on the hill of Tara in that year. His reception was not very encouraging; however, he converted several, and among others the father of St. Benignus, his immediate successor in the see of Armagh.

St. Patrick fixed his principal residence at Armagh, which became the primatial see of the island. In the course of his long career, extending beyond sixty years, he visited and converted the greater part of Ireland, and established bishoprics in all the provinces. Among his chief companions and assistants were Auxilius, Isserninus, and Secundinus. The Irish people received the gospel with extraordinary readiness. St. Patrick left few writings behind him; his "Confession," a kind of autobiography, is his chief work. We have also his circular letter against Coroticus, and the canons of a synod which he held with Auxilius and Isserninus, about 453, to regulate church discipline. In his "Confession," he does not mention the Pope or the Holy See, and Beda, in his "Ecclesiastical History," is silent about St. Patrick's mission. Hence Protestant writers have inferred that he had no mission from Rome, and preached a Christianity of his own, distinct from that of the Popes; in short, that he was a kind of Protestant. This hypothesis has been exploded by Dr. Lanigan, Bishop Moran, and others, who show that although St. Patrick, having a special object in view

when he wrote the "Confession," says nothing in it about Rome, yet the history of the early Irish Church is unintelligible unless we assume a close and filial relation to the Holy See to have existed from the first. Within a century after St. Patrick, St. Columbanus, the great Irish missionary of the sixth century, said to the Pope, "The Catholic faith is held unshaken by us, as it was delivered to us by you, the successors of the holy apostles."¹ Another theory was put forward by the learned Usher, the Protestant Archbishop of Armagh: it was that Ireland did not owe her Christianity to Rome, nor even to St. Patrick, since she already possessed a hierarchy at the time when the saint arrived. But when the names of the bishops supposed to have belonged to this hierarchy — Ailbe, Declan, Ibar, Kieran, etc.— came to be examined, Dr. Lanigan was able to prove that they were all posterior in date to St. Patrick.²

With respect to Beda, although it is true that he does not mention St. Patrick in his *Ecclesiastical History*, the circumstance — singular as it must be admitted to be — may perhaps be explained on the ground that he chose to confine himself strictly to the religious concerns of the Angles and Saxons. It is impossible to infer from it that Beda passed over the conversion of Ireland in silence, because he, a zealous adherent of Rome, disapproved of a work effected independently of Rome. Had he so felt, he would have

¹ Moran, *Essays on the Early Irish Church*, p. 4.

² *Ibid.*, p. 40.

studiously avoided speaking of St. Patrick in his other writings, as well as in his history. But the fact is that in both his "Martyrologies," Beda *does* give the name of St. Patrick. In the prose one, under March 17, he says, "In Scotia, the birthday of the holy Patricius, bishop and confessor, who first in that country preached the gospel of Christ." In his metrical martyrology, under the same day, he says, "Patricius, the servant of the Lord, mounted to the heavenly court."

The death of the apostle of Ireland occurred in 493. The present sketch of the history of the Church in Ireland from that time to our own day will be divided into three periods: 1, that of sanctity, learning, and missionary energy (493-800); 2, that of invasions and usurpation (809-1530); 3, that of persecution (1530-1829). The period commencing at the last-named date will be regarded by our descendants, if present appearances may be trusted, as an era of restoration.

I. The Irish saints are divided by the national hagiographers into three classes. In the first, which consists of those of the earliest Christian age down to about 530, the principal figures are those of St. Patrick himself, St. Brigid of Kildare, St. Ibar, St. Declan, and St. Kieran. The second class, from 530 to 600, contains St. Coemman or Kevin, the two Brendons, Jarlath of Tuam, and the great St. Clumboa or Columbkil. The third class, whose period is from 600 to about 660, contains St. Maidoc, the first bishop of Ferns; St. Colman of Lindisfarne, Ultan, Fursey,

etc. The first class, in the words of the ancient authority quoted by Dr. Lanigan,¹ "blazes like the sun, the second like the moon, the third like the stars the first most holy, the second very holy, the third holy."

That learning, in all the branches then known, was eagerly followed by Irish students from the time of the conversion, is a fact of which there is abundant evidence. A copious literature sprang up, consisting of monastic rules, tracts on ritual and discipline, homilies, prayers, hymns, genealogies, martyrologies in prose and verse, and lives of saints. This literature, as was to be expected, was partly composed in the vernacular and partly in Latin; but the bulk of it was in the Gaelic. The extant remains are still considerable; that they are not yet more copious is explained by Professor O'Curry in a remarkable passage, which will be cited in a different connection further on.

The English Beda bears ungrudging testimony to the high character of the Irish missionaries who had labored in Northumbria, and to the general belief in the excellence of the Irish schools. "The whole solicitude of those teachers," he says, "was to serve God, not the world; their one thought was how to train the heart, not how to satisfy the appetite."² The special excellence of the Irish schools was the interpretation of Scripture; thus about 650, Agilbert, a French bishop, resided a long time in Ireland, "for the sake

¹ *History of the Church of Ireland*, ii. 330.

² *Hist. Eccl.* iii. 26.

of reading the Scriptures."¹ Some years latter (664) it became a common practice with the Northumbrian Thanes to visit Ireland, either with a view to greater advance in the spiritual life, or for the sake of biblical knowledge, "*divinæ lectionis.*" These last would go from place to place, attending the cells of the different masters; and so generous were the natives, that they provided for them all, "their daily food free of cost, books also to read, and gratuitous teaching."²

The missionary energy of the Irish Church, commencing with a little island off the coast of Mull, which it made a basis for further operations, ended by embracing France, Switzerland, and Italy within the scope of its charity. St. Columba, of whom Montalembert in his "Monks of the West," has given to the world a graphic portraiture, founded the monastery of Hy or Iona in 563, chiefly with a view to the conversion of the Picts dwelling in the north of Scotland. For more than 230 years Iona continued to flourish, and was a centre of pure religion, education, art, and literature to all the surrounding countries. Here, as in a "sacred storehouse,"³ rest the bones of not a few Irish, Scottish, and Norwegian kings. It was devastated by the Danes in 795, and the monks were dispersed a few years later. From Iona the monk Aidan, at the invitation of king Oswald, came into Northumbria, the Angles of which

were still mostly Pagans, and founded in 633 a monastery on the isle of Lindisfarne, of which he became the first bishop. To him and his successors the conversion of the northern English was chiefly due. Lindisfarne in its turn became a great school of sacred learning and art, and its bishopric ultimately grew into the palatine see of Durham. In East Anglia the Irish St. Fursey assisted Felix the Burgundian in the conversion of the natives; in Wessex the Irish Maidulf founded the great convent of Malmesbury. In the sixth and seventh centuries Irish missionaries were active in France; Fridolin restored religion at Poitiers, and recovered the relics of St. Hilary; St. Fursey founded a monastery at Lagny; St. Fiacre settled at Paris; and Columbanus founded in Burgundy the historic monastery of Luxeuil. In Switzerland the name of the town and canton of St. Gall perpetuates the memory of an Irish anchorite, who in 613 planted a cross near a spring in the heart of a dense forest, south of the lake of Constance, and by despising the world drew the world to him. Bobbio, in Italy, was the last foundation and resting-place of St. Columbanus. In Germany, the Irish Fridolin, the hero of many a tender *Volklied* and wild legend, was probably the first apostle of the Alemanni in Baden and Suabia.¹

The well-known controversy respecting the right observation of Easter, which raged in the seventh and eighth centuries between those who had received a Roman

¹ *Ibid.* iii. 7.

² *Ibid.* iii. 27.

³ Shaksp. *Macbeth*, Act II. sc. 4.

¹ Art. "Fridolin," by Hefe, in Wetzer and Welte.

and an Irish training respectively, turned on the fact that the Irish Church, from its isolation in the far west, and the difficulties of communication with the centre of unity, had fallen somewhat behindhand in ecclesiastical science, and not adopted the improved methods of calculation which had come into force in Latin Christendom generally.¹ After there had been time for a full discussion and comparison of views, the Irish gradually came round to the better practice. At a synod held at Old Leighlin, in 630, a letter having come from Honorius I., the Roman cycle and rules for computing Easter were adopted in all the south of Ireland.² At Iona and in the north of Ireland the necessary change was deferred for many years. Adamnan, Abbot of Hy, labored hard between 701 and 704 to introduce the Roman Easter, and met with considerable success. But the decisive adoption of it at Hy is said to have been due to the persuasions of St. Egbert about 716.³

II. *Period of Invasions.*—The Danes (called "Ostmen" by the Irish), appeared on the Irish coasts about the end of the eighth century. Wherever they came they desecrated churches, burnt monasteries, destroyed books, pictures, and sculptures,

¹ The erroneous practice was not that of the Quartodecimans [EASTER CYCLE], for the Irish always waited for Sunday before celebrating the feast; it consisted in keeping Easter from the fourteenth to the twentieth day of the month, instead of from the fifteenth to the twenty-first; the consequence being that when Sunday fell on the fourteenth, Easter began to be kept on the evening of the thirteenth day, that is, *before* the occurrence of the Paschal full moon.

² Lanigan ii. 389.

³ Bed. *Hist. Eccl.* 5. 22.

murdered priests, monks, and poets. To the ferocity of the wild beasts they joined the persevering energy of the Teuton; their arms were better than those of the Irish, and perhaps they had more skill in handling them. Confusion and lamentation were soon in every part of the island. Men, after a while, seeing the continued success of these odious Pagans, began to doubt of Providence, and to grow slack in faith. *Sauve qui peut* became the general feeling, and the generosity towards the Church of the converts of the age of St. Patrick underwent a selfish but not unnatural reaction in their descendants. "When foreign invasion and war had cooled down the fervid devotion of the native chiefs, and had distracted and broken up the long established reciprocity of good offices between the Church and the State, as well as the central executive controlling power of the nation, the chief and the noble began to feel that the lands which he himself or his ancestors had offered to the Church, might now, with little impropriety, be taken back by him, to be applied to his own purposes, quieting his conscience by the necessity of the case."¹ The beautiful Glendalough, founded by St. Kevin about 549, being near the sea, was peculiarly exposed to Danish assault; but not one of the principal monasteries—Armagh, Kildare, Clonmacnoise, Slane, etc.—escaped destruction at one time or other. Dublin—of which the Irish name is "Ath-cliath"—became a Danish city. From time to time the invaders were

¹ O'Curry, *Materials*, etc. p. 343.

heavily defeated — as in the battle of Clontarf (1014) when the victorious Brian Boru fell in the hour of victory. Gradually they adopted Christianity, lost their national language, and were blended with the natives, never having, as in England, succeeded in subjecting the whole island to their rule.

In the course of the twelfth century, the power of the O'Neils of Ulster, who had for a long period been overlords of the whole of Ireland, declined, and the O'Connors of Connaught attempted to take their place. But it was a weak and wavering sovereignty, and the kings of the five petty kingdoms were continually plotting, combining, and making war one against another. A state of general insecurity and lawlessness was the natural result; and though the faith of the people remained intact, moral disorder in every form was rampant, and the discipline of the Church was often set at nought. The clergy, probably for the sake of greater stability and safety, tended to cluster together under some monastic rule; and the laity, abandoned to themselves, fell a prey to gross superstitions and excesses. The Popes, by sending legates, and writing admonitory letters from time to time, attempted to reform the state of society. In the first half of the twelfth century a powerful influence for good was exerted by the admirable sanctity of St. Malachy, who died at Clairvaux under the eyes of St. Bernard, in 1148, and whose life was written by his great friend. The state of things at Armagh, when Malachy was elected to

the primacy in 1125, is a good illustration of the disorder which pervaded the Irish Church. A certain powerful family had for more than two hundred years claimed the primatial chair as a hereditary possession; for fifteen generations they had made good their claim; and of these fifteen occupants of the see only six were in holy orders, the rest being married laymen, who, though they did not presume to exercise the Episcopal functions, enjoyed the title and emoluments of the bishopric.¹ Celsus, the last of the series, being a good man, procured the election of St. Malachy as his successor; but the family resented this intrusion on their "rights," and presented to the see one of themselves, Murchadh by name, upon the death of Celsus. For the sake of peace St. Malachy waited for five years before entering Armagh; on the death of Murchadh, in 1133, he was peaceably installed. In 1138 the saint visited Rome, where Pope Innocent II. received him with the highest honor, and appointed him his legate in Ireland. His zeal, but still more his saintly example, effected a salutary change in the northern parts of Ireland, where, having obtained leave to resign the primacy, he spent the last ten years of his life as bishop of the small see of Down.

At the beginning of his reign, Henry II. had obtained the approbation of Pope Adrian IV., an Englishman, for his project of entering Ireland, ostensibly with a view to extirpating vice and ignorance among the natives, and attaching the island more

¹ Lingard, *Hist. of Eng.* ii. 89.

closely to the see of St. Peter. Of this bull Henry made no use for many years, and the actual invasion of Ireland by Strongbow and other Norman knights was in a manner accidental. For several generations things went on much as before; the English power was confined to the "Pale" or strip of country on the eastern coast; in the rest of Ireland the native princes, though they often recognized an ill-defined overlordship in the English kings, reigned practically after their own fashion. Outside the Pale, Brehon, not feudal law, prevailed. One benefit, at least, resulted: the Normans were great builders; and noble churches of stone soon covered the land. It is true that in this reform they were preceded by St. Malachy, who had built a church of stone at Bangor, near Carrickfergus, to the great amazement of the natives, who had, till then, seen only their own ingeniously constructed edifices of timber and wickerwork.

Three great Irish synods were held in the twelfth century. At the first, that of Kells (1152), at which a Roman cardinal presided, the metropolitan dignity of the three sees of Cashel,¹ Dublin, and Tuam was solemnly recognized; but the primacy over the whole island was still reserved to Armagh. At the second, that of Cashel (1172), held immediately after the invasion, Church property was declared to be exempt from the exactions of the chieftains, the regular payment of tithes was

¹ Cashel was already regarded as a metropolitan see as early as 1111, and its bishops exerted corresponding powers to some extent; in 1140 it was formally recognized as such by Innocent II. at the request of St. Malachy (Lanigan, iv. 20).

enjoined, and it was ordered that all matters of ritual should be arranged in future "agreeably to the observance of the Church of England" — in other words, according to Roman usage. The third synod, that of Dublin (1186), passed several canons of ritual; it is chiefly noted for a sermon, preached before it by Gerald de Barri, or Cambrensis, in which, while praising the orthodoxy and the continency of the Irish clergy, he lamented that too many of them were addicted to intemperance.

Many of the English and Normans who settled in Ireland after the invasion adopted by degrees the dress, customs, and laws of the natives, and became no less intractable than they in their attitude towards the English government. An effort was made to stop this process by the Statute of Kilkenny (1367), which made it treasonable for those of English descent to marry, or enter into the relation of fosterage, or contract spiritual affinity with the natives; and forbade to the same class, on pain of forfeiture of property, the adoption of an Irish name, or the use of the Irish language, dress, or customs. But this statute was to a great extent inoperative, and from the date of its enactment to the time of Henry VIII. there were two parties in continual opposition to the government, the "English rebels," and the "Irish enemies." The demarcation between English and Irish, which the civil government thus did its utmost to maintain, was partially introduced, and with the most unhappy results,

into the administration of Church affairs. In the counties of the Pale it was scarcely possible for an ecclesiastic of Irish race to obtain preferment. The invasion by the Scots under Edward Bruce, in 1315, though ultimately defeated, caused great confusion, and called forth during its continuance many tokens of sympathy from the Irish clergy. This, says Mr. Malone, was made a pretext for "throwing off the mask,"¹ and under color of disloyalty Irishmen were excluded from all the higher dignities and benefices. Yet it would appear that this exclusion could not have extended much beyond the Pale; for if we examine the lists of bishops occupying the Irish sees in 1350, we find that out of thirty-three names, eighteen are certainly Irish, thirteen English, while two may be doubtful. All through this time of confusion and disunion a strong religious feeling was abroad, animating the men of both races alike, and directing them to common objects. In the thirteenth century we hear of 170 monasteries being founded; about 55 in the fourteenth, and about 60 in the fifteenth. Two unsuccessful attempts were made to found universities,—one at Dublin (1320), by Archbishop Bicknor; the other at Drogheda, by the parliament which sat there in 1465.

III. *Period of Persecution.*—By the aid of Brown, the Archbishop of Dublin, an Englishman who had embraced the Lutheran opinions, Henry VIII. had some success in imposing his doctrine of the

royal supremacy on the Irish clergy. Under Mary all progress in this direction was reversed. Soon after the accession of Elizabeth, in 1560, a packed Parliament was convened at Dublin which passed an Act of Uniformity, declaring the royal supremacy over the Church, and imposing the Protestant Prayer-book. By many Protestant writers¹ it has been maintained that the bishops, with the exception of two, either approved of or acquiesced in the new order of things, and that the people for many years frequented the churches where the English service was performed. The falsehood of all such statements has been exposed by the Bishop of Ossory.² The real state of the case appears to have been this. The Archbishop of Dublin, Curwin, conformed to Protestantism, and O'Fihel, Bishop of Leighlin, did the same. The conduct of four bishops (Ossory, Ferns, Cork, and Clonfert) is more or less suspicious. The remainder of the Irish hierarchy, viz., the Archbishops of Cashel and Tuam (the see of Armagh was vacant), two bishops holding sees in the Pale (who were deprived by the government), and sixteen other bishops of suffragan sees, remained faithful to their canonical obligations. As these bishops died, or as, in the course of the Elizabethan wars, the government was able to consolidate its power in the remoter parts of Ireland, the cathedrals, Church lands, and other Church property

¹ Bishop Mant, Dean Murray, etc.

² *Episcopal Succession in Ireland.* See also an article in the *Contemporary Review*, for May, 1880, on "Dr Littledale," etc.

¹ *Church History of Ireland*, ch. ix.

were made over to Protestant bishops and ministers appointed under the Act of Uniformity. The Catholic Bishop of Kilmore, Richard Brady, was expelled from the see so late as 1585. The Holy See did all that it could to support the oppressed Church of Ireland, and animate the clergy to meet their sufferings with an unbending fortitude. A nuncio was sent to reside at Limerick, money and arms were liberally provided, the intervention of Spain solicited, and Irish ecclesiastics visiting Rome welcomed and assisted. Except in the case of Dublin, the seat of the Anglo-Irish government, where the see was left vacant for many years from the absolute impossibility of any prelate residing there in safety, the successions of bishops in all the Irish sees appear to have been regularly maintained through all the period of persecution.

The cause of learning, to which the Irish Church has been ever devoted, could not but suffer in this prolonged conflict. Before the change of religion in England there had been some encouraging signs of progress in the reconciliation of the races through the influence of a common interest in intellectual pursuits. Among the distinguished Oxford students of the first thirty years of the sixteenth century, a considerable proportion were Irishmen,¹ and it is impossible to doubt that had peace and religious unity been preserved, this resort to the English universities would have gone on increasing until it bore its

natural fruit in the establishment of a great university on Irish soil. The change of religion in England cut off the supply of Irish students; Catholicism became a persecuted creed; and the effect on learning—its professors, seats, implements, and productions—may be understood from the following vigorous passage: “From about the year 1530, in the reign of the English king Henry VIII., to the year 1793, the priests of Ireland were ever subject to persecution, suppression, dispersion, and expatriation, according to the English law; their churches, monasteries, convents, and private habitations were pillaged and wrested from them; and a vandal warfare was kept up against all that was venerable and sacred of the remains of ancient literature and art which they possessed. When, therefore, we make search for the once extensive monuments of learning which the ecclesiastical libraries contained of old, we must remember that this shocking system continued for near 300 years; and that during all that long period the clergy—the natural repositories of all the documents which belonged to the history of the Church—were kept in a continual state of insecurity and transition, often compelled to resort to the continent for education, often forced to quit their homes and churches at a moment’s notice, and fly for their lives, in the first instance to the thorny depths of the nearest forest or the damp shelter of some dreary cavern, until such time, if ever it should come, as they could steal away to the hospitable shores of some

¹ See the list in Wood’s *Athenæ Oxon.* Wood does not go farther back than 1500.

Christian land on the continent of Europe."¹

Under James I. and Charles I., the Catholic clergy having been now stripped of all their property, and the laity of a considerable portion of theirs, some toleration was extended by the government to Catholic worship. The terrible rising of 1641 was the commencement of a war of eleven years, ending with the surrender of Galway in 1652. Innocent X. sent the Archbishop of Fermo (Rinuccini) as his nuncio to Ireland in the autumn of 1645, with considerable supplies of arms and money. Unfortunately dissension arose in the national ranks; a moderate section of the clergy, with most of the Catholic gentry and laity, were for aiding the king against the Parliament, and not exacting from him very stringent conditions; but the bulk of the population, supported by the nuncio and the inferior clergy, were for turning the war into a struggle for complete religious freedom and national independence. Cromwell transported his victorious army to Ireland in 1649, and by several successful sieges, followed by bloody military executions, broke the strength of the resistance. The conquest of the island was completed by his lieutenants. The sufferings of the Irish clergy during, and still more after, the war, were indescribable. Bishop O'Brien of Emly was executed by Ireton's order (1651) after the fall of Limerick. Bishop Egan of Ross was murdered by Ludlow's soldiers in 1650. In the same year Bishop

McMahon of Clogher, being in command of a body of Irish troops, fell into the hands of the Puritans, and, though quarter had been promised, was hanged. A letter of Dr. Burgatt, afterwards Archbishop of Cashel, written in 1667, says that in the persecution begun by Cromwell "more than 300 [clergy] were put to death by the sword or on the scaffold . . . ; more than 1000 were sent into exile, and among these all the surviving bishops," except the Bishop of Kilmore, who was too old to move.¹ The Puritan soldiers put every priest to death whom they fell in with; and yet so close a tie of affection bound the clergy to their native land and their people, that even in 1658, about the worst time of all, there were upwards of 150 priests in each province.² The regular clergy were no better off; the Acts of the General Chapter of the Dominican Order held at Rome in 1656, mention that out of 600 friars who were in the island in 1646 not a fourth part were left, and of forty-three convents of the order, not one remained standing.³ All these horrors the Puritans pretended to justify, as done in retaliation for the massacre of Protestants in 1641. That a great number of persons were cruelly put to death at the time of that rising is undeniable; but, as Lingard points out,⁴ the main object pursued was *not* the murder of the Protestants, but the recovery of the

¹ Moran, *Hist. Sketch of the Persecutions under Cromwell* (1862) p. 82.

² *Ib.* p. 98.

³ Moran, *op. cit.* p. 74.

⁴ *Hist. of Eng.* vii. app. note *nnn*.

¹ O'Curry's *Materials*, etc., p. 355.

confiscated lands. He significantly adds, "That they [the Irish] suffered as much as they inflicted cannot be doubted."

The exiles, both priests and laity, were cast on the French coast in a state of such utter destitution, that, but for prompt and ample relief, many must have perished. Happily a saint was at hand to help them. St. Vincent of Paul, filled with compassion for these victims of war and fanaticism, collected money and clothing for them, and provided them all with homes and shelter; he even sent considerable supplies to Ireland.¹ The Bishop of Ossory also gives detailed proof of the unwearied solicitude of the Holy See, for many years after the Cromwellian invasion, in procuring succors of every kind for the Irish Catholics, and itself aiding them with money to the utmost of its power.²

The Act of Settlement (1660) legalized the Cromwellian spoliation; but the Catholic worship was tolerated all through the reign of Charles II. At the Revolution, the Irish espoused the cause of their king, who, whatever quarrel the English might have with him, had done Ireland no wrong. Neither the letter nor the spirit of the constitution enjoined that the Irish Parliament and people should change their king whenever it might suit the English people to change theirs. But, in the absence of effectual aid from abroad, the

superior resources of the stronger nation crushed the resistance of the weaker; and a period commenced for the Irish Church and people sadder than any that had preceded it. The writings of Burke, and — among recent publications — Mr. Lecky's "History of the Eighteenth Century," paint in detail the picture of Ireland ruined and outraged by the penal laws. Whatever iniquitous law and crafty administration could devise to destroy the faith of the people was tried during the gloomy century which began at the Revolution, but all to no effect. The ill success of the American war compelled the English government to propose the first relaxation of the penal laws in 1778. From that time the Irish Church has been step by step regaining portions and fragments of the rights of which she was deprived in the sixteenth century. The Protestant Church was disestablished in 1869. The last twenty years have seen the island covered with beautiful religious edifices — cathedrals, parish-churches, convents, colleges, etc. Of such a people it may be justly said, "In much experience of tribulation they have had abundance of joy, and their very deep poverty hath abounded unto the riches of their simplicity."¹

The following is a list of the Irish sees, of which four are metropolitan and twenty-four suffragan:—

Province of Armagh.

Armagh.	Meath.	Derry.
Clogher.	Dromore.	Raphoe.
Down and Connor.	Ardagh.	Kilmore.

¹ 1 Cor. viii. 2.

¹ Moran, *op. cit.* p. 52.

² About 1688, 72,000 francs a year were supplied by Rome for the support of the Irish secular clergy and laity. In 1699 the Pope sent to James II., at St. Germain's, 58,000 francs for the Irish ecclesiastics exiled that year. From about 1750 to 1800 the Popes sent the Irish bishops a hundred Roman crowns a year in aid of Catholic poor schools.

<i>Province of Dublin.</i>		
Dublin.	Ossory.	Kildare and Leighlin.
	Ferns.	
<i>Province of Cashel.</i>		
Cashel and Emly.	Waterford and Lismore.	
Cork.	Cloyne.	Killaloe.
Limerick.	Ross.	Kerry.
<i>Province of Tuam.</i>		
Tuam.	Elphin.	Achonry.
Galway.	Kilmacduagh and Kilkfenora.	Clonfert.
	Killala.	

Mitred Abbot: The most Rev. the Abbot of Mount Melleray, Cappoquin.

(Lanigan, "Ecclesiastical History of Ireland," 1829; Plowden, "Historical Review of the State of Ireland," 1803; Malone, "Church History of Ireland," 3d edition, 1880; Moran [Bishop of Ossory], "Spicilegium Ossoriense"; "Essays on the Origin, Doctrine, and Discipline of the early Irish Church," 1864; "Historical Sketch of the Persecutions suffered by the Catholics of Ireland under Cromwell and the Puritans" [1862].)

Origin and History of the Irish College at Rome.

THE munificent Pontiff to whom the English College owed its foundation—Gregory XIII.—contemplated a similar institution for Ireland; but on mature consideration he judged that whatever portion of the Papal revenues could be spared to aid that injured people would be better spent in sending them money and arms, at a time when they were engaged in a deadly struggle with their English

oppressors, than in any other way. His original desire was, however, carried out by his nephew, the Cardinal Ludovico Ludovisio, who in 1628 founded a college near the Piazza Barberini for the instruction of Irish theological students, who were afterwards to return to their own land, and do their best to keep alive the flame of religion among their persecuted countrymen. The celebrated Irish Franciscan, Fr. Luke Wadding, the historian of his order, was the first rector of the college, which opened with six students, and a dotation of fifty scudi per month. Cardinal Ludovisio by his will bequeathed to it a large vineyard at Castel Gandolfo, and a thousand scudi of annual rent; he further directed that its management should be transferred to the hands of the Society of Jesus. A permanent site for the college was found near the convent of the Dominican nuns of the Annunziata. The students attended lectures at the Collegio Romano [ROMAN COLLEGE].

The college remained under Jesuit management till 1773, when the order was suppressed; from that time to the date of the French invasion—when it shared in the general ruin which fell on all the Roman colleges—it was governed by an Irish rector assisted by three or four secular priests of that nation. In 1826 it was restored by Leo XII., who placed it in a suitable building near the church of S. Lucia de' Ginnasi, with Mgr. Blake for its first rector. Soon afterwards it was arranged that the Cardinal Prefect of Propaganda *pro tem.* should always be the pro-

tector of the college. Card. Cappellari, afterwards Gregory XVI., who thus became their protector, conceived a singular affection for this Irish community, and loaded it with favors. In 1836 he paid a formal visit to the college, while Paul Cullen, afterwards Cardinal Archbishop of Dublin, was rector; and in the same year, he made over to it the monastery and

church of S. Agata alla Suburra. As another proof of his regard, he granted to the students the privilege of carrying in the annual procession of Corpus Christi the staves of the baldacchino under which the Pope carries the Blessed Sacrament, from the end of the colonnade in the piazza of St. Peter's to the great gate of the Accoramboni palace.





CHAPTER IX.



History of the Inquisition.



IN no age of Christianity has the Church had any doubt that in her hands, and only in hers, was the deposit of the true faith and religion placed by Jesus Christ, and that, as it is her duty to teach this to all nations, so she is bound by all practicable and lawful means to restrain the malice or madness of those who would corrupt the message or resist the teacher. Some have maintained that no means of coercion are lawful for her to use but those which are used in the internal forum [FORUM INTERNUM] and derive their sanction from anticipated suffering in the next world. The power of the Church, according to Fleury,¹ is "purely spiritual," and he held with Marsilius that the Pope could employ no coercive punishment of any kind unless the emperor — i. e. the civil power — gave him leave. From such a view it logically follows that St. Paul ought to have asked the permission of Sergius Paulus before striking Elymas the sorcerer with blind-

ness! The overwhelming majority of the canonists take the opposite view — namely, that the Church can and ought to visit with fitting punishment the heretic and the revolter; and since the publication of the numerous encyclical letters and allocutions of the late Pope treating of the relations between Church and State, and the inherent rights of the former, the view of Fleury can no longer be held by any Catholic.

For many ages after the conversion of Constantine it was easier for the Church to repress heresy by invoking the secular arms than by organizing tribunals of her own for the purpose. Reference to ecclesiastical history and the codes of Justinian and Theodosius shows that the emperors generally held as decided views on the pestilent nature of heresy, and the necessity of extirpating it in the germ before it reached its hideous maturity, as the Popes themselves. They were willing to repress it; they took from the Church the definition of what it was; and they had old-established tribunals armed with all the

¹ Fleury, *Dernier Discours*, ch. 14.

terrors of the law. The bishops, as a rule, had but to notify the appearance of heretics to the lay power, and the latter hastened to make inquiry, and, if necessary, to repress and punish. But in the thirteenth century a new race of temporal rulers arose to power. The emperor Frederic II. perhaps had no Christian faith at all; John of England meditated, sooner than yield to the Pope, openly to apostatise to Islam; and Philip Augustus was refractory towards the Church in various ways. The Church was as clear as ever upon the necessity of repressing heretics, but the weapon—secular sovereignty—which she had hitherto employed for the purpose, seemed to be breaking in her hands. The time was come when she was to forge a weapon of her own; to establish a tribunal the incorruptness and fidelity of which she could trust; which, in the task of detecting and punishing those who misled their brethren, should employ all the minor forms of penal repression, while still remitting to the secular arm the case of obstinate and incorrigible offenders. Thus arose the Inquisition. St. Dominic is said by some to have first proposed the erection of such a tribunal to Innocent III., and to have been appointed by him the first inquisitor.¹ Other writers trace the origin of the tribunal to a synod held at Toulouse by Gregory IX. in 1229, after the Albigensian crusade, which ordered that in every parish a priest and several respectable laymen should be appointed to search out heretics and bring them before

the bishops.¹ The task of dealing with the culprits was difficult and invidious, and the bishops ere long made over their responsibility in the matter to the Dominican order. Gregory IX. appointed none but Dominican inquisitors; Innocent IV. nominated Franciscans also, and Clement VII. sent as inquisitor into Portugal a friar of the order of Minims. But the majority of the inquisitors employed have always been Dominicans, and the commissary of the Holy Office at Rome belongs *ex officio* to this order.

The Congregation of Cardinals of the Holy Inquisition was first erected by Paul III. (1542), and remodelled by Sixtus V. about forty years later.

“It is composed of twelve cardinals; of a commissary . . . who discharges the functions of a judge ordinary; of a counsellor or assessor, who is one of the presidents of the Curia; of consultors, selected by the Pope himself from among the most learned theologians and canonists; qualificators, who gave their opinions on questions submitted to them; an advocate charged with the defence of persons accused; and other subordinate officials. The principal sittings of the congregation are held under the immediate presidency of the Pope.”² This supreme court of inquisition proceeds against any who are delated to it, and in former times used to hear appeals from the sentences of similar courts elsewhere, and to depute inquisitors to proceed to any place where they might

¹ Ferraris, “Inquisitionis S. Officium.”

¹ Möhler, *Kirchengeschichte*, ii. 651.

² De Moy, in Wetzzer and Welte.

appear to be needed. The duties and powers of inquisitors are minutely laid down in the canon law, it being always assumed that the civil power will favor, or can be to compelled to favor, their proceedings. Thus it is laid down, that they "have power to constrain all magistrates, even secular magistrates, to cause the statute against heretics to be observed," and to require them to swear to do so; also that they can "compel all magistrates and judges to execute their sentences, and these must obey on pain of excommunication"; also that inquisitors in causes of heresy "can use the secular arm," and that "all temporal rulers are bound to obey inquisitors in causes of faith."¹ No such state of things as that here assumed now exists in any part of Europe; nowhere does the State assist the Church in putting down heresy; it is therefore superfluous to describe regulations controlling jurisdiction which has lost the *medium* in which it could work and live.

The canon law also assumes that all bishops, being themselves inquisitors *ex vi termini* into the purity of the faith in their respective dioceses, will co-operate with the official inquisitors. Each may inquire separately, but the sentence ought to proceed from both; if they disagree, reference must be made to Rome. The proceedings taken against the Lollard followers of Wyclif by Archbishops Arundel and Chicheley between 1382 and 1428,² illustrate

both the points noticed above: 1. That the civil power in pre-reformation times was wont to give vigorous aid to the bishops in extirpating heresy; 2. That the bishops themselves could and did exercise stringent inquisitorial powers apart from the appointment of special inquisitors.

It does not appear that Papal inquisitors were ever commissioned, *eo nomine*, in England. In France the Inquisition was established in pursuance of the decrees of the synod of Toulouse (1229) already referred to. Its tribunals were converted into State courts by Philip the Fair, who made use of them to condemn and ruin the Templars. In this condition they remained till the Reformation. In 1538 the Grand Inquisitor, Louis de Rochette, was convicted of Calvinism and burnt; soon afterwards the powers of these courts were transferred to the parliaments, and finally to the bishops (1560). In Germany, Conrad of Marburg, a man of a harsh and inflexible temper, the confessor of St. Elizabeth, attempted to establish an inquisition in the thirteenth century; he was assassinated, and the tribunal never gained a footing in the country. [On the Spanish Inquisition, see the next article.]

The Spanish Inquisition Explained.

It was founded by Ferdinand and Isabella at Seville in 1481, the first judges of the tribunal being two Dominicans. The clergy and many of the laity of the

¹ Ferraris, *loc. cit.* §§ 33-37.

² Lewis' *Life of Wyclif*, p. 126.

Castilian kingdom had for some time pressed the adoption of some such measure in order to check the profanations and frauds which the sham conversion to Christianity of a large number of Jews and Moors had occasioned. Even the Episcopal thrones of Spain are said to have been not always preserved from the intrusion of these audacious hypocrites. Torquemada, another Dominican, appointed in 1483, was Grand Inquisitor for fifteen years. Under him three new tribunals of the Holy Office were erected, at Cordova, Jaen, and Villa Real; afterwards a fifth was added at Toledo. These tribunals were always popular with the lower orders and the clergy in Spain, but terrible in the eyes of the nobles and the rich middle class, who believed that they were often used by the government as engines of political repression in order to diminish their influence. Ranke calls the Spanish Inquisition "a royal tribunal, furnished with spiritual weapons." In 1492 an edict was issued for the banishment from Spain of all Jews refusing to embrace Christianity, chiefly on account of their alleged incorrigible obstinacy in persisting in the attempt to convert Christians to their own faith and instruct them in their rites.¹ About a hundred thousand went into banishment, and an equal or greater number are supposed to have remained in Spain, where their merely nominal Christianity and secret addiction to their ancestral doctrines and usages gave employment to the Inquisition for centuries.

The history of the Spanish Inquisition was written by Llorente, who was secretary to the tribunal of Madrid from 1790 to 1792. Hence he has been supposed to have possessed great opportunities for obtaining exact information; and his statement, that during its existence of 330 years the Spanish Inquisition condemned 30,000 persons to death, has been quoted with credulous horror in every corner of the civilized world. Dr. Hefele, now bishop of Rottenburg, has examined with great care and ability¹ the real worth of the above statement, and the question of the credit due to Llorente. First, there is the general fact of the greater relative severity of penal justice in all countries alike, till within quite recent times. The Carolina, or penal code in force under Charles V., condemned coiners to the flames, and burglars to the gallows. Burying alive and other barbarous punishments were sanctioned by it, none of which were allowed by the Inquisition. In England, in the sixteenth century, persons refusing to plead could be, and were, pressed to death. The last witch burned in Europe was sentenced in the canton Glarus by a Protestant tribunal as late as 1785. Secondly, Llorente omits to draw attention to the fact that the Spanish kings obliged the Inquisition to try and sentence persons charged with many other crimes besides heresy—e. g. with polygamy, seduction, unnatural crime, smuggling, witchcraft, sorcery, imposture, personation,

¹ In his *Life of Cardinal Ximenes*, translated by Canon Dalton, 1860.

¹ Prescott's *Reign of Ferdinand and Isabella*, ii. 122.

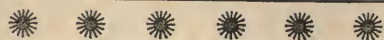
etc. A large portion of criminals of this kind would, down to the present century, have been sentenced to death on conviction in any secular tribunal in Europe. Thirdly, Llorente does not pretend to base the above statement as to the number executed by the Inquisition on written documents, but on calculations of his own making, in some of which he can be proved to be inexpert and inexact. Fourthly, Hefele gives a list of palpable misstatements and exaggerations which he has detected in Llorente's volumes. Fifthly, the man's career, when closely examined, does not invite confidence. At the end of the last century he was a liberal ecclesiastic, imbued with French ideas, and on intimate terms with Freemasons. In 1806, at the instigation of Godoy, he wrote a book against the *fueros*, or ancient privileges, of the Basque provinces. He

accepted employment from the usurping government of Joseph Bonaparte. Banished from Spain on the fall of Joseph, he escaped to Paris, and published his "History of the Inquisition" in 1814. He next translated the abominable novel, "Faublas," into Spanish; and, being exiled from France in 1822, died at Madrid the next year.

"The celebrated *Autos-da-Fé* (i. e. Acts of the confession of the faith)," says Möhler,¹ "were as a rule bloodless. But few inquisitorial processes terminated with the death of the accused." The *auto*, speaking generally, was a form of reconciling culprits to the Church. Nevertheless, the severities practised by the tribunals were such that Rome frequently interfered. The Spanish Inquisition was abolished in 1813.

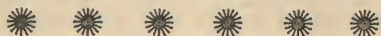
¹ *Kirchengeschichte*, ii. 655.





CHAPTER X.

History of the Oratory of St. Philip Neri.



PHILIP NERI, a native of Florence, remarkable from his childhood upward for the singular beauty and purity of his character, came to reside at Rome, at the age of eighteen, in 1533. For some years he was tutor to the children of a Florentine nobleman living in Rome. His life was one of habitual self-denial, penance, and prayer. A thirst for doing good consumed him; and by degrees he gathered round him a number of men, young and old, whom he animated by his discourses to a greater zeal for God and hatred of evil, and to a more exact regularity of life than they had known before. This he did while still a layman; but on the advice of his confessor he received holy orders, and was ordained priest in 1551. For a short time after his ordination he received in his own chamber those whom he had won to God, and instructed them on spiritual things; then, during seven years, in a larger room. Out of these colloquies was gradually perfected the plan of evening

exercises, which is to this day practised by the congregation,—plain sermons being preached, hymns sung, and popular devotions used, in a regular order, on every week-day evening except Saturday. The number of persons attending the exercises still increasing, he obtained (1558), from the administration of the Church of St. Jerome, leave to build over one of the aisles of that Church a chapel, to which he gave the modest name of an “oratory,” whence arose the name of the congregation. About this time many persons afterwards eminent in the church and the world joined him, among whom were Cæsar Baronius, the ecclesiastical historian, and Francis Maria Tarugi, afterwards Cardinals, Lucci, Tassone, etc. Six years later, the Florentines living in Rome having requested him to undertake the charge of the Church of St. John the Baptist, which they had just built, the saint (1564) caused Baronius and others of his followers to remove thither and to receive ordination. From this date the commencement of the congregation is

reckoned. Their numbers increasing, it seemed desirable to the Fathers to have a house of their own. The old church of the Vallicella, situated in the heart of Rome, was ceded to them in 1575; and St. Philip at once caused the present magnificent church, called the "Chiesa Nuova," to be commenced on the site. The Fathers removed to the Vallicella in 1577 on the completion of the church; St. Philip joined them in 1583. Gregory XIII. had approved and confirmed the erection of the congregation in 1575. The constitutions of the society—which St. Philip desired should be composed of simple priests, without vows, but agreeing to a rule of life—were approved by Paul V. in 1612. St. Philip died in 1595, was beatified in 1615, and canonized in 1622. The rule of the congregation from the first was that each house should be independent, the only exception being made in favor of certain Italian oratories (Naples, San Severino, and afterwards Lanciano), which were at first administered by the mother house at Rome.

The Oratory was introduced into England in 1847 by Dr. (now Cardinal) Newman, who, during his long sojourn in Rome following upon his conversion, had studied closely the work of the holy founder and become deeply imbued with the spirit of his institute. The first house was at Mary Vale, i. e. Old Oscott, and was transferred, after a temporary sojourn at St. Wilfrid's, Staffordshire, to Alcester Street, Birmingham, in January, 1849. A short time later a house was opened at

King William Street, Strand, London, by F. Faber, with several other Fathers who belonged to the Birmingham congregation, and were still subject to Father Newman. In October, 1850, the London house was released from obedience to Birmingham, and erected into a congregation with a superior of its own. It was finally transferred to Brompton, where it is now erecting a large domed church. The Oratory at Birmingham has remained under the direction—ever since his elevation to the purple—of its illustrious founder, and has become a great centre for the midland counties of Catholic preaching and education.

The following passage embodies a portion of the cardinal's conception of St. Philip's work. "He was raised up," writes Cardinal Newman, "to do a work almost peculiar in the Church." Instead of combating like Ignatius, or being a hunter of souls like St. Cajetan, "Philip preferred, as he expressed it, tranquilly to cast in his net to gain them; he preferred to yield to the stream and direct the current—which he could not stop—of science, literature, art, and fashion, and to sweeten and sanctify what God had made very good and man had spoilt. And so he contemplated as the idea of his mission, not the propagation of the faith, nor the exposition of doctrine, nor the catechetical schools; whatever was exact and systematic pleased him not; he put from him monastic rule and authoritative speech, as David refused the armor of his king. No; he would be but an ordinary individ-

ual priest as others; and his weapons should be but unaffected humility and unpretending love. All he did was to be done by the light, and fervor, and convincing eloquence of his personal character and his easy conversation. He came to the Eternal City and he sat himself down there, and his home and his family gradually grew up around him by the spontaneous accession of materials from without. He did not so much seek his own as draw them to him. He sat in his small room, and they in their gay worldly dresses, the rich and the well-born as well as the simple and the illiterate, crowded into it. . . . And they who came remained gazing and listening till, at length, first one and then another threw off their bravery, and took his poor cassock and girdle instead; or, if they kept it, it was to put hair-cloth under it, or to take on them a rule of life, while to the world they looked as before."

History of the Devotion to the Sacred Heart of Jesus.

THE special and formal devotion to the Heart of Jesus, which is now so popular in the Church, owes its origin to a French Visitation nun, the Blessed Margaret Mary Alacoque, who lived in the latter part of the seventeenth century. Her biographers relate that our Lord Himself appeared to her and declared that this worship was most acceptable to Him; and her director, the famous Jesuit, Father de la Colombière, preached the devotion at

the Court of St. James, and zealously propagated it elsewhere. The most popular book in defence of the new devotion was that of Father Gallifet, S. J., "*De Cultu SS. Cordis Jesu in variis Christiani orbis partibus jam propagato.*" It was published with a dedication to Benedict XIII, and with the approval of Lambertini (afterwards Benedict XIV.); the French translation appeared in 1745, at Lyons. On February 6, 1765,¹ Clement XIII. permitted several churches to celebrate the feast of the Sacred Heart, which was extended in 1856 to the whole church. It is generally kept on the Friday after the Octave of Corpus Christi. In England, Italy, France, Netherlands, Germany, Spain, and Portugal, indeed, throughout the Catholic world, the devotion and the feast found a ready and enthusiastic acceptance. However, the worship of the Sacred Heart encountered keen opposition, particularly from the Jansenists. They who practised it were nicknamed "*Cardiolatræ,*" or "*Cordicolæ,*" and were charged with Nestorianism, as if they worshipped a divided Christ, and gave to the created humanity of Christ worship which belonged to God alone. The Jansenist objections were censured as injurious to the Apostolic See, which had approved the devotion, and bestowed numerous indulgences in its favor by Pius VI. in his condemnation of the Jansenist synod of Pistoia. This condemnation was issued in the bull "*Auctorem fidei,*" bear-

¹ The Congregation of Rites had refused to sanction the feast in 1697 and 1729.

ing date August 28, 1694. A further approval of the devotion was implied in the beatification of Margaret Mary Alacoque in 1864.

The bull "Auctorem fidei" contains the following explanation of the principle on which the devotion rests, an explanation which is at once authoritative and clear. The faithful worship with supreme adoration the physical Heart of Christ, considered "not as mere flesh, but as united to the Divinity." They adore it as "the Heart of the Person of the Word to which it is inseparably united." It is of course absurd to speak of this principle as novel; it is as old as the belief in the hypostatic union, and it was solemnly defined in 431 at the Council of Ephesus. All the members of Christ, united to the rest of His sacred humanity and to the eternal Word, are the object of divine worship. If it be asked further, why the heart is selected as the object of special adoration, the answer is, that the real and physical heart is a natural symbol of Christ's exceeding charity, and of his interior life. Just as the Church in the middle ages turned with singular devotion to the Five Wounds as the symbol of Christ's Passion, so in these later days she bids us have recourse to His Sacred Heart, mindful of the love wherewith He loved us "even to the end." Nothing could be made of the fact, if it were a fact, that the devotion actually began with Blessed Margaret Mary, for though the doctrine of the Church cannot change, she may and does from time to time introduce new

forms of devotion. But the special devotion to the Heart of our Saviour is as old at least as the twelfth century, while early in the sixteenth the Carthusian Lansberg recommended pious Christians to assist their devotion by using a figure of the Sacred Heart.¹

(An account of the theology of the devotion will be found in Card. Franzelin, "De Incarnatione," and of the propagation of the devotion in the admirable Life of Blessed Margaret Mary by F. Tickell, S. J. Both the doctrines and the history are exhaustively treated by Nilles, "*De Rationibus Festorum Sacratissimi Cordis Jesu et Purissimi Cordis Mariæ*." 1873.)

History of the Devotion to the Sacred Heart of Mary.

THE principles on which the devotion rests are the same (*mutatis mutandis*) as those which are the foundation of the Catholic devotion to the Sacred Heart.

Just as Catholics worship the Sacred Heart because it is united to the Person of the Word, so they venerate (with hyperdulia) the heart of Mary because united to the person of the Blessed Virgin. In each case the physical heart is taken as a natural symbol of charity and of the inner life, though of course the charity and virtues of Mary are infinitely inferior to those of her Divine Son.

¹ See F. Ryder's quotations (*Catholic Controversy*, pp. 148, 149) from the *Vitis Mystica*, a series of meditations printed among the works of St. Bernard, c. iii. 8, and from Lansbergius, *Divini Amoris Pharetra*, ed. 1572, p. 78.

The devotion to the Immaculate Heart was first propagated by John Eudes, founder of a congregation of priests called after him Eudistes. Eudes died in 1680. The Congregation of Rites in 1669, and again in 1726, declined to sanction the devotion. However, a local celebration of the feast was permitted (but without proper Mass and office) by Pius VI. in 1799; and in 1855 Pius IX. extended the feast — which is kept with a special Mass and office, either on the Sunday after the Octave of the Assumption or on the third Sunday after Pentecost — to the whole Church. The Arch-confraternity of the Immaculate Heart established some twenty years earlier at the church of Notre Dame des Victoires, in Paris, did much to spread the devotion and make it popular.

(Nilles, "De Rationibus Festorum SS. Cordis Jesu et Purissimi Cordis Mariæ.")

The Origin of Bells.

NOTHING certain is known as to the date of their introduction, which has been attributed sometimes to St. Paulinus of Nola, sometimes to Pope Sabinian. During the heathen persecution it was of course impossible to call the faithful by any signal which would have attracted public notice. After Constantine's time, monastic communities used to signify the hour of prayer by blowing a trumpet, or by rapping with a hammer at the cells of the monks. Walafrid Strabo, in his celebrated book on

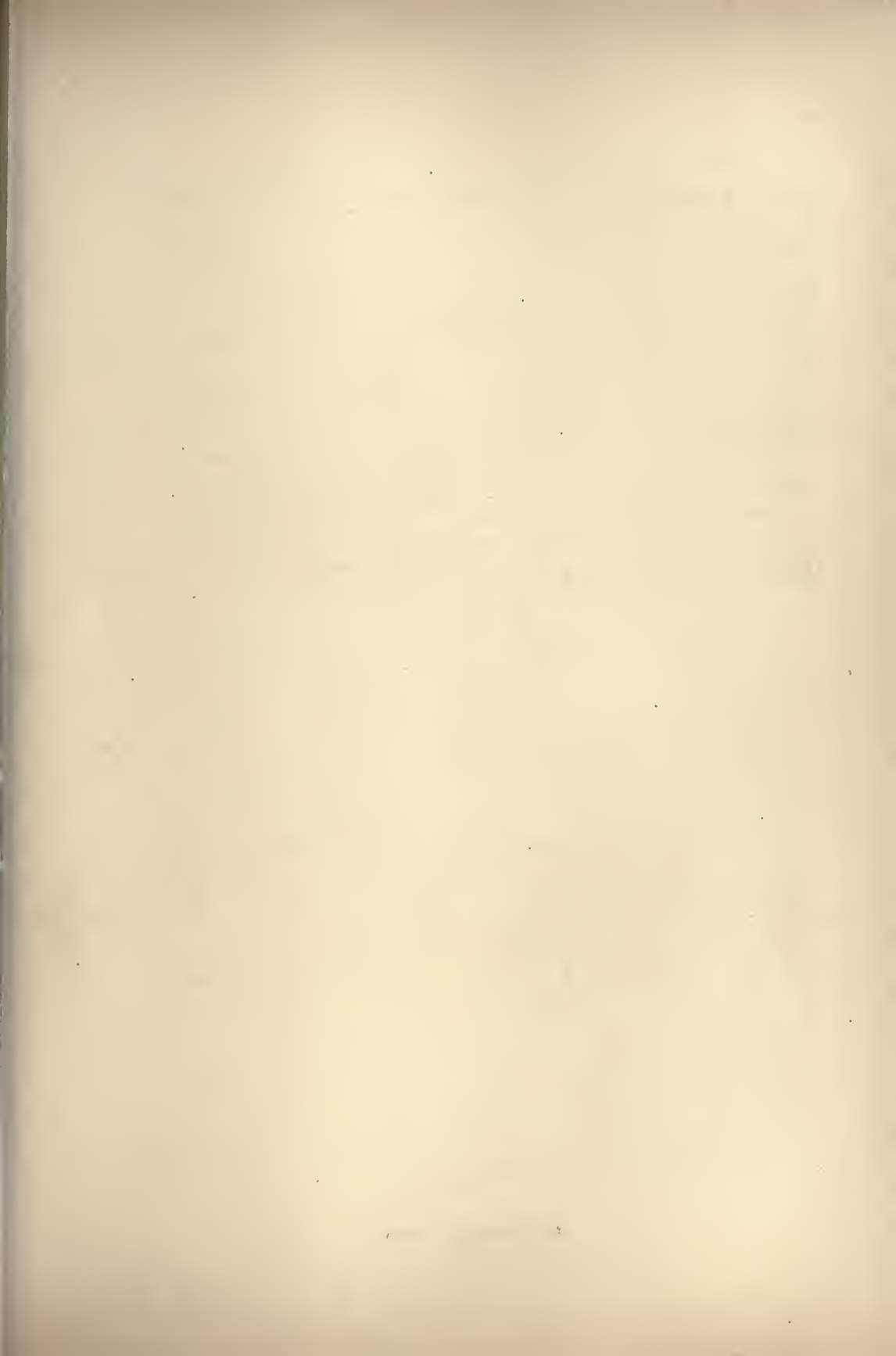
the divine offices, written about the middle of the ninth century, speaks of the use of bells as not very ancient in his time, and as having been introduced from Italy. However, we learn from the history of St. Lupus of Sens that church-bells were known in France more than two centuries before Strabo's time. For long the Eastern Church employed instead of bells, clappers, such as we still use on Good Friday, and bells were not known among the Orientals till the ninth century. Even then their use cannot have become universal among them, for Fleury mentions the ringing of church-bells as one of the customs which the Maronites adopted from the Latins on their reunion with the Catholic Church in 1183. The classical words for bell are, *kōdōn* and *tintinnabulum*. From the seventh century onwards, we find the names *campana* (from the Campanian metal of which they were often made), *nola* (from the town where their use is said to have been introduced), and *cloccæ* (French *cloche*). Originally, church-bells were comparatively small. Large ones of cast metal first appear in the eleventh and twelfth centuries; those of the greatest size, in the fifteenth. In the tenth century the custom began of giving bells names.

Before the Church sets aside bells for sacred, she blesses them with solemn ceremonies. The form prescribed in the Pontifical is headed "the blessing of a bell," though it is popularly called "the baptism of a bell," a title by which the office is mentioned as early as the eleventh

century. The bishop washes the bell with blessed water, signs it with the oil of the sick outside, and with chrism inside, and lastly, places under it the thurible with burning incense. He prays repeatedly that the sound of the bell may avail to summon the faithful, to excite their devotion, to drive away storms, and to terrify evil spirits. This power of course is due to the blessings and prayers of the Church, not to any efficacy superstitiously attributed to the bell itself. Thus consecrated, bells become spiritual things, and cannot be rung without the consent of the ecclesiastical authorities.

Hitherto, we have been treating of the large church-bell. Small bells are also used during Mass, and are rung by the server at the Sanctus and Elevation. The object of this rite is to excite the attention and devotion of the faithful. The practice of ringing the bell at the Elevation was introduced after the custom of elevating the Host had become common in the Church. The Elevation bell is mentioned by William of Paris. This bell is not rung when Mass is said before the Blessed Sacrament is exposed, nor again in private chapel of the Apostolic palace if the Pope says or hears Mass.







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St. Francis Xavier.

Persecutions of the Christians

During the First Six Centuries.

CHAPTER XI.

AN exhaustive essay, "Christenverfolgungen," etc., on this subject has lately appeared in the "Real-Encyklopädie of Christian Antiquities," edited by Dr. Kraus. The limits of the present work permit us only to give a brief general outline of the principal facts.

During the first century Christianity was to a great extent confounded with Judaism in the eyes of the Roman officials, and since the latter was a *religio licita*, the former shared the same privilege. The persecutions under Nero and Domitian were local and occasional; no systematic design of extirpating Christianity dictated them. Gradually, partly because the Jews took pains to sever their cause from that of the Christians, partly because, in proportion as Christianity was better understood, the universality of its claim on human thought and conduct, and its essential incompatibility with pagan ideas, came out into stronger relief, the antagonism grew sharper, and the purpose of repres-

sion more settled. Charges, various in their nature, were brought against the Christians; they were treasonable men (*majestatis rei*) who denied to the emperors a portion of their attributes and dignity; they were atheists, who, so far from honoring the gods of the empire, declared that they were devils; they were dealers in magic; lastly, they practised a foreign and unlawful religion (*religio perigrina illicita*). Possessed by such conceptions, a high Roman official, especially if he were a man of arbitrary or brutal character, or if Christians were indiscreet, could not lack pretext in abundance for persecution, even before any general edict of proscription had appeared. The rescript of Trajan (98-117) directed the policy of the government for a hundred years. "Search," he said, "is not to be made for Christians; if they are arrested and accused before the tribunals, then if any one of them denies that he is a Christian, and proves it by offering sacrifice to our gods, he is to be pardoned." The implication was, of course, that those who avowed

their Christianity and refused to sacrifice were to be executed, as the adherents of an unlawful religion. All through the second century, the popular sentiment, whenever a Christian was put on his trial, raged against the accused; the mob, still for the most part pagan, believed every wild and monstrous calumny that was afloat against the sect. "If the Tiber overflows," says Tertullian, "if the Nile does not overflow, if there is a drought, an earthquake, a scarcity, or a pestilence, straightway the people cry, 'The Christians to the lions.'" This popular aversion is noticed in the reports of the persecution in Asia Minor, in which St. Polycarp suffered (probably about 155, under Antoninus Pius), and of the terrible slaughter of Christians at Lyons and Vienna under Marcus Aurelius. In 202 Severus issued a formal edict forbidding conversions either to the Jewish or the Christian religion under heavy penalties. The persecution which ensued lasted ten or eleven years; but from about 212 to the reign of Decius (249-251) was a time of comparative peace, and Christians multiplied in every direction. Even upon the general population an impression was by this time made; and the attitude of the mob, in the persecutions of Christians which happened after the middle of the third century, was at first apathetic, then respectful, finally, even compassionate. Under Decius, who was an enthusiast for the ancient glories of the republic and empire, the systematic general persecutions began, which aimed at stamping out Christianity altogether.

Fabian, the bishop of Rome, and St. Agatha in Sicily, were among the victims of the Decian storm. Fortunately it was short; but when it had passed over, the number of the *lapsi*, or those who in various degrees had given way under the pressure, was found to be very great. Under Gallus there was peace, but Valerian (257) renewed the persecution. The martyrdoms of St. Lawrence, St. Cyprian, and St. Fructuosus of Tarragona, date from about this time. Again, from 260 (in which year an edict of Gallienus declared Christianity to be a legal religion) to 300, the government left the Christians undisturbed except for a few months (270) under Aurelian. In 303, the terrible persecution of Diocletian was ushered in by the destruction of the great church at Nicomedia. On the next day appeared an edict, ordering that all buildings used for religious worship by the Christians should be destroyed, and that their sacred books should be given up to the authorities and burnt. Christians themselves were declared to be outlawed and civilly dead; they were to have no remedy in the courts against those who did them wrong; and they were to be subject, in every rank, to torture. A second edict ordered that all bishops and priests should be imprisoned; a third, that such prisoners should be compelled by every possible means to offer sacrifice to the gods. The extreme violence of this persecution did not last beyond two years, but in that time the blood of martyrs flowed abundantly in Palestine, Italy, Gaul, Spain, and

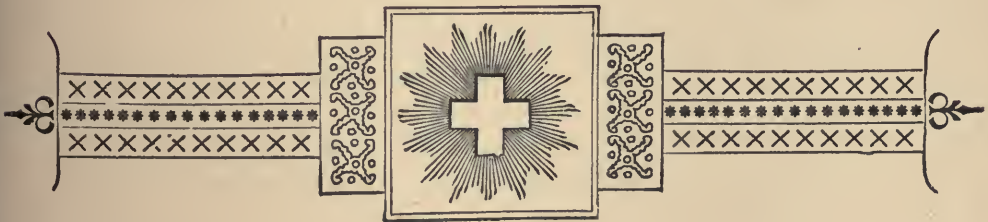
Britain. A detailed account of the sufferings of the Christians in Palestine may be read in the Ecclesiastical History of Eusebius. For some years after the abdication of Diocletian (305) civil war desolated the empire; but, after the fall of Maxentius, Constantine, and Licinius, about the beginning of 313, was published the famous edict of Milan, by which complete toleration was given to the Christians, and Christianity was placed on a footing of perfect equality with what had been till now the State religion. This edict was published some months later at Nicomedia, so that both in East and West the period of martyrdom was closed.

The persecution of Julian (361-363) — although martyrdoms were not wanting, e. g. those of SS. John and Paul — consisted rather in a studied exclusion of Christians from the favor of the Court

and government, together with a prohibition of teaching rhetoric, literature, and philosophy than in actual measures of coercion.

The cruel persecution of the Catholics in Africa by their Vandal conquerors, under Geiseric (*Genseric*), Hunneric, and his successors (439-523), was motived partly by the hatred and contempt which these Teutons bore to all of Roman blood or nurture, partly by the inevitable antagonism between the Arian heresy which they professed and the Catholic creed, and partly by the policy of humbling and weakening those whom they could not hope to attach sincerely to their government.

The persecutions of the Spanish Catholics by the Arian Visigothic kings, Euric and Leovigild, in the fifth and sixth centuries, were of no great intensity.



STATIONS.



NAME given to the fast kept on Wednesdays and Fridays. In the Roman Church the fast was one of devotion, not of precept, and it ended at *none* — *i. e.* three o'clock (Tertull. "De Jejun." 2). Tertullian ("De Orat." 19) explains the word from the military usage; the Stations were days on which the Christian soldiers stood on guard and "watched in prayer." It was characteristic of the Montanists to prolong the fast of the Stations till the evening ("De Jejun." 10). Prudentius ("Peristeph." vi. 52 *seq.*) relates of the martyr Fructuosus that he refused the cup offered him because it was a Station, and the ninth hour had not come. In the East, on the other hand, the fast of the Stations was obligatory ("Apost. Const." v. 20; "Canon Apost." 69¹; Epiph. "Hær." 75 n. 3). In the West the fast on Wednesdays,

never obligatory, died out altogether, while that on Friday became obligatory about the end of the ninth century. The Greeks, on the other hand, still maintain the fast of Wednesdays and Fridays. (Thomassin, "Traité des Jeûnes," P. ii. ch. 15.)

(2) The word, in another sense, still holds its place in the Roman Missal. Many of our readers must have noticed the words "*Statio ad S. Petrum, ad S. Mariam majorem,*" etc., before the Introit of certain Masses. Mabillon ("Museum Italicum," tom. ii. p. xxxi.) explains the term as meaning either a fast or "a concourse of the people to an appointed place — *i. e.* a church in which the procession of the clergy halts on stated days to say stated prayers. It is an ancient custom in Rome that the Roman clergy should on particular days meet for prayer in some one church where Mass and other divine services are performed. The procession of the Roman clergy to these Stations is either solemn or private; the latter when individuals betake themselves privately to the appointed place, the

¹ We follow Thomassin in his interpretation of the fourth canon. The passage in the Constitutions (*pasan tetrada kai pasan paraskeuēn prostassomen humin nēsteuein*) is, as it seems to us, decisive against the view of Hefele (*Concil.* vol. i. p. 821) and others. *Tetras* often means "the fourth day."

former when the Pope and the rest solemnly proceed thither, singing litanies and other prayers." The gathering of clergy and people before this procession, Mabillon continues, was called *collecta*, and the name was then given to the prayer said over the people before the procession started from one church to the other in order to make the Station. "It was St. Gregory who regulated the Stations at Rome—i. e. the churches where the office was to be performed daily in Lent, on the Ember days, and on the solemn feasts; for the feasts of the saints were celebrated in the churches which contained their relics. St. Gregory then marked these Stations in his Sacramentary, as they are now in the Roman Missal, and attached them chiefly to the patriarchal and titular churches; but, although the Stations were fixed, the Archdeacon did not fail, after the Pope's Communion, to announce the next Station to the people" (Fleury, "H. E." livr. xxxvi. § 17). In the Easter of 774, Charlemagne assisted at the Station of Easter Sunday at St. Mary Major, of Easter Monday at St. Peter's, Tuesday at St. Paul's—the same Stations still noted in our Missal (Eginhard, apud Fleury, xlv. § 5).

Stations of the Cross.

A SERIES of images or pictures representing the different events in the Passion of Christ, each Station corresponding to a particular event. Usually, they are ranged

round the church, the first Station being placed on one side of the high altar, the last on the other. The Stations are among the most popular of Catholic devotions, and are to be found in almost every church. Sometimes they are erected in the open air, especially on roads which lead to some church or shrine standing on a hill.

The devotion began in the Franciscan order. The Franciscans are the guardians of the holy places in Jerusalem, and these Stations are intended as a help to making in spirit a pilgrimage to the scene of Christ's sufferings and death. Innocent XII., in 1694, authentically interpreting a brief of his predecessor, Innocent XI., in 1686, declared that the indulgences granted for devoutly visiting certain holy places in Palestine could be gained by all Franciscans and by all affiliated to the order, if they made the way of the cross devoutly—i. e. passed or turned from Station to Station meditating devoutly on the various stages of the history.

Benedict XIII., in 1726, extended these indulgences to all the faithful; Clement XII., in 1731, permitted persons to gain the indulgences at Stations erected in churches which were not Franciscan, provided they were erected by a Franciscan with the sanction of the ordinary. At present the connection of the Stations with the Franciscan order is almost forgotten, at least in England, except as a matter of history. Our bishops can, by Apostolic faculties, erect the Stations with the indulgences attached to them, and they constantly delegate this

faculty to priests. The English bishops received faculties to this effect, provided there were no religious in the neighborhood to whom the privilege belonged, in 1857. In 1862 these faculties were renewed without this limitation. The faculties are quinquennial. (Conc. Prov. Westmonast. II. Append. I. Concil. IV. Append. II.)

There are fourteen Stations — viz. (1) the sentence passed on our Lord by Pilate ; (2) the receiving of the cross ; (3) our Lord's first fall ; (4) His meeting with His mother ; (5) the bearing of the cross by Simon of Cyrene ; (6) the wiping of Christ's face by Veronica with a handkerchief ; (7) His second fall : (8) His words to the women of Jerusalem, "Weep not for Me," etc. ; (9) His third fall ; (10) His being stripped of His garments ; (11) His crucifixion ; (12) His death ; (13) the taking down of His body from the cross ; (14) His burial. In the diocese of Vienna the number of the Stations at the end of the last century was reduced to eleven. On the other hand a fifteenth Station has been sometimes added — viz. the finding of the cross by Helena. These changes are unauthorized.

Stigmata.

THE word occurs in Gal. vi. 15 : "I bear the marks of Jesus in my body." Such brands or marks (*stigmata*) were set on slaves who had run away, or slaves consecrated to the service of a heathen God, rarely on captives, and sometimes soldiers branded the name of

their general on some part of their body. Probably St. Paul's metaphor is taken from the second of these customs. He regarded the marks of suffering in Christ's cause as consecrating him the more to his Master's service. The Latin versions retain the word "stigmata," but no Catholic commentator of repute, so far as we know, ever dreamt that St. Paul received miraculous marks of Christ's passion. Neither St. Thomas nor Estius allude to such an interpretation, and Windischmann only mentions it to dismiss it.

Still, the idea that miraculous wounds on the hands, feet, and side, like these borne by our Lord, were a mark of divine favor, certainly existed in the mediæval Church independently of St. Francis, for in 1222, at a council in Oxford, an impostor who claimed to have stigmata of this kind confessed his guilt and was punished accordingly (Fleury, "H. E." lxxviii. § 56). Only two years later — i. e. 1224 — St. Francis of Assisi (d. 1226) was on Mount Alvernus to keep his annual fast of forty days in honor of St. Michael. One morning, says St. Buonaventure, about the 14th of September, the feast of the Exaltation of the Cross, Francis saw a seraph flying towards them. There was a figure of a man attached to a cross between the wings. After the vision disappeared, the hands and feet of the saint were found to be marked with nails, and there was a wound in his side. The wounds were seen by some of the friars and by Alexander IV. during the lifetime of the saint, and after his death by fifty friars, St

Clare and a multitude of seculars. St. Buonaventure assures us that he has the testimony of Alexander IV. from the Pope's own lips. The Church keeps a feast of the Stigmata of St. Francis, instituted by Benedict XII.

The Dominicans claimed a similar distinction for one of their own order, St. Catharine of Sienna (1347-1380). They appealed to a letter from the saint to her confessor, Raymond of Capua, in which she states that our Lord had impressed the stigmata upon her, but had at her own request made them invisible to others. They also quoted the testimony of St. Antoninus and the hymn which alludes to the stigmata, inserted in the Office of St. Catharine with the approval of Pius II. The Franciscans, who maintained that the privilege was peculiar to their own

founder, carried the matter before Sixtus IV. in 1483. The Pope (himself a Franciscan) forbade, under severe penalties, any one to paint images of St. Catharine with the stigmata. (See Fleury, "H. E." lxxix. § 5, cxv. § 103.)

Still the fact of her stigmatization is recorded in the Breviary office, and a special feast in commemoration of it was granted to the Dominicans by Benedict XIII. In a work on the subject Dr. Imbert-Gourbeyre enumerates 145 persons, twenty men, the rest women, who are stated to have received the stigmata. Of these eighty lived before the seventeenth century. Some are canonized, others beatified, others simply persons of reputed holiness. More than one is still living. The work just referred to ("Les Stigmatisées") was published by Palméin 1873.



STOLE.



NARROW vestment made of the same stuff as the chasuble, and worn round the neck. The Pope always wears the stole. Bishops and priests wear it at Mass—the priest crossed over his breast, the bishop, who has already the pectoral cross on his breast, pendant on each side. They always wear it whenever they exercise their orders by administering sacraments or by blessing persons or things. In some places it is, in others it is not, worn in preaching, and the custom of the place is to be followed (S. C. R. 12 Nov. 1837, 23 Maii, 1846). Deacons wear it at Mass, or at Benediction, etc., when they have to move the Blessed Sacrament, over the left shoulder, and joined on the right side.

Stole—i. e. *stolē* in classical Greek—in the LXX and New Testament means a robe of any kind, sometimes (e. g.) in Mark xii. 38, (Luc. xx. 46) a costly or imposing garment. In Latin *stola* was the upper garment worn by women of position. The conjecture of Meratus (on Gavant.

tom. i. P. ii. tit. i.) that our stole is the Roman *stola* of which only the ornamental stripe has been left, is very unlikely, considering that the *stola* was, almost exclusively, a piece of female attire. The stole is never mentioned by that name before the ninth century. Theodoret (“H. E.” ii. 27) speaks of “a holy stole” (*hiera stolē*) given to Maçarius by Constantine, but he only means a “sacred vestment” in general; and Germanus of Constantinople, at the beginning of the eighth century, identifies the *stolē* with the *phelōnion* or chasuble, and distinguishes it from the *ōraron* or stole according to our modern usage (Galland. “Bibliothec.” tom. xiii. p. 226).

This word *orarium* belongs to the later Latin, and means a cloth for the face, a handkerchief. It was also used “*in favorem*,” to applaud at theatres, etc., and sometimes worn as a scarf. The first mention of it as an ecclesiastical vestment occurs about the middle of the fourth century, when the Council of Laodicea (can. 22 and 23) forbade clerics in minor orders to use it. A

sermon attributed to Chrysostom, and probably not much later than his time, compares the deacons to angels, and the "stripes of thin linen on their left shoulders" (*tais leptais othonais tais epi tōn aristerōn omōn*) to wings ("Homily on the Prodigal Son," Migne, vol. viii. 520). In the West for a long time after, orarium was used for a common handkerchief or napkin (Ambros. "De Excess. Sat." lib. i. 43; August, "De Civit. Dei," xxii. 8; Hieron. Ep. lii. 9; Prudent. "Peristeph." i. 86; Greg. Turon, "De Gloria Mart." i. 93; Greg. Magn. Ep. vii. 30. So the Council of Orleans in 511). It is in the Spanish Church that we find the earliest traces of the orarium or stole as a sacred vestment among the Latins. The Council of Braga in 563 (can. 9) speaks of the orarium as worn by deacons; a Council of Toledo in 633 recognizes it as a vestment of bishops, priests, and deacons (can. 28 and 40). Another synod of Braga in 675 mentions the present custom according to which priests wear the orarium crossed over the breast (can. 4); while the Synod of Mayence in 813 (can. 28) requires priests to wear it not only at Mass but habitually, as the Pope does now, to mark their sacerdotal dignity. Several of the *Ordines Romani* (the third, fifth, eighth, ninth, and thirteenth), also mention the orarium. Hence we may conclude that from about the time of Charlemagne the orarium or stole was generally adopted throughout the West as a vestment of bishops, priests, and deacons. The Greeks have always regarded the orarium as a

vestment peculiar to deacons. The *epitrachēlion* or *peritrachēlion* of priests differs both in form and in the manner it is worn from the orarium of deacons. The Syrian Christians have adopted the same word *orro, ororo*, but with them the orro is worn by clerics of all the orders. Readers among the Maronites wear the orro hanging from the right shoulder, subdeacons in all the Syrian rites round the neck, deacons on the left shoulder, priests round the neck and in front of the breast. The Syrians also use the same word for the *ōmophorion* or pallium of bishops. (See Payne Smith, "Thesaurus Syricus," col. 101, 102, *sub voc.* . . .) Hefele says it appears from ancient pictures that down to the twelfth century the deacon's stole hung over the left shoulder, and was not, as now, fastened together on the right side below the breast. Till a late period the stole was worn outside the dalmatic, as now by the Greek deacons over the sticharion. Hefele finds the earliest notice of a deacon's stole worn under the dalmatic in a Salzburg Pontifical of the twelfth century, and in the fourteenth Roman Ordo, compiled about 1300. Bishops, however, wore the stole over the alb and under the tunicella and dalmatic as early at least as Rabanus Maurus ("De Cleric. Instit." i. 19, 20)—i. e. about 816.

The same author (*loc. cit.*) speaks of the orarium which "some call stole." This is the first certain instance of the use of the latter word, for its place in the Gregorian Sacramentary may be one of the many interpolations to which the

liturgical books are peculiarly subject. In the eleventh and twelfth centuries stole became the common word (so, e. g. the Synod of Coyaca, in the diocese of Oviedo, anno 1050, can. 3.) The oraria on ancient pictures are exactly like our stoles, resembling the pattern known as Gothic. They were often adorned with jewels, bells hung from them, and letters or words were worked in. Hefele acknowledges his failure, after much search, to find the reason why the word "stole" came to be used for orarium. The vestment has been taken as a symbol of the yoke of Christ (pseudo-Alcuin), of Christ's obedience (Innocent III.). The prayer in our present Missal evidently refers to the original meaning of the Greek *stolē*. "Give me back, O Lord, the stole or robe of immortality," etc.

Dove. Symbol of the Holy Ghost.

DOVE is frequently used as a symbol of the Holy Ghost, who appeared at Christ's baptism under that form. The custom of depicting the Holy Ghost in this form is mentioned by St. Paulinus of Nola, and must have been familiar to Eastern Christians in the sixth century: for the clergy of Antioch in 518, among other complaints made by them to the see of Constantinople against the intended bishop Servius, accuse him of having removed the gold and silver doves which hung over the altars and font (*kolumbēthra*) and appro-

priated them on the ground that this symbolism was unfitting.¹ The dove as a symbol of the Holy Ghost is often placed in the pictures of certain saints — e. g. of Fabian,² Hilary of Arles, Medard of Noyon, etc. It is also a figure of innocence, and so, e. g. the souls of SS. Eulalia and Scholastica are represented as flying to heaven in the form of a dove. Lastly, the dove serves as a figure of peace and reconciliation (see Gen. viii. 11).

A vase in the form of a dove (*peristērion*, *peristerium*) was in the East and in France suspended over the altar and used as a repository for the Blessed Sacrament. This custom is mentioned by the author of an ancient Life of St. Basil, by St. Gregory of Tours, and in several ancient French documents. Martene mentions that even in his time such a tabernacle was still in use at the church of St. Maur-des-Fossés. The custom probably came to France from the East, for it never seems to have existed in Italy.³

Doxology.

THE greater doxology or "ascription of glory," is usually called, from its initial words, the "Gloria in excelsis." It is not mentioned by the earliest writers, but it is found nearly, though not quite, as we now have it in the Apostolic Constitutions (vii. 47), so that it can scarcely have been composed, as is asserted in the "Chron.

¹ Hefele, *Concil.* ii. p. 771.

² For the origin of this see Euseb. *H. E.* vi. 29.

³ See Chardon, *Hist. des. Sacr.* vol. ii. p. 242.

Turonense," by St. Hilary of Poitiers, and the real author is, as Cardinal Bona says, unknown. It was only by degrees that it assumed its present place in the Mass. In Gaul, according to St. Gregory of Tours, it was recited *after* Mass in thanksgiving. St. Benedict introduced it into lauds; while it was also recited on occasions of public joy — e. g. in the Sixth General Council. It was sung at Mass, according to the use of the Roman Church, first of all on Christmas day, during the first Mass in Greek, during the second in Latin. It was of course on Christmas night that the first words of the "Gloria in excelsis" were sung by the angels. Afterwards bishops said it at Mass on Sundays and feasts, priests only at the Mass of Easter Sunday, as appears from the Gregorian Sacramentary. This rule lasted till the eleventh century. At present it is said in all Masses, except those of the dead, of ferias which do not occur in the Paschal season — (it is said, however, on Maundy Thursday) — Sundays from Septuagesima to Palm Sunday inclusive. It is not said in votive Masses, except those of the Angels, and the Blessed Virgin on Saturday.

II. *Lesser doxology* — i. e. "Glory be to the Father," etc., recited as a rule after each psalm in the office and after the "Judica" in the Mass. Forms resembling it occur at the end of some of the Acts of the Martyrs — e. g. those of St. Polycarp. St. Basil ("De Spiritu Sancto ad S. Amphilochem," which work, however, is of doubtful authenticity) defends

the formula "Glory be to the Father, and to the Son, and to the Holy Ghost," contends that its antiquity is attested by early Fathers, Clement of Rome, Irenæus, etc., and that it is at least as ancient as the Arian form, "Glory be to the Father in" or "through the Son," etc. Anyhow, the former part of the Gloria must date as far back as the third or fourth century, and arose, no doubt, from the form of baptism. The concluding words, "As it was in the beginning," are of later origin. The Gallican Council of Vaison, in 529, ordered their use, adding that they had been already introduced in Rome, Italy, Africa, and the East, against heretics who denied the Son's eternity.¹ And the rule of St. Benedict contains directions for the recital of the Gloria after each psalm. (Benedict XIV. "De Missa," Kraus, art. *doxologia*).

Dreams.

DREAMS arise, according to St. Thomas (2^a 2^{ndæ}, qu. 95, a. 6), from interior or exterior causes. Among the former he enumerates the thoughts which occupied the mind in waking hours, and the state of the body. Among the latter, the effect produced on the bodily organs by material things — e. g. cold and heat, sound or light, etc. — and also the influence of good or evil spirits. It is reasonable to believe that God may speak to the soul through dreams, for the influence of God extends to sleeping as well as to waking hours;

¹ Hefele, *Concil.* ii. p. 742.

and that God has used dreams as a means of revealing His will is fully attested by the Old and the New Testament (see Gen. xx. 3, 7, xl. 5 ; Num. xii. 6 ; Matt. ii. 12, xxvii. 19). Accordingly, to regard dreams proceeding from merely physical causes as indications of a future with which they have no natural connection, is superstitious and therefore sinful. It is also, of course, unlawful to seek or accept signs of future events in dreams from demons. But, on the other hand, if there are grave reasons for doing so, we may lawfully believe that a dream has been sent by God for our instruction. But it is

to be noted that a disposition to trust in dreams is always superstitious, for in the Christian dispensation there is a strong presumption against their use as means of foretelling the future. Even in the Old Testament the greater number of predictive dreams were given to those outside the Jewish covenant. If given to God's servants, they were given to them, as a rule, in the period of their earliest and most imperfect knowledge of Him. In the New Testament, often as we read of ecstasies and visions, dreams are never mentioned as a vehicle of revelation, and they rarely occur in the lives of the saints.





CHAPTER XIV.

PURGATORY.



PLACE in which souls who depart this life in the grace of God suffer for a time because they still need to be cleansed from venial, or have still to pay the temporal punishment due to mortal sins, the guilt and the eternal punishment of which have been remitted. Purgatory is not a place of probation, for the time of trial, the period during which the soul is free to choose eternal life or eternal death, ends with the separation of soul and body. All the souls in Purgatory have died in the love of God, and are certain to enter heaven. But as yet they are not pure and holy enough to see God, and God's mercy allots them a place and a time for cleansing and preparation. At last Christ will come to judge the world, and then there will be only two places left, heaven and hell.

The Councils of Florence ("Decret Unionis") and Trent ("Decret. de Purgat." sess. xxv. ; cf. sess. vi. can. 30, sess. xxii. "De Sacrific. Miss." c. 2 et can. 3), define "that there is a Purgatory, and that

the souls detained there are helped by the prayers of the faithful and, above all, by the acceptable sacrifice of the altar." Further the definitions of the Church do not go, but the general teaching of the theologians explains the doctrine of the councils, and embodies the general sentiment of the faithful. Theologians, then, tell us that souls after death are cleansed from the stain of their venial sins by turning with fervent love to God, and by detestation of those offences which marred, though they did not entirely destroy, their union with Him. St. Thomas and Suarez hold that this act of fervent love and perfect sorrow is made in the first instant of the soul's separation from the body, and suffices of itself to remove all the stain of sin. (See the quotation in Jungmann, "De Novissimis" p. 103.) Be this as it may, it is certain that the time of merit expires with this life, and that the debt of temporal punishment may still be paid. The souls in Purgatory suffer the pain of loss — i. e. they are in anguish because their past sins exclude them for a season from the sight

of God, and they understand in a degree previously impossible the infinite bliss from which they are excluded, and the foulness of the least offence against the God who has created and redeemed them. They also undergo "the punishment of sense" — i. e. positive pains which afflict the soul. It is the common belief of the Western Church that they are tormented by material fire, and it is quite conceivable that God should give matter the power of constraining and afflicting even separated souls. But the Greeks have never accepted this belief, nor was it imposed upon them when they returned to Catholic unity at Florence. The saints and doctors of the Church describe these pains as very terrible. They last, no doubt, for very different lengths of time, and vary in intensity according to the need of individual cases. It is supposed that the just who are alive when Christ comes again, and who stand in need of cleansing, will be purified in some extraordinary way — e. g. by the troubles of the last days, by vehement contrition, etc.; but all this is mere conjecture. In conclusion, it must be remembered that there is a bright as well as a dark side to Purgatory. The souls there are certain of their salvation, they are willing sufferers, and no words, according to St. Catherine of Genoa, can express the joy with which they are filled, as they increase in union with God. She says their joy can be compared to nothing except to the greater joy of Paradise itself. (See for numerous citations, Jungmann, "De Noviss." cap. I, a. 6.)

This may suffice as an account of theological teaching on the subject. It must not be supposed that any such weight belongs to legends and speculations which abound in mediæval chronicles (see Maskell, "Monument. Rit." vol. ii. p. lxxi.), and which often appear in modern books. The council of Trent (sess. xxv. Decret. de Purgat.), while it enjoins bishops to teach "the sound doctrine of Purgatory, handed down by the holy Fathers and councils," bids them refrain "in popular discourses" from those "more difficult and subtle questions which do not tend to edification," and "to prohibit the publication and discussion of things which are doubtful or even appear false."

Scripture, it may be justly said, points to the existence of Purgatory. There is no fellowship between the darkness of sin and selfishness and God, "in whom there is no darkness at all," so that the degree of our purity is the measure of our union with God here on earth. Perfect purity is needed that we may see God face to face. When God appears "we shall be like Him, for we shall see Him as He is." "Every man who hath this hope in him purifieth himself, as he is pure" (1 John iii. 2, 3). Without holiness "no man shall see the Lord" (Heb. xii. 14). This work of inner cleansing may be affected by our correspondence with grace. We sow as we reap: deeds of humility increase humility; works of love deepen the love of God and man in the soul. Often, too, God's mercy in this life weans the soul from the love of the world, and affliction may be a special

mark of His compassion. "Whom the Lord loves He disciplines, and He scourges every son whom He receives" (Heb. x. 6). He disciplines us "for our good, that we may participate in His sanctity" (*ib.* 10). Now, it is plain that in the case of many good people this discipline has not done its work when death overtakes them. Many faults, e. g. of bad temper, vanity, and the like, and infirmity consequent on more serious sins of which they have repented, cleave to them still. Surely, then, the natural inference is that their preparation for heaven is completed after death. By painful discipline in this world or the next God finishes the work in them which He has begun, and perfects it "unto the day of Jesus Christ" (Phil. i. 6).

We would appeal to those general principles of Scripture rather than to particular texts often alleged in proof of Purgatory. We doubt if they contain an explicit and direct reference to it. St. Paul (1 Cor. iii. 10) speaks of some who will be saved "yet as through fire," but he seems to mean the fire in which Christ is to appear at the last. He himself, he says, has established the Corinthian church on the only possible foundation — viz. Jesus Christ. Others have built it up from this foundation, or, in other words, have developed the Christian faith and life of its members. These teachers, however, must take care how they build, even on the one foundation. "Each man's work will be made manifest, for the day will show it, because it [the day of judgment] is revealed in fire, and the fire will test each man's work

of what kind it is: if any man's work which he has built up [on the foundation] remains, he will receive a reward; if any man's work is burnt down he will suffer loss — [i. e. he will forfeit the special reward and glory of good teachers] but he himself will be saved, but so as through fire." The man who has built up with faulty material is depicted as still working at the building when the fire of Christ's coming seizes it and he himself escapes, but only as a man does from a house on fire, leaving the work which is consumed behind him. St. Paul, if we have caught his meaning, speaks of the end of the world, not of the time between death and judgment, and so, we think, does our Lord in Matt. xii. 32. The sin against the Holy Ghost, he tells us, will not be forgiven, either "in this age" (*en toutoi toi aioni*) — i. e. in the world which now is, or in the future age (*en toi mellonti*) — i. e. in the new world, or rather new period which is to be ushered in by the coming of the Messiah in glory. There is no hope of forgiveness here or hereafter for the sin against the Holy Ghost, but it does not follow, and, granting our interpretation, it would be inconsistent with Catholic doctrine to believe, that other sins may be forgiven in the age to come. Thus, "the age to come" would have precisely the same sense as the corresponding Hebrew words (. — see, e. g., "Pirke Avoth," cap. 4, and for many other instances Buxtorf, "Lex Rabbin. et Chald." *sub voc.* . . .), which is in itself a strong argument, and the manngai

we have given is fully supported by New Testament usage (see particularly *tou aionos ekeinou tuchein*, Luc. xx. 35, and *sunteleia tou aionos*, Matt. xiii. 39, 40, 49, xxiv. 3, xxviii. 20—decisive passages, as we venture to think). Maldonatus decidedly rejects the supposed allusion to Purgatory in Matt. v. 25, 26. "Be well-disposed to thine adversary [i. e. the offended brother] quickly, even till thou art on the way with him [i. e. it is never too soon, and never, till life is over, too late, to be reconciled], lest the adversary hand thee over to the judge, and the judge hand thee over to the officer, and thou be cast into prison. Amen. I say unto thee thou shalt not go out thence till thou shalt pay the last farthing." Maldonatus follows St. Augustine in the opinion that the "last farthing" will never and can never be paid, and that the punishment is eternal. Just in the same way it is said of the unmerciful slave (Luc. xviii. 34), that he was to be handed over to the tormentors "till he should pay all the debt." Yet a slave could never pay so enormous a sum as 10,000 talents. "*Semper solvet, sed nunquam persolvat*," "He will always pay, but never pay off," is the happy comment of Remigius (and so Chrysostom and Augustine; see Trench. "Parables," p. 164). The reader will find the various interpretations of these texts fairly discussed in Estius and Maldonatus or in Meyer. Döllinger, however ("First Age of the Church," p. 249), sees an "unmistakable reference" to Purgatory in Matt. xii. 32, v. 26.

In two special ways, writers of the early Church, as Cardinal Newman points out ("Development," p. 385 *seq.*), were led to formulate the belief in Purgatory. In the articles on the sacrament of Penance, we have shown the strength of primitive belief in the need of satisfaction for sin by painful works, and in the article on Penance the rigor with which satisfaction was exacted. Indeed, the belief in Purgatory lay dormant in the primitive Church to a certain extent, just because the fervor of the first Christians was so vehement, just because the severity of penance here might well be thought to exclude the need of purifying discipline after death. But what was to be thought of those who were reconciled on their death-bed before their penance was ended or even begun, or in whom outward penance for some cause or other had failed to do the whole of its work? Clement of Alexandria supplies a clear answer to this question: "Even if a man passes out of the flesh, he must put off his passions, ere he is able to enter the eternal dwelling, . . . through much discipline, therefore stripping off his passions, our faithful man will go to the mansion which is better than the former, bearing in the special penance which appertains to him (*idiōma tēs metanois*) a very great punishment for the sins he has committed after baptism" ("Strom." vi. 14, p. 794, ed. Potter). He speaks of the angels "who preside over the ascent" of souls as detaining those who have preserved any worldly attachment (iv. 18. p. 616), and with at least a possible reference to Pur-

gatory. of fire as purifying sinful souls (vii. 6, p. 85r). The genuine and contemporary Acts of St. Perpetua, who suffered under Septimius Severus at the very beginning of the third century, plainly imply the belief in Purgatory. The saint, according to the part of the Acts written by herself, saw in a vision her brother who was dead, and for whom she had prayed. He was suffering and she went on praying. Then she beheld him in another and more cheerful vision, and "knew that he was translated from his place of punishment" (*de pœna*; Ruinart, "Act. Mart. S. Perpet." etc., vii. viii.). Cyprian (Ep. lv. 20), in answer to the objection that the relaxation of penitential discipline in the case of the lapsed would weaken the courage and stability which made martyrs, insists that after all the position of one who had fallen away and then been admitted to martyrdom would always be much less desirable than that of a martyr. "It is one thing for man to be cast into prison and not to leave it till he pay the last farthing, another thing to receive at once the reward of faith and virtue; one thing to be tormented long with sorrow for sins, to be purified and cleansed for a long time by the fire, another to purge away all sins by martyrdom." Cardinal Newman urges that these words, especially "*missum in carcerem*," "*purgari diu igne*," "seem to go beyond" a mere reference to a penitential discipline in this life, and the Benedictine editor is of the same mind.

Next, we can prove the early date of belief in Purgatory from the habit of pray-

ing for the dead, a habit which the Church inherited from the Synagogue. The words in 2 Macc. xii. 42 *seq.* are familiar to everybody. Judas found *hierōmata*, or things consecrated to idols, under the garments of those who had been slain in battle against Gorgias. Whereupon he made a collection of money and sent to Jerusalem, "to offer sacrifice for sin, doing very well and excellently, reasoning about the dead. For unless he had expected those who had fallen before [the others] to rise again, it would have been superfluous and absurd to pray for the dead. Therefore, seeing well [*emblepōn*] that a most fair reward is reserved for those who sleep in piety, his design was holy and pious, whence he made the propitiation for the dead that they might be loosed from sin."¹ This passage implies a belief both in Purgatory and the efficacy of prayers for the departed, and takes for granted that this belief would be held by all who believed in the resurrection. This is not the place to discuss the canonical or even the historical character of the book. It represents a school of Jewish belief at the time, and we know from xv. 37 that it was written before the destruction of Jerusalem. Second Maccabees was composed in Greek, but we have the fullest evidence from Hebrew and Chaldee sources that the later Jews prayed for the dead and recognized the need of purification after death. Weber ("Altsynag. Paläst. Theol." p. 326 *seq.*) thus sums

¹ This sentence is, of course, ungrammatical; but so is the Greek. A part of 2 Macc. is more like rough notes than a finished composition.

up the Rabbinical doctrine: "Only a few are sure of [immediate] entrance into heaven; the majority are at their death still not ripe for heaven, and yet will not be absolutely excluded from it. Accordingly, we are referred to a middle state, a stage between death and eternal life, which serves for the final perfecting." Those who were not perfectly just here suffer "the pain of fire, and the fire is their penance." The "Pesikta," a very ancient commentary on sections of the law and prophets, composed at the beginning of the third century after Christ, describes the penance as lasting usually twelve months, of which six are spent in extreme heat, six in extreme cold. The common Rabbinical doctrine that Israelites, except those guilty of some special sins, do at last enter heaven, and the fantastical shapes which the Jewish doctrine of Purgatory has assumed, do not concern us here. But it is well to observe that the Jews have never ceased to pray for their dead. The following is from the prayer said at the house of mourners, as given in a modern Jewish prayer-book, issued with authority: "May our reading of the law and our prayer be acceptable before Thee for the soul of N. Deal with it according to the great mercy, opening to it the gates of compassion and mercy and the gates of the garden of Eden, and receive it in love and favor; send thy holy angels to it to conduct it, and give it rest beneath the Tree of Life." (* * * "Meditation of Isaac," a Jewish prayer-book according to

the German and Polish rite, pp. 336, 337.¹)

Against the Jewish custom and doctrine Christ and His apostles made no protest, though both custom and doctrine existed in their time. Nay, "St. Paul himself [cf. 2 Tim. i. 16-18 with iv. 19] gives an example of such a prayer. The Ephesian Onesiphorus, mentioned in the Second Epistle to St. Timothy, was clearly no longer among the living. St. Paul praises this man for his constant service to him, but does not, as elsewhere, send salutations to him, but only to his family; for him he desires a blessing from the Lord, and prays for him that the Lord will grant he may find mercy with Christ at the day of judgment." The words in inverted commas are from Döllinger's "First Age of the Church," p. 251; but many Protestant commentators, among whom we may mention De Wette and Huther, who is eminent among recent commentators on the Pastoral Epistles, lean to the same interpretation.

All this considered, it cannot seem strange that every ancient liturgy contains prayers for the dead. To understand the strength of this argument we must remember that these liturgies are written in many different languages, and represent the practice in every part of the ancient world. The very first Christian who has left Latin

1 The * * * is recited at morning and evening prayer for deceased parents during eleven months of the year of mourning. Formerly it was said for the whole year. It is one of the few prayers in the Ritual which are in Chaldee instead of Hebrew, but there are internal signs that it comes from a lost Hebrew original.

writings, speaks of "oblations for the dead" as a thing of course (Tertull. "De Coron." 3). It is often said that prayers for the dead do not necessarily imply belief in Purgatory, and this is true. The words, e. g. in the Clementine liturgy, "We offer to Thee for all Thy saints who have pleased Thee from ancient days, patriarchs, prophets, just men, apostles, martyrs, confessors, bishops, presbyters, deacons, subdeacons, readers, singers, virgins, widows, laymen, and all whose name Thou knowest," do not imply that those for whom the sacrifice is offered are in a state of suffering. But Tertullian ("Monog." 10) connects prayer for the dead with Purgatory when he says of a woman who has lost her husband that "she prays for his soul and supplicates for him refreshment [*refrigerium*], and a part in the first resurrection, and offers on the anniversaries of his death [*dormitionis*]." So, too, St. Cyril of Jerusalem ("Mystagog." 5): "If when a king had banished certain who had given him offence, their connections should weave a crown and offer it to him on behalf of those under his vengeance, would he not grant a respite to their punishments? In the same manner we, when we offer to Him our supplications for those who have fallen asleep, though they be sinners, weave no crown, but offer up Christ sanctified for our sins, propitiating our merciful God, both for them and for ourselves." Still the doctrine was not fully established in the West till the time of Gregory the Great. Some of the Greeks conceived that all, however perfect, must

pass through fire in the next world. So, e. g., Origen, "In Num." Hom. xxv. 6, "In Ps. xxvi." Hom. iii. 1. St. Augustine had indeed the present doctrine of Purgatory clearly before his mind, but had no fixed conviction on the point. In his work "De VIII. Dulciti Quæstionibus" (§ 13), written about 420, he says it is "not incredible" that imperfect souls will be "saved by some purgatorial fire," to which they will be subjected for varying lengths of time, according to their needs.

A little later, in the "De Civitate," he expresses his belief in Purgatory as if he were certain (xxi. 13), or nearly so (xx. 25), but again speaks doubtfully (xxi. 26, "*forsitan verum est*") and in the "Enchiridion" (69). Very different is Gregory's tone: "*ante iudicium purgatorius ignis credendus est*" ("Dial." iv. 39).

Communion of Saints.

COMMUNION of saints is mentioned in the ninth article of the Apostles' Creed, where it is added, according to the Roman Catechism, as an explanation of the foregoing words, "I believe in the holy Catholic Church." The communion of saints consists in the union which binds together the members of the Church on earth, and connects the Church on earth with the Church suffering in Purgatory and triumphant in heaven.

(1) The faithful on earth have communion with each other because they partake of the same sacraments, are under

one head, and assist each other by their prayers and good works. Even the personal merits of a just man profit his brethren, because the greater his goodness, the greater the efficacy of his prayer for others, the more fitting it is that, as he does God's will, so God should deign to do his by increasing the graces or converting the souls of those for whom he prays.

Catholic commentators understand St. Paul to refer to this communion in good works when he encourages the Corinthians to help their needy brethren at Jerusalem. "Let your abundance," he says (2 Cor. viii. 14), "supply their want, that their abundance also may be the filling up of

your want" — i. e. that you may share in their spiritual, as they have shared in your temporal, riches.¹ Again, God spares His people for the sake of the saints among them, just as He was ready to spare Sodom had ten just men been found in it; or forgave Job's friends at the sacrifice and prayer of Job himself; or so often restrained His wrath against His people for His servant David's sake. Of course, also, many graces are given primarily for the edification of the Church.

(2) We communicate with the souls in Purgatory by praying for them.

¹ See Estius, *ad loc.* Meyer, who attacks this interpretation, admits that it is the traditional one; and it has been adopted by eminent Protestants, e. g. by Bengel.





BEATIFICATION.



THE act of declaring a person or persons deceased, whose virtues have been proved by sufficient testimony, and whose power with God has been demonstrated by miracles, to be among the number of the blessed.

To pay honor to the dead whom the general voice declares to have lived well is an instinct of human nature. Roman citizens brought the images of their distinguished ancestors into their villas; under the empire they recognized the far-reaching power and august majesty — sometimes the beneficence — of their rulers by deifying them after death; in China, the worship of ancestors is to this day the most living portion of the popular religion; among ourselves, the numbers of monuments in our public places everywhere, though in many cases rather attesting the vanity of the living than the merits of the dead, prove the universality of the impulse. A modern writer of note¹ has said that everything depends on how a people “does

its hero-worship.” The Church, divinely founded and divinely guided as she is, so far recognizes this view that she encourages us to distinguish with singular honor certain of her children who have gone before us in the Christian warfare, bids us reserve this honor for those whose virtue reached the “heroic” level, and that we may not be deceived, establishes a careful and deliberate process whereby to test the truth of facts and probe the moral significance of actions. Her judgments and her processes need not fear a comparison with those of public opinion. The State, which modern religion invites us to regard as a moral agency, the fiat which is not to be appealed against, has also modes of conferring honor, and does not wait for their death before it rewards its servants. It has peerages, baronetcies, orders, stars, money, offices. If we examine on what grounds these distinctions are dispensed, we find that it is for rare intellectual ability — usually attended by the gift of expression — for the capacity of amassing money, for courage with direction, and for simple

¹ Mr. Carlyle.

courage; a certain degree of patriotic devotion being supposed to be present in each case. In this way, and on these grounds, the modern State honors its heroes. To the Church, the more or less of ability possessed by those whom she recommends for our veneration is a matter of no concern. She is as willing to raise a St. Isidore, the gardener of Madrid, to the ranks of the Blessed, as an Augustine of Hippo, or a Thomas Aquinas. The proof of eminent virtue is all that she demands, and as a conclusive and compendious test of the presence of this high order of virtue, she requires the authentication of miracles wrought by, or through the intercession of, the person whose virtues are under debate. Such are, in her estimate, the only sound bases of a popular *cultus*, and when these conditions have been complied with, such a cultus has been never known to be discredited.

The possession of virtue rising to the heroic level, and the illustration of that virtue by miracles, are matters of fact, which must of course be established by testimony. The witnesses, in most cases, can be no other than the countrymen and countrywomen of the reputed saint, for only they can have seen his life from so near at hand as to be competent to speak with certitude respecting it. In the early times, individual bishops, and afterwards metropolitans acting upon this local testimony, and sifting it in the best way they could, declared the blessedness of certain persons, and proposed their memories for the veneration of the faithful. But it is

notorious that local testimony is rarely free from bias, that national and provincial sympathies, or even antipathies, are apt to disturb the judgment, and that for this reason the universal Church could not safely endorse without injury even the unanimous judgment of his own countrymen on the virtues of a reputed saint. Earl Waltheof, put to death by William the Conqueror, was regarded by the English as a martyr, and miracles were said to be worked at his tomb; the same thing happened in the case of Simon de Montfort; but it may reasonably be doubted whether antipathy to the Norman and the foreigner was not a substantial factor in these reputations for sanctity. Considerations of this kind prevailed, many centuries ago, to cause the inquiry into reputed sanctity to be reserved to the central authority in the Church, the Holy See, and to recommend the wisdom and necessity of the decision that without the sanction of that see no religious cultus may lawfully be paid to the memory of any holy person, however eminent for virtue or notorious for miracles. As early as the fourth century, in the case of Vigilus, bishop of Trent, we find the authority of Rome invoked to recognize a martyr or confessor as such, and sanction his being honored in the liturgy. The procedure to be observed was gradually regularized, defects remedied, and safeguards supplied; and in the tenth century we meet with the complete process of a canonization, of which the object was St. Ulrich, bishop of Augsburg. Still, how-

ever, through the inordinate fondness with which those of a particular country or religious order regarded holy persons of their own blood or profession, instances of abusive cultus sometimes occurred; and accordingly we find Alexander III., in 1170, publishing a decree in which it is declared unlawful to honor any person publicly as a saint, however celebrated for miracles, without the consent of the Roman Church. Still more important is the bull of Urban VIII. (1634), in which the form of procedure in cases of canonization is minutely prescribed, and various abuses condemned. In this bull, however, the Pope declared "that he did not wish to prejudice the case of those [servants of God] who were the objects of a cultus arising either out of the general consent of the Church, or a custom of which the memory of man ran not to the contrary, or the writings of the Fathers, or the long and intentional tolerance of the Apostolic See or the Ordinary." (Ferraris, *Cultus Sanctorum*.)

It remains briefly to explain in what manner the duty, thus reserved to the Holy See, of testing the evidence offered in proof of sanctity, is discharged. The celebrated treatise of Pope Benedict XIV. on Heroic Virtue (of which a translation was published some years ago by the English Oratorians) is the standard authority on the subject. There are three recognized degrees of sanctity — that of Venerable, that of Blessed, and that of Saint. On the first and third we shall speak more fully under the head of CANONIZATION;

it is with the title of Blessed, given on the completion of the process of Beatification, that we are at present concerned. At the present time, Beatification is nearly always a stage on the road to Canonization; the same rigorous proof of eminent virtue and the working of miracles is demanded in one case as in the other. But whereas the cultus of a canonized saint belongs to the universal Church, and churches and altars can be freely erected in his or her honor, and images, pictures, or statues of him or her displayed without special permission, in the case of one of the Blessed it is otherwise. The honor and veneration which are authorized in their regard are limited and partial; and because the cultus of one of them is permitted to one country, or city, or order, or branch of an order, it does not follow that it should be practised elsewhere, and the attempt to extend it without special permission is condemned. Nor is it lawful, without such permission, to display their pictures or images in churches, nor, under any circumstances, can Mass be said or the breviary recited in their honor.

Thirteen or fourteen different steps may be distinguished in the process of Beatification; the general object of all these slow and lengthy inquiries — extending always over many years, and sometimes from one century to another — being to unite the credibility and authenticity which can only be founded on the reports of witnesses locally and personally cognizant of the facts to the authority of a

juridical investigation conducted by trained and impartial intellects. It must be remembered that the character and behavior of the reputed saint are subjected to the severest possible strain; that the "fierce light which beats upon a throne" is nothing to that which so minute and protracted an inquiry turns upon the everyday life of the person submitted to it. "The person who is to be beatified must have practised in the heroic degree, chiefly, the three theological virtues, Faith, Hope, and Charity, and the four cardinal virtues, Prudence, Justice, Courage, and Temperance, with all that these suppose and involve; nor is it enough to show that these have been practised to this degree of perfection under certain circumstances: numerous acts, a permanent and habitual practice, principally of charity, are required; and, with regard to the cardinal virtues, the habit of that virtue which was the proper and distinguishing excellence of the person's calling. Thus justice and temperance are required in statesmen and prelates; in Popes, zeal for the defence and propagation of the Catholic faith; in kings, loyal attachment to the Church and the Holy See; in married women, gentleness and devotion," etc.¹

The first step of the process is a formal inquiry instituted by the bishop of the diocese as to the fact of the reputation of the person whose beatification is demanded for virtue and miraculous power. This being accomplished, either the same

bishop or a Roman official inquires into the fact of *non-cultus*—that is, whether the bull of Urban VIII. (supposing the case not to be included among the exceptions therefore specified) has been hitherto scrupulously complied with. Thirdly, the acts or minutes resulting from these two inquiries are sent to Rome, to the secretary of the Congregation of Rites. [ROMAN CONGREGATIONS.] Before this body the process is now opened, at the request of the *postulators*, or supporters of the beatification. The fifth step is the nomination of a *promotor fidei* (called in popular language the "devil's advocate"), whose duty it is to point out any flaws or weak points in the evidence adduced, and raise all kinds of objections. Sixthly, the Congregation examines, if the person were an author, all the works, printed or in manuscript, which were ascertained to be of his composition, and draws up a formal report on them. If this be favorable, the seventh stage is reached, that of the *introduction of the apostolic process*; for Rome, so to speak, now makes the cause its own, and gives a commission to the Congregation of Rites to try it, investigating, not only the notoriety, but the reality and nature of the virtues and miracles ascribed to the *beatificandus*. This commission, without a special Papal dispensation, is never issued till at least ten years have passed since the first transmission of the acts to the secretary of the Congregation. The next step is the appointment by the Congregation, under what are called *litteræ remissionales*, of a delegation

¹ De Moy in Wetzler and Welte.

of three bishops, or other high functionaries, to deal with the case systematically, and examine witnesses in respect to the reputed virtues and miracles. The acts of this delegation, which are often extremely voluminous, are, as the ninth stage, sent to the Congregation, by which they are examined, and arguments heard, *pro* and *contra*, from the postulators and the *promotor fidei*. If the result is favorable to the *beatificandus*, a second and still more searching inquiry into the real and inmost nature of all that has been deposed respecting him is committed to a new delegation; this is the tenth stage. The process, being returned to the Congregation, is finally considered by them, both as to its form and as to its substance; and the virtues and miracles are separately the subject of debate in three successive assemblies or congregations, at the last of which the Pope himself is present. After having sought to know the will of

God by prayer, the Pope makes known his judgment to the secretary of the Congregation. A new general congregation is then held, at which is considered whether the beatification may be proceeded with without further delay; if the decision be favorable, the Pope appoints a day for the ceremony, and orders a brief, setting forth the apostolic sentence, to be prepared. The final stage of this long process, the beatification itself, takes place in the Vatican church; it includes the public reading of the brief, the chanting of the *Te Deum*, the unveiling of the image or picture of the newly beatified on the altar, the incensing of the image, the reading of the new collect, etc.

By an "equipollent beatification" is meant the Papal authorization of the public cultus of a confessor or martyr, founded on the proof of one or more of the exceptional conditions stated in the bull of Urban VIII.



MIRACLES.

THE Latin word *miraculum* means something wonderful — not necessarily supernatural, for, e. g., the “Seven Wonders of the World” were known as the “Septem Miracula.” In theological Latin, however, and in English, the words *miraculum*, “miracle,” are used commonly only of events so wonderful that they cannot be accounted for by natural causes. This use, as we shall see presently, is not sanctioned by the Vulgate translation of the New Testament, and is not thoroughly supported by the language of the original Greek. It has its disadvantages as well as its advantages, though, of course, the established terminology cannot be altered now, even if it were possible—as we believe it is not—to find a more convenient word. It will be well, however, to say something on the Scriptural, and particularly the New Testament, phraseology.

(1) Miracles are called *terata* (*prodigia*). See Exod. iv. 21, where it is the rendering of . . . shining or splendid deeds)

—i. e. prodigies, because of the surprise they cause. The Greek word *thaumasia*, which would exactly answer to *miracula*, is found in the New Testament once only (*thauma*,¹ never), Matt. xxi. 15; and there in a wider sense than “miracle.” There is no great difference, from a theological point of view, between the words “prodigy” and “miracle.” It is, however, well worth notice that the New Testament never uses the word “prodigy” by itself. It speaks of “signs and prodigies,” etc., many times; of “prodigies” simply, never. Evidently, the wonder caused is not the only or even the chief feature in a miracle, and this the New Testament writers are careful to note.

(2) Miracles are also frequently called “signs” (*sēmeia*; an accurate rendering of . . . Ex. vii. 3), to indicate their purpose. They are “marvels” and “prodigies” which arouse attention, but the “wonder” excited is a means, and not an end, and the “miracle” is a token of God’s presence; they confirm the mission

¹ Never, i. e. for a “wonderful thing.” See Apoc. xvii. 7.



CHRIST HEALETH THE BLIND.

and the teaching of those who deliver a message in His name (see Acts xiv. 3, Heb. ii. 4). Of course, it is only by usage that the word "sign" acquires this technical sense, and it does not always in the New Testament mean a supernatural sign.

(3) They are often described as "powers" (*dunamis*), inasmuch as they exhibit God's power. They are evidences that new powers have entered our world, and are working thus for the good of mankind. God, no doubt, is always working, and He manifests His power in the operation of natural law. But we are in danger of looking upon the world as if it were governed by laws independent of God, and of forgetting that His hand is as necessary in each moment of the world's existence for each operation of created things as it was for creation at the first. In a miracle, God produces sensible effects which transcend the operation of natural causes. Men are no longer able to say, "This is Nature," forgetting all the while that nature is the continuous work of God; and they confess, "The finger of God is here." In Christ, miracles were the "powers," or works of power done by Him who was Himself the power of God. And so, miracles done through the saints flow from, and are signs of, the power of God within them. "Stephen, full of grace and power, did great prodigies and signs among the people" (Acts vi. 8).

(4) Christ's miracles are often called His "works," as if the form of working to be looked for from Him in whom the "fulness of the Godhead dwelt bodily."

They were the characteristic works of Him who came to free us from the bondage of Nature, to be our life, to overcome death, to lead us, first to a worthier and more unselfish life, and then to a better world in which sorrow and death shall be no more. They are the first-fruits of His power; the pledges of that mighty working by which, one day, He will subject all things to Himself and make all things new.

From a different point of view, then, the same event is a "prodigy," a "sign," and a "power"; each word presenting it under a distinct and instructive aspect. The three words occur three times together — viz. in Acts ii. 22, 2 Cor. xii. 12; 2 Thes. ii. 9 (in the last passage of the false miracles of Antichrist). In each case the Vulgate has kept the distinction with accurate and delicate fidelity; and we cannot help expressing our regret that the Douay version, in Challoner's recension, should have obliterated the distinction and blunted the sense of Scripture by translating — e. g. Acts ii. 22 — "by miracles, and wonders, and signs," as if "wonder" added anything to "miracle."

We cannot pretend to consider here, in full, the objections made to the possibility of miracles, but can only give in brief the teaching of Catholic theologians, and particularly of St. Thomas, on the matter. The latter defines a miracle as an effect which "is beyond the order (or laws) of the whole of created nature" — "*præter ordinem totius naturæ creatæ*" (I. cx. 4). He explains further, that an event may

transcend the laws of some particular nature, and yet by no means be miraculous. The motion of a stone when thrown up in the air, to take his own instance, is an effect which exceeds the power which resides in the nature of the stone; but it is no miracle, for it is produced by the natural power of man, and does not therefore exceed the power of Nature in its entirety. No natural law can account for the sun's going back on the dial of Achaz, for the resurrection of Lazarus, or for the cure by Christ of Peter's wife's mother when she was sick of a fever. All these things exceeded the powers of Nature, though in different degrees, and they are instances of the three grades of the miraculous which St. Thomas distinguishes (I. cv. 8). In the first case the very substance of the thing done is beyond the power of Nature to effect ("*excedit facultatem naturæ, quantum ad substantiam facti*"); in the second, the recipient of the effect stamps it as miraculous ("*excedit facultatem naturæ, quantum ad id in quo fit*"), since natural powers can indeed give life, but not to the dead; in the third, it is the manner and order in which the effect is produced ("*modus et ordo faciendi*") that is miraculous, for the instantaneous cure of disease by Christ's word is very different from a cure effected by the gradual operation of care and medical treatment. The latter is natural, the former supernatural.

The definition given makes it unreasonable to deny the possibility of miracles, unless we also deny the existence of God.

Usually, He works according to natural laws, and this for our good, since we should be unable to control natural agents and to make them serve us, unless we could count on the effects known causes will produce. But God is necessarily free; He is not subject to natural laws, and He may, for wise reasons, make created things the instruments of effects which are beyond their natural capacity. A miracle is not an effect without a cause; on the contrary, it is a miracle because produced by God, the First Cause. It is not a capricious exercise of power. The same God who operates usually, and for wise ends, according to the laws which He has implanted in Nature, may on occasion, and for ends equally wise, produce effects which transcend these laws. Nor does God in working miracles contradict Himself, for where has He bound Himself never, and for no reason, to operate except according to these laws?

It is also clear from the definition given that God alone can work miracles. "Whatever an angel or any other creature does by his own power is according to the order of created nature," and therefore not miraculous according to the definition with which we started (I. cx. 4). It is quite permissible to speak of saints or angels as working miracles; indeed, Scripture itself does so speak. Still, we must always understand that God alone really performs the wonder, and that the creature is merely His instrument. Hence it follows that no miracle can possibly be wrought except for a good purpose. It

does not, however, follow that persons through whose instrumentality miracles occur are good and holy. St. Thomas, quoting St. Jerome, holds that evil men who preach the faith and call on Christ's name, may perform true miracles, the object of these miracles being to confirm the truths which these unworthy persons utter and the cause which they represent.¹ Thus the gift of miracles is in itself no proof of holiness. But, as a rule, miracles are effected by holy men and women, and very often they are the signs by which God attests their sanctity and the power of their prayer (2 2ndæ clxxviii. 2). In all these cases, the miracle is a sign of God's will, and cannot, except through our own perversity, lead us into error.

It is otherwise with the "lying wonders," which, St. Paul says, Antichrist will work, or which Pharaoh's magicians are supposed by some to have done by the help of devils. Real miracles these cannot be, for God, who is the very truth, cannot work wonders to lead His creatures into error. But the demons, according to St. Thomas, are so far beyond us in knowledge and strength, that they may well work marvels, which would exceed all natural powers, so far as we know them, and would seem to us superior to any natural power whatsoever, and so to be truly miraculous (I. cxiv.). True miracles, then, are practically distinguished from false ones by their moral character.

They are not mere marvels, meant to gratify the curiosity of the spectator and the vanity of the performer. They are signs of God's presence; they bring us nearer to Him with whom "we ever have to do"; they remind us that we are to be holy as He is holy, to cultivate humility, purity, the love of God and man. The doctrine which they confirm must appeal to us, apart from its miraculous attestation. "Jesus answered them and said, My doctrine is not mine, but His who sent me. If any man will do His will, he will know of the doctrine whether it be of God, or whether I speak from myself. He who speaketh of himself, seeketh his own glory, but he that seeketh the glory of Him that sent him, he is true, and injustice is not in him" (John vii. 16). So our Lord appeals, in answering John's disciples, to His miracles, not simply as works of power, but as stamped with a moral character, and in their connection with the rest of His work. "Blind see again and lame walk, lepers are cleansed, and deaf hear, and corpses are raised, and the poor have the gospel preached to them; and blessed is he whosoever shall not be scandalized in me" (Matt. xi. 5 *seq.*). In short, there was a witness within, as well as without, to Christ's mission, and the miracles had no voice for those who were deaf to the voice within. Because they were deaf to this voice within, the Pharisees ascribed Christ's miracles to Beelzebub. They blasphemed, or were in danger of blaspheming, the Holy Ghost who spoke to their hearts. And precisely the same

¹ Sylvius, one of the best known commentators on St. Thomas, holds that heretics may work miracles; not, however, in confirmation of their heresy.

danger which made men reject Christ's miracles will make them accept the marvels of Antichrist.

So far, many Protestants are with us; but whereas most of them consider that miracles ceased with, or soon after, the apostolic age, the Catholic Church, not, indeed, so far as we know, by any formal definition, but by her constant practice in the canonization of saints, and through the teaching of her theologians, declares that the gift of miracles is an abiding one, manifested from time to time in her midst. This belief is logical and consistent. Miracles are as possible now as they were eighteen centuries ago. They were wrought throughout the course of the old dispensation, and by the apostles after Christ's death; and although miracles, no doubt, were specially needed, and therefore more numerous, when Christianity was a new religion, we have no right to dictate to the All-wise and maintain that they have ceased to be required at all. Heathen nations have still to be converted. Great saints are raised up in different ages to renew the fervor of Christians, and turn the hearts of the disobedient to the wisdom of the just. The only reasonable course is to examine the evidence for modern miracles, when it presents itself, and to give or withhold belief accordingly. This is just what the Church does. The Anglican Bishop Fitzgerald, at the end of a most thoughtful and useful essay on "Miracles" in Smith's "Bible Dictionary," asserts that according to the confession of their ablest advocates,

ecclesiastical miracles belong to the class "of miracles which may be described as ambiguous and tentative — i. e. the event, if it occurred at all, may have been the result of natural causes." Then, indeed, the question would be at an end. But any one who looks into Benedict XIV.'s treatise on "Canonization," or into Cardinal Newman's "Lectures on Anglican Difficulties," will see what an extraordinary mistake this is. This able writer is wasting words and exposing the weakness of his own cause when he argues that the course of Nature cannot be interrupted "by random and capricious variation," that strong evidence is needed to make supposed miracles credible, and that the true miracles of Christianity at its birth may have occasioned spurious imitations of fanatical credulity. All this may be admitted, but it does not touch the question. And when Dr. Fitzgerald rests the belief in miracles upon the authority of inspired writers, and urges that there is no such authority for ecclesiastical miracles, he forgets that the first Christians must have believed the miracles of Christ and the apostles before any inspired record of them had been made. In many cases, too, the belief in apostolic miracles must have come first, that in apostolic inspiration, second.

It must be observed, however, that ecclesiastical and Scriptural miracles claim widely different kinds of belief. The Scriptural miracles rest on divine faith, and must be accepted without doubt. No ecclesiastical miracle can become the

object of faith, nor is any Catholic bound to believe in any particular miracle not recorded in Scripture. He could not, without unsoundness in doctrine, deny that any miracles had occurred since the apostolic age, and he owes a filial respect to the judgment of high ecclesiastical authority; but within these limits he is left to the freedom and to the responsibilities of private judgment.

Lastly, although there is a danger in incredulity, even when this incredulity does not amount to abandonment of the faith, Catholic saints and doctors have insisted on the opposite danger of credulity. To attribute false miracles, says St. Peter Damian, to God or His saints, is to bear false witness against them; and he reminds those who estimate sanctity by miraculous power that nothing is read of miracles done by the Blessed Virgin or St. John Baptist, eminent as they were in sanctity, and that the virtues of the saints which we can copy are more useful than miracles which excite our wonder (Fleury, "H. E." lxi. 2). Neander ("Kirchengeschichte," viii. p. 26 *seq.*), after speaking of the popular taste for legendary miracles in the middle ages, continues: "Men were not wanting to contend against this spirit, and a catena of testimonies may be produced from the twelfth and thirteenth centuries on the true significance of the miraculous in relation to the divine life, and against an exaggerated estimation of external miracles. Nor were such thoughts peculiar to enlightened men who rose above their age; they may be taken as an

expression of the common Christian feeling in those centuries." The mediæval biographer of Bernard of Tiron says that for the conversions of fallen women which he effected through God's grace, he was more to be admired than if he had raised their dead bodies to life. And the biographer of St. Norbert writes: "It is the visible miracles which astonish the simple and ignorant, but it is the patience and virtues of the saints which are to be admired and imitated by those who gird themselves to Christ's service." (See the references in Neander, *loc cit.*)

(On the subject of miracles generally, Archbishop Trench's dissertation at the beginning of his "Essays on the Miracles" may be consulted. It is specially valuable for its Patristic references. The opinions of the School-men on the nature of miracles are well given by Neander, vol. viii. p. 26 of the last German edition. Cardinal Newman's "Essay on Ecclesiastical Miracles" is well known.)

Missal.

THE book which contains the complete service for Mass throughout the year.

In the ancient Church there was no one book answering to our Missal. The service for Mass was contained in the Antiphonary, Lectionary, Book of the Gospels, and Sacramentary. This last, besides matter relating to other sacraments, gave the collects, secrets, prefaces, canon, prayer *infracanonem*, and post-communion,

and from the eighth century at latest it was known as Missal or Massbook. There were "Completa Missalia," — i. e. Missals which contained more of the service of the Mass than the Sacramentaries; but we do not know how far this completeness went, for "during the ages which intervened between the use of the Liber Sacramentorum and the general adoption of the complete book of the fourteenth and fifteenth centuries, the Missal was in a transition state, sometimes containing more, sometimes less of the entire office. Thus the MSS. which still exist, vary in their contents (Maskell, "Monumenta Rit.," p. lxiii, *seq.*).¹ There are, of course, printed Missals according to the various rites — Missale Romanum, Ambrosianum, Missa ad usum Sarum (first printed edition known, Paris, 1487), and the various uses of religious orders (Dominicans, Benedictines, etc.) The Roman Missal was carefully revised and printed under Pius V., who carried out a decree of the Council of Trent on the matter, and strictly enjoined the use of this Missal, or faithful reprints of it, in all churches which could not claim prescription of two hundred years for their own use. It was revised again under Clement VIII. and Urban VIII. New masses have of course been added from time to time, and to the Missal as to the Breviary a "Proper" may be added by permission of the Holy See, containing masses for the saints venerated in a particular county, diocese, order, etc.

¹ The *Missale Plenarium* contains all the service for Mass, i. e. it is a Missal in the modern sense.

Propaganda.

THE sacred congregation of Cardinals *de propaganda fide*, commonly called the Congregation of Propaganda, which had been contemplated by Gregory XIII., was practically established by Gregory XV. (1622) to guard, direct, and promote the foreign missions. Urban VIII. (1623-1644) instituted the "College of Propaganda" as part of the same design, where young men of every nation and language might be trained for the priesthood, and prepared for the evangelic warfare against heathenism or heresy. The management of this college the Pope entrusted to the Congregation. Urban caused the present building to be erected, from the designs of Bernini. The College possesses a library of 30,000 volumes, among which are the translations of a great number of Chinese works, and a large collection of Oriental MSS. Attached to the library is the *Museo Borgia*, which contains several interesting MSS., service-books, and autographs, and a collection of objects sent home by the missionaries from the countries where they are stationed, including an extraordinary assortment of idols. "The annual examination of the pupils, which takes place in January (on the day before the Epiphany), is an interesting scene, which few travellers who are then in Rome omit to attend; the pupils reciting poetry and speeches in their several languages, accompanied also by music, as performed in their respective countries. The number of pupils was, by the last return, 142."¹

¹ Murray's *Handbook for Rome*, 1867.



CONCLAVE.



CONCLAVE (Lat. *conclave*; properly, a chamber that can be closed with one key). The term is applied both to the place where the Cardinals assemble for the election of a new Pope, and to the assembly itself. Several questions relating to the election of Popes—e. g. whether the Roman Pontiff can legally nominate his successor; who is or is not eligible; what would happen in the event of all the Cardinals dying before the election, etc.—are considered under POPE; in this article we shall treat exclusively of the *mode* of election, as finally settled by Gregory X. In the course of the dark ages the secular rulers of Rome made various attempts to interfere with the freedom of Papal elections. A statement even appears in the Decretum of Gratian (and was used in argument by James I. and Bishop Andrewes, when attempting to justify the subjection of the Anglican Church to the crown), to the effect that Pope Hadrian granted to Charlemagne the

right of electing the Pope and regulating the Apostolic See. But this canon was shown by Bellarmine to be spurious; it was probably invented by Sigismund of Gemblours, a strong supporter of imperial pretensions, and being found in his chronicle, imposed upon the unwary Gratian. Another canon, also found in Gratian, which states that Leo VIII. granted a similar privilege to Otho I., soon after the commencement of the revived "Holy Roman Empire," at once falls to the ground when it is remembered that Leo VIII., for the unanswerable reasons given by Baronius, is not to be accounted a true Pope. In 1059 an important decree was made by Nicholas II. in a council at Rome, assigning the election of future Popes to the Cardinal Bishops, with the consent of the other Cardinals, and the clergy, and the people of Rome, saving also the honor due to Henry, king of the Romans, and to any of his successors on the imperial throne in whose favor the Holy See should make the same reservation. This partial recognition of a right

to interfere in the election proved to be fertile in antipopes and vexations of every kind; and Alexander III., having experienced what trouble an arbitrary emperor could cause, in his long struggle with Frederic Barbarossa, resolved with a wise boldness to take away from the imperial line the *locus standi* in Papal elections which the canon of 1059 had allowed, and to vindicate her ancient freedom for the Church. In a General Council held at the Lateran in 1179, it was decreed that the election should thenceforth rest with the Cardinals alone, and that, in order to be canonical, it must be supported by the votes of two-thirds of their number. In the following century, the Lateran decree was confirmed and developed at the Council of Lyons (1274), presided over by Gregory X.; and in all its substantial features the discipline then settled is still observed.

In the election of a Pope, it is obvious that there are certain conditions the exact fulfilment of which is of the utmost consequence. These are such as the following: That all those qualified to vote, and only those, should take part in the election; that the election should not be unnecessarily *delayed*; that it should not be *precipitated*; that the electors should be in no fear for their personal safety, which would prevent the election from being *free*; lastly, that they should be subjected to no external persuasion tending to make them vote, or at least come under the suspicion of voting, from motives lower than those which ought to actuate

them. All these conditions, the regulations for the conclave fixed in 1274 endeavor, so far as human forethought can ensure it, to cause, to be observed. After the death of a Pope the Cardinals who are absent are immediately to be summoned to the conclave by one of the secretaries of the Sacred College; the election is to begin on the tenth day after the death. In whatever city the Pope dies, there the election must be held. Within the ten days the conclave must be constructed in the Papal palace, or in some other suitable edifice. The large halls of the palace are so divided by wooden partitions as to furnish a number of sets of small apartments (two for an ordinary Cardinal, three for one of princely rank), all opening upon a corridor. Here the Cardinals must remain until they have elected a Pope.

On the tenth day a solemn Mass of the Holy Ghost is said in the Vatican church, and after it the Cardinals form a procession and proceed to the conclave, taking up their respective apartments as the lot has distributed them. For the rest of that day the conclave is open; crowds of persons flock in and circulate among the apartments and corridors, and the ambassadors and delegates of foreign States, besides their personal friends, visit the Cardinals for the last time. In the evening every one is turned out except the Cardinals and those authorized to remain with them, and the conclave is closed. This is done under the superintendence of two guardians of the conclave—one a

prelate previously appointed by the Sacred College, who is called the *governor*; the other, a lay official designated the *marshal*. Each Cardinal is allowed to have two members of his household in personal attendance upon him; these are called *conclavists*. A number of other attendants and minor officials—a carpenter, a mason, a sacrist, a monk or friar to hear confessions, two barbers, eight or ten porters and messengers, and several others—are in the common service of the whole body of Cardinals. All the entrances to the building but one are closed; that one is in the charge of officials who are partly prelates, partly officials of the municipality, whose business it is to see that no unauthorized person shall enter, and to exercise a surveillance over the food brought for the Cardinals, lest any written communication should be conveyed to them by this channel. After three days, the supply of food sent in is restricted; if five days more elapse without an election being made, the rule used to be that the Cardinals should from that time subsist on nothing but bread, wine, and water; but this rigor has been somewhat modified by later ordinances. Morning and evening the Cardinals meet in the chapel, and a secret scrutiny by means of voting papers is usually instituted, in order to ascertain whether any candidate has the required majority of two-thirds. A Cardinal coming from a distance can enter the conclave after the closure, but only if he claim the right of doing so within three days of his arrival in the city. Every actual Cardinal,

even though he may lie under a sentence of excommunication, has the right to vote, unless he has not yet been admitted to deacon's orders. Even in this case the right of voting has sometimes been conferred by special Papal indult. There are three valid modes of election—by scrutiny, by compromise, and by what is called *quasi-inspiration*. Compromise is when all the Cardinals agree to entrust the election to a small committee of two or three members of the body. Scrutiny is the ordinary mode, and, although since the thirteenth century elections have usually been made by this mode with reasonable dispatch, yet in times of disturbance, the difficulty of obtaining a two-thirds majority has been known to protract the proceedings over a long period, as in the celebrated instance of the conclave of 1799, described in Consalvi's Memoirs, which lasted six months, resulting in the election of Pius VII. (Ferraris, *Papa*; Zoepffel, "Die Papstwahlen," Göttingen, 1871.)

Concordat.

CONCORDAT (Lat. *concordata*, things agreed upon). A treaty between the Holy See and a secular State touching the conservation and promotion of the interests of religion in that State.

It were to be wished that Christendom did not require concordats, for a treaty between two powers implies some felt divergency of sentiment and principle, which, having already resulted in opposi-

tion and contention more or less serious, dictates to the contracting parties the necessity of coming to an understanding as to the limits beyond which neither will give way to the other. Such divergency of sentiment only arises, speaking generally, when the secular State aims at excluding the Church from its rightful share of control over human affairs — an aim which familiar experience shows to be eminently pernicious and disastrous. When Ethelberts or St. Louises rule in temporals, we do not hear of concordats with the Holy See, for such rulers desire to see religion more, not less, in the ascendant among their subjects. Nevertheless, considering the actual condition of things in Europe and America, it is generally a subject of congratulation when the Pope concludes a fresh concordat; we know that at any rate for a time, religion and its ministers will be treated with some justice and moderation in the treaty-making State; that if the Church has been robbed there in time past, some modicum of a yearly grant will now be given by way of restitution; and that the churches and convents will be made over to her — at any rate till the next revolution.

Among the more celebrated concordats of former times are the following:—

1. That of Worms in 1122, between Calixtus II. and the Emperor Henry V., by which the abusive right of appointing bishops and abbots “by ring and crosier,” long usurped by the emperors, was resigned, and only the investiture by the

sceptre, in token of the grant of their temporalities, retained. On the lines of this concordat the question of investiture was settled throughout Europe in such a way as to leave intact in theory the universal pastorate of the successors of Peter, however seriously it may have been here and there compromised in practice.

2. That of Frankfort or Vienna (1446–8), called the Concordat with the German Nation, by which the Popes Eugenius IV. and Nicholas V., employing Nicholas of Cusa and Æneas Sylvius as negotiators, agreed with the emperor Frederic III. to divide in a particular manner the patronage of ecclesiastical dignities in Germany, and as to the payment of first fruits and other matters.

3. That of 1515, between Leo X. and Francis I., by which the latter agreed to abolish the pragmatic sanction of Charles VII. (limiting appeals to Rome, and pretending to set a general council above the Pope), and the former resigned to the crown of France the nomination to vacant bishoprics and abbeys, with the proviso that the persons named should be acceptable to the Holy See.

In later times, the concordat of 1801, between Pius VII. and the first Napoleon, restoring to the French nation the public practice of the religion of their fathers, which the detestable wickedness of the revolutionists had proscribed since 1790, is a treaty of primary importance. Under its terms the Holy See agreed to a new demarcation of the boundaries of French dioceses, reducing their number from over

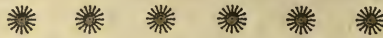
100 to about 80, and declared (art. 13) that neither the reigning Pope nor his successors would molest the purchasers or grantees in the peaceable possession of Church lands alienated up to that date. On the other hand, the French Government agreed to the free and public exercise of the "Catholic, Apostolic, and Roman" religion in France; consented (art. 4, 5,) to the canonical institution by the Pope, under the ancient discipline, of the bishops whom the Government should nominate; promised (art. 14) a suitable annual grant for the support of the French bishops and clergy; and undertook to facilitate (art. 15) fresh endowments on the part of any French Catholics desiring to make them. These were the principal articles of the concordat signed by the Papal envoys on behalf of the Holy See.

The Government of Napoleon soon afterwards added to the concordat a number of clauses called "organic articles," the tenor of which was of course highly Erastian, and by which it has been often maintained by the French and other publicists that the French clergy are bound. This, however, since the Holy See never ratified the "organic articles," is not the case.

In an interesting supplementary article in vol. xxvi. of Wetzer and Welte's Dictionary on Concordats, the text of several modern conventions of this kind (with Russia, 1847; with the republic of Costa Rica, 1852; with Austria, 1855) is given in full.

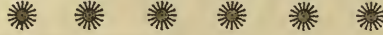
(Ferraris, *Concordata*; Soglia, i. 4, *De jure novissimo*; Möhler's "Kirchengeschichte.")





CHAPTER XVIII.

COMMANDMENTS OF GOD.



COMMANDMENTS of God (in Hebrew of Exodus xxxiv. 28, Deut. iv. 13, x. 4, "the ten words," of which "the Decalogue," *hoi deka logoi, ta deka logia, ta deka rhēmata*, is a verbal translation) were given to Moses by God on Mount Sinai. They were written by the finger of God on two tables of stone, which were placed in the Ark. Thus the commandments formed the centre and kernel of the Jewish religion. They were given more directly by God than any other part of the Jewish law, and they were placed in the most holy place, which none but the high priest could enter, and he only once a year. The Roman Catechism (iii. i. 1), quoting St. Augustine, points out that all the rest of the Mosaic law depends on the decalogue, while the ten commandments, in their turn, are based on two precepts—the love of God with the whole heart, and the love of our neighbor as ourselves.

Two questions about the commandments

must be mentioned, the former of which concerns the binding force, the latter the division and arrangement, of the decalogue.

As to the former question, the Council of Trent defines, against antinomian heretics of ancient and modern times, that the ten commandments bind the consciences of all mankind, Christians included. "If any one say that the ten commandments have nothing to do with Christians, let him be anathema." "If any one say that a man, though justified and ever so perfect, is not bound to observe the commandments of God and the Church, let him be anathema."¹ The reason on which this obligation rests is manifest. God did not give a new law to Moses; He only republished a law written originally on the conscience of man, and obscured by his sinful ignorance. The ten commandments, then, did not begin to bind when proclaimed to the people of Israel, and they have not ceased to do so

¹ Concil. Trident. sess. vi. De Justif. can. 19, 20.

now that Christ has done away with the Jewish law.¹

The second question turns on the division of the commandments, and here there are three principal views. It is well to remind the reader, first, that there are several differences in the exact words of the commandments as given in Exodus xx. and Deuteronomy v., one of which is of special moment. In Exodus, the last prohibitions run, "Thou shalt not covet thy neighbor's house: thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is thy neighbor's." In Deuteronomy, the order is changed thus: "Thou shalt not covet thy neighbor's wife; and thou shalt not desire" [a different word in Hebrew from that translated "covet," though the Vulgate obliterates the distinction] "his field, or his servant, or his maid, his ox, or his ass, or anything that is thy neighbor's." We may now proceed to consider the different modes of division.

(1) Philo and Josephus, followed by Origen and other early Christians, by the Greek Church, and all Protestants except Lutherans, divide the commandments into two tables, containing each five precepts: viz. 1, on strange gods; 2, on image worship; 3, on taking God's

name in vain; 4, on the Sabbath; 5, on honoring parents; 6, on murder; 7, on adultery; 8, on stealing; 9, on false witness; 10, on covetousness.

(2) The Talmud, the Targum of Jonathan, and many rabbinical commentators, make the preface, "I am the Lord thy God," etc., the first "word"; they regard the prohibition of strange gods and images as one single "word," viz. the second; for the rest they agree with the division of Philo, etc.

(3) Augustine places in the first table three commandments, relating to God — viz. 1, on strange gods and images (so that he regards the prohibition of idols as a mere application of the principle, "Thou shalt not have strange gods before me"; 2, the name of God; 3, the Sabbath. In the second table he places seven precepts, relating to our neighbor — viz. commandment 4, on parents; 5, on murder; 6, on adultery; 7, on stealing; 8, on false witness; 9, on coveting our neighbor's wife; 10, on coveting our neighbor's goods. This division has prevailed in the Catholic Church, and has been retained by the Lutherans, except that they, following the order in Exodus, make commandment 9, on coveting our neighbor's house; 10, on coveting his wife or goods; a division to which Augustine himself in some places gives support.

What has been already said shows that ignorance alone can charge Catholics with introducing a new mode of division in order to give less prominence to the prohibition of idol-worship. The division was

¹ *Cat. Rom.* iii. 1, 3. An exception must be made of that clause in the third commandment which fixes the seventh day for divine worship. As to the apparent prohibition of images, see Petav. *De Incarn.* xv. 6. Here it is enough to say that if, with Josephus, we hold that the commandment absolutely prohibits sculpture and painting, so that Solomon broke it when he made the twelve oxen under the brazen sea or the lions for his throne, then we must also hold that this ceremonial part of the commandment no longer binds.

current long before any strife on images had arisen in the Church.

Next, the Catholics, in this division of the first and second commandments, have the whole weight of rabbinical tradition on their side.

Thirdly, the modern Catholic division is the only one consistent with the Hebrew text, as usually found in MSS. and printed editions. The text is divided into ten sections, which correspond precisely with our Catholic division. These sections are admitted to be very ancient, older even than the Masoretic text, and the Protestant scholar Kennicott found them so marked in 460 out of 694. MSS. which he collated.¹

Lastly, the wording of the text in both Exodus and Deuteronomy strongly favors the Catholic division. The promises and threats, "I am the Lord thy God, mighty, jealous," etc., are much more suitable on the theory that the prohibition of strange gods and idols forms one commandment, while in Deuteronomy, after the prohibition of coveting our neighbor's wife, the change of the verb mentioned above seems to indicate the beginning of a new commandment; nor is there any difficulty in distinguishing carnal desire from coveting another man's goods. (The facts as

here given will be found in Kalisch, Knobel and Keil in their commentaries on Exodus. The first is a very learned Jew, the second a Rationalist, the third an orthodox Protestant. All are opposed to the Catholic mode of division. Dillmann's commentary (1881) has also been consulted.)

Commandments of the Church.

PARENTS, and other persons invested with lawful authority, have power to make rules for those placed under them, so that things lawful in themselves become unlawful by their prohibition. The Scripture teaches plainly that the Church has this power. We are to hear the Church (Matt. xviii. 17). The Holy Ghost has placed bishops to "rule the Church" (Acts xx. 28) St. Paul commanded Christians to keep the "precepts of the apostles and the ancients" (xv. 41).

The Roman Catechism makes no special enumeration of the commandments of the Church; but such an enumeration is generally found in popular Catechisms, which have followed in this respect the example set by the Catechism of Canisius. The English Catechism, like the French ones of Fleury, etc., counts six commandments of the Church. Many other Catechisms reduce them to five. In our English Catechism they are given as follows: 1, to keep certain days holy with the obligation of resting from servile work; 2, to hear Mass on Sundays and holidays of obligation;

¹ There is no doubt that the prohibition of polytheism and of image-worship always forms one section. In some MSS. however, of Exodus there are only nine sections in the text of the decalogue, our ninth and tenth commandments forming one section. Kennicott, says Keil, found the division wanting in 234 out of 694 MSS. which he collated, and an examination of Kennicott's Bible confirms Keil's statement. Dillmann's assertion that Kennicott found the division between the ninth and tenth commandments wanting in most of his MSS. seems to be wholly inaccurate.

3, to keep the days of fasting and abstinence; 4, to confess once a year; 5, to communicate at Easter or thereabouts; 6, not to marry within forbidden degrees, or at forbidden times. The sixth commandment is omitted in many Catechisms; that of Bellarmine adds another—viz. to pay tithes.

Mitre.

A HEAD-DRESS worn by bishops, abbots, and in certain cases by other distinguished ecclesiastics. *Mitra* (*mitra*) is used in Greek and Latin for the turban which was worn by women, and among the Asiatics, especially Phrygians, by men. It had no connection with religious rites.

On the other hand, a band (*infula*) was worn by heathen priests and by the sacrificial victims. The Jewish priests wore a cap of uncertain form, though the root points to a round shape, and the high priest a turban, from a root meaning "to wind," with a plate of gold on the front, inscribed with the words, "Holiness to the Lord." The Vulgate uses "mitra" for the high priest's head-dress (Ecclus. xlv. 14), for the priest's (Exod. xxix. 9; Lev. viii. 13). It is certain, however, that the early church did not adopt the head-dress of the Jewish priesthood and transfer it to her own priests or chief priests. Polycrates of Ephesus indeed, writing about 190 (apud Euseb. "H. E."v. 24) says of St. John the Evangelist that he "became a priest, having worn the plate (*petalon*)," and Epiphanius, (Haer.) about 380, makes a similar

statement about St. James, except that he makes it in St. James's case a mark of his Jewish, not his Christian priesthood, for he says he was allowed both to wear the *petalon* and enter the Holy of Holies. This account of Epiphanius is evidently legendary, for on what possible ground could the authorities of the Temple treat James as high priest? Bishop Lightfoot (see also Routh, "Rel. Sacr." ii. p. 28) is probably justified in regarding the language of Polycrates on St. John's "plate" as metaphorical. But, in any case, such a "plate" answers to no vestment now in use; and even if we could translate it "mitre" (as we cannot), this use by St. John stands quite by itself. It would have been his custom, not that of the Church.

Hefele, who treats the above notices of St. John and St. James as mere legends, contends, nevertheless, that there are clear traces of mitres used as part of the official ecclesiastical costume from the fourth century. After carefully considering the proofs which he alleges, we can see no reason for abandoning the judgment of Menard, the learned Benedictine editor of St. Gregory's Sacramentary—viz. that for the first thousand years of her history there was no general use of mitres in the Church. All Hefele's references can, we think, be explained as poetical or metaphorical. And, on the other hand, Hefele himself allows that no Sacramentary or Ritual-book before 1000 A. D. mentions the mitre, much less the bishop's investment with it at consecration, though, e. g. in a Mass for Easter Sunday, written before

986, the ornaments of a bishop are enumerated. Again, liturgical writers, such as Amalarius and Walafrid Strabo, are silent on the subject. "It is not," we again quote from Hefele, "it is not till the eleventh century that representations of popes, bishops, and abbots with the mitre occur; though from that time onwards they are very numerous."

The use of the mitre seems to have begun at Rome, and then to have spread to other churches. Leo IX., in 1049, gave the "Roman mitre" to the Archbishop of Treves, and this is the earliest instance known of such a concession. Canons also, e. g. at Bamberg, got leave from Rome to wear the mitre on certain feasts, and it was used by all cardinals till, in 1245, the first Council of Lyons sanctioned the cardinal's hat. According to Gavantus (tom. i. 149), the first concession of a mitre to an abbot was made by Urban II. in 1091. The straight lines and sharp points familiar to us in the Gothic mitres first appear in works of art in the thirteenth century. The Italian mitre with its greater height and curved lines came into use in the fourteenth.

Bishops and abbots (if mitred) receive the mitre from the consecrating bishop, a ceremony, as Catalani shows, of late introduction. The "Cærimoniale Episcoporum" distinguishes the "precious mitre," adorned with jewels and made of gold or silver plate; the "mitre auriphrygiata," without precious stones (it may, however, be ornamented with pearls) and of gold cloth (*ex tela aurea*); the "plain

mitre" (*mitra simplex*) of silk or linen and of white color. The bishop always uses the mitre if he carries the pastoral staff. Inferior prelates who are allowed a mitre, must confine themselves to the simple mitre, unless in case of an express concession by the pope ("Manuale Decret." 870). The Greeks have no mitre. The Armenians have adopted a kind of mitre for bishops and a bonnet for priests since the eleventh century. (Hefele, "Beiträge," vol. ii.; Gavantus, Bona, "Rerum Lit." lib. i.; Catalani on the "Pontifical"; Menard on St. Gregory's Sacramentary. Innocent III. gives mystical meanings to the mitre and its parts—e. g. the two horns are the two testaments; the strings, the spirit and the letter, etc.)

Mixed Marriages.

MIXED Marriages are marriages between persons of different religions. A marriage between a baptized and unbaptized person is invalid; one between a Catholic and a person of another communion—e. g. a Protestant—is valid, but, unless a dispensation has been obtained from the Pope or his delegate, unlawful. This explanation has been already given in the article on the IMPEDIMENTS OF MARRIAGE. But it will be useful to say something here on the legislation of the Church on marriages between Catholics and other Christians not Catholics.

(1) Benedict XIV. (Instruction on Marriages in Holland, 1741. Encyclical, "Magnæ Nobis") has declared the

Church's vehement repugnance to such unions, on the ground that they are not likely to be harmonious, that they expose the Catholic party and the children to danger of perversion, that they are apt to produce indifference, etc., etc.

(2) He says the Church has permitted them for very grave reasons, and generally in the case of royal personages; but even then on the condition that the Catholic party be free to practise his or her religion, and that a promise be given that the children of either sex be brought up Catholics.

(3) Increasing intercourse between Catholics and Protestants made such marriages far more frequent, and the conditions insisted on by Benedict XIV. were neglected. In Silesia a law of the State in 1803 required the children of mixed marriages to be brought up in the religion of the father. In England, till very recent times, there was a common arrangement by which the boys were brought up in the father's, the girls in the mother's religion; and neither in Silesia (see Hergenröther, "Kirchengeschichte," vol. ii. p. 856 *seq.*) nor in England did the Catholic clergy, as a rule, oppose this state of things. An attempt was made by the Prussian Government in 1825 to introduce the law which

prevailed in Silesia and the other Eastern provinces to the Rhineland and Westphalia; and this order of the Cabinet was accepted by Von Spiegel, archbishop of Cologne, and also, though with some scruple, by the Bishops of Paderborn, Münster, and Treves. This led Pius VIII. and Gregory XVI. to declare a mixed marriage, when it was not understood that the children of either sex should be brought up Catholics, contrary to the "natural and divine law." Otherwise, the priest could take no part in the celebration. In extreme cases, and to avoid greater evils, he might passively assist at the contract; but more the Pope himself could not permit. Obedience to these Papal briefs led to the imprisonment of Droste von Vischering, the new archbishop of Cologne, in 1837, and to that of the Archbishop of Posen in 1839. The bishops, even those who had once been of a different mind, steadfastly adhered to the Papal regulations. One exception, however, must be mentioned. The Prince-Bishop of Breslau resigned his see in 1840 rather than submit, and became a Protestant. He died in 1871. Under the good king, William IV., peace was gradually restored between Church and State.





CHAPTER XIX.

Intercession and Invocation of the Saints.

THE Council of Trent (sess. xxv. De Invoc. Sanct.) teaches that “the saints reigning with Christ offer their prayers for the men to God; that it is good and useful to call upon them with supplication, and in order to obtain benefits from God through Jesus Christ, who alone is our Redeemer and Saviour, to have recourse to their prayers, help, and aid. The prayer which we may address to the saints is of course wholly different from that which we offer to God or Christ. “We pray God,” says the Roman Catechism (p. iv. ch. 6), “Himself to give good or free us from evil things; we ask the saints because they enjoy God’s favor, to undertake our patronage and obtain from God the things we need. Hence we employ two forms of prayer, differing in the mode [of address]; for to God we say properly, Have mercy on us, Hear us; to the saints, Pray for us. Or, if we ask the Blessed Virgin or the saints to have pity on us, we only beseech them to think of our misery, and to help us “by

their favor with God and their intercession”; and “the greatest care must be taken by all not to attribute what belongs to God to any other” (“Cat. Rom.” *ib.*). Two points, then, are involved in the Catholic doctrine—the intercession of the saints and the utility of invoking them.

(1) *Intercession of the Saints.*—The whole of the New Testament enforces the principle that we are members of Christ, and so bound to each other as members of the same body (see, e. g., 1 Cor. xii. 12 *seq.*). God might, had it pleased Him, have made us solely and directly dependent on Himself, but He has chosen to display His own power by giving great efficacy to the intercession of the just (James v. 16). He taught us to go to Him with the wants of others as well as with our own, and He has deepened charity and humility by making us dependent to some extent on the prayers of others. Everybody knows the store St. Paul set on the prayers of his fellow-Christians (Eph. vi. 18, 19; 1 Tim. ii. 1). Prayer even for enemies was a duty enjoined by Christ Himself (Matt. v. 44).

Now, it is hard to imagine a reason why souls which have gone to God should cease to exercise this kind of Charity and to intercede for their brethren. The Old Testament plainly asserts the intercession of angels, as has been approved already, and it seems at least to imply the intercession of departed saints in Jeremiah xv. 1; and undoubtedly the later Jews believe in the merits and intercession of the saints of Israel (Weber, "Altsynagog. Theol." p.314). We find an explicit statement of the doctrine just where we should reasonably expect it. The Apocalypse was written later at least than the death of Nero (June 9, A.D. 68) and the writer is filled with the thought of his martyred brethren who had gone before him to God. He believes that they still sympathize with, and intercede for, those whom they had left behind. "I saw beneath the altar the souls of them that were slain because of the word of God and the witness which they had, and they cried with a loud voice, How long, O Lord, holy and true, dost thou not avenge our blood from them that dwell on the earth? And there was given to each of them a white robe, and they were told to rest a little, until their fellow-servants and their brethren be completed ["in number," or else, according to the reading *sumplērōsōsin*, "complete the number"] who are to be killed even as they" (vi. 9 *seq.*). So again, in v. 8 (cf. viii. 3), the elders before the heavenly altar are represented as falling "before the Lamb, having each a harp and golden vials full of perfumes, which are the prayers of the saints." It matters

nothing for our present purpose whether the "saints" mentioned were or were not still on earth. In either case their prayers are offered to God by the elders in heaven, so that the imagery implies that the saints before God offer up our prayers and so help us by their intercession.

But if Scripture were silent, tradition witnesses to the doctrine so universally and so constantly as to remove all doubt of its apostolic origin. The genuine "Acts" of the early martyrs abound in testimonies. Thus, the contemporaries of St. Ignatius, St. John's disciple, tell us that some saw the martyr in vision after death "praying for us" ("Act. Mart." 7). The "Acts" of the Martyrs of Scilla (anno 202) speak of them as interceding after death before our Lord (Ruinart, "Act. Mart." ed. Ratisb. p. 132). Theodotus, before his death, says: "In heaven I will confidently pray for you to God" (*ib.* p. 384). "Pious men" built the Martyrium of Trypho and Respicus, "commending their souls to the holy patronage of the blessed martyrs" (*ib.* p. 210). Fresh evidence comes from the early Fathers. Cyprian, writing to Cornelius (Ep. lx. 5), thus exhorts those who may be martyred first: "Let our love before God endure; let not our prayer to the Father's mercy cease for our brethren and sisters" (see also "De Habit. Virg." 24). Origen ("In Cantic." lib. iii. p. 75, ed. Bened.) thinks it no "unfitting" interpretation of a passage in the Canticles if we take it to mean that "all the saints who have departed this life care for the salvation of those who

are in the world, and help them by their prayers and meditation [*interventu*] with God." It is useless to add passages from later Fathers. A long list of them will be found in Petavius.

(2) *Invocation of the Saints*.—If it is the will of God that the saints should help us on the road to heaven by their prayers, we may be sure that He makes the communion between the Church militant and the Church triumphant perfect on both sides; that he enables us to speak to them in order that they may speak for us. Our Saviour tells us that the angels rejoice over repentant sinners (Luc. xv. 7), and a passage already cited from the Apocalypse shows that the martyrs in heaven are aware of what happens on earth. The inscriptions in the Catacombs recently brought to light witness to the confidence with which the Church invoked the prayers of departed saints. We select a few instances from those given by De Rossi (in the "Triplice Omaggio" and "Collection of Epitaphs," as quoted in Kraus, "Real-Encycl." art. *Gebet*): "Ask for us in thy prayers because we know thou art in Christ" (n. 15); "Beseech for thy sister" (n. 19); "We commend to thee, O holy [*Domina*] Basilla Crescentius and Micena, our daughter" (n. 17). The great Fathers of the fourth century directly invoke and bid others invoke the saints. St. Gregory Nazianzen begs a martyr, St. Cyprian, to "look down from heaven upon him with kindly eye, and to direct his discourse and his life" (Orat. xxiv. *ad fin.*). So he invokes his friend St. Basil (Orat.

xliv. *ad fin.*). St. Gregory Nyssen, fearing the Scythian invasion, attributes past preservation to the martyr, and not only invokes him, but begs him in turn to invoke greater saints, Peter, Paul, and John (Orat. in S. Theodor.). St. Ambrose ("De Vid." cap. 9, n. 55) exhorts Christians to supplicate (*obsecrandi*) their guardian angels and the martyrs, especially those whose relics they possess. "Let us not only on this feast day but on other days also keep near them; let us beg them to be our patrons," are the words of St. Chrysostom on the martyrs Berenice and Prodoce. In his verses the early Christian poet Prudentius habitually invokes the saints; and St. Augustine (Serm. 324) tells a story to his people of a woman who prayed to St. Stephen for her dead son, "Holy martyr . . . give me back my son," and was rewarded by the miracle she asked. It must be remembered that these passages are but samples out of many which might be adduced. They come to us from every part of the Christian world, and the devotion which they attest cannot have sprung up as if by magic at once and in every quarter. We may add that then, as now, Catholics were charged with idolatry because they venerated the saints. Such accusations were made by the heathen generally, and in particular by Julian the Apostate, by the Manicheans, Eunomians (extreme Arians), by Vigilantius, etc. (See Petavius, "De Incarnat." xiv. 14). St. Augustine's reply is well known—viz. that the sacrifice of the Mass and supreme worship of every kind was offered, not to the

martyrs but to God who crowned the martyrs" (so, e. g., "Contr. Faust." lib. xx. cap. 21).

The fact that the saints hear our prayers was held by the Fathers as certain; the way in which they do so is a matter of philosophical or theological speculation, about which neither they nor we have any certainty. In some way, unknown to us, God reveals to them the needs and prayers of their clients, and Petavius warns us against curious speculation on the matter. The very uncertainty of the Fathers on this point throws into relief their unshaken confidence in the intercession of the saints and the advantage of invoking them. Augustine, Jerome, and others, suggest that sometimes departed saints may actually be near those who are calling on them. Modern theologians have generally thought that the blessed beholding God see in Him, as in a mirror, all which it concerns them to know of earthly things. Whatever theory we adopt, the knowledge of the saints depends entirely on the gift of God. We should be idolators indeed were we to think of them as omnipresent or omniscient.

An account has been given of the institution of the Feasts of the Saints in a previous article. The devotion of the Church has turned chiefly to the saints who died after Christ. The ancient liturgies do indeed commemorate the Patriarchs and prophets. Abel, Melchisedec, and Abraham are mentioned in the Roman Mass, and more than a score of Old Testament saints in the Roman Martyrology. Abel and

Abraham are invoked by name in the Litany for the Dying prescribed in the Roman Ritual. The list of feasts given by Manuel Comnenus mentions one feast of an O. T. saint, that of Elias; but the Church of Jerusalem had many such feasts, and at Constantinople churches were dedicated to Elias, Isaias, Job, Samuel, Moses, Zacharias, and Abraham. But the Maccabees are the only O. T. saints to whom the Latin Church has assigned a feast.¹ The reason, as Thomassin thinks, for the exception is, that the mode of their martyrdom so closely resembled that of the Christian martyrs, and that their date was so near to the Christian period. (The chief authority followed has been Petavius, "De Incarnat." lib. xiv., which treats the subject exhaustively, and for the last paragraph Thomassin's "Traité des Festes," lib. i. ch.9.)

Dispensation.

THE relaxation of a law in a particular case. The necessity of dispensation arises from the fact that a law which is made for the general good may not be beneficial in this or that special case, and therefore may be rightly relaxed with respect to an individual, while it continues to bind the community. Dispensation must be carefully distinguished from the interpretation of a law, though the two are often confused with one another in common speech.

¹ I. e. a feast kept by the whole Church; for the Carmelites keep the feast of St. Elias, and e. g. at Venice, there are churches dedicated to Moses, Job, etc.

Thus a person so ill that he cannot fast without serious injury to his health needs no dispensation, because he is by the nature of the case exempt from the law. On the other hand, though he may be able to fast, his health, occupations, etc., may make it suitable that the law should be relaxed in his favor; for this purpose a dispensation is required, and he must apply to some one possessed of authority to grant it. Any one may interpret the law who has sufficient knowledge and impartiality to do so, but jurisdiction is needed in order to dispense.

The general principle is that the law-giver, from whom the law derives its force, has power to relax it. So again, a superior may relax the laws of his predecessors, because his power is equal to theirs, or of his inferiors, because his power is greater. But an inferior cannot dispense in the laws of his superiors unless by power delegated to him for that end.

God Himself cannot give a dispensation, in the strict sense of the word, from the natural law. "From the precepts of the decalogue," says St. Thomas, "no dispensation of whatsoever kind can be given," and to the objection that God who made the ten commandments can unmake them, he replies, "God would deny Himself if He did away with the order of His justice, since He is identical with His own justice, and therefore God cannot give a dispensation making it lawful for a man to neglect the due order to God, or exempting him from submission to the order of His justice, even in those things which concern the

relations of men to each other."¹ God however can change the circumstances in such a manner that the case no longer falls under the law. He could, for example, as supreme Lord and proprietor of all, make over the goods of the Egyptians to the Israelites, so that the latter could take them without committing robbery. He could, as the Lord of all that lives, deprive Isaac of life and make Abraham the executioner. Further, just as a man may remit a debt, so God may free a man from the obligation incurred to Him by oath or vow. Lastly, God can of course dispense from the positive law which He has imposed — e. g. He could have dispensed a Jew from the law of circumcision, the Sabbath, etc. We may now pass on to consider the actual law of the Church on dispensations.

The Pope can dispense from obligations to God which a man has incurred of his own free will — i. e. by oath or vow. This power belongs to him as the successor of St. Peter to whom Christ gave the power of binding and loosing. He can also dispense in all matters of ecclesiastical law. Bishops, by their ordinary power, can dispense from the statutes of the diocesan synods, etc., and they can dispense individuals from the general laws of the Church, or from obligations under which they have placed themselves to God, in such cases as frequently occur — e. g. in most vows, in fasts, abstinences, observances of feasts,

¹ St. Thom. 1^a 2^{dæ}, qu. 100, a. 8. The Opinion of Occam, D'Ailly, and Gerson that God could dispense from the precepts of the decalogue has long been abandoned. The Scots held that God could dispense from the precepts of the second table except that against lying.

etc. But by reason of privilege, lawful custom or necessity, the dispensing power of the bishop is often extended. Custom has also given parish priests power to dispense individuals from fasts, abstinences, abstinence from servile work on feasts, and the like. As a rule, a person who has received power to dispense from a superior by delegation cannot sub-delegate.

A reason is always needed before a dispensation can be lawfully given. If a superior dispenses without cause in his own law or that of an inferior, the dispensation, though unlawful, is valid. If, however, an inferior to whom dispensing power has been delegated uses it without reason, the dispensation is null and void. In all cases it is taken for granted that a dispensation is only given on the tacit condition that the statements of the person who petitions for it are true. Concealment of falsehood in an essential matter effecting the motive which induced the superior to dispense, renders the dispensation null.

A dispensation ceases if recalled; if it is renounced and the renunciation is accepted by the superior; also, in certain cases, if the cause for which the dispensation was given no longer exists. What those cases are it is not so easy to determine. According to Suarez, a dispensation from one single obligation—e. g. a vow—continues even when the cause for which it was granted is there no longer, provided the dispensation has been accepted and used before the cause ceased. On the contrary, dispensations which virtually relax a series of obligations—e. g.

from fasting each day in Lent—expire with the cause which induced the superior to grant them.

Divorce.

DIVORCE, in its widest sense, signifies a separation made between man and wife on sufficient grounds and by lawful authority. It may dissolve the marriage bond altogether, so that the man or woman is free to contract a fresh marriage (*separatio quoad vinculum*); or it may simply relieve one of the parties from the obligation of living with the other (*separatio quoad torum et mensam*).

No human power can dissolve the bond of marriage when ratified and consummated between baptized persons. But

(1) The marriage bond may be dissolved, even between baptized persons, by Papal authority, if the marriage has not been consummated. Such at least is the common doctrine of canonists and theologians; nor does Billuart, who holds the opposite opinion, deny that such divorces have been granted by Martin V., Paul III., Pius IV., and Gregory XIII.

(2) It may be dissolved in similar circumstances by the solemn religious profession of either party. This point was defined at Trent, sess. xxiv., can. 6.; the principle had been already laid down by Innocent III., who professed to follow the example of his predecessors, and it is justified by the example of ancient saints, who left their brides before consummation of marriage to lead a life of perpetual continence. The engagement by which they

bound themselves to continence may be considered equivalent to a solemn religious profession in later times.

(3) If two unbaptized persons have contracted marriage, this marriage, even if consummated, may be dissolved, supposing one of the parties embraces the Christian religion and the other refuses to live peaceably and without insult to the Christian religion in the married state. This principle is laid down by Innocent III., and is founded on the "dispensation of the apostle," as it is called in 1 Cor. vii. 12-15.

In all other cases the marriage bond is indissoluble, and, besides this, married persons are bound to live together, as man and wife. They may, however, separate by mutual consent; and, again, if one party exposes the other to grave danger of body or soul, or commit adultery, the innocent partner may obtain a judicial separation, or even refuse to cohabit without waiting for the sentence of the judge, provided always that the offence is clearly proved. If the innocent party has condoned the adultery, the right of separation on that ground is forfeited — unless, of course, the offence is repeated. (From Billuart St. Liguori, Gury, "De Matrimonio.")

What a Doctor of the Church is.

THREE things, says Benedict XIV., are required to make a Doctor of the Church. First, he must have had learning so emi-

nent that it fitted him to be a doctor not only in the Church but of the Church ("*doctor ipsius ecclesiæ*"), so that through him "the darkness of error was scattered, dark things were made clear, doubts resolved, the difficulties of Scripture opened." Next, he must have shown heroic sanctity. Thirdly — though, as we shall see presently, this last condition has not always been insisted on — the title of "Doctor of the Church" must be conferred by a declaration of the Pope or of a General Council. Four Doctors of the Church are named in the canon law: viz., Ambrose, Augustine, Jerome, Gregory. Besides these, other saints enjoy the title and cultus due to a Doctor of the Church without a formal declaration of Pope or Council. Under this class Benedict XIV. puts Chrysostom, Gregory Nazianzen, Anselm, Isidore, Peter Chrysologus. He adds that a part of the cultus usually assigned to doctors is given to St. Hilary,¹ in whose office the Gospel and prayer but not the antiphon, and to St. Athanasius and St. Basil, who have only the antiphon but not the Gospel and prayer, proper to doctors.

Since the Reformation the title of Doctor of the Church has been conferred more freely. Pius V. added St. Thomas of Aquin to the list; Sixtus V., St. Buonaventura. During the eighteenth century the title was conferred on St. Anselm, St. Isidore, and St. Leo. Pius VIII. gave the title to St. Bernard: Pius IX. to St. Hilary, St. Alphonsus Liguori, and St.

¹ Pius IX. gave Hilary the title of Doctor, and now, of course, the antiphon "O Doctor" is recited in his office.

Francis of Sales. (Chiefly from Benedict XIV., "De Canoniz.," lib. iv. p. 2, cap. 11. 12.)

Dogma.

DOGMA, in its theological sense, is a truth contained in the Word of God, written or unwritten — i. e. in Scripture or tradition — and proposed by the Church for the belief of the faithful. Thus dogma is a revealed truth, since Scripture is inspired by the Holy Ghost, while tradition signifies the truths which the apostles received from Christ and the Holy Spirit, and handed down to the Church.

The word itself has an interesting history. In classical writers it has three distinct senses connected with its derivation from *dokein*, "to seem."

It means, accordingly, that which seems good to the individual — i. e. an opinion; that which seems good to legitimate authority — i. e. the resolution of a public assembly, or, in other words, a decree; lastly, it acquired a peculiar sense in the philosophic schools. The mere word of some philosopher (e. g. of Pythagoras) was considered authoritative with his disciples; and so Cicero, in the Academic Questions, speaks of "decrees," or doctrines, "which the philosophers call dogmata, none of which can be surrendered without crime."

In the LXX and New Testament, the word retains the second of the two of the senses given above. Thus, in Daniel ii. 13, iii. 10, in Luc. ii. 1, xvii. 7, it is used of decrees proceeding from the State. In

Ephes. ii. 15, Coloss. ii. 14, it signifies the Mosaic ordinances, and in Acts xvi. 4 (*dogmata ta kekrimena*) the disciplinary decrees issued by the Apostolic Council at Jerusalem. Nowhere in the New Testament does it bear the sense in which theologians employ it.¹

This sense sprang from the third of the classical meanings given above — viz. that of a truth accepted on the authority of a philosopher. The Pythagoreans accepted tenets, which if true admitted of proof, on the authority of their master. Christians, better instructed, accepted truths beyond the reach of unaided reason which had been revealed by Christ to his Church. These truths they called dogmas. We find the earliest trace of this technical sense, still imperfectly developed, in St. Ignatius, "Magn." 13: — "Use all zeal to be established in the doctrines (*en tois dogmasin*) of the Lord and the Apostles."²

In later Fathers the word occurs in its precise, theological meaning. Thus, St. Basil mentions "the dogma of Christ's Divinity" *to tēs theologias dogma*; Chrysostom, "the dogmas (*dogmata*) of the Church"; Vincent of Lerins, "the ancient dogmas (*dogmata*) of heavenly philosophy."³ This last illustrates the origin of the theological term.

From the definition with which we began it follows that the Church has no

¹ The list of New Testament passages given in the text is exhaustive, except that Lachmann reads *to dogma tou basilēōs*, the decree of King Pharaoh, in Heb. xi. 23.

² See also Barnab. *Ep.* 1. *tria oun dogmata estin Kuriou*, where the old Latin version has "constitutiones."

³ Basil. *Orat.* iv. *In Hexaem.* Chrysost. *In Galat.* cap. 1, apud Kuhn, *Dogmatik*, vol. i. p. 191.

power to make new dogmas. It is her office to contend for the faith once delivered, and to hand down the sacred deposit which she has received without adding to it or taking from it. At the same time, the Church may enunciate fully and impose dogmas or articles of faith contained in the Word of God, or at least deduced from principles so contained, but as yet not fully declared and imposed. Hence with regard to a new definition — such, e. g., as that of Transubstantiation, Christians have a twofold duty. They are obliged to believe, first, that the doctrine so defined is true, and next, that it is part of the Christian revelation received by the apostles. Again, no Christian is at liberty to refuse assent to any dogma which the Church proposes. To do so involves nothing less than shipwreck of the faith, and no Catholic can accept the Protestant distinction between “fundamental and non-fundamental articles of faith.” It is a matter of fundamental importance to accept the whole of the Church’s teaching. True, a Catholic is not bound to know all the definitions of the Church — but if he knowingly and wilfully contra-

dicts or doubts the truth of any one among them, he ceases to be a Catholic.

This arbitrary distinction between essential and non-essential articles, has led by natural consequence to the opinion that dogmatic belief, as such, matters little, provided a man’s life is virtuous and his feelings are devout. A religion of this kind is on the very face of it different from the religion of the apostles and their successors. St. Paul anathematizes false teachers, and bids his disciples shun heretics; St. John denounces the denial of the Incarnation as a mark of Antichrist. It is not necessary to quote the utterances of the early Fathers on this matter, which has been already treated in the article on the Church, but we may refer the reader to the striking discussion of the subject in Cardinal Newman’s book on “Development,” ch. vii. sect. 1, § 5. We will only remark in conclusion that it is unreasonable to make light of dogmatic truth, unless it can be shown that there is no such thing in existence. If God has made a revelation, then both duty and devotional feeling must depend on the dogmas of that revelation, and be regulated by them.



MARRIAGE.

THE Nature of Marriage as such. — Marriage is a natural contract between man and woman, which Christ has raised to the dignity of a sacrament. Hea-then may be, and are, united in true marriage, and their union is of course a lawful one, sanctioned and blessed by God Himself, who is the author of nature as well as of grace. But it is only among baptized persons that the contract of marriage is blessed and sanctified in such a manner as to become a means of conferring grace, so that we must distinguish between marriage in itself or according to the natural law on the one hand and the sacrament of marriage on the other. Theologians commonly give the following definition of marriage taken from the Master of the Sentences. It is "*virī mulierisque conjunctio maritalis inter legitimās personas individuum vitæ societatem retinens.*" It is "*conjunctio viri et mulieris*" — i. e. the union of man and woman, the persons between whom the contract is formed; it is "*maritalis*" — i. e.

it implies the giving to each power over the person of the other, and so is distinct from the union of friend with friend, man with man in business, and the like; it is "*inter legitimās personas*" — i. e. between those who are not absolutely prevented by lawful impediment from contracting such an union; "*individuum vitæ societatem retinens,*" it binds them to an undivided and indissoluble partnership during life, and so is distinct from such unhallowed unions as are contracted for a time or may be ended at will. If we add, "*gratiam conjugibus conferendam significans*" — i. e. being an (efficacious) sign of grace to be bestowed on the persons contracting — we have the full definition of marriage as a sacrament. Of course, the definition gives the bare essentials of marriage, for it ought to include the most perfect union of heart and soul, sympathy and interest.

Two points in the above definition may cause some difficulty, since it assumes that even in the law of nature a man can only have one wife (and of course a woman only one husband), and further that by

the same law the marriage tie lasts till death.

With regard to the former point, polygamy, according to St. Thomas ("Suppl." lxx. 1), does not absolutely destroy the end of marriage, for it is possible that a man with several wives should protect them and provide for the education of his children. And therefore (as many theologians suppose, from the time of the Deluge) God allowed the Patriarchs and others, whether Jews or heathen, to have more wives than one. But polygamy cruelly injures the perfect union of marriage; it degrades man by sensuality, and exposes women to the miseries of jealousy and neglect; it endangers the welfare of the children, and so may be justly stigmatized as contrary to the law of nature. Moreover, monogamy alone is contemplated in the institution of marriage: Gen. i. 24, "Therefore a man will leave his father and his mother and will cleave to his wife, and they shall be one flesh." The legislation in Deut. xxv. 5 *seq.* appears to assume that monogamy was the rule among the Hebrews; so does the book of Proverbs throughout, and particularly the beautiful description of the good wife in ch. xxxi.,¹ and the same idea pervades the noble poetry of Ps. cxxviii. (See also in the Deutero-canonical books, Tob. i. 11; Eccles. xxvi. 1.) It was not till A. D. 1020

¹ The estimate of women is high throughout the Old Testament. We need only remind the reader of Mary, the sister of Moses, Deborah, Anna. See also Prov. xiv. 1; xviii. 22; xix. 14 (even xxi. 9, 19, are not really different in spirit). The most unfavorable judgment is that of Eccles. vii. 28.

that a law of Rabbi Gershon ben Judah in the Synod of Worms absolutely prohibited polygamy among the Western Jews. It was practised by the Jews of Castile even in the fourteenth century, and still survives among the Jews of the East (Kalisch on Exodus, p. 370; on Lev. p. 374). But our Lord Himself expounded and enforced the natural law of marriage, and recalled men to the idea of marriage given in Genesis. It is worth noticing that He quotes the Septuagint text, which is more express in favor of monogamy than the Hebrew: "And *the two* shall be one flesh." (So also the Samaritan * * *, 'and there shall be from the two of them, one flesh'; the New Testament invariably, Mark x. 8; 1 Cor. vi. 16; Ephes. v. 31; and the Vulgate. The Targum of Onkelos, on the other hand, exactly follows the Hebrews.) Again, since Christ spoke generally of all mankind and not simply of those who were to be members of His Church, theologians hold that He withdrew the former dispensation, and consequently that polygamy is unlawful and a violation of natural law even in heathen. (Billuart, "De Matrimon." diss. v. a. 1.)

The same principles apply to the second point of difficulty. Moses, our Lord declares, permitted divorce because of the hardness of men's hearts, i. e. to prevent greater evils; and in consequence of this dispensation it was perhaps lawful for the heathen to imitate the example of the Jews in this respect also. But here, too, Christ has recalled all mankind to the primitive

institution. The apparent exception which our Lord makes will be considered below, and certain cases in which marriage may be really dissolved have been explained in the article on DIVORCE.

II. *The Sacrament of Marriage.*—A sacrament is an outward sign, and nobody doubts that in marriage, as in all other contracts, some outward sign on the part of the contracting parties is necessary. They must signify their consent to the solemn obligation of living together as man and wife. It is plain, too, that marriage may be called a sacred sign, for it typifies, as St. Paul (ad Ephes. v.) assures us, the mysterious union between Christ and the Church, which is His bride. But is it an efficacious sign of grace? That is, is the contract of marriage accompanied by signs which not only betoken, but necessarily, in consequence of Christ's institution, convey grace to all baptized persons who do not wilfully impede the entrance of the grace into their hearts? This is a question on which Catholics are divided from Protestants, and which was agitated among Catholics themselves late even in the middle ages. St. Thomas ("Supp." xlii. a. 3), though he assumes that marriage is a sacrament of the new law, inquires whether it "confers grace," and mentions three opinions: first, that it does not do so at all, and this opinion he dismisses at once; next, that it confers grace only in the sense that it makes acts lawful that would otherwise be sins (this opinion he also rejects, but in a less summary way); and thirdly, that when "contracted in the faith of Christ,"

it confers grace to fulfil the duties of the married state, and this opinion he accepts as "more probable." It is plain that all which the second opinion attributes to marriage may be truly said of marriage as a natural contract, and does not by any means amount to a confession that marriage is a Christian sacrament in the sense of the council of Trent. What St. Thomas gives as the more probable opinion is now an article of faith, for the council (Sess. xxiv. De Sacram Matr.), after stating that Christ Himself merited for us a grace which perfects the natural love of marriage and strengthens its indissoluble unity, solemnly defines (Can. 1) that marriage is "truly and properly one of the seven sacraments of the evangelical law instituted by Christ."

The same council speaks of Scripture as insinuating (*innuit*) this truth, and more can scarcely be said. One text, indeed, as translated in our Douay Bible, would certainly seem to settle the question—viz. Ephes. v. 31, 32: "For this cause shall a man leave his father and mother, and shall adhere to his wife; and they shall be two in one flesh. This is a great sacrament, but I speak in Christ and in the Church." But we venture to think that this is not the true sense of the Vulgate, "*Sacramentum hoc magnum est; ego autem dico in Christo et in ecclesia,*" which exactly answers to the original Greek, except that "*in Christo et in ecclesia,*" would be better, rendered as in the old Latin of Tertullian ("*Contr. Marc.*" v. 18; "*De Anima,*" II), "*in Christum et in ecclesiam.*" "*Sacramentum*" need not mean a "sacrament"

any more than the Greek *mustērion* which it represents, and to prove this we need not go beyond the text of the Vulgate itself, which speaks of the "*sacramentum*" of godliness, 1 Tim. iii. 16; the "*sacramentum*" of the seven stars; the "*sacramentum*" of the woman and the beast (Apoc. i. 20; xvii. 7). Indeed, though the word "*sacramentum*" occurs in fifteen other places of the Vulgate, it cannot possibly mean a sacrament in any one of them. We translate, accordingly, "This mystery is great, but I speak with reference to Christ and the Church"—that is, the words, "For this cause shall a man leave," etc., contain a hidden or mysterious sense,¹ in virtue of which St. Paul regards Adam's words about the union between man and wife as a type or prophecy of the union between Christ and His Church. We have the authority of Estius for this interpretation, which is that generally adopted by modern scholars, and he denies that the ancients appealed to this text to prove marriage a sacrament.

On the other hand, St. Cyril, ("Lib. ii. in Joann.") says that Christ was present at the wedding in Cana of Galilee that He might sanctify the principle of man's generation, "drive away the old sadness of child-bearing," "give grace to those also who were to be born"; and he quotes the words of St. Paul, "if any man is in Christ, he is a new creature; old things have passed away."

¹ The formula, "This is a great mystery," is a common Rabbinical one, * * *. See Schoettgen, *Horæ* p. 783 *seq.*; and the same Chaldee word for "mystery" is preserved in the Peshito rendering of the verse.

St. Augustine ("Tract. 9 in Joann." cap. 2) holds similar language. This theory, however credible in itself, certainly does not lie on the surface of St. John's narrative.

More may be made of 1 Tim. ii. 11 *seq.* "Let a woman learn in quietness, in all subjection. But teaching I do not permit to a woman, nor to have authority over a man, but to be in quietness. For man was first formed and then Eve, and Adam was not deceived, but the woman being deceived hath fallen into transgression; but she shall be saved through her child-bearing,¹ if they continue in faith, and love, and sanctification with temperance." St. Paul excludes women from the public ministry of the Church, and reserves that for men. But he assigns them another ministry instead. They are to save their own souls by the faithful discharge of their duties as wives, and to be the source of the Church's increase, for it cannot subsist without marriage any more than without the sacrament of order. Women are to be the mothers of children whom they are to tend and train for the service of Christ. And just as a special grace is given to those whom God calls to the priestly state, so is "the state of marriage placed under the protection and blessing of a special grace, as being dedicated to the Church and subserving its continual growth and expansion." Thus the intercourse of the sexes, which is apt to

¹ Bishop Elicott, *ad loc.*, translates "through the child-bearing"—i. e. through the birth of Christ. It seems to us incredible that St. Paul, if he really meant this, should have expressed it by an allusion so obscure and abrupt.

become a source of fearful corruption, is blessed and sanctified, more even than in its primitive institution, and directed to a still higher end, that of carrying on the Church's life on earth. The natural union is holy and beautiful. Christ perfects the union of heart and soul, and makes it still more holy and beautiful by sacramental grace; and, hallowed by a sacrament, marriage becomes the perfect antitype of Christ's union with His Church. He cleansed His Church that He might unite it to Himself. He sanctifies Christian man and woman in their union, that it may be "a hallowed copy of His own union with His Church." (See the eloquent passage in Döllinger, in "First Age of the Church," Engl. Transl. pp. 361, 362.)

The reader must remember that we do not allege this last passage as in any way conclusive from a controversial point of view, though we do think it fits in well with the Catholic doctrine. Many authorities are alleged from tradition, one or two of which we have already given in speaking of the marriage at Cana. St. Ambrose, "De Abraham," i. 7, says that he who is unfaithful to the marriage bond "undoes grace, and because he sins against God, therefore loses the share in a heavenly mystery (*sacramenti cælestis consortium amittit*)." St. Augustine, "De Bono Conjugali," cap. 24, writes: "The advantage of marriage among all nations and men lies in its being a cause of generation and a bond of chastity, but as concerns the people of God, also in the holiness of

a sacrament (*in sanctitate sacramenti*)." Here the distinction drawn between natural and Christian marriage, and still more the comparison made between the "*sacramenta*" of marriage and order,¹ seem to warrant our rendering of "*sanctitate sacramenti*."

The Nature of the Sacramental Grace, etc.—Marriage, then, is a sacrament of the new law, and as such confers grace. The sacrament can only be received by those who have already received baptism, the gate of all the other sacraments; and marriage is not, like baptism and penance, instituted for the cleansing of sin, so that grace is conferred on those, and those only, who are at peace with God. Christians who are in mortal sin may contract a valid marriage, but they receive no grace, though they do receive the sacrament, and therefore have a claim and title to the sacramental grace when they have amended their lives by sincere repentance.

Christians, on the other hand, who contract marriage with due dispositions receive an increase of sanctifying grace, and, besides, special graces which enable them to live in mutual and enduring affection, to bear with each other's infirmities, to be faithful to each other in every thought, and to bring up the children whom God may give them in His fear and love. They may go confidently to God

¹ He says the "*sacramentum ordinationis*" remains in a cleric deposed for crime, and that so, the bond of marriage is only loosed by death. However, cap. 18 proves that St. Augustine did not use the word "*sacramentum*" in its precise modern sense, for he calls the polygamy of the Jews "*sacramentum pluralium nuptiarum*," as typifying the multitude of converts to the Church.

for every help they need, in that holy state to which He has deigned to call them, for He Himself has sealed their union by a great sacrament of the Gospel. Theologians are not agreed about the time when Christ instituted the sacrament. Some say at the wedding in Cana; others, when He abrogated the liberty of divorce (Matt. xix.); others, in the great Forty Days after Easter.

If we ask, further, how this grace is conferred, or, in other words, *who are the Ministers of the Sacrament*, what are the words and other signs through which it is given? the answer is far from easy. It is evident that there must be a real consent to the marriage on both sides, otherwise there can be no contract and therefore no sacrament. But is the expression of mutual consent enough? The great majority of mediæval theologians, though William of Paris is quoted on the other side, answered yes. They held that wherever baptized persons contracted marriage, they necessarily received the sacrament of marriage also. On this theory, the parties themselves are the ministers of the sacrament; the matter consists in the words or other signs by which each gives him or herself over to the other; the form, which gives a determinate character to the matter, consists in the acceptance of this surrender by each of the contracting parties. Hence (apart from the positive enactments of Trent, for which see *Clandestinity*, under IMPEDIMENTS OF MARRIAGE), wherever Christians bind themselves by outward signs to live as man

and wife, they receive the sacrament of marriage. No priest or religious ceremony of any kind is needed. A very different view was put forward in the sixteenth century by Melchior Canus ("Loci Theol." viii. 5). He held that the priest was the minister of the sacrament; the expressed consent to live as man and wife, the matter; the words of the priest, "I join you in marriage," or the like, the necessary form. A marriage not contracted in the face of the Church would, on this theory, be a true and valid marriage, but not a sacrament. Theologians and scholars of the greatest learning and highest reputation — Sylvius, Estius, Tournely, Juenin, Renaudot, etc. (see Billuart, "De Matrim." diss. i. a. 6),—embraced this opinion. In its defence an appeal might be made with great plausibility to the constant usage of Christians from the earliest times, for they have always been required to celebrate marriage before the priest. But it is to be observed that Tertullian ("De Pudic." 4), strong as his language is against marriages not contracted before the Church, says that such unions "are in danger" (*periclitantur*) of being regarded as no better than concubinage, which implies that they were not really so. Nor does he make any distinction between the contract of marriage in Christians and the sacrament, though it would have been much to his purpose could he have done so. Besides, the language of the Fathers quoted above points to a belief that Christ elevated the contract of marriage to a sacrament, not that He superadded the

sacrament to marriage. Moreover, Denzinger ("Ritus Orientales," tom. i. p. 152 *seq.*) shows that the Nestorians, who have retained the nuptial benediction from the Church and believe in the obligation of securing it, still consider that marriage, even as a sacred rite, may be performed by the parties themselves if the priest cannot be had; and he quotes from Gregorius Datheviensis this dictum: "Marriage is effected through consent expressed in words, but perfected and consummated by the priest's blessing and by cohabitation." Now, at all events, the former of the two opinions given is the only tenable one in the Church. Pius IX. in an allocution, Sept. 27, 1852, laid down the principle that there "can be no marriage among the faithful which is not at one and the same time a sacrament"; and among the condemned propositions of the Syllabus appended to the Encyclical "Quanta Cura" of 1864, the sixty-fourth runs thus: "The sacrament of marriage is something accessory to and separable from the contract, and the sacrament itself depends simply on the nuptial benediction." Whether, supposing a Christian (having obtained a dispensation to that effect) were to marry a person who is not baptized, the Christian party would receive the sacrament as well as enter into the contract of marriage, is a matter on which theologians differ. Analogy seems to favor the affirmative opinion.

The Conditions for the Validity of Marriage are mostly identical with the conditions which determine the validity of con-

tracts in general. The consent to the union must be mutual, voluntary, deliberate, and manifested by external signs. The signs of consent need not be verbal in order to make the marriage valid, though the rubric of the Ritual requires the consent to be expressed in that manner. The consent must be to actual marriage then and there, not at some future time; for in the latter case we should have engagement to marry, or betrothal, not marriage itself. Consent to marry if a certain condition in the past or present be realized (e. g. "I take you N. for my wife, if you are the daughter of M. and N.") suffices, supposing that the condition be fulfilled. Nay, it is generally held that if a condition be added dependent on future contingencies (e. g. "I take you N. for my wife, if your father will give you such and such a dowry"), the marriage becomes a valid one without any renewal of the contract, whenever the condition becomes a reality. The condition appended, however, must not be contrary to the essence of marriage—i. e. a man cannot take a woman for his wife to have and hold just as long as he pleases. (See Gury, "Theol. Moral." De Matrimon. cap. iii.)

III. *Indissolubility of Marriage*.—The law of Israel (Deut. xxiv. 1) allowed a man to divorce his wife if she did not find grace in his eyes, because he found in her some shameful thing (* * *, literally the "nakedness or shame of a thing"; LXX, *aschēmon pragma*; Vulg. *aliquam fœditatem*), and the woman was free at once to marry another man. The school of Sham-

mai kept to the simple meaning of the text. Hillel thought any cause of offence sufficient for divorce — e. g. “if a woman let the broth burn”; while R. Akiva held that a man might divorce his wife if he found another woman handsomer. (See the quotation from “Arbah Turim Nilchoth Gittin,” i. in McCaul, “Old Paths,” p. 189.) The Pharisees tried to entangle Christ in these Rabbinical disputes when they asked Him if a man might put away his wife “for any cause.” In Athens and in Rome under the Empire the liberty of divorce reached the furthest limits of Rabbinical license. (For details see Döllinger, “Gentile and Jew,” Engl. Transl. vol. ii. p. 236 *seq.* p. 254 *seq.*) Our Lord, as we have already seen, condemned the Pharisaic immorality, annulled the Mosaic dispensation, and declared, “Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery, and he who marrieth her when she is put away committeth adultery” (Matt. xix. 9). The Catholic understands our Lord to mean that the bond of marriage is always, even when one of the wedded parties has proved unfaithful, indissoluble, and from the first Christ’s declaration made the practice of Christians with regard to divorce essentially and conspicuously different from those of their heathen and Jewish neighbors. Still it was only by degrees that the strict practice, or even the strict theory just stated, was accepted in the Church. And before we enter on the interpretation of Christ’s words, we will give a sketch of the

history of practice and opinion on the matter.

Christian princes had of course to deal with the subject of divorce, but they did not at once recast the old laws on Christian principles. Constantine, Theodosius the Younger, and Valentinian III., forbade divorce except on certain specified grounds; other emperors, like Anastasius (in 497) and Justin (whose law was in force till 900), permitted divorce by mutual consent, but no one emperor limited divorce to the single case of adultery. Chardon says that divorce (of course *a vinculo*) was allowed among the Ostrogoths in Spain till the thirteenth century, in France under the first and second dynasties, in Germany till the seventh century, in Britain till the tenth. (Chardon, “Hist. des Sacrements,” tom. v. *Mariage*, ch. v.)

It would be waste of labor to accumulate quotations from the Fathers in proof of their belief that divorce was unlawful except in the case of adultery. But it is very important to notice that the oldest tradition, both of the Greek and Latin churches, regarded marriage as absolutely indissoluble. Thus the “Pastor Hermæ” (lib. ii. Mand. iv. c. 1), Athenagoras, “Legat.” 33 (whose testimony, however, does not count for much, since he objected to second marriages altogether), and Tertullian (“De Monog.” 9), who speaks in this place, as the context shows, for the Catholic Church, teach this clearly and unequivocally. The principle is recognized in the Apostolic Canons (Canon 48,

al. 47), by the Council of Elvira held at the beginning of the fourth century, Canon 9 (which, however, only speaks of a woman who has left an unfaithful husband), and by other early authorities.

However, the Eastern Christians, though not, as we have seen, in the earliest times, came to understand our Lord's words as permitting a second marriage in the case of adultery, which was supposed to dissolve the marriage bond altogether. Such is the view and practice of the Greeks and Oriental sects at the present day. And even in certain parts of the West similar views prevailed for a time. Many French synods (e. g. those of Vannes in 465 and of Compiègne in 756) allowed the husband of a wife who had been unfaithful to marry again in her life-time. Nay, the latter council permitted re-marriage in other cases; if a woman had a husband struck by leprosy and got leave from him to marry another, or if a man had given his wife leave to go into a convent (Canons 16 and 19). Pope Gregory II., in a letter to St. Boniface in the year 726, recommended that the husband of a wife seized by sickness which prevented cohabitation should not marry again, but left him free to do so provided he maintained his first wife. (Quoted by Hefele, "Beiträge," vol. ii. p. 376.) At Florence the question of divorce was discussed between the Latins and Greeks, but after the Decree of Union; and we do not know what answers the Greeks gave on the matter. The Council of Trent confirmed the present doctrine

and discipline which had long prevailed in the West in the following words: "If any man say that the Church is in error because it has taught and teaches, following the doctrine of the Gospels and the apostles, that the bond of marriage cannot be dissolved because of the adultery of one or both parties, let him be anathema." (Sess. xxiv. De Matrim. can. 5). The studious moderation of language here is obvious, for the canon does not directly require any doctrine to be accepted; it only anathematizes those who condemn a certain doctrine, and implies that this doctrine is taught by the Church and derived from Christ. It was the Venetian ambassadors who prevailed on the Fathers to draw up the canon in this indirect form, so as to avoid needless offence to the Greek subjects of Venice in Cyprus, Candia Corfu Zante, and Cephalonia. The canon was no doubt chiefly meant to stem the erroneous views of Lutherans and Calvinists on divorce.

Our Lord's utterances on the subject of divorce present some difficulty. In Mark x. 11, 12; Luke xvi. 18, He absolutely prohibits divorce: "Whosoever shall put away his wife and marry another, committeth adultery against her; and if a woman put away her husband and be married to another, she committeth adultery." But in Matt. xix. 9, 10, there is a marked difference: "Whosoever shall put away his wife except for fornication, and marry another, committeth adultery; and he who marrieth a woman put away committeth adultery." So also Matt. v

32. Protestant commentators understand our Lord to prohibit divorce except in the case of adultery, when the innocent party at least may marry again. Maldonatus, who acknowledges the difficulty of the text, takes the sense to be—"Whoever puts away his wife except for infidelity commits adultery, because of the danger of falling into licentiousness to which he unjustly exposes her, and so does he who in any case, even if his wife has proved unfaithful, marries another." He takes St. Mark and St. Luke as explanatory of the obscure passage in St. Matthew. Subsequent scholars, we venture to think, have by no means improved on Maldonatus. Hug, who is never to be mentioned without respect, suggested that Christ first (in Matt. v. 32) forbade divorce except in case of adultery; then (Matt. xix. 9, 10,) forbade it altogether, the words "except for fornication" in the latter place being an interpolation—a suggestion perfectly arbitrary and followed by nobody.

A well-known Catholic commentator, Schegg, interprets the words "for fornication" (*epi porneias*) to mean, "because the man has found his marriage to be null because of some impediment, and so no marriage at all, but mere concubinage." In this event there would be no occasion for or possibility of divorce. On Matt. v. 32 (*parekhus logou porneias*, save where fornication is the motive reason of the divorce) he thinks Christ took for granted that the adulteress would be put to death (according to Levit. xx. 10) and so leave her husband free, an hypothesis which is

contradicted by the "pericope of the adulteress." (John viii. 3 *seq.*) Döllinger's elaborate theory given in the Appendix to his "First Age of the Church" is less ingenious than that of Hug, but scarcely less arbitrary. He urges that *porneuein* can only refer to "fornication," and cannot be used of sin committed after marriage; but *porneia* and *porneuein* are used of adultery (1 Cor. v. 1; Amos vii. 17; Sir. xxiii. 33), so that we need not linger over Döllinger's contention (which has no historical basis, and is objectionable in every way) that antenuptial sin on the woman's part annulled the union and left the man free, if he was unaware of it when he meant to contract marriage.¹

IV. *The Unity of Marriage.*—The unlawfulness of polygamy in the common sense of the word follows from the declaration of Christ Himself, and there was no room for further question on the matter. With regard to reiteration of marriage, St. Paul (1 Cor. vii. 39, 40) distinctly asserts that a woman is free to marry on her husband's death. Still there is a natural feeling against a second marriage, which Virgil expresses in the beautiful words he puts into Dido's mouth—

*Ille meos, primus qui me sibi junxit, amores
Abstulit; ille habeat secum servetque sepulcro.*

¹ Döllinger objects to the instance from 1 Cor. v. 1, because he says there is no Greek word for "incest," so that the Apostle was obliged to use *porneia*. Why *porneia* rather than *moicheia*? As to Amos vii. 17, "Thy wife will commit fornication in the city," he urges that this defilement was not to be voluntary on the woman's part, and therefore was not adultery. This argument proves too much. If it was not adultery because not wilful, no more was it "fornication."

And this feeling, of which there are many traces among the heathen, was yet more natural in Christians, who might well look to a continuance in a better world of the love which had begun and grown stronger year by year on earth. Moreover, the apostle puts those who had married again at a certain disadvantage, for he excludes them (1 Tim. iii. 2; Titus i. 6) from the episcopate and priesthood. And the church, though she held fast the lawfulness of second marriage and condemned the error of the Montanists (see Tertullian "De Monog." "Exhortat. Castitatis") and of some Novatians (Concil. Nic. i. Canon 8), treated such unions with a certain disfavor. This aversion was much more strongly manifested in the East than in the West.

Athenagoras ("Legat." 33) says Christians marry not at all, or only once, since they look on second marriage as a "specious adultery" (*eupretēs esti moicheia*). Clement of Alexandria ("Strom." iii. 1. p. 551, ed. Potter) simply repeats the apostolic injunction, "But as to the second marriage, if thou art on fire, says the apostle, marry." (In iii. 12. p. 551, he is referring to simultaneous bigamy.) Early in the fourth century we find Eastern councils showing strong disapproval of second marriage. Thus the Council of Neocæsarea (Canon 7) forbids priests to take part in the feasts of those who married a second time, and assumes that the latter must do penance. The Council of Ancyra (Canon 19) also takes this for granted, and the Council of Laodicea (Canon 1) only admits those who have

married again to communion after prayer and fasting. Basil treats this branch of church discipline in great detail. For those who married a second time he prescribes, following ancient precedent, a penance for one year, and of several years for those who marry more than once. (See the references in Hefele, "Concil." i. p. 339; "Beiträge," i. p. 50 *seq.*) Basil's rigorism had a decided influence on the later Greek church. A Council of Constantinople, in 920, discouraged second, imposed penance for third, and excommunication for fourth, marriage. Such is the discipline of the modern Greek church. At a second marriage the "benediction of the crowns" is omitted, and "propitiatory prayers" are said; and although some concessions have been made with regard to the former ceremony, Leo Allatius testifies that it was still omitted in some parts of the Greek church as late as the seventeenth century. A fourth marriage is still absolutely prohibited.¹

The Latin Church has always been milder and more consistent. The "Pastor Hermæ" (lib. ii. Mandat. iv. 4) emphatically maintains that there is no sin in second marriage. St. Ambrose ("De Viduis," c. 11) contents himself with saying, "We do not prohibit second marriages, but we do not approve marriages frequently reiterated." Jerome's words are, "I do not condemn those who marry twice, three times, nay, if such a

¹ The Oriental sects (Copts, Jacobites, Armenians) are even stricter than the Greeks. The Nestorians, however, are as might have been expected, free from any spirit of strictness in this point. Denzinger, *Rit. Orient.* i. p. 180.

thing can be said, eight times (*non damno digamos, imo et trigamos, et, si dici potest, octogamos,*)” but he shows his dislike for repeated marriage (Ep. lxvii. “Apol. pro libris adv. Jovin.”). Gregory III. advises Boniface, the apostle of Germany, to prevent, if he can, people marrying more than twice, but he does not call such unions sinful. Nor did the Latin Church impose any penance for reiterated marriage. We do, indeed, find penance imposed on those who married again in the penitential books of Theodore, who became archbishop of Canterbury in 668. But Theodore’s view came from his Greek nationality; and if Herardus, archbishop of Tours, speaks of third marriage, etc., as “adultery,” this is probably to be explained by the Greek influence which had spread from England to France. Anyhow, this is the earliest trace of such rigorism in the West.

The Latin Church, however, did exhibit one definite mark of disfavor for reiterated marriage. The “Corpus Juris” contains two decretals of Alexander III. and Urban III., forbidding priests to give the nuptial benediction in such cases. Durandus (died 1296) speaks of the custom in his time as different in different places. The “Rituale Romanum” of Paul V. (1605–1621) forbids the nuptial benediction, only tolerating the custom of giving it, when it already existed, if it was the man only who was being married again. The present Rubric permits the nuptial benediction except when the woman has been married before.

V. *Ceremonies of Marriage.*—From the earliest times and in all times Christians have been wont to celebrate their marriages in church, and to have them blessed by the priest; nor can they celebrate them otherwise without sin, except in case of necessity. “It is fitting,” Ignatius writes (“Ad Polycarp.” 5), “for men and women who marry to form this union with the approval of the bishop, that their union may be according to God.” “What words can suffice,” Tertullian says (“Ad Uxor.” ii. 9), “to tell the happiness of that marriage which the church unites, the oblation confirms, and the blessing seals, the angels announce, the Father acknowledges!”

Martyr.

MARTYR (*martus*, then *martur*, which was originally the Æolic form). A witness for Christ. In early times this title was given generally to those who were distinguished witnesses for Christ, then to those who suffered for Him¹; lastly, after the middle of the third century, the title was restricted to those who actually died for Him. The very first records of the Church which we possess tell us of the

¹ *Martus* and the cognate words begin to assume their later technical sense in Acts xxii.; Apoc. ii. 13. This technical sense is probably intended in Clem. Rom. i, *Ad Cor.* 5; certainly in Ignat. *Ad Ephes.* 1; Mart. Polyc. 19; Melito (apud Euseb. *H. E.* iv. 26); Dionys. *Corinth.* (ib. ii. 25.); Hegesippus (ib. ii. 23, iv. 22); *Epist. Gall.* (ib. v. 1, 2); *Anon. Adv. Cataph.* (ib. v. 16); Iren. i. 28, 1, etc.; though at the same time the words were also used of testimony which was not sealed by death. The Epistle of the Martyrs of Vienna and Lyons just quoted distinguishes between confessors (*homologoi*) and martyrs, but in Clement Alex. (Strom. iv. 9, p. 596) and even in Cyprian the distinction is not observed. The Decian prosecution tended to fix it.

honors done to the martyrs. It was the martyrs who, first of all, were regarded as saints; the relics of the martyrs which were first revered; to the martyrs that the first churches were dedicated. The name "martyrium" (*marturion*), which at first meant the church built over a martyr's remains, was given to churches generally, even if dedicated to saints who were not martyred, though this usage was partly justified by the fact that a church was not consecrated till the relics of some martyr had been placed in it.

Benedict XIV., in his work on "Canonization" (lib. iii. cap. II *seq.*), gives the modern law of the church on the recognition of martyrdom with great fulness. He defines martyrdom as the "voluntary endurance of death for the faith, or some other act of virtue relating to God." A martyr, he says, may die not only for the faith directly, but also to preserve some virtue — e. g. justice, obedience, or the like, enjoined or counselled by the faith. He mentions the dispute among theologians whether a person who died for confessing the Immaculate Conception of the Blessed Virgin, which in his time had not been defined, would be a martyr. He gives no decided opinion on the point, but says that "in other cases the safe rule is that one who dies for a question not yet defined by the church dies in a cause insufficient for martyrdom." Further, he explains that to be a martyr a man must actually die of his sufferings or else have endured pains which would have been his death but for miraculous intervention.

Martyrology.

A LIST of martyrs and other saints, and the mysteries commemorated on each day of the year, with brief notices of the life and death of the former. It is these brief notices which distinguish a Martyrology from a mere calendar. It is read in monastic orders at Prime after the prayer "*Deus, qui ad principium.*" It is followed by the versicle "Precious in the sight of the Lord is the death of His saints," and by a petition for the intercession of the heavenly court; and these words are retained even in the secular office, when the Martyrology is not actually recited. Mr. Maskell has collected many proofs that in England the Martyrology used to be said in the monastic chapter, not, like the office, in the choir. This custom, however, was in no way peculiar to England, as may be seen from the notes of Meratus on the subject (Pars. II. sect. v. cap. xxi.). After Prime, or sometimes after Tierce, the monks adjourned to the chapter, heard the Martyrology, and said the prayers which now form part of Prime, "*Deus, in adjutorium meum*"; "*Dignare, Domine, die ista,*" etc., before setting out to their daily labor.

Gregory the Great speaks of a Martyrology used by the Roman Church in his day, but we do not know for certain what it was. A Martyrology attributed to Jerome is printed, e. g. in Vallarsi's edition of his works. It has undergone many revisions and later editions. It is quite possible that Jerome may have col-

lected a Martyrology from the various calendars of the Church, and that the Martyrology which goes by his name, as we have it, is the corruption of a book used in St. Gregory's time at Rome. The lesser Roman Martyrology was found at Ravenna by Ado, archbishop of Vienna, about 850. A third Martyrology is attributed (erroneously, Hefele says) to Bede, and the foundation of the work may probably come from him. All western Martyrologies are based on these three. We have Martyrologies from Florus, Ado, Usuard, in France; from Rabanus and Notker of St. Gall, in Germany.

The Roman Martyrology mentioned, as

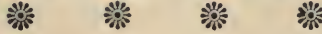
we have seen, by Gregory the Great, is mentioned again at the English Council of Cloveshoo. Such a work is, of course, subject to constant alterations from the addition of new feasts, etc. A revision of the Roman Martyrology was made by Baronius and other scholars in 1584. It was revised again under Urban VIII. (See Laemmer, "De Mart. Rom." Ratisbonæ,¹ 1878.)

¹ This scholar classifies Martyrologies thus: (1) that attributed to Jerome; (2) *Martyr. Rom. Parv.* published by Rosweyd in 1613, and written in Rome about 740; (3) a genuine Martyrology of Bede, with interpolations from Florus of Lyons; (4) that of Usuard, dedicated to Charles the Bald, used from the ninth century, not only in Benedictine houses, but throughout the West. In the fifteenth century no other was in use except in St. Peter's, and even there the Martyrology was but a translation of Usuard





ANTICHRIST.



AWORD which, so far as the New Testament is concerned, only occurs in St. John's Epistles. In itself it might mean — "like Christ," or "instead of Christ," as *antitheos* signifies Godlike, or *anthupatos* pro-consul, but the Antichrist of St. John is Christ's adversary. "Ye have heard," he says, "that Antichrist¹ is coming, and now there have been many Antichrists. . . . This is the Antichrist who denies the Father and the Son." In the fourth chapter he makes the characteristic of Antichrist (*to tou antichristou*) consist in not confessing Jesus²; and more fully in the seventh verse of the Second Epistle, he places the guilt of Antichrist in his denial that Christ has "come in the flesh." Thus St. John identifies the Antichristian spirit with the Docetic heresy, though he seems also to allude to a single person

who is to come in the last days. St. Paul, in the Second Epistle to the Thessalonians, is more explicit. He does not, indeed, use the word "Antichrist," but he speaks of a person whom he describes as the "man of sin," "the son of perdition who opposeth and raiseth himself over all that is called God, or is an object of awe, so as to sit in the temple of God, exhibiting himself as God." At present, there is a power which hinders his manifestation. The Thessalonians looked on the "day of the Lord" as already imminent. Not so, St. Paul replies; three things must happen first — an apostasy or defection must occur; the hindrance to the manifestation of Antichrist must be removed, and then Antichrist himself revealed. This "man of sin" is usually called "Antichrist," and to this terminology we shall conform during the rest of the article.

As to this Antichrist, we must distinguish between what is certain and what is doubtful.

It is the constant belief of the whole Church, witnessed by Father after Father

¹ 1 Ep. ii. 18. The reading *ho an*, "that the Antichrist comes," is that of the received text, but Lachmann, Tischendorf, and Tregelles omit the article.

² "Every spirit which does not confess Jesus." So the Greek, according to the editions just quoted. The Vulgate has "every spirit which dissolves Jesus."

from Irenæus downwards, that before our Lord comes again, a great power will arise which will persecute the Church, and lead many into apostasy. All that is "lawless," all that oppose "lawful authority" in Church or State, partake so far of his spirit, who is called, in the words of the apostle, the "lawless one" by pre-eminence. But this must not lead us to treat Antichrist as a mere personification of evil, or to forget the universal belief of Fathers and theologians that he is a real and individual being who is to appear before the end of the world.

So much for what is certain. When we come to details, the Fathers, Bossuet says, "do but grope in the dark, a sure mark that tradition had left nothing decisive on the subject." All, or nearly all, are agreed in considering that the "mystery of iniquity already worked" in Nero, that the power which hindered the appearance of Antichrist was the Roman Empire, and that he was to appear as the Messiah of the Jews, and to possess himself of their temple. Further, from very early times, St. Paul's "man of sin" was identified with one of the two Apocalyptic beasts, in Apoc. xiii., and with the little horn, in Daniel vii., which roots out the other ten horns, or kings, speaks blasphemies, and destroys the saints. A time was expected when the Roman power would be divided into ten kingdoms. Antichrist was to destroy three of these, to subdue the rest, till, after a reign of three and a half years, he, in turn, was destroyed by Christ. It was also commonly held that Antichrist

was to be a Jew, of the tribe of Dan, because that tribe is described as a serpent by the dying Jacob,¹ and is omitted from the list of tribes in the Apocalypse.² Many other features in the picture might be given. Some regarded Antichrist as generated by Satan; others, as actually Satan incarnate. The Arian persecution in Africa, the domination of Islam, were looked upon as likely to usher in the reign of Antichrist. Among other curious beliefs we may mention that of some among the Béguines, who supposed that as Lucifer had come from the highest order of angels, so Antichrist would spring from the most perfect Order, viz. the Franciscan. In contrast with these aberrations of fancy, St. Augustine in the West, and St. John Damascene in the East, preserve a marked moderation of tone in discussing this subject.

At the Protestant Reformation, an entirely new view appeared on the field. Even heretics had not ventured to assert that St. Paul, in the "man of sin," meant to describe the Pope. Wicliffe, indeed, had called the Pope "Antichrist," while the name was applied to Pope Sylvester by the Waldensians, to John XXII. by the Béguines; but the word was used in that vague sense in which every one who does or teaches evil is an Antichrist. Indeed, till Luther's time it was generally agreed that Antichrist was to be an individual, and this fact, which the plain sense of St. Paul's words implies, is enough of itself to

¹ Gen. xlix. 17.

² Apoc. vii. 5.

refute the absurd opinion that Antichrist means the line of Popes. All Protestant writers of respectable attainments have now rejected this monstrous interpretation. Yet it is well not to forget that it was once almost an article of Protestant faith, and it was actually made a charge against Archbishop Laud on his trial that he refused to recognize Antichrist in the Bishop of Rome.

(Chiefly taken from Döllinger's "First Age of the Church," Appendix I.)

Ash Wednesday.

THE first day, according to our present observance, of the forty days' fast of Lent. But that it did not come within the quadregesimal period in primitive times we know from the testimony of Gregory the Great, who, in speaking of the fast, describes it as of thirty-six days' duration—that is, as extending over six weeks, from the first Sunday in Lent to Easter Day, omitting Sundays. Thirty-six days are nearly a tenth part of the year, and thus, by observing the fast, Christians were thought to render a penitential tithe of their lives to God. Lent, therefore, at the end of the sixth century, began on the first Sunday, and we know from the Sacramentary of Gelasius that the practice was the same at the end of the fifth century. At what time Ash Wednesday and the three following days were added to the fast has not been precisely ascertained. It is true that in the Sacramentary of Pope

Gregory there is a Mass for Ash Wednesday, under the heading "Feria IV., caput jejunii" (beginning of the fast); whence it might be inferred that Pope Gregory, in spite of the words cited above, had himself before his death sanctioned the alteration in question. But this would be an unsafe conclusion, for one of the best MSS. of the Sacramentary does not contain this heading. However this may be, a Capitulary of the Church of Toulon (714) and the liturgical work of Amaury (about 820) describe the Lenten usage as identical with our own. There can be no difficulty in understanding the motive of the change; for by the addition of the four days preceding the first Sunday, the number of fasting days before Easter (the Sundays being omitted) becomes exactly forty, and accords with the fasts recorded of Moses and Elias, and with that of our Saviour in the wilderness of Judea.

The office for Ash Wednesday opens with the solemn ceremony which has given the day its name.¹ After an introit and four collects, in which pardon and mercy are implored for the penitent, the faithful approach and kneel at the altar rails, and the priest puts ashes on the forehead of each, saying, "*Memento, homo, quia pulvis es, et in pulverem reverteris*" (Remember, man, that thou art dust, and shalt return to dust). The ashes are obtained by burning the palms of the previous year. The Lenten pastorals of Bishops, regulating the observance of the season, usually prescribe that the fast on Ash Wednesday

¹ Billuart, *De Myster*, Diss. xiv. a. 1.

shall be more rigorously kept than on any other day in Lent except the last four days of Holy Week.

The administration of the ashes was not originally made to all the faithful, but only to public penitents. These had to appear before the church door on the first day of Lent, in penitential garb and with bare feet. Their penances were there imposed upon them; then they were brought into the church before the bishop who put ashes on their heads, saying, besides the words "*Memento,*" etc., "*age penitentiam ut habeas vitam æternam*" (Repent (or, do penance), that thou mayest have eternal life). He then made them an address, after which he solemnly excluded them from the church. Out of humility and affection, friends of the penitents, though not in the same condition, used to join themselves to them, expressing in their outward guise a similar contrition, and offering their foreheads also to be sprinkled with ashes. The number of these persons gradually increased, until at length the administration of ashes was extended to the whole congregation, and the rite took its present form. ("Dict. of Antiq." Smith and Cheetham; Kössing, in Wetzler and Welte.)

Asperges.

A NAME given to the sprinkling of the altar, clergy, and people with holy water at the beginning of High Mass by the celebrant. The name is taken from the words, "Asperges me," "Thou shalt wash me, O

Lord, with hyssop," etc., with which the priest begins the ceremony. During the Easter season the antiphon "*Vidi aquam*" is substituted. This custom of sprinkling the people with holy water is mentioned in the Canon of a synod quoted by Hincmar of Rheims, who lived at the beginning of the ninth century.

Assumption.

AFTER the death of her divine Son the Blessed Virgin lived under the care of St. John. It is not quite certain where she died. Tillemont conjectures from a passage in a letter of the Fathers assembled in the General Council of Ephesus that she was buried in that city, but the common tradition of the church represents her as having died at Jerusalem, where her empty tomb was shown to pilgrims in the seventh century. In any case, it is certain that she really died, and that her exemption from sin original and actual did not prevent her paying this common debt of humanity. The very fact that she had received a passible nature rendered her liable to death. Except for the special gift of immortality which he received from God, Adam would have died in the course of nature, even if he had never sinned; and St. Augustine declares that our Blessed Saviour would have died by the natural decay of old age, if the Jews had not laid violent hands upon Him.¹

¹ In French, *Mercredi des Cendres*; in German, *Aschermittwoch*.

Still, although the Blessed Virgin tasted of death, her body was preserved from corruption and it was united to her soul in the kingdom of heaven. The church signifies her belief in this fact by celebrating the feast of her Assumption on the fifteenth of August. There is no distinct assertion of the *corporal* assumption in the prayers of the feast, but it is plain that the church encourages and approves this belief from the fact that she selects for the lessons during the octave a passage from St. John Damascene in which the history of this corporal assumption is given in detail. This pious belief is recommended by its intrinsic reasonableness, for surely it is natural to suppose that our Lord did not suffer that sacred body in which He Himself had dwelt and from which He had formed His own sacred humanity to become a prey to corruption. It is confirmed by the testimonies of St. Andrew of Crete, of St. John Damascene, and of many ancient Martyrologies and Missals, cited by Butler in his note on this feast. It is, moreover, a striking fact that, notwithstanding the zeal of the early church in collecting and venerating relics, no relics of the Blessed Virgin's body have ever been exhibited. Much weight, too, must be given to the common sentiment of the faithful. "Admirable," says Petavius, "is the admonition of Paulinus of Nola, an author of the greatest weight, who bids us adhere to the common voice of the faithful, since 'the spirit of God breathes upon them all.'"¹

The corporal assumption is not an article of faith. Still Melchior Canus sums up the general teaching of theologians on this head when he says: — "The denial of the Blessed Virgin's corporal assumption into heaven, though by no means contrary to the faith, is still so much opposed to the common agreement of the Church, that it would be a mark of insolent temerity."¹

The feast, according to Butler, was celebrated before the sixth century in the East and West. The Greeks called it *koimēsis* or *metastasis*; the Latins, *dormitio*, *pausatō*, *transitus*, *assumptio*.

Attrition.

ATTRITION, as distinct from contrition, is an imperfect sorrow for sin. Contrition is that sorrow for sin which has for its motive the love of God, when the sinner has offended. Attrition arises from a motive which is indeed supernatural, — that is to say, apprehended by faith, — but which still falls short of contrition. Such motives are — the fear of hell, the loss of heaven, the turpitude of sin. By this last, we understand the turpitude of sin as revealed by faith. We may also, for the sake of clearness, exclude from our definition that kind of sorrow which theologians call *serviliter servilis* — the sorrow which makes a man renounce sin because he is afraid of hell, while at the same time he would be ready to offend God if he could do so without incurring the penalty.

¹ Petav *De Incarnat.* xiv. 2.

¹ Melchior Canus, *De Locis Theolog.* xii. 10.

All Catholics are bound to hold that attrition, as explained above, is good and an effect of God's grace. This is clear from the words of our Lord, "Fear him who can destroy both body and soul in hell"; from the declaration of the Tridentine Council, that attrition which proceeds from considering "the baseness of sin, or from the fear of hell and punishment, if it excludes the purpose of sinning and includes the hope of pardon, * * * * is a true gift of God and an impulse of the Holy Spirit";¹ and from subsequent pronouncements of the Popes, particularly of Alexander VIII. The Council put forward this Catholic truth against Luther, and succeeding Popes against the Jansensists.

Further, the Council of Trent teaches² that attrition does not of itself avail to justify the sinner. Sin which separates the soul from God is only annulled by love which unites it to Him.

But a question was long keenly debated among Catholic divines, viz. whether if a man comes with attrition to the sacrament of penance and receives absolution, this avails to restore him to God's grace. The negative opinion was held by the French clergy in their assembly general of the year 1700, and prevailed in the universities of Paris and Louvain. On the other hand, the affirmative, according to which a sinner who receives absolution with attrition is justified though the grace which the sacrament confers, has always apparently

been the commoner tenet in the schools. It rests on the strong argument that as perfect contrition justifies without the actual reception of the sacrament of penance, it is hard to see why this sacrament should have been instituted, if perfect contrition is needed to get any good from it. Alexander VII. in 1667 forbade the advocates of either opinion to pronounce any theological censure on their opponents. But at present the opinion that attrition with the sacrament of penance suffices is universally held. St. Liguori¹ calls it "certain."

Aureole.

AUREOLE (from *aureolus*, golden, gilt, of golden color). 1. In *Christian art* it is the gold color surrounding the whole figure in sacred pictures, and representing the glory of the person represented. It is distinct from the nimbus, which only covers the head. The aureole (also called *scutum*, *vesica*, *piscis*, etc.) was usually reserved for pictures of the three divine Persons, of Christ, and of the Blessed Virgin along with the Holy Child. (Kraus, "Archaeol. Dict.")

2. In theology, it is defined as a certain accidental reward added to the essential bliss of heaven, because of the excellent victory which the person who receives it has attained during his warfare upon earth. It is given, according to St. Thomas,² to

¹ Concil. Trident. sess. xiv. cap. 4, De Penit.

² *Ibid.*

¹ *Moral Theol.* vi. n. 440.

² *Supplem.* qu. xcvi.

virgins, martyrs, and to doctors and preachers. Virgins have triumphed with special glory over the flesh; martyrs, over the world, which persecuted them to death; preachers, over the devil, whom they have driven, not only from their own hearts, but also from those of others.

Ave Maria.

THIS familiar prayer, called also the Angelical Salutation, consists of three parts — (1) the salutation of the archangel Gabriel, *Ave [Maria] gratia plena, Dominus tecum; benedicta tu in mulieribus;* (2) the words of Elizabeth to our Lady, *et benedictus fructus ventris tui;* (3) an addition made by the church, *Sancta Maria, Mater Dei, ora pro nobis peccatoribus nunc et in hora mortis nostræ.* Parts 1 and 2 seem to have come into common use as a formula of devotion towards the end of the twelfth century; the use of them is enjoined by the Constitutions of Odo, bishop of Paris, in 1196. The third part gives a compact and appropriate expression to the feelings with which Christians regard the Blessed Virgin. The words *nunc . . . nostræ* are said to come from the Franciscans; the rest of the verse is believed to have first come into use in the middle of the fifteenth century. The whole Ave Maria as it now stands is ordered in the breviary of Pius V. (1568) to be used daily before each canonical hour, and after Compline.

Banns.

THE proclamation of intended marriage, in order that if any one is aware of an impediment, he may state it to the ecclesiastical authorities, and so prevent the celebration of the wedding. Such proclamations were introduced first of all by the custom of particular places, but it was not till 1215 that they were imposed, at the Fourth Lateran Council, by a general law binding the whole church.¹ The Council of Trent² orders the banns to be proclaimed by the parish priest of the persons who intend to marry, during Mass on three continuous festivals. At the same time it permits the ordinary to dispense from the obligation of proclaiming the marriage for a grave reason. According to theologians and the S. Congregation of the Council, the banns must be proclaimed in the parish church of the contracting parties, and in each parish church if they live in different parishes, at the principal mass on three continuous Sundays or holidays of obligation — or at least on days when there is sure to be a concourse of people in the church. It is generally held that if the marriage does not take place within two months, or at most four, of the last publication, the banns must be proclaimed anew.

Excommunication.

AN ecclesiastical censure by which a Christian is separated from the communion

¹ Fleury, *Hist.* lxxvii. 52.

² Sess. xxiv. c. 1.

of the church. It is a power included in the power of the keys, or of binding and loosing, given by Christ to Peter and the apostles, and may be deduced from our Saviour's words (Matt. xviii. 17)—"If he will not hear the church, let him be to thee as the heathen and publican." For to treat a man as a heathen and a publican is to repel him from the church and all things sacred—that is, to excommunicate him. We find it put in practice by St. Paul (1 Cor. v. 3), when he said of the incestuous Corinthian—"I . . . have already judged . . . him that hath so done, in the name of our Lord Jesus Christ, you being gathered together and my spirit, with the power of our Lord Jesus, to deliver such a one to Satan," etc. St. Augustine explains: "Because outside the church is the devil, as within it is Christ, and accordingly he who is separated from the communion of the church is, as it were, delivered to the devil."

Excommunication is of two kinds, the major and the minor. The minor kind is an ecclesiastical censure, by which a Christian is deprived of the right to participation in sacraments,¹ and indirectly, as a consequence, of the right of receiving a benefice. It is incurred by communicating with a person under major excommunication, in any case where such communication is not excused.

The major excommunication deprives of all ecclesiastical communion, and is equivalent in substance to *anathema*, from which it only differs in regard to the

formalities by which the latter is surrounded. For the major excommunication can be inflicted by mere force of law, or by the written sentence of a judge, whereas an anathema is publicly pronounced, and "cum strepitu."

Those under major excommunication again fall into two classes: *tolerati*, whom the faithful are not bound to avoid; and *non tolerati* (i. e. those excommunicated by name and publicly denounced, and those notoriously guilty, by themselves or others, of violence to clerics), with whom the faithful are forbidden to hold either religious or civil communication. Civil intercourse is, however, permitted, for the sake of the faithful themselves, under various circumstances and to various classes of persons.

Excommunications are also divided—and this is a most important distinction—into those *ferendæ sententiæ*, and those *latæ sententiæ*. In the case of the former, it is enjoined that a sentence of excommunication be pronounced (e. g. "we forbid this on pain of excommunication; whoever does it, let him be excommunicated," or "will incur excommunication," etc.), but the delinquent does not actually incur the sentence till it has been inflicted by a competent judge. In the second case, the words of the law or other instrument are so chosen that upon a given act being done the doer of it falls at once under the ban of the Church, as when it is said, "let him incur excommunication *ipso facto*." Nor are such sentences unjust, as some have argued, on the

¹ Ferraris.

ground that the delinquents who incur them have not been duly warned, as the Gospel requires, of the nature of their offence; for the law itself, which they must be presumed to know, is a standing and perpetual warning. At the same time, the excommunication *latæ sententiæ* is operative only in the internal forum, and in the sight of God; to make it effectual in the external forum also, it is necessary that the guilt be proved before, and declared by, a competent judge.

Excommunications are also divided into those reserved to the Pope, and those not reserved. Those of the first class now in force are enumerated in the constitution "Apostolicæ Sedis," issued by Pius IX. in 1869, in which are also specified all excommunications *latæ sententiæ* and *ipso facto* incurred henceforth in vigor.

If it be asked, Who can excommunicate? it may be answered, those who possess ordinary or delegated jurisdiction in the external forum in regard to those subject to them; but not parish priests (who have as such only jurisdiction in the forum of conscience), and never laymen or women. To the question, Who can be excommunicated? the answer is, that only Christians, alive and of sound mind, guilty of a grave offence and persisting in it, and subject to the judge giving sentence, can be excommunicated. Not Jews, therefore, nor Pagans, nor the unbaptized heathen, nor the dead; but the sentence may justly be inflicted on heretics or schismatics.

The effects of excommunication are thus summed up: "As man by baptism is made a member of the Church, in which there is a communication of all spiritual goods, so by excommunication he is cast forth from the Church and placed in the position of the heathen man and the publican, and is deprived accordingly of sacraments, sacrifices, sacred offices, benefices, dignities, ecclesiastical jurisdiction and power, ecclesiastical sepulture,—in a word, of all the rights which he had acquired by baptism,—until he make amends, and satisfy the Church."¹

Fathers of the Church.

THE appellation of Fathers is used in a more general and a more restricted sense. In a general sense, it denotes all those Christian writers of the first twelve centuries who are reckoned by general consent among the most eminent witnesses and teachers of the orthodox and Catholic doctrine of the Church. Taken in this sense, it includes some names on which there rests more or less the reproach of heterodox doctrine. Origen, whose works, as we have them, contain grave errors frequently condemned by the highest authority in the Church, is one of these. Nevertheless, his writings are of the highest value for their orthodox contents. Eusebius of Cæsarea is another. Tertullian became an open apostate from the Catholic Church, yet his writings, as a

¹ Soglia, lib. iv. cap. 4.

Catholic, are among the most excellent and precious remains of antiquity. There are some others included among the Fathers in this greater latitude of designation who have not the mark of eminent sanctity.

In its stricter sense, the appellation denotes only those ancient writers whose orthodoxy is unimpeachable, whose works are of signal excellence or value, and whose sanctity is eminent and generally recognized. The following list includes the names of the most illustrious Fathers, according to the most exclusive sense of this honorable title :

First Century — St. Clement of Rome. Second Century — St. Ignatius, St. Justin, St. Irenæus. Third Century — St. Cyprian, St. Dionysius of Alexandria. Fourth Century — St. Athanasius, St. Hilary of Poitiers, St. Cyril of Jerusalem, St. Basil, St. Gregory Nazianzen, St. Gregory of Nyssa, St. Ephrem, St. Ambrose, St. Optatus, St. Epiphanius, St. John Chrysostom. Fifth Century — St. Jerome, St. Augustine, St. Cyril of Alexandria, St. Leo the Great, St. Prosper, St. Vincent of Lerins, St. Peter Chrysologus. Sixth Century — St. Cæsarius of Arles, St. Gregory the Great. Seventh Century — St. Isidore of Seville. Eighth Century — Ven. Bede, St. John Damascene. Eleventh Century — St. Peter Damian, St. Anselm. Twelfth Century — St. Bernard. A complete collection of the works of the Fathers contains many more names than these. Moreover, it is plain that the Fathers of the first six centuries, by the mere fact of their priority in time, are

much more valuable witnesses to primitive faith and order, and that their writings are in a stricter sense sources of theological tradition, than the works of those who came later, however illustrious the latter may be. There is also a gradation of rank among the Fathers, some having a much higher authority than others. As private doctors, no one of them has a final and indisputable authority taken singly, except in so far as his teaching is warranted by some extrinsic and higher criterion, or supported by its intrinsic reasons. As witnesses, each one singly, or several concurring together, must receive that credence which is reasonably due in view of all the qualities and circumstances of the testimony given. Their morally unanimous consent concerning matters pertaining to faith has a decisive and irrefragable authority. It has always been held that God raised up in the earlier ages of the Church these highly gifted, learned, and holy men, and endowed them with special and extraordinary graces, that they might be the principal teachers of the mysteries and doctrines of the faith. Their writings are the great source of light and truth in theology, after the Holy Scriptures. The authority of their doctrine, in the proper sense of that word, is nevertheless derived from the sanction of the Ecclesia Docens, the only supreme and infallible tribunal.

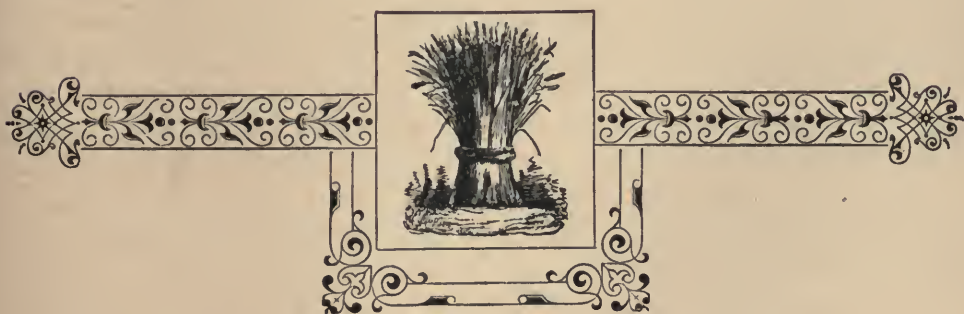
Genuflexion.


GENUFLEXION (the bending of the knee) is a natural sign of adoration or

reverence. It is frequently used in the ritual of the Church. Thus the faithful genuflect in passing before the tabernacle where the Blessed Sacrament is reserved; the priest repeatedly genuflects at Mass in adoration of the Eucharist, also at the mention of the Incarnation in the Creed, etc. Genuflexion is also made as a sign of profound respect before a bishop on certain occasions. A double genuflexion—i. e. one on both knees—is made on entering or leaving

a church where the Blessed Sacrament is exposed.

The early Christians prayed standing on Sundays, and from Easter till Pentecost, and only bent the knee in sign of penance; hence a class of penitents were known as Genuflectentes. A relic of this penitential use of genuflexion survives, according to Gavantus (P. I. tit. 16), in the practice enjoined by the rubric of genuflecting at the verse "Adjuva nos," in the Tract of Masses during Lent.





CHAPTER XXII.



CELIBACY.

CELIBACY of the clergy. The law of the Western Church forbids persons living in the married state to be ordained, and persons in holy orders to marry. A careful distinction must be made between the principles on which the law of celibacy is based and the changes which have taken place in the application of the principle.

The principles which have induced the church to impose celibacy on her clergy are (*a*) that they may serve God with less restraint, and with undivided heart (see I Cor. vii. 32); and (*b*) that, being called to the altar, they may embrace the life of continence, which is holier than that of marriage. That continence is a more holy state than that of marriage is distinctly affirmed in the words of our Blessed Lord ("There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it"). It is taught by St. Paul ("He that giveth his virgin in marriage doeth well, and he that giveth her not doeth better"), and by St. John (Apoc.

xiv. 4.). Christian antiquity speaks with one voice on this matter, and the Council of Trent, sess. xxiv. De Matr. can. 10, anathematizes those who deny that "it is more blessed to remain in virginity or in celibacy than to be joined in marriage." Thus all Catholics are bound to hold that celibacy is the preferable state, and that it is specially desirable for the clergy. It does not, however, follow from this that the church is absolutely bound to impose a law of celibacy on her ministers, nor has she, as a matter of fact, always done so.

There does not seem to have been any apostolic legislation on the matter, except that it was required of a bishop that he should have been only once married. In early times, however, we find a law of celibacy, though it is one which differs from the present Western law, in full force. Paphnutius, who at the Council of Nicæa resisted an attempt to impose a continent life on the clergy, still admits that, according to ancient tradition, a cleric must not marry after ordination. This statement is confirmed by the Apostolic Constitutions, vi. 17, which forbids bishops, priests, and

deacons to marry, while the 27th (*al.* 25th) Apostolic Canon contains the same prohibition. One of the earliest councils, that of Neocæsarea (between 314 and 325), threatens a priest who married after ordination to degradation to the lay state. Even a deacon could marry in one case only — viz. if at his ordination he had stipulated for liberty to do so, as is laid down by the Council of Ancyra, in 314. Thus it was the recognized practice of the ancient church to prohibit the marriage of those already priests, and this discipline is still maintained in the East.

A change was made in the West by the 33d Canon of Elvira (in 305 or 306). It required bishops, priests, and all who served the altar ("*positis in ministerio*") to live, even if already married, in continence. The Council of Nicæa refused to impose this law on the whole church, but it prevailed in the West. It was laid down by a synod of Carthage in 390, by Innocent I. 20 years later; while Jerome (against Jovinian) declares that a priest, who has "always to offer sacrifice for the people, must always pray, and therefore always abstain from marriage." Leo and Gregory the Great, and the Eighth Council of Toledo in 653, renewed the prohibitions against the marriage of subdeacons.

So the law stood when Hildebrand, afterwards Gregory VII., began to exercise a decisive influence in the church. Leo IX., Nicolas II., Alexander II., and Hildebrand himself when he came to be Pope, issued stringent decrees against priests living in concubinage. They were forbidden to say

Mass or even to serve at the altar; they were to be punished with deposition, and the faithful were warned not to hear their Mass. So far Gregory only fought against the corruption of the times, and it is mere ignorance to represent him as having instituted the law of celibacy. But about this time a change did occur in the canon law. A series of synods from the beginning of the twelfth century declared the marriage of persons in holy orders to be not only unlawful but invalid. With regard to persons in minor orders, they were allowed for many centuries to serve in the church while living as married men. From the twelfth century, it was laid down that if they married they lost the privileges of the clerical state. However, Boniface VIII., in 1300, permitted them to act as clerics, if they had been only once married and then to a virgin, provided they had the permission of the bishop and wore the clerical habit. This law of Pope Boniface was renewed by the Council of Trent, sess. xxiii. cap. 6, *De Reform.* The same Council, can. 9. sess. xxiv., again pronounced the marriage of clerks in holy orders null and void. At present, in the West, a married man can receive holy orders only if his wife fully consents and herself makes a vow of chastity. If the husband is to be consecrated bishop, the wife must enter a religious order.

We may now turn to the East, and sketch the changes which the law of celibacy has undergone among the Greeks. In the time of the Church historian Socrates (about 450), the same law of clerical

celibacy which obtained among the Latins was observed in Thessaly, Macedonia, and Achaia. Further, the case of Synesius in 410 proves that it was unusual for bishops to live as married men, for he had, on accepting his election as bishop, to make a stipulation that he should be allowed to live with his wife. The synod in Trullo (692) requires bishops, if married, to separate from their wives, and forbids all clerics to marry after the subdiaconate. However, a law of Leo the Wise (886-911) permitted subdeacons, deacons, and priests, who had married after receiving their respective orders, not indeed to exercise sacred functions, but still to remain in the ranks of the clergy and exercise such offices (e. g. matters of administration) as were consistent with the marriage which they had concluded.

The practical consequences of these enactments are (1) that Greek candidates for the priesthood usually leave the seminaries before being ordained deacons, and return, having concluded marriage, commonly with daughters of clergymen; (2) that secular priests live as married men, but cannot, on the death of their wife, marry again; (3) that bishops are usually chosen from the monks. (From Hefele, "Beiträge zur Kirchengeschichte, Archäologie und Liturgik.")

Veneration of Images.

THE idolatrous worship of images is vehemently condemned in the Scriptures,

and in the Old Testament two forms of idolatry are specially reprobated. First, we find denunciations of worship paid to images of false gods, such as Moloch, Astarte, etc. Here the whole meaning and intention of the religious act was bad. No respect was due to such a divinity as Baal; to worship him was an act of treason against the living God, so that there could be no possible excuse for venerating his image. But besides this, the law and the prophets condemn worship given to images of the true God. It seems clear that the calf-worship begun at Mount Sinai, and continued in the northern kingdom at Bethel, etc., was meant as the worship of the true God set before Israel in this symbolical form.¹ But this worship also is denounced — e. g. by Amos and Osee — and was really idolatrous, because it conveyed false notions of God, who is a pure spirit, so that although e. g. Jeroboam professed to worship Jehovah, he was really serving a god of his own imagination. To prevent such idolatrous errors, to which the Jews were constantly tempted by the example of the surrounding heathen, the Hebrew worship was regulated in each detail by God. Images they had in their tabernacle and the Temple, for the cherubim were placed in the holy of holies, and the walls and pillars were adorned with figures of psalms, pomegranates, etc. But these figures were placed in the tabernacle from which the pattern of the Temple was

¹ See Exod. xxxii. 5, where Aaron calls the idolatrous feast a feast to Jehovah; and 3 Kings xxii. 6, from which it appears that prophets who sanctioned the calf-worship were still considered prophets of Jehovah.

taken by the express ordinance of God, and the Jews were by no means left to their own discretion in the use of sacred images and symbols.

The prohibition of idolatry conveyed in the first commandment continues, it is needless to say, in full force. Idolatry is evil in its own nature, and necessarily a sin of the deepest dye, whoever it may be that commits it. Moreover, it is impossible to commit this sin without falling into the gross and brutal error of identifying a lifeless image with the divinity. Therefore the Council of Trent (Sess. xxv. "De Invocatione," etc.) not only reprobates the delusion that the godhead can be really portrayed by material figures; it also states that in images there is no divinity or "*virtue, on account of which they are to be worshipped,*" that no petitions can be addressed to them, and that no trust is to be placed in them.

At the same time the Tridentine Fathers, following the Second Council of Nicæa, advocate the true use of images. The danger of idolatry has at least to a very great extent passed away from Christian nations. Further, God Himself has taken a human form which admits of being represented in art. So that the reasoning of Moses in Deut. iv. 15 no longer holds,¹ and on the whole matter the liberty of Christians is very different from the bondage of Jews. Images, according to the Tridentine definition, are to be retained and honored,

¹ "Ye did not see any likeness on the day that the Lord spake to you on Horeb from the midst of the fire, lest ye should act wickedly and make for yourselves a graven image," etc.

but abuses and all occasion of scandal to the rude and ignorant are to be removed. The object of images is to set Christ, his Blessed Mother, the saints and angels before our eyes, while the council adds that "the honor which is given to them is referred to the objects (*prototypa*) which they represent, so that through the images which we kiss, and before which we uncover our heads and kneel, we adore Christ and venerate the saints, whose likenesses they are." "The Council," says Petavius, ("De Incarnat." xv. 17,) "could not have declared more expressly that the cultus of images is simply relative (*schetikon*); that they are not in themselves and strictly speaking (*per se et proprie*) adored or honored, but that all adoration and veneration is referred to the prototypes, inasmuch as images have no dignity or excellence to which such honor properly appertains." We cannot imagine any better exposition than that of this great theologian, who, among many other merits, is always distinguished for his sobriety and his avoidance of useless subtleties. His words explain the doctrine of the Church and remove all possibility of scandal, when we find the Church in the Good Friday office inviting the faithful to adore the cross. It is the suffering Saviour, not the dead wood, which Catholics adore.

The use of images in the Church dates from the very earliest times. The Church no doubt was cautious in her use of images, both because the use of them in the midst of a heathen population might easily be misunderstood, and also because

the images might be seen and profaned by the heathen persecutors. It is, as Hefele and De Rossi maintain, for this latter reason that the Council of Elvira, in the year 306, forbade the placing of "pictures in the churches, lest what is worshipped and adored should be painted on the walls." Certainly the Church of that time did not reject the use of Christian art — witness the numerous sacred pictures recently brought to light in the Roman catacombs. Many ancient works of art which have come down to us from the old Spanish church — e. g. the beautiful sarcophagi of Saragossa — prove that there was no difference of feeling or opinion on this matter between Spanish and Roman Christians. But whereas the Roman churches were under, the Spanish were above, ground. Hence the anxiety of the council to avoid the mockery and actual danger which the sight of images might have created.

We can trace the veneration of images and the Tridentine doctrine concerning it through the whole history of the Church, but here a few instances must suffice. The early Christian poet Prudentius speaks of himself ("Peristeph." ix. 9 *seq.*) as praying before an image of the martyr Cassian. We read that at a conference held between St. Maximus and the bishop Theodosius the Fathers present bent the knee to the images of Christ and the Blessed Virgin.¹ The principles of Gregory the Great on the respect due to images are well known. When Serenus, Bishop of Marseilles,

removed images from the church on the ground that they had proved an occasion of idolatry, Gregory tells him (Ep. ix. 105) that he ought not to have broken images placed in the church as means of instruction, not objects of adoration. In sending Secundinus images of Christ, the Blessed Virgin, and St. Peter and St. Paul, Gregory writes (Ep. ix. 52): "I know you do not ask for the image of our Saviour to worship it as God, but that, being reminded of the Son of God, you may be inflamed anew with love of Him whose image you long to see. And we on our part do not prostrate ourselves before it as a divinity, but we adore Him whom by means of the image we bring to mind in His birth, in His passion, or as He sits on His throne."

Two qualifications must be made to the doctrine stated in a previous part of this article. We have said that no images can really resemble the divine nature, which is immaterial. But there is no harm in symbolical representations of the Holy Trinity, or of the divine Persons singly. The contrary proposition was condemned by Pius VI. (Synod of Pistoia, prop. 69), in the bull "Auctorem fidei." Again, though images have no virtue in themselves, God may be pleased to give special graces at particular shrines. This is taught in the same bull, and the words of St. Augustine (Ep. 78) are aptly quoted: "God, who divides special gifts to each according as He wills, was not pleased that these [marvels] should take place in all the shrines of the saints."

¹ See Kraus, *Encyclopädi.*, art. "Bilderverehrung."

Meaning of Doctrine of Immaculate

Conception of the Blessed Virgin.

CHAPTER XXIII.

THE Meaning of the Doctrine.— Benedict XIV. (“De Fest.” clxxxvii. *seq.*), quoting Frassen, a Scotist theologian, distinguishes between active and passive conception. The former consists in the act of the parents which causes the body of the child to be formed and organized, and so prepared for the reception of the rational soul which is infused by God. The latter takes place at the moment when the rational soul is actually infused into the body by God. It is the passive, not the active, conception which Catholics have in view when they speak of the Immaculate Conception. For there was *nothing* miraculous in Mary’s generation. She was begotten like other children. The body, while still inanimate, could not be sanctified or preserved from original sin, for it is the soul, not the body, which is capable of receiving either the gifts of grace or the stain of sin. Moreover, from the fact that Mary sprang in the common way from

Adam, our first father, it follows that she was the daughter of a fallen race and incurred the “debt” or liability to contract original sin. Adam was the representative of the human race: he was put on his trial, and when he fell all his descendants fell with him, and must, unless some special mercy of God interposed, receive souls destitute of that grace in which Adam himself was created. In Mary’s case, however, God’s mercy did interpose. For the sake of Him who was to be born of her and for “His merits foreseen,” grace was poured into her soul at the first instant of its being. Christian children are sanctified at the font: St. John the Baptist was sanctified while still unborn. Mary was sanctified earlier still—viz. in the first moment of her conception. She received a gift like that of Eve, who was made from the first without sin, only the immaculate conception is rightly called a privilege, and a privilege altogether singular, because in the ordinary course of things the Blessed

Virgin would have been conceived and born in original sin. We beg the reader to remember that what we have written up to this point is the universal teaching of theologians, and we have carefully abstained from entering on scholastic disputes (e. g. as to the remote and proximate debt of sin), because we believe that the mere statement of the doctrine is enough to remove many prejudices from the minds of candid Protestants. So far from derogating from, the Catholic doctrine exalts, the merits of Christ. He who redeemed us redeemed her. He who sanctified us in baptism sanctified her in her conception. Nor could any Catholic dream of comparing Mary's exemption from sin, we do not say with the sinlessness of Divine nature, for such a comparison would be insane as well as blasphemous, but with the sinlessness of Christ as man. Sin was a physical impossibility in the human soul of Christ, because it was hypostatically united to the Divinity. Mary, on the other hand, was sinless by the grace of God. "Thou art innocent," says Bossuet, addressing Christ, "by nature, Mary only by grace; Thou by excellence, she only by privilege; Thou as Redeemer, she as the first of those whom Thy precious blood has purified" (*Sermon pour la fête de la Conception de la Sainte Vierge*). No better summary could be given of the church's doctrine.

2. *History of the Controversy on the Doctrine.*—The controversy, so far as we know, began in the twelfth century. The

church of Lyons had adopted the custom, which already prevailed elsewhere (see the article on the feast), of celebrating the feast of Mary's conception. St. Bernard (*d.* 1153) remonstrated sharply with them, in great measure because the feast had not been approved at Rome. The authenticity of this letter has been disputed, but on grounds, as Benedict XIV. implies, absolutely insufficient. Besides, little would be gained even if the letter were spurious, for Petavius (*"De Incarnat."* xiv. 2) has proved, from other passages in his works, Bernard's opinion to have been that the Blessed Virgin was not conceived immaculate, but was sanctified in the womb like Jeremias and St. John the Baptist. Benedict XIV., following Mabillon, declines to accept the theory that St. Bernard had the active, not the passive, conception in his mind. At the same time it must be remembered that the saint refers the whole matter of his dispute with the canons of Lyons to the judgment of the Roman Church. The quotations of Petavius from St. Peter Damian, St. Anselm, Peter Lombard, and others, abundantly prove that St. Bernard's opinion was the prevalent one before and during his own age. In the following century St. Thomas (*iii.* 27, 2) held that Mary was only sanctified in the womb after her body was already informed by the soul (*post ejus animationem*), and he argues that if the Virgin "had not incurred the stain of original guilt," she would have stood in no need of being saved and redeemed by Christ, whereas Christ, as

the apostle declares, is the Saviour of all men.¹ But the strongest evidence to the prevalence of the belief that the Virgin was not conceived without sin is supplied by Scotus (In Lib. III. Sentent." d. iii. qu. I, n. 4). He gives his own opinion in favor of the immaculate conception with a timidity which clearly betrays his consciousness that the general opinion was on the other side. After maintaining that God might, had He so chosen, have exempted the Blessed Virgin from original sin, and might on the other hand have allowed her to remain under it for a time and then purified her, he adds that "God knows" which of these possible ways was actually taken; "but if it is not contrary to the authority of the church or of the saints, it seems commendable (*probabile*) to attribute that which is more excellent to Mary."

Scotus, however, farther on in the same work (d. 18. qu. I. n. 4), expresses a more decided view, and he inaugurated a new state of opinion, though the change did not come at once, and the story told by Cavellus, an author of the fourteenth century whom Benedict XIV. quotes, is probably a mere legend. According to this story, Scotus defended the doctrine of the immaculate conception at Cologne and Paris, and a disputation which he held in the latter place induced the Paris University to adopt the doctrine, and won

for Scotus himself the title of the "Subtle Doctor." Scotus died in 1308, and events which happened in 1387 show how rapidly the Scotist opinion had spread and how deeply it had struck root at least in France. A Dominican doctor, John Montesono, had publicly denied the immaculate conception, whereupon he was condemned by the University and by the Bishop of Paris; and though he appealed to the Pope (or anti-Pope) Clement VII., he did not dare to appear, and was condemned for contumacy. The Fathers of the Council of Baslé begged Cardinal Torquemada (Turrecremata) to prepare a treatise on the question, and so he did; but circumstances prevented him from laying it before the council, and his treatise, which was adverse to the doctrine, was practically unknown till it was published by the Master of the Sacred Palace with the consent of Paul III., then Pope. The decree of Baslé, which defined that the doctrine asserting Mary's immunity from original sin was "to be approved, held, and embraced by all Catholics, as being pious and consonant to the worship of the Church, to Catholic faith, right reason, and Holy Scripture," was passed in 1439, when the council had become schismatical, so that it in no way bound the consciences of Catholics. It serves, however, to mark the general feeling of the time; and other signs of the hold the doctrine had obtained are not wanting. It was asserted at a provincial synod in Avignon in 1457. Forty years later the University of Paris required an oath to defend the doctrine

¹ Cardinal Lambruschini, in a polemical dissertation on the Immaculate Conception (Romæ, 1842), declared that here, as in other places, the MSS. of St. Thomas had been corrupted. But this position does not admit of serious defence.

from all who proceeded to the doctor's degree, and the tenet was embraced with ardor by the Carmelites, the different branches of the Franciscan order, and by men of the highest distinction among the secular clergy.

The matter gave rise to keen discussion at Trent, and although most of the bishops held the doctrine, the council contented itself with a declaration that in defining the truth that the whole human race fell under original sin it did not intend to include in the decree "the blessed and immaculate Virgin Mary," but desired that the Constitutions of Sixtus IV. should be observed. These Constitutions had been issued in 1476 and in 1483. In the former the Pope granted indulgences to those who said the Mass and office which he had approved for the feast of the Conception. In the latter he condemned those who accused persons who celebrated the feast of mortal sin, or those who maintained that the doctrine itself was heretical. Pius V., in 1570, forbade all discussion of the doctrine in sermons, permitting, however, the question to be handled in assemblies of the learned. Paul V., in 1617, prohibited attacks on the doctrine in public assemblies of any kind, while Gregory XV., in 1622, strictly forbade any one to maintain, even in private discussions, that the Blessed Virgin was conceived in original sin. He made an exception, however, in favor of the Dominicans, to whom he granted leave to maintain their own opinion in discussions held within their own order, and he was

careful to add that he in no way meant to decide the theological question, but, on the contrary, forbade any one to accuse those who denied the immaculate conception of heresy or mortal sin. Benedict XIV., writing about the middle of the last century, sums up the whole state of the question in his day thus: "The Church inclines to the opinion of the immaculate conception; but the Apostolic See has not yet defined it as an article of faith."

So matters stood, when on February 1, 1849, Pius IX. wrote from Gaeta to the bishops of the Catholic world. He asked them for an account of their own opinion and of the feeling entertained in the churches subject to them on the expediency of defining the doctrine that the Blessed Virgin was immaculate in her conception. The Italian, Spanish, and Portuguese bishops, about 490 in number, were nearly unanimous in their wish for the definition. On the other hand, there were bishops of great eminence in France, Germany, and Switzerland who were of a different mind. Some of these last thought that the doctrine was not prominent enough in Scripture or tradition to be made an article of faith; others deprecated a definition which would put fresh difficulties in the way of Protestants or timid Catholics; others, again, were afraid to pronounce at all on so hard a matter. Nearly six years later the question was closed. On December 8, 1854, Pius IX., in the presence of more than 200 bishops, issued his solemn definition that the immaculate conception of Mary was a truth contained

in the original teaching of the apostles and an article of divine faith. The definition was accepted by Gallicans as well as by Ultramontanes, for it was notorious that the entire episcopate gave full assent to the doctrines of the Papal bull. Indeed, the opposition made within the Church to the new definition was of the most insignificant kind.

3. *The Doctrine in its Relations to Scripture and Tradition.*—A Catholic is bound to hold that the doctrine recently defined was contained in the faith once delivered to the saints by the apostles. On the other hand, he is under no obligation of believing it possible to produce cogent historical proof (over and above the Church's decision) that the doctrine was so contained. It is enough to show that no decisive argument can be brought against the apostolic origin of the Church's present belief, and there are at least probable traces of its existence in the Church from the earliest times. Petavius—justly, as we think—dismisses many passages from the Fathers, which have been cited in support of the doctrine. He points out that if the Fathers speak of Mary as "stainless," "incorrupt," "immaculate" (*achrantos, aphthartos, amiantos*), it by no means follows that they believed her to have been conceived immaculate. Still, tradition does supply solid arguments for the belief in question.

First, from the earliest times, and in every part of the Church, Mary, in her office at the Incarnation, was compared and contrasted with Eve before the fall.

We find the parallel between the two drawn by Justin Martyr ("Trypho," 100), by Irenæus (iii. 22, 34, v. 19), by Tertullian ("De Carne Christi," 17), not to speak of later Fathers; indeed, the doctrine that Mary is in some sense the second Eve is a commonplace of primitive theology. This comparison enters into the very substance of the theology of St. Irenæus. He urges the parallel between Mary and Eve, just as he insists on the resemblance between Adam and Christ, the second Adam. As Eve was married and yet a virgin, so Mary, "having an appointed husband, was yet a virgin." Eve listened to the words of an angel; so also Mary. Eve's disobedience was the cause of our death; Mary, "being obedient, became both to herself and all mankind the cause of salvation." "The knot of Eve's disobedience was loosed by Mary's obedience." The Virgin Mary became "the advocate of the virgin Eve." It is true that whereas Eve of course was made immaculate, yet this is just the point where Irenæus fails to draw the parallel between Eve and Mary. It must be remembered, however, that in Irenæus, as in the Ante-Nicene Fathers generally, there is no explicit statement of the doctrine of original sin, so that we cannot expect an explicit statement that Mary was exempt from it. There is further a presumption that if Irenæus could have had the question "Was Mary conceived in sin?" proposed to him, he would have answered in the negative. His whole theory of the Incarnation turns on the

proposition, "Man could not break the bonds of sin, because he was already bound fast by them." He in Adam had been already worsted by the devil. When, therefore, he tells us that Mary untied the knot of Eve's disobedience, we may infer that she never had been bound by it in her own person.

The tradition that Mary was the second Eve was familiar to great Fathers of the later Church. But one of these, St. Ephrem (A. D. 379), gives much more explicit evidence—the most explicit evidence, so far as we know, to be found in patristic writings—of belief in the immaculate conception. Not many years ago the famous Syriac scholar, Bickell, edited, with a Latin version of the Syriac, the "Carmina Nisibena" of the saint. There is no doubt as to the authenticity of these poems. In hymn 27, strophe 8, St. Ephrem speaks thus: "Truly it is Thou and Thy Mother only, who are fair altogether. For in Thee there is no stain, and in Thy Mother no spot. But my sons [i. e. the members of the Church of Edessa] are far from resembling this two-fold fairness." Elsewhere Ephrem places first among fallen men infants who die in baptismal innocence; so that it must be freedom from original not actual sin which he ascribes to Mary. So (ii. 327 a.), "Two were made simple, innocent, perfectly like each other, Mary and Eve, but afterwards one became the cause of our death, the other of our life." It is most important to appreciate this testimony at its real value. It is not only or chiefly that it

proves the existence of the belief which we are discussing in the fourth century. This no doubt it does, and it enables us summarily to dismiss the confident assumption of many Protestant scholars that the belief arose for the first time in the middle ages. But besides and above this, St. Ephrem supplies an authentic commentary on the meaning of the tradition that Mary was the second Eve. We may well believe, considering how early and in what various quarters it appears, that this tradition was apostolic. And just at the time when the doctrine of original sin becomes prominent in Christian theology, St. Ephrem assumes, without doubt or question, that this tradition implies Mary's entire exemption from the cause, and supplies us with reasonable grounds for believing that the doctrine of the immaculate conception is coeval with the foundation of the Christian Church.

A word or two must be said about St. Augustine. Undoubtedly his theory on the transmission of original sin by the act of generation drove him to believe that Mary, being conceived in the ordinary way, must have been conceived in sin. So Petavius understands him, and the saint's own language seems to be clear and decisive on this point. Thus ("De Nuptiis et Concep." i. 12.), he teaches that all flesh born "*de concubitu*" is "flesh of sin," and ("In Genesim ad lit." x. 118) he expressly affirms that on this ground Mary's flesh was, while Christ was not, "*caro peccati*." Again, in "Contr. Julian." v. 15, his language is still more definite, for he says

that original sin passes to the child from the "*concupiscentia*" of the parents, and that therefore original sin could not infect the flesh of Christ, since His Virgin Mother conceived Him without concupiscentia. It may, we think, be affirmed without irreverence to so great a doctor, that this language about sin passing to the flesh involves confusion of thought, and probably very few nowadays would maintain that "*concupiscentia*," in itself natural and innocent, though caused as a matter of fact by the fall, can possibly be the cause of original sin. The fact that St. Augustine is driven to the position he takes with regard to Mary by the exigencies of a theological theory, probably mistaken, and certainly never approved by the Church, diminishes, if it does not altogether destroy, the force of his testimony. On the other hand, great weight belongs to the testimony which St. Augustine bears to the immaculate conception, because in giving it he speaks, not as a theologian, but as a Christian. He is impelled in this latter case by Catholic instinct and tradition, not by any theory of his own. His testimony is as follows. He is arguing ("*De Natura et Grátia*," cap 36) against the Palagian theory that some of the saints had been wholly exempt from actual sin. He denies the truth of the statement altogether. All have sinned, "excepting the Holy Virgin Mary, concerning whom for the honor of the Lord I would have no question raised in treating of sin. For how do we know what excess of grace to conquer sin on every side was

bestowed on her whose lot it was (*quæmeruit*) to conceive and bring forth Him who certainly had no sin." We fully admit that it is actual, not original sin which St. Augustine is thinking of directly. But on his own principles he was bound to hold that exemption from actual implied freedom from original sin. Thus he asserts categorically ("*Contr. Julian.*" v. 15) that if Christ had been conceived in sin, He must needs have committed actual sin ("*peccatum major fecisset, si parvulus habuisset*"). Let the reader observe that this theory, unlike that referred to above on the transmission of sin, is supported by the tradition and subsequent decision of the Church. It is of course conceivable that Mary might have been conceived in sin and then enabled by a special and extraordinary grace to avoid all actual trespass. In any case we may safely say that St. Augustine might easily have accepted the Church's present doctrine. It would have satisfied most fully this inclination to believe that Mary, "for the honor of the Lord," was enabled to "overcome sin on every side." The freedom from actual would have followed suitably upon her preservation from original sin, and the progress of her life would have been consonant with its beginning.

Finally, the rapid acceptance of the doctrine within the Church, when once it came under discussion, might of itself dispose individual Christians to believe it and prepare the way for definition. The one positive objection was that if Mary

was conceived immaculate, Christ could not have been her saviour and redeemer. When once the truth was apprehended that Mary's exemption from original sin was due to the merits of her Divine Son, and magnified instead of detracting from them, the belief in this exemption grew and spread throughout the Catholic world. We cannot expect Protestants to appreciate this argument. But to a Catholic, who believes that the Holy Spirit directs the minds of the faithful, and specially those of the saints, the very fact of the doctrine's acceptance affords a strong presumption of its truth. He would naturally be loth to believe that God allowed the Christian people to cling so zealously to a doctrine which had no solid foundation, and which, if untrue, would be an error of a very serious kind. He would recognize in the belief of so many saints a judgment superior to his own, and a greater quickness to discover the "analogy of the faith." The solemn definition of the Church would but enable him to hold with greater security what he already held as a certain and pious opinion.

(The evidence for and against the doctrine is given by Petavius, "De Incarnat." xiv. 2. Perrone published his treatise "De Immaculato B. V. M. Conceptu: an dogmatico decreto definiri possit," at Rome in 1853. Still better known is the work of Passaglia, also at that time a Jesuit, "De Immaculato B. V. Conceptu," Romæ, 1854. A collection of ancient documents relating to the doctrine was made by a third Jesuit, Ballerini).

Season of Advent.

THE period, of between three and four weeks from Advent Sunday (which is always the Sunday nearest to the feast of St. Andrew) to Christmas eve, is named by the Church the season of advent. During it she desires that her children should practice fasting, works of penance, meditation, and prayer, in order to prepare themselves for celebrating worthily the coming (*adventum*) of the Son, of God in the flesh, to promote His spiritual advent within their own souls, and to school themselves to look forward with hope and joy to His second advent, when He shall come again to judge mankind.

It is impossible to fix the precise time when the season of Advent began to be observed. A canon of a Council at Saragossa, in 380, forbade the faithful to absent themselves from the Church services during the three weeks from December 17th to the Epiphany: this is perhaps the earliest trace on record of the observance of Advent. The singing of the "greater antiphons" at Vespers is commenced, according to the Roman Ritual, on the very day specified by the Council of Saragossa; this can hardly be a mere coincidence. In the fifth century Advent seems to have been assimilated to Lent, and kept as a time of fasting and abstinence for forty days or even longer—i. e. from Martinmas (Nov. 11) to Christmas eve. In the Sacramentary of Gregory the Great there are masses for five Sundays in Advent; but about the ninth century these

were reduced to four, and so they have ever since remained. "We may therefore consider the present discipline of the observance of Advent as having lasted a thousand years, at least as far as the Church of Rome is concerned."¹

With regard to fasting and abstinence during Advent, the practice has always greatly varied, and still varies, in different parts of the Church. Strictness has been observed, after which came a period of relaxation, followed by a return to strictness. At the present time the Fridays in Advent are observed as fast days in most parts of the United States; but in France and other Continental countries the ancient discipline has long ago died out, except among religious communities.

There is a marvellous beauty in the offices and rites of the Church during this season. The lessons, generally taken from the prophecies of Isaias, remind us how the desire and expectation, not of Israel only, but of all nations, carried forward the thoughts of mankind, before the time of Jesus Christ, to a Redeemer one day to be revealed; they also strike the note of preparation, watchfulness, compunction, hope. In the Gospels we hear of the terrors of the last judgment, that second advent which those who despise the first will not escape; of the witness borne by John the Precursor, and of the "mighty works" by which the Saviour's life supplied a solid foundation and justification for that wit-

ness. At Vespers, the seven greater antiphons, or anthems — beginning on December 17, the first of the seven greater Ferias preceding Christmas eve — are a noteworthy feature of the liturgical year. They are called the O's of Advent, on account of the manner in which they commence; they are all addressed to Christ; and they are *double* — that is, they are sung entire both before and after the Magnificat. Of the first, *O Sapientia, quæ ex ore Altissimi prodiisti*, etc., a trace still remains in the words *O Sapientia* printed in the calendar of the Anglican Prayer Book opposite December 16 — words which probably not one person in ten thousand using the Prayer Book understands. The purple hue of penance is the only color used in the services of Advent, except on the feasts of saints. In many other points Advent resembles Lent; during its continuance, in Masses de Tempore, the *Gloria in excelsis* is suppressed, the organ is silent, the deacon sings *Benedicamus Domino* at the end of Mass instead of *Ite Missa est*, and marriages are not solemnized. On the other hand, the *Alleluia*, the word of gladness, is only once or twice interrupted during Advent, and the organ finds its voice on the third Sunday; the Church, by these vestiges of joy, signifying that the assured expectation of a Redeemer whose birth she will soon celebrate fills her heart, and chequers the gloom of her mourning with these gleams of brightness. (Fleury, "Hist. Eccles." xvii. 57; Guéranger's "Liturgical Year.")

¹ Guéranger's *Liturgical Year*, translated by Dom Shepherd, 1867.

What Heresy Is.

HERESY (*haireisis*, from *haireisthai*, to choose) is used in a later Greek (e. g. by Sextus Empiricus) to denote a philosophical sect or party. In the Acts of the Apostles (e. g. v. 17, xv. 5) it is applied to the parties of Sadducees and Pharisees, who were divided from each other in religious and political views. But in the New Testament we also find the word employed in a distinctly bad sense. In 1 Cor. xi. 18, it indicates an aggravated form of division (*dichostasia*) among Christians — i. e. of division grown into distinct and organized party. We find St. Paul (Gal. v. 19), placing “heresies” on the same level with the most heinous sins, and St. Peter (2 Ep. ii. 1.) speaks of false teachers among Christians, who will bring in “heresies [or sects] of perdition.” St. Ignatius in his epistles also uses the word as a term of bitter reproach, and Tertullian (“Præscript.” 5 and 6) accurately draws out the meaning of the term. The name, he says, is given to those who of their own free will choose false doctrine, either instituting sects themselves, or receiving the false doctrine of sects already founded. He adds that a heretic is condemned by the very fact of his choosing for himself, since a Christian has no such liberty of choice, but is bound to receive the doctrine which the apostles received from Christ.

The nature of heresy is further explained by St. Thomas in the “Summa,” (2 2ndæ, qu. 11). Heresy, according to St. Thomas, implies a profession of Christian belief, so

that persons who have never been Christians, or who have utterly renounced Christianity, are infidels and apostates, but not heretics. The heretic, he says, is right in the end which he proposes or professes to propose to himself — viz. the profession of Christian truth — but he errs in his choice of the means he takes to secure this end, for he refuses to believe one or more of the articles of faith “determined by the authority of the universal Church.” St. Thomas adds that this rejection of Catholic dogma must be deliberate and pertinacious, so that his teaching, which is that of all theologians, may be summed up in the following definition. Heresy is error pertinaciously held and manifestly repugnant to the faith, on the part of one who professes the faith of Christ. It is clear from this that such Protestants as are in good faith and sincerely desirous of knowing the truth are not heretics in the formal sense, inasmuch as they do not pertinaciously reject the Church’s teachings. Their heresy is material only — i. e. their tenets are in themselves heretical, but they are not formal heretics: i. e. they do not incur the guilt of heresy, and may belong to the soul of the Church.

Formal heresy is a most grievous sin for it involves rebellion against God, who requires us to submit our understandings to the doctrine of His Church. This guilt, if externally manifested, is visited by the Church with greater excommunication, absolution from which, except in the article of death, can only be given by the

Pope, although the power of imparting it is communicated to bishops, under certain restrictions, in their quinquennial faculties, and to priests in missionary countries, such as England. Ecclesiastics who fall into heresy are liable to irregularity, perpetual deprivation of their offices and benefices, and to deposition and degradation. The sons of an heretical mother, the sons and grandsons of an heretical father, are incapable of entering the clerical state.¹

Hermit.

EREMITA (from the Gr. *erēmos*, desert), a dweller in the desert. Anchorite (*anacōlōrētēs*, one who has retired from the world) has the same meaning. On the life of St. Paul, the first hermit, who was born in the Thebaid about 230, and died in 342, after ninety years spent in solitude, see Alban Butler for Jan. 15, and the "Acta Sanctorum." Though the lives of the hermits are not proposed by the church for the imitation of ordinary Christians, she holds them up for our admiration, as men who, committing themselves to the might of divine love, buoyed up by continual prayer, and chastened by lifelong penance, have vanquished the weakness and the yearning of nature, and found it possible to live for God alone. "They appear to some," says St. Augustine,² "to have abandoned

human things more than is right, but such do not understand how greatly their souls profit us in the way of prayer, and their lives in the way of example, though we are not allowed to see their faces in the flesh." St. Paul fled to the desert during the persecution of Decius, when he was twenty-two years old, and never afterwards left it. He was visited in his cell by St. Anthony shortly before he died (see his Life by St. Jerome). Experience soon proved that it was seldom safe for a man to essay the life of a solitary at the beginning of his religious career. The prudent plan was found to be, to spend some years in a monastery, in rigorous conformity to all the ascetical rules of the cœnobitic life, and then, the spiritual strength being tested and the passions subdued, to pass on to the hermit's cell. Thus we read in Surius ("Vita Euthymii abbatis") of an abbot Gerasimus, who presided over a great monastery near the Jordan, round which there was a Laura consisting of seventy separate cells. Gerasimus kept every one who came to him for some years in the monastery; then, if he thought him fit for solitary life, and the disciple himself aspired to it, he allowed him to occupy one of the cells, where he lived during five days in the week on bread and water, in perfect solitude, but on Saturday and Sunday rejoined his brethren in the monastery and fared as they did.

Among the more famous English hermits were Bartholomew of Farne, St. Godric of Finchale, and St. Wulfric of

¹ Provided the heresy was notorious, and that the parents died in it. St. Lig. *Theol. Moral.* lib. vii. § 363.

² *De Mor. Eccl. Cath.* i. 31, quoted by Thomassin.

Haslebury; all these flourished in the twelfth century. St. Cuthbert lived an eremitical life on Main Island for nine years, from 676 to 685. Hélyot, in his history of the monastic orders, mentions a Spanish order of Hermits of St. John of Penance, and two Italian orders, one called *Uolontari*, the other, of Monte Senario.

Hierarchy.

HIERARCHY (*hierarches*, a president of sacred rites, a hierarch; whence *hierarchia*, the power or office of a hierarch). The word first occurs in the work of the pseudo-Dionysius (a Greek writer of the fifth century) on the Celestial and Ecclesiastical Hierarchies. This author appears to mean by it "administration of sacred things," nearly in accordance with its etymology. The signification was gradually modified until it came to be what it is at present; a hierarchy now signifies a body of officials disposed organically in ranks and orders, each subordinate to the one above it. Thus we speak of the "judicial hierarchy," and the "administrative hierarchy." However, when *the* hierarchy is spoken of, what is meant is the organization of ranks and orders in the Christian Church. In a wide and loose sense, when the whole Catholic Church is considered as existing in the midst of heretics, schismatics, and the heathen, even the laity may be considered as forming a portion of the hierarchy. With this agrees the expression of St. Peter, calling the general

body of Christians in the countries to which he is sending his epistle "a kingly priesthood" and "a holy nation" (1 Pet. ii. 9). St. Ignatius, writing to the Smyrnæans,¹ salutes "the bishop worthy of God, and the most religious presbytery, my fellow-servants the deacons, and all of you individually and in common." So at the Mass, the priest, turning to the people, bids them pray that "his and their sacrifice" may be acceptable to God; and at the incensing before the Sanctus, the acolyte, after the rite has been performed to all the orders of the clergy within the sanctuary, turns towards and bows to the laity, and incenses them also. But, according to its ordinary signification, the word "hierarchy" only applies to the clergy — with varieties of meaning which must be clearly distinguished. I. There is a hierarchy of divine right, consisting, under the primacy of St. Peter and his successors, of bishops, priests, and deacons, or, in the language of the Tridentine canon, "ministers." "If any one shall say," defines the council,² "that there is not in the Catholic Church a hierarchy established by the divine ordination, consisting of bishops, presbyters, and ministers, let him be anathema." The term "ministers" comprehends those minor orders of ecclesiastical institution which, as occasion arose, were, so to speak, carved out of the diaconate. II. There is also a hierarchy by ecclesiastical right, or a hierarchy of order. This consists —

¹ *Ad Smyrn.* xii.

² Sess. xxiii. can. 6.

besides the Roman Pontiff and the three original orders of bishops, priests, and deacons — of the five minor orders (two in the East) of sub-deacons, acolytes, exorcists, lectors, and porters (*ostiarii*), which, as was said above, were in the course of time severed from the diaconate. III. There is also the hierarchy of jurisdiction. This is of ecclesiastical institution, and consists of the administrative and judicial authorities, ordinary and delegated, which, under the supreme pastorate of the Holy See, are charged with the maintenance of the purity of the faith, and of union among Christians, with the conservation of discipline, etc. These authorities exercise powers conferred on them by delegation, expressed or implied, from the order above them: thus, the powers of cardinals, patriarchs, exarchs, metropolitans, and archbishops, proceed from the Pope, either expressly or by implication; again, the powers of archpriests, archdeacons, rural deans, vicar-general, foran, etc., are derived to them from bishops. (Thomassin,¹ I. iii. 23; art. by Phillips in Wetzer and Welte.)

Holy Water.

HOLY WATER (*aqua benedicta*). Washing with water is a natural symbol of spiritual purification. "I will pour out upon you," says God by the prophet Ezekiel, xxvi. 25, "clean water, and you shall be clean." In the tabernacle a laver was placed in the court between the altar

and the door of the tabernacle, for the priests to wash their hands and feet before offering sacrifice; and the later Jews, as may be inferred from Mark vii. 3, developed the frequent washing of the hands into a matter of ritual observance. If we look into a modern Jewish prayer-book, we find the same importance attached to ritual ablutions, and in particular washing of the hands is prescribed before prayer. The use of the "*aqua lustralis*," with which the Romans sprinkled themselves or were sprinkled by the priest, shows that the same symbolism existed among the heathen.

A like custom, beautiful and natural in itself, though of course it may degenerate and often has degenerated into superstition, has been adopted by the church. Water and salt are exorcised by the priest and so withdrawn from the power of Satan, who since the fall has corrupted and abused even inanimate things; prayers are said, that the water and salt may promote the spiritual and temporal health of those to whom they are applied, and may drive away the devil with his rebel angels; and finally the water and salt are mingled in the name of the Trinity. The water thus blessed becomes a means of grace. Even common water, if devoutly used as a memento of the purity of heart which God requires, might well prove useful for the health of the soul. But as the church has blessed holy water with solemn prayers, we may be sure that God, who answers the petitions of His church, will not fail to increase the charity, contrition, etc., of those

¹ Thomassin's *Vetus et Nova Eccl. Disciplina* is quoted by the part, book, chapter, and paragraph.

who use it, and to assist them in their contests with the powers of evil. The reader will observe that we do not attribute to holy water any virtue of its own. It is efficacious simply because the church's prayers take effect at the time it is used.

Holy water is placed at the door of the church in order that the faithful may sprinkle themselves with it as they enter, accompanying the outward rite with internal acts of sorrow and love. Before the High Mass on Sundays the celebrant sprinkles the people with holy water; and holy water is employed in nearly every

blessing which the church gives. And at all times, on rising and going to bed, leaving the house or returning home, in temptation and in sickness, pious Catholics use holy water.

The use of holy water among Christians must be very ancient, for the Apostolical Constitutions (viii. 28, ed. Lagarde) contain a formula for blessing water that it may have power "to give health, drive away diseases, put the demons to flight," etc. But there does not seem to be any evidence that it was customary for the priest to sprinkle the people with holy water before the ninth century.



HOLY WEEK.

THE week in which the church commemorates Christ's death and burial, and which is spoken of by ancient writers as the Great, the Holy Week, the Week of the Holy Passion (*tōn hagiōn pathōn, tou sōtēriou pathous, pascha staurōsimon*), the Penal Week, the Week of Forgiveness (*hebdomas indulgentiæ*). The observance of Holy Week is mentioned by Irenæus (apud Euseb. "H. E." v. 24), towards the end of the second century; while Eusebius (ii. 17) evidently believed that the custom of keeping Holy Week dated from apostolic times. In the East, Holy Week was distinguished from the rest of Lent by the extreme strictness of the fast. Thus Dionysius of Alexandria, in his Epistle to Basilides, tells us that some Christians kept an absolute fast the whole week, others did so for one, two, three, or four days.¹ Epiphanius, in his exposition of the orthodox faith, says much

the same. In the Latin Church (according to Thomassin, "Traité des Jeûnes," p. 50), it is difficult to discern any proof that the fast of Holy Week exceeded the strictness of the ordinary Lenten fast.

We have said that in Holy Week the Church commemorates Christ's Passion, and it may be objected that the definition is incomplete, since on Palm Sunday, the first day of Holy Week, it is Christ's triumphant entry into Jerusalem which is chiefly contemplated. But, in fact, Holy Week begins with the Monday, not with the Sunday. At least this is the reckoning of St. Cyril, Theophilus, and St. Epiphanius, quoted by Routh in his "Reliquiæ Sacræ" (tom. ii. p. 52). We therefore reserve our account of Palm Sunday for a special article, and confine ourselves here to the ceremonies of Holy Week.

The Tenebræ.—This is the name given to the matins and lauds of the following day, which are usually sung on the afternoon or evening of Wednesday, Thursday, and Friday in Holy Week. The "Gloria Patri" at the end of the

¹ This strictest form of fasting, which implies a total abstinence from food till the dawn of the next day, was called *hyperthesis* or *superpositio*.

Psalms, and in the responsories, the hymns, antiphons of the Blessed Virgin, etc., are omitted in sign of sorrow. The lessons of the first nocturn are taken from the Lamentations of Jeremias, the Hebrew letter which begins each verse in these acrostic¹ poems being retained in Latin. At the beginning of the office thirteen lighted candles are placed on a triangular candelabrum, and at the end of each psalm one is put out, till only a single candle is left lighted at the top of the triangle. During the singing of the Benedictus the candles on the high altar are extinguished, while at the antiphon after the Benedictus the single candle left alight is hidden at the Epistle corner of the altar, to be brought out again at the end of the office. This extinction of lights (whence probably the name *tenebræ* or darkness) is best explained by Amalarius Fortunatus, who wrote in 820. It figures, he says, the growing darkness of the time when Christ, the light of the world, was taken. The last candle, according to Benedict XIV., is hidden, not extinguished, to signify that death could not really obtain dominion over Christ, though it appeared to do so. The clapping made at the end of the office is said to symbolize the confusion consequent on Christ's death.

Holy Thursday.— On this day one Mass only can be said in the same church, and that Mass must be a public one. The Mass is celebrated in white vestments,

because the institution of the Eucharist is joyfully commemorated, but at the same time there are certain signs of the mourning proper to Holy Week. The bells, which ring at the Gloria, do not sound again till the Gloria in the Mass of Holy Saturday, and the church returns to her ancient use of summoning the faithful or arousing their attention by a wooden clapper. Nor is the embrace of peace given. The celebrant consecrates an additional Host, which is placed in a chalice and borne in procession after the Mass to a place prepared for it. In ancient times this procession occurred daily, for there was no tabernacle over the altar for reserving the particles which remained over after the communion of the faithful. Mediæval writers connect the procession with the Blessed Sacrament on Holy Thursday with our Lord's journey to the Mount of Olives after the Last Supper. The "Pange lingua" is sung during the procession, and the place to which the Blessed Sacrament is removed — often called the Sepulchre, but properly the altar of repose — is decked with flowers and lights. Afterwards the altars are stripped. This used to be done, according to Vert in his explanation of the ceremonies of the Mass, every day after the celebration of the sacrifice, and is retained on Holy Thursday to remind the Christians of the way in which their Master was stripped of his garments. In St. Peter's the chief altar is washed with wine, and a similar custom prevails among the Dominicans and Carmelites,

¹ I. e. acrostic in the original Hebrew. No attempt is made to preserve the acrostic in the Vulgate.

and in some churches of France and Germany.¹

The stripping of the altars is followed by the washing of the feet, called "Mandatum" from the words of the first antiphon sung during the ceremony—"Mandatum novum," etc., "A new commandment I give unto you, that you love one another"; whence our English word Maundy Thursday. The principal priest or prelate of the church, assisted by deacon and subdeacon, washes the feet of twelve poor men. The Pope washes the feet of thirteen poor persons, all of whom are priests; and some churches follow the Papal custom. The observance of the Mandatum is mentioned as a recognized custom, and is enforced under penalties, by the twenty-second council of Toledo in 694.

Since the seventh century the holy oils, formerly consecrated at any time, have been blessed by the bishop in the Mass of this day. Twelve priests and seven deacons assist as witnesses of the ceremony. The bishop and priests breathe three times upon the oil of the catechumens and the chrism, meaning by this action that the power of the Holy Spirit is about to descend on the oils; and after the consecration is complete they salute the oils with the words, "Hail, holy oil; hail, holy chrism." Another rite proper to Holy Thursday, now passed into disuse, was the reconciliation of penitents. This reconciliation on Holy Thursday is mentioned by Pope Innocent I. and St.

Jerome. The Mass now celebrated is one out of three which used to be said, the other two being for the consecration of the chrism and the reconciliation of penitents.

Good Friday (*pascha staurōsimon, parasceve, or paraskeuē*—i. e. the day of preparation for the Jewish Sabbath—*cæna pura, dies absolutiois, dies salutaris*).—On this day the Church commemorates the Passion of Christ, so that it is the most sad and solemn of all the days in Holy Week. The officiating clergy appear in black vestments, and prostrate themselves before the altar, which still remains stripped. Nor are the candles lighted. After a short pause, the altar is covered with white cloths, and passages of the Old Testament, followed by the history of the Passion from St. John, are read. Next, the Church prays solemnly for all conditions of men, for all the members of the hierarchy, for the prosperity of Christian people, for catechumens, heretics, Jews, and Pagans. Before each prayer the sacred ministers genuflect, except before that for the Jews, when the genuflection is omitted in detestation of the feigned obeisance with which the Jews mocked Christ. When the prayers are ended, the cross, which has been up to this time covered with black, is exposed to view, "adored" [see the article CROSS] and kissed by clergy and people. During the adoration the "*Improperia*" are sung, each *improperium* being followed by the Trisagion in Greek and Latin. *Improperium* is a barbarous word used by Latin

¹ So says Benedict XIV., speaking of his own time.

writers of a late age, meaning "reproach," and these "reproaches" are addressed in dramatic form by Christ to the Jewish people. They begin with the touching words: "My people, what have I done to thee, wherein have I vexed thee? Answer Me." The Trisagion is so called because the word "holy" occurs three times in it: "Holy God, holy [and] strong, holy [and] immortal, have pity on us." It was first introduced at Constantinople, and it is probably because of its Greek origin that it is recited in the Good Friday office in Greek as well as in Latin,

We have now to speak of the most striking and singular feature in the Good Friday ritual. From very ancient times, as appears from the Council of Laodicea, canon 49, and the Synod in Trullo, canon 52, the Greek Church abstained from the celebration of Mass in the proper sense of the word during Lent, except on Saturdays and Sundays, and substituted for it the Mass of the Presanctified, in which the priest received as communion a Host previously consecrated. The Greeks still observe this ancient use, but the Latin Church contents herself with abstaining from the celebration of Mass on Good Friday, the day on which Christ was offered as a bleeding victim for our sins. This Mass of the Presanctified on Good Friday is mentioned by Pope Innocent I. in his letter to Decentius. The Blessed Sacrament is borne in procession from the chapel where it was placed the day before, while the choir sing the hymn "*Vexilla Regis*." The priest places the Host on

the altar, the candles of which are now lighted. The Blessed Sacrament is elevated and adored while the wooden clapper is sounded; it is divided into three parts, one of which is put into a chalice containing wine and water. Finally the priest receives the portions of the Host which remain on the paten, and then takes the wine with the third portion of the Host. According to a Roman Ordo written about the year 800 and quoted by Thomassin ("*Traité des Fêtes*"), the ceremony ended with the silent communion of the faithful; but the present discipline of the Church forbids communion to be given on Good Friday, except in the case of sickness.

Holy Saturday.— Before entering on the history of the ceremonies for this the last day of Holy Week, it is necessary to say something about the time at which they are performed. We learn from the Epistle of Pope Innocent, already quoted, that in his time no Mass was said during the day hours of Holy Saturday. The office began at the ninth hour, i. e. at three o'clock p. m.; the faithful kept vigil in the church, and the Mass celebrated at midnight belonged rather to the morning of Easter Sunday than to Holy Saturday. This state of things lasted till late in the middle ages. Hugo of St. Victor (died 1140) mentions the custom then creeping in of anticipating the vigil office; but the old mode of observance is spoken of as still subsisting in some churches, by Durandus (lived about 1280) and Thomas Waldensis (after 1400). Though the time

is changed, the words of the office remain as they were. This explains the joyous character of the Mass, the fact that the history of the resurrection is sung in the Gospel, and the allusion to the night time in the Preface, the "Communicantes," and the majestic language of the Collect, "O God, who didst illumine this most holy night with the glory of the Lord's resurrection."

At present the ceremonies begin early in the morning with the blessing of the new fire struck from the flint. This blessing was unknown at Rome in the time of Pope Zacharias (anno 751), though it is recognized about a century later by Leo IV. Apparently it was the custom in some churches daily to bless the fire struck for the kindling of the lamps, and about the year 1100 this benediction was reserved exclusively for Holy Saturday, when the fire is an appropriate image of the Light of light rising again like "the sun in his strength." From this fire a candle with three stems, and placed on a reed, is lighted and carried up the church by a deacon, who three times chants the words "*Lumen Christi*." The same symbolism reappears in the paschal candle, which is blessed by the deacon, who fixes in it five grains of blessed incense in memory of the wounds of Christ and the precious spices with which he was anointed in the tomb, and afterwards lights it from the candle on the reed. The use of the paschal candle goes back very far,—as far at least as the time of Zosimus, who was made Pope in 417,—and the sublime

words of the "*Exultet*," a triumphant hymn of praise which the deacon sings in the act of blessing the candle, can scarcely be less ancient. The great critic, Martene, attributes it to St. Augustine.

The blessing of the candle is followed by the twelve prophecies, and after they have been read, the priest goes in procession to bless the font. This last blessing carries us back to the days of the ancient Church, in which the catechumens were presented to the bishop for baptism on Holy Saturday and the vigil of Pentecost. The water in the font is scattered towards the four quarters of the world, to indicate the catholicity of the Church, and the world-wide efficacy of her sacraments; the priest breathes on the water in the form of a cross, and plunges the paschal candle three times into the water, for the Spirit of God is to hallow it, and the power of Christ is to descend upon it; and, lastly, a few drops of the oil of catechumens and of the chrism are poured, in order, says Gavantus, to signify the union of Christ our anointed king with His people. On the way back from the font the Litanies of the Saints are begun, they are continued while the sacred ministers lie prostrate before the altar, and, as they end, the altar is decked with flowers and the Mass is begun in white vestments. At the Gloria the organ sounds and bells are rung, and the joyful strains of the Alleluia peal forth after the Epistle. The vespers of the day are inserted in the Mass after the Communion.

The reason for the jubilant character

of the Mass has been given above, but there are some other peculiarities which need explanation. The kiss of peace is omitted, because in the ancient rite the faithful kissed each other in the church as day was breaking, with the words, "The Lord is risen"; there was therefore a natural objection to anticipating the ceremony in the Mass at midnight. The *Agnus Dei*, which was introduced by Pope Sergius towards the end of the seventh century, was never added to this Mass. The Communion and Postcommunion are simply replaced by vespers. But why is there no Offertory? Liturgical writers give many different answers, none of which are satisfactory. Gavantus alleges that the celebrant alone communicated, and that hence there was no oblation of bread and wine on the part of the faithful. But, though now custom and a decree of the Congregation of Rites forbid communion, it is certain, as Meratus points out, from the Gelasian Sacramentary, that the faithful in former times did communicate and did make the usual oblations on this day. Meratus himself has no better explanation to give than the desire to shorten the Mass as much as possible, on account of the long offices which preceded it. (Chiefly from Gavantus, Meratus, Thomassin, "Sur les Fêtes," and Benedict XIV. "De Festis.")

In Hoc Signo Vinces.

LABARUM (derivation uncertain). The banner of the cross, used by Constantine

in his campaigns. Eusebius, a contemporary writer, in his "Life of Constantine," gives the following account of it: "He [Constantine] kept invoking God in his prayers, beseeching and imploring that He would declare Himself to him, who He was, and stretch forth His right hand over events. While the king was thus praying and perseveringly entreating, a most extraordinary sign from heaven appears to him, which perhaps it were not easy to receive on the report of any one else; but since the victorious king himself, a long time afterwards, when we were honored with his acquaintance and friendly intercourse, repeated the story to us who are compiling the record, and confirmed it with an oath, who would hesitate to believe the recital, especially as the ensuing period furnished unerring testimony to the tale? About midday, when the day was now on the turn, he said that he saw with his own eyes, in the sky, above the sun, the trophy-like figure of a cross (*staurou tropaion*) composed of light, and that a writing was attached to it, which said 'By this conquer.' That astonishment at the sight seized upon both himself and all the troops whom he was then leading on some expedition, and who became spectators of the portent." That same night, Constantine went on to say, "the Christ of God" appeared to him in a dream, with the same sign which he had seen in the sky, and bade him have an imitation of it made, and use it in war. Constantine sent for goldworkers and jewellers, and had a costly banner made

surmounted by a crown, on which was the monogram formed of the first two letters of the name of Christ. With this borne at the head of his army, he crossed into Italy, defeated Maxentius in several

battles, and became master of Rome. Fifty men of his guards were selected to have charge of the Labarum, and victory was the unfailing attendant of its display.





HIS title is used for want of a better to denote the Church's practice of celebrating Mass, administering the sacraments, and generally of performing her more solemn services in dead languages. For the Church cannot be said to use, or even to prefer, any one language. She requires some of her clergy to use Greek, Syriac, Coptic, Armenian, Slavonic, in Mass, just as strictly as she requires others to employ Latin. Latin no doubt is far more widely used than other ancient languages in the offices of the Church, but this has arisen chiefly from the fact that those who would naturally use Greek, etc., in their offices have fallen away from Catholic communion. We will begin with an historical account of the discipline observed, and then give the principal reasons adduced to justify it.

Benedict XIV. ("De Missa," lib. ii. cap. 2) mentions the opinion of those who held that the apostles said Mass in Hebrew, or that originally Mass was said only in

Hebrew, Greek, and Latin, the three languages on the title of the cross; and he continues, "Those who are skilled in ecclesiastical history have shown sufficiently that the apostles and their successors did not only preach but also celebrate the divine offices in the vulgar tongue of the people in whose land they preached the Gospel." He quotes Bona, Le Brun, and Martene in support of his own statement, which surely does not need support. Mass, then, and the other offices, were said originally in the vernacular, because it was the vernacular; but the Church, so far as we know, has never once allowed a change in the language of the liturgy, when the language in which it had been originally written had become unintelligible to the people. Nor at present is Mass ever said in a tongue still generally spoken and understood. Latin, Coptic, and Æthiopic, are, and have long been, dead languages, while the ancient Greek, Syriac, Armenian, and Slavonic, used in the liturgies, are quite distinct from the modern languages which

bear the same names. Even schismatical and heretical bodies which have preserved the true priesthood, and therefore the true Mass, have not ventured to substitute translations into the vulgar tongue, for the ancient language of their liturgies. Indeed, Mass said in such a language as Coptic is much less understood than Mass in Latin, not only because Coptic has no affinity with the Arabic spoken by the people, but also because many of the Coptic priests can hardly read the Coptic words of their church books, and do not understand the meaning of a single sentence. One exception may here be mentioned, the only one with which we are acquainted, to the general rule, that all schismatical and heretical bodies preserve the ancient language of their liturgies, and clearly it is an exception which proves the rule. Le Brun (Tom. III. diss. vi. a. 6) notices that the Melchites — i. e. schismatic Greeks in the Patriarchates of Alexandria, Antioch, and Jerusalem, who are in communion with the "orthodox" Greek Church, of Constantinople — sometimes say Mass in Arabic, because it is often hard to find deacons and other assistants who can even read Greek. A friend versed in liturgical science and in the Oriental languages informs us that this exceptional usage still occurs, e. g. at Jerusalem.

On the other hand, the Church has not pursued the same uniform policy, in dealing with nations newly converted to the Christian religion, and therefore destitute of a liturgy. In the middle of

the ninth century the Oriental monks St. Cyril and St. Methodius introduced; not a Latin or Greek, but a Slavonic or vernacular liturgy among their Moravian converts. This measure of theirs was approved by Pope Hadrian II., and tolerated by John VIII. on condition that the translation was faithful, and the Gospel read first in Latin, then in Slavonic. But in 1061 the legate of Alexander II. in a council of Croatian and Dalmatian bishops prohibited the use of the Slavonic liturgy — which must not be confounded with the Slavonic versions of the Greek liturgies still used — and the prohibition was repeated by Gregory VII. in a letter of the year 1080 to Ladislaus, King of Bohemia. However, even as late as 1248 Innocent IV. allowed a Slav bishop to use it by special dispensation. In 1615 Paul V. gave the Jesuit missionaries leave to celebrate Mass and the divine offices in Chinese, but the brief never reached those to whom it was addressed. The Jesuits renewed their petition, and a Chinese version of the Missal was presented to Innocent XI.,¹ but nothing came of the negotiation. In the "Propylæum" of the Bollandist Lives for May a summary is given of the reasons urged for a vernacular Chinese liturgy by Father Couplet, Procurator-General of the Jesuit missions.

Such, then, is the rule of the Church. She never allows an ancient liturgy to be altered because the language in which it is

¹ So Benedict XIV. in the edition before us; but he says this was done in 1631, long before Innocent XI. began to reign. Possibly 1631 is a misprint for 1681.

written has been altered or displaced by a modern one, and she is unwilling, though she does not always absolutely refuse, to allow the use of vernacular liturgies among nations newly converted. The Council of Trent declares (Sess. xxii. cap. 8, De Sacrific. Missæ) that the Fathers of the council thought it inexpedient to have Mass "celebrated everywhere in the vulgar tongue," and condemns those who affirm "that Mass ought only to be celebrated in the vulgar tongue" (*ib.* can. 9). We must beware, however, of pressing these statements too far. Benedict XIV. defends Colbert, bishop of Rouen, who taught in a pastoral that the ancient mode of celebrating Mass in the language of the people was the fittest means to prepare the minds of the congregation for participation in the sacrifice; or at least argues that this conviction is not condemned by the Council of Trent. The Church may have had good and weighty grounds for foregoing a usage which in itself would tend to the greatest spiritual edification.

These reasons seem to consist, first of all, in the jealousy with which the Church guards her ancient rites, and her unwillingness to face the danger of constant change in them to meet the changes in modern languages. Such changes might seriously endanger the purity of doctrine, or at least the reverence of the faithful for the rites of the Church. Let the reader only consider how much of the reverence which Protestants feel for the Book of Common Prayer is due to the fact that its pure and noble language has been pre-

served unchanged for centuries. A new edition in modern English would certainly be better understood, but how much of its power to soothe the heart and to inspire a sober and rational devotion would be lost in the process? Again, the preservation of the ancient forms enables priests to celebrate and the faithful to follow Mass in all lands, and thus impresses upon us, in a way which no one who has experienced it can forget, the unity of the Church. Lastly, the words of the Missal, admirably fitted as they are for the use of the priest, are by no means fitted for the use of uneducated persons, and this difficulty would not be met by a translation.

Protestant objections arise to some extent from misunderstanding the nature of Catholic worship. The Mass is a great action in which Christ's sacrifice is continued and applied. Those who are present bow their heads at the consecration, and unite themselves in spirit, if they do not actually communicate, with the communion of the priest. Christ crucified is set forth in their midst, and they know that they, on their part, must offer their souls and bodies in constant sacrifice to God by a life of purity, labor, and self-denial. It is the expressed wish of the Tridentine Fathers that the meaning of the Mass and its rites should be constantly explained to the people by their pastors; and surely the most ignorant person who follows Mass in the way just described, and accompanies the priest's action with prayers which come from his own heart,

offers to God a reasonable service. A life of self-sacrifice and devotion—that is the great lesson taught by the sacrifice of the Mass, and it is a lesson independent of the language in which Mass is said.

The texts quoted from 1 Cor. xiv. against the Catholic usage are not to the point. "I would rather," says St. Paul, "speak five words in the church through my intelligence, than ten thousand words in a tongue." We believe St. Paul is referring to ecstatic utterances—sighs, exclamations, broken sentences, which were unintelligible to others, and in which the tongue of the speaker was not controlled even by his own intelligence. Be this as it may, no parallel can be drawn between "speaking in tongues," and the use of Latin in the Mass. Strangers would not think a priest "mad" (v.23) if they heard him reading the Latin Missal. The priest prays with "his understanding" (v.14), for he knows Latin; others are "edified" (v.17); and no extraordinary gift of interpretation (v.13) is needed, for our English prayer-books give translations of the Mass. Moreover, St. Paul was familiar with a custom closely analogous to ours, and with this neither he nor any other apostle finds fault. The services of the temple and the synagogue, like those of the synagogue at this day, were in a dead language, with the difference only that more pains are taken to diffuse the knowledge of Hebrew among poor Jews than of Latin among poor Catholics.

Churching of Women After Childbirth.

A BLESSING which the priest gives to women after childbirth according to a form prescribed in the Roman Ritual. He sprinkles the woman, who kneels at the door of the church holding a lighted candle, with holy water, and having recited the 23d Psalm, he puts the end of his stole into her hand, and leads her into the church, saying, "Come into the temple of God. Adore the Son of the Blessed Virgin Mary, who has given thee fruitfulness in child-bearing." The woman then advances to the altar and kneels before it, while the priest, having said a prayer of thanksgiving, blesses her, and again sprinkles her with holy water in the form of a cross. The rubric in the Ritual reserves this rite for women who have borne children in wedlock. Women are under no strict obligation of presenting themselves to be churching, though it is the "pious and laudable custom," as the Ritual says, that they should do so. Properly speaking, the churching of women is not counted among strictly parochial rights; still it ought to be performed by the parish priest, as appears from a decision of the S. Congregation of Rites, December 10, 1703.

This rite was suggested probably by the prescriptions of the old law in Levit. xii. In the Christian Church, the first mention of the rite is said to be found in the so-called Arabic canons of the Nicene council. Among the Greeks, the blessing

after childbirth is given on the fortieth day after the birth of the child, and the child must be brought with the mother to the church.

Incense.

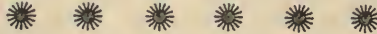
It is certain from Tertullian, ("Apol." 42,) and from many other early writers down to St. Augustine, that the religious use of incense was unknown in the primitive Church. Le Brun quotes St. Ambrose to prove that incense was used in the churches of his day, but the quotation can scarcely be said to prove the point. On the other hand, Dionysius the Areopagite — whose works were first quoted in 532, but may have been written a good deal earlier—distinctly mentions ("Hierarch. Eccles." iii. § 2) the censuring of the altar by the chief priest. The use of incense is also mentioned in the first Ordo Romanus, which may belong to the seventh century, and in the liturgies which go by the names of St. James, St.

Basil, and St. Chrysostom. Possibly also the fourth (*al.* third) canon of the apostles, which forbids anything to be placed on the altar at the oblation except "oil for the lamp and incense," may refer to the incense as liturgically used. If so, we should be justified with Le Brun in supposing that incense was introduced into the Church services when the persecution of the heathen ceased and the splendor of churches and ritual began.

Some authors believe that incense was at first introduced to sweeten the air, and certainly a "Benediction of Incense" used in the time of Charlemagne and given by Martene points in this direction. But the mystical significations of incense are obvious. It symbolizes the zeal with which the faithful should be consumed; the good odor of Christian virtue; the ascent of prayer to God. It is used before the introit, at the gospel, offertory and elevation in High Mass; at the Magnificat in vespers; at funerals; etc.



* Index of Prohibited Books. *



SINCE the dawn of civilization, the perception of the influence for good or evil exerted by books has induced the authorities of every strongly constituted State to control their circulation. Not to search for other instances, the speech which Livy¹ puts in the mouth of the consul Postumius (B. C. 186) shows the sternness of Roman feeling on the subject. Addressing the assembled people in the forum, and about to denounce the foul Bacchic rites of which he had discovered the trace, "How often," he says, "in the time of our fathers and grandfathers, was the duty imposed on the magistrates of forbidding the practice of foreign rites; of driving away [foreign] priests and prophets from every corner of the city; of *searching for and burning books of magic*; of putting a stop to every system of sacrificing that was not according to the custom of Rome!" In Christian times the danger of bad books was recognized from the first. The converts

at Ephesus (Acts xix. 19) voluntarily brought their magical books to St. Paul and cast them into the flames. One of the Apostolic Canons (lx) orders the deposition of any one in the ranks of the clergy who should publish in the Church as holy "the falsely inscribed books of the impious." The practice of the primitive Church in condemning and suppressing heretical or dangerous books was uniform. The erroneous writings of Origen were brought to the Roman Pontiff, Pontianus, to be condemned by him; Leo the Great by letter suppressed and prohibited the books of the Priscillianists.¹ Descending to the middle ages, we find Leo IX. in a synod at Vercelli (1050) condemning and ordering to be burnt the writings of Erigena and Berengarius on the Eucharist.² The Council of Constance (1415) ordered all the books of John Huss to be publicly burned at the council, and that all bishops should make diligent search for copies and burn them wherever found. Leo X. in the

¹ Book xxxix. c. 16.

¹ Fleury, xxvii. 10.

² *Ibid.* lix. 69.

bull "Exsurge Domine" (1520), condemned the earlier heretical writings of Luther. The invention of printing, and the extension of facilities of communication between State and State, made it evident to the hierarchy that if the influence of books was to be kept under control, new methods must be adopted. When copies of books were slowly multiplied by the labor of scribes, it was sufficient to await their publication before examining them, and trust to being able, if they were to be suppressed, to call in, get hold of, and cancel the few copies in circulation. But when the printing-press could turn out a thousand copies of a work in a few days, everything was changed. It then became necessary that the books should be examined before they were printed; *censors* were appointed, and a system of *licensing* came into force. "The first known instance of the regular appointment of a censor on books is in the mandate of Berthold, archbishop of Mentz, in 1486"; and a few years later, in 1501, "a bull of Alexander VI., reciting that many pernicious books had been printed in various parts of the world, and especially in the provinces of Mentz, Cologne, Treves, and Magdeburg, forbade all printers in these provinces to publish any book without the license of the archbishop or their officials."¹

In the movement of what is called the Reformation, a deluge of books containing doctrine more or less erroneous was poured over Europe, and it became evident that

if booksellers were to know with certainty what they might sell, and the Christian faithful what they might read, it would not do to trust to an "imprimatur" on the title-page, which might be forged, or come from Protestant censors; but that a list or catalogue of books condemned by the Church must be drawn up and published. The matter was taken up by the Council of Trent (sess. xviii.), which appointed a commission of some of its members to collect and examine the censures already issued, and consider and report on the steps which it was advisable to take about books generally. This commission compiled an Index of Prohibited Books accordingly; but the Council in its last session (1563), finding that from the multiplicity of details it was not desirable to frame any conciliar decision, remitted the whole matter to the Pope. In conforming with this reference St. Pius V., a few years later, erected the Sacred Congregation of the Index, with a Dominican Friar for its secretary. Sixtus V. confirmed and enlarged their powers.

"The Congregation of the Index of Prohibited Books consists of a competent number of Cardinals, according to the good pleasure of the Pope, and has a secretary taken from the Order of Preachers, and a great number of theological and other professors, who are called Consultors, the chief of whom is the Master of the Apostolic Palace [CURIA ROMANA], the primary and official Consultor of this Congregation."¹

¹ Hallam, *Lit. of Europe*, i. 254.

¹ Ferraris, "Congregationes."

A Constitution of Benedict XIV. (1753) gives minute instructions as to the principle and methods to be observed by the Congregation in its work of examining and judging books. Some idea of these principles may be gained from the following paragraph. "Let them know that they must judge of the various opinions and sentiments in any book that comes before them, with minds absolutely free from prejudice. Let them, therefore, dismiss patriotic leanings, family affections, the predilections of school, the *esprit de corps* of an institute; let them put away the zeal of party; let them simply keep before their eyes the decisions of Holy Church, and the common doctrine of Catholics, which is contained in the decrees of General Councils, the Constitutions of the Roman Pontiffs, and the consent of orthodox Fathers and Doctors; bearing this in mind, moreover, that there are not a few opinions which appear to one school, institute, or nation, to be unquestionably certain, yet nevertheless are rejected and impugned, and their contradictories maintained, by other Catholics, without harm to faith and religion — all this being with the knowledge and permission of the Apostolic See, which leaves every particular opinion of this kind in its own degree of probability."

Numerous editions of the Index have appeared from time to time. That issued under Benedict XIV. (Rome, 1744) contains between nine and ten thousand entries of books and authors, alphabetically arranged; of these about one-third are

cross-references. Prefixed to it are the ten rules sanctioned by the Council of Trent, of which the tenor is as follows. The first rule orders that all books condemned by Popes or General Councils before 1515, which were not contained in that Index, should be reputed to be condemned in such sort as they were formerly condemned. The second rule prohibits all the works of heresiarchs, such as Luther and Calvin, and those works by heretical authors which treat of religion; their other works to be allowed after examination. The third and fourth rules relate to versions of the Scripture, and define the classes of persons to whom the reading of the Bible in the vulgar tongue may be permitted. The fifth allows the circulation, after expurgation, of lexicons and other works of reference compiled by heretics. The sixth relates to books of controversy. The seventh orders that all obscene books be absolutely prohibited, except ancient books written by heathens, which were tolerated, "*propter sermonis elegantiam et proprietatem,*" but were not to be used in teaching boys. The eighth rule is upon methods of expurgation. The ninth prohibits books of magic and judicial astrology; but "theories and natural observations published for the sake of furthering navigation, agriculture, or the medical art, are permitted." The tenth relates to printing, introducing, having, and circulating books. Persons reading prohibited books incur excommunication forthwith (*statim*).

Luther, Calvin, Melancthon, Cranmer, Jewel, etc., are named as in the first class

— i. e. as heresiarchs. Among books of more or less note are named the *Dialogo* of Galileo, the *Satire Menippée*, the *Anti-Coton*, and the *Augustinus* of Jansenius. Among the English authors whose works are prohibited occur the names of James I., Barclay, Usher; bishops Sanderson, Bull, and Pearson; Cave and Hobbes; but not Hooker, nor Milton, nor Chillingworth, nor Bunyan, nor Swift.





CARDINAL GIBBONS.



CHAPTER XXVII.

VATICAN COUNCIL.

THIS Council met on December 8, 1869, and is not yet concluded. No general council had been held for three hundred years, and the author of the articles on Trent in Herzog's "Encyclopædia," writing only about seven years before the bishops met in the Aula of the Vatican, speaks of another general council as a moral impossibility. Yet, it is easy enough to see that the events of half a century had been preparing the way for the General Council of 1869. The interference of statesmen with the freedom of the Church had turned the law (Concil. Trid. sess. xxiv. "De Reform." c. 2) which requires provincial synods to be held every three years, into a dead letter. The same cause would also have proved an obstacle, and probably an insuperable one, to great assemblies of the bishops at Rome. But the revolution which stripped the Church of her wealth certainly left her freer in action. The first Provincial Synod which had been known for long, assembled at Tuam in 1817, and its decrees were con-

firmed at Rome. It was followed by the National Synod of Hungary, held at Pressburg in 1822. But it was from the United States that the revival of Provincial Councils really came. There were Provincial Synods of Baltimore in 1829, 1833, 1837, 1840, 1843, 1846, and 1849. Pius IX. in his early Pontificate urged the observance of the Church's law upon the bishops. Soon, no fewer than twenty provincial councils had assembled in France; Austria and Hungary followed the example in 1858 (Synods of Vienna and Grau,) Holland in 1865 (Synod of Utrecht,) and numerous synods were held in Germany, in England, just after the hierarchy had been restored, in Ireland, in Australia, and in South America (Quito and New Granada). Even the Catholics of the Oriental rites were affected by the movement. Syrians, Maronites, Armenians, met in council, and the last Council of the Armenians at Constantinople in 1869 deserves special notice. In Italy, on the other hand, political troubles made the number of provincial councils very

small. Nor was this revival of synodical action the only preparation for a general council. Pius IX. had three times seen a vast number of bishops gathered round him — viz. at the definition of the Immaculate Conception, at the canonization of the Japanese martyrs, on the eighteenth centenary of the martyrdom of St. Peter and St. Paul. Since the Second Lateran Council of 1139, Rome had never witnessed such an assembly of bishops as this last one. Nor was it simply the fact of these unions which led the way to the General Council in the Vatican. It is evident now that the chief definition of this Council — viz. that of the Papal Infallibility, — came as the result of forces which had been long at work. The French universities had disappeared in the storms of the Revolution, and Gallican principles were dying out in France itself. In Italy, Spain, and Portugal, where, owing to the influence of the Governments, Gallicanism had found, even late in the last century, such representatives as Tamburini, Bishop Solari, Fontani, Palmieri, Degola, Bishop Clement of Barcelona, etc., it was now wholly extinct. Many of the provincial councils and the bishops in their assemblies at Rome had held language which showed that a proposal to define the Pope's infallibility would meet with no opposition among the majority. With the German Catholics it was otherwise. There many of the clergy were still educated at "mixed" universities — many of the Catholic professors had already manifested their distrust of the "Roman" theology,

and some of them had come into collision with the Roman Congregations. They clung, in the supposed interests of science, to methods different from those which prevailed at Rome. And even in France there was a party, small in numbers, but strong in talent and character, which was attached to liberal principles in politics and distrustful of Roman interference in such matters. They had fought the Church's battle for freedom of instruction, and they were unwilling to admit that the appeal they had made to the principles of freedom and toleration was after all only an *argumentum ad hominem*. Ultramontanism then prevailed throughout the Church, but it was opposed by a small band of Catholic "liberals" in France, and by a number of learned men in Germany. The former advocated the interests of freedom, as they understood it; the latter, those of philosophy, history, and theology, as they understood them. There were, besides, Catholic statesmen in both countries who saw danger to the State in a definition of Papal infallibility.

Pius IX. first imparted his idea of convoking a General Council to the cardinals of the Congregation of Rites in December, 1864; and shortly afterwards he consulted all the cardinals who resided in Rome on the matter. They were requested to submit to the Pope their opinions, in writing, on the opportuneness of such a convocation, and the subjects which, supposing the Council opportune, ought to be discussed. Nineteen advised the convocation, two were against it, one was

doubtful. In March, 1865, five cardinals (Patrizi, Reisach, Panebianco, Bizarri, Caterini) were appointed to consider the votes sent in, and these, with the addition of some other cardinals and of consultors, were formed into a Congregation of Direction (Ceccoli, "Storia del Concil. Vatic." *ib.* i. cap. 1). In April and May a circular was addressed to thirty-six bishops, begging their opinion on the subjects to be treated (*ib.* Doc. iii.), and letters were also addressed to the Nuncios at the various Courts, asking them to find theologians fit to act as consultors in the preliminary congregations (*ib.* Doc. iv.). Next year, in February and March, certain Oriental bishops and bishops of the Greek rite in the Austrian Empire, were also consulted (*ib.* Doc. vi. and vii.). All these consultations were made in the strictest confidence. On June 4, 1867,¹ Cardinal Caterini wrote to all the bishops present for the centenary of the martyrdom of St. Peter and St. Paul. He added a list of seventeen questions on points of discipline, and invited suggestions on other matters (*ib.* Doc. ix.).

At last, in the same month, the Pope announced in a public Consistory of some 500 bishops, his intention of convoking the Council (*ib.* Doc. x.), and by a bull of June 29, 1869 (*ib.* Doc. xxxvi.), the Council was summoned to meet at Rome on December 8, 1869. Meantime, in September of the previous year, "all bishops

of the churches of Oriental rite not in communion with the Apostolic See" (*ib.* Doc. xxxvii.), and all "Protestants and non-Catholics" (*ib.* Doc. xxxviii.), were invited to attend. There was some thought of addressing a similar invitation to the Jansenist bishops in Holland, but it was resolved not to do so (*ib.* vol. i. p. 119 *seq.*). It was intended that these Oriental bishops should be allowed no part in the Council till they professed the Catholic Roman faith whole and entire; and it was explained in a letter to Archbishop, now Cardinal, Manning that the Protestants were only invited to attend that they might be referred to "experienced men," and have their difficulties solved. No effect followed from these letters to Orientals and Protestants, except a few protests (Friedrich, "Geschichte des Vatikan Concils," i. p. 723 *seq.*). Besides the Commission of General Direction, mentioned already, the Pope nominated six special commissions — for Ceremonial, the Relations of Church and State, the Churches and Missions of the East, the Religious Orders, Dogmatic Theology, and Discipline. Each consisted of a cardinal-president, and of consultors from all parts of the world. Vercellone, Theiner, Tarquini, Franzelin, Schrader, Perrone, Gibert, Freppel, Hefele, Haneberg, Hergenröther, Alzog, Molitor, Moufang, Hetlinger, Feijje, were among the consultors. Dr. (now Cardinal) Newman was asked to be a consultor, but declined on account of bad health. It was the duty of these special congregations to prepare "schemata" — i. e. draughts of

¹ So Schneemann, *Kanonen und Beschlüsse des Vatikan Concils*, Einleit. p. xv. The date in Ceccoli — viz. June 6, 1866 — must be a slip.

canons and decrees for the consideration of the Fathers. Their members were bound to absolute secrecy.

Till the Council met, nothing was said by any one in authority of any intention to define Papal infallibility. But attention was roused by statements in the French correspondence of the "Civiltà," February 6, 1869 (reprinted in Cecconi, Doc. cxl.). In this Jesuit organ, published at Rome, and believed by many to possess very high authority in the Roman Court, it was stated that the Council would probably set its seal to the condemnations of the Syllabus; that the bishops would define the Pope's infallibility by acclamation, and that the corporal assumption of the Blessed Virgin into heaven would be made an article of faith. This was the occasion, soon after, of the famous articles in the Augsburg "Allgemeine Zeitung," which afterwards appeared in the form of a book entitled "Janus." It professed to be written from a Catholic point of view, but was in reality a bitter attack on the Papacy. In April, 1869, Prince Hohenlohe, Foreign Minister in Bavaria, sent a circular to the European Governments, warning them of the political dangers which the Council might cause (Friedrich, *ib.* i. p. 774), and in September a large majority of the German bishops assembled at Fulda, laid before Pius IX. their fears as to the consequences in Germany should Papal infallibility be defined. This document was undoubtedly despatched to the Pope, but Cecconi, after laborious search, could not find it in the Roman

archives (Cecconi, part i. vol. ii. sect. i. p. 479).

The time of convocation was drawing near, and Pius IX. in a brief, "Multiplices inter," Nov. 27, 1869 (*ib.* Doc. lii), arranged the order of business at the Council. The preparatory commissions had done their work, and were to be replaced by new ones. The Pope appointed five cardinal-presidents, viz. Reisach (who died shortly afterwards, and was replaced by De Angelis), De Luca, Bizzari, Bilio, Capalti, a secretary, viz. Bishop Fessler of St. Pölten, and a deputation of members of the Council who were to examine proposals made by the bishops. Four other deputations for Dogma, Discipline, Religious Orders, and Oriental Rites, were to be chosen by the Fathers of the Council, but each was to be placed under a cardinal-president nominated by the Pope himself. The schemata drawn up by the preparatory commissions were to be printed and distributed to the Fathers. The bishops might send proposals to be examined by the directive deputation. These new schemata or proposals, if approved by it, were also to be printed and circulated among the bishops some days before the discussion on them began. Bishops who wished to speak on any subject must notify their intention at least a day before. They were to do so in order of rank, and after they had ended others might obtain leave to speak from the presidents. If there was no prospect of agreement, the schemata, according to their subject-matter, were to be referred to

the special commissions for revisal, and then voted upon in general congregation. Finally, the canon or decree was to be read in the Pope's name in solemn session, the Fathers were to answer "*Placet*" or "*Non placet*"; the Pope was to announce the result, and, in case of acceptance by the Council, to confirm its decision by apostolic authority. The Council opened on Dec. 8, 1869. There were 719 members present, and by March of the following year as many as 764. Of these, 120 were archbishops or bishops *in partibus infidelium*, now called titular prelates, and 52 were abbots, generals of orders, etc. (From the lists in Schneemann)

Much time was spent in discussions on discipline, the preparation of a Short Catechism, etc., which have issued as yet in no definite result. The work actually finished consists of two Constitutions—one, "*De Fide Catholica*," made up of chapters and canons on the primary truths of natural religion, on revelation, on faith, and the connection between faith and reason; the other, "*De Ecclesia Christi*," treating chiefly of the primacy of the Roman See, and defining the Pope's immediate authority over all Christians. The former constitution passed with comparatively little difficulty. It was unanimously accepted by the 667 Fathers present, and confirmed by the Pope in the third public session, April 24, 1870.

Very different was the fate of the second constitution. We have seen that nothing had been said, at least publicly and by authority, before the Council met,

of any intention to define the Pope's infallibility, and Ceconi (lib. i. cap. i.) assures us that of the cardinals first consulted by the Pope—i. e. in 1864—two only even mentioned the subject. Scarcely, however, had the Council met, when a "*postulatum*", representing the views of the great majority of the Fathers, begged that the question should be proposed for decision. On the other hand, in January, 1870, forty-five German and Austrian bishops, thirty-two French, joined by three Portuguese and four Orientals, twenty-seven from nations of English speech, seventeen Orientals, seven Italians, begged the Pope to prevent the discussion. (Original texts in Friedrich, "*Documenta ad Illustrandum Concil. Vatic.*" Abth. i. pp. 251, 254, 256, 450.) At the same time, outside the Council, a protest was made by Dr. Döllinger, as well as by the French Minister Daru and the Austrian von Beust, supported by the Bavarian, Portuguese, Prussian, and English Cabinets. Archbishops Dechamps of Malines, Manning of Westminster, Spalding of Baltimore, and Bishop Martin of Paderborn, were prominent on the side of the majority; while the learned Hefele, who was promoted to the bishopric of Rottenburg in November, 1869, Strossmayer, bishop of Diakovar in Slavonia, Cardinal Rauscher, archbishop of Vienna, Darboy, archbishop of Paris, Dupanloup, bishop of Orleans, Maret, bishop *in partibus*, Kenrick, archbishop of St. Louis, in the United States, Clifford, bishop of Clifton, were strenuous supporters of the opposition.

New complications arose from a document issued by the cardinal-presidents at the wish of the Pope on Feb. 20, 1870. Complaints were made of the way in which the discussions were protracted, and accordingly new arrangements were devised. In the discussion on any amended schema, no one was to take part without giving notice beforehand of that particular portion of the said schema on which he meant to address the Council. Further, at the request of any ten Fathers, the presidents might ask the Council if they desired the discussion to proceed, and if a majority said No, they might close it there and then. This led more than a hundred prelates to protest, in a document addressed to the presidents, that by these regulations "the freedom of the Council might seem in several respects to be impaired, nay, destroyed" ("*minui imo tolli posse videatur*"). They implored that nothing should be defined except with the moral unanimity of the Fathers, and appealed to the example of Pius IV. at the Council of Trent. Otherwise they feared that "the character of the Œcumenical Council might be exposed to doubt" ("*œcumenici concilii character in dubium vocari possit.*" Text in Friedrich, Abth. i. p. 258 *seq.*). It must be remembered, however, that the whole discussion was extended over seven weeks. The points at issue must have been perfectly familiar to those with whom the decision lay, and the majority could not be expected to tolerate a protracted discussion which had no real influence on

opinion, and only served to impede definition.

Early in May the schema "De Ecclesia," with the added clauses on Papal infallibility, was laid before the Council, and the conciliar discussion upon it began. On July 13, it was voted upon in general congregation; of the Fathers present 451 said "*Placet*," sixty-two "*Placet juxta modum*"—i. e. they were ready to accept the Constitution with modifications but not as it stood; eighty-eight said, "*Non placet*"; seventy did not vote at all. In the last general congregation the Fathers protested against the calumnies of the press, especially against the report that the Council was not free. In a letter to the Pope fifty-five bishops declared that their mind was unaltered, but that they meant to absent themselves from the public session. This was held on July 18. The bull "Pastor Æternus," containing the Constitution "De Ecclesia," and the definition of Papal infallibility, was read. Thereupon 535 answered "*Placet*," the two others—viz. Bishop Riccio of Ajaccio and Bishop Fitzgerald of Little Rock—"Non placet." The Pope then confirmed the decree by Apostolic authority. On that same day Napoleon III declared war against Prussia. On September 20 the Italians possessed themselves of Rome, and by a brief of October 20 the Pope prorogued the Council. It has never been reassembled.

In the articles on FAITH and on the POPE, we have said something on the meaning of the Vatican decrees, and in that on OLD CATHOLICS we have spoken of the

opposition made to them. No single bishop refused assent, and for that and other reasons a schism of any considerable magnitude was impossible.

(The histories of the Council by Cecconi and Friedrich resemble in more points than one those of the Tridentine Council by Pallavicino and Sarpi, with this notable difference, that Sarpi wrote before Pallavicino, while Friedrich takes care to write after Cecconi, and to use his materials. Neither historian has reached the actual assembly of the Council. Cecconi has access to the Vatican archives, so that his work [first part published 1873] will always be indispensable. But it has already exceeded 3,000 pages large octavo; it is filled with much irrelevant matter, is badly written and badly arranged. Friedrich's first volume [1877] is well arranged and interesting, and does not, as far as we can test it, alter the facts; but it is disfigured by a vehement invective against the Roman Court and Ultramontanism in general. For the actual history of the Council Friedrich's collection of documents [1871] was useful but incomplete, and has been replaced by the fuller collections of Bishop Martin [1873] and the Protestant Friedberg [1871]. The Jesuit Father Schneemann [1871] has prefixed a short history of the Council to his edition of its decrees, and there is another brief history by the learned Protestant Frommann [1872].

The Veil.

VEIL (*velum*, a covering). Pagan customs in regard to the use of the veil can-

not here be considered, but we shall endeavor to give some account of the various kinds of veil recognized in the Catholic ritual for covering either things or persons. Three Eucharistic veils were in use in the ancient Eastern Church, the paten veil for covering the bread before consecration, the chalice veil, and a very thin, transparent veil for covering both paten and chalice. The offertory veil (*offertorium*) was used, according to the ritual of the Church of Sarum,¹ in various parts of the ceremonial of High Mass. It seems to be the same as the superhumeral veil with which the subdeacon now covers the chalice at High Mass, and which is also used at Benediction. Magri (quoted in Morone), says that in Spanish Churches from the first day of Lent a veil is drawn before the high altar while the hours are recited, and during Mass on ferias; it is withdrawn at the Gospel and the elevation of the Host. On Wednesday in Holy Week, when in the "Passion" the words occur "*et velum templi scissum est*," the veil is withdrawn and no more used.

The nuptial veil or *flammeum*, as is well known, was in use among the Romans. St. Ambrose speaks of a veil (*pallium*) stretched over the heads of the bride and bridegroom during the celebration of marriage, with a mystical significance.² The priest officiates with veiled head in several Oriental rites — Coptic, of St. Anthony, Abyssinian, Maronite.

¹ See the Consuetudinary of Sarum, recently edited in the Rolls series with a translation, in the *Register of St. Osmund*, vol. i. p. 150 *seq.*

² Morone.

In Maskell's "Monumenta Ritualia" is printed a form¹ for the "Order of Consecration of Nuns" according to the use of Sarum, from which we shall extract what relates to the ritual of the veil. On the day of profession the novices, clad in white, each bearing on the right arm the "habite that the religyon and professyon requireth, wyth the veyle, ryng, and scroll of hir professyen attached upon the sayd habite, and in hir left hand beryng a taper wythoute lyght," go in procession from the place where they were arrayed towards the western door of the choir, with looks bent on the ground, singing the response "*Audivivocem*," etc. Passing through the choir and going up to the altar, they lay their veils, rings, and scrolls on the right end of it. They then make the vow of chastity, and after receiving the habit from the bishop return whence they came. After the Credo the virgins return to the western door of the choir, bearing lighted tapers in their right hands. The rite proceeds; after the Litanies each makes her profession before the bishop and abess, and signs her scroll of profession with a cross. After the psalm "*Domine, quis habitabit*," during which the virgins prostrate themselves, they rise and go with the bishop to the right end of the altar, and, taking their veils therefrom, hold them in their hands with their faces turned towards the bishop. He, standing in his place, blesses the veils in the virgin's hands, "with orysons." The first of these prayers is, "We suppliantly beseech Thee,

O Lord, that in Thy clemency a blessing may come down upon these veils which are about to be placed on the heads of Thy handmaidens, so that they may be blessed, and consecrated, and spotless, and holy for these Thy handmaidens. Through." The second, "O God, creator of things visible and invisible, be mercifully present with us, and vouchsafe to bless and sanctify with the streams of Thy grace these veils which are the type of holiness and the sign of humility; may Thy servants deserve through Thy gift to take and hallow them in heart and body. Through." Every virgin, before the bishop puts the veil upon her head, kisses his hand. Being veiled, she sings, "The Lord hath clothed me with a garment¹ woven of gold, and with immense jewels hath He adorned me." The ritual of the ring succeeds, followed by the "long benediction," during which the virgins lie prostrate. Before their "houselling" the bishop draws down their veils over their eyes. After their communion each gives up her taper to the bishop, after kissing his hand, and he gives them all his benediction. Then the abess pulls their veils down beneath their chins, and so they remain for three days. On the third day after they have communicated, the abess lifts up their veils, and from that time "they shall were and goo and cumme as other of the convent doth." (Morone, "Dizion. Eccl.;" Maskel, "Monum. Ritualia," 1846; Smith and Cheetham.)

¹ *Cyclade*. *Cyclas* is "a kind of garment named from its roundness drawn in above and full below." (See Ducange, who cites "*circumtextum rosso velamen acantha*." *Æt. l.* 649.)

¹ Vol. ii. p. 308.

Vestments.

THEIR DISTINCTIVE CHARACTER. It was the common belief in the middle ages that the vestments used by the Church at Mass and other services were derived from the Jewish temple, though Walafrid Strabo had a better notion of the historical aspect of the question, and affirmed ("De Reb. Eccles." c. 24) that Christian priests in the early ages officiated in the common dress of daily life. Strabo's view (with a modification to be mentioned presently) is confirmed, to use the words of Dr. Rock, "by the concurrent testimony of writers who have bestowed much laborious research upon the investigation of this subject" ("Hierurgia," p. 414). No quotation can be adduced from any author of the first five centuries which so much as alludes to any difference in form between the dress of priests at the altar and of laymen in common life. True, St. John (Polycrat. apud Euseb. "H. E." iii. 31, v. 24; Hieron. "Vir. Illustr." 45) and St. James (Epiphan. "Hær." lxxviii. 14) are said to have worn the "shining plate" (*petalon, lamina*,) of the Jewish high priest: but even were we prepared to accept these testimonies as literal statements of fact, they would not affect the question, for no such ornament has ever found place in the Church, and the mitre, which comes nearest to this "plate," was unknown, as has been already proved, for centuries after the Apostolic age. But the strongest proof will be found in the articles on the particular vestments. There it has been

shown that the ecclesiastical vestments had their origin in the ordinary dress of the Roman Empire.¹ It was after the fall of the empire that the fashion in ordinary attire underwent a revolution, and the garb once common to all became peculiar to the servants of the altars, till at last the very memory of its original use was obscured. This obscuration was, as we should expect, gradual. Walafrid Strabo, as we have said, in the ninth century understood the true state of the case, and another writer of the same age—viz. Anastasius ("In Vit. S. Stephani," cf. Baron "Annal." ad ann. 260, n. 6)—was not wholly ignorant of it, for he says of Pope Stephen: "He ordained that priests and Levites should not use the consecrated vestments in common life, but only in the church."

Long, however, before the ecclesiastical vestments were distinguished by their form from those in common use, certain garments were reserved for the officiating clergy, and though these were identical in form with the ordinary garb, they were often no doubt of costlier material. The Apostolic Constitutions (viii. 12) describe the bishop as clothed in a "shining vestment" (*lampran esthêta metendus*), and we may perhaps take this as evidence for the practice at the end of the fourth or beginning of the fifth century. A little earlier, Jerome ("In Ezech." xlv. 17),

¹ The alb and girdle, which are really most like Jewish vestments, had a purely secular origin; and the alb is first marked as a Church dress by enactments which forbid clerics to use the same alb in common life and in Church. Jerome (Ep. 64) gives Fabiola an elaborate account of the Jewish vestments, but never alludes to the use of analogous vestments in church.

speaking of the vestments of the Jewish priests, adds: "Thence we learn that we should not enter the holy of holies with common attire or in any sort of dirty dress, such as will do for daily life, but that we should with clean conscience and in clean attire handle the mysteries of the Lord." It is not easy to decide how far this passage is to be taken literally.¹ Anyhow, we learn from Theodoret ("H.E." ii. 23) that Constantine gave Macarius, bishop of Jerusalem, "a sacred dress" (*hieran stolen*) "of gold thread" — i. e. a dress of the common form, but of very costly material and intended exclusively for use in church. It is very uncertain when the blessing of ecclesiastical vestments was introduced, but we find a form for that purpose, very like the one now used, in the Gregorian Sacramentary. (See the reprint in Migne, "Patrol." lxxviii. p. 157.) The Council of Poitiers, A.D. 1100, can. 4 (Mansi, xx. 1123), forbids any one not a bishop to give this blessing, and Innocent III. ("Altar Myst." i. 9) lays down the same rule. It is still in force, though bishops constantly delegate the power to simple priests.

At first the vestments were of one color — viz. white. Thus, when Pelagius alleged that all splendor in dress was irreligious, Jerome ("Adv. Pelag." i. n. 29) charges him with exaggeration, and asks what harm there was in wearing "a tunic particularly clean" (*tunicam mundiozem*), what objection could be made,

"if bishop, priest, and deacon, and the rest of the clergy appeared at the administration of the sacrifice in white array" (*candida veste processerit*). So Gregory of Tours ("De Gloria Conf." c. 20) describes the band of "priests and Levites in white vestments." Black was sometimes used in sign of mourning (Theodore Lector, lib. 1, excerpt quoted by Hefele). Even Pseudo-Alcuin, in the tenth or eleventh century, knows only of white vestments, except that he speaks of the scarlet stripes on the deacon's dalmatic ("Divin. Offic." c. 40), and of the use of black vestments during the litany and procession on the Feast of the Purification (c. 7). Innocent III. is the first to mention four colors — viz. white, which the Roman Church employs on feasts of confessors, virgins, and on joyful solemnities generally; red, used on the feasts of martyrs, of the cross (though then perhaps white is to be preferred), and on Whitsunday, by some also on All Saints, but not by the Curia Romana, in which white is the color; black, used in penitential seasons and Masses for the dead; green, used on common days, because "midway between black and white." He regards violet, which is now the penitential color, as a mere variety of black, and says the former was used on Holy Innocents and Laetare Sunday. So scarlet and saffron-yellow (*coccineus et croceus*) are varieties of red and green. Rose-colored vestments, he says, were sometimes used on feasts of martyrs, and yellow ones on feasts of confessors ("Altar. Myst." i. 65). At

¹ It is clear, however, from the passage quoted further on in this article, that Jerome was familiar with the use of special vestments by the clergy in church.

present yellow counts as white, and rose-colored vestments are only used at solemn Mass on the third Sunday in Advent and fourth in Lent.

Bishops, when they celebrate pontifically, take their vestments from the altar; simple priests put them on in the sacristy. But this distinction is probably not very ancient, for even in the fourteenth and fifteenth centuries it was common custom for priests, at least in England, to vest in the sanctuary. (Maskell, "Ancient Liturgy of the Church of England," p. 219.) The present law on the use of vestments at Mass is very strict, and many theologians (see Benedict XIV. "De Miss." iii. 7, 1) believe that no cause whatever will excuse a priest from observing it. (The chief recent authorities are Bock, "Gesch. der Liturg. Gewänder"; Hefele, in his "Beiträge," ii. p. 150 *seq.*; Wharton Marriott, "Vestiarium Christianum.")

Dolours of Blessed Virgin.

ST. JOHN mentions that the Blessed Virgin, with other holy women and with St. John, stood at the foot of the cross when the other apostles had fled. At that time the prophecy of Simeon, "a sword will pierce thine own soul," was most perfectly fulfilled: and very naturally the sorrows of Mary have been a favorite subject of contemplation with the saints, among whom St. Ambrose and St. Bernard deserve particular notice. They dwell specially on the intensity of her mental

suffering, and on the supernatural constancy with which she endured it. The famous hymn "Stabat Mater" celebrates Mary's sorrows at the foot of the cross in sublime language. The seven founders of the Servite order, in the thirteenth century, devoted themselves to special meditation on the Dolours of Mary, and from them the enumeration of the Seven Sorrows (i. e. at the prophecy of Simeon, in the flight to Egypt, at the three days' loss, at the carrying of the cross, at the crucifixion, at the descent of the cross, at the entombment) is said to have come. The feast of the Dolours was instituted at a Provincial Council of Cologne in 1423, at the time when the Hussites were destroying crucifixes and images of the Mother of Sorrows with fanatical zeal. Benedict XIII., in 1725, caused this feast to be celebrated in the States of the Church on the Friday after Passion Sunday. This feast is now observed as a greater double throughout the Church. Pius VII., in 1814, directed that a second feast of the Dolours should be kept on the third Sunday of September. In allusion to her seven sorrows, the Blessed Virgin is represented in art transfixed by seven swords. (Benedict XIV. "De Festis"; "Manuale Decret.")

Domine, Non Sum Dignus.

"LORD, I am not worthy that Thou shouldst enter under my roof, but only speak with a word, and my soul will be

healed." Words used by the priest before communicating, and again before giving communion to the people. The custom of employing this prayer before communion is alluded to by Origen and Chrysostom. It is adapted from the prayer of the centurion in Matt. viii. 8.

Chrism.

OLIVE oil mixed with balm, blessed by the bishop and used by the Church in confirmation as well as in baptism, ordination, consecration of altar-stones, chalices, churches, and in the blessing of baptismal water. The oil, according to the Roman Catechism, signifies the fulness of grace, since oil is diffusion; the balm mixed with it, incorruption and the "good odor of Christ."

In itself the word *chrism* (*chrisma*) need not mean more than "anything smeared on"; but even in classical writers it denotes especially a scented unguent, while the common oil was called *elaion*. It was this simple, unperfumed oil which was used in the earliest times for sacred purposes, but from the sixth century oil mixed with balm began to be employed. This balm (*balsamos*, in the classics *opobalsamon*) is a kind of perfumed resin, produced by a tree which grows in Judæa and Arabia. This Eastern balm was always used in the West till the sixteenth century, when Paul III. and Pius IV. permitted the use of a better kind of balm, brought by the Spaniards from the West

Indies. The Orientals did not content themselves with simply mixing balm. Thus the Greeks mingle forty different spices, and the Maronites, before they were re-united to the Catholic Church, prepared their chrism from oil, saffron, cinnamon, essence of roses, white incense, etc.

The consecration of the oils during the Mass goes back to the earliest times. Cyprian mentions it in Ep. 70, addressed to Januarius; and St. Basil attributes the origin of this blessing to apostolic tradition. It of course included chrism in the strict sense, when that came into use. In the West this blessing was always reserved to bishops; in the East, as may be seen from Goar's "Euchologium," it was only given by the patriarchs. At first the oils used to be blessed on any day at Mass, but in a letter of Pope Leo to the emperor of the same name, in the Synod of Toledo (490), and in all the older Sacramentaries and ritual-books, Maunday Thursday is fixed for this blessing. It was only in France that the custom survived of blessing the oils on any day, till uniformity with the use of other churches was introduced by the Council of Meaux, in 845. The function took place in the second of the three Masses which used to be said on Maunday Thursday; whence the name "*Missa Chrismatis*." The blessing of the chrism was called "*Benedictio chrismatis principalis*." All the clergy of the diocese used to assist, till, in the eighth century, the custom altered, and only those who lived near the cathe-

dral came, while the others had the holy oils sent to them. The chrism used to be kept in a vessel like a paten with a depression in the middle. A "patena chrismalis" of this kind is mentioned by Anastasius, in his Life of St. Sylvester (Kraus, "Real-Encyclopädie").

Seamless Coat of Our Saviour.

COAT, the Holy (*tunica inconsutilis, der heilige Rock, la sainte Robe*). This celebrated relic is in the treasury of the cathedral of Treves, and a very ancient tradition asserts it to be identical with the seamless coat which our Saviour wore at the time of His Passion. The empress Helena, having come into possession of it in the Holy Land, is said to have given it to the city of Treves, where she resided for a considerable time. The earliest written testimony to this effect is found in the "Gesta Trevirorum," a chronicle of the first half of the twelfth century, where Helena is said to have presented the relic to the church during the episcopate of Agritius (314-334). Several other notices of the Holy Coat are found in documents mounting up to, or nearly to, the twelfth century. But the most remarkable and interesting piece of evidence in support of the authenticity of the relic, is an ancient ivory belonging to the cathedral (lost for some time, but recovered in 1844), on which the empress is figured, seated at the church door, and awaiting the arrival

of a procession closed by a chariot in which are two ecclesiastics guarding a chest. Above the chariot is the face of Christ, by which some relation between our Lord and the contents of the chest seems to be indicated. This ivory was examined by the Archæological Society of Frankfort in 1846, with the result of fixing its date at the end of the fourth or beginning of the fifth century.

We read of the translation of the relic from the choir to the high altar of the cathedral in 1196. After an interval of more than three hundred years, it was exposed in 1512, and on several other occasions in the sixteenth century, for the veneration of the faithful. During the wars of the seventeenth and eighteenth centuries, it was deposited for safety in the castle of Ehrenbreitstein, or at Augsburg. In 1810, with the permission of Napoleon, the bishop of Treves, Mgr. Mannay, brought the sacred relic back from Augsburg to his own city, and, in spite of the confusion of the times, a multitude of pilgrims, numbering over two hundred thousand, visited Treves to celebrate this joyful restoration. But the most striking and successful exposition was that of 1844, when eleven bishops and more than a million of the laity flocked to Treves from all sides during the period (from August 18 to October 6) for which the Holy Coat was exhibited. Several miraculous cures were reported, and the joy and piety of the believing throng must have been a very moving sight. Certain unstable Catholics with a secret leaning to

rationalism, took offence at the proceedings and wrote against the authenticity of the Holy Coat. Among these were Czerski, an ecclesiastic from Posen, and Ronge, a suspended priest of Breslau. A long controversy arose, in the course of which these men seceded from the Church and founded a sect which they called the "German Catholic Church." The movement made a great noise at the time, but is now seldom heard of. The well-known Catholic writer, Görres, published a pamphlet on the question, entitled "The Pilgrimage of Treves," in 1845.

(This notice follows the article in *Wetzer and Welte*, by J. Marx, the author of several works bearing on the history of the relic.)

The Pope's Tiara.

THE tiara is a cylindrical head-dress pointed at the top and surrounded with three crowns, which the Pope wears as a symbol of sovereignty. The word (*tiara*) occurs in the classics to denote the Persian head-dress, particularly that of the "great king." In the Vulgate it is a synonym of *cidaris* and *mitra*, and is used for the turban of the high priest (Exod. xxviii. 4), or of the common priest. Till late in the middle ages tiara was a synonym of *mitra*, a bishop's mitre, *regnum* being the word for crown (Ducange, *sub voc.*).

The whole history of the Papal tiara is uncertain. Nicolas I. (858-867) is said to have been the first to unite the princely crown with the mitre, though the Bolland-

ists think this was done before his time (Bollandists, "Thesaur." vol. ii. p. 323, quoted by Hefele). The common statement that Boniface VIII. (about 1300) added the second crown, is false, for Hefele shows that Innocent III. is represented wearing the second crown in a painting older than the time of Boniface. Urban V. (1362-70) is supposed to have added the third crown. The tiara is placed on the Pope's head at his coronation by the second cardinal deacon in the loggia of St. Peter's with the words, "Receive the tiara adorned with three crowns, and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Saviour Jesus Christ." At ceremonies of a purely spiritual character the Pope wears the mitre, not the tiara. (Hefele, "Beiträge," vol. ii. p. 236 *seq.*).

Quinquagesima.

QUINQUAGESIMA, Sexagesima, Septuagesima, the first, second, third, Sundays before Lent. The words are ancient (Septuagesima occurs in the Gelasian and Gregorian Sacramentaries); but it is hard to divine their meaning. Alcuin proposed two solutions to Charlemagne (Thomassin, "Traité des Festes," p. 308 *seq.*) — one that there are seventy days from Septuagesima to "Pascha clausum" — i. e. the Octave of Easter. This leaves the names Sexagesima and Quinquagesima unexplained. His other solution is adopted by Thomassin ("Traité des Jeunes," p. 231). Quoting a passage from the "Regula

Magistri," Thomassin says: "It clearly shows that the names Quinquagesima and Sexagesima are not intended to denote the numbers fifty or sixty. They have been formed on the [false] analogy of Quadragesima — i. e. Lent — being one and two weeks before the first Sunday in Lent. In the same rule the second week of Lent is called Tricesima, the third Vicesima." The custom of beginning the fast on Septuagesima, etc., and the reasons for it, are given in the article on LENT.

Encyclical.

ENCYCLICAL (*literæ encyclicæ*). A circular letter. In the ecclesiastical sense, an encyclical is a letter addressed by the Pope to all the bishops in communion with him, in which he condemns prevalent errors, or informs them of impediments which persecution, or perverse legislation or administration, opposes in particular countries to the fulfilment by the Church of her divine mission, or explains the line of conduct which Christians ought to take in reference to urgent practical questions, such as education, or the relations between Church and State, or the liberty of the Apostolic See. Encyclicals are "published for the whole Church, and addressed directly to the bishops, under circumstances which are afflicting to the entire Catholic body; while briefs and bulls are determined by circumstances more particular in their nature, and have a more special destination."

In early times the use of the term was not restricted as at present; thus, the well-known letter of the Church of Smyrna, describing the martyrdom of Polycarp, is headed *Epistolē egkuklikos*, a circular letter; and the same designation was given by St. Cyprian to his letters on the Lapsi. (Ferraris, *Epistolæ*, § 15.)

Apostacy.

It is of three kinds: that from the Christian faith; that from ecclesiastical obedience; and that from a religious profession, or from holy orders. An apostate from the faith is one who wholly abandons the faith of Christ, and joins himself to some other law, such as Judaism, Islam, Paganism, etc. It is a mistake, therefore, to brand as apostacy any kind of heresy or schism, however criminal or absurd, which still assumes to itself the Christian name. While the Turks were in the heyday of their power, and had great command over the Mediterranean, the captivity of Christians among them, and apostacy resulting from such captivity, were matters of everyday occurrence; hence a great number of decisions and opinions respecting the treatment of apostates, on their wishing to return to Christianity, may be found in the writings of canonists. The second kind of apostacy, that from ecclesiastical obedience, is when a Catholic wilfully and contumaciously sets at nought the authority of the Church. Such apostacy, if persisted in,

becomes Schism [*q. v.*]. The third kind is that of those who abandon without permission the religious order in which they are professed, as when Luther abandoned his profession as an Augustinian, and married Catherine Bora. He is also an apostate who, after having received major orders, renounces his clerical profession, and returns to the dress and customs of the world, "an act which entails ecclesiastical infamy, and, if there is a marriage, excommunication." (Ferraris, "Apostasia"; Mack's article in Wetzer and Welte.)

Goadjutor.

ONE who helps a prelate, or a priest holding a benefice, in discharging the duties of his bishopric or benefice. Coadjutorship may be of two kinds: one temporary and revocable, allowed on account of sickness or other incapacity, and implying no right of succession; the other perpetual and irrevocable, and carrying with it the right to succeed the person coadjuted. In this latter sense it is expressly forbidden by the Council of Trent; nevertheless the Pope, for special causes, sometimes concedes it, the plenitude of his apostolic power enabling him legally to dispense with the law. If a coadjutor is required for a parish priest, it is for the bishop of the diocese to nominate one; if for a bishop, the nomination belongs to the Pope, any usage to the contrary notwithstanding. In the case of a priest, if the incapacity is tem-

porary or curable, he must appoint a vicar or substitute, not a coadjutor. The various infirmities which justify coadjutorship — serious and incurable illness, leprosy, loss of speech, etc. — are specified in the canon law. In the case of a bishop, the terms "administrator" and "suffragan" mean much the same as coadjutor, the differences being, that the administrator's function ceases when the bishop resumes charge of the diocese or dies, and a suffragan assists the bishop in things which relate to his ministry, but has no jurisdiction; while a coadjutor has jurisdiction, and his rights *may*, as we have seen, by special Papal permission, subsist after the death of the coadjuted. Various points affecting the precedence, dignity, and ceremonial attaching to a coadjutor bishop, have been settled from time to time by the Congregation of Rites. (Ferraris, *Coadjutor*.)

Papal Bull.

A PAPAL Bull is so named from the *Bulla* (or round leaden seal, having on one side a representation of SS. Peter and Paul, and on the other the name of the reigning Pope), which is attached to the document (by a silken cord, if it be a "Bull of Grace," and by one of hemp if a "Bull of Justice"), and gives authenticity to it. Bulls are engrossed on strong, rough parchment in gothic characters, and begin "[Leo] *Episcopus servus servorum Dei ad perpetuam rei memoriam.*" A bull is dated "*a die Incarnationis,*" and signed

by the functionaries of the Papal Chancery. It is a document of a more formal and weighty character than a brief, and many memorable Papal decisions and condemnations have been given in this form, such as the bull "Unam Sanctam" of Boniface VIII., the bull "Unigenitus" of Clement XI., etc., etc.

Papal Brief.

A PAPAL Brief is a letter issuing from the Court of Rome, written on fine parchment in modern characters, subscribed by the Pope's Secretary of Briefs, dated "*a die Nativitatis*," and sealed with the Pope's signet-ring—the seal of the Fisherman. [See BULL.]

Acolyte.

ACOLYTE, from *akoloutheō*, to follow; and here, to follow as a server or ministrant; a name given to the highest of the four minor orders. It is the duty of the acolyte to supply wine and water, and to carry the lights at the Mass; and the bishop ordains him for these functions by putting the cruets and a candle into his hand, accompanying the action with words indicating the nature of the office conferred. The order of Acolyte is mentioned along with the others by Pope Cornelius in the middle of the third century. Their ordination is mentioned in an ancient collection of canons com-

monly, though wrongly, attributed to the Fourth Council of Carthage. The functions of acolytes are now freely performed by laymen, though the order is still always received by those who aspire to the priesthood.

Pulpit.

THE old custom was to preach from the altar or episcopal chair. But apparently, even in St. Augustine's time, the ambo, originally meant for readers and singers, and large enough to hold several persons easily, was used for preaching, and so was raised and narrowed into the form of the pulpit. It should be placed on the Gospel side (S. C. R., Feb. 20, 1862), unless that side is already occupied by the bishop's throne. The bishop, according to the "*Cær. Episc.*," should preach, if possible, from the throne or from a faldstool at the altar. If this is inconvenient, he should be accompanied to the pulpit by the two canons who assist at the throne. (Montault, "*Traité de la Construct., etc., des Eglises.*")

Benedicamus Domino.

BENEDICAMUS Domino, i. e. "Let us bless the Lord," a form used in the Breviary at the end of each hour except Matins, and at the end of Mass instead of *Ite Missa est* on days when the *Gloria in excelsis* is not said. Various reasons are given for the use of *Benedicamus Domino*

for the usual *Ite Missa est*. Cardinal Bona thinks that the *Ite Missa est* was omitted first of all during penitential seasons, such as Advent and Lent, because then the people did not immediately leave the church, but waited for the recitation of the hours, and that gradually the *Benedicamus Domino* came to be used in ferial Masses generally. In Masses for the dead, *Requiescat in pace* took the place of the *Ite Missa est*, perhaps because the people often had to remain for the funeral rites. (Benedict XIV. "De Miss." II, 24.)

Julian and Gregorian Calendar.

JULIUS CÆSAR, in the year 708 of the city, caused the civil calendar, which had fallen into confusion, to be reformed by dividing the year into twelve months, each with the same number of days as at present, and providing that an additional day should be given to February in every fourth year, in order that the natural year, which was believed to be 365 days six hours in length, might keep even pace with the legal year. But as the real excess of the time taken in the solar revolution over 365 days does not amount to six hours, but only to five hours and forty-nine minutes (nearly), it was an inevitable consequence of the disregard of this fact that the addition of nearly forty-four minutes too much every leap-year should again in course of time make the natural

and civil years disagree. The accumulated error caused the difference of a day in about 134 years; thus the vernal equinox, which in the year of the Council of Nicæa (325) fell, as it ought to fall, on March 21, in 1582 occurred ten days earlier. But since Easter ought to be kept on the Sunday after the first full-moon following the vernal equinox, it is obvious that, with so serious a difference between the real equinox and the equinox of the calendar, Easter might easily be kept a month too late; the Paschal full-moon might have occurred on some day between March 11 (the date of the *real* equinox) and March 21, but be disregarded in favor of the *next* full-moon, which fell after the equinox of the calendar. Gregory XIII., consulting with men of science, effectually remedied the evil, and provided against its recurrence. He ordered that the days between October 4 and October 15 in the current year (1582) should be suppressed, and that, beginning with 1700, three out of every four centesimal leap-years—1700, 1800, 1900, but not 2000—should be omitted, so that those years should have only 365, not 366, days. This change, having originated at Rome, was long resisted in Protestant countries, and in English-speaking countries not adopted until 1751, by which time the accumulated error amounted to eleven days; these days were suppressed between September 2 and 14, 1752. In Russia the Julian Calendar is still adhered to, with the result that their computation of time is now *twelve* days in arrear of the rest of Europe.

What an Infidel Is.

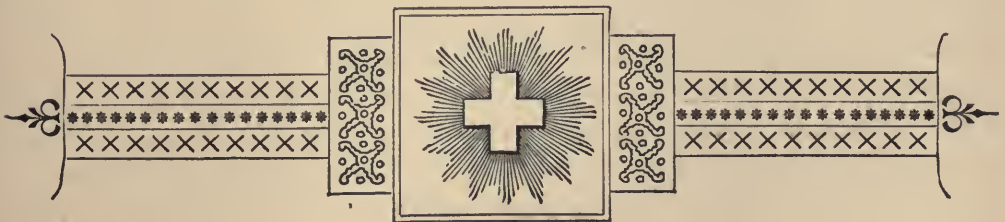
ONE who is not among the *fideles*, the faithful of Christ. Popularly the term is applied to all who reject Christianity as a divine revelation. In order to reject it, they must have heard of it; those, therefore, who have never heard of Christianity, are not in proper language called infidels, but heathens, though they are included under the theological term "infideles." Nor are heretics, even Unitarians, to be called infidels, for they do accept the religion of Christ as divinely revealed, however erroneous or fantastic their notion as to the nature of the revelation may be.

Privileged Altar.

AN altar, such as the seven privileged altars in St. Peter's, by visiting which certain indulgences may be gained.

(2) An altar at which Votive Masses may be said even on certain feasts which are doubles. There are often altars of this kind at places of pilgrimage.

(3) Altars with a plenary indulgence for one soul in purgatory attached to all Masses said at them for the dead. The privilege continues, even if a new altar be erected, provided it be in the same place and under the same title. All altars are privileged on All Souls' Day. Sometimes the privilege is personal — i. e. a priest may have the privilege of gaining the plenary indulgence always, or on certain occasions, when he offers Mass for the dead, without respect to the altar at which he says it. The local privilege is only granted to fixed altars, the personal may be used even at portable altars. The Mass must be a Requiem Mass, if the rubrics permit it to be said on that day. This privilege is not withdrawn in the general suspension of indulgences during a jubilee. (Probst, art. *Altar*, in the new edition of the "Kirchenlexikon.")



CHAPTER XXVIII.

ALTAR.

THE Hebrew word . . . which is usually translated "altar," means literally, "a place for sacrifice"; and in the New Testament its equivalent is *thusiastērion*. The sacred writers avoid the common Greek word for altar, *bōmos*,¹ "a raised place," adopting the unclassical word *thusiastērion*, because by doing so they avoided the heathen associations connected with the common Greek term, besides expressing much more distinctly the purpose of sacrifice for which an altar is built. Whether the Christian altar is mentioned by name in the Bible is doubtful. There is some ground for supposing that it is referred to in Matt. v. 23, and in Hebrews xiii. 10. It has been argued that when our Lord imposes a precept of forgiveness before the gift is presented at the altar, He did not mean to give the Jews a new law with regard to their sacrifices, which were soon to pass away, but to establish the indissoluble

connection between the Eucharistic Sacrifice of His Church and brotherly love. Similarly, it is urged that when the writer of the Epistle to the Hebrews asserts "we have an altar, of which they have no right to eat who servè the tabernacle," he is setting altar against altar, and declaring the impossibility of partaking in the Jewish sacrificial feastings and joining at the same time in the sacrificial banquet of the new law. It is certainly difficult to understand the "altar" as the altar of the cross, which is never once called an altar in the New Testament, and though, of course, an altar it indisputably is, still nobody ate of the sacrifice offered on it. At the same time, these interpretations are by no means held by all Catholic commentators.¹

However it may stand with the name, the existence of the thing is implied in the New Testament doctrine of sacrifice [see MASS], and the name occurs in the very earliest Christian writers. "There is

¹ *Bōmos* occurs only once in the New Testament, and then of a heathen altar; Acts xvii. ?

¹ Maldonatus ignores that given above, of Matt. v. 23. Estius, following St. Thomas, distinctly rejects that of Heb. xiii. 10.

one flesh," says St. Ignatius, the disciple of St. John, "one flesh of our Lord Jesus Christ, and one chalice for union with His blood, *one altar (thusiastērion)*, as one bishop."¹ So Tertullian describes Christians as standing at "the altar of God"²; and the same word "altar" is used in the Apostolic Constitutions and in the ancient liturgies. These testimonies are in no way weakened by passages in Minucius Felix and Arnobius, who in their controversies with Pagans deny the existence of Christian altars. Obviously they deny that altars such as the Pagan ones were in use among Christians; just as one of these authors allows that there were no temples among Christians, though churches are distinctly recognized in the edicts of the Diocletian era, and are known to have existed at a still earlier date.³

In early times the altar was more usually of wood; and an altar of this kind is still preserved in the church of St. John Lateran at Rome, on which St. Peter is said to have celebrated Mass.⁴ But the tombs of martyrs in the Catacombs and elsewhere were also used for the Holy Sacrifice, the slab of marble which covered the sepulchre serving as the altar-table; and for almost fourteen centuries, that part of the altar on which the Eucharist is consecrated has always been of stone or marble. After the time of Constantine, when sumptuous

churches were erected, careful arrangements were made for the position of the altar. It did not lean, as it often does now, against the sanctuary wall, but stood out with a space round it, so that the bishop, when celebrating Mass, looked towards the people. Thus the altar looked in the same direction as the portals of the church, and often both were turned towards the east. This ancient arrangement is still exemplified by the "Papal" altars in the Roman basilicas, but particularly in St. Peter's, where the Pope still says Mass on the great festivals, looking at one and the same time to the people, to the portals of the church, and to the east.¹ The altars in the Catacombs were still employed, but even new altars were sanctified by relics, a custom to which so much importance was attributed that St. Ambrose would not consecrate an altar till he found relics to place in it. Then, as now, the altar was covered with linen cloths, which, as appears from a rubric in the Sacramentary of St. Gelasius, were first blessed and consecrated. It was surmounted by a canopy, supported by columns between which veils or curtains were often hung, and on great festivals it was adorned with the sacred vessels placed upon it in rows, and with flowers. The cross was placed over the canopy, or else rested immediately on the altar itself. The language and the actions of the early Christians alike bespeak the reverence in which the altar was held. It was called "the holy," "the divine table," "the altar of Christ," "the table of the

¹ *Philad.* 4.

² *De Orat.* 19.

³ Cardinal Newman's *Development*, 27.

⁴ It is enclosed in the Papal altar of this church, except a portion of it, which is preserved in the church of St. Pudenziana: so, at least, says the writer of the article "Altar" in Kraus' *Real Encyclopædie*.

¹ Rock, *Hierurgia*, 497 seq.

Lord." The faithful bowed towards it as they entered the church ; it was known as the *asulos trapeza*, or "table of asylum," from which not even criminals could be forced away.¹ Finally, before the altar was used, it was solemnly consecrated by the bishop with the chrism. The date at which this custom was introduced cannot be accurately determined ; but the Council of Agde, or Agatha, in Southern Gaul, held in the year 506, speaks of this custom as familiar to everybody.²

The rubrics prefixed to the Roman Missal contain the present law of the Church with regard to the altar. It must consist of stone, or at least must contain an altar-stone large enough to hold the Host and the greater part of the chalice ; and this altar, or the altar-stone, must have been consecrated by a bishop, or by an abbot who has received the requisite faculties from the Holy See. The altar is to be covered with three cloths, also blessed by the bishop, or by a priest with special faculties. One of these cloths should reach to the ground, the other two are to be shorter, or else one cloth double may replace the two shorter ones. If possible, there is to be a "pallium," or frontal, on the altar, varying in color according to the feast or season. A crucifix³ is to be set on the altar between two candle-sticks, the Missal placed on a

cushion, at the right-hand side looking towards the altar ; under the crucifix there ought to be an altar card,¹ with certain prayers which the priest cannot read from the Missal without inconvenience.

With regard to the number of altars in a church, Gavantus says that originally, even in the West, one church contained only one altar. On this altar, however, the same author continues, several Masses were said on the same day, in proof of which he appeals to the Sacramentary of Leo. He adds that even in the fourth century the Church of Milan contained several altars, as appears from a letter of St. Ambrose, and he quotes other examples from the French Church in the sixth century.

Altar-Breads.

ALTAR-BREADS are round wafers made of fine wheaten flour, specially prepared for consecration in the Mass. The altar-breads, according to the Latin use (followed also by the Maronites and Armenians), must be unleavened. They are usually stamped with a figure of Christ crucified, or with the I H S. They are of two sizes : one larger, which the priest himself consecrates and receives, or else reserves for the benediction with the Blessed Sacrament ; the other smaller, consecrated for the communion of the faithful.

¹ Synod of Orange, anno 441. Hefele, *Conciliengeschichte*, ii. p. 293.

² Hefele, *ibid.* p. 653.

³ The rubric says only a cross, but a crucifix is prescribed by subsequent decrees of the Congregation of Rites. Liguor. *Theol. Mor.* vi. n. 393.

¹ *Tabella secretarum*, in use since the sixteenth century. The rubric mentions one under the cross, but now two others are placed, one at each end of the altar.

The practice of stamping altar-breads with the cross or I H S seems to be ancient and is widely diffused. Merati mentions the fact that the cross is stamped on the altar-breads used by Greek, Syrian, and Alexandrian (Coptic?) Christians.

Altar-Cloths.

THE rubrics of the Missal require three fair cloths to be placed on the altar, or two cloths, of which one is doubled. They must be blessed by the bishop, or by a priest with special faculties. In the fourth century St. Optatus speaks of the linen cloth placed on the altar as usual in his time, and Pope Sylvester is said to have made it a law that the altar-cloth should be of linen. Mention, however, is made by Paulus Silentarius of purple altar-cloths, and, in fact, both the material and the number of these cloths seem to have varied in early times. (See Rock, "Hierurgia," p. 503; Kraus, "Archæol. Dict."—*Altartücher*.)

Ambo.

AMBO (Gr. *anabainein*, to ascend). A raised platform in the nave of early Christian churches, surrounded by a low wall; steps led up to it from the east and west sides. The place on it where the Gospel was read was higher than that used for reading the Epistle. All church notices were read from it; here edicts and excommunications were given out; hither

came heretics to make their recantation; here the Scriptures were read, and sermons preached. It was gradually superseded by the modern pulpit. A good example of the ambo may be seen in the church of San Clemente at Rome. (Ferraris.)

Amen.

A HEBREW word signifying "truly," "certainly." It is preserved in its original form by the New Testament writers, and by the Church in her Liturgy. According to Benedict XIV., it indicates assent to a truth, or it is the expression of a desire, and equivalent to *genoito*, "so be it."¹

"Amen" signifies assent when used at the end of the Creeds. In the ancient Church the communicants used it as an expression of their faith in the Blessed Sacrament. Thus we read in the Apostolic Constitutions²—"Let the bishop give the oblation, saying, 'The Body of Christ,' and let the recipient say, 'Amen.'" St. Ambrose explains the "Amen" used thus in communicating as meaning "it is true."

At the end of prayers "Amen" signifies our desire of obtaining what we ask. Thus it is said by the server, after the collects in the Mass, as a sign that the faithful unite their petitions to those of the priest. In Justin's time, the people themselves answered "Amen" as the

¹ *De Miss.* ii. 5. He adds a third sense—viz. consent to a request—but gives no clear instance of this use.

² viii. 12.

priest finished the prayers and thanksgivings in the Mass, and was about to distribute the Holy Communion.¹

Amice.

AMICE (*Amictus*. Called also "humeral," "superhumeral," "anaboladium," from *anaballein*, and, in a corrupt form, "anabolagium"). A piece of fine linen, oblong in shape, which the priest who is to say Mass rests for a moment on his head and then spreads on his shoulders, reciting the prayer—"Place on my head, O Lord, the helmet of salvation," etc.

For many centuries priests celebrated with bare neck, as may be seen from many figures in the Roman Catacombs, and from the Mosaic at San Vitale in Ravenna. The amice, however, is frequently mentioned after the opening of the ninth century.² Originally, as Innocent III. expressly testifies, it covered the head as well as the neck; and to this day Capuchin and Dominican friars wear the amice over their heads till they reach the altar. It also was not at first concealed by the alb, as is now the case, and it was often made of silk and ornamented with figures. At present it is made of linen, and only adorned with a cross, which the priest kisses before putting on the amice.

Mediæval writers have given very many and very different symbolical meanings to this vestment. The prayer already quoted from the Roman Missal speaks of it as

figuring the "helmet of salvation," and a similar prayer occurs in most of the ancient Latin Missals.

Anathema.

A THING devoted or given over to evil, so that "*anathema sit*" means "let him be accursed." St. Paul at the end of 1 Corinthians pronounces this anathema on all who do not love our blessed Saviour. The Church has used the phrase "*anathema sit*" from the earliest times with reference to those whom she excludes from her communion, either because of moral offences or because they persist in heresy. Thus one of the earliest councils — that of Elvira, held in 306, — decrees in its fifty-second canon that those who placed libellous writings in the church should be anathematized; and the First General Council anathematized those who held the Arian heresy. General Councils since then have usually given solemnity to their decrees on articles of faith by appending an anathema.

Neither St. Paul nor the Church of God ever wished a soul to be damned. In pronouncing anathema against wilful heretics, the church does but declare that they are excluded from her communion, and that they must, if they continue obstinate, perish eternally.

Gatafalque.

An erection like a bier placed during Masses of the dead, when the corpse itself

¹ *Apol.* i. 67.

² "It was introduced in the eighth," says Dr. Rock; but see Hefele, *Beiträge zur Kirchengeschichte*, etc., II.

is not there, in the centre of the church, or in some other suitable place, surrounded with burning lights and covered with black cloth. It is also called "*feretrum*," "*castrum doloris*," etc. (Merati's "Novæ Observationes" on "Gavantus," Part ii. tit. 13.)

Gatechism.

A SUMMARY of Christian doctrine, usually in the form of question and answer, for the instruction of the Christian people. From the beginning of her history, the Church fulfilled the duty of instructing those who came to her for baptism. Catechetical schools were established, and catechetical instruction was carefully and methodically given. We can still form an accurate idea of the kind of instruction given in the early Church, for Cyril of Jerusalem has left sixteen books of catechetical discourses, explaining the Creed to the candidates for baptism, and five more in which he sets forth, for the benefit of the newly-baptized, the nature of the three sacraments (Baptism, Confirmation, Eucharist) which they had just received. St. Augustine wrote a treatise on catechising, at the request of Deo Gratias, a deacon and catechist at Carthage. When the world became Christian there was no longer the same necessity for instructing converts, but the children, and, indeed, the people generally, still needed catechetical instruction. Hence we find a council held at Paris in 829 deploring the neglect of catechetical instruction, while the Eng-

lish Council of Lambeth in 1281 requires parish-priests to instruct their people four times a year in the principal parts of Christian doctrine—viz., the articles of the Creed, commandments, sacraments, etc. The treatise of Gerson, "*De Parvulis ad Christum trahendis*," gives some idea of catechetical instruction towards the close of the middle ages.

Catechetical instruction was one of the subjects which occupied the Council of Trent, and the Fathers arranged that a Catechism should be drawn up by a commission and be approved by the council. This plan fell through, and they put the whole matter in the Pope's hands. Pius IV. entrusted the work to four theologians—viz., Calinius, archbishop of Zara; Fuscararius (Foscarari), Bishop of Modena; Marinus, Archbishop of Lanciano; and Fureirius (Fureiro), a Portuguese. All of them except the first were Dominicans. Scholars were appointed to see to the purity of style. St. Charles Borromeo took a great part in assisting the undertaking. In 1564 the book was finished, whereupon it was examined by a new commission under Cardinal Sirietus. Towards the close of 1566 the Catechism appeared, under the title "*Catechismus Romanus, ex Decreto Concilii Tridentini, Pii V. Pont. Max. jussu editus. Romæ, in ædibus Populi Romani, apud Aldum Mantium.*" The original edition contains no chapters and no answers. This Catechism possesses very high though not absolute authority, and has been regarded as a model of clearness, simplicity and purity

of language, of method, and doctrinal precision. But it was not fitted for direct use in catechetical instruction, being intended for parish priests and others who have to catechize rather than for those who receive instruction. Catechisms, therefore, of various sizes, have been prepared by bishops for their dioceses, or, as in England, the bishops in concert approve a Catechism for use in the whole country or province.

Catechist.

A NAME originally given to those who instructed persons preparing for baptism. Catechists were in early times also called *nautologoi*, because they brought the sailors on board the ship of the Church.

Ex Cathedra.

CATHEDRA, in the ecclesiastical sense, means (1) the chair in which the bishop sits. It was placed in early times behind the altar, which did not stand, as it usually does now, against the wall, but was surrounded by the choir. The wooden chair which St. Peter is said to have used is still preserved in the Vatican basilica. Eusebius relates that the chair of St. James still existed in Jerusalem down to the time of Constantine. The chair of St. Mark at Jerusalem was regarded with such religious awe that Peter of Alexandria, archbishop and martyr, did not dare to sit upon it, though it was used by his successors. Thomassin, "Traité des Festes.")

(2) Cathedra was used by a natural extension of meaning for the authority of the bishop who occupied it, so that the feast of the Cathedra or chair commemorated the day on which the bishop entered on his office. Thus we have three sermons of St. Leo on the "natalis cathedræ suæ" — i. e. his elevation to the pontificate. In the Sacramentary of St. Gregory we find a Mass for "the Chair of St. Peter," on the 24th of February. According to John Belith, a liturgical writer of the middle ages, this feast was intended to celebrate St. Peter's episcopate both at Antioch and Rome. A feast of St. Peter's chair is mentioned in a sermon attributed to St. Augustine, and in a canon of the Second Council of Tours, which met in 567. In the course of the middle ages, the feast in February was associated with St. Peter's chair at Antioch. Paul IV., in a bull of the year 1558, complains that although the feast of St. Peter's chair at Rome was celebrated in France and Spain, it was forgotten in Rome itself, although the feast of his chair at Antioch was kept in Rome. Accordingly Paul IV. ordered that the feast of St. Peter's chair at Rome should be observed on January 18. The feast of St. Peter's chair at Antioch is kept on February 22. (Thomassin, *ib.*)

(3) Cathedra is taken as a symbol of authoritative doctrinal teaching. Our Lord said that the scribes and Pharisees sat "*super cathedram Moysis*" — i. e. on the chair of Moses. Here plainly it is not a material chair of which Christ speaks, but the "chair," as Jerome says, is a metaphor

for the doctrine of the law. This metaphor became familiar in Christian literature. Thus Jerome speaks of the "chair of Peter, and the faith praised by apostolic mouth." Later theologians use "*ex cathedra*" in a still more special sense, and employ it to mark those definitions in faith and morals which the Pope, as teacher of all Christians, imposes on their belief. The phrase is comparatively modern, and Billuart adduces no instance of its use before 1305. It is often alleged that the theologians explain the words "*ex cathedra*" in many different ways, but a clear and authoritative account of the meaning is given by the Vatican Council, which declares that the Pope is infallible "when he speaks '*ex cathedra*'—i. e. when exercising his office as the pastor and teacher of all Christians, he, in virtue of his supreme apostolic authority, defines a doctrine concerning faith and morals, to be held by the whole Church." (From Ballerini, "De Primatu," and the bull "Pastor æternus," cap. iv.)

What a Cathedral is.

CATHEDRAL (*kathedra*, the raised seat of the bishop.) The cathedral church in every diocese is that church in which the bishop has his chair or seat; whence *see*, the English form of *sedes*. It is sometimes called simply *Domus*, "the house," (*Duomo*, Ital.; *Dom*, Ger.); for, as "palace" sufficiently indicates the residence of a king, "so the Lord's house, which is the

cathedral church, the palace of the King of kings, and the ordinary seat of the supreme pastor of a city and diocese, is sufficiently denoted by the single word *Domus*." (Ferraris, in "Ecclesia.") A cathedral was in early times called the *Matrix Ecclesia*, but that name is now given to any church which has other churches subject to it.

The establishment of a cathedral church, the conversion of a collegiate church into a cathedral, and the union of two or more cathedrals under the same bishop, are all measures which cannot be legally taken without the approbation of the Pope. The temporal power has often performed these and the like acts by way of usurpation, as when the revolutionary government of France reduced the number of French dioceses from more than a hundred and thirty to sixty; but a regular and lawful state of things in such a case can only be restored by the State's entering into a convention with the Holy See, which is always ready, without abandoning principle, to conform its action to the emergent necessities of the times. Thus, in the case just mentioned, by the Concordat with Napoleon in 1802, Rome sanctioned the permanent suppression of many old sees, in consequence of which the French episcopate now numbers eighty-four bishops, instead of the larger number existing before the Revolution. Analogous changes are provided for in the Anglican communion by the theory of the Royal Supremacy, though this theory has been slightly modified by the progress of political

development since the Reformation. The sovereign is still supreme in theory "in all causes and over all persons, ecclesiastical as well as civil," within the Anglican communion; but the supremacy cannot be exercised in any important matter without the consent of the majority of the House of Commons, expressed through a responsible ministry. An Act of Parliament, embodying as it does the united will and action of sovereign and Parliament, solves all difficulties. Thus, in 1833, ten Protestant sees in Ireland were suppressed at a stroke, and within the last few years several suffragan sees, at Nottingham and elsewhere, have been erected — always by Act of Parliament. In every such case, whatever legality the Act may have is solely due to the action of the temporal power; ecclesiastical authority has nothing to do with it.

The Council of Trent forbids the holding of more than one cathedral church, or the holding of a cathedral along with a parish church by the same bishop.¹ It enjoins that ordinations shall, so far as possible, be publicly celebrated in cathedral churches, and in the presence of the canons.²

Sanctuary.

THE part of the church round the high altar reserved for clergy. Euseb. ("H. E." x. 5) speaks of the altar in the church built by Constantine at Tyre, as enclosed

with wooden rails. In ancient times, says Morinus ("De Pen." vi. c. 1, n. 10), both the Latin and Greek churches were divided into two parts, the atrium or court for the laity, and the sanctuary (called by the Greeks *hierateion*, but most commonly *bēma*, from its raised position, also *hagion tōn hagiōn*, *aduta*, *hilastērion*, *anaktoron*) for bishop, priests, and deacons. The porch, or *narthēx*, is not mentioned till 500 years after Christ. The Latin word *sanctuarium* occurs in the thirteenth capitulum of the Second Council of Braga, in 563, which forbids any lay person to enter the sanctuary for the reception of communion. (Le Brun, tom. iii. diss. i. a. viii.)

The Sanctus.

THE Sanctus, also known as the Tersanctus, as the angelic hymn among the Latins, as the triumphal hymn (*epinikios humnos*) among the Greeks, forms the conclusion of the Preface in all the liturgies. It is composed of the words, "Holy, holy, holy, Lord God of Sabaoth," from Is. vi. and a fragment of Ps. cxvii. 26 (Heb. cxviii.), "Blessed is he who cometh in the name of the Lord. Hosanna in the highest." In the Roman rite, except in the Pontifical chapel and during exposition of the Blessed Sacrament, a small bell is here rung. But Benedict XIV. says he could not discover when this custom began. It is to be observed that the Missal here follows the old Latin version, which retained the word Sabaoth, while the Vulgate has *exercituum*.

¹ Sess. vii. 2; xxiv. 17, De Reform.

² Sess. xxiii. 8, De Reform.

This, no doubt, is the right translation, but scholars are not agreed as to the original reference. Ewald believes the reference is to the armies of angels (Ps. ciii. 2i, cxlviii. 2; 1 Kings [3 Reg.], xxii. 19, "the camp of God"; Gen. xxxii. 2) Schrader suggests, which is very unlikely, that the hosts of Israel are intended, while, probably, the opinion of many other critics, Kuenen, Bandessin, Tiele, Delitzch, is the right one—viz. that the original reference was to the stars. These are constantly spoken of as the "host of heaven," and in Is. xl. 26 as the host which God musters. The title never occurs in the Pentateuch, Josue, or Judges. But it is constantly employed in the historical books from Samuel onwards, in Psalms, in the Prophets, but not in Osee, Ezechiel, or in Micheas, except iv. 1-4.

Sandals.

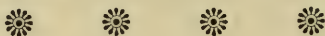
SANDALS form part of the bishop's liturgical dress. The fact is interesting, as one of many proofs that church vestments are derived from the dress of daily life, and had originally no connection with the garb of Jewish priests, who officiated barefoot.

Sandals are first mentioned as part of the liturgical dress by Amalarius of Metz ("De Eccl. Offic." i. 25 and 26). He distinguishes between the sandals of the bishop, which were fastened with thongs, because he had to travel, and those of priests. The deacon's sandals were the same as those of the bishop whom he had to accompany; those of the subdeacons were again distinct. Rabanus Maurus is the next to mention sandals ("De Cleric. Institut." i. 22); he sees a reference to them in Marc. vi. 9, Ephes. vi. 15, and, as they covered the under but not the upper part of the foot, he sees here a symbol of the teacher's duty of revealing the Gospel to the faithful and concealing it from infidels. Pseudo-Alcuin, in the tenth century ("De Div. Offic." 39), copies the authors just named. On the other hand, Hugo St. Victor ("De Sacram." ii. iv. 14), Innocent III. ("De Altaris Myster." i. 10, 34, 48), Honorius of Autun ("Gemma Animæ," i. 210), show that in their time the sandals of bishops only, not of priests, belonged to the liturgical dress, as is the case still. Innocent mentions the stockings of bishops (*caligæ*,¹ also *tibialia*), which since the twelfth century have been of silk. (Hefele "Beiträge," vol. ii. p. 219 seq.)

¹ So Hefele understands the term.



SCAPULARS.



SCAPULAR (from *scapula*, shoulders). A dress which covers the shoulders. It is mentioned in the rule of St. Benedict as worn by monks over their other dress when they were at work, and it now forms a regular part of the religious dress in the old orders. But it is best known among Catholics as the name of two little pieces of cloth worn out of devotion over the shoulders, under the ordinary garb, and connected by strings.

It was through the Carmelites that this devotion began, and the following is the story told of its origin: The Blessed Virgin appeared at Cambridge to Simon Stock, general of the Carmelite order, when it was in great trouble. She gave him a scapular which she bore in her hand in order that by it "the holy [Carmelite] order might be known and protected from the evils which assailed it," and added, "this will be the privilege for you and for all Carmelites; no one dying in this scapular will suffer eternal burning."

Another marvel is related by John XXII. in the famous Sabbatine bull. The Blessed Virgin, he says, appeared to him, and, speaking of the Carmelites and those associated to them by wearing the scapular, promised that, if any of them went to purgatory, she herself would descend and free them on the Saturday following their death. "This holy indulgence," says the Pope, "I accept, corroborate, and confirm, as Jesus Christ for the merits of the glorious Virgin Mary granted it in heaven." To gain this privilege it is necessary to observe fidelity in marriage or chastity in the single state. Those who read must recite the office of the Blessed Virgin, unless already bound to the Divine Office; those who cannot, must abstain from flesh meat on Wednesdays and Saturdays, unless Christmas falls on one of these days. So the Sabbatine bull, as given in the Carmelite "Bullarium."

Two statements, then, have to be examined. Is there any proof that the Blessed Virgin appeared to St. Simon

Stock and made the promise related above? Is the Sabbatine bull genuine, and the story it tells true?

We take the latter question first, because it may be dispatched very quickly. Launoy, in a dissertation of wonderful learning, to be found in the second volume of his collected works (the edition we have used is dated 1731, "*Coloniæ Allobrogum*"), proves by a superabundance of reasons that the bull of John XXII. is a clumsy forgery, and that of Alexander V. another forgery made to cover the former. The autograph has never been found, nor has it any place in the Roman "*Bullarium*." Its authenticity is unhesitatingly denied by the great Bollandist Papebroch in his reply to the attacks made upon him by the Carmelites and by Benedict XIV. ("*De Fest.*" lxxiv. lxxvii.) The latter says it is as hard, perhaps harder, to believe in this bull than in the story of the chapel built on Mount Carmel in honor of the Blessed Virgin during her life. He says he could give more reasons against it than he cares to produce, and arguments drawn "from things [in the bull] which want all appearance of truth." He alludes, we suppose, to the style of the bull, which, as Launoy points out, betrays in many ways the hand of the impostor.

As to the fact of the apparition to Simon Stock, it is accepted by Benedict XIV., Papebroch, and Alban Butler on the faith of a "Life" of the saint by Swaynton, who was his secretary and wrote the story of the apparition at his dictation. A fragment of this "Life" was produced

from their archives at Bordeaux and printed by one of the Carmelites — viz. Cheronensis. We may observe that the Carmelites refused a sight of this "Life" to Papebroch. (See Bollandist "*Acta SS. Maii*," tom. iii.) Next, to understand the force of Launoy's arguments for regarding this passage in the "Life," if it be authentic, as an interpolation, we must remember that the miracle is represented as gaining immediate notoriety. These are Swaynton's, or pseudo-Swaynton's words: "The story running through England and beyond it, many cities offered us places in which to live, and many nobles begged to be affiliated to this holy order, that they might share in its graces, desiring to die in this holy habit." If so, the silence of Carmelite authors for more than a century after is remarkable. Simon Stock died in 1250. Ribotus, provincial in Catalonia (about 1340), in his ten books "*On the Institution and Remarkable Deeds of the Carmelites*," ignores it. So does Chimelensis in two books specially designed to glorify the order ("*Speculum Historiale*" and "*Speculum Ordinus Carmeli*"), and so do three other authors of similar books quoted by Launoy. Strangest of all, Waldensis, a Carmelite, an Englishman, and writing in England ("*De Sacramentalibus*"), tries hard to prove the religious habit a sacramental, and speaks particularly of the Carmelite habit and the form which it is given. Nothing could have been more to the point than Swaynton's story, but he never alludes to it. The vision is

mentioned, apparently for the first time, so far as it is known for certain, by Grossus, a Carmelite of Toulouse, in his "Viridarium" (1389), then by Paleonidorus ("Antiq. Ord. Carm." vi. 8, apud Launoy), published in 1495. It is right to add, however, that the Carmelites claimed the support of an anonymous MS. in the Vatican, said to have been written early in the fourteenth century.

Many of the later Popes have granted numerous indulgences to the Confraternities of the scapular, and no Catholic, Launoy, as little as any one, doubts the utility and piety of the institution. "The Scapular," says Bossuet, "is no useless badge. You wear it as a visible token that you own yourselves Mary's children, and she will be your mother indeed if you live in our Lord Jesus Christ" ("Sermon pour le Jour du Scapulaire," vol. xi. p. 369, in the last edition of Bossuet). Benedict XIV. speaks in a similar tone, but he admits that too many abuse these symbols and badges by a misplaced confidence in them.

There are four other scapulars used in the Church: that of the Trinity, of white linen with a red cross, given by the Trinitarians or priests delegated by them; the Servite scapular of the Seven Dolours, which is of black woollen stuff; that of the Immaculate Conception, of light blue woollen cloth, propagated by Ursula Benincasa in the sixteenth century, and given by the Theatines, who governed the Congregation to which this nun belonged; the red scapular of the Passion, originated by a Sister of Charity at Paris, who is

said to have received a revelation on the matter in 1846, and given by the Vincentian Fathers. All these Confraternities are designed to promote prayer and other good works in their members.

(This article has been compiled from Benedict XIV. "De Festis," the Bollandists, Maii, tom. iii.; Launoy, "Dissertat." tom. ii.; Swaynton's "Life" does not seem to have been published entire. At least, we have searched in vain for a copy at the British Museum. There is nothing in Alban Butler which had not been already stated by the authors quoted. The brief notice on the other Scapulars is from a little book of Labis, "Notices et Instructions sur les Scapulaires," etc. It is merely practical and has no historical worth.)

Schism.

SCHISM (*schisma*). A tear or rent (Matt. ix. 16; Marc. ii. 21); a division of opinion (John vii. 43; ix. 16; x. 19); party spirit in the Christian Church (1 Cor. i. 10; xi. 18; xii. 25); and then, in Fathers and theologians, a technical word to denote formal separation from the unity of the Church. "Schismatics," says St. Thomas ("2 2ndæ," II. qu. xxxix., a. 1), "in the strict sense, are those who of their own will and intention sever themselves from the unity of the Church." This unity of the Church, he continues, consists in the connection of its members with each other, and of all the members with the head. "Now, this head is Christ, whose

representative in the Church is the Supreme Pontiff. And therefore the name of 'schismatics' is given to those who refuse to be under the Supreme Pontiff and to communicate with the members of the Church subject to him." Further, he thus explains the difference between heresy and schism. Heresy is opposed to faith, schism to charity; so that, although all heretics are schismatics, because loss of faith involves separation from the Church, all schismatics are not heretics, since a man may, from anger, pride, ambition, or the like, sever himself from the communion of the Church and yet believe all that which the Church proposes for our belief. Still, a state of pure schism — i. e. of schism without heresy — cannot continue long — at least, in the case of a large number of men. The words of St. Jerome (on Titus, cap. 3), quoted by St. Thomas, are to the point: "Schism at the beginning may be understood as something different from heresy, but there is no schism which does not invent some heresy for itself, in order to justify its secession." History abundantly confirms this observation. Bodies which at first separate from the Church merely because they think their personal rights have been infringed, are sure, in the end, to deny the Church's unity and to lose the spirit of faith. And so St. Thomas remarks that, as loss of charity is the way to loss of faith, so schism is the road to heresy.

Schismatics do not, of course, lose the power of order; their priests can say Mass, their bishops confirm and ordain.

But they lose all jurisdiction, so that "they cannot either absolve, excommunicate, or grant indulgences, or the like; and if they attempt anything of the kind the act is null" (*loc. cit.* a. 3). Whether pure schismatics do or do not cease thereby to be members of the Church, is a question controverted in the Schools. Many theologians consider that all who retain integrity of faith are members of the Church. But all agree that they are not united to the Church by charity,—that, if members, they are dead members,—so that the question is of no great moment.

Berretta.

BERRETTA. A square cap with three or sometimes four prominences or projecting corners rising from its crown. There is usually a tassel in the middle where the corners meet. It is worn by a priest as he approaches the altar to say Mass, by ecclesiastics in choir, etc. It is of two colors, black or red. The latter color is used by cardinals, the former by all other clerics. A bishop's berretta should be lined with green; in other respects it is like that of an ordinary priest. A four-cornered berretta belongs to Doctors of Divinity,¹ though Benedict XIV. mentions that in his time Spanish ecclesiastics generally wore a berretta of this kind.

The word is derived from *birrus*, a mantle with a hood, and that again from

¹ Who, however, are forbidden to use this peculiar berretta in sacred functions. S. R. C. 7, Dec. 1844. But there is some doubt as to the precise force of this decree.

purrhos, flame-colored. "At Rome," says Benedict XIV., "and in most churches, the berretta was unknown as late as the ninth century. Its ecclesiastical use began when priests gave up the ancient custom of covering their heads with the amice till the actual beginning of the Mass." (Benedict XIV. "De Miss." i. 9.)

Chalice.

CHALICE (*calix, potērion*). The cup used in Mass, for the wine which is to be consecrated. The rubrics of the Missal require that it should be of gold or silver, or at least have a silver cup gilt inside. It must be consecrated by the bishop with chrism, according to a form prescribed in the Pontifical. It may not be touched except by persons in holy orders.

We know nothing about the chalice which our Lord used in the first Mass. Venerable Bede relates that in the seventh century they exhibited at Jerusalem a great silver cup, with two handles, which our Saviour Himself had used in celebrating the Eucharist, but antiquity knows nothing of this chalice, and it has no better claim to be regarded as genuine than the chalice of agate which is still shown at Valencia and claims also to be that used by Christ. Probably the first chalices used by Christian priests were made of glass. It seems likely, at least, though the inference cannot be called certain, from Tertullian's words, that in his time glass chalices were commonly used in church,

and undoubtedly such chalices were still common during the fifth century, as appears from the testimonies of St. Jerome and Cyprianus Gallus, the biographer of St. Cæsarius of Arles. Gregory of Tours mentions a crystal chalice of remarkable beauty, which belonged to the church of Milan.

However, even before persecution had ceased, the Church began, from natural reverence for Christ's blood, to employ more costly vessels. The Roman Book of the Pontiffs says of Pope Urban I. (226) that "he made all the holy vessels of silver." So, too, we read in the acts of St. Lawrence's martyrdom, that he was charged by the heathen with having sold the altar vessels of gold and silver, and with having given the proceeds to the poor; while St. Augustine mentions two golden and six silver chalices, which were exhumed from the crypt of the church at Cirta. Of course, such precious chalices became more common when the Church grew rich and powerful. Thus St. Chrysostom describes a chalice "of gold and adorned with jewels." In 857 the Emperor Michael III. sent Pope Nicolas I., among other presents, a golden chalice, surrounded by precious stones, and with jacinths suspended on gold threads round the cup. A precious silver chalice adorned with figures belonged to the church at Jerusalem, and was presented in 869 to Ignatius of Constantinople. But it is needless to multiply instances on this head.

Still, for a long time chalices of horn, base metal, etc., were still used, and

Binterim says that a copper chalice, in which Ludger, the Apostle of Münster, in the eighth century, said Mass, is still preserved at Werden, where he founded an abbey. But very soon afterwards chalices of glass, horn, base metal, etc., were prohibited by a series of councils in England, Germany, Spain, and France, although chalices of ivory, and of precious stone (e. g. of onyx) were still permitted. Gratian adopted in the *Corpus Juris*, a canon which he attributes to a Council of Rheims, otherwise unknown. The words of the canon are, "Let the chalice of the Lord and the paten be at least of silver, if not of gold. But if any one be too poor, let him in any case have a chalice of tin. Let not the chalice be made of copper or brass, because from the action of the wine it produces rust, which occasions sickness. But let none presume to sing Mass with a chalice of wood or glass." (Hefele, "Beiträge," ii. p. 322 seq.)

The practice of consecrating chalices is very ancient. A form for this purpose is contained in the Gregorian Sacramentary, as well as in the most ancient "Ordines Romani," and such consecration is usual among the Greeks and Copts. In the Latin Church, the bishop anoints the inside of the chalice with chrism, using at the same time appropriate prayers. The consecration is lost if the chalice be broken or notably injured, or if the inside is regilt. A decree prohibiting all except those in sacred orders to touch the paten or chalice is attributed to an early Pope, St. Sixtus, by the author of the "Liber

Pontificalis." But Merati, who quotes this statement, admits that a Roman Ordo regards it as lawful for acolytes to do so. However, a Council of Braga, held in 563, confines the right of touching the sacred vessels to those who at least are subdeacons.

Besides the chalice from which the priest took the Precious Blood, the ancients also used "baptismal chalices," from which the newly-baptized received communion under the species of wine, and "ministerial chalices" ("*calices ministeriales*," "*scyphi*"), in which the Precious Blood was given to the people. This "ministerial" chalice was partly filled with common wine, and into this wine the celebrant poured a small quantity of the Precious Blood from the "*calix offertorius*" i. e. the chalice with which he said Mass. (Benedict XIV. "De Miss." i. cap. 4.)

Chalice-Veil.

THE veil with which the chalice is covered, called also "peplum" and "sudarium." It used to be of linen, but must now be of silk, as the rubric requires. The Greeks use three veils, one of which covers the paten, another the chalice, a third both paten and chalice. They call the third veil *aër*, because it encompasses the oblations. Cardinal Bona says this Greek custom began in the church of Jerusalem, and thence spread through the East. (Benedict XIV. "De Miss." i. cap. 5.)

Benedict XIV. considers the antiquity of the chalice-veil to be proved by one of the Apostolic Canons — viz. 72 (*al.* 73), which forbids the application of the church vessels or veils (*othonēn*) to profane uses. Hefele thinks this canon may belong to the latter half of the third century. But there does not seem to be any reason for alleging that the veil meant is the chalice-veil. Gavantus says that the chalice-veil is mentioned in the liturgy of St. Chrysostom (which, however, has been altered since the saint's time); that silken chalice-veils were given to Pope Hormisdas (514-523), and that Amalarius mentions the Roman custom of bringing the chalice to the altar wrapped in a veil.

Chancel.

THE part of a church between the altar and the nave, so named from the rails (*cancelli*) which separated it from the nave. The word was in use before the Reformation, and the Anglicans still retain it. Among English Catholics it is now little used, the portion of the church near the altar, separated by rails from the nave, being designated the "sanctuary." In cathedrals and conventual churches, where space is required to accommodate the canons or the religious, a portion of the church between the sanctuary and the nave is taken for the purpose; it is not, however, called the "chancel," but the "choir," Fr. *chœur*.

Pyx.

A VASE in which the Blessed Sacrament is reserved. The word occurs in this sense in a decree of Pope Leo IV., who reigned from 847-885. (Mansi, "Concil," xiv. 891). The pyx should be of silver, gilt inside, and covered with a silk veil. It is not consecrated, but the Missal gives a form for the blessing of a pyx by the bishop or priest with episcopal faculties. ("Manuale Decret." p. 76 *note.*)

Giborium.

THE use of the ciborium, or canopy over the altar, has been already described in the article BALDACCHINO. In English, ciborium is the name commonly given to the pyx in which the Blessed Sacrament is kept. *Pyx* (also *Vas*) is the recognized name in our present liturgical books, and under that head the subject will be treated. The name "*Ciborium minus*" is first used for the receptacle of the Blessed Sacrament, in the middle ages. It is found in an Ordo Romanus printed in the "Bibliotheca Patr." Lugdun. vol. xiii. 724. (Kraus, "Real-Encyclopädie.")

Girdle.

GIRDLE (*cingulum, balteum, zōne*). A cord with which the priest or other cleric binds his alb. It is the symbol of continence and self-restraint, as is said by Inno-

cent III., and implied in the prayer which the priest about to celebrate Mass is directed to use while he ties the girdle round his waist. The Congregation of Rites (January 22, 1701) lays it down that the girdle should be of linen rather than of silk, though it may also be (S. R. C., December 23, 1862) of wool. Usually it is white, but the use of colored girdles, varying with the color of the vestments, is permitted (S. R. C. January 8, 1709).

As to the origin of the girdle, its use was common among Greeks and Romans in their daily life, and thence took its place, as a matter of course, among the liturgical vestments; but it is not till the beginning of the middle ages that we meet with liturgical girdles richly adorned. Anastasius, in the ninth century, mentions *murænula* — i. e. jewelled girdies in the shape of lampreys or eels. We also read of girdles variegated with gold, and of others (*zonæ literatæ*) with letters or words woven in. The Greek girdle is shorter and broader than ours, and often richly adorned. (See Benedict XIV. "De Miss"; Le Brun; Hefele, "Beiträge.")

Maniple.

AN ornamental vestment worn by subdeacons and by clergy of higher orders at Mass. It hangs from the left arm below the elbow (Gavantus says above the elbow, but he is corrected by Meratus), and is fastened by strings or pins. It is of the same color and material as the chasuble.

Priests put it on before Mass after the girdle. Bishops do not take it till they have said the Confiteor at the foot of the altar. It is supposed to symbolize penance and sorrow, and the prayer which the priest is directed in the Missal to say as he puts it on alludes to this signification. "Be it mine, O Lord, to bear the maniple of weeping and sorrow, that I may receive with joy the reward of toil." And the prayer said by the bishop is much the same. Liturgical writers also see in the maniple a symbol of the cords with which Christ was bound on His capture.

Many writers, following Cardinal Bona, have thought that they could trace the mention of the maniple to Gregory the Great, who wrote to John of Ravenna because the clergy of that see had begun to use *mappulæ*, which, up to that time, had been peculiar to Roman ecclesiastics. It has been shown, however, by Binterein, that the *mappulæ* were not maniples, but portable *baldacchini*. The mosaic of St. Vitalis at Ravenna (sixth century) represents the bishop and clergy without maniples, and it is not till the eighth and ninth centuries that any trace of the maniple is found. It was originally a handkerchief (hence the name *mannipulus*) used for removing perspiration and the moisture of the eyes. Mabillon quotes from a document of the year 781, in which "five maniples" are named, along with other vestments. In 889, Bishop Riculf, of Soissons, required each church to have at least two girdles and as many clean maniples ("*totidem nitidas manipulas*").

In the tenth century, Bishop Ratherius forbade any one to say Mass without amice, alb, stole, "*fanone et planeta.*" The *planeta* is the chasuble; the *fano* (Goth. *fana*, allied to the Greek *pēnos* and the Latin *pannus*, and the same word as the modern German *Fahne*) is the maniple; *hantfan* or *hantvan* being the translation of *manipulus* or *manipula* in mediæval vocabularies.

The following are the principal changes which have occurred in the form and use of the maniple. Originally, as has been said, it was a mere handkerchief, used indeed at Mass, but then for ordinary purposes. But it was richly ornamented. Thus in 908, Adalbero, bishop of Augsburg, offered a maniple worked with gold at the shrine of St. Gallus. In the Basilica of St. Ambrose at Milan there are four figures of saints, constructed in 835, with ornamental maniples on their left arms, much like Gothic maniples of a much later date. Hefele gives a figure (belonging to the ninth century) of a priest with little bells on his maniple, in imitation doubtless of the bells on the coat of the Jewish High Priest. But even as late as 1100 Ivo of Chartres mentions the use of the maniple for wiping the eyes, and it was only gradually that the maniple became entirely of stiff material. The prayer in the Missal, as we have seen, still alludes to the old and simple use.

Again, in 1100 a Council of Poitiers restricted the use of the maniple to subdeacons, and such is the present custom. But only a little before the council Lanfranc speaks of the maniple as commonly

worn by monks, even if laymen. A statute of the Church of Liège (1287) directs that the maniple should be two feet long, which is much more than its present length. Moreover, since the chasuble used to cover the entire body, the priest did not put on the maniple till the chasuble was raised after the Confiteor and his arm left free. A memory of the old state of things is preserved by bishops at their Mass. (Gavantus, with Merati's notes, Hefele, "Beiträge.")

Humeral Veil.

AN oblong scarf of the same material as the vestments, worn by the subdeacon at High Mass, when he holds the paten, between the Offertory and Paternoster; by the priest when he raises the monstrance to give Benediction with the Blessed Sacrament; and by priests and deacons when they remove the Blessed Sacrament from one place to another, or carry it in procession. It is worn round the shoulders, and the paten, pyx, or monstrance is wrapped in it. According to Le Brun ("Explication de la Messe," i. p. 319), this veil was introduced because in many churches it was the ancient custom for an acolyte to hold the paten at High Mass, and he, not being in holy orders, could not lawfully touch the sacred vessels with bare hands. The Levites, as may be seen in Numbers iv., were only allowed to bear the sacred vessels after they had been wrapped up in coverings. This reason obviously does

not supply any explanation of the use of the veil by the priest at Benediction, etc. But though the priest is permitted to touch vessels containing the Blessed Sacrament, he abstains from doing so at certain solemn moments out of reverence. We ought to add that the use of the humeral veil at Benediction is strictly prescribed in several decrees of the Congregation of Rites.

Surplice.

A GARMENT of white linen worn over the cassock in choir and in the administration of the sacraments. It is among the most familiar, and at the same time is one of the most modern, of Church vestments.

The word *superpellicium* means a dress worn over a garment of skins. Such dresses of fur (*pellicia*) came into use among monks early in the ninth century, probably to protect them from the cold and damp during the long offices in church. The great Synod of Aix-la-Chapelle in 817 (can. 22) ordered each monk to have two dresses of fur (*pellicia*). Over these *pellicia* a linen garment, the *superpellicium* or surplice, was worn in choir. It is uncertain when this last custom began. The surplice is mentioned in 1050 by the Council of Coyaca, and Durandus in 1286 speaks of its use as already ancient, but by no means universal. The Spanish synod just mentioned (can. 3) requires it to be worn under the amice, alb, and the rest of the Mass vestments, and this usage is

still recognized in the rubrics of the Roman Missal. ("Ritus Servand." i. 2.) In the twelfth century it reached to the ankles, and so the Council of Basle in the fifteenth century requires canons in choir to wear surplices "*ultra medias tibias.*" Cardinal Bona, more than two hundred years ago, speaks of surplices being already shorter than the rule of Basle required, but the pictures in Roman Pontificals of the last century show that the present form of the Italian surplice or cotta is very recent. To this day the length varies much in American churches, but it never reached below the knees, while in the new Italian fashion adopted by many of the English clergy the surplice does not reach nearly so far. It was not till the seventeenth century that surplices were commonly adorned with lace. (Hefele, "Beiträge," vol. ii. p. 174. *seq.*; see also ROCHET and COTTA.)

Dalmatic.

A VESTMENT opened on each side, with wide sleeves, and marked with two stripes. It is worn by deacons at High Mass as well as at processions and benedictions, and by bishops, when they celebrate Mass pontifically, under the chasuble. The color should conform to that of the chasuble worn by the celebrant.

The word is derived from Dalmatia, and first occurs in the second century.

The dalmatic (*Dalmatica vestis*) was a long under-garment of white Dalmatian wool corresponding to the Roman Tunic.

Ælius Lampridius blames the emperors Commodus and Heliogabalus for appearing publicly in the dalmatic. In the Acts of St. Cyprian we are told that the martyr drew off his dalmatic and, giving it to his deacons, stood ready for death in his linen garment. In these instances the dalmatic was clearly a garment of everyday life.

According to Anastasius, Pope Sylvester, early in the fourth century, gave the Roman deacons dalmatics instead of the sleeveless garments (*kolobia*) which they had used previously. Gradually the Popes conceded the privilege of wearing the dalmatic as an ecclesiastical vestment to the deacons of other churches.¹ Such a concession was made by Pope Symmachus towards the close of the fifth century, to the church of Arles. In the same way, the use of the dalmatic as an episcopal vestment was first proper to the Pope and then permitted by him to other bishops. Thus Gregory the Great allowed Aregius, bishop of Gap in Gaul, to wear a dalmatic, and Walafrid Strabo testifies that in the seventh century this episcopal custom was by no means universal. But from the year 800 onwards ecclesiastical writers all speak of the dalmatic as one of the episcopal, and the chief of the deacon's vestments. The dalmatic was originally always white, but Durandus speaks of red dalmatics, symbolizing martyrdom. The Greeks have a vestment corresponding to our dalmatic, called *sticharion* or *stoicharion*,

from the *stichoi* (lines or stripes), with which it is adorned; its color varies, just as the dalmatic of our deacons does, with the color of the *phelonion* or chasuble, worn by the celebrant. The Greek priests also wear a *sticharion* under the chasuble, but the former is always white.

Various mystical meanings have been attached to the dalmatic. When the arms are stretched it presents the figure of a cross; the width of the sleeves is said to typify charity; the two stripes (which were originally purple, and are probably a relic of the Roman *latus clavus*) were supposed to symbolize the blood of Christ shed for Jews and Gentiles. (From Rock, "Hierurgia," and Hefele, "Beiträge," ii. 204 seq.)

Cassock.

CASSOCK (*vestis talaris, toga subthanea, soutane*). A close-fitting garment reaching to the heels (*usque ad talos*), which is the distinctive dress of clerics. The cassock of simple priests is black; that of bishops and other prelates, purple; that of cardinals, red; that of the Pope, white. Originally the cassock was the ordinary dress common to laymen; its use was continued by the clergy, while lay people, after the immigration of the northern nations, began to wear shorter clothes, and thus it became associated with the ecclesiastical state. The Council of Trent, De Reform. cap. 6, requires all clerics, if in sacred orders, or if they hold a benefice,

¹ "Quando sacerdoti ministrant."—*Rubr. Gen. Miss.* tit. vii.

to wear the clerical dress; although in Protestant countries clerics are excused from doing so in public, on account of the inconveniences likely to arise.

Tunic.

TUNIC (*tunica* or *tunicella*). A vestment proper to sub-deacons, who are clothed in it by the bishop at ordination, and exactly like the dalmatic, except that, according to Gavantus ("Thesaur." P. I, tit. xix.), it is rather smaller. Even this distinction is not, so far as we know, generally observed. It is also worn by bishops under the dalmatic when they pontificate. Gregory the Great (Ep. ix. 12) says one of his predecessors had given the sub-deacons linen tunics, and that some other churches had adopted this usage, but he himself had restored the old fashion, and left his sub-deacons without any special vestment. There is no notice of the tunicella in the Gregorian Sacramentary. But the first (§ 6) and the fifth (§ 1) of the Roman Ordines distinguish between a greater and less dalmatic, and the latter probably is our tunicle. Amalarius expressly marks ("Eccles. Offic." ii. 21, 22) the difference between dalmatic and tunicle, and tells us that some bishops wore one, some the other, some, as now, both. He says the tunic was also called "*subucula*," and was, when worn as an episcopal vestment, purple (*hyacinthina*). Honorius of Autun calls the tunicle ("Gemma," i. 229)

"*subtile*," and "*tunica stricta*" (i. e. narrow); Innocent III. ("De Altar. Myster." i. 39 and 55), "*tunica poderes*."

Corporal.

THE linen cloth on which the body of Christ is consecrated. It used to cover the whole surface of the altar, as may be gathered from an "Ordo Romanus," where the corporal is said to be spread on the altar by two deacons. The chalice also was covered by the corporal, a custom still maintained by the Carthusians. The corporal is and must be blessed by the bishop or by a priest with special faculties. It represents the winding-sheet in which Christ's body was wrapped by Joseph of Arimathea.

Crib at Bethlehem.

THE actual crib in which Christ was born is said to have been brought from Bethlehem in the seventh century, and to be now preserved in the Liberian basilica at Rome. The present custom of erecting a crib in the churches at Christmas time with figures representing our Lord, the Blessed Virgin, St. Joseph, etc., began during the thirteenth century in the Franciscan order. (Benedict XIV. "De Festis," i. n. 641, n 679.)

Gope.

COPE (*cappa pluviale*). A wide vestment, of silk, etc., reaching nearly to the

feet, open in front and fastened by a clasp, and with a hood at the back. It is used by the celebrant in processions, benedictions, etc., but never in the celebration of Mass, for the Church reserves the chasuble for the priest actually engaged in offering sacrifice, and thus carefully distinguishes between Mass and all other functions. The cope is used in processions by those who assist the celebrant, by cantors at vespers, etc., so that it is by no means a distinctively sacerdotal vestment. Mention is made of the cope in the ancient "Ordo Romanus" for the consecration of bishops. No special blessing is provided for the cope. (From Gavantus and Mera-tus.)

Grosier or Pastoral Staff.

CROSIER or Pastoral Staff (*baculus pastoralis, pedum, cambuta*). The staff given to the bishop at his consecration as the symbol of the authority with which he rules his flock. It is said that such a staff is first mentioned by Isidore of Seville († 636). This staff is curved at the top, straight in the middle, and pointed at the lower end. Hence the mediæval line quoted by Gavantus, "*Curva trahit, quos dextra regit; pars ultima pungit.*" The Pope alone of all bishops actually ruling a diocese does not use a pastoral staff. According to some, this is because the curvature in the staff is a token of limited jurisdiction (?).

Chasuble.

CHASUBLE (Lat. *casula, pænula, planeta*; and in Greek, *phelonion* or *phelōnion*, from *phainolēs*, or *phelōnēs*, identical with *pænula*). The chief garment of a priest celebrating Mass. It is worn outside the other vestments. Among the Greeks, it still retains its ancient form of a large round mantle. Among the Latins, its size has been curtailed, but it still covers the priest on both sides, and descends nearly to the knees. In France, Ireland, the United States, and often in England, a cross is marked on the back; in Italy, this cross is usually in front. In the West, all who celebrate Mass wear the same chasuble, but among the Greeks the chasuble of a bishop is ornamented with a number of crosses (*phainolion polustaurion*), while an archbishop wears a different vestment altogether, viz. the *sakkos*, which is supposed to resemble the coat of Christ during His Passion. In Russia, even bishops, since the time of Peter the Great, have worn the *sakkos*.

The chasuble is derived from a dress once commonly worn in daily life. Classical writers often mention the "pænula," or large outer garment which the Romans wore on journeys or in military service. "Casula," from which our word chasuble is obtained, does not occur in pure Latinity. It was, however, used in later ages, as an equivalent for the "pænula," or mantle. We first meet with the word in the will of Cæsarius of Arles (about

540), and in the biography of his contemporary, Fulgentius of Ruspe. In both instances, "casula" denotes a garment used in common life. Isidore of Seville (about 630) uses the word in the same sense, and explains it as a diminutive of "casa," because, like a little house, it covered the whole body. The same author tells us that "planeta" comes from the Greek *planao*, "to wander," because its ample folds seemed to wander over the body. It is plain, from the examples given by Ducange, that "planeta," like "casula" and "pænula," denoted a dress worn by laymen as well as clerics.

It is in the former half of the sixth century that we find the first traces of the chasuble as an ecclesiastical vestment. In the famous mosaic at San Vitale, in Ravenna, the archbishop, Maximus, is represented wearing a vestment which is clearly the chasuble, and over which the pallium is suspended. The chasuble has the same shape which prevailed till the eleventh century. The Fourth Council of Toledo, in 633, makes express mention of the "planeta," as a priestly vestment. Germanus, Archbishop of Constantinople, about 715, uses the word *phelonion* in the same technical sense; while at the beginning of the ninth century, Amalarius of Metz speaks of the "casula" as the "general garment of sacred leaders" ("*generale indumentum sacrorum ducum*"). Almost at the same time, Rabanus Maurus gives the derivation of "casula," quoted above, from Isidore of Seville, and goes on to say that it is "the last of all

the vestments, which covers and preserves all the rest." Later authors of the middle age copy their predecessors; and even Innocent III. adds nothing of his own save certain mystical meanings implied in the use of the vestment.

To sum up, the chasuble was first of all an ordinary dress; from the sixth century at latest it was adapted to the use of the church, till gradually it became an ecclesiastical dress pure and simple. But did it at once become distinctive of the priesthood? The question admits of no certain answer. The eighth "Ordo Romanus" distinctly prescribes that acolytes, in their ordination, should receive the "*planeta*" or chasuble. Amalarius, in like manner, declares that the chasuble belongs to all clerics. On the other hand, almost all ancient writers who refer to the church use of the chasuble regard it as the distinctive dress of priests. Cardinal Bona mentions this difficulty without venturing to explain it. Hefele suggests that as the Greek *phelonion* signifies (1) a chasuble in the modern sense, (2) a kind of collar, reaching from the neck to the elbows, which is worn by lectors or readers, so the Latin word "*planeta*" may have been also employed as the name of two distinct vestments. But even if this explanation is correct, the fact remains that even now the deacon and subdeacon, in High Mass during Advent and Lent, wear chasubles folded in front, laying them aside while they sing the Gospel and Epistle. This custom is mentioned by Hugo of St. Victor (d. 1140).

The form of the chasuble has undergone great alterations. The ancient chasuble, which enveloped the whole body, was found very inconvenient, and hence in the twelfth century, it was curtailed at the sides, so as to leave the arms free. Of this kind is a chasuble said to have been used by St. Bernard. In shape it resembles what is now known as the Gothic chasuble, although the ornaments upon it are not Gothic but Romanesque. At a later date, the chasuble was still further curtailed, till in the Rococo period all resemblance to the original type disappeared. However, even in Italy, attempts were made to recall the ancient shape, at least to a certain extent. Thus St. Charles Borromeo, in a provincial council, ordered that the chasubles should be about four and a half feet wide, and should reach nearly to the heels.

Various symbolical significations have been given to the chasuble. The earliest writers make it a figure of charity, which, as Rabanus Maurus says, "is eminent above all the other virtues." This is the most popular explanation of the symbolism; but we also find it regarded by an ancient writer as typical of good works; ancient Sacramentaries and Missals consider it as the figure of sacerdotal justice, or of humility, charity, and peace, which are to cover and adorn the priest on every side; while the prayer in the Roman Missal connects the chasuble with the yoke of Christ. (Hefele, "Beiträge zur Kirchengeschichte, Archäologie und Liturgik," p. 195 *seq.*)

Frontal.

FRONTAL (*antependium, pallium*). An embroidered cloth which often covers the front side of the altar. The color, according to the Rubrics of the missal, should vary with the feast or season. In early times the altar was open in front, so that there was no need of such a covering, and even now Gavantus says it may be dispensed with if the altar is of costly material, or fine workmanship. (Gavant P. I., tit. xx.)

Explanation of Preface of the Mass.

A **PRELUDE** or introduction to the Canon of the Mass, consisting in an exhortation to thanksgiving made by the celebrant, in the answers of the minister or choir, and a prayer ending with the Sanctus, in which God is thanked for His benefits. The Greeks have only one Preface, which in the Clementine liturgy is extremely long. The Gallican and Mozarabic rites, on the other hand, are rich in Prefaces, and so originally was the Roman liturgy, which from the sixth till about the end of the eleventh century had a special Preface for nearly every feast. About 1100 the number was reduced in most churches of the Roman rite to ten — viz. the common one, found in nearly all the ancient Sacramentaries, and nine others named in a letter falsely attributed to Pelagius, predecessor of St. Gregory, and cited in the "Microlo-

gus," etc.—viz. the Preface of Christmas, Epiphany,¹ Lent, Easter, Ascension, Pentecost, the Trinity, the Apostles, the Cross. Urban II. is said by Gratian, who lived fifty years later, to have added the Preface of the Blessed Virgin in 1095. The Sarum Use had "proper Prefaces" for the "Conception, Nativity, Annunciation, Visitation, Veneration, and Assumption of the Blessed Virgin." "The York Use added another for the days between Passion Sunday and Easter. The Hereford appointed the same Preface from Palm Sunday to Easter." (Maskell; the rest of the article is from Le Brun and Hammond).

Prelate.

PRELATE (*prælatus*). A name for an ecclesiastical dignity, whether among the secular or the regular clergy, who has a jurisdiction inherent in his office, and not merely one transmitted to him as the delegate of a superior. The designation is extended in a wider sense to the prelates of the Pope's Court and household, as having a superiority of rank.

Prelature, or prelacy, is the status of a prelate. When the first Scotch Presbyterians raved against "Popery, Prelacy, and Erastianism," prelacy in their mouths was not exactly equivalent to "Episcopacy"; they meant that they were in

¹ So Le Brun, tom. ii; but the letter, as given in Leofric's Missal, omits the Preface for the Epiphany and substitutes one for the dead (Maskell, *Ancient Liturgies of the Church of England* p. 103. seq).

rebellion against canon law and ecclesiastical jurisdiction. It is true that they erected a new jurisdiction, far more burdensome and inquisitorial than the old one; on which see Buckle's "History of Civilization," vol. ii. chap. v.

Why the Priest says "Ite Missa est."

THE meaning of the word Missa is discussed under MASS. Here it may suffice to say, that after the Gospel the catechumens were dismissed by the deacon with the words, "*Ite Missa est*"; Go, you are dismissed; literally "a dismissal is made"; and that the same formula was repeated at the end of the whole Mass. In the liturgies of St. James, St. Basil, and St. Chrysostom, we find the form "Let us go in the peace of Christ," the people answering "In the name of the Lord." "Benedicamus Domino" is substituted in Masses of ferias and Sundays in the penitential seasons, "Requiescat in pace" in Masses of the dead, because these Masses were followed by penitential prayers, and by the absolution at the tomb, for which the people waited. (Benedict XIV., "De Miss." Hefele, "Beiträge.")

Burse.

BURSE (*bursa*, also *pera*). A square case into which the priest puts the cor

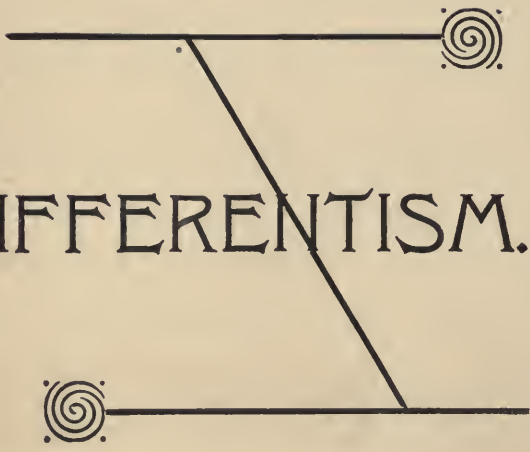
poral which is to be used in Mass. It was introduced in the fourteenth century. It should be of the same color as the vestments of the day. Usually it has a cross in the middle. The priest places it above the chalice, with the open side towards his

own breast. When he reaches the altar, he extracts the corporal and places the burse on the Gospel side. Pius V. allowed the Spanish priests to carry the corporal outside the burse. (Benedict. "De Miss." i. 5.)





INDIFFERENTISM.





INTRODUCTION.



INDIFFERENTISM.

IN the following pages I propose to answer the question: "Is one religion as good as another?" In other words, I propose to discuss that popular theory which teaches that all Christian creeds find equal favor in the eyes of God, and that it does not matter what branch of Christianity a man belongs to, provided he be a good man after his own fashion.

Lest those outside the Catholic Church, into whose hands this little book may fall, might think that, as being a Catholic priest, I have put forward my views on the subject in an exaggerated light, I wish to anticipate such charge, by quoting at the outset the words of a man whose words can evoke no such suspicion. He wrote them while he was still a Protestant, some seven or eight years before he became a Catholic. I allude to the illustrious Cardinal Newman. Long before he made up his mind to renounce

Anglicanism he condemned this insidious theory in language quite as strong and emphatic as any that is used in these pages.

As early as 1838 he foresaw, with the eyes of a seer, the havoc which Indifferentism, Latitudinarianism, Liberalism in religion, would make of the Gospel, and he pointed to the gulf of unbelief to which it must inevitably lead. From the outset of his brilliant career, and while he was still a comparatively young clergyman of the Church of England, he raised his eloquent voice and wielded his powerful pen against it. He felt that those whose duty it was to try to keep down the flood of Agnosticism and infidelity must use all their energies to stem the torrent of Indifferentism. The one, he saw, was but a process of transition into the other. To *his* mind it was clear as noonday, even then, that the theory, that every man's view of revelation was equally acceptable to God, would, in the case at least of

many, end in the conviction that all religions were useless.

It was to check the growth and to counteract the influence of this pernicious system that he made so many and such energetic efforts to give to the Articles of the Church of England a dogmatic interpretation—such an interpretation as would make them say something definite, and clear away from them that ambiguity which left every man free to become the arbiter of his own belief. But he was not allowed to do so.

In his *Tracts for the Times* he treats, amongst many other subjects, that of Latitudinarianism or Indifferentism. After showing that the Indifferentist or Latitudinarian may, quite consistently with his principles, deny even the fundamental doctrine of the Trinity, since that doctrine is not found on the surface of the Scriptures, he proceeds to say: "And if the doctrine of the Trinity is not to be accounted as one of the leading of fundamental truths of revelation, the key-stone of the mysterious system is lost; and that being lost, mystery will, in matter of fact, be found gradually to fade away from the creed altogether; that is, the notion of Christianity, as being a revelation of *new truths*, will gradually fade away, and the Gospel in course of time will be considered scarcely more than a republication of the law of nature. This, I think, will be found to be the historical progress and issue of this line of thought. It is but one shape of Latitudinarianism."

In this same paper, which was published in the fifth volume in 1838, he pronounces Latitudinarianism or Indifferentism so extravagant and so unreasonable, that he declares he "cannot enter into the state of mind of a person maintaining it"; that he "conceives such a theory to be out of the question with every serious mind"; that he cannot understand "how a serious man, who realizes what he is speaking about, can be a consistent Latitudinarian." Such were his views, and such his emphatic utterances, long before he entered the Catholic Church. Time went on; it wrought no change in him in this respect. As years rolled by, he became more and more emphatic in denouncing it. His life, as he himself has said, has been one long continuous battle against it. Well, indeed, might he say in his address, when in Rome in 1879, on the occasion of his elevation to the Cardinalate, that there was one great evil against which he had always set himself—the spirit of Liberalism or Latitudinarianism in religion.

If my space permitted, I should like to give the whole of that remarkable allocution; as it is, I can only briefly quote from it. Having thanked the Holy Father for the great honor he was conferring upon him, in raising him to the Cardinalate, he went on to say: "And I rejoice to say, to one great mischief I have from the first opposed myself. For thirty, forty, fifty years, I have resisted to the best of my powers the spirit of Liberalism in religion. Never did the Holy Church need champions against it more

sorely than now, when, alas! it is an error overspreading as a snare the whole earth; and on this great occasion, when it is natural for one who is in my place to look out upon the world and upon the Holy Church as it is, and upon her future, it will not, I hope, be considered out of place if I renew the protest against it which I have so often made. Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another; and this is the teaching which is gaining substance and force daily. It is inconsistent with the recognition of any religion as true: It teaches that all are to be tolerated, as all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste; not an objective fact — not miraculous; and it is the right of each individual to make it say just what strikes his fancy."

He then calls attention to the fact that it is supposed that the sects, of which Indifferentism can be said to be the only creed, constitute half the population of England. He points to the motives which the advocates of that system avow; he describes the change which its spread has brought upon society; and he adds that, though in these countries it does not arise out of infidelity, it, nevertheless, ends in infidelity.

Such the judgment pronounced on Indifferentism by the great Cardinal, who knew so well how to describe its nature, spread, influence, and effects. He had no hesitation in saying that in this country it ended in infidelity.

Now, if we look from a religious standpoint at the elements or sections which constitute the present population of England, leaving for the moment the Roman Catholic community out of sight, we can easily realize the justice of his remarks.

It is true that in one section — which includes several non-Catholic denominations — are found strict, earnest, generous, charitable Protestants, who adhere firmly to the form of religion they have inherited by family tradition, and would deem it a violation of conscience to change it for any other; who regard the blessings of Christianity as the greatest God can bestow upon a people; who contribute liberally to have those blessings spread among the heathen; who advocate Christian education; who bring up their children according to their ideas of strict social morality; who frequent the church, read the Bible, say their prayers, encourage devotion in others, and even make vigorous efforts from time to time to increase the number of their co-religionists by winning proselytes from other denominations.

In another section, however, we find Advanced Thinkers, Agnostics, Infidels, Atheists. Whatever name they are to be called by, they no longer believe, or at least profess no longer to believe, in Christianity. They seem to have been borne away into the region of utter unbelief. And however reluctant we may be to realize the fact, this spirit of unbelief has struck its roots more deeply in these countries than many amongst us

seem to imagine. It was stated in 1860, by those who were likely to have the most reliable information on the subject, that more than five millions of the population of England professed no religion of any kind. According to an official census taken about that time,—alluded to in the *Times* of May the 4th, 1860,—it was found that, in spite of the richest Establishment in the world,—which has at least one representative in every village of the land,—in Leeds and Liverpool, forty per cent. ; in Manchester, fifty-one ; in Birmingham, forty-four ; in Lambeth, sixty-one, and in Sheffield, sixty-two per cent. of the whole population neither had, nor professed to have, any religion whatever. “Thousands upon thousands,” said an earnest advocate of the Establishment some time ago, “are living in London, to whom the great truths of the Gospel are practically as little known as if the land of their birth were a heathen land, and not the great bulwark of Protestant Christianity.” The rector of the important parish of St. Clement Danes, in the Strand,—as reported in the *Quarterly Review* of April, 1861,—said that he detected in his flock a frightful amount of infidelity,—infidelity in all its shapes,—extending not merely to the denying of the Christian Revelation, but even to the grossest and darkest heathenism. Another authority added : “There are whole streets within easy walk of Charing Cross, and miles and miles in more obscure places, where the people live literally without God in the world. . . . We could name

entire quarters in which it seems to be the custom that men and women should live in promiscuous concubinage ; where the very shopkeepers make a profession of Atheism, and encourage their poor customers to do the same.” This same authority laments what he calls the well-known fact that there never was a time when the temper of the lower order was less satisfactory than it is now.

Since that time the spirit of unbelief has not been on the wane. It has never been more rampant than it is at present. The number of those who sneer at the Gospel and ridicule everything sacred, instead of getting less, is increasing every day.

Now, these two sections of the population may be looked upon as its two extreme sections. Between them there lies another and a very large one. It consists of those who profess Christianity, but profess a form of it which is vague and variable, and as such tends to the destruction of Divine Revelation altogether.

The creed of this intermediate section of the community teaches that all religions are good—that one is practically as good as another, as all are tending towards the same end ; that the great thing is to live up to them—to do what they tell us ; that God is indifferent what formula of faith a man follows, provided he be a good man after his own fashion. Those who take this view of revelation hold that religion is a matter of opinion, choice, taste, sentiment, and that people may exercise their liberty as freely in choosing it as in choosing the food they eat and the clothes they

wear. Or, as Cardinal Manning puts it, "People nowadays assume that religious truth can have no definite outline, and that each man must discover and define it for himself. And however definite he may choose to be, one law is equally binding on us all. No one must be certain. Each one must concede to his neighbor as much certainty as he claims for himself. The objective certainty of truth is gone. The highest rule of certainty to each is the conviction of his own understanding. And this, in the revelation of God, and in that knowledge which is life eternal" (*The Grounds of Faith*, p. 5).

Such is the theory which is the subject of the following pages. And a most important subject it is—one which ought to be looked upon as all-important, not merely by Catholics, but also, for reasons already implied, and which we shall presently explain in detail, by strict Protestants as well.

It is the opinion of those who have the best opportunity of knowing that Indifferentism is the chief obstacle to conversion to the Catholic faith in England. And it is the opinion of the same authorities that it is sending people in large numbers every year from Anglicanism into Agnosticism or infidelity. It may not land them there all at once, but it puts them on the road that leads there. Hence, while it is the enemy of the Catholic Church by keeping many out of her communion, it is no less the enemy of the Protestant Church by sweeping numbers of her children into the ranks of unbelief. In preventing them

from coming to Rome, it does not, on that account, make them hold more firmly to the Anglican formularies—it rather tends to ripen them for utter fidelity. When I say it is the enemy of the Catholic Church I do not mean that it is so from bigotry, bitter hostility, or determined opposition, for it is too tolerant of every form of belief to be sternly opposed to any. I mean it is the enemy of the Catholic Church by keeping many out of her fold. This is worth considering. There are many obstacles to England's conversion: chief amongst them is the spirit of Indifferentism, Liberalism, Latitudinarianism, or whatever name we may call it by. It stands to reason it should be so.

When a man has gone so far as to regard religion as a mere matter of opinion, and consequently as a matter of choice, he is not likely to choose a difficult one, when an easy one will suit his purpose quite as well. Naturally, men are averse to having their intellect bound down to definite doctrines, and to having their will burthened by difficult obligations. There are few, if any, who will think of embracing a creed which imposes many restraints, while they feel, or at least try to feel, they can go to heaven equally safely by one that imposes hardly any restraint at all. Why should I be asked to waste time in considering the claims of a Church which makes marriage a contract which can never, under any circumstances, be dissolved; which binds her members to confession, to receive the Eucharist at least once a year, to assist at a certain form of worship every Sunday,

to fast at stated times, to abstain on certain days from flesh-meat, to obey spiritual pastors; while I am free to remain in, or to join, a Church which imposes no obligations of the kind? As long as men are satisfied that all religions are equal in the sight of God, there is little hope of their seeking after any that differs from the easy one to which they have been accustomed.

It is quite different in the case of the strict, earnest, practical Protestant, who becomes uneasy in conscience about the truth of the creed he has hitherto professed. When *he* gets unhinged in his belief, and entertains a serious doubt as to its tenableness, he is at once involved in researches; he will inquire, read, pray; he is willing to put himself to inconvenience, and even to make sacrifices, in his anxious search after truth. But the man who enjoys unruffled peace in the wide and easy creed of Indifferentism is not likely to trouble himself with pondering on the claims of a Church which exacts stern, unchanging faith in her doctrines, and which is constantly enforcing the strict fulfilment of her precepts. Such a man will never look towards Rome except through the influence of some very special grace. And the longer he remains the adherent of a system which is only an excuse for indolence and apathy, the farther he drifts away from the definite teaching and strict discipline of the Catholic Church.

Hence, till you have banished entirely from his thoughts the conviction that one religion is as good as another, till you have cleared away from his mind the shifting

sands of Indifferentism, you will not be able to lay in his understanding a foundation for definite faith. Or, as Cardinal Newman remarks, you cannot build in the aboriginal forest till you have felled the trees.

But while Indifferentism is the enemy of the Church of Rome, it is no less the enemy of the Church of England. It tends to destroy her, although it is her offspring. It has sprung from the free application of her great principle of private judgment. And the older it grows and the larger it becomes, the more seriously does it threaten her life. Through it multitudes of her members become an easy prey to infidelity. In fact, we may say it is a kind of preparatory school for infidelity. When men are hanging only loosely to Christianity by the elastic thread of Indifferentism, a very slight influence is sufficient to make them abandon it altogether, and leave them without faith in anything beyond the world of sense. The theory that one religion is as good as another is next neighbor to the theory that there is not much good in any religion at all. If religion is only an opinion, then every religion may be wrong, since every opinion may be wrong. And as every religion may be wrong, there is no possibility of ever arriving at any certainty about those matters religion professes to deal with; the whole thing from that moment becomes lost in impenetrable darkness. The mysteries of faith are then denied, because they appear opposed to reason; and when the mysteries of faith are set aside, Christianity as a rev-

elation of new and definite doctrines disappears. This state of mind gradually prepares a man for the wholesale denial of Christianity as a Divine Revelation; and hence the step from Indifferentism into utter unbelief is natural and easy.

But let us come from the abstract to the concrete, from possibilities to things which are taking place in actual life under our own eyes. See what is going on in our midst. It is no secret that the rapid growth of unbelief, chiefly among persons of education, is mainly due to the fact that the ceaseless divisions in the various branches of Anglicanism have generated in the minds of many the conviction that Christianity is a failure. Numbers of men, formerly Protestants, and, for the most part, men of cultivated intellect, have declared that they have ceased to believe in Christian revelation altogether, in consequence of the Church of England tolerating within her pale absolutely contradictory teaching on the most fundamental doctrines of the Christian creed. Such men could never reconcile themselves to the view that that Church was, as she professed to be, a Divine Teacher, when she approved totally opposite views of the religion of which she was the recognized organ.

Now when people of non-Catholic denominations thus lose all confidence in the religion they have hitherto professed, they do not, as a rule, look, or care to look, in any other direction for consistency and truth. They find no book, or at all events they *read* no book, which would have the

effect of turning their thoughts towards that one sanctuary of truth, that everlasting treasure-house, in which alone are found harmonious unity, unchanging doctrine, perfect consistency, everything that can satisfy the cravings of the human mind — that is, the Catholic Church.

On the other hand, the infidel literature of the day, which is pouring from the press like a deluge, and which threatens to submerge the greater part of the earth, easily finds its way into their hands. It preaches a new gospel — one just suited to their present temper of mind; it pronounces Christianity a myth, a fable, an antiquated superstition, a bundle of conflicting doctrines which cannot bear the test of scientific investigation; its shallow, blasphemous arguments are clothed in that elegant sophistry which its ingenious propagandists know so well how to use. These arguments meet with hardly any resistance in the mind of the Christian Indifferentist who has no definite form of belief to cling to. He has seen nothing but contradiction in the creed he has been accustomed to, and he is captivated by the apparently more consistent principles of infidelity. He becomes its disciple. He gives himself up unreservedly to its teaching; and he does so all the more willingly, because, while his late Christian profession imposed upon him some semblance of moral restraint, infidelity relieves him of restraint altogether. He is no longer crippled by the pains of conscience. He becomes dead to all sense of moral responsibility. He can go where inclination

leads, give loose reins to his passions, gratify every desire with impunity; for while he hopes for no future reward, he fears no future punishment.

Indifferentism, then, Liberalism in religion, Latitudinarianism, acted on by the infidel press of the day, is sending thousands of members every year from the Establishment into Atheism. It is sapping her very foundations. Hence, to say the least, Protestants have as much reason to hate it as Catholics have. The injury it inflicts on Protestantism is greater than the injury it inflicts on Catholicity. The one is negative, the other positive. While it only tends to put farther and farther away from the Church of Rome people who never belonged to her, and renders them less disposed to examine into her claims, it, on the other hand, robs the Establishment of multitudes of her baptized members, and consigns them to hopeless unbelief. This it has been doing, this it is doing still, this it will continue to do. And the end will be, says a writer of this generation, that it will sweep so many from her ranks into the region of the "Unknowable," that whenever the State withdraws its sustaining hand, as soon as those props and buttresses, by which the civil power keeps her standing, give way, she will totter and fall to pieces; and in the day of her downfall there will be few sincere adherents remaining to weep over her dissolution.

Bossuet foresaw this, and predicted it. Speaking of the great revolt of the 16th century, and referring especially to Eng-

land, he says:—"Every man erects a tribunal for himself, where he becomes the arbiter of his own belief. Although the innovators wished to restrain the minds of men within the limits of Holy Scripture, yet as each individual was constituted its interpreter, and was to believe that the Holy Scripture would discover to him its meaning, all were authorized to worship their own inventions, to consecrate their own errors, and to place the seal of the Divinity on their own thoughts. It was then foreseen that by this unbridled license sects would be multiplied to infinity, and that while some would not cease to dispute or to hold their reveries for inspirations, others, wearied by visions of folly, and not able to recognize the majesty of religion, torn asunder by so many sects, would seek at length a fatal repose and complete independence in indifference to all religion, or Atheism."

Dr. Moriarty, lately Bishop of Kerry, who, in his allocution to his clergy on "The Church Establishment," quotes the above passage, adds:—"Why was not the latter part of this prophecy sooner and more universally fulfilled amongst us? What was it that retarded the erring mind in its downward path towards infidelity? While Protestantism elsewhere rapidly changed into Rationalism, in these countries it even yet retains a large portion of Christian truth. The material and golden bond of an endowed Establishment furnishes the only reasonable explanation we can suggest for standing still upon the steep incline. Besides the rewards offered to

orthodoxy, its connection with the State preserved while it enslaved it; the dry, hard, unyielding discipline of law and government insisted on the observance of forms and formularies, and thus kept Protestantism in shape, as bodies, though lifeless, are preserved in ice."

We have seen that Cardinal Newman considers this pernicious theory to be the religion of half the population of England. Any one who has mixed much with the masses, and who has seen how widely it is spread, and the hold it has taken on the mind of the multitude, must feel that his estimate is not beyond the mark. The popularity it has attained in all classes of society is astounding. It may be justly named the most popular creed of the day. In mixing with people of non-Catholic denominations in the large towns and country districts of England, I have frequently asked persons who were not Catholics (but whose Catholic connections desired me to put the question) whether they had any objection to become members of the Roman Catholic communion. On most occasions the answers I received indicated clearly enough that this flexible system of Indifferentism was their only creed. They spoke as if they were perfectly satisfied with it, and seemed to have no appetite for anything in the shape of religion beyond it.

Repeatedly I have heard candid, straightforward professions like the following:—"I cannot say that I have any objection to the Roman Catholic religion"; "One religion is as good as another";

"All religions are good"; "It makes no matter what we are when we are Christians at all." Avowals such as these made it clear to evidence that the persons from whom they came had no idea of the necessity of belonging to any one definite Christian creed, or of holding fast to any special doctrine of revelation. They spoke as if they might choose a religion to-day and change it to-morrow, and change the one of to-morrow for a directly opposite one the day following, and repeat these changes until they had gone round the whole circle of Christian sects; and as if they might do all this without imperilling their salvation in any way whatever, at least as far as forms of belief were concerned.

But with all this I perceived signs of great docility, a praiseworthy willingness to reason, to compare claims, to listen to the Catholic view of the question, to listen even to an explanation of the uncompromising attitude of the Catholic Church with regard to her symbol of faith. In many instances I have had an opportunity of speaking a second and a third time, and several times successively, to those who in the first interview expressed their convictions in the language to which I have referred. And, as a rule, I may say, when I showed them the unreasonableness and untenableness of their theory, and proved to them that one, and *only* one, religion could be true, that all the others must be false, that those who had a serious doubt whether they belonged to the true one or not were bound to strive to find a solution of their doubt,

they seemed to have an incipient want of confidence in Indifferentism as a creed, were quite willing to make researches, to receive instruction, and eagerly anxious to have their doubts removed. I may add that as their honest inquiry was accompanied by humble and persevering prayer for light, it ended almost invariably in their submission to the Catholic Church.

It was this experience that suggested to me the idea of publishing what the following pages contain. When I perceived, on the one hand, that this broad, undefined Christianity, or Indifferentism in religion, had become the creed of so large a portion amongst the masses; and when I perceived, on the other hand, on the part of so many (in fact, nearly all with whom I come in contact), a willingness to inquire, an eagerness to receive instruction, it occurred to me that it would be worth while to strive to make reach the multitude, in a pamphlet or small book, those popular and familiar, but at the same time forcible, arguments which a priest would use with such class of persons if he spoke to them separately and individually on this phase of religion.

I knew well from the outset that the undertaking was beset by numberless difficulties. Something of the kind could be easily enough written; but how get it into the hands of those for whom it was chiefly intended?

This was the difficulty that almost deterred me from making the attempt, and this is my difficulty still. The very fact that a book is written by a Catholic priest,

and that the book deals with matters of controversy, is sufficient to prejudice those outside the Catholic Church against it. Many are so opposed, through bigotry, education, associations, surroundings, to what they consider the narrowness, exclusiveness, and arrogant attitude of the Church of Rome, and are so captivated by that broad and wide creed which is so tolerant of other people's views, so benevolent, so aptly designed to make allowances for country, character, dispositions, circumstances, that they are afraid to read any book, and are not at all likely to *buy* any book, which might have the effect of upsetting their present comfortable convictions.

This certainly is a difficulty, and a serious one. As far as getting expositions of Catholic doctrine directly spread amongst the non-Catholic population is concerned, we are powerless. Hitherto the Protestant masses have marshalled themselves in such serried ranks against what has been termed Popish aggressiveness, that it has been impossible for any Catholic missive to penetrate them. They have been like a wall of brass, impervious to every Catholic effort.

This is one of the great disadvantages under which the Catholic Church has been laboring in England. Of the many splendid developments, expositions, vindications, apologies, of Catholic doctrine which have been written in England (compared with any of which this little tract dwindles into insignificance), comparatively few have reached the non-Catholic

multitude. The persistent traditional horror of religious interference, and the particular dread of anything that savored of Popery, has been one of the chief obstacles. And it may be thought that the difficulty will be exceptionally great with regard to the present little book, since it bears a rather significant title, and since many people have already made up their minds once for all that the creed which teaches that one religion is as good as another is the easiest, the most convenient, the most agreeable, and, as far as they can see, quite as safe as any other.

It would be a step in the right direction, if we could succeed in concentrating the mind of the multitude on the statement that all religions cannot be right, that one only can be right, and that all the rest must be wrong; and that, in case of rational doubt about one's present position, it is necessary to inquire, to search after a solution of the doubt.

Happily there has been a great advance towards the Catholic Church since the early part of this century. Although the happy change of feeling has not reached the extent earnest Catholics could have desired, yet it has been wider and deeper than many had anticipated. Numerous and honored are the names of those who have sacrificed everything in their noble pursuit after truth — have abjured sectarianism, have broken the fondest and firmest family ties, and have been enrolled as members of the Roman Catholic communion. From the steps of the throne down to the street-sweeper, the work of

conversion has been steadily going on. Nobles, clergymen, lawyers, physicians, tradespeople, working people, have seen the error of their hereditary faith, and have generously renounced it to embrace another. And not merely have men of noble rank and of great parts, at extreme personal inconvenience, embraced Catholicism, but even ladies of great intellectual power and rare accomplishments have not shrunk from sacrifices which one would have thought would have appalled their sex, when sincere and unprejudiced inquiry made it clear to them which was the one true religion amongst the numberless claimants.

The natural result of these many conversions has been the gradual decline of that spirit of bitter hostility which actuated almost the whole public mind of England as late as the first part of this century. It is no longer the fashion to say what, we are told, it was quite fashionable to say some sixty or seventy years ago — "All Papists must be damned, just because they are Papists." No; most of our dissenting brethren will grant that people may be saved in the Catholic religion as easily as in any other. Some, who are more liberal in their admissions, will grant that the Catholic religion was the first religion of Christianity, and is most likely to be the last; and that, as far as they can see, it is the holiest, and ought therefore to be the safest. When they have begun to see things in this light, instruction and earnest prayer will easily complete the good work — i. e. impel

them to take the final step which will bring them safely into the bosom of the one true Church.

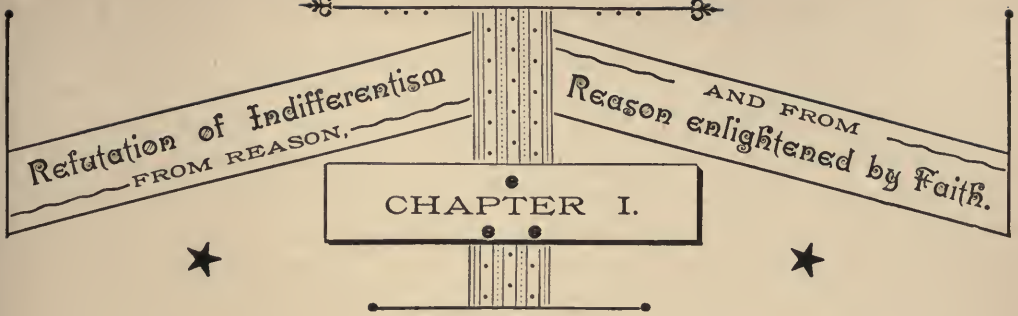
While I mean this little book chiefly for those outside the Church, I mean it also for some who are within. There are Catholics who are disposed to make concessions which their Church can never warrant. They move in a circle of society or are placed in circumstances where they are strongly tempted to temporize in matters of religion. They may be inclined to attach much more importance to expediency, or to certain false notions of etiquette, than to duty, even of a sacred kind. For example, they hear it stated in some drawing-room assembly, or at some nobleman's dining-table, where the tone of the conversation is notably Protestant, that, after all, one religion is quite as good as another; that there is hardly any difference of any importance; that it is quite immaterial what creed a man follows, provided he be an honest man, pay twenty shillings in the pound, do no injury to his neighbor in his property or in his character, and discharge his duty faithfully as a benevolent member of society. Now, if they (Catholics) chime in with this liberal doctrine, endorse it, express assent to it, or imply assent to it, they are simply encouraging heresy, virtually propagating it, sacrificing their most sacred convictions to erroneous ideas of politeness — or rather, allowing themselves to be swayed by the lowest and most despicable form of human respect. They imagine, perhaps, that by this kind of liberalistic spirit they

will find favor in the eyes of those who are above them in social position. It is just the contrary. Even the very persons, to gain or to retain whose esteem they thus make admissions which their Church and their own conscience condemn, will soon begin to look on them with contempt and distrust. The Catholic Church cannot tolerate any compromise. She is not at liberty to allow even the last morsel of error to be mixed up with the sacred deposit of truth which has been entrusted to her.

And hence she can never countenance the low, grovelling complaisance of those who seek to further their own interests by expressing their approbation of statements which are entirely at variance with her teachings. Of course, I do not mean that the Catholic faithful ought to be eager to engage in controversy, to be uselessly parading their faith, or to be obtruding it in an offensive manner upon others; but I *do* mean that it is altogether unlawful (for them) to sanction, either explicitly or implicitly, a system of religion which embodies the most subtle, popular, and dangerous heresy of the present day: i. e. that broad and wide Christianity which teaches that all religions find equal favor in the eyes of God.

"In private life," says Cardinal Manning, "we ought to be kindly and unobtrusive, but uncompromising in confessing our Faith, never forcing it upon the unwilling, but never silent when we ought to speak." ("Sermon on Indifference," Advent, 1884)

PART FIRST.



ONE of the most popular, plausible, and at the same time one of the most pernicious theories about religion at the present day is the theory which teaches that a man may be quite indifferent to what Christian creed he belongs, provided he be a good man after his own fashion. This theory may be called by some Latitudinarianism, by others Liberalism in religion, by others, again, Indifferentism. Whatever name we give it, it means simply the doctrine that one religion is as good as another, or that all creeds are equally agreeable in the eyes of God. Its advocates say, and say it in the plainest terms, that God does not care what religion His creatures profess, provided they live up to and act consistently with the one which they have embraced, or the one which has been handed down to them by family tradition. They contend, in fact, that men may claim as large a measure of liberty in choosing the creed they profess as in choosing their

place of residence or their family doctor. Instead of making religious belief a matter of duty, they, on the contrary, make it a matter of choice, taste, sentiment, and inclination. They act and speak and think, or at least affect to think, that while God holds up, as it were, before men's minds certain doctrines which He commands to be believed, men are, nevertheless, free to put aside those doctrines and to choose other doctrines, *even contradictory ones*, in their stead. Their reasoning, when analyzed, must force them inevitably to the conclusion that although the voice of the God of everlasting truth has declared something to be true, they are at liberty to believe it to be false; and that while that same unerring voice proclaims some statement to be false, they, in the enjoyment of the fulness of their right of private judgment, are free to look upon it as true. Liberty of choice with regard to forms of Christian belief means nothing less than this.

Does this theory, which eloquent sophistry has made so plausible, deserve the popularity which it has attained, and which has given it such a hold on the mind of the multitude? No; so far from deserving the approbation, it does not deserve even the toleration of any reasonable man. Let us weigh it in the balance of truth. Let us look at it in the light of right reason and of Divine revelation, and we shall find that it contradicts at once man's reason and God's revelation.

In this chapter we shall deal with it as a contradiction of reason.

God being what He is, that is, the God of eternal truth, He cannot be indifferent as to whether His people believe this particular creed or some other creed that contradicts it. To say that He does not care what form of Christianity they profess is exactly equivalent to saying that He does not care whether they believe what is true or what is false. For, the different creeds which now exist, and which, all of them, press their claim on the homage of man's mind, contradict each other; and contradict each other not merely in small items of belief, but even in doctrines which are commonly looked upon as fundamental by those belonging to any Christian denomination. One Church teaches that Christ is truly, really, and substantially present in the sacrament of the Eucharist; another Church teaches that He is *not* truly present in the sacrament of the Eucharist. One Church teaches that the priest has power to forgive the grievous sins commit-

ted after baptism; another Church teaches that the priest has *not* power to forgive the grievous sins committed after baptism. One Church holds that the Pope has universal spiritual jurisdiction over the whole world, and that his utterances are infallible when he speaks on faith and morals in certain given circumstances; other Churches maintain that the Pope has *not* universal spiritual jurisdiction over the whole world and that his utterances are *not* infallible in those circumstances in which members of the Roman Catholic communion say they are infallible.

Now, here are statements, and here are contradictory statements, and contradictory statements in matters of great moment—in doctrines which touch even the very foundations of faith. The voice of reason is peremptory and emphatic. It proclaims, in a tone that cannot be mistaken, that the creed which affirms these propositions, and the creed which denies them, cannot be both true. Two statements that contradict each other cannot both be true at once. One only can be true, the other must be false; and the evident truth of one establishes the evident falsehood of the other. To say, therefore, that God does not care whether His people profess this religion or that other religion which is in contradictory opposition to it is exactly the same as to say that He does not care whether they believe truth or falsehood.

Now, philosophy (which is a science of reason) demonstrates that veracity, or essential truthfulness, is one of God's

attributes. In virtue of this essential attribute, God not only loves truth, but loves truth of necessity; and not only hates falsehood, but must, as a law of His being, bear an undying and eternal hatred to it. And hence, to affirm that He leaves people free to believe what is true or what is false, as they choose, is nothing short of a blasphemy against His attribute of essential truthfulness. The moment we affirm that one religion is as good as another, and that it is a matter of indifference with God what form of Christian belief men adopt, that moment we are hurried inevitably into the blasphemous conclusion that He is not more glorified by the profession of the doctrines which He Himself has revealed, than He is by the profession of those false theories of men which contradict them. If *He* has condescended to reveal from on high one definite religion (and all professing Christians freely admit that He has done so), surely He cannot be indifferent whether that one definite religion which He has thus revealed be believed, or some other religion which is in open, palpable opposition to it.

This statement, which is clear enough in its bare enunciation, will become still more clear in the light of the following illustrations. We read in the Old Testament that when the Israelites, in their journey through the desert, had reached the wilderness of Sinai, having the mountain of Sinai over against them, the time was come when God was to make known the Ten Commandments, and to have a Tabernacle

and an ark constructed for His worship. It was on that memorable occasion He revealed to Moses the precise plan according to which both tabernacle and ark were to be made. He was not content with describing the general dimensions, such as the length, the breadth, the height; He went down to the most minute details. He specified the particular kind of wood of which both were to be made—i. e., Setim wood. He specified also the particular way in which they were to be overlaid with gold; and He added the other precious materials which were to be used in their decoration. No human architect could enter more minutely into details, in giving a design for some earthly structure, than the great Divine Architect did on that occasion, when there was question of giving the plan after which His ark and tabernacle were to be fashioned. And if He was so explicit in the directions He gave, it is simply because He meant to show that He would not leave any room for the promptings of man's imagination, fancy, or private judgment in the construction of those sacred appurtenances for His worship. Hence, He charged Moses, in words on which He laid all the emphasis His Divine Voice could command, to keep to and not to depart in the least item from the plan which had been revealed to him. "Look," He said, "and make it" (the ark) "according to the pattern which was shown thee in the mount" (*Exod. xxv. 40*).

Now let us suppose that as soon as Moses had gone down from the mountain, he had begun to make the tabernacle and

the ark, *not* according to the plan which had been divinely revealed to him, but according to a plan struck out of his own head; would God have sanctioned the change? If he (Moses) had departed from the pattern thus divinely shown to him and shown to him in such a minute, precise, definite detail, and had constructed tabernacle and ark according to the dictates of his own private judgment, God would not have recognized either as the thing which he had commanded to be made. And surely we cannot say that the God of infinite knowledge, of infinite wisdom, of eternal truth, is more concerned about the length and breadth of a material thing than about those momentous truths which go to build up the noble, majestic structure of His religion.

The intercourse of Moses with God on the mountain furnishes us with another illustration which is quite as much to the point. It directs our thoughts in the same channel. It was there that God gave to him, written with His own finger on the tables of stone, those Ten Commandments which were to form the basis of all moral law. He directed him to make these Commandments known to the people. Such was the commission given to Moses, and such the message he was to announce. His work was marked out for him. He was not the maker of the law: he was but the vehicle by which it was to pass to the people. When he received those binding precepts from the hands of the great Sovereign Lord and Creator to whom man owed both the homage of the mind and the

service of the body, he was not at liberty to put them aside, and give to the people precepts of his own making. He had no power to change the law, of which those precepts were the expression. He could not add to it; he could not take away from it. He was bound to give it to the people as he himself received it, in all its purity, integrity, and definiteness. On the other hand, similar obligations rested on the people as soon as the promulgation of those precepts reached them. When they heard them from the lips of Moses, who announced them in the name of God, whose representative he was, they were not free to depart from them, and to frame for themselves other precepts which would be more in harmony with their natural inclinations. No; there was the Divine code, there the expression of God's law for man — clear, distinct, definite; and man was bound to follow it, and forbidden to follow any that was at variance with it. Now, Moses appeared in the Old Dispensation as the oracle of Divine Truth to those of whom he was the chief, as the medium of that partial revelation which God then vouchsafed to make to His people.

Jesus Christ appeared in the New Dispensation, when the fulness of time was come, to reveal additional doctrines to the world — doctrines immeasurably more important. And if those who lived in the centuries which intervened between the days of Moses and the Incarnation were obliged to adhere to the portion of revelation made to them through the lips of that Great Lawgiver, surely the people of the

present dispensation are as strictly obliged to embrace and adhere to that religion, when it has been enlarged, completed, and perfected by God's own Incarnate Son, who is the Way, the Truth, and the Life.

The foregoing arguments may be summed up in these two sentences: 1st, Right reason can never sanction contradiction, and, therefore, can never sanction

Indifferentism; 2d, If God does not allow any change to be made in the plan He gives for the construction of a material sanctuary for His worship, it is against all reason to hold that He will allow any change to be made in the doctrines which teach in what His true worship consists — that is, in the truths He wishes to be believed and the laws He wishes to be fulfilled.



CHAPTER II.

REFUTATION OF INDIFFERENTISM FROM REVELATION

Indifferentism a Contradiction of Revelation.

HIS theory of Indifferentism is also a contradiction of Revelation. After His resurrection from the dead and before He ascended to His Father, our Divine Lord appeared on a mountain in Galilee. His apostles were there to meet Him. His appearing on that particular mountain had been expected; it had been previously announced by Himself. It was natural it should be a meeting of special appointment. It was one of unequalled import. Its results were to sway the world to the end of time. The interests of the whole human race would be influenced by it.

It was there our Divine Lord gave to His apostles that great commission to which the world owes its conversion. "Going," He said to them, "teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days,

even to the consummation of the world" (*Matt. xxviii. 19, 20*).

"Teach ye all nations," He said. What were they to teach? They were to teach the truths of His faith and the precepts of His law. And they were to teach all nations these selfsame truths and precepts. He could not mean that, when they divided the earth into those vast districts, which were to be the spheres of their respective apostolates, one apostle was to preach in one country that there was a sacrament in the Church by which the sins committed after baptism could be forgiven, and that another apostle was to preach in another country that there was no such sacrament. He could not mean either, when He thus sent them forth in His name, that He authorized some amongst them to announce that He was truly and really and substantially present in the sacrament of the Eucharist, and that He authorized others of them to preach the contradictory — i. e., that He was *not* truly present in that sacrament

No; He left no room for the play of fancy, or the promptings of imagination, or the dictates of private judgment. He would have them understand — and understand beyond all manner of doubt — that as He was the One Only God, so there could be only one true religion which was the faithful expression of His Divine mind to His people. Being the God of essential truthfulness, He would not allow man's error to be mixed up with His truth. He would permit no human authority to add to His doctrines; nor would He permit any human authority to diminish them.

Mark well the words He added, with such significance and such emphasis, when He gave His apostles the great world-wide commission to teach. They call for special notice; for we must remember that they were sounded by that same Omnipotent Voice which spoke to Moses on Sinai, when the great commission of promulgating the Ten Commandments was given him, and when the plan of the ark and of the tabernacle was shown him; and when God said to him: "Look and make it after the pattern that was shown thee on the mount." We must remember, too, that the apostles and their successors had as little power to change the doctrines they were then commissioned to preach as Moses had to change the Ten Commandments, or to change the plan according to which the ark and the tabernacle were to be constructed. The words in question prove this to evidence. "Teaching them," He said, "to observe ALL

things whatsoever I have commanded you." He did not say, Teaching them to observe this portion of what I have commanded you; nor did He say, Teaching them to observe that other portion of what I have commanded you; but He said, "Teaching them to observe ALL *things whatsoever* I have commanded you." "All things," whether in the domain of faith or in the domain of morals.

It was as if He had said, You are not to teach them that they may observe whatever they will take into their heads to observe, or whatever their individual preference or private judgment may dictate; nor are you to teach them that they may observe whatever *your own* private judgment dictates, or *your* imagination prompts; but you are to teach them to observe all things whatsoever I have commanded you — these things and nothing else. You are to make them feel that they have no liberty of choice, that I will never tolerate the innovations of human opinion upon the doctrines which, through my Church, I teach, or upon the laws which, through her, I enforce.

May we not say that these words, "Teaching them to observe all things whatsoever I have commanded you," without straining them in the least, without stretching them beyond their natural obvious import, are equivalent to a positive, absolute condemnation of the theory of Indifferentism. For, did not these words mean something definite and certain in the mind of our Lord; did He not intend them to mean something definite

and certain in the minds of His apostles ; and did He not intend *by* them to empower and oblige His apostles to convey that definite and certain "something" to the nations which they were to teach? But the argument gathers additional strength from the fact that when our Lord gave to His apostles this great world-wide commission to teach, He knew well how much it would cost them to carry it out. Being God as well as man, the future lay as clear before Him as the past and the then present. The stern, desperate opposition they must meet with—the sufferings, the humiliations, the privations they must endure in their long, laborious career, were all present to His mind when He spoke the words, "Going, teach all nations." He saw their scourgings, the prisons in which they would be chained, the days and nights they must pass in hunger, thirst, and cold. He saw, too, the violent deaths that were in store for them. And He saw all these things not in vague outline, but in all their terrible, revolting, and harrowing details. He saw the shipwrecks, the imprisonments, the cauldron of boiling oil, the flaying alive, the beheading, the crucifixion with head downwards. He knew well that their lives were to be lives of unceasing toil, pain, and contempt, and that their deaths were to be the deaths of malefactors.

Yet these men were His own chosen ones. They were His dearest friends ; they were the men nearly all of whom had been with Him throughout His public life—the men whom He loved with

the fondest love of His sacred, loving Heart.

But how reconcile the love He bore them, and His clear foreknowledge of their life-long martyrdom, with the statement that He is quite indifferent what faith people hold, provided they act consistently with it? Would it not have been cruel on His part thus to doom His special servants, His dearest friends, to those lives of suffering and deaths of shame, if it was a matter of no consequence to Him whether His people worshipped Him according to this creed or that? If men, by acting consistently with whatever idea of religion they already held, became sufficiently acceptable to Him, why not leave them as they were, and save the apostles from such trials in life and such torments in death?

Let them act up to the lights of nature—those lights gave them a certain notion of religion : that notion of it, though full of error, was for them as good as any other (according to the principles of our opponents) if their life was in harmony with it. Or, in case some fragment of definite, positive relation, through intercourse with the Jews, or through the promulgation of Christianity at Jerusalem, by chance reached them, let them use it according to casual or ordinary helps, and let further illumination, if deemed expedient, for some particularly privileged soul (like Cornelius) be vouchsafed by the ministry of an angel. But why condemn an apostle to a life of incessant pain and a death of unheard-of torment in order to

bring to his fellow-man a message of salvation, if his fellow-man was free (in spite of every evidence of its truth) to accept that message or to reject it, or to accept a part and reject the rest, and could make himself quite as agreeable to God *without* it as *with* it? Does not the fact of His giving that great commission to His apostles prove that He meant them to convey to His people some definite message of revelation which His people could not know by any natural means? And does not His foresight of the storms of persecution they were to encounter, and the tremendous trials they were to undergo, show how extremely important He considered it that that message should reach them? Who can give *us* permission to treat as insignificant, or to be indifferent about, a message, or the true meaning of a message, to which a God of infinite wisdom attached so much importance? None but Himself could give such permission, and He could not do so without defeating His own ends.

I can easily anticipate the argument that will spring to the lips of Indifferentists in answer to this reasoning. It is in vain, however, for them to urge it. The very comprehensiveness of their system makes it powerless. They say that the apostles were sent to teach and to preach, in order that men might know and believe in Christ, the Mediator, whose mediation or redemption was the leading idea, or the great fundamental truth, of the Gospel—a truth which men could not know by the light of reason, or

by any revelation made heretofore to the Jews.

But the very men who say this comprise in their theory of liberal religion Socinians and Unitarians, who do not believe in the divinity of Christ at all—do not believe in original sin—do not believe in Redemption—who reject all the mysteries of religion, from the very fact that they *are* mysteries, and that, therefore, reason cannot comprehend them. I mean, they will tell us that the Socinian or Unitarian who acts up to what his religion teaches can quite as easily find favor in the eyes of God, and therefore quite as easily save his soul, as the man who professes the most detailed and most complete form of Christian belief; and that it is a matter of indifference to God whether a man chooses for his creed Unitarianism pure and simple, which absolutely denies the mystery of Redemption, or chooses some other formula of religion which emphatically affirms that mystery as one of the most vital doctrines of Christianity.

The conclusion from such premises is clear; it must be this. Therefore it was quite useless to put the apostles to such trouble, to force them to lead a life of perpetual self-sacrifice, in announcing the doctrine of Redemption, since men, though living in a country where that doctrine is widely professed, clearly explained, sustained by sound and convincing proofs, are free to form and cling to a creed from which it is sedulously excluded; and while exercising such wide liberty in the choice of a creed, are doing an act which in itself

is quite as acceptable in the eyes of God, and quite as apt to promote salvation, as would be the act of faith made by him whose creed contains with absolute certainty all those doctrines our Lord referred to when He said to His Apostles—“Teaching them to observe all things whatsoever I have commanded you.”

But there is another answer to this sophistry. On what grounds does the Indifferentist, or Latitudinarian, or advocate of any form of liberal religion, single out the mystery of Redemption, or any other isolated doctrine of Christianity, as *the* one for the promulgation of which *principally* the apostles were to traverse the earth, spend their lives in toil, shed their blood, and die the martyr's death? Were not those apostles as strictly bound to announce all the doctrines which that Redeemer taught as they were to announce the truth that HE was the Redeemer? Is not this evident from the words He Himself made use of when He gave them the world-wide commission—“Teaching them to observe *all* things whatsoever I have commanded you”? Was there anything in that commission, either expressed or understood, to warrant them in believing that He gave them leave to class His doctrines under the heads of principal and subordinate, or to put forward some as of primary and others as of secondary importance? Did they not look upon everything that came from His lips as equally important and equally grave? Did they claim to have any share in formulating the creed they were to teach

by choosing some of His precepts and rejecting others? Did they not know that to reject one iota of His revelation was to deny His authority altogether? And did not the same reasons which bound the people who were taught by the apostles to believe some of the Gospel truths bind them to believe *all* the Gospel truths? What reason could there be for receiving part and for rejecting the rest? Why believe the apostles credible up to a certain point and look upon them as totally unworthy of credence beyond that point? But, above all, why should the apostles be sent to preach at all, if it mattered so little whether men believed or did not believe even those doctrines which are looked upon by most Christians as the leading fundamental doctrines of the Gospel? Must not, then, the preaching of the apostles (in the theory of our opponents) be regarded as vain and meaningless?

Cardinal Newman, in his book entitled *Discussions and Arguments*, traces the sad issue to which this “marking out” or “singling out” of favorite doctrines leads. “Many,” he says, “would fain discern one or two doctrines in the Scripture clearly, and no more; or some generalized form, yet not so much as a body of doctrine of any character. They consider that a certain message, consisting of one or two great and simple statements, makes up the whole of the Gospel, and that these are plainly in the Scriptures: accordingly, that he who holds and acts upon these is a Christian, and ought to be acknowledged

by all to be such, for in holding these he holds all that is necessary. These statements they sometimes call the essentials, the peculiar doctrines, the leading idea, the vital doctrines, the great truths of the Gospel; and all this sounds very well; but when we come to realize what is abstractedly so plausible, we are met by this insuperable difficulty, that no great number of persons agree together what are those great truths, simple views, leading ideas, or peculiar doctrines of the Gospel. Some say that the doctrine of the Atonement is the leading idea; some the doctrine of spiritual influence; some that both together are the peculiar doctrines; some that love is all in all; some that the acknowledgment that Jesus is the Christ, and some that the resurrection from the dead; some that the announcement of the soul's immortality is, after all, the essence of the Gospel, and all that need be believed."

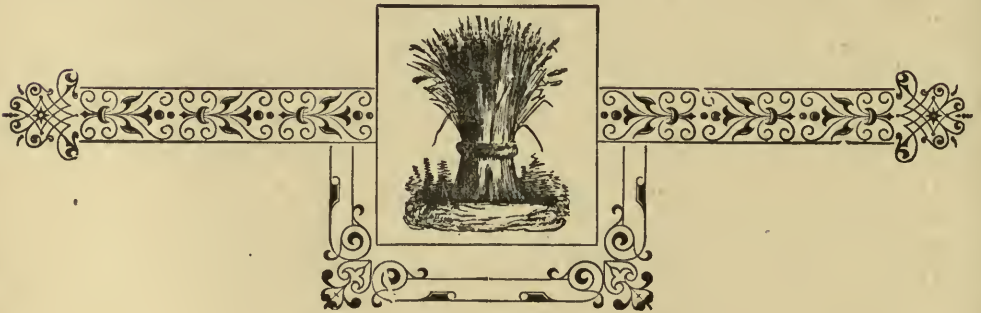
Then, in the words which he subjoins, and which we have already quoted in page 2, he shows that the Indifferentist, following out his principles of latitude, may, without any inconsistency, deny even the dogma of the Trinity; and that if that great fundamental mystery is put aside, mystery gradually disappears from the Christian creed altogether. He observes also that the Gospel under the destructive influence of Indifferentism becomes merely an equivalent for a new publication of the law of Nature. In other words, the Indifferentist, who believes himself a Christian because he professes this broad,

undefined Christianity, is pretty much on a level with those who are entirely outside the pale of Christendom, whom no ray of revealed religion has ever yet reached — that is, as far as Divine faith is concerned, he is on a level with such. As to salvation, it may be said that his chances of being saved are less, since he rejects lights which to the heathen were never offered — unless, indeed, he be one of those in whose case good faith or invincible ignorance may plead in their behalf.

The inevitable results to which Latitudinarianism, Indifferentism, Liberalism in religion, leads, could not be more beautifully or more accurately described than in the words of the great Cardinal which I have quoted, and which were written by him several years before he became a Catholic. To hold that every man's view of revealed religion is acceptable to God, if he acts up to it, that no one view is in itself better than another, is simply to reduce Christianity to a level with natural morality — to lead men on gradually, though it may be slowly, to the gulf of absolute unbelief. Now if a theory, the natural tendency of which is to lead to such lamentable consequences, is maintainable, then the preaching of the Gospel on the part of the apostles, at the expense of health, happiness, and life, was a work useless and foolish in the extreme. And if it was useless and foolish on the part of the apostles to suffer so much in preaching the New Revelation, it was equally useless and foolish on the part of those faithful who have endured martyrdom to

suffer so much in professing and practising what it taught. Why so many thousands living in the catacombs, why so many thrown to wild beasts in the amphitheatre, why so many, throughout the history of the Church, imprisoned for life, burned or beheaded, hanged and quartered? Why

might not these heroic souls have chosen some easy form of religion that would have saved them from such tremendous sacrifices, rather than that detailed, stern, inflexible one which cost them the loss of earthly goods, earthly happiness, and even their blood and their life?





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Mater Dolorosa.

CHAPTER III.

INDIFFERENTISM shown to be a CONTRADICTION of REVELATION

FROM THE
HISTORY OF CORNELIUS THE CENTURION.*

THE tenth chapter of the Acts of the Apostles gives the narrative of a conversion of a man whose conversion may be regarded as an unanswerable refutation of the theory of Indifferentism. I refer to the conversion of Cornelius the Centurion.

The virtues this man practised before St. Peter saw him, the stern uprightness with which he had acted up to the lights hitherto received, the succession of miraculous circumstances which led to his conversion, make it clear to evidence that indifference in matters of religion cannot

be reconciled with the Gospel of Jesus Christ. The history of his instruction, baptism, and reception into the Church occupies so large a space in the sacred text that it forms the whole of what is called the tenth chapter of the Acts — a chapter which consists of forty-eight verses. It looks as if the Holy Ghost had penned this lengthened description of this conversion that it might be a standing record to demolish the flimsy sophistry of those who advocate unrestricted liberty in the choice of a religious creed.

The good, moral, upright life Cornelius led before he was baptized by St. Peter,

* Now there was a certain man in Cesarea, named Cornelius, a centurion of the band which is called the Italian. 2. A religious man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. 3. He saw in a vision manifestly, about the ninth hour of the day, an angel of God coming into him and saying to him: Cornelius. 4. And he, beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers and thy alms have ascended for a memorial in the sight of God. 5. And now send men to Joppe, and call hither one Simon, who is surnamed Peter: 6. He lodgeth with one Simon a tanner, whose house is by the sea-side; he shall tell thee what thou must do. 7. And when the angel who spoke to him was departed, he called two of his household servants, and a soldier that feared the Lord, of those who were under him: 8. To whom when he had related all, he sent them to Joppe. 9. And on the next day, whilst they

were going on their journey, and drawing near to the city, Peter went up to the higher parts of the house to pray, about the sixth hour. 10. And, being hungry, he was desirous to taste *somewhat*. And as they were preparing, there came upon him an ecstasy of mind; 11. And he saw heaven opened, and a certain vessel descending, as it were a great sheet, let down by the four corners from heaven to the earth, 12. In which were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air. 13. And there came a voice to him: Arise, Peter; kill and eat. 14. But Peter said: Far be it from me, Lord; for I have never eaten any common and unclean thing. 15. And the voice *spoke* to him again the second time: That which God hath purified, do not thou call common. 16. And this was done thrice; and presently the vessel was taken up again into heaven. 17. Now, whilst Peter was doubting within himself what the vision which he had seen should mean, behold, the

before he had even heard of St. Peter, corresponds with the picture drawn by those who hold that it does not matter what creed a man follows, provided He be a good man after his own fashion. *He* surely reaches their standard; for *he* was *truly* a good man after his own fashion, and according to the lights he had received. He was a soldier, but an exceptionally virtuous one. He had a position in the Roman army. He was centurion of the band which was called the Italian band. As far as we can see, he was a man in pretty good circumstances, able to live comfortably. And, as to his moral character, it is described in the second verse of the chapter: "A religious man and one that feared God with all his house — who gave much alms to the people, and prayed to God always." In the language, then, of inspiration, he is declared to be a good man — to be a man who was full of the fear of God, of the love of God — one who spent long hours in prayer, and who divided his substance largely and generously with the poor — one, too, the power of whose example had

been such that all the members of his household were influenced by it — walked in uprightness as he did, and practised similar virtues.

Now, what more was wanted? Was he not moving on securely to heaven in his present state? Would he not be sufficiently prepared for a place in heaven by continuing to live as he had lived hitherto? And if the good qualities which are ascribed to him, and the many and exalted virtues he is said to have practised, had been sufficient to qualify him for a place in heaven, why not leave him as he was? Perhaps he was following his present lights better than he would follow stronger and fuller illuminations, and corresponding with the graces he was actually receiving more perfectly than he would correspond with more abundant ones. Why, then, not leave him as he was? — why take any further trouble with him? God, however, did not leave him as he was; *He* condescended to take further trouble with him, if I may be allowed that familiar way of expressing the idea. He sent an angel from heaven to Cornelius.

men who were sent by Cornelius, inquiring for Simon's house, stood at the gate. 18. And when they had called, they asked if Simon, who is surnamed Peter, lodged there? 19. And as Peter was thinking on the vision, the Spirit said to him: Behold, three men seek thee. 20. Arise, therefore, go down, and go with them, doubting nothing; for I have sent them. 21. Then Peter, going down to the men, said: Behold, I am he whom you seek: what is the cause for which you are come? 22. And they said: Cornelius, a centurion, a just man, and one that feareth God, and that hath good testimony from all the nation of the Jews, received an answer of a holy angel, to send for thee into his house, and to hear words from thee. 23. Then bringing them in, he lodged them. And the day following he arose, and went with them: and some of the brethren from Joppe accompanied him. 24. And the day after he entered into Cesarea. Now Cornelius was waiting for them, having called together his kinsmen and special

friends. 25. And it came to pass when Peter was come in, Cornelius met him, and falling down at his feet, worshipped. 26. But Peter raised him up, saying: Rise, I myself also am a man. 27. And talking with him, he went in, and found many that were come together. 28. And he said to them: You know how abominable a thing it is for a man that is a Jew to keep company or to come to one of another nation; but God hath showed to me not to call any man common or unclean. 29. Wherefore, making no doubt, I came when I was sent for: I ask, therefore, for what cause you have sent for me? 30. And Cornelius said: Four days ago, until this hour, I was praying in my house at the ninth hour, and behold, a man stood before me in white apparel, and said: 31. Cornelius, thy prayer is heard, and thy alms are remembered in the sight of God. 32. Send, therefore, to Joppe, and call hither Simon, who is surnamed Peter: he lodgeth in the house of Simon, a tanner, by the sea-side. 33. Immediately,

And the angel, in the name of Him who sent him, commanded Cornelius to invite St. Peter, that St. Peter might come and instruct him and the members of his family as to what they must do. The angel was not content with giving a vague general command. He did not leave Cornelius in doubt as to where St. Peter was to be found. He told him that Peter was in the city of Joppe, described the quarter of the city in which he abode, and mentioned the very house in which he was staying. Cornelius promptly and gladly obeyed this message from heaven. He at once sent three men to Joppe to invite him to his house in Cesarea. As these three men were approaching Joppe, St. Peter himself had a vision. At the end of this vision, the Spirit of God said to him that three men stood at the door seeking him—that they had been divinely sent, and that he was to go with them whither they would lead him. The following day he set out for Cesarea, accompanied by the messengers who had come to invite him. And the morrow after he reached the

house of the centurion, instructed him and the members of his household in the true Gospel, and received them into the one true Church.

Now here the advocates of Indifferentism are on the horns of a dilemma. *One* of two conclusions they are forced to draw—namely, either God sends His apostles, and *even* His angels, on useless errands, or it cannot be a matter of indifference to Him what religion people profess. If Cornelius knew God, if he feared Him, if he loved Him—if he loved Him, too, in His poor by relieving those who were in distress—if he spent long hours in prayer, if his life was such that he was styled in inspired language a “just man,” why should God send an angel from heaven to him, or why should He send St. Peter from Joppe to Cesarea, to bring to him the light of the new Gospel, to administer to him the sacrament of baptism, and to receive him and his family into the one true fold?

On the other hand, when St. Peter, as an apostle of the new religion, stood in the presence of Cornelius, and put before

therefore, I sent to thee; and thou hast done well in coming. Now, therefore, all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord. 34. Then Peter, opening his mouth, said: In truth I perceive that God is not a respecter of persons: 35. But in every nation he that feareth Him, and worketh justice, is acceptable to Him. 36. God sent the word to the children of Israel, preaching peace through Jesus Christ (He is the Lord of all). 37. You know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached. 38. Jesus of Nazareth: how God anointed Him with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed by the devil; for God was with Him. 39. And we are witnesses of all things which He did in the land of the Jews and in Jerusalem; whom they killed, hanging Him upon a tree. 40. Him God raised up the third day, and gave Him to be made manifest. 41. Not to all the people, but to witnesses preordained of

God, even to us, who ate and drank with Him after He rose again from the dead. 42. And He commanded us to preach to the people, and to testify that it is He who hath been appointed by God to be the judge of the living and of the dead. 43. To Him all the prophets give testimony, that through His name all receive remission of sins who believe in Him. 44. While Peter was yet speaking these words, the Holy Ghost fell upon all them that were hearing the word. 45. And the faithful of circumcision who had come with Peter, were astonished because the grace of the Holy Ghost was also poured out upon the Gentiles. 46. For they heard them speaking with tongues, and magnifying God. 47. Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, as well as we? 48. And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they entreated him to stay with them some days.

the doctrines of that religion, was he (Cornelius) free to keep any longer to the old form of worship in which he had served God for some time before, and to reject the doctrines which Peter had come expressly to announce to him? Or, was he free to accept some of those doctrines and to reject others? If he had hesitated, or if he had made it a condition of his being received into the Church, that he could go back to his own old religion after a time, in case he preferred to do so when he had given the new one a fair trial, and that he was to have the free exercise of his private judgment as to the meaning he was to attach to the Gospel truths, would St. Peter have admitted him into the fold of Christ? Certainly not. And above all, if after a visit from an angel of heaven — if while there stood in his presence an apostle who had been divinely instructed in a vision to come to him — if while it was clear as noonday it was God's will he should abandon his old religion and take to the new — if in spite of all this he had persisted in still clinging to the old one, saying that it was the one he had been most used to, at least for some time — that he did not ask for a better, that he did not care for novelties and changes, that he dreaded the wrench which such a change must bring with it, that he shrank from breaking with relations and friends, that he feared to incur their dislike, that he might lose his position in the Roman army, that such a step might reduce himself and his family to penury, and that, in consequence of these many

grave and well-founded fears, he had made up his mind to remain as he was — that he would keep in the old lines, pray as much as he had prayed before, give alms more abundantly still, and do good to all within his reach. Now, had he reasoned thus and acted thus, and remained in his old religion, while heaven's light flashed upon him with such overwhelming brightness, that he saw as clearly as he saw the sun in the heavens that it was wrong to remain in it any longer, would that old religion, and his many virtues, and his many prayers, and his abundant alms have availed him aught for heaven? No; God had now revealed to him the creed which He commanded him to embrace, and he (Cornelius) was not free to put it aside and to follow some other creed instead. He might pray, he might profess to live in the fear of God, he might give all his substance to feed the poor — all would be in vain, unless he gave up his old form of worship, which for *him* could no longer be right, and adhere to that new faith which God, through His angel and His apostle, had shown him to be the true one, and the only true one. "Without faith it is impossible to please God" (*Heb. xi. 6*).

The application of this to current events is already implied, in the supposition I have made with regard to Cornelius, in the event of his having failed or neglected to take the course which he had the happiness to follow.

Before entering upon this application, I feel I ought to ask the reader's indulgence while I digress for a short time from the

main line of argument. I have less hesitation in asking this permission, as the application itself, though it is a slight departure from the direct line of demonstration, embodies, nevertheless, a further refutation of the pernicious system against which I am arguing.

A man, belonging to some non-Catholic denomination, seeing the number of rich, respectable, educated people who leave the ranks of Protestantism and enter the Catholic Church, may become unhinged in the creed he has hitherto professed. He begins to have doubts, and serious ones, as to whether that creed is right or wrong. In spite of the prejudices generated by early education, in spite of those popular calumnies which taught him in his boyhood and early youth that any religion was better than the Roman one — that all churches were good enough *except* the Roman Church, he has, nevertheless, a sort of incipient, though reluctant, leaning towards the faith which that church teaches. Natural motives incline him to remain where he is; something abnormal within him (which he cannot explain to himself) impels him in another direction. He stands bewildered in the clash of so many contending, antagonistic creeds; his reason tells him that all cannot be right, that one only can be right, and he is quite uncertain whether he belongs to the one which is right, or to one amongst the many which are wrong. He doubts more seriously every day.

Well, such a man either seeks to have his doubts cleared up or he does not. If

he is sincerely anxious to find a solution of them, he will set the right way about it — i. e., he will put himself to the trouble of inquiring, of reading, of consulting; he will pray with earnestness, and with his whole heart, for light from on high; and if he continue to pray earnestly and heartily for light, light is sure to come. The darkness of error and the mists of doubt will gradually disappear. No angel may be sent to him from heaven, and no apostle of the true faith may be divinely instructed on earth to come to him; but the light of reason and the light of revelation combined may show him — and show him so clearly that he can no longer have any rational doubt about the matter — that his present religion is wrong, and that the one he was taught in his younger years to ridicule and to hold in detestation is the right one, and the *only* right one.

The course he is bound to follow under these circumstances is evident. He is bound to take, energetically and promptly, the final step which will lead him into that Church to which the steady light of faith is inviting him. The same grace which is a star to guide him is meant to be also a help to direct his steps in the path it traces out for him. Not to correspond with that grace, which is at once both light and strength, is to abuse it, and to abuse it is to run the risk of losing it forever; for no man has control over the length of time he is to live, or the measure of grace he is to have; and the worst way to get grace in the future is to throw away the grace which is given

in the present. I say he is bound to follow, promptly and energetically, the light which is made to shine upon him, and to use the strength which is divinely given him; for God does not give His supernatural helps in vain. When He communicates His lights and His strength, He expects, and He has a right to expect, that they will be used for the purpose for which they are bestowed; and He will demand at the Judgment-seat a rigorous account of those who, through apathy, cowardice, or caprice, shut their eyes to His light, or waste those helps which are meant to strengthen them on the way to the true fold.

Such a man may pray a great deal, may perform acts of heroic penance: he may speak with the tongues of men and of angels, he may distribute all his goods to feed the poor, his portrait may hang in every drawing-room, his bust or statue may be found in every place of public resort, he may wield a wide influence amongst his fellow-men, he may have the good testimony of all who know him, he may be a useful, beneficent, benevolent member of society, he may be the very ideal of a philanthropist, he may impress all who come in contact with him that he is a good man after his own fashion—all this will fail to save him, if he refuses or neglects to enter that church which he sees in the irresistible light of faith to be the true one, and the only true one. Without faith it is impossible to please God. Which that church is to which his star must guide him, if faithfully

followed, we shall determine later on, in the second part of this little book, when we discuss the external marks which must necessarily belong to the true church, and which can belong to her alone.

This leads us to the further treatment of the second part of our supposition—i. e., to consider in detail the position of the man who does not seek a solution of his doubts, and who strives to drown the voice of conscience by endeavoring to argue himself into the conviction that good works with any form of Christian belief are a sufficient qualification for the kingdom of heaven.

In spite of his efforts to stifle the voice of conviction, his doubts become more grave every day; for he cannot help noticing the stream of conversions which is constantly flowing into the Catholic Church. He observes that every year several men of standing, of great ability, of varied learning, leave the Protestant and embrace the Catholic communion. He understands perfectly well that they cannot be doing so from motives of self-interest. He has penetration enough to perceive that in taking such a step they have nothing to gain in a temporal point of view, but everything to lose. He has heard repeatedly that many of them made the change with the certain knowledge that they would lose in consequence their family inheritance, a rich living, an annual income, a lucrative business, a good situation, a means of livelihood—that they would be disowned and cast off by their nearest and dearest

relatives, have to break some of the fondest family ties, incur the displeasure of many cherished friends, and lose the respect of large numbers of old and highly esteemed acquaintance.

He looks at some of the living prominent dignitaries of the Catholic Church in England, and he finds that the history of what they were in the not very distant past is still fresh in the memories of all. That contemporary history tells him that some of the greatest intellects that England has ever produced, that some of the brightest stars that ever shone in the English Protestant Church, have in this century abandoned her, and have given their life, genius, heart, soul, whole being, to another church. That same history makes it clear to him that these great men did not give up Protestantism without counting the cost. Numberless difficulties stared them in the face—difficulties which would have appalled and unnerved men of less force of will, or would at least have made them try to find principles of expediency to baffle conviction. And souls less brave and hearts less courageous might have succumbed before getting even half-way over the dark waters that separate Protestantism from Catholicity. They had England at their feet while they remained members of the Establishment; on the other hand, they felt as if they themselves must ever sit at the feet of the humblest members of the priesthood of the communion they were embracing. The high places, to which the Catholic Church was in time to lift them, were

still far below the horizon, could hardly be dreamt of (at least by themselves) as things within the range of possibility. They could not foresee the glories which were to crown their courage, and make them shine as beacons in the church of their adoption. The panorama they had to contemplate was, in an earthly point of view, dark beyond description. The loss, not merely for a time, but forever, of the high place they had hitherto occupied—the loss of revenues, the loss, too, of the prestige with which fame had already invested their name as champions of the faith they had till then professed, the sacrifice of prospects which made the highest elevations in the Protestant hierarchy far more than probable; on the other hand, nothing to look forward to in the church to which they were submitting but a position of insignificance, crosses, humiliations, perpetual self-denial, and a life of comparative obscurity. Such the contrast between the fascinations of the delightful life they were renouncing, and the stern rigors of the life of abnegation for which they girded themselves up, when they resolved to take the course in which unchanging conviction was irresistibly drawing them. They had all the merit of that heroic, unlimited self-sacrifice which their will cheerfully embraced when they took the step which severed them forever from the church of their family, and which lodged them safely in the bosom of the old Church of Rome.

Our friend (who doubts) philosophizes on the conversion of men such as I have

been describing. He feels that nothing but the force of conviction, deep and irresistible, could have led them on in this course, could have made them brave such dangers and nerve them for such sacrifices. It occurs to him, too, that if men of such undoubted uprightness, such ability, such learning — men who are so conversant with the question of religion, who were thoroughly qualified to compare the relative merits of different creeds, made up their minds in the face of such formidable obstacles to abjure the church in which they had been brought up, and to make their submission to another — then other men of less ability, of less knowledge, and of fewer opportunities of judging, and who were brought up in the same church, ought at least to doubt.

It may have been in reasoning of this kind that his own first doubts had their origin. And since the day when he first became unsettled in the creed of his family, the news of each successive notable conversion has tended to render his doubts more disquieting and more perplexing. He feels impelled to draw the conclusion that those great, able, learned, religious-minded men, who had so many motives to bind them to the Church of their birth and early years, would never have renounced her at the cost of such sacrifices, if they had entertained the idea that they could have saved their souls equally easily, or saved them *at all*, in the religion taught by the church which they were abandoning. This process of reasoning may lead him still further, and

may incline him to draw the additional inference, namely, that if other members of the Establishment, who have remained listless in their doubts for years, had applied their mind to the search after the true faith, with that energy and indomitable perseverance with which they give themselves up to temporal pursuits, there would have been a far greater number who would have followed in the path traced out by those heroic souls who have so nobly and so courageously sacrificed everything in their glorious search after the truth.

Such his doubts, such the facts that have generated them, such the reflections that have increased them. Still, in *his* case they lead to no practical result. And it is his own fault that they do not. He can reason cleverly enough about the conversion of others, and speak eloquently about the conclusions which such conversions ought to incline people to draw. But, though he is full of uncertainties and perplexities himself, he takes no means to have them cleared up. He is tossed about on the ocean of error, and he makes no effort whatever to get on the dry and firm land. Nor can it be argued, in extenuation of this culpable apathy, that he is ignorant of the dangers which surround his present position. He has no difficulty in realizing the gravity, the vital importance, of the point at issue. He knows that religion has to do with the soul, and that the soul is immortal — that with regard to himself it is a question of eternal life or eternal death; and that in

reference to God it is a question of serving Him according to the form of worship He has prescribed, or some other form of worship at variance with the one on which He has set the seal of Divine sanction.

All this he fully understands; and he fully understands, moreover, the terrible consequences which must attend his want of decision. Though harassed by so many inquietudes and perplexities about matters of religion, he nevertheless enjoys a sort of lethargic peace of soul. While his conscience is oppressed by a multitude of doubts, he chooses practically to ignore them. And if his state of mind is analyzed it may be described in this form, namely — “I have serious doubts as to the truth of the religion which I nominally profess. I have various reasons for thinking it is not the religion of Christ. I feel unaccountably and irresistibly drawn to another which I have been taught hitherto to despise and to hate. I am quite uncertain whether I am serving God in the right way or the wrong way; and although I am pretty sure I could find out for certain which is the religion in which He wishes me to serve Him if I made the effort, still I will give myself no trouble about it. I know that I ought to inquire, but inquiry is irksome and inconvenient, and if once begun and followed up it may show me the necessity of making changes from the very thought of which I shrink with horror. Many good men, who are as much bound to inquire as I am, hold that it is a matter of no consequence what form of Christian belief a man professes, provided

he be a man of good works. I will remain as I am. I will keep to the creed I was brought up in. I will do as much in the way of good works as I can. I will lead as good a life as possible. And, as to matters of faith, I will take my chance.” This may not be recognized as expressing the state of mind of a certain class of Indifferentists, but I think it will be generally admitted that it expresses the state of mind of many.

Now here we are engaged in a hand-to-hand combat with our opponents. The defenders of the system of Indifferentism, if true to their principles, will hold that this man is quite secure as far as religion is concerned, that he is a good man after his own fashion, and that he has nothing whatever to fear in regard to the world to come.

I maintain that such a man cannot possibly be a good man in *God's* sense of the word “good” so long as he remains wilfully and apathetically in the state of doubt in which he is living at present. He lacks the very foundation of supernatural goodness—i. e., that firm, unswerving faith, without which no superstructure of supernatural virtue can be raised. His faith, shifting like the sands of the beach, is equivalent to no faith at all. It means everything and it means nothing; for it means nothing *definite*. In the secret of his heart he sets more value on a creed to which he is supposed to be antagonistic than he does on the one which he nominally professes. And yet he has not the courage or strength of

will to enter upon a search after the solution of his doubts. Self-interest, human respect, craven fear, downright apathy, sheer indifference, prevent him from doing so. The things of time absorb nearly all his attention ; he has none to give to the settlement of the question on which his eternal state depends. While he willingly takes an immense deal of trouble in arranging the affairs of his house, of his family, of his business, in seeking after the situation, occupation, or work which brings the largest wage, in attending to an infinity of trifles, he takes no trouble at all (although he is harassed by constant misgivings about the matter) in assuring himself whether he is doing rightly or wrongly that greatest and most important of all duties—the duty he was sent into the world to do—the duty of serving God. “Fear God, and keep His commandments ; for this is all man” (Ecclesiastes xii. 13). Can we say that the man who attaches so little importance to God’s service, that He does not care whether he is serving Him in the way that He approves of, or in a way that He condemns, is practising in any degree that holy fear spoken of in the inspired language which I have quoted?

Does not the first precept of the Decalogue forbid not only the worship of strange gods, but also the worship of the *true God* in a way that is false and wrong? On what foundation, then, can that man rest the confident hope of being eternally saved who has good reason to believe that he is not worshipping his Creator

according to the fashion He has divinely revealed, but according to a bundle of erroneous doctrines and empty rites which have had their origin in the pride and obstinate opinionativeness of novelty-seeking men? Is God likely to give heaven to those who will not condescend to inquire which is the road that leads to it? No. Heaven is the greatest reward which in His omnipotence He can bestow. He will *never* give it to the man who doubts seriously whether he is walking in the way that leads towards it or the way that leads *away from* it, and who does not think it worth his while to make inquiries, though he has easy and ample opportunities of doing so. If it still be urged that he is a good man after his own fashion, I answer, that may be ; but he is not a good man after *God’s fashion*, and on that everything depends. That moral goodness which God demands as a qualification for heaven can never be found in the soul which is oscillating (entirely through its own fault) in vague, perpetual uncertainty, or which is deliberately stifling doubts, instead of continuing to inquire with a view to finding a solution of them.

Hence, I hold that the very terms in which the theory of Indifferentism is enunciated are sophistical—at least, if it is a question of a man into whose mind has come a reasonable suspicion that he is wrong. For that system supposes something *as proved* which is *not* proved, which never *can* be proved, for the simple reason that such a thing is an impossibility. It supposes that a man *can* be a good man.

even according to the Divine standard of goodness, although he is in constant wilful doubt whether he is offering to God a worship which is agreeable to Him, or a worship which He must disown and reject. And *can* that great God, who is just and holy and true, ever look upon as good the man who lives day by day in grave doubt, in sheer indifference, whether he is glorifying Him by believing what is true, or insulting Him by professing a creed which he has good reason to believe may be false? God is the God of truth. He must love truth of necessity; and by the same law of His Divine being, He must bear an everlasting and unchanging hatred to what is contrary thereto.

The striking words of the Cardinal Archbishop of Westminster in reference to this are in place here. Alluding to a kindred subject (i. e., "Rationalism the legitimate consequence of private judgment"), he says:—"Greater things than argument are at stake—the honor of our Lord and the eternal salvation of souls. How great is the dishonor, of which men think so little; as if truth were a sort of coin, that they may stamp and change, and vary its die and fix its value, and make it in metal or paper as they will! They treat the truth as one of the elements of human barter, or as an indulgence which a man may hold and use for himself alone, leaving his neighbor to perish. This is truth for me; look you to what you believe. What dishonor is this to the person of our Lord? Picture to yourselves this night upon your knees the

throne of the Son of God; cherubim and seraphim adoring the glory of Eternal Truth, the changeless light of the Incarnate Word, yesterday, to-day, and forever the same; the heavenly court replenished with the illumination of God, the glorified intelligences, in whose pure spirit the thought of falsehood is hateful as the thought of sin;—then look to earth on those whom the blood of Christ hath redeemed; look on those who in this world should have inherited the faith; look at their controversies, their disputes, their doubts, their misery; and in the midst of all these wandering, sinning, perishing souls, look at those who stand by in selfish, cold complacency, wrapping themselves in their own opinion, and saying, 'This is truth to me.' Think, too, of the souls that perish. How many are brought into the very gulf of eternal death through uncertainty? How, as every pastor can tell you, souls are torn from the hand which would save them by being sedulously taught that the deadliest sins have no sin in them; by the specious and poisonous insinuation that sin has no moral quality; how souls have first been sapped in their faith as Satan began in Paradise. 'Yea, hath God said?' that is, God hath not said. This is perpetually at this hour going on around us; and whence comes it? Because men have cast down the Divine authority, and have substituted in its place the authority of men, that is, of each man for himself" ("Grounds of Faith," pp. 84, 85).

I now return to the argument drawn from the conversion of the centurion : and I return to it to answer an objection.

I am well aware that the patrons of Indifferentism will appeal to a certain portion of the chapter (Acts x.) as containing a vindication of their theory. They quote the thirty-fourth and thirty-fifth verses as a clear and explicit defence of it. In these verses we find St. Peter, after hearing from the lips of Cornelius an account of the wonderful way in which he had been visited by an angel, and commanded to send for him, giving expression to his thankful admiration of God's loving providence in leading pure-minded men into the true Church. These verses run thus : — "And Peter opening his mouth said : In very deed I perceive that God is not a respecter of persons. But in every nation, he that feareth Him and worketh justice, is acceptable to Him" (Acts x. 34, 35).

Now, the supporters of Indifferentism, looking at these words quite apart from the context and from the exceptional circumstances in which they were spoken, seem to think that they warrant almost any conclusion ; and they have no scruple in drawing a very wide one. They say (at least some of them say) that it is evident, from this emphatic declaration of the apostle, that God does not care what a man is, in point of religion — that He is quite indifferent whether he is a Jew or a Gentile, a Pagan or a Turk, a Presbyterian, a Protestant, a Ritualist, or even a Roman Catholic (if you will), provided he

be an honest, straightforward, benevolent, charitable man.

Let us see if there is anything in the verses in question to justify this bold reasoning. Can these words of St. Peter be construed, even by the most subtle understanding of them, into a vindication of the theory of Indifferentism? No, certainly not. For, quite apart from their true meaning, as made evident by the context, the very circumstances even, in which they were spoken, embody an unanswerable refutation of any such theory. If God were indifferent as to what form of worship His creatures paid Him, then St. Peter's visit on that occasion to Cornelius was useless — his long journey of more than a day from Joppe to Cesarea was useless — the journey of the three men who travelled so far to invite him was useless — the coming of the angel from heaven was useless — the truths Peter announced to him were useless, and would have served the purpose quite as well if they had been but a repetition of the old doctrines of the Synagogue, or a rehearsal of those fragments of revelation which were already familiar to Cornelius — the baptism was useless, an idle ceremony which might have been very conveniently replaced by some of the old rites of the Jewish ceremonial. In such a supposition these long journeys and the consequent fatigue, the preparatory instructions given to the centurion and his family before his reception into the Church, the performance of the sacred functions by which they were made members of the Church

—all this might have been dispensed with; and so all parties might have been spared a great deal of unnecessary trouble. But, can we conceive a God of infinite wisdom, who must have an end in everything He does, going beyond the lines of His ordinary providence, working great miracles, employing so many intermediate agents — i. e., servants, apostles, angels — to lead a man who was already acceptable to Him to a knowledge of a certain definite creed, if He cared so little about matters of faith as the advocates of Indifferentism would have us believe? Is not the secret, why these propagandists of broad Christianity give to the passage in question so free and wide an interpretation, patent to every reasonable man who thoughtfully investigates the matter? Is it not this? They would have it that God must be indifferent about religion, just because *they* are disposed to be indifferent about it themselves. They paint Him, not according to the dictates of intimate conviction, but according to the bent of natural inclination; and they cling to Indifferentism as a creed, not because they believe it is one which is particularly calculated to give Him glory, but because it is one that is particularly suited to their own convenience. It presupposes little restraint; still, quite as much as they are disposed to bear. It is an excuse for a religion, while it leaves them free to believe what they like, and, with regard to many points, perhaps to do what they like. In point of convenience, there is nothing that has the resemblance of a

Christian creed than can be compared with it. It saves people from the reproach of being absolute unbelievers, while it gives them unlimited latitude both as to articles of faith and as to the laws of moral conduct. In fact it may be said to be diluted idolatry; for those who profess it make God not what He is, but what they wish him to be — that is, as careless and indifferent about His religion as the most careless and indifferent amongst His creatures.

But now having considered the circumstances in which the words were spoken, let us sift the meaning of the words themselves. “In very deed,” said St. Peter, “I perceive that God is not a respecter of persons. But in every nation he that feareth Him and worketh justice is acceptable to Him.” The real meaning is evidently this. 1st. That God does not exclude the Gentiles from the gifts of faith and of grace, and that He is as willing to receive Gentiles as Jews into His Church. 2d. That while He is free to give or withhold from men the gifts of His grace, which are quite gratuitous, He at the same time has no regard to a man’s race, or lineage, or pedigree, or country, or nationality, when there is a question of the distribution of those gifts; in other words, that the beginning of a member of a particular race, or a native of a particular country, is not demanded by Him as a prerequisite for becoming acceptable to Him, or for finding favor in His eyes. 3d. That if a man knows God and fears Him, and leads a just life

according to the supernatural lights which are given him, and does the works of justice with the aid of Divine grace, according to his present knowledge of religion, while he is yet in invincible ignorance that there is any other religion which is true, or at all events, that there is any other which is better than his own, and if he is in such a frame of mind that in case it were made evident to him that his old religion can be no longer right for *him*, he would be quite willing to abandon it, and quite willing, on the other hand, to embrace another as soon as he became absolutely certain it was the Divine Will he should do so—then such a man, whether he was born in Judea or Galilee, or in some heathen land, like Job, shall find favor with God.

This *must* be the meaning of Peter's words, for it is evident Cornelius himself is the ideal Peter is describing. He (Peter) is contemplating a man whose circumstances in regard to religion, whose tone of mind, and whose dispositions of heart resembled those of the centurion. And hence the widest conclusion that must be drawn from his words is, that God looks with favor on those who live in holy fear and lead a just life according to their lights, as Cornelius did, and who, having no knowledge of a better way of serving Him at present, are ready to adopt a new and a higher form of worship as soon as it is His good pleasure to reveal it to them. It is to people who act up to their lights in this way St. Thomas alludes when he teaches that it is to be held as *most certain*

that God will either, by some interior inspiration, reveal to them what is of necessary belief for salvation, or will send them some preacher of the faith, as He sent St. Peter to Cornelius, rather than let them perish through want of faith. His words are — "*Si enim aliquis, taliter nutritus, ductum naturalis rationis sequeretur in appetitu boni et fugà mali, certissime est tenendum quod ei Deus vel per internam inspirationem revelaret ea quæ sunt ad credendum necessaria vel aliquem fidei prædicatorem ad eum dirigeret, sicut misit Petrum ad Cornelium*" (*De fide*, 2-14, Art. xi.). He is treating the case of a man who lives in a place where none of the ordinary or natural means of attaining to a knowledge of Divine revelation are to be found. The conversion of Cornelius is, indeed, a striking illustration of the truth of the teaching of this great doctor of the Church.

But the meaning of the verses in question will become still more clear, if we look at the matter from another point of view. Suppose that St. Peter, as soon as he reached Cesarea, perceived that Cornelius, in the short interval between the vision of the angel and his own arrival at his house, had changed his mind again, and had begun to resist God's will, though it had been so clearly manifested to him; and suppose that he declared to Peter that although he knew with absolute certainty the religion he came to announce to him was now the only true one—that it was the Divine Will he should embrace it at once, and that it was wrong for him to

follow the old one any longer — still, having regard to the tremendous temporal difficulties which, for a man in his position, stood in the way, he could not think of making the sacrifices which such a step demanded, would St. Peter, in such a supposition, have spoken words which implied that he (Cornelius) was there and then acceptable to God? Every reasonable man must answer No; for, although Cornelius had been (or in case he had been) in the Divine favor till then — till the hour came when there was question of corresponding with or rejecting the signal grace then offered, he would have sinned the moment he wilfully and persistently rejected it. And his sin would have been the particularly great sin of the man who, while heaven's light was shining upon him with its brightest rays to show him what was false on one side and what was true on the other, chose falsehood in preference to truth, and did so from motives of self-interest, and in open resistance to God's will.

Till the apparition of the angel, or a little before, Cornelius, though knowing the one true God, and having implicit faith in Christ, the Mediator, had been living in invincible ignorance that there was a higher and a holier religion than that which he was practising; but that ignorance had begun now to be vincible. The announcement that the promulgation of the Gospel of Christ had been made at Jerusalem on the day of Pentecost was spreading widely. It had already reached several cities of the Roman provinces, and

Cornelius had probably heard tidings of it from the Jews with whom he associated at Cesarea. At all events, that Gospel had now been promulgated to himself, personally, in a manner so wonderful and so miraculous that there was no longer room for any doubt. Had he turned a deaf ear to the truths it announced and the laws it imposed, he would have sinned, and lost by his sin the grace he had hitherto possessed, or the favor of God, in whose eyes he had till then been acceptable.

Our opponents are not disconcerted. They hold that the conversion of Cornelius, and the arguments we have drawn from it, do not weaken their position in the least. Although Cornelius knew the true God, they observe, still he had not explicit faith in Christ the Mediator; nor had he been as yet instructed in the fundamental doctrines of Christianity. But *we*, they urge, are Christians, and *as* such we believe those great and broad truths on which Christianity is built. We hold, however, that within the limits of those broad and wide fundamental truths, it is lawful to construct several different creeds, and creeds, too, which on many points contradict each other.

This reasoning is easily answered. It carries with it its own refutation. That the sophistry it contains may be more thoroughly exposed and our answer to it appear in clearer light, we must look again at some of the doctrines on which the principal Christian creeds differ, and at the same time keep before our minds

the momentous importance of those doctrines. These creeds differ on the doctrine of the Real Presence of Christ in the Eucharist, on the doctrine of sacramental confession, on the question of the Pope's jurisdiction. They also differ as to whether there is a voice on earth which is infallible when it speaks on certain matters in certain given circumstances. Now, surely it is a matter of importance whether Christ is or is not truly and really present in the Sacrament of the Eucharist, whether confession is or is not the ordinary means instituted by Christ for obtaining forgiveness of the grievous sins committed after baptism, whether the Supreme Pontiff has or has *not* universal spiritual jurisdiction over the whole world, and whether he is or is *not* infallible when he speaks in his character of universal teacher on matters of faith and morals. Could there be doctrines which affect the interests of men's souls more deeply than these? With this question we proceed to answer the statement of the Indifferentist: that within the limits of the broad and wide fundamental truths on which Christianity is built it is lawful to construct different creeds, and creeds even which on many points contradict each other.

What is Christianity? We do not ask for an elaborate definition drawn from any theological treatise. Better not use such, perhaps, as the authority of the theological school from which it issued might be questioned. We shall take the usual or common definition or description found in almost every dictionary, which is to this

effect: Christianity is the religion taught by Christ.

Now, the religion taught by Christ was on in its beginning, it has been one ever since, and it must ever remain one to the end of time. It cannot be two. It cannot differ from itself; if it could, it would not be Christ's. As there is only one true baptism, says St. Paul, one true Saviour, one true God and Father of all, so there can be only one true faith. "Careful to keep the unity of the Spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling; one Lord, one faith, one Baptism, one God and Father of all, who is above all, and through all, and in us all" (Ephes. iv. 3-6). In other words, Christianity, as it signifies the religion revealed by Christ, means truth. For Christ is the God of truth, who cannot speak a lie. And truth is one—it is something pure and simple. It is not a compound consisting of various elements, some of which are true and others false. It can admit no alloy of falsehood without losing its essence, without ceasing to be what it is. Light and darkness cannot co-exist; heat and cold cannot be found in the same place at the same time. Falsehood and truth cannot be built together on Christ, who, as the God of truth, is the foundation on which His religion rests. To affirm, then, that, within the broad and wide limits of Christianity, different creeds, and even contradictory creeds, may be lawfully built up, is simply to affirm that Christ's religion may mean

truth and falsehood at once — may be a mixture of what is true and what is false ; and that Christ Himself meant it to be such, since, if He did not mean it to be such, it would be against all reason to hold that contradictory creeds may lawfully spring out of it. But was not that religion true in all its parts, when Christ delivered it to His apostles, to be propagated throughout the world? And, was it not true in all its parts when His apostles transmitted it to their successors? And was it not that it might remain true in all its parts, free from all alloy of falsehood, to the end of time, that He promised to send His Spirit, the Spirit of truth, to teach all truth ; and promised, too, to be with His Church Himself all days even to the consummation of the world?

Could He mean, when He revealed those doctrines which were to constitute Christianity, that He left men free to give them contradictory forms according as fancy or inclination prompted? Had even the apostles themselves any power to change them, or to leave people free to believe their opposites, as they thought fit? And if the apostles, to whose guardianship they were committed, could not change them in the least item, how does it appear that any innovator or new evangelist, who has come into the world since their day, has had any authority to take such liberty with them? What passage is there in the whole range of Scripture from Genesis to the Apocalypse — what has there been handed down in tradition —

what is there in the dictates of right reason to justify the assumption that Christ meant to leave people free to draw contradictory creeds out of the religion which He revealed? Does not everything in Scripture, in tradition, in reason, point the other way? I have never heard, you, dear reader, have never heard, no one has ever heard, that He said at any time, that if men believed the unity of God, the Trinity, the Incarnation, and the Redemption, they might be free about all the other dogmas of His revelation.

But, quite independently of reasoning of this kind, the statement is refuted from the very words in which it is made. It leads to conclusions the most absurd. To say that, within the limits of the great fundamental doctrines of Christianity, there is room for different creeds, and creeds which on many points contradict each other, is hardly anything less than a contradiction in terms. For if such liberty is allowed, Christianity can never have any limits at all. In other words, while the theory of Indifferentism may be said to have certain limits to begin with, it has none whatever to end with. It can be expanded to any degree its upholder wishes, be stretched out indefinitely, and be made to mean anything and everything, or nothing, according to men's whims, fancies, caprices, private judgment, most foolish eccentricities. There is no restrictive or restraining element in it to check its course. It is necessarily progressive, changeful, variable. Freedom of opinion is principle of life ; and freedom of

opinion has never recognized any limits in the past, nor is there any hope it will ever recognize any in the future. The only sphere in which it finds itself at home is illimitable space. There is no anchor to keep it within fixed distance. It is like a puny boat, unfastened from its moorings, swept over the ocean by the rage of the tempest, without steersman, without rudder, without chart, at the mercy of every wind and wave.

Here is the secret why the religion of the Reformation has been divided, and subdivided, and re-subdivided, into numberless sects. It claimed the right of liberty of opinion, of individual preference; it repudiated the idea of being bound to obey any controlling or authoritative voice that could keep it within definite lines. Hence, its doctrines, like circles on the water, became wider and wider as time went on. These doctrines are expanding still every day; and it is not unreasonable to say that the only thing that will put an end to their constant expansion will be the day of general judgment.

But perhaps we shall be told that even in the Church of Rome, which boasts to be so clear and definite in her teachings, liberty of opinion with regard to certain matters of doctrine is allowed, and that in all such matters members of her communion may hold different and even contradictory views. Why, then, condemn in another Church what we approve in our own? Is it not unfair to deny to others a right which we, to a certain extent, make use of ourselves? What is the difference, ask

our opponents, between our system and that followed by the Church of Rome? Is it not this, that while *she* marks off the limits of liberty of opinion at a certain point, we make those limits a little wider? She gives a certain amount of latitude, we give a little more. The difference, therefore, is a difference, *not* of kind, but of degree.

We shall not seek to evade the difficulty. We shall meet it fairly, face to face. And we say at once it is not a difference of degree, but an essential difference of principle between the Catholic and non-Catholic churches. Catholics recognize the infallible voice of the church, as the divinely established means of securing unity in faith, by fixing the limits of free thought and necessary faith. But non-Catholics sanction the right of private judgment, which is a principle not of unity, but of division and diversity. We readily admit that there are certain things in which the Catholic Church allows her children liberty of opinion. But the very lines within which she circumscribes that liberty may be regarded as an additional, though an implicit, proof of her truthfulness. She marks out clearly the limits up to which liberty may go, beyond which it must *never* go. "Thus far," she says to her children, "you may go in the exercise of freedom of opinion, but no farther."

She defines, too, with equal clearness, the sphere within which necessary faith is demanded, and demanded under penalties of the gravest kind. And so authoritative is her voice, and so distinctly does

she draw the lines that mark the boundaries both of liberty and of obligation, that if one of her own children persistently held that there was no liberty of belief where she granted it, she would cease to regard him as a member of her communion, and would brand him at once with the mark of heresy. Nor would she be less stern in pronouncing upon him the sentence of excommunication if he obstinately refused to submit his understanding to any of those great and distinctly revealed truths which she binds her members, under pain of heresy, to believe. More than this; if, in order to meet some dangerous innovation, she brings a certain doctrine into more striking prominence, and clothes it in a new garb, though an old truth, so as to meet the heresy it is meant to combat and to crush, any of her members persistently refuses to subscribe to her definition, she condemns him at once in her most emphatic terms, and cuts him off unhesitatingly from her communion.

Surely there is a great difference between a religion which is secured by bulwarks such as these against the assaults of Rationalism, and a religion which, I may say, consists of nothing else but Rationalism, which is made up of those favorite doctrines which free inquiry, guided by taste and inclinations, leads a man to choose as his formula of belief. Wide, indeed, is the distance that separates the man who belongs to a Church which, under penalties such as I have named, demands submission to her teach-

ings, from the man who makes his own fancy and caprice the only measure of his faith, and the only standard of his morality.


The Church of Christ makes religion something clear, distinct, definite; Indifferentism makes it something so vague and so variable that it reduces it to nothing. That Church, pointing to her teachings, says to her children: "These are the doctrines which I, in Christ's name, declare have been divinely revealed. These you are bound to believe. In whatever else there may be liberty of opinion, there can be no liberty here."

The system of Indifferentism, on the contrary, authorizes its disciples to look through the whole series of Christian creeds, just as they would look through the range of stalls at a bazaar; gives them full freedom to patronize the one which most commends itself to their taste—with the additional privilege of giving it up when they get tired of it, and of patronizing some other in preference when fancy, family connection, matrimonial alliance, self-interest, greater convenience, or anything else whatever inclines them to do so.

The Church of Christ makes religion consist in God's unchanging revelation; Indifferentism makes it consist in man's ever-changing opinion. The Church of Christ insists on belief in one definite creed; Indifferentism openly and boldly sanctions the lawfulness of holding as many antagonistic creeds as there are men who hold antagonistic opinions. Which system has the stronger claim to be judged true?



CHAPTER IV.



Refutation of Indifferentism

FROM THE HISTORY OF THE COUNCIL OF JERUSALEM.



THE apostles realized fully that they were bound to guard with jealous care the sacred deposit of faith which had been committed to their keeping. They knew with infallible certainty that that faith was true — true in substance and true in detail. It had come from the lips of Him who was the Fountain of all truth. They could not allow even the least element of falsehood to be mixed up with it.

They had not been long engaged in the ministry of preaching when they had an opportunity of showing their zeal in protecting it against innovation. The church was still in her infancy when the voice of error made itself heard, and sought to destroy her young life. Proud, obstinate men arose, who resisted the apostles, disputed with them, questioned, and even in some points denied, the truth of their teaching. These restless innovators maintained loudly and defiantly that the Gentile converts could not be saved, unless they superadded the observances

of the Mosaical Law to those of the New Gospel, and that Judaism was a necessary intermediate step from paganism to Christianity. St. Paul opposed these positions with all his energy. Peter, James, and John held the same doctrine. The question was one of great moment. The zealots for the Law were moving heaven and earth to carry their point, i. e., to make submission to legal prescriptions a necessary qualification for a Gentile's becoming a Christian. It was a critical time in the life of the Church. The apostles found themselves placed in circumstances of exceptional difficulty: they must either allow some little falsehood to be mingled with the truths of the Gospel, or they must condemn such falsehood, and condemn it by a public act, which would have the effect of changing into the bitterest enemies of the Church some who had hitherto been most zealous in extending her sway and in propagating her doctrines. They foresaw clearly enough the consequences of such public condemnation. A storm of persecution,

which the church, yet young and, according to human appearances, ill able to bear, was sure to follow. Not merely in Jerusalem and Judea, but in the other Roman provinces — indeed, in every part of the world where Jews were found, it would create bitter and persistent opposition. Perhaps those Jews might prevail so far with the Roman authorities as to induce them to prohibit entirely the further preaching of the New Faith.

Such were the difficulties the apostles had to contend against — such the dangers they had to encounter. Yet they did not hesitate; they could not allow the Gospel of which they were the appointed guardians, to be corrupted, changed, or added to. Compromise in things so sacred was out of the question. There could be no communication between light and darkness; truth and error could not live together in the Church of their Divine Master. They must preserve the deposit of faith pure, integral, incorrupt, unmixed with even the least leaven of falsehood. Though all earth and hell should rage against the rising Church, they must condemn error, condemn it publicly; and condemn it not merely separately and individually, each apostle by himself — they must condemn it with unanimous voice when met together in sacred council. They were to put on record a public act which would show the people of future times that there was one Gospel, and one only — that it could not change without ceasing to be what it was in the beginning. And the example they were thus to set in

the very dawn of Christianity was to be a standing record throughout all centuries and all generations how error was to be treated — how the Gospel of Christ could never bear the innovations of human opinion — how that Gospel, pure, intact, unchanged, as it came from the lips of its Divine Author, was the one to be transmitted to succeeding ages, and not some other gospel that was more or less at variance with it.

Though it was inconvenient at the time to hold a council, yet a council was held. It was the first ever convoked in the Church. All the apostles who could be present took part in it. Some were far away in distant lands teaching and preaching; one, St. James the Greater, had already received the crown of martyrdom. Peter, James the Less, and John, Paul, and Barnabas were there. Peter, as Prince of the Apostles, Vicar of Christ, first Pope, opened the council and presided throughout. The doctrines and observances which the innovators sought to introduce were examined, discussed, and condemned. All agreed that such doctrines were irreconcilable with the Gospel of their Divine Master. The parting words which that Divine Master had spoken on the day of His Ascension were still fresh in their memories, and still sounding in their ears: "Going, teach all nations . . . teaching them to observe all things whatsoever I have commanded you." And the Holy Ghost, who had been promised to the Church, who had already come down into her, and who was

to dwell in her to the end of time, was with them to suggest to them all truth. He guided them in their mode of acting, inspired their deliberations, placed the matter in clear light before them, swayed their decision, and left no room for doubt as to the course they must follow. They knew with infallible certainty that the Mosaical prescriptions were not amongst the things which their Divine Master had commanded to be observed; and they knew with equal certainty that that Divine Master would never allow man to add to, or subtract from, or change in any way whatever the Gospel which He had announced. That Gospel was in their hands, and they would guard its identity and integrity at the expense of their lives. They condemned emphatically and unhesitatingly the doctrine which taught the obligation of the Jewish ceremonial law on the Gentile converts.

"Then it pleased the apostles and ancients, with the whole Church, to choose men of their own company, and to send them to Antioch with Paul and Barnabas: Judas, who was surnamed Barsabas, and Silas, chief men among the brethren, writing by their hands: The apostles and ancients, brethren, to the brethren of the Gentiles that are at Antioch and in Syria and Cilicia, greeting: Forasmuch as we have heard that some who went out from us have troubled you with words, subverting your souls, to whom we gave no commands: it hath seemed good to us, assembled together, to choose out men, and send them to you with our dearly-

beloved Barnabas and Paul; men who have given their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who themselves also will by word of mouth tell you the same things. For it hath seemed good to the Holy Ghost and to us, to lay no further burthen upon you than these necessary things: that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication: from which things keeping yourselves, you shall do well. Fare ye well" (Acts xv. 22-29).

Such was the decree. The importance attached to it, the care that was taken to promulgate it, and the effort that was made to secure its observance, may be judged from the forty-first verse of the fifteenth chapter of the Acts, in which the history of the council is given: "And he (Paul) went through Syria and Cilicia, confirming the churches: commanding them to keep the precepts of the apostles and the ancients." And the same may be gathered from the fourth verse of the sixteenth chapter, in which are found these words: "And as they (Paul and Timothy) passed through the cities they delivered unto them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem."

The consequences they had anticipated quickly followed. Several apostacies date from the holding of that council. Some, who till then had been amongst the most firm adherents of the Church, broke with her completely, and became her most

bitter and determined persecutors. As long as she withheld from condemning Judaizing innovations, they were numbered amongst her best friends; the moment she pronounced her definition of condemnation, they assumed an attitude of the most desperate antagonism. Her stern, unyielding guardianship of her doctrines brought upon her a persecution from which a slight compromise would have saved her. But she could not purchase peace at the sacrifice of even the least tittle of her teaching.

Now, does not the course of action which this council followed naturally suggest the question: Would the apostles have acted piously, prudently, or even justly, in thus giving a decision which they foresaw would most likely sever from the Church forever men who had great influence for good or for evil, if they thought it mattered little whether people believed the Gospel as our Lord delivered it, or believed that Gospel when added to, diminished, or changed by the innovations of man? Or, if they thought it mattered little whether an element of falsehood was mixed up with the truth, why not tolerate the different views prevailing as to the obligation or non-obligation of the Mosaic ceremonial law being essential to the Christian Faith, and leave all in peace and free to hold which opinion they preferred on this point, provided they professed themselves members of the New Church, and continued to fulfil her precepts?

But, further, does not the holding of that council, the circumstances that led to

its convocation, and the decisions it put forth, suggest another question? Would those apostles, who condemned so loudly this innovation of Judaism, have approved the modern system of Liberalism in religion, of Latitudinarianism, of Indifferentism, or whatever other name we choose to give it? Would Peter, James, and John, Paul, and Barnabas, or any other apostle, or all the apostles, have ratified at that council the doctrine that God was indifferent what form of Christian belief people nominally adhered to, provided they were good people after their own fashion? Can any reasonable, serious man hold that the apostles had it in their power on that occasion to pronounce the decision that, after all, men were not strictly bound to believe the doctrines of the New Gospel—that they were quite at liberty to adopt any other doctrines in preference if they chose? If so, it was useless to hold a council at all, useless to teach, useless to preach; and far worse than useless, it was both indiscreet and foolish to evoke such a storm of opposition to themselves.

A theory of religion that would have been condemned in the Church of the first century cannot be regarded as tenable in the Church of the nineteenth. The Church of Christ does not change—if she did, she would not be the Church of Christ. She cannot condemn a doctrine at one period as heretical, and sanction it at another as being in harmony with orthodox teaching.

Here, then, in the very outset of Christianity, we see the apostles in possession

of the deposit of faith, holding in their hands the treasure of those revealed truths which their Divine Master meant to constitute His religion — a religion which was more precious in their eyes than life itself, and to protect which against the blighting breath of error they were willing to shed their blood and die the martyr's death. Restless, turbulent, novelty-seeking men sought to tear it from their grasp, to enlarge it, to improve it, to make it square with their individual ideas of Christian obligation, to give it a form of their own; but an authoritative declaration, which bore upon it the impress of Divine inspiration, coming from the lips of apostles assembled in sacred council, made them understand that that religion meant *one* thing, and not *anything* — that it was impenetrable to heresy — that it was proof against the assaults of error or innovation — that the opinions of men's private judgment could never find a place in it — that the privilege of individual preference must ever be discountenanced and repudiated by it, as a blasphemous attempt to dissolve the Gospel of Christ, and to melt to nothing the doctrines He came from heaven to announce — that it must ever keep the form, and shape, and color it had at the beginning — that it must preserve till the end of time the complete identity it had on the day when it was first confided to their sacred keeping.

Such was the attitude of the Church towards heresy and innovation in the first century, while her first apostles still lived. She had just come fresh from the hands of





her Divine Founder. The Holy Ghost had descended upon her on the day of Pentecost, and she was yet in the splendors of His first indwelling. The apostles, who were the custodians of her doctrines, and who were to bear them to the ends of the earth, were guided by the inspirations of that Divine Spirit; and, thus guided, they acted in the Name and spoke with the voice of Him who gave them the great commission to teach and to preach. What *they* approved was approved by *Him*, and what *they* condemned was condemned by *Him*. Surely we cannot say that in preaching the Gospel, and in condemning error, they went beyond the limits of His authorization. Surely the course of action which they took in the face of heresy was the course of action their successors were to take in similar circumstances to the end of time. Surely, too, all will freely admit that the Church was right in *their* day; for if she was not right in *their* day she has *never* been right. And if in that day, when, in the admission of all, she had still upon her the signs of her Divine credentials, she was so intolerant of error can she afford to be less intolerant of error now? If she felt it a duty to condemn error in the first century, can she let it pass unnoticed in the nineteenth? If she would not allow the least addition to be made to her doctrines while her first apostles still lived to be her mouthpiece, can she allow the people of the present day to make any change in those doctrines, or to believe what they like, or deny what they like? If so, who gave her

leave to change her spirit — to depart from the stern, unyielding rigor with which she guarded the Gospel of her Divine Founder in the beginning? Who authorized the successors of the apostles to be more indulgent towards heresy than the apostles had been themselves? Was the Church which would not, and could not, bear the interference of free inquiry in the apostolic age to set the seal of her sanction on that privilege at any future date? Did she not mean the decisive voice of her first council to give the tone to her teachings in this respect down to the consummation of the world?

Suppose that that first council had been convoked, not to discuss the question of Jewish or Mosaical observances, but to discuss the question which is the main subject of this little tract—i. e., whether one religion was as good as another, whether it could be lawfully held that God did not care what religion people professed, provided they were good people after their own ideas—could we imagine the apostles putting forth a decision like this?—“Knowing that all religions are equal in the sight of God, and foreseeing the different opinions that will prevail amongst men, and foreseeing, consequently, the difficulty of preserving unity in matters of doctrine, it hath seemed good to the Holy Ghost and to us to declare that all people shall be at perfect liberty to believe that one religion is as good as another—that they shall be at perfect liberty to give any meaning they like to those words of Christ, and to those words

of us, the apostles, which will be handed down to them—that they shall be entirely free, too, to believe as much as they like or as little as they like—that it is a matter of absolute indifference to God what creed a man professes, provided he live up to it.”

Now, if the theory of Indifferentism, Latitudinarianism, Liberalism, in religion were tenable, this decision would have sounded perfectly natural on the lips of the apostles assembled in council; and yet such decision would have been in absolute opposition to the sacred cause that had brought them together, and that united their voices in condemning the men who sought to force upon the Church their own private, personal views of religion. Nay, it would be nothing short of a blasphemy to say that such a definition could come from the lips of those who stood around Jesus Christ on the day of His Ascension and heard from His lips the memorable words—“Going, teach all nations . . . teaching them to observe all things whatsoever I have commanded you.” May we not imagine we hear those heroic heralds of the faith speaking from the benches of that first council chamber to the generations yet unborn—to their successors in the most distant centuries—and saying to them—“As *we* have done, so do ye. Guard, protect, defend the deposit of faith against the assaults of innovation, against the dictates of private judgment, against the errors of men, against all the false theories of time, and do not ever allow even the least breath of heresy to rest upon it.”


CHAPTER V.

Further Refutation OF Indifferentism FROM Revelation

REFUTATION FROM ST. PAUL'S EPISTLE TO THE GALATIANS.

IHAVE said that the importance attached to the decree of the council of Jerusalem, the care that was taken to promulgate it, and the effort that was made to secure its observance, might be gathered from the forty-first verse of the chapter in which the history of the council is given. Allusion is made in the verse in question to the mission of St. Paul to the churches in Syria and Cilicia:—“And he (Paul) went through Syria and Cilicia confirming the churches; commanding them to keep the precepts of the apostles and of the ancients.”

I may add that the effort made to procure the fulfilment of that decree may be seen in still clearer light in the words of that great apostle himself to the Galatians. In his epistle to the neophytes of Galatia we find him branding with withering curse those very same errors which he and his brethren in the apostolate had assembled in council to combat and to crush. And the words of warning and reprehension

which he writes on the occasion embody an overwhelming refutation of this flexible system of Indifferentism.

Language could not be stronger, more clear, or more scathing than that in which this great doctor of the Gentiles condemns and anathematizes those who sought to introduce a second gospel among the Galatians. He himself had evangelized the Galatians, and had made them members of the one true fold. Scarcely, however, had the seeds of faith begun to germinate and produce fruit amongst them, when the voice of heresy was heard. Galatia was one of the portions of Asia Minor in which the struggle made by the Jewish converts to have the ceremonial precepts of the Mosaical Law superadded to the Gospel of Christ, and made binding on the Gentile converts, was most violent and most persistent. The Judaizing teachers had succeeded in spreading their doctrines of innovation pretty widely. St. Paul, hearing that some of those whom he had won to Christ had fallen away, through the influence of spurious evan-

gelists, wrote an epistle to the Galatians. The first chapter of that epistle strikes as directly at certain errors of the present day as at those errors in condemnation of which it was originally written. After wishing the Galatians grace and peace from God the Father and from our Lord Jesus Christ, he says:—"I wonder that you are so soon removed from Him who called you to the grace of Christ, to another gospel: which is not another; only there are some that trouble you, and would pervert the Gospel of Christ. But though we or an angel from heaven preach a gospel to you beside that which we have preached to you, let him be anathema. As we said before, so I now say again: "If any one preach to you a gospel besides that which you have received, let him be anathema. For I give you to understand, brethren, that the Gospel which was preached by me is not according to man. For neither did I receive it from man, nor did I learn it, but by the revelation of Jesus Christ."

I have just implied that this scathing, unqualified condemnation of false teaching strikes as directly at the Indifferentism of the nineteenth century as at the errors of the innovators of the first century, who sought to impose useless burthens on the Galatians. May I not express the idea in stronger language still? St. Paul was denouncing men whose chief error was to put forward as binding in conscience certain ceremonial precepts of the Mosaic Law, which had been of obligation in the Old Dispensa-

tion, which could never be binding as part of the New, and which were to be entirely abolished in the first century of the Church's history. The aim of those proud zealots was not so much to change any particular article of faith, as to add to the articles of faith superfluous, and henceforth useless, ceremonial observances. And if he spoke with such vehemence against those who tried to add to the Gospel things which had once been obligatory, and still were lawful, for Jewish converts, would he not have used stronger and more unsparing language still, if such could be conceived, against the abettors of a system which attempts to overthrow the fundamental doctrines of Christianity, and which teaches errors which are in open, palpable contradiction to them? If he hurled such withering anathemas on the heads of the men who dared to add human opinions to the doctrines of the Church, what anathemas would he not thunder against those who should seek to sap her very foundations by proclaiming that it did not matter whether people believed the Gospel she taught, or some other gospel which denied what she affirmed, and affirmed what she denied!

Can we conceive the man who wrote these words of apostolic censure receiving into the Church, or permitting to remain *in* the Church, Galatians, Romans, Corinthians, Ephesians, Philippians, Colossians, Thessalonians, Hebrews, Jews, or people of any country under the sun, if they persisted in refusing to become her members, or to remain in her communion,

except on the condition that they were to have the free exercise of their private judgment, and to be at liberty to accept or to retain this or that particular doctrine according to their own individual interpretation of what is contained in Holy Scripture? Or can we imagine that if he appeared now in this nineteenth century before the influential, learned advocates of Indifferentism, he would give any assent to, or connive at, the statement that all gospels are good — that one religion is as good as another — that all Christian creeds, although they contradict each other in matters which are of vital importance, if any can be, are equally good, or pretty much the same; and that it is quite immaterial which of them a man embraces as his symbol of faith, provided he shape his life after the one upon which his choice has fallen. *They* must have a strong imagination, indeed, who can suppose that such a theory could be endorsed by the apostle, who pronounced such scathing anathemas on the innovators of Galatia.

But, further, it must not be overlooked (for it is a point deserving of very special notice) that he expresses his condemnation of those erring evangelists who sought to force false teachings on the Galatians a second time, and almost in the same terms. Lest the Galatians might suppose that his words of censure were rhetorical, or that he was writing from human impulse, or that he was rebuking them from a feeling of intense disappointment at their sudden change, and that in

calmer moments he would reprove them with less severity — lest any thought of that kind should enter their minds, he repeats, with all the power he can command, and with all the emphasis with which his character of apostle can invest his words, the same anathema again: — “As we said before, so I say now again: If any one preach to you a gospel besides that which you have received let him be anathema.”

More than this, as the false teachers, whose sophistry and influence he wanted to make powerless, had quoted, but of course falsely quoted, the authority of Peter, James, and John in support of their opinions, he (St. Paul) pointed to the Gospel which he had preached as a thing of such sacredness, such indissoluble unity, such everlasting identity, that neither he nor any of the apostles, nor even an angel of God, had power to change it in the least item. “I wonder,” he says, “that you are so soon removed from him who called you to the grace of Christ to another gospel, which is not another.” He first condescends to style the errors of those heretical evangelists “another gospel,” in order that, by correcting himself in having dignified them by that name, he may draw more attention to them, and that his overwhelming, crushing condemnation of them may call forth greater horror, and may be more deeply impressed upon their memories. “Which is not another Gospel,” he adds; for another Gospel there cannot be — there can never be. There is but one, *the* one which we have preached

to you — while the world lasts there cannot be another. Wicked men may strive to pervert it, to add to it, to diminish and explain it away, to mutilate, to corrupt, to change it; but it still remains, and must *ever* remain, unchanged, unchanging, and unchangeable, like the God whose immutable truths it announces. "Jesus Christ yesterday, and to-day, and the same for ever" (*Heb.* xiii. 8). "One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all" (*Ephes.* iv. 5, 6).

Some, however, who would fain justify, through the principles of Indifferentism, the system of faith which they at present profess (although they have serious misgivings about its truth), take refuge in a fact which affords anything but ground for solid argument. When driven from every other position, they fell back upon this as a sort of forlorn hope. They say:—"The creed which I now profess was the creed professed by my father; it was the creed of my grandfather, the creed of my ancestors from time immemorial — at all events, since the Reformation; if it was good enough for them, it ought to be good enough for me."

This is weak philosophy indeed. The many and wonderful conversions to the Catholic faith which have taken place in England within the last half century might be regarded as furnishing a sufficient answer to this. But entirely apart from the logic of such events, an answer is easily found. The fact that a man's religion was the religion of his father, the

religion of his grandfather, and the religion of his ancestors for centuries past, does not prove that religion to be true. If it was wrong in its beginning, it has been wrong ever since; age cannot have made it right. The transmission of an error from one generation to another cannot change that error into truth. Length of time, under certain given circumstances, may give a prescriptive claim to the possession of property, but no number of years can give error any sort of claim to the submission of man's understanding. A custom may be sanctified by antiquity; but an antiquity equal to the age of the world could not sanctify falsehood or change heresy into orthodox religion.

That falsehood may be polished up, refurbished, gilded, draped in a fascinating sophistry, which makes it appear tolerable, plausible, and even commendable in the eyes of the over-credulous and unreflecting; it is falsehood, however, all the while, and must remain falsehood to the day of doom.

More than this, if reasoning of this kind justified a man in remaining in the creed he was born in, the Gospel of Christianity could never have been reasonably expected to make any progress. For both the Jews and the Gentiles, to whom the apostles preached, might, in such a supposition, have rejected entirely the doctrines of the New Faith. They could have said to those who sought to make the light of the Christian Gospel shine upon them that they were quite satisfied with the religion they were already professing, that it had

been the traditional religion of their families for centuries before, that they did not deem themselves better than those of their race who had gone before them, and that they could not make up their minds to abandon a form of worship to which their predecessors had clung so long, so faithfully, so persistently, and so scrupulously.

But further, our opponents, by this quasi-appeal to the past, are unconsciously opening the way to the argument which, of all others, is the most fatal to the theory they are advocating. For although their present faith has been in its many and perpetually changing forms, the faith of their fathers for some generations, or even some centuries past, yet there was a time a little further back when it was not the faith of their fathers. From the sixteenth century, Protestantism, or some fragmentary religion which was an offspring of Protestantism, *may* have been the creed according to which the successive generations of their family worshipped; beyond that century it could not have been, for the simple reason that it did not exist. And, if it had no existence till *then*, and was born into the world only at that date, it was born more than fifteen hundred years too late to be the religion of which St. Paul spoke when he said—"If I or any angel of heaven preach to you a gospel besides that which we have preached, let him be anathema."

Cardinal Manning, speaking on "Revealed truth definite and certain," and referring to this last resource of the Indif-

ferentist, says:—"Well, you will perhaps tell us that you have inherited the faith you hold. The inheritance of faith, that is a Divine principle. We bow before the principle of inheritance. But why did you cut off the entail of your forefathers? Why, three hundred years ago, did you cut off the entail of that inheritance? If it be not cut off, why is the contest? If it be cut off, why was it cut off? To inherit the faith is the Divine rule. It needs only one thing, infallibility, to secure it. It needs only one support to give it substance and certainty: a Divine tradition flowing from the Throne of God through prophets, seers, apostles, evangelists, martyrs, saints, and doctors in world-wide stream, ever deepening, never changing, from the beginning until now. Show this Divine certainty as the basis of your conviction, and then inherit both truth and faith. But the inheritance of opinion in a family, or a diocese, or a province, or nation—what is it? Human in the beginning, and human to the end: 'the traditions of men.' You say you have inherited the faith, and that this is the Church of your forefathers. Go back three hundred years ago and ask the priests of God, who stood then at the altar, how *they* would expound the faith you still profess to hold. Ask them what they believed while they ministered in cope and chasuble. Go back to the Apostle of England who first bore hither again the light of the Gospel after Saxon paganism had darkened this fair land. Ask St. Augustine what he believed of these words—'Thou art Peter, and upon

this rock I will build my Church.' Give *your* exposition, and ask *his*. What would he have taught you of visible unity? What would he teach you of the Church of God? Ask him, Is it one numerically, or only by metaphor? Is it visible, that all men may see 'the city seated on a mountain,' or invisible, that men may weary themselves and never find it? Has it a head on earth representing its Divine Head in Heaven? Or has it no head, and may set up many of its own? What would he have taught you of your baptismal creed? Or that great saint who sent him from the apostolic throne, what would he have testified to you of those doctrines of faith which you are to look upon as errors? Ask Gregory, first and greatest of the name, what he believed of the powers left by the Incarnate Son to his Church on earth; what he taught of the power of the keys transmitted by his predecessors in lineal descent from the hands of his Divine Lord. Ask what he taught of the power of absolution in the Sacrament of Penance; what he believed of the Reality on the altar, and of the Holy Sacrifice daily offered in all the world; of the communion of saints ever interceding, by us ever invoked; of the intermediate state of departed souls, purifying for the kingdom of God. Ask Gregory, saint and doctor, to whom we owe the faith, what he taught of those doctrines which you have rejected. If the disciple and his Master, if he that was sent and He that sent him, were to come now and tread the shore of this ancient river, whither would they turn to worship?

Would they go to the stately minster, raised by their sons in the faith, where even now rests a sainted king of Catholic England? Would they bend their steps thither to worship the God of their fathers, and their incarnate Lord, from whom their mission and their faith descended? or would they not rather go to some obscure altar in its neighborhood, where an unknown and despised priest daily offers the Holy Sacrifice in communion with the world-wide church of God? If then you claim inheritance as the foundation of your faith, be true to your principle, and it will lead you home. Trifle not with it. Truth bears the stamp of God and truth changes men to the likeness of God. Trifle not with the pleadings of the Holy Spirit within you; for he has a delicate touch, and sensitively shrinks from wilfulness and unbelief. If truth struggle within you, follow it faithfully. Tread close upon the light that you possess. Count all things loss that you may win truth, without which the inheritance of God's kingdom is not ours. Labor for it and weary yourselves until you find it. And forget not that if your religion be indefinite, you have no true knowledge of your Saviour; and if your belief be uncertain, it is not the faith by which we can be saved." (*The Grounds of Faith*, pp. 16-19.)

Though our proper scope is rigid demonstration, yet we may be excused if we make the following little digression to record an example which bears intimately on the phase of Indifferentism which we have just been noticing. This little book

may (and we hope it will, largely) fall into the hands of persons outside the Catholic Church who have begun to doubt the truth of their present religion, and whose chief objection to further inquiry or nearer approach to Catholic unity is the shrinking, or shyness, or inward movement of human respect, which they feel at the idea of giving up the traditional creed of their family. Let such reflect on the noble and chivalrous answer given by Count Leopold Stolberg, after he became a Catholic, to Frederick William III., King of Prussia, father of the late Emperor of Germany. Stolberg was a man of unswerving uprightness and of uncommon learning. He read much, studied much, reasoned much, wrote much and well. All Germany was filled with the fame of his learning, of his writings, and of his high-mindedness. He was a good man according to his lights; he followed those lights faithfully. After mature deliberation, it became clear to him that he was bound to abjure Protestantism and to embrace the Catholic faith in its stead. He did not hesitate or allow himself to be held back by useless and dangerous delays. He made his submission to the Church of Rome promptly and publicly; and did so in spite of difficulties greater in number, and of a more serious kind, than any that surround the conversions which are taking place around us at present. The first time he appeared at court after his renunciation of Lutheranism and solemn reception into the Catholic Church, the king said to

him in a tone of bitter reproach — “I cannot respect the man who has abandoned the religion of his fathers.” “Nor I, sire,” replied Stolberg; “for if my ancestors had not abandoned the religion of *their* fathers, they would not have put *me* to the trouble of returning to it.”

Here is the right spirit — here is fearless courage of the right kind. Neither the desire of retaining the king’s esteem, nor the fear of losing the king’s friendship, could sway this noble-hearted man one iota. He saw that Protestantism meant only Latitudinarianism or Indifferentism, that it had no foundation to rest upon, that it led to incipient Rationalism by bringing revelation down to a level with the law of nature, and that in its further stages it led to Atheism. And, seeing this, he broke with it forever, and sought admission into the communion of the Church of Rome.

Indifferentism, then, has no firm ground to stand on. It cannot bear investigation. It may appear substantial, firm, fair, and fascinating in the eyes of those who do not care to look beneath the surface; it breaks and crumbles to pieces in analysis.

It would have us believe that God spoke with the view of revealing something, and that yet He revealed nothing definite; that He made known some doctrine, and at the same time gave men leave to give that doctrine any meaning they pleased; that He proclaimed some statement as true, and left men perfectly free to believe it was false; that He made a revelation, and, while making it, did not care in the

least in what sense men received it, or whether they received it at all, or whether they received it in two opposite senses, the one contradictory of the other. It would have us believe that, while our Divine Lord says faith is necessary to salvation, faith after all is *not* necessary to salvation; in other words, that the statement is true or false according to the standpoint from which it is looked at. It would have us believe that, while God meant something definite when He gave the Ten Commandments through Moses on Mount Sinai, His Divine Son did not mean anything definite at all when, on the Mount of His Ascension, He commanded His apostles to teach and to preach to the nations the doctrines and precepts they had heard from Him. It will not allow the Ten Commandments to be subjected to the action of free inquiry or private judgment, and it lets free inquiry and private judgment deal as they like with the doctrines revealed personally, directly, audibly, visibly, by our Lord Himself. It makes the Divine message so impalpable, so versatile, so chameleon-like in its changeableness, that, by some inherent, heaven-born property which it possesses, heaven knows how, it necessarily accommodates itself to each fresh mind it meets.

Indifferentism means all this and more. It is a contradiction of man's reason, and it is a contradiction of God's Word. It is a contradiction of the great apostolic commission — "Going, teach all nations, teaching them to observe *all* things whatsoever I have commanded you." It is a

contradiction of the teaching of the Holy Ghost, who is the Spirit of truth; for it sanctions contradictory statements, and therefore necessarily sanctions falsehood. It contradicts the collective teaching put forth by the first apostles in council; for the apostles met in council expressly to condemn error and to stop the inroads of innovation. It contradicts the teaching of the apostles taken individually; for St. Paul was only echoing the voice of his apostolic brethren, who had been born into the apostolate before him, when he said — "But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema." It is a practical, permanent, persistent contradiction of Christianity. Christianity (I mean orthodox Christianity) may be said to be Christ teaching religion to man. Indifferentism is man explaining *away* that religion, minimizing it, reducing it to nothing. Christianity is something supernatural both as to the lights it brings to the mind and as to the laws it imposes on the will. The religion of Indifferentism, when analyzed, is hardly anything but an outward, imperfect, and even unfaithful expression of the light of reason, and a repromulgation of the law of nature.

Its natural tendency, therefore (though many of those who profess it as their creed do not, I believe, realize this), is to dissolve all revealed religion, and consequently to dissolve Christ. No creed can stand before so powerful a solvent as this. It is an engine of destruction before which all

revealed doctrine must fall to pieces. It tends, as far as in it lies, to loosen every stone on either side of that great arch of Christian truth which spans the universe; nay, it tends to loosen the very keystone of that arch, to bring the whole sacred structure to the ground, to leave the world without a single trace of the Divinity or teaching of Jesus Christ, and to reduce it to that state of spiritual chaos whose only, or whose best, religion is the "Unknowable." And to this state of utter anarchy in matters of faith, Indifferentism, or Liberalism in religion, would have brought the world long before now, had not the edifice of *true* Christianity been built upon a foundation that could never fail, and been sustained by an omnipotent, though invisible, hand, which made it proof against all the efforts of innovation and all the assaults of men and of devils.

Where that true Christianity is to be found is now the question.

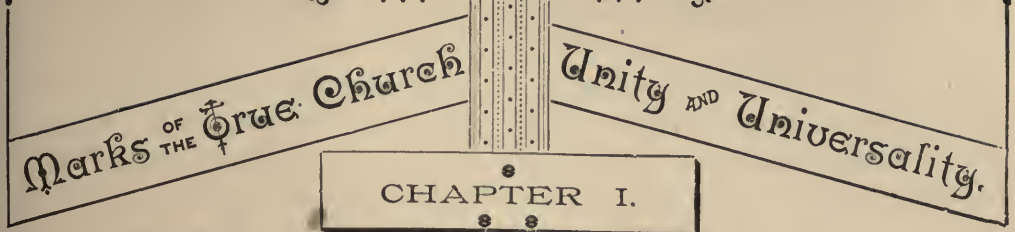
As many of those who belong to non-Catholic denominations will admit that it is *possible at least* that the creed which they now profess is wrong, I do not think that we do any violence to their feelings when

we ask them to pray that, in case they have not the true faith at present, the light of God's grace may guide them into the full and calm possession of it. Prayer is the way to the true Church. As the star of the Eastern kings, though its light was intermittent, nevertheless continued to shine with sufficient steadiness till it brought them into the cave of Bethlehem, so the star of grace, which is formed by humble, confident, earnest, and preserving prayer, will infallibly, sooner or later, guide the sincere inquirer into that one true fold in which *alone* Jesus Christ dwells, and in which *alone* He speaks and teaches. It is in the light of this truth we desire all outsiders, into whose hands these pages may fall, to read what we shall now put before them with respect to those signs or marks by which that true fold is to be distinguished from every other. We take the liberty of advising them to ask, in the words of Pope's universal prayer —

"If I am right, Thy grace impart
Still in that right to stay;
If I am wrong, then guide my heart
To find that better way."



PART SECOND.



CHAPTER I.

UNITY.

THERE are many who will accompany us thus far. They readily grant all that has been said. They admit that all religions cannot be true — that one only can be true — that all the rest must be false. They admit further that there is a true religion in the world somewhere. This, of course, they are forced to admit ; else the gates of hell have prevailed, and Jesus Christ made a promise which He either could not or would not fulfil. And to say either would be to speak with great irreverence against His omnipotence or fidelity. To assert that He promised to do something which He did not mean to do, or had not the power to do, would certainly be a blasphemy.

When at Cesarea Phillipi He spoke the memorable words¹ in which He proclaimed to the world that His church was to be built on a rock, firm, unyielding,

¹ "Thou art Peter ; and upon this rock I will build My Church ; and the gates of hell shall not prevail against it." — *Matt.* xvi. 18.

inmovable, against which no power of earth or hell could prevail ; and when again He declared, just before ascending to His Father, that He would remain with her all days until the consummation of the world¹ — the whole of her future history was present to Him, — nay, the whole future history of the world, in all its varied events, circumstances, changes, revolutions, wars, schemes, intrigues, treasons, schisms, heresies, stood out as clear before Him as the apostles whom He was addressing. For He was God, to whose infinite knowledge all things, past, present, and future, were equally visible. Now, would He, or could He, have uttered these solemn promises if He had foreseen there was ever to be a time when His Church would do any deed, or teach any doctrine, or commit any betrayal of trust, which would force Him to forsake

¹ "Going, teach ye all nations ; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." — *Matt.* xxviii. 19, 20.

her, or force Him to allow the powers of error or of evil to prevail over her? There is nothing in His words, nor is there anything in the sacred circumstances in which He spoke them, to justify any such supposition. His promises are absolute, unconditional, unqualified by any limitation, whether expressed or implied. And surely on such promises we can safely rest the following statement:—The Church existed once on earth; and so surely as she existed *once*, so surely does she exist *still*, in some part of the world or other, else Christ Himself is not God, or if He is God, He has promised and not fulfilled.

But now comes the question. The honest, earnest inquirer, who has followed us thus far, will ask, "Which *is* His Church? Where is she to be found? Point her out. Show me how she is to be distinguished amongst the numberless claimants, all of which arrogate to themselves the prerogative of Divine institution. Here I stand," he continues, "bewildered, amid the din, the clash and clamor of contending, antagonistic sects, each and all of which lay claim to truth. Though in their teachings they are as far apart from each other as the poles, though they are separated by huge mountains of contradiction, yet they all and each profess to be the true Church. What, then, are the marks, signs, tokens, by which I can find out for certain, and without any lingering feeling of doubt, which amongst them all is the one true Church of Christ?"

Such the question we have to answer. Such our search.

We do not begin by saying which is that Church. We shall come to it step by step. And we shall not seek to advance one inch on the way that leads to our conclusion, except by arguments which we think will be looked upon as honest, fair, straightforward, and solid by all reasonable men.

To determine which Church amongst all is right, we must summon the rival claimants before the bar of plain common sense, and examine which claimant has the best, nay, the *only*, claim to be believed the one true Church of Christ.

It is evident that if Christ established His Church for the salvation of the people of all time, He could not have made her so obscure, so hidden, so mysterious, that it would take years of historical research, and a thorough knowledge of the Scriptures from Genesis to the Apocalypse, to find her out. If so, she would be for ever beyond the reach of the ignorant and uneducated who would be born without her pale. He must have meant her to be something palpable, tangible, visible, *strikingly* visible, easily discoverable by all who had not yet discovered her; and, also, easily distinguishable from the spurious, schismatical, and heretical sects which he foresaw would in time rise up around her and strive to supplant her. His design was that she should be like the city built on a hill, as plain to the sight of the unlettered, who would open their eyes and look around them, as to the keen, penetrating glance of the scientist. For she could never answer to the purpose of universal salvation for which she was framed, unless her Divine

credentials were legible to the poor and the rich, the illiterate and the scholar alike.

What are those credentials or marks?

There are several; but they may be reduced to two. At all events two will be sufficient for our purpose. Whichever Church is Christ's must have these two; and she *alone* ever *can* have them.

One is the Mark of Unity, the other is the Mark of Universality or Catholicity.

All who belong to any Christian denomination will readily grant that whichever Church is Christ's must necessarily have these marks. Several sectarian denominations recite as their symbol of faith the creed (Nicene Creed) which enunciates them:—"And I believe in *one*, holy, Catholic Church." But quite independently of that ancient formula, reason enlightened by faith compels us to the conclusions that it must be so.

I. *Unity*.—Whichever Church is Christ's must be one—cannot be two. If she were two, she would not be the one true Church of Christ. This may sound a truism. I mean, if she taught contradictory statements about doctrines of vital importance, she could not be the one true Church of Christ. For, if she taught contradictory dogmas of faith, she must needs teach falsehood; and Christ, who is the God of Truth, and whose voice speaks in her, cannot teach falsehood. Nor can He dwell, by a perpetual and an abiding presence, in any Church which teaches what is false; for His abiding presence is an approving presence, and He can never set the seal of His approbation, either explicitly or impli-

citly, on any doctrine which is opposed to truth.

For a similar reason, she (whichever Church is Christ's) cannot sanction, permit, or tolerate the use of any principle or privilege which, taking men as they are, necessarily leads to contradictions in fundamental matters of faith; just because she cannot sanction, permit, or tolerate any principle or privilege whose application leads of necessity to falsehood. No reasonable man will hold that she would be Christ's Church if she did. These statements will be equivalent to first principles, in the judgment of all who regard the Church as a work of Divine institution.

If we gainsay them, if we refuse to see them in that light, we are unconsciously admitting that her teachings, even before the end of the first century, may have been a chaos of contradictory doctrines, in which it would have been impossible to tell whether the element of truth or the element of falsehood predominated. In fact, to deny them is simply to deny to be a mark of the true Church that unity which Christ Himself expressly declared was to be one of her most distinguishing and most striking marks.

At the Last Supper, towards the end of His parting discourse, He raised His eyes to his Eternal Father, and prayed that there might be unity amongst His apostles, and unity amongst the faithful, who through *their* preaching were to believe in His Gospel. And He not only prayed that unity might bind them all together, but He proclaimed in that very same prayer

that He meant that unity to be a proof to the world that *they* were His own flock, and that He Himself had been divinely sent: "And not for them (the apostles) only do I pray, but for them also who through their word shall believe in Me — that they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us: *that the world may believe that Thou hast sent me*" (*John xvii. 20, 21*). Now, would not that prayer have been meaningless if He meant, while He said it, that the apostles or the faithful, the priests or the people, were to have the free use of a privilege before which all definite revelation would melt away — which would leave them free to give opposite forms to every doctrine He had made known, and contradictory interpretations to every word of His which was to remain on record? Or, could He, the God of unchanging truth, ever have put forth that solemn petition to the Father, if He intended, while He said it, that Peter was to be free to preach one doctrine in Antioch, and John the contradictory in Ephesus?

Well, I think we may say that two points have been established: 1st, The Church of Christ — the Church of the everlasting rock — exists somewhere on earth; 2d, That Church can neither teach contradictory doctrines of faith, nor can she approve or tolerate a principle the use of which necessarily leads to contradictions in doctrines of fundamental importance.

Now, apply this test to the numberless creeds outside the Catholic communion

which proclaim themselves orthodox, and see if they can stand it.

The principle of private judgment, free inquiry, individual preference, as we shall see presently, not merely leads, but, taking men as they are, leads of necessity to contradictions, and to contradictions in *even* the most important matters of faith; and, consequently, leads of necessity to false conclusions with regard to the most important matters of faith.

But the Church of England, and all the branch Churches which have sprung from her, enforce, sanction, or tolerate the use of private judgment. This statement may sound too bold and comprehensive. It is, however, undeniable. Nearly all the members of the Anglican Communion will admit it; and the twentieth of those Articles on which the Anglican creed is founded plainly professes it. And even the High Church and Ritualistic party, which is loudest in disclaiming it, uses it, and uses it in its most intense form; while those who belong to the Low Church and Broad Church party will not pretend to deny that the Scripture is their only rule of faith, and that private judgment is its interpreter. Besides, those Articles, to which all the clergy of the Establishment are bound to subscribe, are forthcoming to prove that it is so.

In the sixth Article it is stated: "Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith,

or be thought requisite or necessary to salvation." And the twentieth Article runs thus: "The Church hath power to ordain rites and ceremonies, and authority in controversies of faith; and yet it is not lawful for the Church to ordain anything contrary to God's Word written; neither may it so expound any passage of Scripture so as to be repugnant to another."

Dr. Beveridge, a celebrated Protestant divine, whose teaching is confirmed by other and later writers, guided by these Articles, maintains that each individual is bound to look to the proofs of what he specifically believes, and obliged to be a member of his Church on grounds which he himself has verified.

Further remarks on this point are unnecessary, since the principal that each individual must judge for himself, and make out his own system of faith from the Scriptures, is admitted by the members of the Low Church and Broad Church party.

But even the members of the High Church and Ritualistic party, who will not allow themselves to be reproached with professing the principle of private judgment, use it, and use it, as I have said, in its most exaggerated form.

I will give here my reasons for saying so. Their belief in the past, their change of belief, their present anomalous position, the various phases through which their creed has passed, their stopping within the boundary line which they have now reached, their obstinate unwillingness to move an inch beyond it, makes this clear

to evidence. Their gradual approach to that series of dogmas, which they at present profess, has been an exercise of private judgment all along. For if, when the hour of change came, they departed from the doctrines of their earlier years, and replaced them by doctrines taught by the Church of Rome, was it not free inquiry, individual preference, and private judgment pure and simple, that led them to take that course? Their interpretation of their Anglican position, and of the formularies and doctrines of their Church, in a Catholic sense, as contrary to the Protestant sense, which had before so long prevailed—what was all that but the result of private judgment?

And their standstill on the line of demarcation which now separates them on one side from their co-religionists, and on the other from the members of the Roman Catholic communion—what is it but a constant, continuous exercise of the same arbitrary choice? If they move neither backward towards the creed of their early youth, nor forward still nearer to the Church of Rome, it is nothing but private judgment that keeps them where they are. There is no external power, no authoritative tribunal, to keep them there. Their own Church—the Church to which they nominally belong—is quite passive in their regard. She merely looks upon their state of oscillation, transition, change, with the eye of toleration. And *they* give pretty clear proof that they would not listen to her voice, even if she spoke in

the tone of authoritative prohibition. They acknowledge no living authority of any kind which can bind them to keep fixedly to the doctrines which make up their present creed. The only real, living, tangible authority they recognize is their own freedom of mind, individual preference, private judgment, which has been their guide throughout, and which, from the day it broke loose from the traditional fragments of Anglican belief, has never submitted to any external control. And that private judgment, being still free to roam unchecked, being at perfect liberty to change its former decision in a moment, may induce them in the not far distant future to discard utterly all the Catholic doctrines which they at present profess.

They may tell us loudly that they do not use private judgment in the interpretation of the Scripture. Well, if they do not pretend to interpret the Scriptures by private judgment, they interpret the Ancient Fathers by private judgment, and that comes pretty much to the same thing. Perhaps it is more correct to say that they use private judgment in their interpretation both of the Scriptures and of the Fathers. The field in which they exercise private judgment is in reality broader and wider than that claimed by any other sectaries whatever. While others are content to confine the exercise of this arbitrary right to the Bible, *they* let it loose upon the decisions of the early Councils and the writings of the Fathers. That is, they make certain passages of

Scripture give out certain favorite doctrines by an appeal to the interpretations given to those passages by the early Fathers: while, with regard to other passages, they reject entirely the interpretations of those Fathers, and follow their own interpretation in preference. If this is not private judgment, it is hard to say what is. They take up the history of the early Councils and the writings of the Ancient Fathers, and they find that the primitive Church must have believed this doctrine, and that doctrine, and that other doctrine. Guided by these venerated records, they give to certain passages in Scripture the Catholic interpretation—an interpretation which the other members of their communion entirely disclaim, and emphatically repudiate. They copy these doctrines into their new creed just because, in their present temper of mind, such doctrines commend themselves to their private fancy. Then, suddenly, it is found they are prepared to go only a certain length, and no further, with the early Fathers; although there is quite as much reason, and more, for going the whole way, than there is for stopping when they have got a certain distance. While they gladly transfer into their new symbol of faith the doctrine of Confession and of the Eucharist, because they find these doctrines clearly enunciated in the writings of the Ancient Fathers, they sedulously keep out of it other doctrines of equally vital importance, and which are expressed with equal clearness by the very same Fathers. If they profess to believe that the priest has power to forgive sin,

and that Christ is really present in the Eucharist, on the ground that the early Fathers taught these dogmas, why refuse to believe those very same Fathers, when they teach with equal clearness and equal emphasis, the necessity of being in communion with the See of Rome, and of submitting to its authority, as being an authority which all are bound to obey, and from which there is no appeal. If they agree with St. Irenæus, when he speaks words which embody the Catholic doctrine of the real presence of Christ in the Eucharist, why not agree with the same Irenæus when he teaches so unequivocally that it is necessary that every church should be in communion with the Church of Rome? No words could be clearer than those which this Father of the Church uses when referring to this vital doctrine:—

“For with this Church” (the Church of Rome), “on account of a more powerful principality, it is necessary that every Church, that is, the faithful on every side, should meet together, in which Church has ever been preserved that tradition which is from the Apostles” (*Adv. Hær.*, lib. iii., c. 3).

What reason can they give for taking in just so much of the dogmatic teaching of the primitive Church as they do take in, and nothing more, and for treating all the rest as a matter of comparatively trivial importance?

Is it not evident that although they borrow certain materials from the early Church in building up their creed, they are

not following her teachings, but rather the dictates of their own private judgment, and the promptings of their own imagination?

While they disobey the traditions of the Establishment by embracing a belief rejected by most of its Bishops and the greater part of its laity, they at the same time refuse to obey any other Church, except that ideal one which exists in their own imagination, and can exist nowhere else. I say it can exist nowhere else; for no Church such as they picture to themselves ever came into actual life. The ancient one, of which they pretend theirs is the modern realization or semi-miraculous resurrection, was in communion with Rome. If, then, they mean theirs to be the identical ancient Church, it must have the Roman Pontiff for its head; and since it has not the Roman Pontiff for its head, but is a body or part of a body without a head at all, it cannot be the identical old Church.

Their Church is a nebula—it is a structure in the air. It is not God’s work, it is their own work—a thing struck out of their own head, created, framed in outline, and decorated in detail by the exercise of private judgment and the caprice of individual taste. Trace the process they follow in its formation, and you will find this to be the case. They draw a plan in their mind of what they imagine the ancient Church must have been, then they gather fragmentary or isolated doctrines from the early chronicles of the Church of the East and of the West, from the writings of the

ancient Latin Fathers and of the ancient Greek Fathers; they introduce a sprinkling of the novelties of the Reformation; they also draw upon certain doctrines of their own invention; and out of these heterogeneous elements they rear their phantom fabric.

Their religion, then, as it exists in its present form, is entirely their own arbitrary creation. It owes its whole being to the activity of private judgment. Hence, *they* are not under *its* control; *it* is entirely under *their* control. They made it when they chose; they can keep it for as long or as short a time as they choose; they can abolish it any moment they deem it prudent or expedient to do so. It was private judgment that called it into being; the same private judgment can annihilate it in the twinkling of an eye.

In other words, the Church they profess to belong to is either dead or living. If it is dead, it cannot receive their submission, and they cannot obey it. If it is living, it must be the primitive Church *out and out*, or it is nothing. Else they must have us believe that the pure, perfect, primitive Church died and disappeared altogether from history for centuries; that the very rock moved away out of sight, too; and that that ancient rock and ancient Church, in all its beauty, perfectness, and completeness, emerged from chaos about the middle of the nineteenth century, and reappeared in themselves in the form of High-Churchism and Ritualism. And this, I think, is rather an extravagant and unwarrantable supposition.

It is hard indeed to conceive how the mere fact of arbitrarily taking up a certain number of doctrines can reach over a dead past of 1500 or at the least 1000 years, and connect them with a Church which lived only during the first three centuries, or, at the longest, only till the Photian Schism in the ninth century, and which died and was buried then, and has lain buried ever since. What proof can they give, that the act of reading a new profession of faith, or a mere volition, can restore a dead Church to life?

By holding any such theory they virtually claim the credit of having worked a greater miracle than the resurrection of Lazarus. Lazarus had been only the fourth day in the tomb, when, at the bidding of our Divine Lord, he rose to life.

Ritualists would have us believe that their forming themselves into a distinct religious body, of which nothing has ever been heard before, has produced the twofold wonderful effect—of bringing back to life a Church that had been dead for centuries, and of making them, in the very same instant, members of it.

It is in vain, however, they will strive to stretch over a gulf of 1500 or 1000 years and ask to shake hands with Augustine, Athanasius, Cyril, Ambrose, or Jerome, with the hope they will be recognized by those early heroes of the faith as members of the same communion.

Were those great doctors to return again to life, doubtless they would tell them, that while they were willing enough

to stretch out to them the hand of charity, yet they could never look upon them as members of the same Church, as long as they did not obey one central, unfailing authority, from which there was no appeal.

The members of the Ritualistic Communion may say that they believe all the Catholic doctrine, and that entering into the Roman Catholic Church would not add anything to their creed, except the dogma which teaches that the Pope has universal spiritual jurisdiction over the whole earth. I answer *that* is an essential point.

"Never," says Cardinal Wiseman, "were men more slightly separated from the acknowledged truth than were the Samaritans in the time of our Lord.

. . . Slight as were the dissenting principles of those sectarians, amiable and charitable as may have been their characters, ripe as they were for Christianity, affable and conciliating as the interview (with the Samaritan woman) had hitherto been, no sooner is this important question put, than He makes no allowance, no compromise, but answers clearly and solemnly: 'Salvation is of the Jews'. . . Thus did this benign and charitable Saviour, who came to see and save what was lost, and whose first principle it was: 'I will have mercy and not sacrifice'—thus did He hesitate not a moment to pronounce, in the clearest terms, that no deviation from the true religion, however trivial, can be justified or excused in His sight" (*Lecture on the Catholic Church*, pp. 326-328).

The Church of England, then, in all its schools of opinion—High Church, Low Church, Broad Church—with the numberless subdivisions of these great parties, enforces, sanctions, permits, or tolerates the use of the privilege of private judgment in the interpretation of the Scripture.

But the use of private judgment, in the interpretation of the Scripture, leads necessarily (taking men as they are) to contradictions in matters of faith, and consequently leads necessarily to falsehood in matters of faith.

The very meaning of private judgment as a privilege or principle makes this sufficiently clear. What is its meaning? When analyzed, it plainly means that a number of men, say twenty, may open the Bible, take any verse of it they like, and may, each of them, give to that verse the interpretation his individual judgment dictates—the meaning which commends itself most to his particular judgment or taste. Now, men differ in temper of mind, in intellect, in disposition, in character, in education, in convictions, prejudices, leanings, inclinations. A hundred contingencies will influence the meaning they give to the verse in question. The inevitable result of this exercise of liberty will be that, in many cases, one man will give to that verse one interpretation, another will give it an interpretation absolutely contradictory; and each of them, thus using the privilege his Church so freely allows him, maintains that *his* view of the matter is quite as likely to be correct as that *taken*

by his neighbor, who gives the inspired words a meaning totally opposite. And really, looking at the thing from *his* standpoint, it is hard to blame him. For if inspiration, as his church represents, is abundantly vouchsafed to individuals, he cannot see why *he* may not claim as large a measure of it as his friend, whose life, as far as *he* can perceive, is not more edifying than his own. Enjoying this fulness of unrestricted freedom, there is nothing to prevent them from differing on every single verse from Genesis to the Apocalypse. And what is more, there is no guarantee that they will agree even in their interpretation of those passages which have reference to the most vital doctrines of Christianity. There is no magisterial authority to bring their minds into oneness of thought. They recognize no superior control which can adjust their differences; nor does their Church oblige them to recognize any. For, in the twentieth Article in which it is stated that she has authority in matters of controversy, in the very same clause it is implied that she is fallible, and quite as liable to err as the least individual who belongs to her communion; nay, it is implied that the individual has a right to sit in judgment upon her, and to decide whether she ordains anything contrary to God's word written, or whether she expounds one verse of Scripture so as to be repugnant to another. She herself does not claim to have a definitive voice; nor does she point to any higher or supreme tribunal from which there is no

appeal. Her children are left free to believe that she may go as deeply into error, in the interpretation of the Scriptures, as the most ignorant and least instructed amongst themselves. She may refer them in their controversies to the Sovereign as her head, or to the Privy Council as the organ of her voice; but in doing so the hopes of obtaining certainty do not become greater. It is one fallible individual appealing to another equally fallible, or to a tribunal consisting of fallible individuals, all of whom, collectively, admit that their united decision may be as far away from the truth as if it was given separately and individually by each, when a thousand miles away from his fellow-councillor.

It is of no use to say that the highest court of appeal in the Church of England never erects itself into a standard with regards to matters of faith, or presumes to decide on such matters — that it itself appeals to the received formularies of the Anglican Church, and that the most it does is to decide whether some disputed doctrine is opposed to, or is in accordance with, those formularies.

Even so, it formally and authentically interprets them; and, while doing so, admits, at least implicitly, that the interpretation may be wrong, since it does not claim to be infallible — nay, admits that the very articles themselves may be full of error, since they were drawn up by fallible men, men who never claimed, professed, or pretended to be *infallible*. For, after all, *what are these formularies?* Which is

this standard itself, to which all in the Anglican Communion, High, Low, and Broad, must bow? What but the teachings and decisions of the English Protestant Reformers of the sixteenth and seventeenth centuries, who can claim no more gift of inerrancy, or an effusion of the Holy Ghost, than the divines of the nineteenth century: fallible men who severed themselves from the traditional teaching of their forefathers, and from communion with Rome. It is hard to discover any theological or solid reason why the dicta of fallible men, who lived three centuries ago, should continue to be the fixed standard of doctrine for Anglicans in the present century.

With such unlimited liberty, then, as the Church of England allows, in sanctioning the use of private judgment, there may be as many contradictory meanings of Scripture as there are individuals who can read its pages, and consequently as many contradictory creeds.

Such is private judgment. Such it is, such it has been, such it ever *must* be, and such the fatal consequences to which it must necessarily lead. Whether it is gilded by the softer and more refined names of free inquiry, individual preference, liberty of opinion, freedom of thought, the meaning is the same, and the same inevitable results follow from its application.

The use, therefore, of private judgment in the interpretation of the Scripture necessarily leads to contradictions in matters of faith, and to contradictions in

matters of faith of the most momentous importance.

Let us look at the thing in practice. See what is going on around us. The High Churchman takes out of a certain passage in the New Testament the doctrine that Christ is truly and objectively present in the Eucharist; the Low Churchman interprets the same passage to mean nothing more than a figurative and indefinite presence of our Lord in that mystery, through the faith of the receiver. The Ritualist holds that the words of our Lord recorded in the twentieth chapter of St. John's Gospel, "Receive ye the Holy Ghost," &c., prove clearly the power to absolve from sin; his Protestant co-religionist, who has not advanced so far on the road of change, and who still clings to the vague doctrines of Low Churchism, loudly asserts that our Lord's words do not prove that power.

Now, surely if any questions of doctrine, in the sphere of religion, ought to be regarded as supremely important in the eyes of man, these ought. No questions in life can be more closely connected with the sanctification and the ultimate salvation of man's soul than the true worship of God, and the right use of Christ's ordinances. And yet, on these most vital points, men who profess to belong to the same Church, and who fill her highest offices, using their right of private judgment, give absolutely contradictory interpretations to the passages of Scripture which have reference to them.

Hence the almost measureless doctrinal differences, which separate the various parties of which that Church is now composed. Some with firm conviction believe the Catholic doctrine of the Real Presence; others reject it as intolerable idolatry. Some proclaim their belief in sacramental absolution, and express their astonishment that they could have lived so long and read the Scriptures so often without believing it; others repudiate it with horror and disgust, and designate it as the pest of society.

Now, I ask, has the Church which sanctions a principle which necessarily leads to such interminable contradictions, and, therefore, to interminable error, any right to be considered the one true Church of Christ? Can any reasonable man, who seriously thinks on the matter, hold that Christ meant to leave to His Church the free use of a principle, prerogative, privilege, which would reduce His religion to a Babel of contradictory opinions? Should any one hold this, he must be prepared to accept the necessary logical conclusion, which is this: that when He (Christ) gave to His apostles the great commission to preach His gospel to the nations, He authorized Peter to preach the doctrine of the Real Presence in Antioch, authorized John to preach the contradictory in Ephesus, authorized James to preach both the one and the other in Jerusalem — nay, left each apostle free to affirm that dogma emphatically, and to deny it quite as emphatically, while preaching the very same sermon to the very same audience.

And these are conclusions from which these very advocates of private judgment must shrink with horror, if they have any regard for consistency and truth.

If, then, unity is an essential mark of the one true Church of Christ, the Church of England, in her various sections, must give up all claim to Divine institution. For unity she has *not*, has never had, and never *can* have. If unity of doctrine were not something entirely beyond her control, why should there have been in the past, and why should there be in the present, so many different parties holding opposite opinions on the most momentous matters of revelation; all of them, we must remember, tolerated, and mutually tolerating one another, as recognized parties in the same communion; each and all claiming a common right to hold their place, as representing the varied multiform views of one and the same comprehensive Anglican Church? But she does not profess to have it. So far from having any principle that can be a bond, a guarantee, a preservative, a protection of unity, she asserts a principle which makes unity an impossibility. And the history of her variations in the past, her present actual state, the numberless divisions into which she has been torn, are striking illustrations of the disintegrating power of her principle. All these things furnish tangible and irresistible proof that identity of doctrine can never live side by side with the unrestricted use of the privilege of free inquiry. Let us take some facts from history. Protestantism was not seventy years old

when it was divided into two hundred and seventy sects.

Staphylus and Cardinal Hosius counted two hundred and seventy branches of it before the end of the sixteenth century.

Calvin, secretly lamenting the wreck the Reformation had made of Christian unity, wrote to Melancthon that he was anxious to hide, as far as possible, the hideous spectacle of their interminable divisions from the gaze of the world, and particularly from the eyes of future generations. "It is of great importance," he says, "that the divisions which subsist among us should not be known to future ages; for nothing can be more ridiculous than that we, who have been compelled to make a separation from the whole world, should have agreed so ill amongst ourselves from the very beginning of the Reformation" (*Epist.* 141).

Beza wrote to Dudith in the same tone: "Our people," he says, "are carried away by every wind of doctrine. If you know what their religion is to-day, you cannot tell what it may be to-morrow. In what single point are those churches, which declared war against the Pope, united amongst themselves? There is not one point which is not held by some of them as an article of faith, and by others rejected as an impiety" (Theod. Beza, *Epist. ad Aud. Dudith*).

Melancthon was quite as loud in his lamentation over the Babel of discordant creeds, generated by the doctrines of the Reformers, as either of the two whom I have quoted: "The Elbe," he says, with

all its waters, could not furnish tears enough to weep over the miseries of the distracted Reformation" (*Epist.*, lib. ii., ep. 202).

But to come to a later date — to our own time. Leslie acknowledges that the character, nature, and principle of private judgment is to produce variety and difference of opinion, and even civil and general war. How great and multiform that variety is; how wide that difference, is abundantly demonstrated in *Whitaker's Almanac* of this very year — 1888! On page 248 we find that places for religious worship in England and Wales have been certified to the Registrar-General on behalf of over 230 different sects. The list is alphabetical; it begins with the Advent Christians and ends with the Young Women's Christian Association; very nearly all these sects have had their origin in the errors of the Reformation.

Lord Macaulay, in his essay on Mr. Gladstone's volume, *The State in its Relations with the Church*, makes various allusions to this matter. I wish to reproduce some of them here, because they reveal the very noticeable absence (if I may so speak) from the Church of England of all unity of doctrine, and of every principle that tends to secure or protect unity. His words are particularly remarkable for various reasons — 1st, Because they show that unity of faith and private judgment are utterly irreconcilable; 2d, While he points to the endless contradictions which private judgment generates, he at the same time asserts that there is no visible body on the

face of the earth to whose decrees men are bound to submit their judgment on points of faith — which is equivalent to saying that no Church was instituted by Christ, or that if a Church was instituted by Him, that Church does not exist now; 3d, Because he is arguing against Mr Gladstone, whose contention in the volume alluded to is, that unity is essential to truth, and that that unity is a characteristic mark of the Church of England. That unity is essential to truth Macaulay freely admits; but he denies loudly that unity is a characteristic mark of the Church of England.

Before adducing from his essay the citations which I wish to insert here, I think it advisable to observe, that my great wonder has been that a man of such giant intellect as Mr. Gladstone¹ could have failed to see that the Church of England, so far from having unity as her distinctive mark, is, on the contrary, founded on a principle which places it entirely and for ever beyond her reach — that he could have failed to see through the shallowness

bolstered up, so as to make her position plausible, reasonable, tolerable, in the eyes of the public — and that he could persist in claiming for her an exemption from error, which she has never had the boldness to attempt to claim for herself. There are others who share this feeling of wonder. Macaulay himself, who, I venture to say, was at all times of his life much more widely separated from Catholic truth than Mr. Gladstone, expresses more than once his unqualified surprise that so clever and clear-sighted a man could claim unity for a Church which is notorious for discords, disagreements, differences; within whose pale “multitudes of sects are battling,” or of the sophistry with which she must be could think it possible that the use of private judgment or free inquiry could produce or lead to unity of doctrine. He analyzes Mr. Gladstone’s reasoning on the relations between identity of faith and the use of private judgment. And we think the candid, unprejudiced reader must admit that he does so justly and fairly.

“Mr. Gladstone,” he says, “dwells much on the importance of unity in doctrine. ‘Unity,’ he says, ‘is essential to truth.’ And this is most unquestionable. But when he goes on to tell us that this unity is the characteristic of the Church of England, that she is one in body and one in spirit, we are compelled to differ from him widely. The apostolical succession she may have or may not have; but unity she most certainly has not, and never has had. It is a matter of perfect notoriety that her formularies are framed in such a

¹ I could have wished that the volume which called forth the essay in question had not been written by Mr. Gladstone, or that if such a book were to be written at all, it should have borne some other name. My long, great, and ever-growing admiration of Mr. Gladstone’s character makes me unwilling to speak of his arguments and conclusions in reference to a subject in which both arguments and conclusions are evidently illogical, and must therefore be unhesitatingly condemned. All who know me, however, are well aware that my admiration of, and respect for, his character are not of recent growth; that I have frequently stood up in defence of his pre-eminent statesmanship; that I consider him the ablest, the most accomplished, the most philanthropic statesman this century has produced, whether in England or elsewhere; that I have always felt (and I still feel the same) that his benevolent intentions and desires have been far in advance of even the greatest and the best of the many great and good works he has already achieved for the benefit of his fellow-men.

manner as to admit to her highest offices men who differ from each other more widely than a very High-Churchman differs from a Roman Catholic, or a very Low-Churchman from a Presbyterian; and that the general leaning of the Church, with respect to some important questions, has been sometimes one way and sometimes another. Take, for example, the questions agitated between the Calvinists and the Armenians. Do we find in the Church of England that unity which is essential to truth? Was it ever found in the Church? Is it not certain that at the end of the sixteenth century the rulers of the Church held doctrines as Calvinistic as were ever held by any Cameronian, and not only held them, but persecuted everybody who did not hold them? And is it not equally certain that the rulers of the Church have, in very recent times, considered Calvinism as a disqualification for high preferment, if not for holy orders? . . . It is notorious that some of her most distinguished rulers think this latitude a good thing and would be sorry to see it restricted in favor of either opinion. And herein we most cordially agree with them. But what becomes of the unity of the Church, and of that truth to which unity is essential? . . .

“What differences of opinion respecting the operation of the sacraments are held by bishops, doctors, presbyters of the Church of England, all men who have conscientiously declared their assent to the Articles . . . Here again the Church has not unity, and as unity is the

essential condition of truth, the Church has not truth. . . . Nay, take the very question we are discussing with Mr. Gladstone—To what extent does the Church of England allow of the right of private judgment? What degree of authority does she claim for herself in virtue of the apostolical succession of her ministers? Mr. Gladstone, a very able and a very honest man, takes a view of this matter widely differing from the view taken by others whom he will admit to be quite as honest and as able as himself. People who altogether dissent from him on this subject eat the bread of the Church, preach in her pulpits, dispense her sacraments, confer her orders, and carry on the apostolical succession, the nature and importance of which they do not comprehend. Is this unity? Is this truth?

“It will be observed that . . . the religion of the Church of England is so far from exhibiting that unity of doctrine which Mr. Gladstone represents as her distinguishing glory, that it is, in fact, a bundle of religious systems without number. It comprises the religious system of Bishop Tomline, and the religious system of John Newton, and all the religious systems which lie between them. It comprises the religious system of Mr. Newman, and the religious system of the Archbishop of Dublin, and all the religious systems which lie between them. All these different opinions are held, avowed, preached, printed, within the pale of the Church, by men of unquestionable integ-

erty and understanding. Do we make this diversity a topic of reproach to the Church of England? Far from it. We would oppose with all our power every attempt to narrow her basis. . . . But what becomes of all Mr. Gladstone's exhortations to unity? Is it not a mere mockery to attach so much importance to unity in form and name, when there is so little in substance — to shudder at the thought of two Churches in alliance with one State, and to endure with patience the spectacle of a hundred sects battling within one Church? And is it not clear that Mr. Gladstone is bound on all his own principles to abandon the defence of a Church in which unity is *not* found?"

The eloquent essayist discusses also the peculiar views held by Mr. Gladstone with respect to private judgment:—

"Mr. Gladstone pronounces the right of private judgment, as it is generally understood throughout Europe, to be a monstrous abuse. He declares himself favorable, indeed, to the exercise of private judgment, after a fashion of his own. We have, according to him, a right to judge all the doctrines of the Church of England to be sound, but not to judge any of them to be unsound. He has no objection, he assures us, to active inquiry into religious questions. On the contrary, he thinks such inquiry highly desirable, as long as it does not lead to diversity of opinion; which is much the same thing as if he were to recommend the use of fire that will not burn down houses, or of brandy that will not make men drunk. He con-

ceives it to be perfectly possible for mankind to exercise their intellects vigorously and freely, and yet to come to the same conclusion with each other and with the Church of England. And for this opinion he gives, as far as we have been able to discover, no reason whatever, except that everybody who vigorously and freely exercises his understanding on Euclid's theorems assents to them. Everybody, he says, who freely inquires agrees with Euclid; but the Church is as much in the right as Euclid; why, then, should not every free inquirer agree with the Church?"

This reasoning is evidently sophistical. For, from the very fact that free inquiry has been allowed, there are opposite creeds in the Church of England, and the free inquirer does not know which creed is right, or which represents most faithfully the teaching of that Church; 2d, because, having the privilege of free inquiry, he may judge that the Church ordains something contrary to God's written word and expounds some passage of Scripture so as be repugnant to another; 3d, because, in the exercise of searching and energetic inquiry, he is free to arrive at the conclusion that the Church is not in the right at all, but is entirely in the wrong. That is, while still remaining a Protestant, he is free to deny entirely or to doubt seriously the minor of Mr. Gladstone's syllogisms—i. e., "The Church is as much in the right as Euclid." Quite consistently with the principle of Protestantism, he may accept all the doctrines of the Catholic Church,

even the Pope's universal spiritual jurisdiction included.

Macaulay, after using some illustrations, proceeds: "*Our* way of ascertaining the tendency of free inquiry is simply to open our eyes and look at the world in which we live; and there we see that free inquiry on mathematical subjects produces unity, and that free inquiry on moral subjects produces discrepancy. There would undoubtedly be less discrepancy if inquirers were more diligent and more candid. But discrepancy there will be amongst the most diligent and candid as long as the condition of the human mind and the nature of moral evidence continue unchanged. That we have not freedom and unity together is a very sad thing; and so is it that we have not wings. But we are just as likely to see the one defect removed as the other. . . . There are two intelligent and consistent courses which may be followed with respect to private judgment: the course of the Romanist, who interdicts private judgment because of its inevitable consequences, and the course of the Protestant, who permits private judgment, in spite of its inevitable inconveniences. Both are more reasonable than Mr. Gladstone, who would have private judgment *without* its inevitable inconveniences.

. . . When Mr. Gladstone says that we actually require discrepancy of opinion — require, demand error, falsehood, blindness, and plume ourselves on such discrepancy, as attesting a freedom which is only valuable when used for unity in the truth, he

expresses himself with more energy than precision. . . . Mr. Gladstone seems to imagine that most Protestants think it possible for the same doctrine to be at once true or false; or that they think it immaterial whether, on a given religious question, a man comes to a true or false conclusion. If there be any Protestants who hold notions so absurd, we abandon them to his censure."

However absurd these notions may appear in the eyes of Lord Macaulay, the Church of England herself holds them at least implicitly — at all events, by allowing the right of private judgment, she tolerates them in her members; for, on his own showing, she not only keeps within her pale, but she admits to her highest offices, men who contradict each other on the most vital questions of Christianity.

We share, however, the feeling of wonder expressed by Lord Macaulay that a man of Mr. Gladstone's powers can hold that unity is essential to truth, and hold at the same time that unity is the characteristic mark of the Church of England, while that Church permits a principle which necessarily and in point of fact leads to contradictions in the most fundamental doctrines of revelation. Nothing can account for this anomaly except that great natural ability, amounting to genius of even the highest order, is one thing, and supernatural faith is quite another.

We agree with Lord Macaulay again in the inference he draws from his analysis of Mr. Gladstone's theory — namely, "Is it not clear that Mr. Gladstone is bound on

all his own principles, to abandon the defence of a Church in which unity is not found?"

These quotations strengthen more and more our thesis, that nowhere in the Church of England is found the mark of unity; and that consequently neither the Church of England, nor any school of opinion in her, can represent the one true Church of Christ. And what we say of the Church of England, with respect to this point, applies equally to all dissenting Churches.

But why use further arguments in *words*? Is not the logic of facts sufficient to prove the point? Look at the Church of England in her present actual state. Some of those who subscribe to her Articles profess all the doctrines taught by the Catholic Church, except the supreme universal spiritual jurisdiction of the Pope over the world. They profess to hold the real presence, transubstantiation, sacramental confession, the sacrifice of the Mass, Purgatory, the invocation of Mary and of the saints, and nearly all the other doctrines that are contained in the Roman Catholic creed. Others reject all these doctrines as damnable superstition. Now, by what effort of the mind can these two parties be said to be one? By what process of reasoning can it be established that the Church which allows such contradictions to be professed within her pale is one? On what principle can it be said that she has that unity which is essential to truth? What idea can we have of falsehood if we hold that the Church of Eng-

land is true — is the one true Church of Christ?

But this want of unity is common not merely to all branches of the Church of England; it is common to all religious bodies outside the Church of Rome. As unity cannot be found in any heretical Church, so neither can it be found in any schismatical Church. The Oriental schismatical Churches cannot pretend to possess it. They have always been willing to sacrifice unity of creed to "State" expediency. They do not aim, and cannot aim, at anything higher than material or political unity. On the same principle that Photius and Michal Cerularius broke with Rome, and denied the supremacy of the Roman Pontiff, so the bishops of those schismatical Churches may, either individually or collectively, sever their connection with their respective patriarchates, deny entirely the authority of their respective patriarchs, and form themselves into distinct and separate religious bodies.¹

As a matter of fact, schism has already produced its inevitable consequences in those regions of the East which are still under its sway. It is well known that the Russian Church is undermined throughout her length and breadth by sects which, at the present moment, number the greater part of the population — sects, too, which

¹ It may be said that the Greek Church is very tenacious of the Catholic doctrines and Catholic traditions. I answer:—The Greek Church cannot continue to have unity of faith, for as all-important controversies on questions of faith have arisen in every age in the past, so all-important questions of a similar kind will arise again; and, on the other hand, she has no infallible "judex controversiarum" — i. e., no infallible judge of controversies, either in Pope or in General Council — to appeal to, who could settle such matters definitely.

are filled with the most desperate hatred towards both imperial and patriarchal jurisdiction. There are few who have not heard that the late Czar Nicholas often predicted that Russia would perish by her religious divisions. Now, a Church which is torn by increasing and incurable schisms can hardly have the boldness to pretend that a necessary, unfailing bond of unity is one of her essential characteristics.

But now, which *alone* amongst all the Churches has this mark of unity? Cardinal Wiseman gives the answer. He says there is one simple way of demonstrating which Church has the right to claim it — i. e., by showing which is the Church which *alone actually* claims it. He adds, that if we find that all other Churches give up their right and title to it, it follows that they can have no pretension to it; and if only one Church assumes it as one of its characteristics, assuredly we have enough to prove that it alone possesses it. "With regard to unity," he observes, "all say that they believe in one Church, and profess that the true Church can be only one. But the Catholic Church is the only one which requires absolute unity of faith among all its members; not only so, but — as by principles alone I wish to try the question — the Catholic Church is the only one that holds a principle of faith essentially supposing unity as the most necessary quality of the Church. The Catholic Church lays down, as its principle and ground of faith, that all mankind must believe whatever she decides and sanctions, with the assistance of the Holy

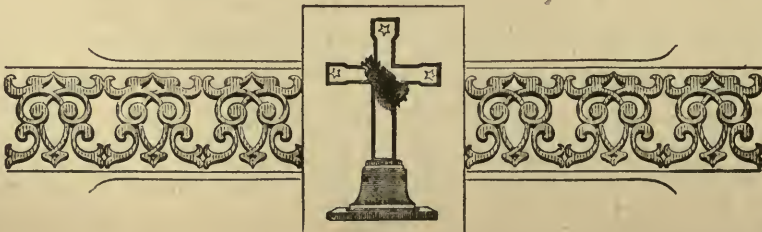
Ghost; and this is a principle necessarily directed to bring all men's minds into oneness of thought. Its essence, therefore — its very soul — that which gives it individuality — is the principle of unity. The principle of the others is, that each individual must judge for himself and make out his own system of faith: now dispersion, dissension, and variety are necessarily the very essence of a Church which adopts that principle. And this, in fact, is practically demonstrated. For Leslie acknowledges that the character, nature, and principle of private judgment is to produce variety and difference of opinion, and even civil and general war. Thus clearly in the Catholic Church alone does the principle of unity exist" (*Lectures on the Catholic Church*, Lect. ix., pp. 317, 318, third edit).

Yes, the Catholic Church, and the Catholic Church alone, can claim this essential mark of truth, for she alone actually possesses it. Her mode of teaching excludes absolutely every principle, prerogative, or privilege that could lead to contradiction in the domain of doctrine. She interdicts the use of private judgment in matters of faith now — she has ever interdicted it — and she will continue to interdict it to the end of time. Free inquiry, individual preference, liberty of mind, freedom of thought, private judgment, in the domain of faith, are words which she has no ears to hear. She will not, she cannot, listen to them. They would rend the rock on which she rests. She takes her stand on the unchanging

truths of Him who built her ; and she will tolerate no human pretensions which would tend to split them asunder. Nor will she suffer any sophistry, however plausible, that would generate the least deviation from them. Her teaching is one, absolute, clear, unerring, emphatic, definitive. No creeds of human origin can rear their heads within her pale, except to be branded with her loud and withering anathemas. She will never recognize any appeal from her tribunal. She will suffer none of her children to sit in judgment upon her decrees. In all places, at all times, in all circumstances, her voice is unchanging. High position, boundless wealth, literary attainments, vast erudition, transcendent ability, genius even of the highest order, make no difference. With the king and the subject, the philosopher and the savage, the rich and the poor, the young and the old, her method of teaching is the same. To the youth of fifteen and the old man of fourscore she speaks in the same tone. To each generation of her children, as they grow up to an age to understand her symbol of faith, she says with the authoritative voice of her founder : — “ You are but of yesterday ; you are but fifteen, twenty, thirty, fifty, eighty, at

most a hundred years of age. *You* did not live in the days of Jesus Christ to hear the doctrines He commanded to be believed, and the precepts He commanded to be fulfilled. But *I* lived in His time for *I* am His Church, His spouse. And I have brought down in my bosom through the centuries that have since rolled away the doctrines He revealed to the world, and the sense in which He meant them to be received — the precepts He imposed, and the manner in which He meant them to be fulfilled. It is *mine* to teach you. It is *yours* to listen and to believe. But it is *not* yours, and it never *can* be yours, to build up a creed out of your own head.”

This mode of teaching bears upon it the impress of Divine institution. Here is a bond of unity. Here is a bulwark of unity. Here is unity in principle and unity in practice — unity in word and unity in meaning. Neither practical error nor speculative error ; neither Rationalism, nor Indifferentism, nor Liberalism, nor Latitudinarianism, nor Agnosticism, nor any other religious system of human invention, can ever find a shelter in this impregnable citadel of God’s one, perfect, unchanging, everlasting truth.





CHAPTER II.

Universality or Catholicity.

SECTION I.



HAT Church which Christ founded must have universality or catholicity as one of her essential marks.

What is meant by universality as an essential mark of the one true Church of Christ? It is well to define our meaning, for wrong impressions may easily be formed.

Universality or catholicity,¹ in the sense in which it is an essential mark of the one true Church, is nothing else but such extension as to time, territorial space, number of members, as will make it clear to all who choose to inquire that she is the only Church amongst all religious bodies in which is found permanent unity of faith, springing from a necessary, unfailling principle of faith, and therefore the only one which can justly claim to be the Church instituted by Christ.

Hence, when we hold that she must have universality as an essential note of her

truth, we do not mean that she must necessarily exist in every country of the globe, from pole to pole, simultaneously. Neither do we mean that she must have at all times, or at any time, the greater part of the human race enrolled as members of her fold. Neither do we mean that in every period of her history, or in *any* period of it, it must be clear that in point of numbers she is far ahead of the various heretical and schismatical sects taken collectively. Nor do we mean even that her members must necessarily be more numerous than some individual heresy or schism, which, for the hour, has become particularly rampant and particularly popular. No. Numbers however great, space however wide, duration however long—none of these things singly, nor all of them collectively, can constitute universality in the sense in which it is a necessary note of the one true Church. Universality is rather the transparent medium through which her unity becomes strikingly visible. For it is, we may say, the unity of the Church illustrated and mani-

¹ Or, as in words of Catechism—"The Church is catholic or universal, because she has subsisted in every age, is spread through all nations, and shall last to the end of time" (*Maynooth Catechism*).

fested in a sufficiently large and wide sphere to make that unity a visible, striking, unmistakable proof of truth; since *such* unity, producing oneness of thought on so large a scale, holding permanently so many people of different times, of different climes, different tongues, different character, in one and the same faith, is something which cannot be accounted for on merely natural grounds, and consequently presupposes the Divine institution of the thing to which it belongs.

Hence, that the Church of Christ be universal, in the sense in which universality is a mark of her truth, it is not necessary that she should be simultaneously and mathematically universal. Her action on the nations of the world is not to be measured by mathematical dimensions; majority of numbers and vastness of territory do not constitute this mark.

It is not impossible that God, whose wise providence rules all things, might allow one nation after another to lose the faith, in punishment of the abuse of grace; might permit persecution so to cripple her power and thin her children that her sphere would be narrowed within a very much smaller space than that which she now occupies. He might allow Liberalism, Agnosticism, Atheism, to wrench from her bosom as many members as she lost in the great apostacy of the sixteenth century, without her acquiring any New World, where millions of conversions would compensate her for her loss. Such diminution of her numbers, however—such narrowing of her sphere, would not

deprive her of that universality which is an essential mark of truth. However small the numbers to which apostacy might reduce her—however narrow the limits within which persecution might confine her, there would still shine on her brow the star that would make it clear that she was the Church of all times and of all nations—her identity with the Church of the centuries and generations of the past would be clearly discernible; and she would continue ever to be the Church, of which alone it could be said, that she, and she only, had the potentiality of universality—that is, a power that would make her even absolutely universal, if the passions, prejudices, and obstinacy of men did not prevent her from doing so.

Now it is on this potentiality, power, or capacity of universality, that I wish chiefly to ground my argument. Although the members of the church in communion with Rome reach a higher figure than is reached by the members of all other Christian bodies taken collectively, yet I will not take advantage of this majority of numbers. Numbers ebb and flow. The crops of the earth in some particular year may be fourfold what they were the year before, and tenfold what they are the year following. Universal war and widespread epidemic may reduce the population of the earth by many millions in a decade.

No; I will take ground which cannot be disputed; for it is my settled purpose not to draw my inference except from premises which will be easily granted, or which at least can admit of being proved.

I will argue from that inborn property or power of universality which is essential to the very existence of the Church of Christ, and of which visible universality is nothing but the external manifestation. This is the point on which I wish to insist most.

Whichever church is Christ's was His Church before she became actually universal in any sense. She *could* and *did* exist before she was widely spread. She was as truly His Church while she was still confined within the walls of Jerusalem, as when some centuries later she had reduced the East and the West under her sway, and counted her members in millions. But she never *was* His Church, and she never *could* be His Church, without having the innate potentiality of universality. This inherent power of making herself universal, as far as people will allow her to become universal, is essential to her being. It was implanted in her on the day of Pentecost, when she stepped forth in all her completeness from the hands of her Founder, and when His Divine Spirit descended into her to dwell in her forever. And the vast space she was afterwards to cover, and the millions of members she was afterwards to count in the course of her long and glorious history, were to be but the visible results of that power in action.

I have said: Whichever church is Christ's must be one which has the potentiality of universality. This statement is easily proved.

As Christ died for all, He instituted His Church for the salvation of all, since

He meant His Church to be instrumental in saving all whom He died to redeem: The salvation of the whole human race was the sole object he had in view when He founded her on the everlasting rock, and when He gave His apostles the great commission to bear her message of faith to all the nations of the earth. And it was that she might be instrumental in saving the human race, not merely in one stage of its career, but in all its generations to the end of time, that He promised to remain with her all days down to the consummation. In other words, He did not bring her into life that she might save the people of Asia only, or of Africa only, or of Europe only, or of Ireland, England, or Scotland only, but that she might save the people of all countries and of all centuries. His intention and desire, in founding her, covered exactly the same space and the same duration as was covered by His intention and desire in working out Redemption. As His Redemption was to take in the people of all places and of all ages, so did He mean His Church to embrace, within her bosom, mankind of every place and of every time. If He redeemed all, it was that all might be saved; if He instituted His Church, it was that all might be saved by her, for through her He meant the fruits of His copious and universal Redemption to be communicated to all for whom He shed His blood and gave His life.

No one can deny that such were His intentions. That some, that many, men in every age were to refuse to listen to

her voice, to shut their eyes to her signs, to persecute, to imprison, to murder those who sought to bring to them her saving message, does not interfere with His merciful and loving designs. As His blood was to be shed for many in vain, so His Church would be founded for many in vain—both for many within her and for many without her, who would persistently refuse her proffered graces.

Let it be borne in mind that as yet I am not saying which Church has this essential mark of truth. My contention at present is that Christ meant His Church for the salvation of the people of ALL nations and of ALL times.

But if He meant her to save all He must have meant her to REACH all, as far at least as people would allow themselves to be reached by her. In other words, He must have so constructed her that she should have the potentiality or power of making herself even absolutely universal, unless the malice, blindness, obstinacy, passions, or prejudices of men prevented her from doing so. More than this, He must have meant her to be continually striving throughout all time to enlarge her sphere—to make her light shine more and more widely—to bring her gospel of truth to those who had it not. All reasonable Christians will admit that any Church which does not fit in this frame can have no claim to be considered the one true Church of Christ.

Now here, quite independently of any argument taken from comparison of numbers—quite independently of any argu-

ment taken from the relative success of the efforts made by the various Christian denominations to convert the heathen—quite independently, too, of any argument taken from the names of those Churches or sects, whose names indicate their geographical boundaries, and mark them out as national or local institutions;—quite independently of all this, we have ground enough to show that the Church of England has not this essential mark of the one true Church of Christ. *Not only has she not it, she cannot by possibility ever have it.*

SECTION II.

No Church which has not unity of faith, springing from a necessary, unfailling principle conservative of that unity, can ever possibly have the potentiality of universality, and, therefore, can never possibly have the mark of universality, since the mark is but the outgrowth of the innate power. As long as it has not a bond to keep it united as one and the same thing, it can never have in itself the germ of universal growth. Its inherent elements of discord will prevent it from multiplying in its original form.

An army, in point of overwhelming numbers, perfect discipline, complete equipment, skill of commander, invincible courage on the part of its officers and of its rank and file, may be, in the opinion of the most competent judges, more than strong enough to subdue all the nations of the earth.

It has hardly begun, however, its work of universal conquest, when discord becomes visible in its ranks. It is split into two opposite camps, which fight against each other, and continue to fight against each other. Reconciliation is hopeless. The elements of division spread and break up the two great sections into minor opposing bands, until every trace of union has disappeared.

It is clear such an army, however numerous, however brave, however well-armed and well-officered, can never reduce the world under one sceptre; actual division makes that impossible. In like manner, some new religion appears. It panders to men's prejudices, flatters men's passions, professes to impose some semblance of restraint, while it leaves them comparatively free both as to faith and to morals. It is easily made plausible through the ingenious rhetoric of its propagandists; it quickly becomes popular with the multitude; it may make proselytes in thousands in the hour of wild, unreasoning excitement; it may even bring some nations under its sway for the time; but having within itself the elements of division, being devoid of that union which constitutes at once strength and individuality, having no bond of cohesion to keep it together as one united whole, it will be rent inevitably into different sects before it gets half across the world, and so will fail utterly to reduce mankind under one symbol of faith. Hence, no Church which has not an unfailling, necessary principle of unity can ever possibly have the potentiality or mark of

universality. Even granting it facilities which can never be realized in practice, its teaching can never, by any possibility, spread universally. Remove all impediments, put away all opposition springing from the blindness, obstinacy, malice, passions, or prejudices of men, let all the nations of the earth be cheerfully willing to listen to and to embrace its teaching, let every circumstance of time and place favor its apostolate; and withal, it cannot possibly ever have the mark of universality, since it does not possess the inborn power from which universality springs. It will teach one nation one set of doctrines, and another nation their corresponding contradictories; or perhaps it will teach one and the same nation a hundred distinctly different doctrines.

We have not far to go to find a practical illustration of this. Look at the Church of England, within the very shores from which she takes her name. Can she be said to have kept her members in the same belief even in that very territory within which she is dominant? Certainly not. In the very realm where the religion she teaches is the established one, where she is helped, subsidized, encouraged, stimulated by the machinery of the greatest civil power the sun ever shone upon, she has not succeeded in keeping her members in the same creed, except in the broad sense of a widespread, universal, multiform antagonism to the Church of Rome. She may indeed have the mark of universality in that sense. But to say that England ever did profess,

or is professing now, Protestantism as one united, uniform creed, would be as great an error as to assert that England, France, Germany, Austria, Russia, Turkey, China, North and South America, were united under one and the same crowned head.

Those who profess her religion at the present moment are not under her control, either as to doctrines of faith or precepts of morality. *She* is entirely under *their* control. They circumscribe her boundaries, define her sphere, mark out her work, sit in judgment upon her, frequently take the punishment of clergymen into their own hands, make decrees for the regulation of her worship, and change them at their pleasure. And as to foreign operations for the propagation of the Gospel, it is only when they furnish her with ample means, and promise to hold over her the strong arm of civil protection, that she will make any move to preach her divided creed to the heathen. And then, *just because her creed is a divided one*, her effort is an absolute failure.

To this fact—the fact that *in* her are found the elements of inevitable discord, interminable contradiction, endless division—her notorious want of success in her attempts to evangelize the people of pagan lands is to be ascribed. The average pagan, though not deeply read, though not skilled in close reasoning, has nevertheless sense enough to perceive that there cannot be much truth in a religion in which there are so many

opposite opinions. Some of them, after hearing contradictory expositions of faith from the lips of those sectarian missionaries who sought to Christianize them, have been heard to say that Christians seemed to have as many different religions as paganism had gods. “There is no greater barrier,” says Mr. Colledge, a Protestant British official in China, “to the spread of the Gospel of our Saviour among the heathen than the division and splitting which have taken place among the various orders of Christians themselves. Let us ask any intelligent Chinese what he thinks of this, and he will tell us that these persons cannot be influenced by the same great principle, but that Europe and America must have as many Christs as China has gods.”

A Church which has not a bond of unity proceeding from an unfailing principle of unity can never become universal. A thing which has not permanent identity can never possess the power or quality of universal assimilation.

The Church of England has no bond of unity, and therefore can never possibly have that mark or capacity of universality which is essential to the one true Church of Christ.

The Church of Rome, as we have seen, is the only one which possesses such a bond of unity, and hence she alone can ever possibly realize universality in practice. And as a matter of fact, as we shall see later, she alone has ever practically realized it.

SECTION III.

This potentiality of universality must be one that slumbers not: it must be ever active and energizing.

Whichever Church is Christ's must be one of which impartial history can testify, that she has been striving actively and energetically ever from her first beginnings and throughout her whole career to propagate her faith more and more widely through pagan lands. Any Church which has not exhibited at all times, when there was any opportunity of doing so, this characteristic of active zeal for the conversion of the heathen, cannot have any claim to be considered the one true Church of Christ.

If there be any persons who have any difficulty in granting this, a few words will make the matter clear.

The sun cannot be in the heavens above us without sending forth rays of light. There may be an eclipse, there may be a mist black as night, still, from the very fact that he is in the sky, he must send forth his beams, and those beams must reach us, unless some accidental cause darkens the medium through which they are meant to be conveyed to us.

The Church was designed by Christ, her Founder, to be the light of the world, and to be the light of the world of every century and of every generation.

He Himself who is the Eternal Sun of Justice, and who styled Himself the Light of the World, promised to be in her all days, that she might be such. He meant her light to shine upon the people of all

times and of all places. Consequently, His desire to dispel the darkness of paganism did not end with the death of His first apostles. When He gave them the commission to teach all nations, He foresaw that the martyr's death would overtake them before they had succeeded in making His Gospel known to all nations. He could not mean that as soon as the grave had closed over their remains, His Church was to cease entirely the work of propagating the faith, and was thenceforward to make no further effort to make her light shine in those regions which were still in the darkness of idolatry and in the shadow of death. We cannot hold that such was His design without being forced to the conclusion that, while He had at heart the salvation of those who lived in the days of His first apostles, He had no concern as to what became of the pagan nations of the second, third, and fourth centuries, and of every century to the end of time.

It is clear He meant her to continue throughout all ages her efforts to evangelize the nations—to spread her light farther and farther over the earth; else she would fail to fulfil the end for which He founded her.

It is clear also that if He promised to be with His first apostles by a special presence of His power and guidance, in order to stimulate and help them to do the work of propagating His faith everywhere, He meant that promised presence to extend to their successors throughout all generations; for the simple reason, that the dissipation of the darkness of

idolatry, and the replacing it by the light of His Gospel, were works which would be as dear to His Sacred Heart throughout all time as they were on the memorable day when He spoke the words — "Going, teach all nations."

Since, then, Christ dwells permanently in His Church — since He is the light of the world, since He must have at all times a constant, active, efficacious desire that His light should illuminate the whole earth, it follows that His church must be one of which the unprejudiced historian can relate that, during her whole career, she, above all others, has manifested a strong impulse — a necessarily active desire to bring heathen nations within her communion.

But which amongst all the churches now existing can honestly claim from the impartial records of the past this glorious testimony?

Can the Anglican Church, the Lutheran Church, or the Calvinistic Church lay any claim thereto? No. They did not begin to exist till towards the middle of the sixteenth century, and consequently could not have evangelized the peoples of the long centuries that had passed away before they were born. And even for the few years of their comparatively short career, they cannot stand the application of this test. For they had been a considerable period in existence before they showed any inclination at all to make the light of their creed shine on the idolater.

Besides, this was not their scope. Their sphere was meant to be purely

local. Their original framing excluded all idea of organization for wide foreign missionary enterprise — in fact, for missionary enterprise of any kind. They were to be but a phase of the state in which they were to subsist. They were to be under State control, and consequently were to partake of the nature of the constitution whose established religion they were to be. And a religion formed to suit the taste of some particular nation is not likely ever to become a religion of universal adoption. A religion that suits the government of one country may not suit the government of another country, and is certain not to suit the government of every country. At all events, being created and kept in life by an act of Parliament, they could not make any move to convert the heathen, unless directed, encouraged, helped, subsidized by the State whose dominant religion they represented. And surely we cannot say that Christ ever meant His Church, which He founded to evangelize all the nations of the earth, to be directed in the measure and exercise of her zeal for the salvation of souls by the laws of any particular country, and to be guided in her efforts for the propagation of the faith in pagan lands according to the dictates of any particular civil power.

That I am not making groundless statements, or putting the thing in a false light, will be evident from the following testimonies, which undoubtedly cannot be said to be taken from prejudiced sources.

Lord Macaulay, whose opposition to the Catholic Church is sufficiently known to make it certain that he does not say anything in her praise except what he believes to be true, draws a contrast between her action and that of the Reformed Churches in the seventeenth and eighteenth centuries. In any case, the truth of his statement is patent to all.

He says: "As the Catholics in zeal and union had a great advantage over the Protestants, so had they an infinitely superior organization. In truth, Protestantism, for aggressive purposes, had no organization at all. The Reformed Churches were mere national Churches. The Church of England existed for England alone. It was an institution as purely local as the Court of Common Pleas, and was utterly without machinery for foreign operations. The Church of Scotland, in like manner, existed for Scotland alone. The operations of the Catholic Church took in the whole world" (Essay on Ranke's *History of Popery*).

A prominent Presbyterian clergyman speaks in a similar tone in his review of Marshall's well-known volumes entitled *Christian Missions*. He even philosophizes on the matter. "During the sixteenth and seventeenth centuries," he says, "the Romish Church girdled the globe with her missions, planting the cross from beyond the wall of China to the Peruvian Cordilleras. Nor is it to be denied that her missionaries, in those years, were men abounding in Christian heroism and sacrifices. Of monetary

means she had not so much as any one of our Protestant societies. But she had what, alas! we so often fail to get — abundance of large-hearted men, ready to do and suffer everything for the faith." He continues: "This interesting inquiry" (he means the singular success of Catholic missions as contrasted with the evident failure of Protestant missions) "is one which calls for deeper thought and greater fairness than polemical divines have yet allowed it; for the student of history will not be satisfied without some theory or law adequate to account for the undeniable fact, that hitherto the progress of Christianity among the heathen has been carried on chiefly by Romanism, and only in a slight manner as yet by a consistent and scriptural Protestantism" (*North British Review*, May, 1864).

In a very slight manner, indeed, if we look to the results; on a gigantic scale, however, if we consider the enormous sums of money that have been expended by Protestant missionary societies, and the millions of Bibles that have been exported from England and America.

The feeble and fruitless efforts (though numerous) which the Protestant Church of late years has made do not tend to strengthen her claim to the note of universality.

However, during the last sixty or seventy years, that Church, particularly in England and America, has had an organization for carrying on missions in pagan lands; and if we are to look to the number of its agents and the magnitude of its

resources, a great organization it has been.

Its emissaries, says Marshall in his *Christian Missions*, are reckoned by thousands and its revenues by millions. "A single English society," we are told, "consumes, in its home expenditure alone, about forty thousand pounds annually, before one native is converted, or even sees a missionary. That is to say, nearly one-fourth of the whole income of a society, maintained for the purpose of spreading the light of the Gospel in heathen countries, is spent in England before one preacher has embarked on his mission" (vol. i., p. 3). It is stated that during the present century England and America alone, omitting Germany, Switzerland, and all Protestant States of modern Europe, had before the year 1862 expended in the work of missions, including the distribution of Bibles and tracts, at least forty millions sterling.

Do these facts give to Protestantism any claim to that universality which is a mark of the true Church? Do they go any way towards proving that the Protestant Church is identical with the one in which there must be an ever-active impulse, an ever efficacious zeal to evangelize heathen nations? We shall show, and show it on Protestant testimony, that they prove exactly the contrary.

It is unfortunate for the claims of the Protestant Church that she ever attempted to give missions at all in pagan countries. It is a kind of work for which she was never intended, and which, from

her very structure, was quite unnatural to her.

Although the enormous sums of money, contributed to swell her foreign missionary funds, bespeak the generous liberality of many of her religious-minded children, yet the spirit of the missionaries she has sent out, the way in which they have done their work, and the slender results which that work has produced, can only tend, in the mind of all impartial observers, to remove from her farther and farther all resemblance to the Church which was destined to teach all nations through all time, and to be forever the light of the world.

The signal failure of her missionary efforts in all parts of the world (a failure confessed to by members of her own denomination) makes it clear to evidence that she cannot be that Divine everlasting institution to which was addressed the world-wide commission: "Going, teach all nations." With all her unlimited resources and all her vast expenditure, she has made but few converts; and those few, say the same Protestant witnesses, have in most cases been distinguished by becoming worse after their conversion than they were before, and much worse than their heathen compatriots.

While another Church, with hardly any earthly resources — without help from the hand of any civil power — without human appliances of any kind — with nothing except fearless apostolic courage and burning zeal, has, during the same years and in the very same spheres of labor, made converts in multitudes, and has lifted

them up from the lowest depths of pagan degradation to a life of practical virtue which has made them an object of wonder to all who have witnessed the change.

That I am not going out of the region of facts, or making unwarrantable statements, will be evident from testimonies I now adduce, all of which are given by Protestants or by members of various non-Catholic denominations. They are found in Marshall's book on *Christian Missions*, vol. 1., from page 9 to 15, with abundant references.

China.

"The attempts of Protestant bodies to evangelize China," says Mr. Antony Grant, author of the *Bampton Lectures* for 1843, "have signally failed."

"Whoever asserts," added Mr. Wingrove Cooke in 1858, "that the Protestant missionaries are making sincere Chinese Christians, must be either governed by delusion or guilty of fraud."

India.

Sir James Brooke, in 1858, speaking before a meeting of the Society for the Propagation of the Gospel, said: "You have made no progress at all either with the Hindoo or the Mahometan; you are just where you were the very first day that you went to India."

Mr. Clarkson, himself a missionary, speaks in the same tone. "Every gate,"

he says, "seems to have been shut, every channel dammed up, by which Gospel streams might force their way."

Mr. Irving goes further still, when speaking of the nominal converts. He says, and says it in accord with a hundred Anglo-Indian witnesses, that "their lax morality shocks the feelings of even their heathen fellow-countrymen."

Ceylon.

The Rev. W. Haward, a Wesleyan missionary, says: "The greater part of the Singhalese, whom I designate nominal Christians of the Reformed Religion, are little more than Christians by baptism."

"Disappointment was felt in nearly every department of the mission," says Dr. Brown in 1854.

"All accounts agree in reporting unfavorably," adds the Rev. Mr. Tupper in 1856.

Mr. Pridham goes further. He deplures, in energetic language, that Christianity has made but "leeway."

Antipodes.

Of Australia, Dr. Lang reported in 1852: "There is no well-authenticated case of the conversion of a black native to Christianity."

Mr. Minturn added in 1858: "All missionary efforts among them failed."

New Zealand.

Mr. Fox declared in 1851: "With most of the natives Christianity is a mere name, entirely inoperative in practice."

In 1859 Dr. Thomson still repeats that it is only a rude mixture of paganism and the cross.

Mr. Wakefield, who is confirmed by a multitude of witnesses, adds the gloomy statement that the converted natives are distinctly inferior in point of moral character to the unconverted heathen.

Another Protestant authority attests the Colonial verdict, that they are, generally speaking, distinguished from the unconverted as rogues, thieves, and liars.

Oceanica.

Of the Society Islands, a writer in the *Asiatic Journal* reported as long ago as 1832 that "the presence of the missionaries has been productive of more mischief than good."

Mr. Pridham announced, seventeen years later, that they had only added a new plague to the evils which they had come to cure.

The Rev. Mr. Hines, Mr. Herman Melville, Commodore Wilkes, Chaplain Laplace, all speak in the same tone.

Africa.

In Western Africa, Mr. Tracy reckons eighteen Protestant missionary attempts,

without counting Sierra Leone and Goree, all of which failed.

Mr. Duncan candidly declares of those in Dahomey, that the education given by the missionaries is only the means of enabling them to become more perfect in villainy.

Of the Kaffirs in South Africa, Major Dundas reported in 1835 to the House of Commons: "I believe the missionaries have hardly Christianized a single individual."

Twenty-three years later, the Rev. Mr. Calderwood declared once more: "The Kaffirs may be said to have refused the Gospel."

In North and East Africa it is not even alleged that any converts have been made.

The Levant, Syria, and Armenia.

Of the missionaries in the Levant, Sir Adolphus Slade says in 1854, after many years of personal observation: "Their utter unprofitableness cannot be sufficiently pointed out."

Of those in Greece, Dr. Hawes reports, they "have felt themselves obliged for the present to withdraw, in a great measure, from the field," — which means, as we shall see, that they were expelled by the people.

Of Jerusalem, Lord Castlereagh tells us: "The Bishop has scarcely a congre-

gation besides his chaplains, his doctor, and their families."

Dr. Southgate, an American Protestant bishop, candidly admits that the only Protestant converts, throughout Turkey and the Levant, "are infidels and radicals who deserve no sympathy from the Christian public."

And Dr. Wagner declares, after careful examination, that the expensive establishments in Armenia have made no converts.

America.

Finally, the learned author of *The Natural History of Man* warns his readers not to venture upon any comparison between the success of missions to the aboriginal races of North and South America, because their history reveals a contrast so portentous that, as he frankly admits, it must be allowed to cast a deep shade upon the history of Protestantism.

If, then, it is clear that the Protestant Church, before she began to give missions to the heathen, could not possibly have either the mark or the capacity of universality, that fact has become clearer now that she has made the attempt. Indeed, we might say that if there was nothing else to prove that she is not the Church of Christ, her uniform want of success in her foreign missionary efforts would be quite enough to prove it. The heathen nations, even on Protestant testimony, have everywhere rejected her teaching; and the few individuals, who pretended to become her

disciples, have, on the same testimony, been lower in the scale of morality than they were before their apparent conversion.

Such, then, is her history. For about two centuries and a half—that is, from her institution till the beginning of this century—she confined her zeal within those dominions to which she owes her creation, and to which she owes the continuance of her life. During the whole of that long period she manifested no compassion—no consideration for the poor idolater. She let him go his way, and left him to perish helplessly in his darkness, without making any attempt to stretch out to him the hand of relief, although the constantly increasing commerce of the great empire which she represented gave her every facility for doing so. She remained satisfied with her work at home, enjoyed her repose with dignity, and went on sleeping the sleep of undisturbed peace. Then, suddenly, in the beginning, of this century (about the year 1805), she awoke from her slumber, shook off her drowsiness, became alive to a sense of her culpable apathy, and seemed anxious to make a great, a vigorous, a stupendous effort for the propagation of the faith—such an effort as would make amends for long and grave neglect. Enormous sums of money for evangelizing purposes were produced; missionaries were sent out in thousands to pagan lands; millions of Bibles and numberless tracts were distributed in pagan towns—that is, in pagan ports and all along the coasts. Those publications were sown broadcast, as the farmer sows his grain. They never

took root however. The soil proved most ungrateful. And what has been the result? To-day her hands are as empty of fruit as if she had never advanced a step in the direction of foreign missionary enterprise, or as if the idolater had never seen a single leaf of a Bible or tract in his life.

It is evident, then, that neither past nor contemporary history can bear testimony that she has been throughout her career the evangelizing Church of the nations.

But now comes the question: Can the Greek schismatical churches claim this testimony? No. They have never pretended or professed to be missionary churches at all. They are mere national churches—purely local institutions like the Church of England; but, *unlike* the Church of England, they have made no attempt even in this nineteenth century to convert the heathen.

As to the Greek-Russian Church, Marshall, speaking of it, says: "It not only fails to convert the heathen tribes subject to the empire, but does not always even wish to do so. It suits," they say, "the secular policy of the Czar to leave them to their idols." "The clergy of Russia, as Tourgeneff, Haxthausen, and others relate, have no disposition for such labors: the State, as Theiner, Dr. Moritz Wagner, and many more have shown, forbids others to supply the defect. Every Catholic priest, says Dr. Wagner, who attempts to convert an idolater is threatened with transportation to Siberia" (*Christian Missions*, vol. i., p. i.).

Hence the Greek schismatical Churches do not and cannot ask to claim from history the testimony that they have been striving assiduously throughout their course, to make the light of Christianity shine in heathen lands.

One Church, and one Church alone, can claim this glorious testimony.

Need I say it is the Church of Rome?

She has been the great evangelist of the nations throughout all time since the days of the apostles: and, as we shall see presently, she is the only successful evangelizing church of the present generation.

As to the past, we need not dwell long in claiming for her a glory which even her bitterest enemies do not attempt to withhold from her. If it be asked, who gave to England that Christianity whose form was changed and mutilated at the Reformation, Venerable Bede answers the question to the satisfaction of all. Speaking of England's conversion, he says: "And whereas he (Pope Gregory) bore the pontifical power all over the world, and was placed over the churches already reduced to the faith, he made our nation, till then given up to idols, the Church of Christ."

Who gave to Germany the religion which she abolished in the revolt of Luther? Do not all impartial records show it came from missionaries who had with them the approval, the credentials, and the blessing of the Roman Pontiff?

Dr. Milman, some years ago Dean of St. Paul's, in his *History of Latin Christianity*, after showing that one nation after another received the gospel through the voice of the

Church of Rome, adds: "All these conquests of Christianity were in a certain sense the conquests of the Roman See. . . . Reverence for Rome penetrated with the Gospel to the remotest parts. Germany was converted to Latin Christianity. Rome was the source, the centre, the regulating authority recognized by the English apostles to the Teutons. The clergy were constantly visiting Rome as the religious capital of the world . . . and bishops from the remotest parts of the empire, and of regions never penetrated by the Roman arms, looked to Rome as the parent of their faith—if not to an infallible authority, at least to the highest authority in Christendom."

Colonel Mitchell, in his *Life of Wallenstein*, says: "Deep and indelible is the debt which religion and civilization owe to the early Roman Pontiffs and to the Church of Rome. They strove long and nobly to forward the cause of human improvement, and it is difficult to say what other power could have exercised so beneficial an influence over the fierce and fiery nations which established themselves on the ruins of the Roman empire, after rooting out all that remained of ancient art and ancient knowledge. Nor were their efforts confined within those territorial limits. Monks and missionaries, disregarding personal danger, penetrated into the forests of Germany and into the distant regions of the North, and, unappalled by the deaths of torture to which so many holy men had fallen victims, preached to the heather and barbarian the mild

doctrines of Christianity, which only sprung up in Europe watered by the blood of saints and martyrs. Even the efforts of the Church to interpose its spiritual power in the direction of temporal matters, and to control the conduct of kings and princes, were beneficial in an age when the clergy alone possessed whatever learning was extant; and the uniformity of belief which rendered all the Western Churches dependent on the Pope, an authority so greatly enlightened, when contrasted with the general darkness of times, became a principal cause of the progress and prosperity of the Catholic world."

Such the testimonies of Protestant writers.

Who brought the light of the faith to France and made her a Catholic nation?—Missionaries who came in the name, and with the authority and benediction, of the See of Rome.

Who evangelized Spain? Who brought to Austria and her tributaries the faith she now possesses? Who led Ireland and Scotland to a knowledge of the true Gospel? Who gave to the various nations of the East that religion (I mean orthodox religion) which they professed in all its completeness and integrity, till schism rent them from the parent stock?—Either the first apostles who recognized Peter as their head, or their successors who recognized Peter's See—the See of Rome—as the head of all the Churches, and proclaimed union with that See to be a necessary qualification for membership in the one true fold of Christ.

Go through all the countries of Europe, of Asia, of Africa that ever professed the Christian religion in its completeness and perfectness, trace their Christianity to its source, and you will find that source to be none other than the energizing power—the necessary active, unfailing impulse to evangelize—which is ever found in the Church of which Peter's successor is the visible head.

All impartial records of the past agree in stating the undeniable fact, that, from the days of the apostles down to the present time, the Church of Rome has been constantly, untiringly exerting her power to bring idolatrous nations under the sway of the Gospel of Christ. There is no other Church of which this can be said. She alone, amongst all the religious bodies which now exist, has manifested throughout her career that sacred energy—that holy, earnest, necessarily active zeal for the conversion of the heathen and the heretic which must ever characterize the Church in which dwells the Saviour of souls, who founded her as much for the salvation of the people of the nineteenth century, and of every century to the day of doom, as for the salvation of the people who lived in the age which witnessed her institution.

Now let us place her side by side with those sects, which have in this century affected to surpass her in zeal for the propagation of the faith, and have tried to wrench from her her title of Universal Teacher. Have they succeeded?—No. They cannot dispute her exclusive claim

to that title for the pre-Reformation period; nor can they dispute that she alone was the apostle of pagan countries during the seventeenth and eighteenth centuries. During those two centuries, while Protestantism in England and on the Continent was being divided into endless sects, which were battling with one another continually—while their respective leaders were excommunicating each other with implacable acrimony, the Church of Rome, as Dr. Hanna observes, was girdling the globe with her missions. While no schismatical or heretical herald of the Gospel had, as yet, set out from Europe for any barbarous land, *her* apostles were already preaching “in labor and painfulness, in many watchings, in hunger and thirst, in many fastings,” and were reaping an abundant harvest in China, Japan, India, Africa, Paraguay—everywhere. This our opponents cannot deny.

Till the eighteenth century, then, she continued to be the sole Teacher of heathendom. Has she lost her claim to that title in this the nineteenth century? Have her rivals uncrowned her? Have the sects supplanted her? Have *they* done any work of zeal in heathen lands which *she* has not done on a larger scale and immeasurably better? Has the character of *their* zeal transcended *hers*? Have *they* gone far away from the large centres of population, penetrated into the outlying and remote districts of the savages, and shown themselves unselfish in enduring hunger, thirst, and cold and heat; while *hers* have enjoyed a dignified repose in

some comfortable dwelling situated in an eligible quarter of the large city? Have *they*, in times of persecution, shed their blood profusely, and given up their lives generously and courageously; while *hers*, like cowards, ran away at the first appearance of danger? Have *they* done more for the education of the savage hordes than *she* has done? Have they produced more abundant fruits? Have they made more converts? And have *their* converts been remarkable for practical faith, firmness in trial, intense fervor, earnest devotion, heroic constancy; while *hers* have been distinguished by their coldness, carelessness, apathy, fickleness, gross immorality?

Impartial witnesses shall give the answer, and their answer will show that, while for eighteen hundred years the Church of Rome *alone* possessed, and *alone* could claim, the title of Church of the Universe — yet never has that title shone out so conspicuously, appeared in such striking light, as in the present century, in which the sects have worked by her side in the same fields of labor, and, in spite of all the help human resources could give, have failed utterly everywhere; whereas *SHE* has prospered to a degree which can only be explained by help from on high, by special aid from the hand of Him whose blessing is with those whom He Himself has chosen, and *not* with those who have tried to intrude themselves into His fold.

It is a common saying that things look brighter by contrast. Never has there

been a contrast more striking than that presented by the marvellous fruits which have followed the efforts made by the missionaries of the Catholic Church when compared with the uniform barrenness which has ever attended the labors of her antagonists. It looks, says Mr. Marshall, as if Almighty God, in His wise providence, meant to take all controversy between the Church and the sects entirely out of *human* hands into His *own*, and to decide the matter Himself by applying His own Supreme test — “By their fruits you shall know them.”

Here are accounts from Protestant sources — at all events, non-Catholic sources: —

China. — “The number of conversions effected by Protestants,” says Mr. Hausmann, who dedicates his book to Mr. Guizot, and seems to profess an equal indifference to all sorts of religion, “is perfectly insignificant when compared with those effected by Catholics.”

“The religion of Catholics,” says Baron Von Haxthausen, “extends itself more and more in the north of the empire; and even in Peking itself their number is said to exceed forty thousand.”

Mr. Montgomery Martin, a warm-hearted opponent of the Catholic religion, observes — “Perhaps there are not more than twenty or thirty Christian Chinese, while Catholicism numbers its tens and hundreds of thousands.”

“It is superfluous,” writes Mr. Osmund Tiffany, with reference to his Protestant companions, “to say aught of missionary

labors, simply because these have little or no importance."

"Great progress has been silently made," says Sir Oscar Oliphant, in 1857 (though he does not so much as allude to the Protestant attempts), "and continues to be made."

"There is something inexplicable," says the Rev. Howard Malcolm, "in the sterility of the Protestant missions; for the Catholic missionaries, with very limited resources, have made a great many proselytes, their worship has become popular, and everywhere excites the attention of the public."

"Little has been done," says another, "by missionaries in China except printing books."

"The Protestants," observes Mr. Leitch Ritchie, "have as yet confined their efforts to the distribution of books along the sea-coast; the result not being in the meantime of any obvious importance."

"We have no proof," adds a candid American missionary, "that the thousands of books thrown among the people have converted a single individual."

"The activity of the missionaries of the Romish Church in China," says Sir John Davis, "has no rival as to numbers or enterprise."

"For many a long, toilsome year," says the Secretary of a London Missionary Society, in 1855, "has the Christian missionary been laboring for this people, . . . unblest with the knowledge of any successful issues of his labor" (Marshall, *Christian Missions*, vol. i., chap. ii., pp. 286-8).

Mr. Marshall, alluding to the praise given by Protestant testimony to the zeal of Catholic missions, says: "During half a century Protestant writers, filled with the same involuntary admiration which the pagans had often manifested with greater energy, have not ceased to celebrate the courage, devotion, and charity of the Catholic missionaries in China. From Ricci to the latest martyr who gained his crown only yesterday, they have recognized, without understanding, the same tokens of a supernatural calling. Even Morrison was constantly comparing them with himself, though apparently without deriving instruction from the contrast."

Speaking of the Catholic missionary, Morrison says: "He is willing to sacrifice himself: he offers himself up to God."

"They will be equalled by few and rarely excelled by any," is the joint confession of Mr. Milne and Mr. Medhurst, "for they spared not their lives unto death, but overcame by the blood of the Lamb."

"That they were holy and devoted men," says Mr. Malcolm, "is proved by their pure lives and serene martyrdom."

"They appear to me," observes Mr. Power, "to surpass any men I ever met with, they were so forgetful of self, so full of pity and compassion for others."

"Their self-denying hard labor is truly wonderful," says Mr. D'Ewes.

"It is a pity that all missionaries are not equally self-sacrificing," adds Mr. Scarth.

"We cannot refuse them our respect," say Colonel Mountain.

"They regard neither difficulties nor discouragements," writes Mr. Sirr.

"I cannot refrain," exclaims Mr. Robertson, "from admiring the heroism, the devotedness, and superiority of the Catholic missionaries."

"On the other hand," continues Mr. Marshall, "the same impartial witnesses who had seen them at their work, speak only with sorrow and disgust of the Protestant missionaries in China, in spite of active sympathy with their religious opinions.¹ Morrison, they tell us, never ventured out of his house, preached only with the doors securely locked, gave books with such precaution that it could not be traced to him, and only ventured on operations which were not of a dazzling or heroic order. Milne found preaching the Gospel in China difficult and ran away. Gulzlaff made his fortune, and then ceased to call himself a missionary. Medhurst could only repeat: 'Why are we not successful in conversions?' Tomlin abandoned the work to the Pope, Mahomet, and Brahm. Smith was content to revile the men whom he dared not imitate, to fling Bibles on dry banks, and to provoke the scornful rebukes of his own flock. The rest listened to far-off tidings of what was happening in the interior; or drank wine and played cards

on Sunday; or refused to visit the sick in the hospitals; or accepted a skulking and precarious sojourn in obscurity and disguise."

Such is the Protestant account of them.

"They surround themselves with comforts," says Mr. Power, "squabble for the best house, higgler for wares, and provoke contempt by a lazy life."

"We are grieved to the heart's core," writes Mr. Sirr, "to see so many of the Protestant missionaries occupy their time in secular pursuits, trading and trafficking."

Mr. Marshall continues: "The converts, as we have seen, of whom a million belong to the church, and five, by a sanguine estimate, to the sects, display the same difference of character as their teachers. What the Catholic Chinese were, from the 16th to the 19th century, we know; what they have been since 1805, hostile witnesses have told us. In spite of torments, never exceeded in duration and intensity, more than half a million have been added to the church since Timkowski visited Peking and found that many thousand persons had embraced Christianity, even among the members of the Imperial family; and that the President of the Criminal Tribunal in that city was obliged to relax his severity, because nearly all his relations and servants were Christians. And so exactly have these Chinese neophytes, in every province of the empire, resembled the primitive disciples, that even the Mandarins have been forced to confess from their judg-

¹ I am aware that some unselfish and generous-hearted clergymen of non-Catholic denominations have gone on a mission of zeal to foreign lands to try to convert the heathen. The testimonies, however, which I have cited, and cited entirely from NON-CATHOLIC SOURCES, refer to the great bulk of sectarian missionaries.

ment-seats, in presence of so much virtue and heroism : 'Truly, this Christian religion is a good religion.'"

Mr. Marshall proceeds : "The rare Protestant converts, on the other hand, the scum of a Chinese seaport, dishonest pensioners of an immoral bounty, who at one time run off with the communion plate, at another with cases of type or whatever else they can lay their hands upon, have been everywhere of such a class, that, in the words of a candid witness, anxiety to obtain them has been converted into anxiety about those who were obtained. And even the teachers and catechists employed by English or American missionaries, brutalized by opium, and quite as willing, as Dr. Berncastle says, to teach Buddhism as Anglicanism or Methodism, for the same wages, only accept Protestant baptism as a condition of their employment, and appreciate it so warmly that their whole care thenceforth is to prevent others from sharing the baptism with them, lest they should share the wages also" (Marshall, *Christian Missions*, vol. iii., pp. 409-14).

Let the impartial Christian look these facts in the face : let him view them in the light of faith : let him ponder on them with unbiassed mind, and he will have no difficulty in deciding which class of missionaries has the stronger claim to be considered the apostles of the Church, which was destined in the designs of the Most High to be the Teacher of the nations. If he looks at the Catholic missionary and the sectarian missionary in

the field of labor, if he observes the character of their zeal, their daily life, their domestic relations, their method of work, their surroundings, the difference of their condition as to human help and national patronage, their different attitude in the face of danger ; if he will only weigh all this seriously, then, quite independently of the relative results of their labors alluded to above, he will find it easy to answer to himself the following questions : —

Which church is making those efforts to convert the heathen, which an unprejudiced conscience will say look most like the efforts that ought to be made by a church in which the Redeemer of the world is ever dwelling ?

Whose work in spreading the faith has most appearance of the impress of the Holy Ghost upon it ?

Which church can, with most show of reason, claim to be the one which is still fulfilling the great commission — "Teach all nations" ? Is it the one which, not merely throughout all the past, but even in the present generation, can count numbers of heroic men who have shed their blood and given away their life in their glorious efforts to evangelize the pagan world ? Or, is it one which neither at the present time nor at any time in a history of three hundred years can hardly point to an individual who died the martyr's death or risked life in the most distant way, in proof of the earnestness of a desire to bring the blessings of Christianity to the home of the idolater ?

Which of the two missionaries is the more likely to win to Christ the idolaters

of China or the Indians of America? Is it the man who, at the expense of all earthly comforts, at the risk of health, and even of life, searches them out in their native forests and mountains, who lives on the same fare, lodges in their cabins, observes their manners and customs, who trains them in the habits of industry, cleanliness, self-respect, who instructs and preaches to them, in their remotest wildernesses, who prays with them, sympathizes with them, shares their joys and sorrows, uses every available means to humanize, civilize, and Christianize them? Or is it the man who seldom, if ever, goes beyond the walls of the city where waves the flag of the nation whose national Church he represents, and who, if he *does* make an advance into some outlying district, will not move an inch except as far as there are guns and bayonets to protect him?

Which of the two missionaries reflects more perfectly the apostle of Christ? Is it the missionary who, having vowed perpetual chastity, free from all domestic ties, untrammelled by earthly obligations of any kind, detached from all the goods of life, leaving behind him the friends nearest and dearest to his heart, sets out gaily and joyfully to bear the light of the Gospel to the heathen? Or is it the married missionary whose slow movements are made slower still by the encumbrance of a wife and family? Is it likely that the man who is thus hampered by matrimonial and family ties will have any inclination to risk his life in propagating the Gospel, while he shrinks

from making his wife a widow and his children orphans? Will *he* care to leave his comfortable home in the large city and to spend months and years catechizing and instructing the heathens of the interior in their remote and savage solitudes? No. Such sacrifices need not be expected. His desire to multiply the members of Christ's fold, and to bring the light of the Gospel to the savage tribes of heathendom, is sure to yield to his attachment to domestic happiness, to wife, to children, and above all, to anxiety for the safety of his own life.

The efforts of missionaries of this kind are not likely to prove successful in extending the sway of the Gospel in those regions which are outside the pale of Christianity. Heathen populations will never be converted by the mere distribution of Bibles and tracts. The thing has been tried, and tried on a gigantic scale, for over seventy years, and has resulted not merely in hopeless failure, but in having the Scriptures profaned wherever this indiscriminate scattering has taken place. It is well known that those huge piles of Bibles which are exported from England and America scarcely ever get beyond the city to whose harbor they are shipped. It is well known, too, that in the city itself which has the privilege of receiving such cargo, the profane uses to which they are applied by the pagans, for whose conversion they were intended, have shocked the men who had to perform the ungrateful task of superintending their distribution. Wadding for guns, parcel-paper for tea, sugar, and other groceries, are some of the

many disrespectful purposes to which these publications are devoted by the very people for whose enlightenment they were translated, printed, exported, and scattered through the large towns and along the sea-coast. Besides, the great bulk of the population for which they are meant never see them. The savages in the mountains and forests, and in the villages far away in the interior, are not aware of the liberal distribution which takes place in the large cities and along the seaboard. And even if they *were* aware of it, it is not probable they would travel so far to get a book of which they have never heard a word and cannot know the value. And the zeal of those whose ostensible duty it is to enlighten the savage hordes never leads them to encounter danger by travelling a thousand miles into the remote districts, for the purpose of distributing those copies of the Written Word personally.

More than this, a large proportion of the persons who are fortunate enough to receive a copy of the Bible cannot read, and of those who can read, not one in a thousand can understand the meaning. There is no preaching accompaniment to supply explanation. The preaching is often carried on in the presence of a few individuals, and with locked doors. The tracts, which are meant to be a key to the Inspired Word, are applied to ignominious purposes similar to those to which the Bible itself is devoted. But even if they were applied to the uses for which they are designed by their distributors, they would not produce the desired effect, since in

most cases they are more obscure than the thing they propose to elucidate.

Now, if the faith is to come by hearing, pagan populations will never have it through teaching of this kind. When Bibles and tracts are thrown upon them in showers, and left to be picked up or to remain on the ground at random, what can be expected? Is the speedy conversion of multitudes of savages likely to be the result? Can we picture to ourselves Peter, John, Paul, and the other apostles, striving to convert the Gentiles by any such process? We do not read that the apostles distributed any writings at all. And if these first heralds of the faith appeared on earth now, could we imagine them living a life of ease and indolence in a comfortable, well-furnished residence in the large city, and contenting themselves with sowing broadcast copies of the Scriptures and explanatory tracts, and with doing this only in places where they could afford to do it without any risk of health or of life?

Had they or their successors followed such a method, no pagan nation would ever have been converted to the faith. And, what is more, had Christ meant this to be the way in which heathen tribes were to be won to His Gospel, He surely would have arranged in His wise providence that the art of printing should be discovered thirteen hundred years earlier; or, at all events, that at least half of those who became members of His Church should have hardly any occupation throughout life except that of transcribing

Bibles and tracts for the conversion of these who were still in the darkness of idolatry.

Hence, I repeat, that if there were nothing else to prove that the sects have nothing in common, either singly, or collectively, with the Universal Church of Christ, their method of propagating the Gospel among the heathen and their total failure everywhere would be abundantly sufficient. To be convinced that such a method was inadequate to the end to be attained, it was not necessary to know the consequent universal failure. Any observer, of even ordinary penetration, would have pronounced such failure a foregone conclusion. The effort, however, which they have made — and made on such a gigantic scale, and under such favorable circumstances, with millions of money at their command, and all the resources of human influence, and all the help great civil power could give — has only served to bring out into stronger relief the truth that the mere "wide" circulation of Bibles and tracts can never bring the heathen population under the sway of Christianity.

But apart from this, even if the sects had found the pagans cheerfully willing to accept their Bibles and to accept their creed, and had converted them and received them into their respective folds, they would not have advanced one iota towards establishing a claim to the mark of universality. For, in such a supposition, they would have formed them, *not* into one universal, undivided church, but into as many churches as equalled the number of

opposite religions which they themselves represented,—and that number was legion.

Sectarian missionaries may preach to the heathen, and may distribute Bibles in millions to them "every year," to the day of doom, and withal, their divided creed can never possibly become Universal,—for the simple reason that *it is a* divided creed. A Church which has no bond of unity can never multiply in its original form, and therefore can never have the note of universality. A thing which has no permanent identity can never possess the quality of universal assimilation.

SECTION IV.

I have said that never did the claim of the Catholic Church, to be the sole authorized evangelist of the nations, appear in clearer light than in this century, which has seen the contrast in heathen lands between *her* missions and those given by her rivals. The thousands, and tens of thousands, of conversions which she has wrought in China, in North and South America, in Africa, and elsewhere, have proclaimed her to be the Mother of un failing fruitfulness; while the sects have been stricken everywhere with perpetual sterility.

But the title of "Catholic," or "Church of the World," has been vindicated nearer home, and not long ago. It has been the privilege of this generation to witness the most striking manifestation of her universality that the world has ever seen. Nothing else could have shown so clearly that

only the limits of the world can bound her zeal ; that nothing but the confines of the earth can limit her power of expansion ; that she alone has the right to be styled the Church of the Universe. I allude to the late Œcumenical Council of the Vatican. It would look as if God, in His wise Providence, had reserved this world-wide vindication of her claim for this particular epoch, when the sects have affected to despoil her of it, or to share it with her. We shall not undertake to describe this magnificent scene ourselves ; we shall leave the description of it to those outside the fold, who cannot help expressing their involuntary admiration of it.

The hall of assemblage, the number of prelates, the mitred heads, the distant climes from which many of them came, the different tongues they spoke, the antiquity of the heritage they represented, the power of the unbroken unity that had brought them together, their submissive attitude in the presence of the Common Father—the Supreme Pontiff, their unanimous submission to his decree ; all this was sketched in eloquent and graphic language by the correspondents of several of the great daily papers of London who were in Rome at the time.

The *Standard*, alluding to it, says : “ In historic importance, in traditional dignity, in the splendor of associations that gather round its name, no assembly in the world, past or present, can pretend to compare with the great parliament of the Latin Church. The unbroken continuity of the history of that Church, its undeniable and

uninterrupted descent from the Church founded by the apostles, renders this Council . . . the immediate successor and representative, in a sense in which no other council can rival its claims, of the Council of Nicea, if not of the Council of Jerusalem. Nor is its actual power and consequence unworthy of its traditional heritage. It is the representative assembly, the omnipotent legislature, of a compact, coherent body of Christians, whose number approaches more nearly to two than to one hundred millions.” After referring to the attempts made to hinder the Council, the correspondent adds : “ Nevertheless, all has been in vain, and the dispassionate observer is compelled to confess that the spectacle of so many hundreds of bishops, coming from the farthest quarters of the globe at the beck of an old man, powerless in all but spiritual thunderbolts, is one that, occurring in the nineteenth century, and especially at this period of it, is calculated to strike the believing with pious admiration, and even the incredulous, like ourselves, with irrepressible astonishment.”

The *Daily News* says : “ It must be admitted that, weak as is the temporal power of the Pope, no other prince could have assembled such a body as met to-day in the council hall of St. Peter, and no other could have provided them with such a magnificent temple. From the remotest quarters of the globe, from a land that was just heard of when the Council of Trent sat, from a land that was then wholly unknown, from Palestine and Syria, the cradles of Christianity, from Persia,

from China, from India, from Africa, from the Western Isles, as well as from the countries washed by the Mediterranean, men of various tongues, of diverse origin, men of great learning and great age, have come together to this famous city in obedience, voluntary and spiritual obedience, to the pastor who claims to be the successor of St. Peter, and the vicegerent of God upon earth."

Such is the testimony even of those who were not of her fold. Well, indeed, might it be said that that scene was one which was calculated to inspire the believing with "pious admiration, and even the incredulous with irrepressible astonishment." For what other Christian denomination in the world could reveal to the eyes of man a representation of universality, or rather a representation of universal unity, to compare with that which forced these words of glowing eulogium from the pen of hostile writers? The extension and duration of even the oldest and most widely-spread of other Churches dwindle into absolute insignificance when viewed side by side with the prestige, the venerable antiquity, universal diffusion, limitless dominion, of the Church of Rome. No sectarian Church within the British Isles or beyond them can lay any claim to uniform universality in the face of this overpowering, unanswerable fact—a fact which no amount of sophistry can explain away—the fact of a world-wide diffusion of a Church, which is the same everywhere from sunrise to sunset, and whose identity with the Church of the apostles is clearly

traceable through all the centuries that have intervened between their day and our own. This fact alone, in the judgment of all calm, impartial, reasonable, sincere inquirers, ought to be sufficient to show that in her alone has been realized that undivided luminous universality which must ever distinguish the true Church of Christ—a universality which does not require that she should be found in every part of the globe simultaneously, but which *does* require that in every spot where she *is* found she should be one and the same.

I will close my remarks on this note of her truth by a brief allusion to her superiority of numbers, and to her perpetual, exclusive, inalienable possession of the title Catholic. The investigation of both points can only tend to give additional strength to her claims, and to mark her out as the one great religious body in the world which is beyond the reach of rivalry.

As a matter of fact the Catholic Church, in point of numbers, is far ahead, not merely of the most numerous of all the sectarian Churches throughout the world, but of all the sectarian Churches throughout the world collectively. All other Churches are confined within their own state and tributaries. The Church of England, which is the largest and the most influential of them all, both in a social and political point of view, is merely co-extensive with the British Empire, and contrives to subsist only under the protection of the British flag. The Catholic Church, on the

other hand, is the Church of Europe, of Asia, of Africa, of America, of Australia, of the world. Lord Macaulay, in his essay on Ranke's *History of the Popes*, states that all Christian denominations outside the Catholic Church hardly reach a hundred and twenty millions. According to some writers, all the Protestant denominations, even taken collectively, are estimated at sixty-five millions, or less than one fifth of those who bear the Christian name. Considered as separate communions, they are merely a handful. The members of the Greek Schismatical Churches are supposed to number a little over seventy millions.

According to others, who are anxious to make their numbers look as large as possible, the aggregate of those professing non-Catholic Christian creeds, including the Oriental Churches, Protestantism, and all the other sectarianisms, reaches a little beyond a hundred and thirty-one millions; but even the bitterest enemies of the Catholic Church—those who are most interested in depreciating her numbers and in swelling their own—freely admit that her members outnumber by many millions the members of all other Christian denominations put together. The *Tablet*, in its issue of October 17, 1885, gives the latest estimate of her numbers in the following words: "The question of the number of Catholics throughout the world has been frequently discussed both in these columns and elsewhere. We now have it on the authority of the *Osservatore Romano*, that it results from the estimates made by the

various missionaries that the total number of the members of the Catholic Church is actually between two hundred and seventy-five and three hundred millions."

But, as I have said already, on this majority of numbers I do not wish to insist. We have enough and more than enough to vindicate for her the mark of exclusive universality without it, as I have shown above.

Then, she alone possesses the title "Catholic," or "Universal"; and possession is nine-tenths of the law. How came she to have sole possession of that title, if any other Church deserved it better, if any other deserved it equally well, if any other deserved it at all? That she has verified the title—that is, that she has been the teacher of the nations throughout all time, since the days of the apostles—we have already shown; that she alone has possessed the title itself from the beginning is evident from history.

I will only give two or three citations from the early Fathers. Such citations can be easily found in abundance; but to introduce them at any length would swell this book beyond the contemplated limits.

In the first century, it is said of St. Polycarp, that he used constantly to offer up prayers for the members "of the Catholic Church diffused throughout the world" (Euseb., *Hist. ec.*, lib. iv., c. xv).

Three centuries later St. Cyril, one of the greatest Doctors of the Greek Church, and Patriarch of Jerusalem, instructed the faithful thus: "Should you come into a city, do not inquire merely for the house

of God, for so heretics call their places of meeting; nor yet ask merely for the church; but say, the *Catholic* church—for this is the proper name" (*Catech.*, xviii., n. 26, p. 729).

In the same century, St. Pacianus, one of the lights of the Latin Church, speaks in exactly the same tone: "In the time of the apostles, you will say, no one was called *Catholic*. Be it so; but when heresies afterwards began, and under different names, attempts were made to disfigure and divide our holy religion, did not the apostolic people require a name, whereby to mark their unity, a proper appellation to distinguish their head? Accidentally entering a populous city, where are Marcionites, Novatians, and others who call themselves Christians, how shall I discover where my own people meet, unless they be called Catholics? I may not know the origin of the name; but what has not failed through so long a time came not surely from any individual man. It has nothing to say to Marcion, nor Appelles, nor Montanus. No heretic is its author. Is the authority of apostolic men, of the blessed Cyprian, of so many aged bishops, so many martyrs and confessors, of little weight? Were not they of sufficient consequence to establish an appellation which they always used. Be not angry, my brother: Christian is my name, Catholic is my surname" (*Ep.* 1, *ad-Symphonian Bib. PP. Max.*, t. iv., p. 729).

St. Epiphanius, a writer of the Greek Church, relates that, at Alexandria, those schismatics who adhered to Meletius

styled their Church "the Church of the Martyrs," while the rest retained for theirs the name of "the Catholic Church" (*Hæres.*, tom. i., p. 719).

But no one has spoken more clearly or more emphatically on the point than St. Augustine. Here are his words: "It is our duty," he says, "to hold to the Christian religion, and the *communion* of that Church which is called Catholic, and is so called, not by us only, but by all its adversaries. For whether they be so disposed or not, in conversing with others, they must use the word Catholic, or they will not be understood" (*De vera Religione*, c. vii., t. i., p. 752). He adds: "Among the many considerations that bind me to the Church is the name of *Catholic*, which, not without reason, in the midst of so many heresies, *this Church alone has so retained*, that although all heretics wish to acquire the name, should a stranger ask where the Catholics assemble, the heretics will not dare to point out any of their own places of meeting" (*Contra Ep. Fundam.*, c. iv., tom. viii. 153).

So was it in the days of St. Augustine; so is it now. The test which was used in his time, and which had been used for long years before it, holds good even at the present day. Go through the streets of London, Liverpool, Dublin, Belfast, Glasgow, Edinburg—of any city through the length and breadth of Christendom—ask your way to the nearest Catholic church, and he whom you ask, whether he be Methodist, Presbyterian, Protestant, or even the most advanced "Romanistic"

Ritualist, will never think of directing you to one of his own conventicles, however stately and magnificent the building may be; he will direct you to some church which is known to be in communion with the See of Rome. If he directs you otherwise, he feels that he is going against his conscience, and that he is leading you astray.

Every effort on the part of the sects, both in the past and in the present, to wrest this title from the Church of Rome, to appropriate it, or share it with her, has failed ignominiously. Those Ritualists and High-Churchmen who designate themselves, and seek to be called, Catholics, often draw upon themselves the ridicule of other members of the Establishment.

However, what I have said of superiority of numbers, I say also with regard to the possession of the title *Catholic*; i. e., I will not take advantage of it. I do not desire to insist at any length upon it. But what I *do* wish to insist upon chiefly and emphatically, above all and beyond all, is this: The Church of Christ exists somewhere on earth. Wherever she is and whatever she is, she must have the capacity of universal extension. No Church which has not the power of universal extension can be the Church of Christ. No Church can ever have the power of universal extension, except a Church which has a bond of unity springing from a necessary, unfailing principle of unity. And no Church on earth has, or claims to have, that necessary, unfailing bond of unity

except the Roman Catholic Church. Therefore she alone can be the one true Church of Christ.

In her alone we find fulfilled these words of prophecy, which, in the belief not merely of those who profess her creed, but in the belief of almost all who belong to any denomination calling itself Christian, point to the Kingdom or Church of Christ: "All the ends of the earth shall remember, and shall be converted to the Lord, and all the kindred of the Gentiles shall adore in His sight; for the kingdom is the Lord's, and He shall have dominion over the nations" (*Psalm* xxi. 28). "Ask of Me, and I will give thee the Gentiles for thy inheritance, and the uttermost parts of the earth for thy possession" (*Psalm* ii.). "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it and to establish it with judgment and with justice, from henceforth even and for ever" (Protestant Translation, *Isa.* ix. 7). "Upon thy walls, O Jerusalem, I have appointed watchmen all the day and all the night; they shall never hold their peace. You that are mindful of the Lord, hold not your peace" (*Isa.* lxii. 6). "Thy gates shall be open continually: they shall not be shut day nor night, that the strength of the Gentiles may be brought unto thee, and their kings may be brought" (*Isa.* lx. 11). "From the rising of the sun to the going down thereof, My name is great among the Gentiles: and in every place there is sacrifice, and there is offered to My name a clean oblation; for My name

is great among the Gentiles, saith the Lord of Hosts" (*Mal. i. 11*).

Eliminate the Church in communion with Rome from history and from the world, and these prophetic utterances never have had, and never can have, a fulfilment.

SECTION V.

Of course, when I say that the Christianity of all the nations of the earth, which have ever professed Christianity, is traceable to the first apostles and their disciples, or to the See of Peter, as its source, I am to be understood as speaking of full and perfect Christianity: not of mutilated and corrupted Christianity.

From the beginning there have been corruptions of the gospel. As there were heretics in the first century, so there have been heretics in every century since. And as heresiarchs had a certain following even in the days of the first apostles, it is not surprising that the heresiarchs who came later should have a certain following too. If there were a few teachers of error in the early Church, while her numbers were still so small, how can we wonder there were more as her dominion extended, and as her members multiplied? When some went out of her and remained out of her, because they were not of her, even in her infancy, when she was still confined within comparatively narrow limits, and while the first heralds of her faith were living to guide, and guard, and defend her, and to confirm the truth of her teaching by their miracles, we are not to be astonished that

others should go out of her in succeeding ages, when the sound of her voice had gone to the ends of the earth, and her children had become countless as the sands of the seashore.

On the contrary, we should rather be astonished if such had not been the case. For had no schisms and heresies arisen within her, as time went on, her history would have been entirely different from what the apostles foretold it was to be. Those apostles, so far from holding out assurances that the whole people of every nation, without exception, would receive her Gospel, and come within, and *remain* within, her fold, and that she was never to have any enemies or any rivals, and that her course throughout was to be calm, smooth, prosperous, and free from all opposition, predicted things far different. They predicted, in fact, that condition of things which has been realized throughout her whole history. "I know," says St. Paul, "that after my departure ravenous wolves will enter in among you, not sparing the flock. And of your own selves will arise men speaking perverse things, to draw away disciples after them" (*Acts xx. 29, 30*). And describing the character of heretics of distant times, he says: "Know also this, that in the last days shall come dangerous times; men shall be lovers of themselves, stubborn, puffed up, having the appearance indeed of godliness"—that is, of genuine faith—"but denying the power thereof. . . . But evil men and seducers shall grow worse and worse, erring and driving into

error. . . . There shall be a time when they will not endure sound doctrine ; but according to their desires they will heap to themselves teachers having itching ears " (2 *Tim.* ii. and iii.). To the same Timothy he writes : " Now the spirit manifestly saith that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils, speaking lies in hypocrisy, and having their consciences seared " (1 *Tim.* iv. 1, 2). And to the Corinthians he writes : " For there must be also heresies, that they also, who are approved, may be manifest among you " (1 *Cor.* ii. 19).

The apostles felt that the aggressive, laborious, unyielding life of the Church in their own day was an index to her history to the end of time. They preached the faith, used all their powers to spread it. They were opposed by Simonians, Cerinthians, Ebionites, heretics of various kinds, who rose up around them on all sides. They condemned those teachers of error in their separate individual warnings to the faithful. They called a council and condemned error again with united voice. They strove to fix the eyes of the Church's children everywhere on these decrees of condemnation. And having done this, they continued to preach and to work in spreading the faith farther and farther, with as much zeal and vigor as if nothing had been done, or were *being* done, to thwart them in their efforts. In their mind this state of things indicated, symbolized what was to be the state of

things in the Church down to the consummation. They knew that heresies must come ; they knew also that those heresies could not prevent the Church from spreading ; and they knew, moreover, whether those heresies were to assume large proportions or small, were to cover half the earth or to be confined within some corner of it ; whether they were to last for centuries or to form, break, and disappear like a bubble — that all this was quite accidental, that they could never in any case be an argument against her Catholicity, no more than the heresies which appeared in their own day were an argument against it.

Looking at things from this apostolic standpoint, we see clearly the truth of the following statements :

1. The fact that the influence of the Novatian heresy in the third century extended from Rome to Scythia, to Asia Minor, to Africa, to Spain, proves nothing against the Catholicity of the Church.

2. The fact that the Donatists in the fourth century increased so rapidly in numbers and importance that in a short time they had got possession of four hundred Episcopal Sees, and that all Africa for a period seemed to groan under the weight of Donatism, proves nothing against the Catholicity of the Church.

3. The fact that the followers of Arius converted the Gothic race to Arian Christianity ; that they succeeded in inoculating Maesogoths, Visigoths, Ostrogoths, Alani, Suevi, Vandals, Burgundians, with their errors ; that they succeeded, too, in

spreading those errors through parts of France, Spain, Portugal, and Italy, and that those errors continued to be professed by numerous disciples in some of those countries for nearly a hundred years, and in others for nearly two hundred years, proves nothing against the Catholicity of the Church.

4. The fact that Nestorius, in the fifth century, went out of the Church, and induced many others to go out of her and to remain out of her; that his heresy was embraced and supported by some of the oldest churches in Christendom; that it secured the protection of Persia; that it spread from Cyprus to China; that it was taken up by Indians, Medes, Huns, Bactrians; that it enlarged its dominion, and increased in numbers and importance till it possessed twenty-five archbishoprics; that it had a large portion of Asia all to itself; that, according to the opinion of some, its members, united to those of the Monophysite heresy, at one time outnumbered the whole Catholic Church, both in the East and the West; that from its principal seat in Chaldea it sent out missionaries who worked with an activity and success that brought not merely many illustrious personages, but even some nations under its sway; that it held its ground in its varying forms for more than eight hundred years, and that during that long period it succeeded in preventing Catholic missionaries from interfering much with the countries of which it had taken possession — even all this proves nothing against the Catholicity of the Church.

For, in the first place, all this was but a recurrence in later times, and on a wider scale when the Church was larger, of what had taken place even in the first century, when she was smaller, and when her first apostles were still living. Nay, it was but a fulfilment of the apostles' own predictions.

Secondly, our opponents as well as ourselves regard Novatians, Donatists, Arians, Nestorians, as heretics; and hence the imposing numbers and the wide diffusion of these rebellious bodies over the earth could be no proof of the truth of the doctrines which they taught.

But, apart from this, we must look at the matter from another point of view. The fact that Novatians, Donatists, Arians, Nestorians, and other heretics worked hard in spreading their errors does not prove that the Church in communion with Rome did not work equally hard in spreading the truth. *Their* activity is no proof of *her inactivity*. And in order that their labors and successes should be an argument against her claim to Catholicity, it would be necessary to show that while *they*, during several centuries, were so energetic, *she*, during the same centuries, was idle and apathetic — looked on with folded arms, and made no effort either to dissipate their errors or to propagate her own doctrines more widely.

Well, then, open history, and it will reveal to you that while those world-wide heresies rose up and arrayed themselves against her, and strove like antichrists to supplant her, she was constantly at work

in pulling down and raising up, in breaking heresy to pieces and in building up the citadel of truth, in calling her bishops from the remotest parts to sit in council, to judge error and to condemn it, in notifying her decrees to the faithful throughout the world, in exerting her power to the utmost to have those decrees observed, and in sending her light to the most distant regions of the earth; and that light shone everywhere except in those lands which shut their eyes against it, or through the intrigues of heresy, refused to accept it.

Such had been her constant and untiring activity, that in spite of the ceaseless war heresy had waged against her, and in spite of the pagan persecutions which had sought to stamp her out, she had by the end of the third and the beginning of the fourth century, propagated the faith — that is, *orthodox Christianity* — in the West, in Italy, in Proconsular Africa, in Numidia, in Mauritania, and even among the primitive Africans, i. e., the Getuli and the Moors, who inhabited the interior of the country in the gorges and valleys of the Atlas. In Spain, in Gaul, in upper and lower Germany, along the borders of the Danube, in Norica (the modern Austria), in Vindelicia (the modern Bavaria), in Rhetia (at present the Tyrol). That faith had reached Britain also through Roman colonies which had gone there in the reign of Claudius. On the shores of the Mediterranean, in Thrace, Heminontis, Rhodope, Scythia, and lower Mœsia, flourishing churches had been established. In Macedonia, Thessalonica, Philippi, Berræa, the

churches which had been founded by the apostles and their disciples, through their unbroken communion with Rome, still maintained their first fervor. In Athens, the capital of Greece, and in Byzantium, which was soon to be the capital of the New Empire, the faith had long been propagated.

In the East, that faith already spread from Jerusalem (still true to say, from St. Peter as from its source) over all the cities of Palestine, Phœnicia, and Syria. Ceserea, Palestine, Tyre, Sidon, Ptolemais, Berytus, Tripoli, Biblos, Seleucia, Apamea, Hieropolis, Samosata, Antioch, all had their churches. At an early date Bozra in Roman Arabia, and Edessa in the Osroène, had received the Gospel. In Mesopotamia and Chaldea the churches of Amida, Nisibis, Seleucia, and Ctesiphon were celebrated. Asia Minor, which had been evangelized by St. Paul, had its illustrious Sees of Ephesus, Laodicea, Pergamos, Philadelphia, Thyatira, Tarsus, Mopsuesta, Smyrna, Iconium, Myra, Miletus, Antioch of Pisidia, Corinth, Nice, Chalcedon. Christians too were found in multitudes in the isles of Crete, Cyprus, and the Archipelago. Numerous and flourishing churches had been established in Armenia, and even in Persia. Egypt, in which the faith had been propagated by St. Mark, who founded the Patriarchate of Alexandria, had so advanced that it was able to send to the Council of Nice the Bishops of Naucrates, Phtinontis, Pelusium, Panephyssus, Memphis and Heraclea. The Thebais, which was soon to produce such

examples of heroic sanctity, had in the third century several Episcopal Sees, among them Antinœ, Hermopolis, and Lycopolis. In the Pentapolis, of which Ptolemais was the Metropolitan See, many bishoprics had been founded.

In the fourth and fifth centuries she continued her work of evangelizing. While Donatism, Arianism, Pelagianism, Nestorianism, Eutychianism, were drawing away multitudes from her ranks, and marshalling them under their respective standards against her, she was actively engaged not merely in striving to stay the progress of their errors, in holding Provincial Councils, National Councils, General Councils, to condemn them, and in promulgating her anathemas through all parts of the earth; she was also vigorously engaged in spreading her light in those regions where it had not yet shone, or was shining but faintly.

Her conquests now (and they were conquests of great magnitude) extended far beyond the boundaries of the Roman Empire. She spread her faith still more widely in Persia, although that kingdom was soon to become one of the strongholds of Nestorianism, and a little later was to become the prey of Mahometanism. She brought within her fold the Iberians, who inhabited a territory between the Black Sea and the Caspian, and which is now known as Georgia. The Abyssinians, whose faith was destined to be, at least for a time, firm and durable, and whose Metropolitan was to be the Bishop of Ethiopia, were added to her triumphs. She succeeded, too, in Christianizing vast districts

of India—I mean districts of it where her Gospel had not yet reached. Nay, while her General Councils were examining, discussing, and condemning the heresies of the East, she was at the same time making numberless conversions in some of the most distant isles of the West. It was during that period that, through the zeal and labors of St. Patrick and his companions, she levelled the altars of the Druids in Ireland, cleared that country of every trace of paganism, and placed its people from shore to shore in possession of that full and perfect and uncorrupted Christianity which they have never lost. And not long after she sent, under the guidance of Augustin, to Britain, the band of heroic missionaries who were destined to revive in that kingdom the faith of which it had almost been entirely despoiled in the persecution of Diocletian, or the practice of which, at least, had almost entirely ceased there.

Now, if Donatism, Arianism, Pelagianism, Nestorianism, Eutychianism, which occupied such vast portions of the globe, which counted such multitudes of disciples, and which exercised such sway for centuries, furnish no argument against the universality of the Church, it is difficult to see how any serious objection against her universality can be taken from the bulk of the Greek schismatical communions of the present day, or from the wide prevalence of Protestantism which has taken possession of so many countries, and which is professed by so many peoples. The Greek schismatics of the East, as

well as the Protestants of the West, admit that the disciples of these various religious bodies were heretics, and in admitting this they are virtually admitting that their own bulk and influence, in themselves, go no way either towards proving that they are members of the true Church, or towards proving that the claim of the Church of Rome is weakened or affected in any way through their vastness. This ought to be remembered by those to whom Cardinal Newman refers when he says: "Bulk, not symmetry, vastness, not order, are their tests of truth."

But we may go further. The wide diffusion of Nestorianism, of the Greek schism, of the heresy of the Reformation, is no more an argument against the universality of the Catholic Church than is the wide and wonderful spread of Mahometanism; and the sway which Mahometanism exercised over so many millions for so many ages is no more an argument against that universality than are those numberless pagans who are outside the pale of Christianity altogether. "Corruptions of the Gospel," says Cardinal Newman again, "are as necessary and ordinary a phenomenon, taking men as they are, as its rejection. Is misbelief," he asks, "a greater marvel than unbelief? or do not the same intellectual and moral principles which lead men to accept nothing, lead them also to accept half, of revealed truth? Both effects are simple manifestations of private judgment in the bad sense of the phrase, that is, of the use of one's own reason against the authority of God."

This is strikingly true. Heresy of schism, however widely spread, interferes no more with the universality of the Church than absolute infidelity. From the outset the Church was only one of a number of communions which professed to be Christian. From the days of the apostles, true belief, misbelief, unbelief, have walked side by side. Among those who had the Gospel preached to them, some received it, some mutilated it, some rejected it. In the last (the twenty-eighth) chapter of the Acts, we find it stated that many came to the lodgings of St. Paul, that they might hear from him an account of the new religion; and that he expounded it to them at great length, "testifying the kingdom of God, and persuading them concerning Jesus, out of the Law of Moses and the Prophets, from morning till night." And it is added that a certain number were persuaded, and that others were not persuaded. "Some believed the things that were said, but some believed not" (*Acts* xxiii. 24). So was it then, so has it been ever since, so is it now, so will it be to the end of time. The Church's note of universality does not require it to be otherwise; that note is independent of all rejections, mutilations, corruptions of her Gospel. It does not rest on the condition that in every century *she* must have exclusive sway over three-fourths of the globe; or that, in every generation, nine out of ten of the world's population must profess her doctrine. It is not to be measured by mathematical lines. No. What is essential to

it is that, wherever she exists, she should be found at all times and in all circumstances to be one and the same. And *that* she is found to be. In point of space, Rome, or the See of Peter, is her centre; the boundaries of the earth, her only circumference.

And, in point of identity, she is now what she was in the days of the apostles, and what she is now she will continue to be to the end of time; for she is the one and only true Church of the unchanged, unchanging, and unchangeable God.





CONCLUSION.



THE theory of Indifferentism may help much, strange as it may sound to say so, in the search after the true Church. To realize this fully, we must fix our thoughts again for a moment on some of the many inconsistencies, incoherences, and endless contradictions with which that theory is pregnant.

And, first of all, I would draw attention to this: If God is indifferent in what sense men receive His revelation, it follows He is indifferent in what sense they receive His ten Commandments, since the ten Commandments are but a portion of His revelation. Now, I assume that no one who pretends to be a Christian will hold that men are free to choose the contradictories of the Commandments as the standard of their morality. On what grounds, then, can it be affirmed that they are free to choose the contradictories of His revealed doctrines as the object of their faith? Where is the reason for making any difference? Does not such a system do away with the distinction between truth and falsehood altogether? Why

should God promulgate a special precept forbidding lies, if every man was to be free to give to the precept itself two opposite interpretations — that is, to understand it either as forbidding people to state what is false, or as commanding them never to state anything else except what is false.

But we may put the thing in a stronger light still. The only reason why the Commandments are binding on the human conscience is because Revelation teaches that they are the expression of God's will in regard to man. Apart from this revealed teaching, they can have no obligatory power at all. Take away the Divine truth that there is one God, and one only — that He is the Creator, Sovereign Lord of all — that He is to be worshipped by His creatures, and the first commandment is meaningless and without force. Put aside the doctrine that He is infinitely powerful, infinitely wise, infinitely good — that He is all pure and all holy — that His name is, therefore, to be hallowed, and the second commandment ceases to bind. Cancel the revelation that our neighbor's soul is made to the Divine

image—that it is the Divine will we should love him, and those commandments which refer to the duties of fraternal charity lose all their binding force. It is the doctrines on which they are founded that give to the Commandments their hold upon the will of man, and their claim to his obedience. And hence the only reason why we have no authority to change the commandment is because we have no authority to change the doctrinal truth on which it rests. And if we have no leave or privilege to take opposite views of God's revelation in one case, how can we have any leave or privilege to take opposite views of it in another?

Again, if God inscribed His ten Commandments on tablets of stone, and had them preserved in the Ark that they might keep the form and meaning He originally gave them, and that He might show the high and important place which they occupied in His Divine mind, He surely intended there should be a means of preserving the doctrinal portion of His revelation in the sense and meaning it had at the outset. If He deigned to reveal certain truths of faith, it was because He meant them to be heard and to be believed, and, if He meant them to be heard and to be believed, it was undoubtedly because He set some value upon them. But in what sense could they be said to have any value in His eyes, if He merely cast them out upon the world and let men treat them as they liked—allowing them to be looked upon as meaning anything, or as meaning nothing, or as

meaning two contradictory things in one and the same moment? With what show of reason can it be maintained that He attached any importance to them at all, if He intended His people were to be at liberty to believe them or not to believe them, or to believe their opposites, or to believe anything else in their stead if they chose.

One of two things: either He never made a revelation at all, or, if He did, He cannot have left it to be the sport of men's whims and fancies. If He revealed certain doctrines to the world, it must have been with the intention that they should be not merely believed, but should be believed according to the meaning in which He revealed them. And the very same reason that would lead Him to reveal them would force Him to invent some means of making them always express the same sense, and of surrounding them with such guardianship as would render them secure against being tampered with by the ever-changing opinions and idle, erring speculations of men.

When He took such care lest the precepts of the Decalogue should be changed, surely He must have taken quite as much care that the revelations made by His Divine Son should never be changed. And if that Divine Son Himself cleared and purged the Mosaic Law, which was to be made void, of the false traditions and interpretations of the Scribes and Pharisees, would He not take precautions lest similar false interpretations might be introduced in the course of time into the

laws and doctrines which He Himself revealed for all ages. The revelations to which He referred in the words of the great commission were, to say the least, quite as important as those delivered to Moses on Mount Sinai. And, doubtless, those revelations of His New Dispensation, which He condescended to make to the world with His own lips, would have been committed to stone also, had He not designed to preserve their identity and sense by a guardianship still more sacred, of which we shall speak presently — that is, His own special help, His own special presence, His own personal supervision, nay, His own unerring voice ever speaking through His Church, which He meant to be His mouth-piece on earth throughout all time.

And now this opens out a new view of the matter before us — a view which, on the one hand, reveals clearly the hollow fallacies of Indifferentism, and which, on the other hand, brings out into striking prominence the irresistible claims of the Catholic Church to be the sole authorized, adequate, infallible guardian and teacher of all revealed truth.

The very fact that Indifferentists disagree among themselves, not merely about things which they take the unwarrantable liberty of terming *minor* points of revelation, but disagree also as to *what doctrines are to be regarded as the fundamental doctrines* of Christianity; this, I may say, of itself is sufficient to establish two things: first, the unreasonableness and utter untenableness of their system, and, secondly,

the necessity of an authoritative voice *still speaking*, which can tell with certainty what has been revealed and what has not.

Let us dwell on this for a moment. The adherents of Indifferentism differ even as to what are those truths which are to be deemed essentials, the peculiar doctrines, the vital doctrines, the leading idea, the great truth, of the Gospel. Some say that it is the Divinity of Christ, some the Redemption, some the Resurrection, some that Divine charity is everything, and some that the immortality of the human soul is the essence of the Gospel, and all that need be believed. They dispute over almost every doctrine which is spoken of as lying within the sphere of revelation. And hence their system, when taken to pieces, plainly means that God once, or at sundry times, revealed a number of doctrines with the design they should be believed, and that at the same time He left His people perfectly free to affirm or to deny every one of those truths from beginning to end, according as they thought proper. Is not this equivalent to saying that He made a revelation, and that it was utterly useless to make it, since men were quite as wise before it was made as after they received it?

But this is not all. The fact that Indifferentists take opposite views about even the *vital doctrines* of Christianity is not only a refutation of their theory, it is at the same time proof sufficient; it compels us to the conclusion that if God ever vouchsafed to make a revelation to the world, He must have consigned it to such

careful keeping as would preserve it always in its entirety, and make it always express exactly the same thing. Why should He reveal a doctrine, unless He wished it to have always the same meaning? How could He wish it to have always the same meaning, if He intended, when He revealed it, that men were to be at liberty to give it any interpretation they chose? And how could men at any time be certain of its *true* meaning unless there were to be from age to age an authoritative, definite, infallible voice to *tell* its meaning.

Unless there exist some such unerring authority on earth, there can never be any certainty about revealed doctrine of any kind, whether it be called fundamental or non-fundamental. Nay, there can never be any certainty even that those doctrines which are said to be revealed have been revealed at all. And what is more, if that unerring voice spoke only during the first two or three, or four or five, or six or seven centuries, and then became silent, and has never spoken since, how can there be any certainty now about those truths which ought to form the object of faith? Unless it speaks still, even at the present moment, it is impossible to make an act of faith at all. For faith supposes certainty and excludes doubt; faith is incompatible with doubt, and undoubting faith I can never have, unless I regard as infallible the voice which teaches me what I am to believe.

Yet our Lord makes faith an essential condition of salvation; and the apostle

tell us that without faith it is impossible to please God. Now, would God make faith a necessary qualification for entrance into heaven, and then leave men in the impossibility of ever possessing it, of ever exercising it, of ever eliciting an act of it? In such a plight He must have left them, unless there is in the world some source of *unquestionable* authority which can tell for certain what has been revealed, how much has been revealed, what its true meaning, and in what sense it is to be received.

Cardinal Manning, in his book, *Temporal Mission of the Holy Ghost*, refers to this point: "There are some who appeal from the voice of the living church to antiquity, professing to believe that while the Church was united it was infallible, that then when it became divided it ceased to speak infallibly, and that the only certain rule of faith is to believe that which the Church held and taught while yet it was united, and therefore infallible. Such reasoners fail to observe that since the supposed division and cessation of the infallible voice, there remains no Divine certainty as to what was then infallibly taught."

If it be urged that the Scriptures contain all the truths of revelation, the state of the case is not altered. The same reasoning holds good; for I answer, how can I be sure that the Scriptures, as they are now published, are identical with the Scriptures of the fourth and fifth centuries, unless an infallible authority tells me they are? How can I be sure they contain

the Word of God at all, unless the same infallible authority tells me they do? How can I be sure whether the Catholic version or the Protestant is the correct one — the one that contains the truth, and nothing but the truth — unless I regard as infallible the decision of my informant? If the authority which tells me that the Old and New Testaments are the Word of God be a fallible authority, and therefore a questionable one, then, whether it is the voice of an individual or the voice of a hundred millions of individuals, I can have no certainty, and consequently cannot exercise faith. For the opinions of a fallible multitude, equal in number to the whole population of the earth, as long as there is question of the things which are beyond the reach of reason, can never produce certainty of any kind, much less absolute, infallible certainty.

But granting that the Scriptures contain the whole truth and nothing but the truth, and putting aside the question which version is the right one, let us test the matter on another ground. How can I be sure which is the true interpretation of those passages, from which are drawn contradictory doctrines with regard to points which are commonly called points of fundamental importance — such, for example, as the passages which refer to the Eucharistic presence and sacramental confession — unless I have an infallible teacher to guide, enlighten, and instruct me?

I think, then, we are warranted in drawing the conclusion, that if God ever came into the world for the purpose of making a

revelation and of instituting a Church, He must have established an unerring interpreter of the one and an unerring ruler of the other, since there was exactly the same reason for instituting a means of protecting the revelation against false meanings, as there was for making the revelation at all. To have acted otherwise would have been to defeat His own ends; for either He intended His revealed doctrines to have contradictory meanings, or He did not. If He did, then He changes, and He is the God of truth to-day and the God of lies to-morrow; or He is the God of truth and of lies in one and the same moment, for the same individual, and under the very same circumstances. If He did *not* intend them to have contradictory meanings, then He cannot have abandoned them to every chance interpretation and to every human caprice. He must have raised up around them ramparts of defence which would protect them against the encroachment of innovation, and prevent their being wrecked by the ever-varying judgments and wandering imaginations of men. Yes, being the unchanged, unchanging, and unchangeable God, the same yesterday, to-day, and forever, He must have established on earth an undying authority, whose infallible voice would speak in His name throughout all the vicissitudes of time and throughout the coming and passing away of all generations down to the day of doom — an authority whose voice would proclaim to the world, with unerring certainty, those doctrines which he revealed, and *those only*,

and declare to all men the sense in which they were to be understood.

Either this must be granted, or a system of faith there cannot be, since otherwise absolute certainty about the object of faith there cannot be.

Well, then, dear reader, raise your eyes, look around you, inquire, examine. Is there any Church on earth in which this unerring authority is found—in which this

infallible voice speaks? Where is it? Which is it?

One, and one only, claims it. It is that one which alone can give sufficient reason for urging the claim—the one which, from her mark of everlasting, undivided unity, and from her inborn power of universal expansion, we have shown to be the one only true Church of the living God on this earth.





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The Good Angel.



DEVOTION

TO THE



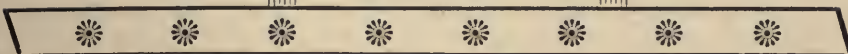
♥ SACRED HEART. ♥





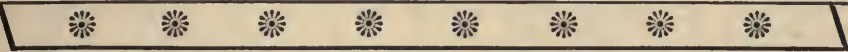


The Incarnate Word

AND THE



Devotion to the Sacred Heart.



THE Devotion to the Sacred Heart rests, for its dogmatic basis, on the adoration which our faith teaches us to pay to the sacred humanity of our Lord. The Church, under the guidance of the Holy

Spirit, has instructed her children to pay special devotion to His sacred heart as the noblest portion of His body, as a memorial in brief of the interior life and passion of Christ, and as a symbol of His Divine Love for man.

In speaking of the adoration which we pay to the humanity of our divine Lord, and to His sacred heart as part of His sacred humanity, it may be well to state in what sense we use the term Adoration, and in what sense we apply it to the adoration of His sacred humanity, and of His sacred heart as a living part of His sacred humanity.

Adoration is here understood in its highest and strictest sense, as an act of the

highest worship paid only to the supreme excellence of the Divinity. This is known in the language of the Church as Latria.

The theological statement of the grounds on which we pay adoration to the sacred humanity of our Lord and to His sacred heart may appear at first sight to be too abstruse in its dogmatic details for ordinary Catholic readers.

This, however, is an objection which may be urged against the exposition of any of the articles of Catholic faith, and which is found practically to be overcome to a great extent by the Catholic instincts of the faithful, by the power of which they more readily apprehend and appreciate the great truths of their faith than perhaps we are inclined to suppose.

On the other hand, it is with increased gratification and consolation that they see how deeply their own devotion to the person of our Lord and His sacred heart has struck its roots, unconsciously perhaps to themselves, in the very foundations of their religion.

We say, then, in entering on our subject, that Jesus Christ, the Incarnate Word, God, and Man, is to be adored both in His divine and His human nature. He is to be adored not only in His divine, but also in His human nature; not with two distinct acts, but with one single act of adoration.

The reason of an act of adoration is the supreme excellence of the Divinity. Any object of our adoration, therefore, must necessarily be united with this supreme excellence.

This union may be either that of identity, as when we adore God, Who is identically one with the Divinity—and in this case the object is adored in itself, and on its own account; or, in other words, on account of its own formal or intrinsic excellence, by an act of absolute adoration. Or, again, the object of adoration may be something substantially united, as a part, or by way of part, to the object which claims adoration on its own account by reason of its own sovereign excellence. Such object, thus substantially united, is the *direct* though *partial* object, *in* itself, though not *on account of* itself, of that absolute adoration which is paid to the *one entire* substantial object.

Thus, when we adore Christ, God, and Man, the object of our adoration is Christ as a whole, and in Him also His humanity, substantially united to the Word. "The Incarnate Word of God," says St. Cyril,¹ "as being one Son, is adored not without His flesh, but rather together with it."

It follows, then, from what has been said (one Divine person in the two natures being supposed) that

(1) The Man Jesus Christ is to be adored with supreme worship; for He is truly God.

(2) Jesus Christ, regarded both in His divine and human nature, is to be adored with one and the same supreme worship. For one adoration is referred to this divine composite person including both natures; nor can the man Christ be regarded without considering the divine nature as proper to Him. In other words, the man Christ is the Word Himself having a human nature. But the Word is assuredly to be adored with supreme worship.

The reason, however, why Christ, as man, is to be adored, is not His human nature. His human nature is the reason why Christ who is to be thus adored, is man. In the same manner, the man Christ is the natural Son of God; although the reason of this is not His human nature, but the divinity of the Word, to whom the humanity of the man Christ is united from the very beginning of its existence. For, from the very beginning of its existence, it belongs to the eternal Word generated from the Father and therefore of one divine nature with Him. As, in the inverse order, God the Word is the Son of the Blessed Virgin; although it is not the divine, but the human nature, the material part of which was formed by the Holy Ghost from the most pure blood of the Blessed Virgin, which is the reason of this.

¹ *Apologia pro Anathem.* 8. *contra Orientales* Vol. vi. p. 179.

Consequently, therefore, Christ, inasmuch as He is man, is to be adored with supreme worship; provided only that the expression, *inasmuch as man*, be not understood to express the distinctive or *formal reason* why Christ is to be thus adored.

(3) The sacred humanity of Christ itself, or His human nature with all that composes it, inasmuch as it is the nature of the Word, is the *partial* object of adoration. To it is directed one and the same *absolute* worship with which the person Christ is adored.

The *full* object of adoration is the composite person, Christ; including the human nature as His own, and proper to Himself.

The worship paid to a person has for its object the person, not only with reference to *something* belonging to him, but with reference to *all* that substantially belongs to him; although the reason why this worship is paid to the person has reference only to something contained in the person.

Thus, for instance, we pay the same homage to the royal crown as we pay to the sovereign who wears it. We do not pay this homage to the crown as simply a material object, but as representing the person of the sovereign who wears the crown.

It is necessary, however, to notice that the instance adduced, though adequate, as far as it goes, ceases to serve as an illustration at an important point. The union between the crown and the sovereign is only *accidental*, and therefore the homage paid to the crown is only *relative*; whereas the union between the humanity of Christ

and the Word is *substantial*, and consequently the worship of adoration paid to the sacred humanity is *absolute*, though partial.

It may be of service to direct attention here to the note by Denziger upon the second canon of the anathemas of St. Cyril. These were received by the third Œcumenical Synod of Ephesus; the fourth placed them amongst its Acts, and styled the epistles of St. Cyril canonical; they were defended by the fifth Synod.

The canon referred to it as follows:—

“If any one do not confess that the Word of God the Father was substantially (*secundum substantiam*) united to the flesh, and that Christ is one with His own flesh, the same, that is to say, at the same time God and man, let him be anathema.”

To this Denziger appends the following note:—

“The old version here renders the word *ὑπόστασιν* by *substance*. The same is the case, Synod V. can. 13. This we have retained; and it may be defended by Petavius lib. 6. de Incarn c. 17. ad Anath. 2 Cyrilli.

“Hypostatic union is called substantial or essential, inasmuch as these words are opposed to the *accidental*¹ union of the

¹ The heretic Nestorius, as is well known, denied the Catholic doctrine that there is only One Person in Jesus Christ, God and Man, the Person of the eternal Word. He taught that the Word united Himself to Christ (a mere man), after His birth, and resided in Him as in a temple. He admitted only a *moral* union between the Word and the man Christ, thus understood; such, in kind, as may exist between two friends, who are united by unity of sentiments. He thus admitted only an *accidental* union. He denied that the eternal Word, the Son of God the Father, united Himself by a real, physical, *substantial* union to the sacred humanity of Jesus Christ from the first moment of its existence. He was led necessarily, as a consequence of these heretical tenets, to deny that the Blessed Virgin was truly the mother of God.

Nestorians. This union is in truth a union of substances, but by subsistence."

The object of our adoration, then, is also the humanity of Christ hypostatically united to the Word. But the reason why it is adored, is the Word Himself whose humanity it is.

The adoration, however, which is paid to the humanity in Christ, is not, on this account, merely *relative*.

Relative worship is when an object is worshipped on account of some excellence residing in some person, with which that object has some relation. But whatever is substantially united to the person who is the object of worship, and belongs properly to him, is the object of that *absolute* worship which is paid to the entire person.

We said that the humanity of Christ, *inasmuch as it is the nature of the Word*, is the object of adoration; for if the human nature were regarded in itself, or as separated from the Word, or prescinding from the Word, assuredly it could not be adored with supreme worship; because the reason of such worship is the Divinity alone.

Wickliff maintained that *relative* worship only should be paid to the humanity of Christ.¹

The Jansenists calumniously charged Catholics with the adoration of the humanity regarded by itself.

Against them was directed the Dogmatic Bull "Auctorem Fidei,"² in which it is said, of "the proposition, which asserts

that *the direct adoration of the humanity of Christ, and much more of any part of it, must always be divine honor given to a creature*; inasmuch as by the word *direct* it intends to condemn the worship of adoration paid by the faithful to the humanity of Christ, as though such adoration, by which the humanity and life-giving flesh of Christ is itself adored (not indeed on account of itself and as mere flesh, but as united to the divinity) were divine honor paid to a creature, and not rather one and the same adoration with which the Incarnate Word is adored with His own proper flesh"; this proposition is declared to be "false, captious, deductive, and injurious to the pious and due worship paid and to be paid by the faithful to the humanity of Christ."¹

"Moreover, inasmuch as it also charges the worshippers of the heart of Jesus, on the ground that *they do not bear in mind that the most sacred flesh of Christ or any part of it, or even the whole humanity separated or prescinding from the divinity cannot be adored with Latria*, (or supreme adoration) as though the faithful adored the heart of Jesus with separation or prescinding from the divinity, while they adore it as it is the heart of Jesus, that is to say, the heart of the person of the Word, to which it is inseparably united, in the same manner in which the lifeless body of Christ, during the three days after His death, without separation or pre-scission from the divinity, was an object of

¹ Waldens, Vol. I. p. 135.

² In this Bull the propositions 61 and 63 of the Pistoians were condemned.

¹ From the Council C. P. V. Gener. Canon 9.

adoration in the tomb"; this proposition is declared to be "captious and injurious to the faithful worshippers of the heart of Christ."

What has been said is clearly and distinctly expressed in the decrees of councils and the writings of the Fathers.

It is there defined that one and the same adoration, which is paid to God the Word, belongs also to Christ regarded in His human nature. Moreover it is clearly taught, that the adoration with which God the Word is adored, is paid (the Incarnation being supposed) not only to the Word regarded in Himself and in His divine nature, but to the Word in His flesh; and consequently, because His flesh or human nature, whether whole or according to its parts, is something belonging to the Word, it is taught that one and the same adoration is paid both to the Word and to Christ as a whole, and to the human nature of Christ as the partial object.

Thus in the Lateran council under Martin I. it is said:—

"If any one says that Christ is adored in two natures, introducing thereby two adorations, separately to God the Word, and separately to man; or if any one, to the destruction of the divinity, or to the confounding of the divinity and humanity, or the introduction of one nature or substance out of the two which are united, adores Christ after this manner (as do the Monophysites in advocating one single adoration) but does not with one adoration adore God incarnate together with His own proper flesh, as was from the beginning

delivered to the Church of God: let him be anathema."¹

There are three points contained in these definitions:—

1. That a two-fold adoration is not to be paid to the incarnate Word according to His two-fold nature; one referred to God, the other to man. For this would introduce a distinction of persons.

2. That one adoration is to be paid, not in the sense that the object of adoration is only one nature, whether divine or composite; for this would be the adoration taught by the Apollinarists and Eutychians.

3. That one adoration is to be paid to the Word together with His flesh, so that the object of adoration is His flesh also; because it is something belonging to the word incarnate or Christ, who is adored in His entirety.

The difficulty which the Monophysites of old, and the Jansenists in more recent times, have raised, viz., that supreme adoration could not be paid to a creature, met as it is in these decrees, is still more clearly solved by the Holy Fathers.

It is thus that St. Athanasius refutes the Apollinarists, who, by means of the same fallacy as the Jansenists did later, endeavored to argue that human nature, if admitted in Christ, cannot be adored, because it is a creature; and that therefore Catholics adore flesh and adore man.

"We do not, you say," writes St. Athanasius,² "adore the creature. Senseless

¹ Council V. Act viii. Can. 9. Hard. iii. p. 197.

² Contra Ap. Lib. i. No. 6. Vol. i. p. 926.

men! Why do you not reflect that the adoration is not paid to the created body of our Lord as though it were a mere creature? for it is the body of the uncreated Word; and adoration is paid to Him, whose body it is. Divine adoration is rightly paid to this body, for the word is God, and it is His own body. Thus too did the women approach to the Lord, and held His feet, and adored Him. They held His feet, and adored God. His feet, inasmuch as they were flesh and bone, could be touched by them. But inasmuch as they were the feet of God, they adored God."

In like manner writes St. John Damascene:—¹

"Christ is one; perfect God and perfect Man; whom with the Father and the Holy Ghost we adore with one adoration together with His immaculate flesh. Neither do we say that His flesh is not to be adored. For His flesh is adored in the one person of the Word, which becomes the person of the flesh.

"We do not pay adoration to the creature; for we do not adore mere flesh but united, as it is, to the Deity; and because His two natures are united to one Person and one hypostasis of God the Word. I fear to touch a burning ember on account of the fire which is united to the brand. I adore the two natures of Christ on account of the Deity united to the flesh.

"I do not introduce a fourth person into the Trinity; God forbid! But I acknowledge one person of God the Word and His flesh."

The doctrine taught by the other Fathers, St. Epiphanius, St. Cyril, St. Ambrose, St. Augustine, may be seen in Vasquez disp. 95, c. 2; disp. 96, cc. 4, 6; Petavius, B. xv. cc. 3, 4.

This teaching of the Fathers is but the legitimate explanation of the testimony of Scripture, in which we are taught that the same adoration which is paid to God the Father Himself is to be paid to Jesus Christ regarded even as He is man. Consequently, the same divine worship which is paid to the Father, the Son, and the Holy Ghost, is directed also to the Humanity of the Word; not on account of itself, but on account of the Word, and in the Word, whose nature it is.

It may be well to point out a few passages:—

Ps. cix. 1: "The Lord said to my Lord: Sit Thou at My right hand."

David sees in spirit Christ, ascending after His death, passion, and glorious resurrection, and taking His seat at the right hand of the eternal Father. He uses the expression: "The Lord said," because He announces the eternal decree, and sees the future as already past.

It is certain, says Cardinal Bellarmine, that this Psalm is to be understood of Christ, the Messiah: the Son of David according to the flesh, and his Lord in respect of His Divinity.

The Jews, when questioned by our Lord (*Matt. 22*), regarding the sense in which these words were to be understood, did not dare to deny that they referred to Christ.

¹ *Fid. Orthodox. iii. c. 8. Vol. i. p. 216.*

The name Jehovah is not here given to Christ, as it is to the Father, because He is not spoken of as simply the Son of God, but as the Son of God Incarnate.

In this character He is always called Lord (Ladoni) in Scripture, and the Father Jehovah, when they are spoken of together. The name of Lord is applicable to the Son in both natures, but the name of Jehovah is applicable to Him only as He is God. These words are quoted by St. Paul in his epistle to the Hebrews: "To which of the angels said He at any time: 'Sit on My right hand until I make thy enemies thy footstool?'" (*Heb. i. 13.*)

Phillipp. ii. 11: "That every tongue should confess that the Lord Jesus Christ is in the glory of God the Father."

These words are thus paraphrased by Bernardinus a Piconio: "That our Lord Jesus Christ has the same glory with God the Father."

Heb. i. 6: "And again when He bringeth in the First-begotten into the world, He saith, 'Let all the angels of God adore Him.'"

Hence, also, in Scripture, baptism, by which the faithful are made members of the Church in the Name of the Three Persons and one God, is also called baptism in the name of the Lord Jesus.

But the sacred humanity of Christ is not merely the object of adoration. It is also the object of manifestation, by which the object of our adoration manifests Himself to us, and moves us in a singular manner to a love and adoration of His excellence and goodness.

For, besides the sovereign excellence of the Divinity, which is the reason which moves us to an act of adoration, there may be some other reason, more remote, indeed, in itself, but one which comes more closely home to ourselves, and touches us more nearly, by which the object of our adoration manifests Himself and appeals to our love.

Thus God, our Creator, Redeemer, and Sanctifier, is adored on account of His infinite excellence; nevertheless, infinitely perfect and adorable as He is in Himself, He manifests Himself to us by His exterior works and benefits.

But the highest of all His manifestations of Himself, and the crowning act of His benefits to us, is that God Himself became man.

In the nature which He took He condescended to become our first-born Brother, our Restorer, and our Redeemer.

Although, then, the immediate reason, on account of which, as He is to be supremely loved, so is He to be adored, is His intrinsic absolute goodness and perfection; nevertheless, in His human nature, He manifests Himself to us in a singular manner as the object of our love and adoration.

"As the incarnation," says St. Thomas, "adds nothing to the goodness of the Divine Person, so also does it add nothing to His loveableness; and, in consequence, the person of the Incarnate Word is not to be loved more than the person of the Word simply; although it is to be loved for another reason. This reason, however,

is itself comprehended in the universal goodness of the Word.¹"

It is not only His human nature, as a whole, that may be thus considered as an object of manifestation. Each single action and each single mystery of the Incarnate Word may be thus regarded. So also His human nature, according to its several parts, is the immediate instrument by which God the Incarnate Word manifests, in a singular manner, His goodness, mercy, and love.

God manifests Himself to us, indeed, in His exterior works; but it does not follow from this that those created works are an object of adoration. We adore God manifested as Creator, Preserver, Benefactor.

We distinguish in thought the excellence of the Divine Essence as the primary reason of our adoration, and His character of Creator and Benefactor as a reason consequent in God, and as one that comes more closely home to ourselves, and by which we are powerfully moved to adore Him.

But in the Incarnate Word our flesh and our nature, which He has assumed, is not an exterior work, and thus extrinsic² to the Word, but it is the nature of the Word, in which, according to the different

mysteries, now in one way now in another, the adorable Word Himself manifests Himself, and acts and suffers for our salvation and redemption as God-Man.

"The Word was made flesh, and dwelt amongst us, and *we have seen His glory*, the glory as of the only-begotten of the Father" (*St. John* i. 14).

"The Life was *manifested* which was with the father, and hath *appeared to us*" (*1 St. John* i. 2).

"*Glorify Thou Me*, O Father, with Thyself with the glory which I had, before the world was, with Thee" (*St. John* xvii. 5).

"Evidently, great is the mystery of godliness,¹ which was *manifested* in the flesh, hath been preached unto the Gentiles, is believed in the world, is taken up in glory" (*1 Timothy* iii. 16).

"The goodness and kindness of God our Saviour appeared" (*Tit.* iii. 4).

When, then, Jesus Christ, God and Man, presents Himself to us for our adoration in His human nature, we pay supreme adoration to the Divine Person in both natures.

The formal or intrinsic reason of this adoration is the Divinity; the sacred humanity is the material object, and not only the material object, but also the object in which the Incarnate Word *manifests* Himself to us, and moves us to adoration. This He does the more powerfully in proportion as the infinite goodness of God, His love, mercy, wisdom, and

¹ *Q. de unione Verbi* a. i. ad. 9.

² The human nature, hypostatically united, is to be called neither extrinsic to the Word, nor simply intrinsic, for these are terms of ambiguous meaning. If intrinsic is opposed to extrinsic, as what is identified with the divine nature is opposed to what is distinct and different from that nature, in this case, the human nature assumed is something extrinsic. But if by extrinsic is meant, not only what is distinct from the divine nature, but also separated from the divine person, and subsisting by itself, then human nature is not extrinsic to the Word, but intrinsic to the composite person subsisting in the two natures.

¹ The mystery of the Incarnation. "*Sacramentum pietatis*"; the mystery of mercy and condescension, by which we are taught the true worship of God and religion.

almighty power are more *resplendent* and *manifest* themselves more clearly in the mystery of the incarnation.

St. Augustine has beautifully developed the thought, in his own profound and devotional manner, of the *manifestation* by our Lord of the majesty, glory, and love of His divinity in the very *infirmity* of His sacred humanity.

Commenting on the 63d Psalm, he shows how our Divine Lord baffled the wiles and triumphed over the malicious counsels of His enemies by veiling His divinity in His manhood, and thus manifesting the glory of His divinity through the sufferings and ignominies of His passion.

Becoming man, He says, He entered into the profound counsels of His heart, and manifested to the world the power, glory, and love of His divinity.¹ "It was as man that He met their wicked counsels; as man He allowed Himself to be held in their hands. For He could not be held by them if He were not man. He could not, but as man, present Himself to their sight; He could not be scourged, crucified, or die but as man. He entered, then, into all these His sufferings as man; neither would these sufferings be of any avail were He not truly man. Were He not truly man, man would not be truly redeemed. It was in becoming man that He entered into the profound and secret counsels of His heart; presenting Himself as man to the gaze of men, and veiling from their sight the truth of His divinity;

concealing the form of God, in which He is equal to the Father; presenting to the sight of men the form of a servant, in which He is inferior to the Father."

Each single mystery of the Incarnate Word, His conception, birth, hidden life, preaching, passion, death, resurrection, His sitting at the right hand of the Father, His second coming to judge the living and the dead, etc.; each bears in itself a special character of *manifestation*. These mysteries are, each of them, actions or sufferings of the Word Himself in His human nature, and therefore claim to be regarded as so many *manifestations* of the Incarnate Word, the object of our supreme adoration.

The divine Word, man according to His human nature, is glorified and beatified in overflowing fulness, as in vision and incomprehensible love He enjoys God; as with love, mercy, and the desire of our salvation He is borne towards us as His redeemed, His branches, and His members; as He loves, cherishes, nourishes, tries, and glorifies both the whole Church and individual souls by His merits, by the pouring forth of His blood; by His protection and His power; by His doctrine, His sacraments, His body and blood in the Holy Eucharist and the perpetual sacrifice; as in His mortal life, from His conception in the womb of the virgin, to the consummation on the cross, He offered Himself as victim not only in affection, but also in effect, "because He Himself willed it."

He was "in labors from His youth"; in poverty, "not having where to lay His

¹ *Accedet homo ad cor altum et exaltabitur Deus.*

head"; in obedience, "subject to them"; obedient to His Father, even to the death of the cross.

In meekness and humility; "meek and humble of heart." In commiseration towards the afflicted; "Jesus wept;" "Seeing the city, He wept over it"; "Come to Me all you who labor, and are burdened, and I will refresh you"; "He went about doing good"; "Father, forgive them, for they know not what they do."

In great and intolerable sorrows; "My soul is sorrowful even unto death." In His body; "a leper and stricken by God"; "a worm and no man"; "the last of men, and the most abject of the people." In His entire humanity; spoiled of all external goods, even to His vesture, for which they cast lots. Spoiled of the goods of honor and fame, even to the most atrocious calumnies and infamy; of the goods of His most precious Life, even to death, the death of the cross; of the very goods of external, and, according to His state of traveller upon earth, even internal, consolation; "My God, My God, why hast Thou forsaken Me!"

All these are not the actions and sufferings of a mere man, but the operations of a God-Man. By these the Incarnate Word *manifests* Himself to us as the object of our adoration, love, and heartfelt gratitude. Nothing less, then, than adoring love and gratitude should correspond to each and all of them.

It is clear, then, that God the Word, acting and suffering in His sacred humanity, is the object *in full* of our adoration;

that the sacred humanity, in respect of all and each of the things above mentioned, is the *partial* object. The sacred humanity we adore in the Incarnate Word; in it the eternal Word *manifests* Himself for our adoration. The Divinity of the Word is the formal or intrinsic reason on account of which we pay this homage of supreme adoration.

It is evident, also, that in adoring Jesus Christ, the Incarnate Word, certain mysteries of the incarnation, in particular, may be piously and holily regarded by the faithful. So, also, may certain portions of the sacred humanity, which present a special reason for being regarded as *manifestations* of the Incarnate Word, be thus regarded.

Such reason may be, that they present themselves to our loving adoration as the immediate instruments by which the Incarnate Word, in His actions and sufferings, manifested Himself, and carried out the work of our redemption; or, again, because they represent in brief, and, as it were, symbolically, all those sentiments of God incarnate towards us,¹ which are, so to speak, the interior principle of all His actions and sufferings for us.

All the several manifestations of the Incarnate Word may be referred either to the exterior life and passion of Christ, or to His interior life and passion, the informing principle, so to speak, of the exterior.

Hence the Church, led and governed by the Spirit of Christ, her divine spouse, has in a particular manner proposed to the

¹ Philipp, 52.

public worship of the faithful two special objects of manifestation, in accordance with the reasons above mentioned, namely: the sacred wounds and the sacred heart of Jesus, which respectively correspond to this two-fold life and passion.

It is to the second of these that our subject leads us to confine our attention. We have seen in part, from what has been already said, what is the judgment which the Church has expressed regarding the Devotion to the Sacred Heart, and how jealously it has defended its solidity and its harmony with revealed truths against those who venture to taunt the worshippers of the sacred heart with heresy!

By establishing the Feast of the Sacred Heart for the whole Catholic world, it has, in an unmistakable manner, recommended the Devotion to the Sacred Heart to the practice of all the faithful.

The time would seem to have now come of which St. John, the beloved disciple, spoke, when asked by St. Gertrude, to whom, as we read in her life, he appeared, why he, who had reposed on the breast of our Lord at the Last Supper, had said so little of the movements of His sacred heart? "God has reserved the sweetness of the movements of His heart," he replied, "to be revealed in later times, in order to rekindle charity which shall have been greatly cooled."

May we not read the mysterious words of the Psalmist,¹ which, as we have said,

are so beautifully referred by St. Augustine to the triumphant manifestation of His divinity through the humiliation of His sacred humanity; may we not read these words as prophetic of the time when the hearts of men should be led by the voice of the Church to approach more nearly to the sacred heart, and thus manifest everywhere the triumph of the reign of its divine love?

St. Bernard gives expression in his burning language to the sentiments of the hearts of the devout faithful in their recognition of the claims of the heart of Jesus to their love and adoration. "I too have found," he says, "the heart of my King, my brother, and my kind friend Jesus, and shall I not adore it? Having found Thy heart, which is also mine, O sweet Jesus, I will adore Thee my God."¹

From the very beginning indeed, of the church, the heart of Jesus has been loved and adored. His Blessed Virgin Mother, of course, holds the first place amongst the adorers of the heart of Jesus.

The heart of Jesus and the heart of Mary are one; in so far as the distinction, taught by our faith, between the Creator and the creature may admit. The Blessed Virgin, exalted to the ineffable dignity of Mother of the Creator, and consequently, the Mirror of Justice, reflected in her most pure heart the perfect image of the heart of her divine Son. She treasured up in her immaculate heart, as in a house of gold, all the depth of the riches of the knowledge and love of Jesus Christ. Queen

¹ Sermon 3 on the Passion of our Lord.

¹ *Accedet homo ad cor altum et exaltabitur Deus.* "Man shall come to a deep heart, and God shall be exalted" (*Psalm lxxiii.*)

of prophets, she communicated to the evangelists, from the precious treasury of her knowledge, many mysteries of the life of her Son, exhaling the divine perfume which breathes from the sanctuary of His sacred heart.

St. Augustine, St. Bonaventure, St. Bernard, St. Gertrude, are links in that golden chain which we trace in the lives of the saints, from the earliest times, binding together the witnesses to the devotion to the sacred heart.

It is by St. Augustine, whose devout scrutiny leads him to note each minute incident in the life and passion of our Lord, that we are reminded of the significant expression used by the evangelist when he records the opening of His sacred side, whence issued forth the sacraments which alone give us entrance to the true life.

"It was for this," says St. Bernard, commenting upon the same mystery,¹ "that Thy side was pierced through, that we might thereby find an entrance within. For this was Thy heart wounded, that in it and in Thee, freed from all disquiet from without, we might make our dwelling therein. It was wounded, too, that by the visible wound we might see the invisible wound of Thy love. Who, then, would not love a heart thus wounded? Who would refuse to love a heart so loving?"

Amongst the special gifts with which our Lord rewards those who are truly devout to His sacred heart, holy confidence holds a prominent place.

"Come to Me all," are His own words. The Almighty Word, by whom all things were created, is able, by a single word, to draw the hearts of all to Himself. By a single word, He not only called, but drew St. Matthew to Himself. "If the magnet," as St. Augustine beautifully remarks, "possesses the power of attracting iron, how much more must we believe that the Lord of all had the power of drawing after Him those whom He called?" The invitation, then, of our Lord, not only calls but also attracts to Himself those whom He calls. "Come to Me all who labor and are burdened." This is addressed to all; for, as St. Augustine argues, "Why do we all labor, but that we are mortal men, frail and weak? Why does He say, Come to Me all who labor, but that we may no longer labor? His promise is open to all; for it is those who labor that He calls to Him. Do we ask under what promise we are called? 'And I,' He says, 'will refresh you.'"

We insinuated above that the virtue of holy confidence, by which we are led to approach our Lord, is a special gift. The mysterious action of Divine grace, by which the Incarnate Word attracts the hearts of men to Himself, is declared by the words of our Lord when He says, "No man can come to Me unless My Father who sent Me draw him."¹

St. Augustine, speaking on these words, explains, with his characteristic depth and beauty of thought, in what manner this divine attraction is reconciled with the

¹ Sermon 3 on the Passion of our Lord.

¹ St. John vi. 44.

freedom of the human will. "How can I freely believe if I am drawn? I answer: It is but little to say that you are drawn willingly; you are drawn also with delight. What do I mean when I say that you are drawn with delight? 'Delight in the Lord and He will give thee the petitions of thy heart.' There is a delight of the heart which finds sweetness in this bread of heaven. If the poet could say, Each one is drawn by his own delight—delight, not necessity—how much more truly may we say that man is drawn to Christ when he delights in the truth, delights in happiness, delights in Eternal Life; for all these is Christ.

"The Father draws to the Son those who believe in the Son because they consider that He has God for His Father. For God begot the Son equal to Himself; and whoever considers, and thinks, and ponders in faith, that He, in whom he believes, is equal to the Father, he it is whom the Father draws to the Son."

Father de la Colombière, the faithful servant who was appointed by our divine Lord Himself to the special office of contributing to make known the devotion to His sacred heart, closes one of his sermons, preached in England, with the most ardent expression of this holy confidence, in words which will commend themselves to the hearts of many.

"For myself, O my God! I am so persuaded that Thou watchest over those who hope in Thee, and that I can want nothing so long as I look for everything from Thee, that I am resolved henceforth to live with-

out any care, and to relieve myself of all disquietude by casting all my care upon Thee. *In pace in idipsum dormiam et requiescam; quoniam Tu Domine singulariter in spe constituisti me.*

"Men may rob me of my goods, and my honor; sickness may deprive me of strength and power to serve Thee; I may even lose Thy grace by sin; but I will never lose my hope. I will keep it to the last moment of my life, and all the demons of hell shall try in vain to rob me of it. *In pace in idipsum dormiam et requiescam.*

"Others may look for happiness from their riches or their talents; others may rely on the innocence of their lives, or on the rigors of their penance; or on the abundance of their alms, or the fervor of their prayers; *Tu Domine singulariter in spe constituisti me.* 'Thou, O Lord! hast singularly settled me in hope.'"

"For myself, O Lord! all my hope is hope itself. This hope has never deceived any one. No one, no one, I say, has hoped in the Lord, and been confounded. *Nullus speravit in Domino et confusus est.*

"I am assured, then, that I shall be eternally happy, because I hope firmly to be so, and because it is from Thee, O my God! that I hope this. *In Te Domine speravi, non confundar in æternum.*

"I know, alas! too well, that I am weak and changeable. I know how great is the power of temptation against virtue the most assured. I have seen the stars of heaven and the pillars of the firmament fall; but all this cannot make me fear, as long as I hope. I am secure against all

evil, and I am sure of hoping always, because I still hope this unswerving hope."¹

The heart of Jesus is the school in which we are to study His sentiments, in order to frame our lives in accordance with them. "Learn of Me," He has said: "Let the same mind be in you, which was in Christ Jesus"; are the words of the apostle, in which he enforces the same truth.

St. Ambrose describes the life of Mary as the school in which all may learn to imitate the life of her divine Son.

The Blessed Virgin, the crowning work of divine grace, had attracted to herself the eternal word. "While all things were in quiet silence, and the night was in the midst of her course, Thy Almighty Word," says the Book of Wisdom, "leaped down from heaven from Thy eternal throne."

While the deluge of sin covered the whole face of the earth, Mary, like the dove sent forth from the ark, had found for the eternal word the only spot, her own immaculate heart, from which the waters had retired, and on which He might set His foot. She brought back the branch of olive, the sign of safety for the world, and the pledge of the restoration of man.

By her faith, resplendent in the mystery of the annunciation, she secured to us the triumph of the mystery of Redemption, and became truly, in the part assigned to her, the repairer of the human race. "Blessed art thou who hast believed; behold all things shall be accomplished which were said to thee."

St. Leo tells us how the work of the restoration of man to his lost dignity is effected by the action of divine grace; and we see, from what has been said, the part taken by Mary in this supernatural work.

"Man was created," says St. Leo,¹ "to the image of God, in order that he might imitate his Creator. The natural dignity, therefore, of our race, consists in this, that the form of the divine goodness may be resplendent in us, as a mirror. It is to this that the grace of our Saviour, day by day, restores us, whereby what fell in the first Adam is raised up again in the second.

"But the cause of this restoration is nothing but the mercy of God, whom we could not love, unless He first loved us, and dispelled the darkness of our ignorance by the light of His truth.

"By loving us, then, God restores us to His own image; and in order that He may find in us the form of His own goodness, He gives us the power to act as He acts, kindling the light of our minds, and inflaming us with the fire of His charity, in order that we may not only love Him, but also love whatever He loves."

The divine light, then, which is poured into our minds, is cast from the life and actions of our divine Lord. It comes in a less majestic, but, for our weakness, exceedingly attractive form, to our sight in the life of Mary; in which we are enabled to gaze by a borrowed light on the splendor of her divine Son, the bright-

¹ Sermon 68. On Confidence in God.

¹ Sermon I. on the Fast of Advent.

ness of the glory of the Father and the figure of His substance.

Our Lord Himself tells us what are the virtues which are specially to form our study in His sacred heart. "Learn of Me," He has said, "because I am meek and humble of heart." "Learn of Me," observes St. Augustine on these words, "not to frame the world; not to create all things visible and invisible; not to work wonders in the world and to raise the dead to life; but 'because I am meek and humble of heart.'"

It is to these two virtues that our attention is principally directed by the words of the Decree of the Sacred Congregation of the 6th of February, 1765; in which it is said that the Devotion to the Sacred Heart "renews symbolically the memory of that divine love with which the Only Begotten Son of God took human nature, and, being made obedient even unto death, said that He gave an example to men for that He was meek and humble of heart."

Reparation for the injuries, which the sacrament of His love has been the occasion of inflicting on the heart of our divine Lord, is one of the acts of devotion which suggests itself most powerfully to the adorer of His sacred heart.

In presence of this, the greatest gift of His divine love, one of the most urgent demands which presses upon our hearts is to discover some means of making reparation for the coldness and injuries with which it has been received.

It is with a burning sense of this want that Father de la Colombière, in his

sermon on the Feast of Corpus Christi, earnestly appeals to our Lord Himself to give us His own most sacred heart to enable us to make some adequate return. He thus hastens in desire the coming of the reign of His sacred heart by the establishment of the Feast and the Devotion throughout the world; a work in which he had already been called to co-operate in a remarkable manner.

"Incredible," he says, "as may appear the love manifested by the Son of God in this Sacrament, there is something, as it seems to me, yet more surprising; the ingratitude with which we repay so great a love.

"What must Thou do then, O Lord! to conquer hearts so hard? Thou hast gone so far, the holy fathers tell us, as even Thy divine power could go. If even the touch of Thy sacred body cannot break this hellish charm, we can hope for no other remedy of greater power. I see but one resource in so great an evil. Thou must Thyself, O my God! Thou must give us another heart: Thou must give us a tender heart, a heart, not like our own, of marble or of bronze; Thou must give us a heart like Thy own; Thou must give us Thy own heart itself."¹

¹ Sermon 30. On the Feast of Corpus Christi. This sermon was preached in England before the Duchess of York. It was not long before this that Father de la Colombière had learned from Blessed Margaret Mary the revelation made to her by our Lord regarding His wish that the Feast of His Sacred Heart should be established in the Church. In this work he was himself named and commissioned to assist her. It was the subsequent publication of the Notes of his retreat made in London (in which he speaks of this revelation), that first brought the Devotion to the Sacred Heart into public notice.

It would seem that the ardent petition of the faithful servant of the sacred heart has been heard. Our Divine Lord has given to the Church His most sacred heart. The devotion to it lives in the hearts of the faithful children of the Church. The homage of reparation goes up from unnum-

bered hearts throughout the Catholic world to the heart of Jesus in the sacrament of His love, as He resides in the tabernacles of our altars or presents Himself on His throne of mercy, and reminds them of His sacred heart, the crowning gift of His Incarnation.





HALF-HOURS




WITH THE

Saints and Servants of God.

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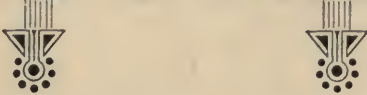


HALF-HOURS

WITH THE



Saints and Servants of God.




Chapter I.—On the Love of God.

ST. FRANCIS DE SALES and FATHER SEGNERI,

“This only take care of with all diligence, that you love the Lord your God.”

—JOSUE xxiii. 1.



T. FRANCIS DE SALES was born at the Castle of Sales, in the diocese of Geneva, August 21, 1567.

Leigh Hunt, the most charming of our modern essayists, has left us an interesting article in his “London Journal” (February 4, 1835,) on this grand saint and doctor. He says that, “like Fénelon, he

was a sort of angel of a gentleman; a species of phoenix which, we really must say, the French Church seems to have produced beyond any other.”

After the death of Bishop Granier, Francis was appointed Bishop of Geneva. This was on the 8th of December, 1602.

He continued to discharge all the duties of a saintly prelate till the year 1622, when he died of an apoplexy, at Lyons, December 28, aged fifty-six, leaving several religious works, collected in two volumes folio. He was canonised in 1665.

For his life, &c., see Marsollier, Moreri, *Disc. Hist.*, Butler, &c., &c.

LOVE is strong as death (*Cant.* viii. 6); since both equally separate the soul from the body and all terrestrial things, the only difference is, that the separation is real and effectual when caused by death, whereas that occasioned by love is usually confined to the heart.

I say usually, because divine love is sometimes so violent that it actually separates the soul from the body, and, by causing the death of those who love, it renders them infinitely happier than if it bestowed on them a thousand lives.

As the lot of the reprobate is to die in sin, that of the elect is to expire in the love and grace of God, which is effected in several ways.

Many of the saints died, not only in the state of charity, but in the actual exercise of divine love. St. Augustine expired in making an act of contrition, which cannot

exist without love ; St. Jerome, in exhorting his disciples to charity and the practice of all virtues ; St. Ambrose, in conversing sweetly with his Saviour, whom he had received in the Holy Eucharist ; St. Antony of Padua also expired in the act of discoursing with our Divine Lord, after having recited a hymn in honor of the ever-glorious Virgin ; St. Thomas of Aquinas, with his hands clasped, his eyes raised to heaven, and pronouncing these words of the Canticles, which were the last he had expounded : "Come, my beloved, let us go forth into the field" (*Cant.* vii. 11).

All the apostles, and the greater number of the martyrs, died in prayer. Venerable Bede, having learned the hour of his death by revelation, went to the choir at the usual hour to sing the evening office, it being the feast of the Ascension, and at the very moment he had finished singing vespers he expired, following his Guide and Master into Heaven, to celebrate His praises in that abode of rest and happiness, round which the shades of night can never gather, because it is illumined by the brightness of the eternal day, which neither dawns nor ends.

John Gerson, Chancellor of the University of Paris, remarkable for his learning and virtue,—of whom Sixtus of Sienna said, "that it is difficult to decide whether the vein of piety which runs through his works surpasses his science, or whether his learning exceeds his piety,"—after having explained the fifty properties of divine love mentioned in the Canticles, expired at the close of three days, smiling,

and pronouncing these words of the same sacred text : "Thy love, O God, is strong as death" (*Cant.* viii. 6).

The fervor and ardor of St. Martin at the hour of his death are remarkable. St. Louis, who has proved himself as great a monarch among the saints as an eminent saint among kings, being attacked by the plague, ceased not to pray, and after receiving the viaticum, he extended his arms in the form of a cross, fixed his eyes on heaven, and, animated with love and confidence, expired in saying with the Psalmist : "I will come into Thy house, O Lord ; I will worship towards Thy holy temple, in Thy fear" (*Ps.* v. 8).

St. Peter Celestine, after having endured the most cruel and incredible afflictions, seeing the end of his days approach, began to sing like the swan, and terminated his song with his life, by these words of the last Psalm : "Let every spirit praise the Lord" (*Ps.* cl. 5).

St. Eusebiâ, surnamed the Stranger, died kneeling in fervent prayer. St. Peter the Martyr yielded his last sigh in writing (with his finger, which he had dipped in his blood) the articles of the faith for which he sacrificed his life, and in saying : "Into Thy hands, O Lord, I commend my spirit" (*Ps.* xxx. 6).

The great apostle of the Indies and Japan, St. Francis Xavier, expired holding a crucifix, which he tenderly embraced, and incessantly repeated in transports of love "O Jesus! the God of my heart!"

ST. FRANCIS DE SALES.

From his Treatise on "The Love of God."

[PAUL SEGNERI, S. J., was born in the year 1624, at Nantes. From an early age he showed a predilection for the religious state. He united the functions of missionary with that of preacher during the space of twenty-seven years, with a zeal truly apostolic. This indefatigable religious and saintly director, worn out with hard work and austerities, yielded up his soul to God in the year 1694, aged seventy.]

The saintly Father Segneri tells us that the sure way of gaining heaven, without much cost, is by making frequent acts of the love of God, and by accustoming ourselves to do everything with the intention of pleasing Him.

We shall no longer be tempted to complain that we cannot undertake such great things as we so much admire in others.

God is content if we do all we can to love Him in our sphere of life, and He asks for nothing more. You sometimes regret that you cannot practise great

austerities, which no doubt are due to Him for our past sins.

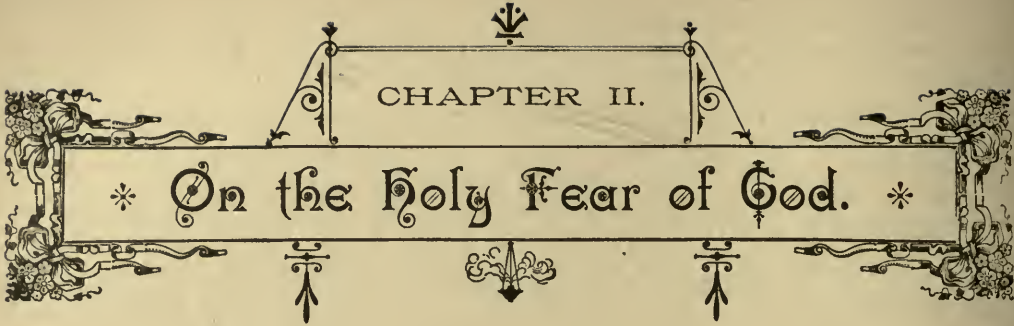
Supply for these in another way, replace those fastings and watchings by fervent acts of love; He requires nothing more.

You are engaged here below in temporal affairs; domestic cares, perchance, occupy your time. Well, do all these with the intention of pleasing Him, and God will be as content as if you had undertaken the worthy functions of an apostolate.

By what way, do you think, did the saints attain to the perfection of holiness? It was less by their heroic actions than by the great love they showed in performing their lesser duties. Our Saviour does not praise Mary Magdalen for having done much, but for having loved much. Magdalen had not then practised austerities, but the love of Jesus had filled her heart with torrents of tears.

P. SEGNERI.
Meditations.





CHAPTER II.

* On the Holy Fear of God. *

FATHERS BRETTEVILLE, FABER, NOUET, and ST. GREGORY.

“With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed.”—ECCLES. i. 13.

L’ABBÉ DE BRETTEVILLE, born in the year 1630 at Bretteville, near Caen in Normandy. In the year 1667 he entered the Society of Jesus, which order he, however, abandoned in 1678. He died in 1688.

THE fear of the terrible judgment of God is necessary to lead a sinner back to repentance, but love must be added to fear to make this repentance perfect.

It seems to me that there is implanted in the heart of man two natures; both combined will contribute to his conversion, and make it perfect and secure. *In toto corde vestro.*

There is in the heart an inferior nature, which is more worldly, and which can only be moved by sensible things; fear is for this portion of the heart; for it is the contemplation of hell and the fearful consequences of vice that seizes the heart of man and turns it away from sin.

But there is in this same heart a superior celestial nature, which is only susceptible of the dawn of grace. This is love;

this is that divine charity which moves that portion of the heart, and which makes it seek God for God’s sake alone.

The conversion of the heart begins with fear and finishes with love.

To return to God simply through fear is, so to say, only half the battle. In order that we may be all for God, we must combine love with fear.

Is not the love of God sufficient, says the great St. Augustine, to make us avoid sin? Was it needful to employ fear and terrible threats? *Timor in adiutorium amoris excitandus fuit.*

At least—if fear did what love should do, we should have less to complain of—what is so shocking is, that nowadays we have reached that pitch of indifference which is neither moved by fear nor by love, and that the most frightful things do not make any impression on our hearts.

BRETTEVILLE.

Essays.

[FATHER FABER.—This celebrated and justly appreciated Oratorian Father died on September 26, 1863. The reader is referred

to Father John Bowden's interesting Life of this zealous servant of God.

Suffice it to say, that his hymns are sung throughout the length and breadth of the land, and that his works have been translated into many an European language, and that his preaching entitled him to the name of the modern Chrysostom; for truly, like to that great saint and doctor, he was "honey-mouthed."]

The loss of holy fear is the mischief of all mischiefs. For this fear is a special gift of the Holy Ghost, to be sought for by prayer and penance, by tears and cries, by patience and impatience, and by the very yearnings of an earnest and familiar love. It has always seemed to me very and unexpectedly beautiful when in the special office of St. Philip Neri, knowing what manner of man he was, and what peculiar spirit he was of, it says in the antiphon of the Magnificat, "Come, my children, and I will teach you the fear of the Lord"; for how else shall the saint teach us divinest love?

Let us pass in review before ourselves the ancient patriarchs and their deep awe of God; how they trembled with holy fear when God was nigh, and looked upon all things as unspeakably hallowed over which He had so much as cast His shadow.

Jacob, who was so familiar with Him that he wrestled with Him, and would not let Him go till He had blessed him, stands eminent among the saints of God for the gift and grace of fear. The very ritual of the old synagogue was steeped in fear and reverence. David, the man after God's own heart, was ever praying for an increase of holy fear. Our Blessed Lord Himself,

says the apostle, in the days of His flesh was heard because He feared. Mary and the apostles were filled, as none others ever were, with the beauty, the tenderness, and the excess of this heavenly fear.

Hundreds of dying saints, around whose flesh and souls still clung the fair, white robe of their unforfeited baptismal whiteness, trembled in every limb as they pondered the possible judgments of Infinite Purity, beneath whose judicial eye they were about to stand.

If they needed this degree of fear, what degree need we?

Why do frustrated vocations so abound? Whence come the multitude of unfinished saints, that lie all around us like the broken models of a sculptor's studio?

Whence so little perseverance in the devout life, and such wearying and untying even of the vows and promises whereby men have bound themselves to God?

Whence but from the lack of fear!

FATHER FABER (Orat.)
On the Blessed Sacrament.

[PÈRE NOUET was born at Mans in 1605. He entered the Society of Jesus at the early age of twenty. He is chiefly known for his ascetic works, which are still read and studied with great profit. His beautiful meditations have been translated into the English language.

He died in Paris in the year 1680, aged seventy-five.]

There is nothing so bold, nothing more secure, than the fear of God.

He who fears God, fears naught else; and he who has a dread of displeasing Him, or a fear of forfeiting His love, docs

not shrink from suffering — cares not if he lose all, provided he be in a state of grace.

It is said that love banishes fear; but it is the baneful fear of man, or that servile and imperfect fear which dreads the shame of sin more than the sin that brings the shame.

I say more than this. There are times when it is necessary to fortify the fear of sin by the fear of hell, in order to strengthen us in the love of God; as when we are assailed by some violent temptation, which is not so easy to overcome if we are not well grounded in the fear of God.

Let us, then, henceforth combine fear with love. These are the two supports of

the soul which attach us to God, like unto His mercy and justice, which go hand in hand together. Do not let us sever the one from the other, if we wish to walk on the road to heaven without swerving from the paths of perfection.

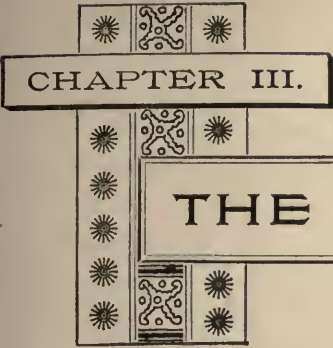
Let us often say with humility that prayer of the Church: "Make us, O Lord, keep always before our eyes the love and fear of Your holy Name."

PÈRE NOUET, S. J.
Meditations, vol. vii.

If a depraved mind be not shaken and humbled by the fear of God, it will never amend its habitual sins.

ST. GREGORY.
Hom. iv. on the Gospels.





CHAPTER III.

THE WILL OF GOD.

PÈRE NEPVEU, MASSILLON, and ST. AUGUSTINE.

“Thy will be done on earth as it is in heaven.” — MATTHEW vi. 10.

FATHER F. NEPVEU, born at St. Malo in the year 1639, embraced the Society of the Jesuits in 1654. He was at the head of the College at Rennes, where he died in the year 1708. All the works of this learned Jesuit are replete with earnest piety. A list of his numerous works may be found in Moreri's Dictionary.

Is there any evil in the city, says the prophet, that God has not made?

Sin, the only evil that God does not will, He simply permits, but the consequences of sin He wills. He condemns the envy of Joseph's brethren, but He wills the effect, which was the slavery of Joseph. He had a horror of the rage of the Jews, but He willed and ordained the death of our Lord, which was the consequence. He will punish the injury which is done to you, but He wills the loss or affliction it causes you.

Why not complain of these evils when looked at in themselves? but wherefore murmur when we look upon them as the will of God? God wills it! Ah, that has

a great weight with a man who has faith, who knows and loves God. A good Christian, would he dare to say, God wills it, but I wish it not?

Our perfection consists in doing the will of God, and it is for us to submit. The will of God is infinitely holy. If this be the rule of all sanctity, we are then holy in proportion to our conformity to His will.

Jesus Christ is our model, and we are saintly when we are like unto Him; and we are so much the more like Him in proportion to our conformity to the will of God. Thus, does He not say that He is not come to do His will, but that of His Father?

In fine, our perfection and holiness consists in charity. Charity is the fulfilment of the law, says St. Paul. Perfect charity consists in doing the will of God in the highest sense it can be placed. “He who keeps my commandments and does my will,” says Jesus-Christ himself, “is he who loves me” (*John xiv*).

You are sometimes in anxiety ; if you love God, that is a just subject of uneasiness. If you are always ready to do His will and to submit to it, then be sure that you love Him.

Conformity to the will of God also makes a man happy as God, who is happiness itself.

What is it that makes God infinitely happy ? It is that He does all that He wills ; it is that He wills all that is good ; it is that He finds in Himself all the good that He wills.

Thus a man perfectly conformed to the will of God possesses all these blessings.

He does what he wills because he only wishes for what God wills ; because it fulfils also, in whatever manner it may be, His fulfilment also.

He also wishes only for that which is good, for he wills only what God wills.

In conclusion, he finds all things good in themselves ; for his conformity to the will of God, united as it is to God, makes him possess God ; and what benefit can fail to occur to him who possesses God ?

LE PÈRE NEPVEU.

Reflex. Chrétiennes.

[JOHN BAPTIST MASSILLON was the son of a notary residing at Hyères in Provence. Born on the 24th of June, 1663, he entered the Congregation of the Oratory in the year 1681. His fame as a fine preacher having reached the ears of Louis XIV., he was summoned to Versailles to preach the Advent. It was after the course of these discourses that he received the following encomium from the lips of the French king :—“ My father, I have been well satisfied with many orators, but as

for you, every time that I have heard you I have felt very discontented and vexed with myself.”

In the year 1717, the Regent nominated him to be the Bishop of Clermont. He remained in the government of his diocese until the year 1742, when he died at the age of seventy-nine.]

Joseph, raised to the highest dignity in the court of Egypt, by his elevation became to be the terror and protector of his brothers. These (of whom he had so much reason to complain) —did he not consider them as only executors of the will of God, notwithstanding the outrages they inflicted on him, that the treason and cruelty which they employed against him proved, by the decrees of Divine Providence, to be more beneficial than their jealousy could have imagined ?

It is true that they had sold him to go into Egypt, but it was not on account of their perfidy, rather it was by the will of God that he should be sent to this foreign land. *Non vestro consilio sed Dei voluntate hic missus sum.*

Such were the feelings of so many saints and martyrs with regard to those by whom they had been persecuted.

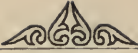
They revered even the scourges which God had sent to chasten them. The early Christians blessed the hands that struck them.

MASSILLON.

Give us, O Lord, the will to do what Thou commandest, and to do what Thou wilt.

ST. AUGUSTINE.

Confessions.



CHAPTER IV.



On the Word of God.

PÈRE ANTOINE DE LA PORTE, Carmelite, MASSILLON,
ST. FRANCIS DE SALES and ST. CYPRIAN.

“The seed is the word of God.” — LUKE viii. 11.

ACCORDING to St. Augustine, the Divine Word falls on a weak and sensitive element, and it becomes a sacrament. This word also falls on impure hearts, and it makes them chaste; on the wicked, and makes them saints. It finds them in sin, and it converts them to God.

As in the most wonderful of our Sacraments, those words, *Hoc est Corpus Meum*, are transubstantiations of bread into the Body and of wine into the Blood of the Son of God, because they are not the words of the priest, but the words of Jesus Christ, offered up nevertheless by the priest; so in like manner preachers make use of moral but wondrous transubstantiations, and change old sinners into new servants of God.

What miraculous wonders has not this Word produced! It falls on the heart of an adulterous David, and it makes him a royal penitent. It falls on the heart of a

Magdalen; it finds her a worshipper of sin, and it makes her a model of penance. It falls on Matthew, and from a public usurer, it makes him an Evangelist. You see a soul enter the Church — a soul enamored of the world and full of vanity — it enters into the Church; it pays but little attention to the Word of God, and immediately a penetrating light pierces the heart, which shows the bad state in which it is. From this knowledge it sees its shame, its baseness; this shame produces the grief for having offended God, and this sorrow brings forth there solution of a change of life.

What is the reason of this wonder, if it be not the Word of God?

The force and energy of the Word of God is such that one could say that it was all-powerful: *Vox Domini in virtute in magnificentia*. It is found in the nothingness of the ears who have listened to its voice. “It calls those which are not, as well as those which are.”

It has subdued the world, overturned idolatry, converted whole nations. It has brought kings, wise men, ministers of state, under the subjection of the Gospel. It has done more than this: throughout the universe the most barbarous and savage of people have been civilized. In short, we owe to this Divine Word the conversion of the whole world and the extirpation of idolatry.

LE PÈRE ANTOINE DE LA PORTE
(Carmelite).

However enlightened and clever we may be, we must not, on account of that, neglect the assistance of holy instructions; however bright may be our intellect, we can easily go astray; however learned and scientific, we can always learn something from hearing the Word of God. If your understanding learns of nothing new, your heart will, at least, feel that you know nothing, if you do not know Jesus and Him crucified. If you are sinners, what more capable of bringing you to a sense of your own unworthiness than by listening to the voice of the missionary sent by God? If you are good, what sweeter consolation than hearing truths explained, truths you love and practice, and which become more beneficial the oftener you hear them?

Our Lord has given to the preacher of His Word a help which is not to be found elsewhere. The commonest truths, in the mouth of the preacher, have a strength and unction which can alone move and convert the most hardened heart.

In what disposition do *you* come to hear the Word of God?

Many attend to decide upon the merit or incapacity of him who announces it; many, to make unjust comparisons between this and that preacher. Some glory in being very difficult to please, in order to appear of excellent taste; they, inattentively, listen to simple explanations which are necessary to be touched upon, and all the fruit which they gather from a Christian discourse consists of disparaging remarks and pointing out the defects of the preacher. They come with an intention of finding fault, and ever find something to censure and criticise.

MASSILLON.
Lenten Sermon.

Listen with devotion to the Word of God, whether you hear it in familiar conversation with your spiritual friends or at a sermon.

Make all the profit of it you possibly can, and suffer it not to fall to the ground, but receive it into your heart as a precious balm, imitating the most holy Virgin, who preserved carefully in her heart all the words which were spoken in praise of her Son.

Remember that our Lord gathers up the words we speak to Him in our prayers, according as we gather up those He speaketh to us by preaching.

Have always at hand some approved book of devotion, such as the spiritual works of St. Bonaventure, of Gerson, of Thomas à Kempis, etc., etc., and read a



DEPONENTES EUM DE LIGNO
POSUERUNT EUM IN MONUMENTO

little in them every day, with as much devotion as if you were reading a letter from those saints.

ST. FRANCIS DE SALES.
Devout Life.

Manna suited everybody's taste; in like manner the Word of God, which is

preached to all throughout the world, supplies the wants of all kinds of persons, and according as it is listened to by those of ordinary intelligence it will be found—like the manna of old—to be suitable to everybody's taste.

ST. CYPRIAN.
On the Lord's Prayer.



On the Law of God.

SAINTS AUGUSTINE, CHRYSOSTOM, JEROME, and CYPRIAN.

“Do not think that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil.” — MATTHEW v. 17.

ST. AUGUSTINE, the perfect model of penitents, was born, A. D. 354, at Agaste, a small town of Numidia, in Africa. Patrick, his father, after having been for many years an idolater, embraced Christianity and received baptism. As to St. Monica, his mother, every one knows that she was a model to all Christian mothers. Through the prayers of his saintly mother, he was converted when he was thirty-two. At the age of forty-two, he was consecrated Bishop of Hippo.

St. Augustine has ever been regarded, and justly, as the most learned of the bishops of his age, and the doctor of all the churches. He expired, tranquilly, on the 28th of August, 430, aged seventy-six years, nigh forty of which had been spent in the labors of apostolic ministry.

THE difference between the two Testaments may be explained in two words — love and fear. The one appertains to the old man, the other to the new.

This is the principal difference. For the new law is that which God promises to impress upon the mind, to engrave on

the heart, and that which is written on in giving us the Holy Ghost, which diffuses the requisite charity to make us love truth and justice.

So that this new law induces us to love all that it commands, while the laws engraven on a stone only show the obligations of creatures, and threats in default of obedience. It is this difference which the apostle wished to point out in his Epistle to the Romans, where he says, “We have not received the spirit of bondage again in fear, but we have received the spirit of adoption of sons of God.” The spirit of bondage is that which creates fear, the spirit of adoption is that of love; fear makes us slaves, love makes us as children. The Jews, who acted only through fear of punishment, were slaves; the Christians, who love, are the true children.

The new law, imprinted on the heart by the Holy Spirit, regulates the interior feeling; whilst the laws engraven on stone can only regulate exterior actions.

Fear is not capable of changing the interior feeling; it can only act outwardly, and thus forces the will to do what it would not do, or even what it might do. So that exteriorly it submits to force, interiorly, it resists. If deeds and words conform to the law, the heart is opposed to it. If the mouth and hands obey, the will is disobedient.

This is the reproach that God makes to the Jews when He says through His prophet, "This people honor me with their lips, but their hearts are far from me."

The two usual methods adopted to govern mankind are fear and hope. This is why the old law does not solely make use of threats to ensure obedience, but it adds to them promises; but these promises were for temporal welfare, for sensual and gross men who sought for fleeting prosperity.

Thus we read in the 23d chapter of Exodus that Moses, in order to induce them to observe the law he was about to promulgate, promises them every kind of prosperity — health, long life, a numerous progeny, abundance of everything necessary, and protection from enemies, so that they may enjoy in peace and quiet all these blessings.

Now, on the contrary, the Son of God begins by preaching penance, and speaks only of the kingdom of heaven; and to make us understand that His wish was that Christians should despise earthly prosperity, not expecting a reward in this life, He begins His beautiful Sermon on the Mount by saying, "Blessed are the poor in

spirit," "Blessed are the meek," "Blessed are they that mourn"; and in St. Luke He says, "Woe to you that are rich! woe to you that now laugh! and to all who seek the esteem and approbation of men!"

In this life, He leads us to expect sufferings, crosses, and persecution, and He wills that we should love what is unseen and supernatural.

ST. AUGUSTINE.

Extracts from his Book against Adimants.

[ST. JOHN CHRYSOSTOM. — This renowned saint and doctor of the church was born in Antioch in the year 344, and died A. D. 407, aged sixty-three.

The name of Chrysostom (which means *golden-mouthed*) was assigned to him after his death, to express the eloquence which he possessed in a much greater degree than the other fathers of the Church. He never repeats himself, and is always original.]

The apostles announced to mankind a doctrine raised above human intellect; they spoke not of earthly things, but of heaven; they preached a kingdom and state which had never before been understood; they discovered other riches, another poverty, another liberty, another bondage, another life and death — in fact, a change and renewal of everything.

Their teachings are far beyond that of a Plato who had traced out an idea of an absurd republic, or that of a Zenon, or those of other philosophers who had formed projects of governments and republics, and those who wished to be lawgivers.

One need but read their books to see that the devil urged them on and diffused

a profound darkness in their mind, upsetting by that means the order of things, and destroying the most inviolate laws of nature. And notwithstanding that these philosophers were at perfect liberty to publish their strange maxims, fearless of danger or persecution, they deemed it necessary to call to their aid the most elegant of phrases, the most pleasing eloquence, in order to impress their own ideas firmly in their minds.

The Gospel which, on the contrary, preached only for the poor and for all those persecuted sinners throughout the world who had been treated as slaves, and who were exposed to all kinds of danger — this Gospel, I say, has all at once been received with every mark of respect by the learned as well as by the ignorant, by warriors and princes, — in a word, by Greeks and Romans, and by every savage nation.

ST. CHRYSOSTOM.

Sermon on St. Matthew.

[ST. JEROME, one of the most learned and prolific authors of the early Latin Church, was born in Dalmatia about the year 331. The learned epistles which he wrote to St. Marcella and St. Paula are celebrated for their learning and rare monastic piety.

St. Paula accompanied him to Palestine in 386, where he founded a convent at Bethlehem; near this he remained till his death in 420.

His biblical labors are highly valuable, his Latin version of the Old Testament from the

original language is the foundation of the Vulgate, and his commentary gave a new impulse to the study of the Holy Scriptures.]

St. Jerome, in writing to the mother of Paula, says: Begin with the Psalter, and teach your daughter how to chant the Psalms. You can read with her the Proverbs, by which she will know the moral precepts.

This can be followed by Ecclesiasticus, a book so capable of inspiring her with a contempt of this world.

You can then proceed to the Gospels — these, your daughter ought ever to have in hand.

She can then read the Acts and Epistles of the apostles. These finished, she will gladly learn by heart the Prophets and historical books.

Lastly, she can read the Canticle of Canticles, for she will have been prepared to understand this in a spiritual sense.

ST. JEROME.

The evangelical precepts are no other than divine lessons; they are the foundation of hope, the strengthening of faith, the food of charity; the Gospel is a rudder to steer our way through life, and helps us to reach the harbor of salvation.

The law commands but few things, but those few should be willingly and lovingly performed.

ST. CYPRIAN.

On the Lord's Prayer.

* ————— *

ON THE PRESENCE OF GOD

CHAPTER VI.

* ————— *

PÈRE NEPVEU and FATHER FABER.

“The sinner hath provoked the Lord — God is not before his eyes.” — PSALM x.

GOD sees me. Ah, what a phrase is this for him who understands it well! How capable it is to control our passions, to moderate our desires, to prevent us from sinning, to sustain our courage, to animate our fervor, to regulate our conduct!

God sees me. He is ever present, always mindful of me, thinks ever of me; whereas I heed Him not, I am not attentive to Him, I never think of Him. Oh! shame, shame!

God sees me. With what respect and modesty ought I not to behave in His presence! The seraphim hide their faces with their wings, and I, a mere worm of the earth, do not tremble.

God sees me. Shall I dare, in the presence of Thy glance so infinitely pure, commit deeds which I dare not even show to man? Shall I dare to sin in Thy presence, knowing that sin and the sinner is hated by Thee, and to condemn the sinner Thou hast no wish?

God sees me. He penetrates into the innermost recesses of my heart; He sees

therein every desire, and discerns every intention. With what purity of intention, then, ought I not to perform every action.

God is present not only by the immensity of His being, but in a more efficacious manner. He is with me to help me, to support me, to act with me, to work with me. I can do nothing without Him, but also I can do everything with Him. I cannot make the least movement, conceive the least desire, do the smallest action, unless He lends me His help and assistance, even when I would wish to offend Him. What condescension! Why ought I to abuse it? But He always accommodates Himself to my inclinations; He subjects Himself to my will. Is it not reasonable that I should subject my will to His? He concurs always with me. Is it not right and just that I should act in concert with Him?

Not only does God act within me, but He also acts with every creature for me. It is for me that He gives light and warmth to the sun, that He refreshes me with the breeze, that He cheers me with the fire; should I not be unjust if I did not make

use of these creations for His glory alone? Should I not be ungrateful if I basely converted such blessings into opportunities of sinning against Him who created them for me?

LE PÈRE NEPVEU.

Christian Reflections.

We do our works in the presence of God, when we practise the presence of God while we do them. There are six ways of practising the presence of God which are given in books, and from which souls should select those which are most suited to them, but not try to practise more than one.

The first, is to try to realize God as He is in heaven; the second, to regard ourselves in Him as in His immensity; the third, is to look at each creature as if it were a sacrament having God hidden under it; the fourth, is to think of Him, and see Him by pure faith; the fifth, is to look at Him as in ourselves rather than outside of us, though He is both; and the sixth, is to gravitate towards Him by an habitual loving-mindfulness of heart, a kind of instinct which is no uncommon growth of prayer, and comes sooner than would be expected when men strive to serve God out of the single motive of holy love.

For the perfection of our ordinary actions, we should do them in the sight of Jesus, that is, to use the words of the missal, by Christ, with Christ, and in Christ. To do our actions by Christ, is

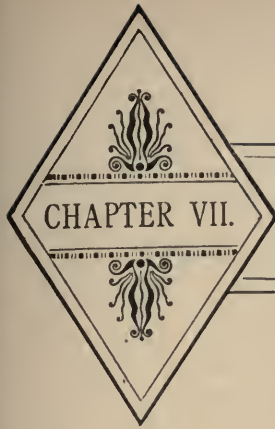
to do them in dependence upon Him, as He did everything in dependence on His Father, and by the movement of His spirit. To do our actions with Christ is to practise the same virtues as our Lord, to clothe ourselves with the same dispositions, and to act from the same intentions, all according to the measure of the lowliness of our possibilities. To do our actions in Christ is to unite ours with His, and to offer them to God along with His, so that for the sake of His, they may be accepted on high.

FATHER FABER.

Growth in Holiness.

Theological Definition of the Presence of God.

When one speaks of the presence of God, there are two ways of looking upon it. The first, is that God is present to us, that is to say, that we think of Him, and that, in the eyes of faith, we look upon His Divine Being as intimately present in the place in which we are. The second, is that we are present to God, that is to say, that He sees us, and is always looking upon us, so that nothing escapes His observation, — words, deeds, thoughts, desires, and intentions, — and that wherever we may be, we may always have Him for a spectator, witness, and judge of all that we do. That should we act well or ill, such actions are always in His presence and before His eyes.



On the Providence of God.



ST. CHRYSOSTOM, PÈRE CROISSET, S. J., and ST. AUGUSTINE.

“For all Thy ways are prepared, and in Thy Providence Thou hast placed Thy judgments.”

—JUDITH ix. 5.

LET us place our trust in the Providence of God. Let us cut off all those anxieties which serve only to torture our minds uselessly, since, whether we make ourselves uneasy or not, it is God alone who sends us all these things, and who may increase them until He sees they disturb us less.

Of what use would all our cares, anxieties, and troubles be to us if they only served to torment us, and made us suffer the pain of having had them?

Our cares are only the cares of an individual; those of God include the whole world. The more we trouble ourselves with our own interests, the less will God interfere.

He who is invited to a splendid banquet does not trouble himself about what he shall eat, and he who goes to a limpid spring does not make himself uneasy, for he knows he will be able to appease his thirst.

Since, then, we have the providence of God, which is richer than the most magnificent feast and more inexhaustible than the purest spring, do not be uneasy—do not cherish any misgivings.

ST. CHRYSOSTOM.

Taken from his Homilies on St. Matthew.

[LE PÈRE CROISSET, S. J., was born at Marseilles, about the middle of the seventeenth century. His “Exercises of Piety,” and his other religious works, are sufficient to prove that he was one of the great masters of the spiritual life.]

Why fear? says St. Augustine; you have a God for a protector and His Providence for a guide.

What! says the holy doctor, you fear to perish under the guidance of God, and under the protection of His Providence? *Times ergo ne pereas?* Is it that you know not that not a single hair can fall off without His approval? *Cujus capillus non peribit.* Ah! if He takes so much care of things that are of little or no

consequence, how safe ought we not to feel when we know with what care He watches a soul which is so precious to Him?

I am under the protection of the Lord, says the prophet; there is nothing He will fail to supply me with. It is true that I am poor and destitute of everything, but the Lord takes care of me, and He has undertaken to provide for my wants; nothing can happen to me — sin excepted — without His concurrence. What have I to fear?

What a host of consoling reflections can we not find in the Divine Providence over His creatures! How sweet to think with what wisdom our Lord disposes of everything for His glory and our salvation! The cunning and malice of an enemy, the ill-will of an envious man, a hundred accidents of this life, all end advantageously to those who love their God.

It is true that we are but exiles and travellers in this fleeting world, that we therein journey through difficult and dangerous paths, but what does God not do — yes, and daily, too, — to prevent His servants from straying or from perishing? He not only is their guide and protector, but He showers down His graces, and even makes use of His angels to help them. He warns them, by secret inspirations, what they should do and what they should not do, so that one would say that God is solely occupied in caring for His creatures.

The world ignores all these loving contrivances of Divine Providence. The worldlings judge of the different accidents which occur to well-to-do people, in the same way they pass their judgment on the adversities of Joseph, but they did not see the resources of Divine Providence which made everything turn to the advantage of His elect — according to the words of the apostle, *Diligentibus. Deum, omnia co-operantur in bonum.*

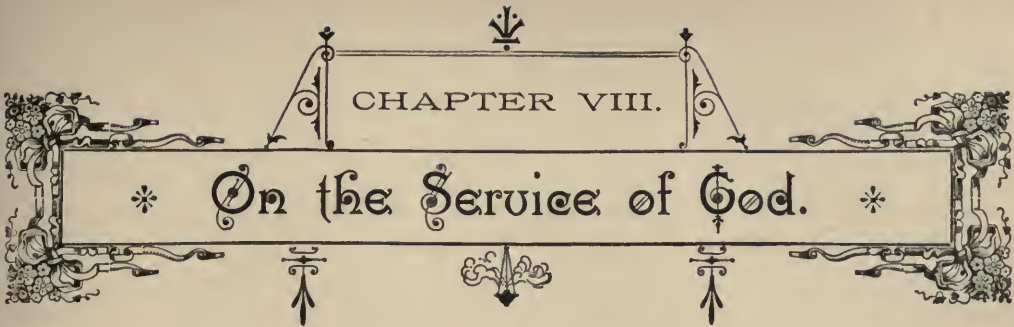
Let all the world rise up in arms against the servants of God; what have they to fear when under the protection of their Divine Master? The malice of men cannot hurt them.

Let them employ all possible cunning to disquiet them; let them use every kind of cruel torture to destroy their bodies; even let all hell be unloosed against them; what have they to dread, if God is for them?

LE PÈRE CROISSET.
Exercises of Piety.

He who has given us life will give us wherewith to sustain it. He who feeds the thief, will He not feed the innocent? And if He takes care of His enemies, what will He not do for His friends? You cannot place yourselves into better hands than He who made you what you are. He who has been so good to you before you were what you are, can He leave you uncared for, now that you are what He would wish you to be?

ST. AUGUSTINE.
On Psalms vi. and xxxviii.



CHAPTER VIII.

* On the Service of God. *

HENRI MARIE BOUDON, and FATHER FABER.

“My yoke is sweet, and my burden light.”—MATTHEW xi. 30.

HENRI MARIE BOUDON, Archdeacon of Evreux, was born in 1624, and died in the year 1702. This holy servant of God was the author of many pious works. The seventh volume of the Library of Religious Biography, edited by Edward Healy Thompson, contains an excellent biography of this distinguished ecclesiastic.

WHAT an honor, and how glorious it is, to be in the service of so great, so good a Master!

The condition of the least of His servants is incomparably greater than that of the kings of the earth; for their greatness and prosperity finish with their lives, but the servants of God finish with their lives the pains and trials they have had to suffer in His service, and after that they find an eternal happiness and immortal crowns awaiting them.

It is then reasonable what the royal prophet assures us, that one day spent in His house and in His service is better than a thousand days spent elsewhere.

It is true that all men esteem and love to be great, but they do not think wherein

true greatness is. They deem it to be a great honor to be in the service of royalty; they pay heavy sums to be deemed the head of a firm; but they take but little pains to be a servant of God, and, what is more grievous, they often blush at the idea of fulfilling the duties of His service.

The great apostle was elated at a time when the Christians were looked upon as scavengers of the world, *Tanquam purgamenta hujus mundi*; and we often are confused when called upon to practise the duties of His service, and this, too, at the time when the Christian religion is dominant, and when many powerful monarchs have willingly professed it.

Happy are the Christians who feel the honor and acknowledge the grace which God has bestowed upon them when He has received them as His servants! Oh! what a good master we have! how magnificent are His promises! how faithful He is to carry them out! how liberal are His rewards!

How happy is he who serves Him! and thrice happy is the choice he has made! Oh! if all men knew what it was to be a

servant of God, they would have no more ardent wish, or aspire to a higher honor, than to be reckoned among the number of His faithful servants.

O my Lord and my God! my heart is filled with bitter grief when I call to mind the years of my past life. Alas! far from having employed them in Thy service, I am one of those unfaithful servants who have had my own self-interest in view.

However, as You are my Lord and King, I this day take an oath of allegiance, and from henceforth, swear that my wish is to live and die in Thy service.

BOUDON.

Le Chrétien Inconnu.

The service of God is not only our most important, but our sole work. This is so obvious that it requires only to be stated. Time and words would alike be wasted in the attempt to prove it. Yet, alas! even spiritual persons need to be reminded of this elementary truth. Let us subject ourselves to a brief examination upon it. Are we thoroughly convinced it is true? Has our past life shown proof of it? Is our present life modelled upon it? Are we taking pains that our future life shall be so?

What is the result when we compare our worldly promptitude and industry with our preference of the service of God over all other things? Are we in any way on the lookout for His greater glory, or our own greater union with Him? Is it plain at first sight that we have no

object or pursuit so engrossing and so decidedly paramount as the service of God?

The spirit in which we serve Him should be entirely without reserve. Need I prove this? What is to be reserved? Can there be reserves with God? Can His sovereignty be limited, or our love of Him ever reach the measure of enough? But have we no reserve with Him now? Is there really no corner of our heart over which He is not absolute Lord? Does He ask of us freely what He wills, and do we do our best to give Him all He asks? Have we no implicit condition with Him that He is only so far with us and no further? Is our outward life utterly and unconditionally dependent on Him? And if it is, is the kingdom of our inward intentions reposing peaceably beneath His unquestioned sceptre?

It is of importance not to allow ourselves to rest in any pursuit except the service of God. By resting I mean feeling at home, reposing on what we do, forgetting it is a mere means even when we do not err so far as to mistake it for an end, being contented with what we are, not pushing on, nor being conscious that we are fighting a battle and climbing a hill. Nothing can excuse the neglect of the duties of the position in life which God has conferred upon us. All is delusive where these are not attended to and made much of. They are, as it were, private sacraments to each one of us. They are our chief, often our sole, way of becoming saints.

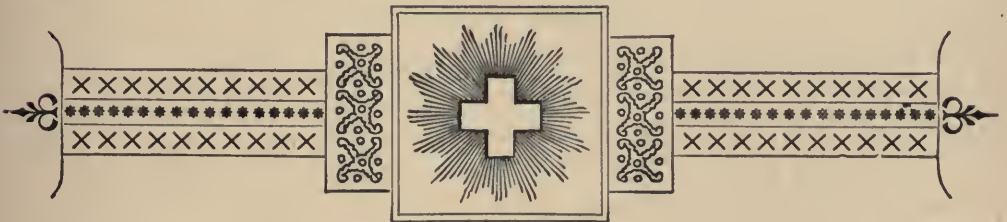
But while we perform them with all the peaceful diligence which the presence of God inspires, we must jealously realize that they are means, not ends, subordinate and subservient to the great work of our souls. No amount of external work, not the unsleeping universal heroism of a St. Vincent de Paul, can make up for the want of attention to our own souls, such as resting in our external work would imply.

Hence we should be jealous of any great pleasure in our pursuits, even when they

are works of Christian mercy and love. It is always a pleasure to do good, yet it must be watched, moderated, and kept in check, or it will do us a mischief before we are aware. The thought of eternity is a good help to this. It brings down the pride of external work, and takes the brightness and color out of our successes; and this is well, for such brightness and color are nothing more than a reflection of ourselves and our own activity.

FATHER FABER.

Growth in Holiness.



CHAPTER IX.

On the Want of Fervor in the Service of God.

BOURDALOUE, FATHER CROISSET, and ST. AUGUSTINE.

“Because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth.”
— APOCALYPSE iii. 16.

BOURDALOUE, LOUIS. — Louis Bourdaloue was born at Bourges in 1682, and died on the 13th of May, 1704.

During the reign of Louis XIV. of France many ecclesiastics attained celebrity and even an European reputation, but Bourdaloue equalled, if not excelled, all those who have succeeded him. He was styled “The King of Preachers and the Preacher of Kings.”

His sermons and different works were collected and published in 17 vols. 8vo., in the year 1826. In his magnificent discourses no one displayed a deeper insight into the divine mysteries. Addressing himself less to worldlings than to Christians, he united the charity of St. Paul to the unction and learning of St. Augustine, and the use he makes of passages from Holy Scripture, and the quotations from the writings of the holy fathers, render the reading of his sermons profitable, and at the same time interesting.

The eulogy of Bourdaloue from Cardinal Maury's *Essai sur l'Eloquence* is always quoted in all French elegant extracts.

WE begin at once to go back in the spiritual life when we become lukewarm or lax in the service of God. It is the first

step that leads to sin and death. To languish, says St. Bernard — not that languor of love like unto that of the spouse of the Canticle, not that languor of dryness which David felt when God withdrew His consolations and seemed to leave him to himself, and which made him say, *Languerunt oculi mei præ inopiâ*; but that lukewarmness which is criminal and voluntary, that languor which is our own doing, and, through cowardice, makes us throw off the yoke of Christian regularity — induces us to neglect the ordinary exercises of piety and prayer, causes us to feel a distaste for penance, so much so that we withdraw from the Sacraments, cease from performing good works — in short, makes us feel that religion is so wearisome that we can no longer serve the Lord our God in spirit and truth.

This is what St. Bernard means when he depicts spiritual tepidity; and God wills that we should reflect on our past tepidity and attend to what His saints teach us.

The state of lukewarmness is hurtful to every one, inasmuch as it is one of those maladies of the soul to cure which the strongest remedies are often found to be ineffectual.

Such a state is also in direct opposition to the grace of penance, because, in lieu of that holy fear which it ought to excite within us, it substitutes fruitless fears which result in nothing.

We must try to check the growth of tepidity by thinking of the holiest Christian duties, and fortify our will by prayer and watchfulness.

In lesser attacks of lukewarmness which are not actually criminal, far from lessening our devotions, we should, on the contrary, try to be more fervent, more regular in our exercises of piety.

To succeed in this it is preferable to practice solid devotion, to encourage the most generous piety, because it often happens that he who serves God with less sensible devotion serves Him with more merit and perfection.

This lukewarmness does not come upon us suddenly. Like unto the foolish virgins mentioned in the Gospel, it changes from a drowsiness to a deep slumber. *Dormitaverunt omnes et dormierunt.*

An indifference about our salvation, a contempt for little duties, a falling off from all that is good and hopeful, a complacency in all that is bad—all these stupify the soul, and reduce it to that state of Jonah, who slept soundly during the violent storm, when all those who were in the ship were sore afraid, and yet

he remained, as it were, in a lethargic sleep.

It is in vain for a confessor to advise vain for the preacher to exhort. If lukewarmness be accompanied with culpable negligence, the sinner will rarely, if ever, be awakened to a sense of his or her danger.

This is a true picture of very many who add to their indifference the torpidity of an obstinate negligence; those who do not wish to fall into open sin, but take no trouble to advance in virtue; who, although absolved from past sins, still remain in a guilty negligence of their everyday duties; who do not deny the truths of our holy faith, but, in listening to exhortations, pay no attention or heed them not; who, under the pretence that they are not so bad as many others, never wish or try to imitate those who are fervent.

In conclusion, it is to such as these that the Holy Spirit alludes when He pronounces the curse on those who do the work of the Lord negligently. *Maledictus qui facit opus Dei negligenter.*

BOURDALOUE.

Passion.

The earnestness, the zeal, the love of Mary Magdalen, compelled our Saviour to console her. She knew Him by His voice. O my God! What were at that moment the transports of love, the tender gratitude of that holy soul!

Those who are lukewarm in the service of God cannot realize this, because they love so little, and consequently cannot

know how much she loved Him. Such as these would wish to be all for Jesus, but they wish it if God will be satisfied with a divided love — if God would accept of a service of their own, and not the one He desires.

They would like to be perfect, but only in their own imperfect way; they wish to rely on human prudence, and if anything overtax their strength, they lose courage and are frightened at the least difficulty.

Vain are the desires, frivolous are the pretexts, of a heart steeped in tepidity.

FATHER CROISSET.

Howsoever long you may have lived, howsoever persevering you have been in doing well, oh! do not say, "It is enough, I am all right now"; for this would be as much as to say, "It is sufficient, I will now begin to slacken and fall off."

ST. AUGUSTINE.

On Psalm lxxix.





FATHER FABER and FATHER CLAUDE DE LA COLOMBIÈRE, S. J.

“How great is the mercy of the Lord, and His forgiveness to them that turn to Him.”

— ECCLES. xvii. 28.

MERCY is the tranquillity of God’s omnipotence and the sweetness of His omnipresence, the fruit of His eternity and the companion of His immensity, the chief satisfaction of His justice, the triumph of His wisdom, and the patient perseverance of His love.

Wherever we go there is mercy, the peaceful, active, endless mercy of our Heavenly Father. If we work by day, we work in mercy’s light; and we sleep at night in the lap of our Father’s mercy.

The courts of heaven gleam with its outpoured prolific beauty. Earth is covered with it, as the waters cover the bed of the stormy sea. Purgatory is, as it were, its own separate creation, and is lighted by its gentle moonlight, gleaming there soft and silvery, through night and day.

His mercy is simply infinite, for mercy is one of His perfections, while His love is the harmony of all.

Mercy does not tire of us, does not despair of us, does not give over its pursuit of us, takes no offence, repays evil with good, and is the ubiquitous minister of the precious blood of Jesus. But love seems more than this. Love fixes upon each of us, individualizes us, is something personal; but mercy is something by itself.

Love is the perfection of the uncreated in Himself. Mercy is the character of the Creator.

Mercy pities, spares, makes allowances, condescends; and yet if mercy is not the reason of God’s love, where else shall we find it in His infinity?

FATHER FABER. (Orat.)

Creator and Creature.

COLOMBIÈRE, CLAUDE DE LA.— This learned and saintly Jesuit was born in the year 1641, and yielded up his soul to God at the early age of forty-one, at Paray le Monial. After a two years’ sojourn at the court of James II., God led him to Paray, to the school of the Sacred Heart, that he might discover its treasures and make known their

value. "It was distinctly told me," writes the blessed Margaret Mary, "that this great servant of God had been partly designed for the execution of this grand design."]

God so pardons our sins, that He blots out even the remembrance of the greatest outrage. God does not act as men do. He does not grant half a pardon.

When any one has betrayed our trust, or has mortally offended us — howsoever we may wish to become reconciled to the offender, or may cherish an earnest desire to forgive, and strive in our heart to do so — nevertheless, we find it difficult to place the same confidence in him, or to treat him with the same affection as before; for there remains in the corner of our heart a tinge of bitterness from time to time, or when we call to mind what he has done to us.

Our merciful Lord is not subject to this weakness.

Oh! would that all sinners who sincerely repent of their past offences could see in His heart the feelings He has for them; — no resentment, no bitterness there! and how thoroughly He forgives them.

God does not stop there. Not content with forgetting our trespasses, He gives us back the merit of those good deeds which we had lost by losing His grace; He restores to us those merits and that grace with interest, and He places us in a position more advantageous than that in which we were when we fell away from Him.

I am not at all astonished that St. Mary Magdalen had not, even after thirty years

had elapsed, ceased to weep for her sins, although she could not doubt but they had been remitted. I am not surprised that St. Peter should have been inconsolable even unto death for having failed in his fidelity to so good a Master, notwithstanding the certainty he had of being forgiven.

Can one be mindful that so good a Master has been offended without having one's heart torn with grief, and without feeling a hatred of one's self? Can we, who have so coolly insulted Him without any reason, having, on the contrary, a thousand reasons to love Him, we, who have for so long a time abused His love, His patience, His blessings, His mercy, can we, I say, recollect this without dying of regret and repentance?

It is that thought which redoubles my grief at having so cruelly sinned against a God who has so readily forgiven me, who has returned good for evil, and all kinds of blessings in return for every kind of evil.

Can it be that I shall ever forget the ingratitude which He has so soon forgotten? that I should forgive my own infidelities, which He not only has pardoned, but has urged me to accept His forgiveness many a time? in fine, that I should remain satisfied after having insulted His divine goodness so often and for so long a time, — a God who does not love me less to-day, and who loves me even more now than before I had offended Him?

LE PÈRE DE LA COLOMBIÈRE.

Reflections.

CHAPTER XI.

ON THE MERCY OF GOD AS MANIFESTED IN OUR ILLNESSES.

FATHER SPINOLA, PÈRE NOUET, and ST. AMBROSE.

“My son, in thy sickness forget not thyself, but pray to the Lord, and He shall heal thee.”

—ECCLES. xxxviii. 9.

FATHER SPINOLA, saint and martyr, was one of the band of missionaries who suffered martyrdom in Japan on the 2d of September, 1622. Urban VIII. placed these martyrs on the list of saints, and our Holy Mother, the Church, celebrates their triumph on February 5.

Father Spinola, a noble Genoese, entered the order of the Society of Jesus at Nole at the time when his uncle, Cardinal Spinola, was Bishop of that diocese. So ardent was his desire to shed his blood for the faith of his Divine Master, that he entreated to be allowed to join the band of missionaries who were ready to go to Japan. To his joy, his request was granted, and he, in company with Jesuits, Dominicans, and Franciscans, reached Japan in 1602.

They, with an indefatigable zeal, worked for the salvation of souls and converted a large number of heathens. The Japanese authorities sent Father Spinola and others to a miserable dungeon, and it was during his incarceration that Father Spinola managed to send the following letter to one of his relatives in Europe.

In the year 1622 the saintly Father was condemned to be burned alive. When the cords which attached his poor weak frame to the stake were consumed, he fell on the

burning embers, and his soul, now free from its prison-house of flesh, flew up to heaven surrounded by the flames of divine love.]

How sweet to suffer for Jesus Christ ! I cannot find words energetic enough to tell you what I feel, more especially since I have been confined in prison, where we are forced to observe a continual fast. The strength of my body has left me, but the joy of my heart increases in proportion to the prospect of a speedy death.

What a happiness it will be if I am permitted to sing next Easter Sunday the *Hæc Dies* in heaven !

Had you tasted the sweet delight which God has poured into our souls, you would indeed despise the good things this world affords. Since I have been in prison for His sake, I feel that I am a disciple of Jesus. I now find myself fully compensated for the pangs of hunger, by the consoling sweetness which filled my soul ; and were I to be immured in prison for years, the time would appear to me to be short, so much do I desire to suffer for

Him who rewards me so liberally for my pains.

Among other illnesses, I have had a fever raging within me which lasted a hundred days, without the possibility of being relieved. During all this time my joy has been so great, that I find it useless to describe it in words.

FATHER SPINOLA.

When we are in good health there are two things which usually go far to stifle every sense of the fear of God, and these are the hope of a long life and the forgetfulness of eternity.

So long as the sinner is strong and well, the thought of death never enters into his mind; or, if it should, it makes but little impression upon him, because he looks upon it as an event very far off.

Then comes the judgment (which awaits until that fearful moment), and even the thought of this does not affect him, for he lives as if he never had to give an account of his misdeeds; but when he finds himself stretched on a bed of sickness, weak, languid, exhausted with pain and overcome with grief, it is then that he recollects that he is mortal; and, seeing himself so near that fearful passage which he had not before thought of, he cannot but be much alarmed at finding that he is compelled to ponder on the danger he is in, and of the necessity of preparing for the salvation of his soul.

This, then, is the short road by which the Divine Mercy leads worldlings and draws them back to His service.

That libertine would have gone on carelessly for ten years more, had not God in His mercy sent him a malignant fever, which has frightened him and made him return to his duty.

Doctors are accustomed to wound one part of the body in order to cure another part; they open a vein in a sound arm to relieve a feverish brain; they make use of the cupping-glass to remove inflammation; they keep a wound open in order to be able to close another; and, as St. Jerome says, the secret of their science consists in restoring health through pain. *Ars medicorum est, per dolore, reddere sanitatem.*

The Son of God, who is the Physician of souls, follows the same method to cure sinners. He smites the flesh to cure the mind, and from illnesses, which are the forerunners of the death of the body, He frames a good provision for the life of the soul.

All the holy Fathers teach us that illness is the school of Christian wisdom, the dawning of virtue whereby the mind is invigorated, and the grand means of grace, which redoubles its strength, through the weakness of the body. When I am weak, says St. Paul, it is then that I am strong. I am never more vigorous in mind than when my body is exhausted with illness and wearied with weakness. More than this, illness may be said to be victorious over vice, through the triumph of grace over the passions of the soul, and a triumph of the soul over the appetites of the flesh.

It is then that the sensualist thinks more of his health than of his pleasures; it is then that the miser dreams not of his riches, but sighs for the treasure of health; then that the ambitious man throws aside his vanity and builds no more castles in the air. The gormandizer sobers down at the sight of death, the envious and vindictive proclaim a truce; for the pains of the body soften the bitterness of the mind.

Is it not, then, a wonderful blessing that Almighty God should allow the infirm-

ities of the body to arrest the impetuosity of our passions?

REV. PÈRE NOUET, S. J.

Meditations.

That illness has been your salvation. You have suffered, but your life has not been in danger. This is what the Lord has said: "I will strike him, and I will cure him."

He has struck you, your illness has awakened your faith, and that has been your cure.

ST. AMBROSE.

From his epistles.



On the Mercy of God as Displayed
 in our Afflictions and Tribulations

CHAPTER XII.

ST. CHRYSOSTOM and BISHOP FLECHIER.

“Tribulation worketh patience; and patience trial, and trial hope.”—ROMANS v. 4.

JESUS CHRIST has forewarned us that we should be persecuted in this world. St. Paul, in like manner, says that all they who wish to dwell in Christ will suffer great afflictions, not only through the agency of man, but through the instrumentality of the devil and his angels.

Job emphatically says that the whole of our life here below is one chain of temptations.

Why, then, should we be so sensitive of tribulations, if such be the period fixed for all kinds of afflictions?

You would indeed have just cause to groan if you had passed through a life of pleasure and sensual delight—a time which our Saviour has allotted for troubles, vexations, and mortifications.

If you are inactive, or apt to pine, buckle on your armor and fight courageously; if you walk on the broad path when the narrow way is recommended, what will your lot be? what fearful thoughts will be in store for you!

Quote, I entreat you, a single instance of a person who, after leading a cowardly, indifferent life, has participated in the reward God has promised to His elect.

We must always keep in mind that our Saviour warns us that the gate of heaven is small, that the road which leads to it is narrow, and that few can find it.

It is evident, therefore, that no one need go astray if he but follow the right path.

ST. CHRYSOSTOM.

[FLECHIER, ESPRIT, Bishop of Nîmes, and Sacred Orator, was born on the 10th of June, 1632, at Perues. He enjoyed a considerable share in the patronage which Louis XIV. extended to all men of letters. He died at Montpellier, on February 16, 1710, aged 78, regretted by all who resided in his diocese. His funeral orations are models of eloquence.]

To cure the blindness which almost always accompanies prosperity, the surest remedy is to be found as in the case of Tobias' gall of the fish, that is to say, in afflictions and chastisements.

When a violent fever will, as it were, liquefy your bones; when you lie on your

bed prostrate and full of grievous pain, you will then see that body for which you have so often risked your soul, which you have clothed with so much luxury, that you have pampered with so many delicacies, is but a fragile vessel which the slightest accident might shatter, and which, of itself, may be broken.

When a preconcerted calumny or any underhand conspiracy will cause you to fall from a position to which you ambitiously aspired, and which position you may have kept up by intrigue, you will at last be convinced of the nothingness and instability of human greatness.

When age or some unforeseen calamity will efface that beauty which attracted many admirers, and which in your heart you wished to preserve, you would be forced to confess that all is vanity and vexation of spirit.

When sent adrift by a capricious master, or betrayed by a cowardly, false friend, you will naturally feel contempt for those from whom you expected protection and assistance, and you will then know that

one must not trust to human support; but if you wish never to be deceived, you must place all your confidence in God alone.

Losses and disgrace may be (and often are, thanks be to God,) the means and cause of our conversion. They excite us to do penance, and make us feel how just is God, and that afflictions are the best victims we can offer to appease Him. They try us when we feel a natural repugnance to them; they sanctify us if we accept with humble submission both evils and remedies together; we suffer troubles, and acquire merit by our patience; occasions of conflict and victory—suffering and longanimity—knowledge and practice, go hand in hand together. They are the merciful means of softening our stony hearts, and whoever resists or is insensible to the chastisements which God sends for his instruction and conversion, his mind and will will be enveloped in impenetrable darkness. I tremble, if I dare to say so — I tremble for his salvation.

FLECHIER.



CHAPTER XIII.

On the Grace of God.

ST. ÆLRED, MASSILLON, and BOURDALOUE.

“We do exhort you, that you receive not the grace of God in vain.”—2 CORINTHIANS vi. 1.



ST. ÆLRED.—This great saint was born in the year 1169, in the north of England. Descended from a noble family, and having received an excellent education, he soon obtained a valuable appointment in the court of David I. king of Scotland. The seeds of virtue having been planted within him by a pious mother, he was enabled to battle against the corruptions of the world; and even before he determined to withdraw himself from the temptations of a courtier's life, he ever preserved that favorite virtue of our Saviour's, namely, humility. In addition to this, he possessed an unalterable meekness, which, according to the gospel, is inseparable from humility.

In order to detach himself from the world, he quitted Scotland and went to Rieval, in the county of York. Here he entered the Cistercian order, and placed himself under the guidance of William, a disciple of the glorious St. Bernard.

In 1142 he was elected Abbot of Revesby, in the county of Lincoln. He died in the year 1166, aged 57, having been abbot for the space of twenty-two years. Benedict XIV., in approving of the martyrology of the Cistercian order, calls attention to the learning, innocence, and humility of St. Ælred. The same Pope adds, that God crowned the virtues

of His servant with the gifts of prophecy and miracles.

ST. ÆLRED describes the state of his soul before he resolved to leave the world, its pomps and vanities. In the Life of the Saint by Godescard, the saint says:—

Those who looked only at the external grandeur which surrounded me—those who judged of my position in the world—knew not what was passing within me, and yet they cried out, Oh, how envious is the lot of that man! how happy he must be!

But they did not see my dejection of mind; they did not know of the insupportable anguish of a heart weighed down by sin.

It was then, O my God, that I knew of the unutterable joy I felt when I found myself supported by Thy grace, and that I tasted of that peace which is now my inseparable companion.

The operations of grace in the conversion of a sinner are not always the same.

At one time it is a sharp and piercing ray, which, darting from the bosom of the Eternal Father, enlightens, strikes, humbles, and overcomes those upon whom it descends; at another time, it is a more subdued brightness, which has its progression and succession, which seems to battle for victory over the dark clouds which it wishes to disperse, and after a thousand attacks, succeeded by as many repulses, it remains for some time doubtful which shall carry off the palm.

Now, it is a powerful God who overthrows the cedars of Lebanon; then it is the God most patient, who wrestles with His servant Jacob, and holds him fast in order to make him enter the right path wherein He invites him.

It is thus, O my God, that You act as the instructor, the master of all hearts.

First proof of grace: To conquer a guilty and rebellious soul, which alone would prevent its conversion, God even makes use of its guilty passion. He seeks to excite it in those very places in which the sinner sought for pleasure and amusement. Saul in his fury runs to Damascus in order to persecute the Church, and on his road he is struck to the ground and becomes an apostle. The centurion rides up to Mount Calvary to complete the barbarous outrages of the executioners of Jesus Christ, and a ray of light descends upon him, and he confesses that He was truly the Son of God.

A soul experiences trouble and remorse in the very places wherein it vainly sought for pleasure and satisfaction.

Grace awaits, so to speak, at the gates of sin and crime; and disgust, perfidy, bitterness of soul, disgrace, and other frightful consequences, are the punishments of the mercy of God, and the sinner often finds treasures of justice in the very place where he sought for his eternal loss.

Grace triumphs, when it wishes, over the greatest obstacles, because that heavenly unction changes at will our troubles into consolations, so that by means of this grace, that which was our delight, and which was to us a deadly poison, becomes a hidden manna, which feeds and strengthens us.

The Holy Spirit of God can, if He will, change the weakest of men into one so strong and powerful that nought can make him swerve from his fidelity, no danger can shake his firmness, no seductive pleasure can corrupt him; in one word it is this, that grace, far stronger than nature, surmounts every obstacle, and attracts all hearts gently and sweetly which He wishes to convert

MASSILLON.

Grace is, *par excellence*, the gift of God. It is this that infinitely surpasses every gift of nature; it is the only source of our happiness, without which we can do nothing, and with which we can do everything.

It is this gift which comes from on high, and flows direct from the Father of Light; which converts us and makes us new men; it is that gift by which we are as we are; if, however, we are something before God, as the apostle says, "By the grace of God I am what I am."

Yet, nevertheless (so strange it is), it is the same gift which, through our stubborn ignorance, we know not of, and which, through our unbearable ingratitude, we receive every day in vain.

Alas! of what use is it to acknowledge its greatness and merit if we abuse it nearly every moment of our life?

It is for that, that our Saviour, speaking to the Samaritan woman, chided her ignorance by saying, "Ah! woman, if you had known the nature and excellence of the gift of God."

Grace triumphant must, so to speak, be subject to us. Be not shocked at this term, for it derogates nothing from the dignity of grace. It must be so subject to

us as to well-nigh weary the patience of God, who waits for us for years without interfering with our free-will. It selects the place and time; it seizes the most favorable opportunity to win us; it is the first to warn us, and, far from taking something away from us by force or violence, it entreats us with prayers and mild remonstrances, it accommodates itself to our weaknesses, adjusts itself to our humor, and if at last it makes us realize the blessings of heaven and the contempt for earthly joys, it is only after having convinced us by innumerable trials of the solidity of the one and the frailty of the other.

BOURDALOUE.

On the Samaritan Woman.





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Murphy & McCarthy.

Divine Hope.

* ————— *

* On the Sanctifying Grace of God. *

CHAPTER XIV.

* ————— *

CARDINAL BELLARMIN, PÈRE DUNEAU, and ST. LEO.

“Where sin abounded, grace did more abound. That as sin hath reigned to death, so also grace might reign by justice unto life everlasting.”—ROMANS v. 20.

CARDINAL BELLARMIN was born at Monte Pulciano in 1542. At the age of eighteen he entered as novice of the Society of Jesus. Clement VIII. raised him to the rank of cardinal in the year 1601.

Paul V. wishing to retain him near him, the cardinal resigned his archbishopric and devoted himself to the Court of Rome until the year 1621. He died the same year at the novitiate of the Jesuits, whither he had retired from the commencement of his serious illness.

This learned cardinal has enriched the Church with several works.

God, when He created man, gave him a free will, and this in so perfect a way that, without constraint, without impairing his liberty, He rules him by His power, frightens him by His threats, and wins him by His blessings.

He has an earnest wish for the salvation of all, but He waits for their consent, for their co-operation. It is to gain them that He warns, that He encourages them, that He leads them on in so wonderful a manner, so as to bring them, with His

assistance, to that happiness which is their destiny.

These are the inventions of His wisdom, which the prophet Isaiah says that he will announce to the people (*Isaiah* xii).

For those who are reprobates, at one time He warns them with mildness, at another time He encourages them with kindness, and at another He corrects them with a paternal love, according to the disposition in which they are, and according to their necessities.

This loving conduct is a visible excess of the charity of our Lord, not only towards the good, but even towards the wicked, in order that they may be converted and become good.

All that contributes to our justification is an effect of His divine grace. It is that which accompanies this great work, which teaches us by exhortation, which encourages us by example, which terrifies us by chastisement, which moves us by miracles, which enlightens our mind, which induces us to follow wise counsels, which improves our understanding, and which inspires us

with feelings conformable to the faith which we profess.

Thus our will is subservient to grace, and acts only conjointly with it; so that all these helps which God gives us require our co-operation, in order that we may begin to carry out the good resolutions which we have received from His divine inspirations. So, if we should fall into some sinful habit, we can only impute our fall to our own pusillanimity; and if we advance in virtue, we can only attribute our advancement to grace.

The help of grace is given to all in a thousand ways, be they secret or be they manifest. If many reject it, it is always their own fault; if some profit by it, it is the united effect of divine grace and the human will.

CARDINAL BELLARMIN.

Opuscles.

[L'ABBÈ FRANÇOIS DUNEAU was born in Rome in April, 1752. His father was a follower of the Pretender. The son at first followed the profession of barrister-at-law; but afterwards took orders, and was one of the early members of the Académie Catholique, established in 1800.

In 1806 the Grand Duke Ferdinand III. engaged this learned ecclesiastic to educate his son, but he did not long enjoy his deserved promotion, for he died on the 4th of October, 1811, aged fifty-nine. His discourses, called "*Discorsi Apologetici*," consisting of four volumes, are well known and appreciated.]

Some holy Fathers, in speaking of that passage, "And God created man according to His own image and likeness," say that man has two kinds of resemblance

to God — the first, signified by the name of image, consists in that man by nature is endowed with an understanding and a will like unto God, capable of knowing Him and of loving Him; the second, expressed by the name of likeness, consists in that man was created in the grace of God, and this gives him a perfect resemblance to His Creator, which he had not in his natural being.

From thence it follows, that since God is the essential and unbegotten beauty, sanctifying grace is the most perfect, the most noble participator of that beauty; the soul which is endowed and adorned with it is infinitely pleasing in the eyes of God. So much so that a great saint, to whom was revealed the wondrous beauty of a soul in a state of grace, used to say that she no longer was astonished that God had willed to shed the last drop of His precious blood in order to cleanse it, and by His redemption renew every trace of beauty which sin had entirely effaced.

But if God, who cannot deceive, is charmed with the beauty of a soul in a state of grace, how is it that we are so careless in enriching our souls by the practise of every virtue? Is it not lamentable that we should prefer to please a wretched being — uncomely though we be — rather than try to please the Divine Majesty by that true beauty which He is ever willing to give to those who seek Him?

We daily witness the pains that worldly-minded people take in dressing and

decking out their bodies, merely for the sake of pleasing others; and often do we witness that exterior ornaments are sought after and used to hide their natural defects.

We are careful to adorn our bodies which soon will be food for worms, and we neglect that most beautiful ornament of the soul which is the grace of God.

PÈRE DUNEAU.
Sermon in Advent.

Acknowledge, O Christian, thy dignity, and after having been made participator of the divine nature, do not return to thy first state by leading a life which would tarnish thy nobility.


Is it not a gift, exceeding all other gifts, that God should call man His child, and that man should call God his Father?

ST. LEO.
On the Nativity.






CHAPTER XV.



On Confidence in God.



FATHER HOUDRY and FATHER CLAUDE DE LA COLOMBIÈRE.

“This is the confidence which we have towards God: that whatsoever we shall ask according to His will, He heareth us.”—1 JOHN v. 14.

THE Rev. Father Vincent Houdry was born in Tours on the 22d of January, 1630, on the Feast of St. Vincent of Saragosa, hence his name.

At an early age he manifested a taste for study and piety, and at the age of thirteen, in 1644, he entered the Society of Jesus. During the thirty years of his ministry Père Houdry distinguished himself as an eloquent preacher. His last years were passed in the library in the midst of books. Besides being the author of several learned works, he will be best known as the editor of that stupendous monument of industry, “*La Bibliothèque des Prédicateurs*,” and from this work many extracts have been culled and translated.

He died at the College of Louis le Grand, in Paris, on the 29th of March, 1729, aged ninety-eight years and three months. Although he was continually reading and writing, he never had occasion to make use of spectacles. His age and example would lead us to believe that longevity of life is in favor of the learned and industrious.

FULL confidence in the goodness of Almighty God is one of the sure marks of predestination.

The most criminal, corrupt, or wicked man who sincerely wishes to do penance for his past sins, will find that confidence in God is an efficacious and sovereign remedy for all his miseries.

Let him be penitent, let him persevere in hope, he, eventually, will be saved. God has said it, God has promised it; is there any reason to doubt the word and promise of Him who is truth itself?

It is for this reason that hope has been compared to the anchor of a ship, and this comparison is consecrated by the apostle St. Paul in his epistles.

Should a vessel lose all its rigging in a tempest, if there still remain an anchor, there is hope that the crew may yet be saved.

The same thing might be said of the confidence in God; and it was for want of having recourse to this that Cain and Judas perished in their sins.

The first had angered God by jealousy and a cruel fratricide; but what put the climax to the curse was Cain saying in

despair, "My crime is too great for any hope of pardon."

The second repents of the shameful treachery he had committed against the Son of God; but, says St. Chrysostom, had he confided in the goodness of his Divine Master, had he returned to implore His mercy, our dear Redeemer, who pardoned St. Peter and who prayed for His executioners, would no doubt have led this traitor back to penance.

This confidence in God has also another advantage; it is a mighty help against temptations. This is what the Gospel says so plainly, "In hope you will find your strength"; and again, "I shall hope, and there will be nothing to weaken me." In fine, what more powerful than having confidence in God?

To confide in God, is to lean upon Him. It is to call for His assistance, His goodness, His truth, His power.

With such arms, what can any one fear? for what can prevail against God? *Paratum cor ejus sperare in Domino, conformatum est cor ejus; non commovebitur.* It is in this confidence that one finds such fervent charity. This is easy to see by the difference there is between a presuming or a timid love with that which Holy Scripture says will banish fear.

From that proceeds the saying of the Wise Man: "He who is animated by charity is like unto an eagle who flies with rapidity, and who cleaves the air without hindrance."

In conclusion, the apostle, did he not say to the early Christians, Serve God

with love, because to reach perfection, joy and hope are the most efficacious means?

PÈRE HOUDRY.


I feel so persuaded, O my God, that You graciously watch over those who hope in Thee, and that no one need require anything so long as they look up to Thee in all things, that I am determined for the future to lay at Your feet all my anxieties and troubles. "In peace, in the self-same I will sleep and rest; for Thou, O Lord, singularly hast settled me in hope" (*Ps. iv.*)

Men may deprive me of property and honor; sickness may take away my strength, and other means of serving You; I may even lose Your grace by sin; but never, never will I lose my hope in Thee. I will cherish it unto that dreadful moment when all hell will be unchained to snatch my soul away. "No one hath hoped in the Lord and hath been confounded" (*Eccles. ii. 11*).

I know, alas! I know too well, that I am weak, headstrong, and changeable; I know what temptations can do against the firmest resolution; I have seen some stars from heaven fall; but all these shall not frighten me so long as I hope in Thee.

I hold myself in readiness to meet bravely all misfortunes, because my hope is not shaken. I hope, too, that You will help me to overcome every spiritual enemy, that You will defend me against every assault, and You will make me triumph over my fiercest passions.

REV. PÈRE DE LA COLOMBIÈRE, S. J.



CHAPTER XVI.



ON ZEAL FOR GOD

FATHERS LAMBERT, CROISSET, and NOUET.

“I bear them witness, that they have a zeal for God, but not according to knowledge.”

—ROMANS x. 2.

LABBÉ LAMBERT, at first the Vicar-General of the diocese of Meaux, was afterwards appointed Secretary to Monseigneur de Juigné, Archbishop of Paris, and with him he travelled through Germany, France, and England. In addition to other works, this saintly servant of God published a life of Archbishop Juigné.

The good abbé died in Paris, on the 11th of June, 1836.

WE read in the annals of ecclesiastical history that the prefect Modestus was sent to St. Basil, at that time Bishop of Cæsarea, with a message from the emperor, threatening him with his vengeance if he continued to exercise his zeal for the conversion of his subjects. The prefect made specious proposals, and told the saint that much might be expected from his master's generosity if he would but moderate his zeal. Promises succeeded menaces, for such as these are all that man can do. St. Basil replied that, where God was concerned, there was nothing more important for His servants to do

than to be firm in the exercise of their ministry.

The following portion of his reply is taken from the twentieth oration of St. Gregory of Nazianzen:—

“When there is any question of our essential duties, we will be as obliging and as humble as our rules prescribe; we should be sorry to show any arrogance, not only to emperors or kings, but even to the lowest of men. But when the interests of God are concerned, we should recognize no human consideration, as we look to God alone. The most frightful torture, far from alarming me, would give me joy.

“Threaten as you will, put all kinds of outrages into execution, do your worst, go tell your master; for you will gain nothing. Were you to reach the height of your cruel threats, you will never be able to force us to subscribe to your impious doctrines.”

The prefect, astonished at his firmness, told him that no one had ever spoken to him in that bold way.

“Perhaps,” replied the saint, “you have never spoken to a bishop before.”

FATHER LAMBERT.

Adapted from “Discours Ecclésiastiques.”

It is an error to suppose that priests and missionaries ought alone to be zealous. There is not one who has not a mission to fulfil, without going out of his state in life; not a single person who ought not to connect his own salvation with that of his brethren. Your own sanctification is, of course, your first and greatest business. Every one should look to this; but every one is bound to edify his neighbor by giving a good example. This zeal is common to all, and to all conditions of life.

Are you in office, have you inferiors, have you the cares of a family and servants? Few professed missionaries have so much to answer for, and have to give an account of their salvation as you have.

Take especial care not to neglect this duty; do not leave it to others; watch continually over the conduct of those whom God has confided to your care. Children, servants, inferiors, are all, so to speak, so many trusts of which you are liable to render an account to your Sovereign Master. Besides the efficacy of a good example, you are called upon to give them education, instruction, and good advice.

Watch over the manners of your children and servants; with regard to morals and religion, pass over nothing; do not

suffer any one to give them bad example; check, warn, and correct with zeal and mildness.

In whatever condition of life you may be, remember that you have to fulfil the duties of an apostle. Christian charity obliges you to take to heart the salvation of your brethren, and do not forget to do all you can to obtain this desirable object.

It is not solely by preaching that the conversion of many is brought about; there are other ways much more efficacious. A kind word in season, a warning, a charitable advice, a good example, an alms—all these may be used with a zeal truly apostolic.

There is no father or mother who can fail to do an immensity of good in the home and with the servants.

What good cannot a superior in a community do, if he is animated with a pure and ardent zeal and an exemplary piety! What an immense benefit could princes do at the court and in their estates if they had at heart the truths of our holy religion! Would not honor, honesty, and justice then reign throughout their lands?

CROISÉ.

Anne Chrétienne.

The will of My Father, says His divine Son, and the reason He sent Me, is to save souls, and not to lose one He intrusted to Me. In fact, as God has nothing more dear to Him than the salvation of men, so nothing is more pleasing to Him than to see them withdrawn from

the abyss and led into the right path. *Nihil ita gratum est Deo et ita curæ, ut animarum salus*, says St. Chrysostom.

It is the favorite theme of Holy Writ, the omega of, all the mysteries, the centre of His love, the end of all His designs and of His labors; for which, as says St. Augustine, He created the heavens, extended the seas, and formed the foundations of the earth. And what is of greater value? for this He sent His only Son.

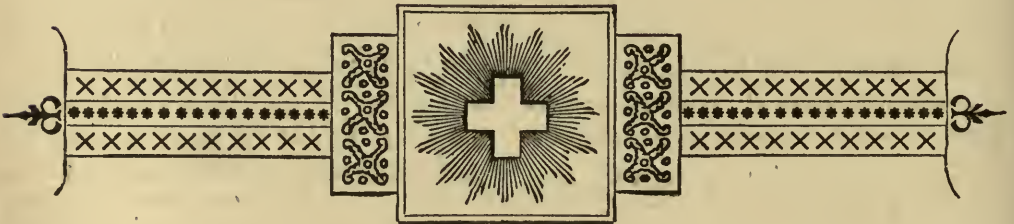
This is the reason that St. Gregory the Great gives when he tells us that we cannot offer to the Almighty a more pleasing service than a zeal for souls;

and St. Chrysostom assures us that we can do nothing more agreeable to God than to sacrifice our life to the common benefit of all men.

Meditate awhile on this, you who have so many persons under your charge and direction; and at least, if you cannot place them in heaven, try not to lose one whom God has given to you to direct and govern, to whose hands He has confided under your care, so that you may be able to say with our Saviour, *Quos dedisti Mihi, non perdidisti ex eis quemquam*.


PÈRE NOUËT.

Meditations.



CHAPTER XVII.



ON THE INCARNATION: 

ST. BERNARD, ST. ATHANASIUS, PÈRE LOUIS DE GRENADA,
and ST. JEROME.

“Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel.”

—ISAIAH vii. 14.

ST. BERNARD was one of the most influential ecclesiastics of the Middle Ages. He was born at Fontaines, in Burgundy, A. D. 1091. In the year 1113, he became a monk at Citeaux, and at the early age of twenty-four was elected Abbot of Clairvaux. At that time Clairvaux was a savage desert, but St. Bernard made it teem with fertility. He wished that his monks, while serving God, should also be useful to man, and he prescribed that each of them in his turn, and according to his capacity, should attend to manual labor and study.

St. Bernard was called the honeyed teacher, and his writings were styled a stream from Paradise.

He died in the year 1153, and was canonized by Alexander III. A. D. 1174.

I HAVE often thought of, and meditated on, the holy eagerness of the patriarchs who so sighed for the coming of the Messiah; and I felt confused, and was, moreover, so penetrated with grief, that I could scarcely refrain from weeping, so much was I ashamed to see the tepidity and indifference of these unhappy days.

For who amongst us is filled with so much joy in the fulfilment of this mystery, as were the saints of the Old Testament, at the promises which so called forth their longing desires?

Many, it is true, may rejoice at the celebration of this feast; but I am much afraid that it is less on account of the feast, than through vanity.

ST. BERNARD.
Sermon on Canticles.

[ST. ATHANASIUS, Bishop of Alexandria, was born in that city about the year 296, and died A. D. 373. Forty-six years of his official life he spent in banishment in defending the Nicene Creed.

The best edition of his life and writings is that by Montfauçon, 3 vols. folio, Paris, 1698.]

The Son of God has taken upon Himself our poverty and miseries, in order that we may participate in His riches. His sufferings will one day render us

impassible, and His death will make us immortal.

We should find our joy in His tears, our resurrection in His tomb, our sanctification in His baptism, in accordance with what He says in the gospel: "I sanctify myself in order that they also may be sanctified in truth."

There is not a phase in the life of our Saviour, which does not refer to Calvary. The good Master was born in the stable only to die on the cross; His life, which I should study continually, would show me all the riches of His love; I should see therein all the profound mysteries of His incarnation and redemption; I should discover what I have cost; I should appreciate the beauty and goodness of Jesus, and I shall then cry out, "O happy fault which has procured us such a Redeemer!" *O felix culpa, quæ tantum ac talem meruit habere salvatorem.*

ST. ATHANASIUS.

[LOUIS DE GRENADA was born in the year 1505, in the city of Grenada, Spain. He took the habit of St. Dominic, and by his writings proved himself to be one of the most illustrious of his order.

This saintly religious died in the year 1588. His writings have been constantly quoted by St. Charles Borromeo, in his instructions to his flock. St. Francis de Salès was never weary of studying his works, and often recommended his books to his penitents.]

In order that nothing should be wanting to heighten the glory of this great mystery, before Jesus was born, or rather from the beginning of the world and from

all ages, He has been promised to the patriarchs. He has been announced by the prophets, foretold by the sybils, represented throughout by ancient ceremonies, sacrifices, and every sacrament of the old law.

And when He deigned to descend from heaven to earth, by what circumstances, what prodigies, has not His coming been accompanied, which were but reasonable for so supreme a Majesty?

An angel sent by God has brought the glad tidings: He has been conceived of the Holy Ghost, He has chosen the most pure and holy of virgins to become incarnate in her womb, and the body He has taken has been united to the Divinity from the very first moment of His birth.

Pagans imagined that it was unworthy of the majesty of God to clothe Himself with a substance so degrading as our flesh; but it is easy to show them how this humanity has been glorified, what riches it has possessed, and, far from having been a thing below the dignity of God, it has, on the contrary, considerably added to His glory, by uniting these two natures into one person.

It is in such marvels as these that the wisdom of God appears more apparent. It shows, also, that He alone is capable of elevating lowliness, of aggrandizing that which is nothing, of filling with honor and dignity that which was contemptible. For if, by an effect of His goodness, He had wished to humiliate Himself by becoming man, nevertheless, having taken the nature of man, instead of

receiving ignominy therefrom, He has, on the contrary, received an infinity of glory, since it was in His power to do what He would have wished, without making use of anything but His will alone.

But what words can describe the immensity of the various gifts with which the Holy Ghost has endowed this sacred humanity, the first and foremost being His unspeakable union with the Divine Word, which is the greatest of all the wonders which the power of God could make?

Through that this sacred humanity has been raised above all that God has created, and beyond anything that His infinite power is capable of creating; and in order that this supreme dignity may correspond with His grandeur and magnificence, it has been made the fountain of every grace. The grace of being the universal Head

of all mankind has been given to Him, in order that through it all the treasures of heaven should be communicated to the children of Adam.

GRENADA.

Meditations on the Love of God.

Here is a wonder which in itself is out of the ordinary course of nature, of which experience has not taught us, a marvel which reason ignores, of which the human intellect cannot conceive, which astonishes heaven and earth, which creates admiration even among the celestial choir; and this mystery is, that Gabriel, the archangel, announces to Mary that "the Lord is with thee," and the accomplishment thereof is the work of the Holy Ghost.

ST. JEROME.

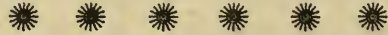
Sermon on the Assumption.



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CHAPTER XVIII.

On the Divinity of Jesus Christ.



CARDINAL BÉRULLE and PÈRE DOZENNES.

“I adjure thee by the living God, that thou tell us if thou be the Christ, the Son of God. Jesus saith to him, Thou hast said it.” — MATTHEW xxvi. 63, 64.

PIERRE BÉRULLE, Cardinal of the holy Roman empire, was born in 1575, at the Chateau of Sérilly, near Troyes, in Champagne. He early distinguished himself in the famous conference of Fontainebleau. Henry IV. appointed him as his Almoner, and sent him to Spain to bring some Carmelites to Paris. It was principally through his exertions that this glorious order flourished in Paris. Some time after his return to Spain he founded the Congregation of the French Oratory, of which he was the first general. This institution, founded on that of St. Philip's Oratory, is nevertheless so different in its rules, etc., that it was found necessary to make it a separate congregation. The French Oratory was sanctioned by Paul V. in 1613, and it brought into notice many men illustrious for their learning and piety. Disputes raised by a powerful party did much harm, but very many of the congregation remained attached to the church and to the decrees of the holy Roman pontiffs. Urban VIII. rewarded Bérulle's merits by a cardinal's hat. Henry IV. and Louis XIII. both wished the cardinal to accept the offers of important bishoprics, but nothing could induce him to alter his first plan of life. Simplicity, modesty, poverty, and temperance were ever his favorite virtues. It is said that he never

passed a day without offering up the Holy Sacrifice of the Mass, and he died of apoplexy at the altar, a little before the consecration, on the 1st of October, 1629, aged fifty-five years. Among his friends and admirers of his virtues may be named St. Francis de Sales, Cæsar de Bus, and Cardinal Bentivoglio.

AFTER having meditated on our Lord and Saviour in His eternal generation, should we not then take into consideration His temporal generation? They are both ineffable. *Generationem ejus quis enarrabit* (Isaias liii. 8). Who shall declare His generation?

Jesus is equally great in His humiliations, because He is always God. Admiration is almost our sole portion. In fact, how wonderful it is, that Jesus should have united the privileges of His divinity to the meanness and misery of our human nature, and that, without ceasing to be a God infinite, eternal, immense, immortal, independent, He should have become a God-man enclosed within the narrow confines of a body, of a stable, and of the swaddling-clothes that enveloped Him in His infancy! That Jesus should have per-

sonally united our meanness with His grandeur, our mortality with His immortality, His divine nature with our human nature, becoming Son of Man and Son of the Virgin Mary for all eternity, as from all eternity He is Son of God and only Son of the Eternal Father! We must adore Jesus in this new condition and in this profound mystery, in the unity of His divine person and in the diversity of their natures — the one divine and eternal, the other human and temporal.

It is with this view that, raising our hearts to You, O Jesus, to pay You our homage, we adore You as receiving Your everlasting essence from the Eternal Father, and as giving Your essence and substance to human nature; that You have united to Yourself forever a union so intimate, so mighty, so glorious, and so divine.

O adorable state! O ineffable mystery! O happy moment of the Incarnation, which makes man God and God man, which gives to heaven a King of glory, to earth a Sovereign, to the angels a Redeemer, and to men a Saviour! O God, who has willed that Your only-begotten Son, who, being God from all eternity in You, should have been made man in time and eternity for us, grant us the grace of ever honoring that wondrous life and that divine Word, in order that we may be animated with His Spirit on earth, and that we may rejoice with Him in heaven by constantly meditating on Him who is our life and glory.

CARD. DE BÉRULLE.
On the Grandeurs of Jesus.

Extracts from a book entitled "The Divinity of Jesus Christ," by LE PÈRE DOZENNES.

To convince the Jews that Jesus Christ was really and truly the Messiah they expected — promised by the law and foretold by the prophets — miracles were necessary so as to make unbelief inexcusable, and which ought to have compelled them to say with Nicodemus, "We know that Thou art come a teacher from God, for no man can do these signs which Thou dost unless God be with him" (*John* iii. 2); for if the Son of God was not manifested by means of miracles, His divinity would not have been acknowledged, inasmuch as the humble life of the Saviour seemed to be incompatible with the Supreme Majesty.

Jesus Christ himself, has He not said that if He had not performed works which only a God-man could accomplish, the Jews might have had some reasonable excuse for rejecting His testimony, and would not have acknowledged Him as the Messiah? His miracles, then, had authorized His mission and manifested His divinity; although it may be said that, in fact, there have been false miracles and wicked impostors.

The miracles of the Saviour are attested by unimpeachable witnesses and by authentic testimonies; the reputation of His miracles attracted around Him crowds of people who could not *all* be deceived, and five thousand persons witnessed the multiplication of barley loaves, with which they were fully satiated.

I am aware that the Pharisees and scribes wished to take no heed of facts which they attributed to the illusions of the devil or to the agency of magic; but what connection can there be between light and darkness?

Have there never been professors of the black art who performed prodigies? Have not magicians professed to cure the blind and raise the dead?

Besides, a man so incontestably holy as Jesus Christ was, was it meet and proper to make use of the power and ministry of the devil? And the devil, on his part, would he have made use of a man who could have made his idols powerless, his oracles mute? How, then, could you reconcile with the magic art, works which are only done in confirmation of a doctrine which abhors all diabolical operations?

More than this, have not these wondrous performances been examined by the severest censors, submitted to the most rigorous critics, and to the inquiries of judges far from being favorable to Jesus?

At the sight of these miracles, how many persons of consequence among the Jews have acknowledged Him to be a Prophet sent from God? How many others who, believing in their hearts, have not dared to make a public profession of faith for fear of being banished from the synagogue? And since that time, have not Celsus, Porphyry, Julian the Apostate, Mahomet—the greatest enemies Jesus Christ ever had in the world—have they not honestly confessed that He was a man of miracles, thereby giving testimony

of His doctrine, His merit, and consequently of His Divinity?

The angels have honored the Word Incarnate on His entry into the world, and have acknowledged how much is the Son of God above His servants: "Being made so much better than the angels, as He hath inherited a more excellent name than they" (*Hebrews* i. 4). They have served Him during His mortal and suffering life, as also in the sacred position of His immortality. This is what the following words intend to convey: "Amen I say to you; you shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man" (*John* i. 51). They have ministered to Him, I say, during the whole course of His life, and you know the service they gave Him in the desert after the devil had tempted Him; they consoled Him in His agony, they wept for His death in a manner which angels only can shed tears: "The angels of peace shall weep bitterly" (*Isaias* xxxiii. 7). They joyfully announced His resurrection to His disciples, they accompanied Him everywhere whilst He dwelt visibly on earth, they formed the procession and joined in the triumph on His entry into heaven, they will be His escort on the day of the last judgment, they will gather around Him in heaven for ever and ever; the noblest, the highest in the choir will esteem themselves happy to be beneath His feet, and, angels as they are, they will gladly acknowledge a man as their King on the throne of God itself.



MASSILLON, BISHOP FROMENTIÈRE, and ST. JEROME.

“Go and teach ye all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.” — MATTHEW xxviii. 19.

INCREDULOUS mortals are still to be met with, who, after the accomplishment of all that has been foretold—after having seen the consummation of the mysteries of Jesus Christ—the excellence of His gospels—the manifestation of His miracles—the wisdom of His precepts—the vanity of the pomp of ages—the destruction of idols—the utter confusion of the Cæsars—the plots of the whole world against Him; there are, I say, still to be found men who doubt of the truths of His holy religion, who ask for fresh miracles, and who encourage those who try to confute or to ridicule what the labors of the apostles have effected, what the prudence of so many missionaries have established—what innumerable miracles have confirmed—what the purity of so many virgins have honored—what the austerity of hermits have sealed—what the sacrifice and detachment of so many servants of God

have authorized, and what the example of so many grand saints have inspired.

It is that a religion of seventeen centuries, ever the same, ever consistent and universally accepted by the world, seems to have maintained its authority.

For in the midst of the triumphs of Christianity there have continually risen rebellious children against it, children whom the Almighty has given over to the pride of their self-conceit, to the misguidance of their reason, to the corruptions of their mind, who blaspheme what they ignore, who deny what they do not understand; of wicked men who pervert the grace of God, convert light to darkness; of disobedient men who despise every rule, who reject all authority not their own, who defile all their ways like unto animals without reason, and who are waiting to be summoned to suffer the punishment for their blasphemy at the judgment seat of God.

The Church of Jesus Christ has found the whole universe to be docile and sub-

missive to its precepts; the Cæsars, to whom she forbade luxury; nations, on whom she enforced obedience, to whom she preached suffering; to the rich, to whom she recommended poverty; to the poor, to whom she enjoined resignation; to all, to whom she preached mortification, penance, and self-denial. This faith, however, and this religion, preached by twelve poor sinners without science, without talent, without support, without favor, has overcome the world, and has made it acknowledge the truths of its inscrutable mysteries; and the folly of the cross has proved to be wiser than all the wisdom of ages.

What more! My brother, all turn against the Church; yet that only serves to increase its power. To be loyal and to be a martyr was the same thing, and the more violent were the persecutions the more it acquired strength, and the blood of the martyrs became a fruitful seed of Christianity.

MASSILLON.

[JEAN LOUIS DE FROMENTIÈRE, Bishop of Aire, was born in 1652 at St. Denis of Gascogne. In the year 1672 he was commissioned to preach the Advent sermons before Louis XIV. He died in 1684, universally regretted by his flock.]

It was not the eloquence of the apostles that confirmed the faith; their language was simple and plain. It was not the easy belief of their doctrine; it was a God crucified they preached. It was not the indulgence of their morals; for they spoke, as their Master did, but of the

cross, poverty, and patience. And how is it that the whole universe has surrendered to a preaching so novel and so strange? How could have so many clever men been able to submit their understanding to truths so startling? How could so many, immersed in sensuality, so resolutely embrace a life of mortifications, if the apostles, the messengers of God, had not been the instruments of His power, and if those divine clouds had not astonished the earth by their brightness before watering it with their rains?

Do you not wonder at the boldness which twelve poor sinners displayed when they parcelled out the world among them? It is said that the successors of Alexander divided it, but it was already a world conquered; instead of this, the apostles dispersed to conquer. One had the task of subduing Asia, another Egypt, another Judea and those countries which the conquest of nations had not reached.

What is more surprising, they all succeeded, and by what means? And this is more wondrous still, by a doctrine contrary to sense and reason (at least in appearance), by preaching a God crucified.

BISHOP FROMENTIÈRE.

The Master of that religion has been crucified. His servants have been chained down like criminals, and yet, for all that, His religion grows and flourishes every day.

ST. JEROME.
Epistle, No. L.

CHAPTER XX.

On the Love of Jesus for Men.

PÈRE EUSÈBE DE NIEREMBERG.

“As the Father hath loved me, I also have loved you. Abide in my love.”—JOHN xv. 9.

JEAN EUSEBE DE NIEREMBERG was of German extraction, but was born at Madrid in the year 1590, and died there in 1658 at the age of sixty-eight. He belonged to the Society of Jesus, and was a most penitent and mortified priest, and, in addition to this, a hard-working author; for he wrote many learned treatises in Spanish, German, and Latin.

The following extract is from a little work written by Le Père Eusèbe Nieremberg, entitled “*Jesus Amabilis*.” This book was originally written in German; Le Père Brignon translated it into Latin, now rendered into English.

CAN we have any conception of a greater love for men than that of our Saviour, since, however wicked or ungrateful we may have been, He does not cease to love us? He forgives us our trespasses so readily that one would say that He was under an obligation to us. He rewards us for our good works liberally, never revealing how much He has contributed towards their performance. He, as it were, magnifies the little services we pay

Him, without letting us know the immense assistance He has given us.

Although, in fact, we have done next to nothing for Him, He does not cease to be grateful, and showers down graces with profusion, just as if we had rendered Him some important service.

Ah! Heart of Jesus—Heart truly liberal and full of love—who gives us everything, and to whom we owe all, and who by His own gifts makes Himself our debtor! After that, who could fail to love Him with all their heart, with all their mind, and all their strength, and offer up repeated acts of thanksgiving for goodness so bountiful, love so generous?

If we ought to love our Saviour for the many blessings He has bestowed upon us, we ought no less to love Him for the many misfortunes from which He has delivered us, and from which only He could have freed us.

It is He who has had compassion on us, and who, being our only resource, has

taken upon Himself to pay all our debts, and to expiate, by a cruel and bloody death, all our sins; it is He, then, who alone has redeemed the human race from misfortune in which He was so willingly engaged; it is He who has drawn us from hell, who, having broken our chains, has made us free. Alas! without Thee, where should we be now? We should have been cast into the darkness of the abyss. It is He who from darkness has revealed to us the light of day, who, from this dark abyss, has shown us the way to heaven, to which we are entitled to aspire. What should we be without Him but a mass of dust and corruption? It is He who has so cleansed us that we are like unto the angels; in one word, it is He who, making us sharers in His glory, has delivered us from every kind of misery, who has replenished us with blessings without number.

And after all this, can we possibly be ungrateful? Can we have but little love for Him?—We ought indeed to look upon Him as our greatest benefactor.

If the meanest of men had rescued us from perilous danger, although without much exertion, should we not take a liking to him? What feelings of gratitude ought we not therefore to cherish for One who has rescued us from dangers without number—a Saviour who, to show His love so generously, shed every drop of His precious blood?

O my Saviour and my God, how can we sufficiently repay You for Your infinite goodness—You who have delivered us from the tyranny of the evil one, from the bondage of sin?

For let us try to realize, if we can, what is the extent of the misery from which the Saviour has delivered us; meditate seriously for a while and you will not be surprised. We shall wonder at His boundless love, and offer up repeated acts of thanksgiving for so many blessings.

A man who walks in his sleep and, without knowing where he goes, passes over the edge of a precipice, is seized with a shuddering wonder when he awakens and sees the danger he has escaped.

Let us awaken, and, with the light of faith, look down the precipice from which the Saviour has withdrawn us—look down again, and its depth will astonish us.

Many there are who tremble with fear when they cast their glances from the extreme point of a very lofty mountainous rock; how ought we not to tremble at the sight of that abyss into which Adam had thrown us, and from which our Saviour has withdrawn us?

Nevertheless, the distance from heaven to hell is not so far removed as was the state of sin in which we were, to the state of grace in which we are, through the merits of Jesus Christ.

LE PÈRE EUSÈBE NIEREMBERG.

CHAPTER XXI.

* On the Nativity of our Lord. *

PÈRE DU JARRY and ST. AUGUSTINE.

“And she brought forth her first-born Son, and wrapped Him in swaddling-clothes, and laid him in a manger.”—ST. LUKE ii. 7.

LAURENT JUILLARD -DU JARRY was born in the year 1658, at Jarry, a village near to Saintes.

Soon after he was ordained, he became celebrated as a preacher, and, in addition to this, he was acknowledged to be an excellent poet.

He died in the year 1730, at the Priory of Notre Dame du Jarry, in the diocese of Saintes.

My brethren, let us gaze upon the Son of God in the poverty of His birth. What does He not say to us there? Let us enter in spirit into the stable; we shall hear a voice issuing therefrom, saying—

Blush at having beautiful houses like unto palaces, such grand furniture, so much useless apparel, whilst I have only a crib instead of a bed, and two vile animals for company. Blush in those magnificent rooms wherein you try to be sheltered from the least inconveniences of the season, whilst a half-exposed stable leaves Me a prey to all the hardships of a cold season.

Blush at the aversion you have for every kind of humiliation, at the precautions you take to continue in a condition that flatters your vanity, at the artifices you employ to conceal a poverty you ought to be proud of, at the contempt you display to all who are not within the pale of your society.

Blush to bear, perchance, the insignia of the poverty and humiliations of Jesus Christ in your state of life, and yet try to aspire to the pomp and luxury of the world shining around.

Let us contemplate this scene as faith points out; let us enter this manger in spirit; let us see this hidden Deity who, in the darkness of night, when all creatures are silent—in want of every necessary, and is made poor to enrich us.

This Child is born in an empty stable, deserted by every one; it is the God who created them, and whom they obey; it is the everlasting Wisdom which assists at all the councils of God, and which it has possessed from the beginning of time.

This divine wisdom, hidden in the limbs of an infant, was begotten in the brightness of the saints.

Ungrateful, deluded man, you who have not wished to know this divine wisdom in the richness of His beauty, see Him now in the poverty of a stable! Laden as you have been with so many benefits and blessings, you have not recognized the hand which has spread them over you with such profusion; you have closed your ears to that striking voice which appeals to you with as many mouths as there are creatures: O man, adore thy God! His ingenious love has suggested another voice to persuade you: He teaches you through the poverty of the crib: "Now, therefore, my children, hear me" (*Prov. viii*).

Ah, my brethren! what does not this divine Child say, that eternal Word which is now so silent?

No occasion to seek for rules of piety to lead us on, for we learn all that we need know and practice in this adorable book. All the prophets, all the doctors, all the apostles speak through the mouth of Him who has opened theirs. The stable at Bethlehem is the school where all Christians ought to study the science of salvation. All the ways to heaven, every path of virtue, begin and finish through Him who is the Alpha and the Omega, and being the way, the truth, and the life, He has opened the way to heaven to all.

Providence of my God, exclaims St. Bernard, how wonderful art thou! Carnal and animal creatures have no conception of the works of God. Even wisdom itself

is made flesh to make it intelligible to men of flesh.

It is no longer through men, full of a holy fear, that God proclaims His oracles; mysterious messages in shrouded language no longer issue from the mountain top amidst thunder and lightning; these are heard no more. It is from the farther end of a grotto, it is from the height of a crib, it is in the silence of night, it is the mouth of a Child wrapped in swaddling-clothes that the Incarnate Wisdom exclaims, "Behold, to thee wisdom is manifested in the flesh."

Come, ye profound philosophers, ye refined politicians, ye clever men — enter into the stable; there is your lyceum, your academy; deposit your proud learning, your studied lessons, your captious rhetoric at the feet of this adorable Doctor who exposes the vanity, errors, and littleness of everything.

Let all the fire of eloquence, all the pride of wisdom, all the subtlety of philosophy, all the refinements of policy, disappear at the sight of this divine Child: *Ecce tibi in carne exhibetur sapientia.*

Preachers of the Gospel, happy organs of that eternal Word who sends you; you who, as well as St. John the Baptist, are only voices to proclaim the glory of God in every temple, kneel before this Child and acknowledge the Master who has loosened the tongues of the prophets and apostles, who has inspired the martyrs and young virgins with words that astonished tyrants and confounded pagan philosophers; and when you shall have adored

Him silently and humbly, lost in wonder, speak and consecrate every ornament of eloquence to the praise and glory of Him who has endowed you with gifts.

Happy the docile listeners who, opening their hearts to that invisible Preacher who speaks to them through your mouths, can hear the voice of our Lord in those of men!

Teach us, then, O Child divine! We speak in Your place simply to exhort Christians to hear You instead of hearing us.

DU JARRY.
On Christmas-tide.

Would you wish to know who He is, who is born in this way? Learn, then, who He is, and how mighty is He. It is the Word of the Eternal Father, the Creator of the universe, the Peace of the world, the Saviour of men, He who is the joy and hope of the just.

The glory of this Child was, that a virgin should bring Him forth into the world, and the glory of the Virgin Mother was, that she should have for a Son, a Man who was at the same time God.

ST. AUGUSTINE.
Sermo. de Tempore.




CHAPTER XXII.

* On the Circumcision of our Lord. *

BOURDALOUE and FATHER FABER.

“And after eight days were accomplished that the child should be circumcised, His name was called Jesus.”—LUKE ii. 12.

“I am not come to destroy the law or the prophets.”—MATTHEW v. 17.

 IN this the feast of the Circumcision, our Saviour, the Son of God, teaches us how we should co-operate in the great work of our salvation, and He gives us a means as divine as it is indispensable and necessary, namely, that mysterious but real circumcision of the will and heart—a circumcision for which He frames a law, of which He explains the precept, and of which He facilitates the use.

He proposes the circumcision of the heart, and He makes it necessary; for though He does abolish the old circumcision, or, to speak more correctly, the ancient circumcision finishes with Him only because He established the new, and, as St. Augustine says, He makes use of the shadow and figure only because He brings forward the light and the truth; *Suscepit umbram allaturus lucem, suscipit figuram daturus veritatem.* Now this

light and truth were, that we should all be circumcised of heart, as the Jews were according to the flesh.

Circumcision of the heart, a cutting off of useless and inordinate desires, uneasy and fantastical wishes, immoderate and ill-regulated longings, carnal and worldly desires, criminal and unlawful wishes—all of which take root in the heart and corrupt it. This is how St. Paul understood it; and because these pernicious desires are excited in us by vain objects which delight us, by false interests which blind us, by dangerous occasions which drag us onward and pervert us, this circumcision of the heart ought to be an entire separation from such objects, a complete renunciation of those false interests, a wise and wholesome withdrawal from those occasions; for these are what was typified in the Judaic circumcision. This is how God prepared the world, when He compelled Abraham

and all his descendants to be circumcised.

Now our Saviour proposes this spiritual circumcision as an indispensable and requisite means to procure our salvation; for what is more necessary than to tear away, stifle, mortify, and destroy all that is the beginning and cause of damnation?

This spiritual circumcision is a circumcision which is not solely exterior, but which penetrates, so to speak, into the innermost recesses of the soul: *Non quæ in manifesto est circumcisio*; a circumcision which is no longer from the hand of man, but which is God's work and sanctifies man in the sight of God—a circumcision which no longer consists in the cutting of the flesh, but in the renouncement of the vices and the concupiscence of the flesh—a circumcision, of which the mind and heart are the two principals as well as the two subjects; the two principals, because it is carried out through them, and the two subjects, because it is within them—that is to say, it is a circumcision of the heart which is made, not only literally, but in the fervor of the will: *Circumcisio cordis in spiritu, non littera*.

These are the animated expressions of the apostle, who defines what may be called the new circumcision. The man of the world and a religious ought both to be circumcised at heart; but to compare the wants of the one with the other, this circumcision of the heart is in one sense more indispensably necessary for the man of the world than for the religious, who, by

the vows of his profession, has renounced everything; because the man of the world has stronger passions to fight against than a religious, since he has before him more opportunities of exciting them; because the man of the world is much more exposed to be tempted than a religious, consequently, he ought to watch over himself, and should continually try to deny himself and endeavor to persevere.

After the first step a religious has taken—after that first sacrifice which has deprived him of everything—it would seem that there was nothing more to be done; but you in the world, what have you hitherto given to God, or what further sacrifices have you not to make and offer to God?

BOURDALOUE.

On the Circumcision.

The Child Jesus' bloodshedding in the circumcision was another penance of His infancy, which, for many reasons, may be regarded as a pattern for the unnecessary mortifications of the saints, if, indeed, any mortification can be strictly deemed unnecessary even for the most innocent of the sons of men. He needed not the rite. He required no ceremonial covenant with God, who was God Himself. That Flesh needed no consecration which was already united to a divine Person.

It was a strange, separate, unaccountable bloodshedding, standing, as it seems, in a peculiar relation to the other bloodsheddings; as it was not only no part of

the redemption of the world, but was utterly detached from the Passion.*

It did not keep the compact with the Father, which was death, and nothing short of death ; so that the drops that were shed were not shed to the saving of souls.

Was it the homage of the Infancy to the Passion? Was it, like the bloody sweat upon Mount Olivet, an outburst of the Sacred Heart's impatience for the plenitude of Calvary?

To Himself truly it was pain, to His mother sorrow, to Joseph a heavenly perplexity, to the angels a wonder, to the saints a pattern and a mystery.

FATHER FABER. (Orat.)
Bethlehem.

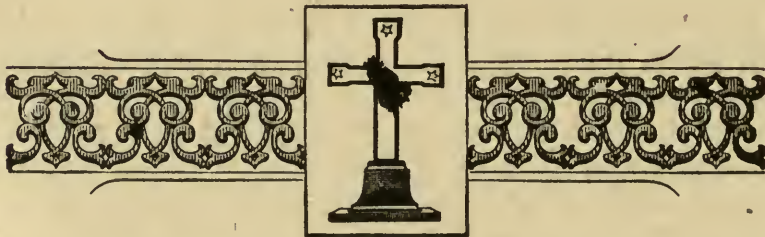
Jesus Christ is circumcised as the son of Abraham ; He is called Jesus as the Son of God.

He whom no one can convict of sin, He who had no necessity to be circumcised, nevertheless makes use of the cure for sin, and consents to suffer a shameful and painful remedy.

We, on the contrary, who do not blush at the hideousness of sin, are ashamed of doing penance ; a sign of extreme folly. Thus we are slaves of sin, and we blush at the remedy which is still more criminal.

ST. BERNARD.
On the Circumcision.

* See Treatise on the Precious Blood, chaps. i. and v.



Oh! that I could induce all men to pay Him homage, and that I could hear every tongue proclaim His praises!

Here is the best and foremost of all my desires, that at the holy Name of Jesus every knee should bow, in heaven, on earth, in hell; and that every tongue should confess that the Lord Jesus is in the glory of His Father. *Omnis lingua confiteatur quia Dominus Jesus Christus in gloria est Dei Patris* (Phil. ii.).

A true devotion to the holy Name will help to obtain our own sanctification; for in saving our own souls, we accomplish the greatest desire of our Saviour, and we contribute on our part to do that which adds an additional glory to Him, which is our own salvation.

Our salvation depends, on the one part, on Him; on the other, on ourselves. On His part He has abundantly supplied us with all that was necessary to complete the work of that grand, important, and sole hope of a happy eternity. He has cured all our infirmities; He has given us preservatives and wholesome remedies against all our vicious habits; He has delivered us from the power of the devil; He has reconciled us with His Eternal Father; He has paid all our debts; He has surmounted every obstacle to our salvation, and, through excess of love, He has shed His Blood, and after suffering excruciating pains He expired on the cross. But, after all, if we do not make a good use of His graces, all that He has done and suffered will be in vain, inasmuch as we deprive Him of the glory of His holy Name.

In addition to this, the most solid devotion to the holy Name of Jesus is to love and try zealously to obtain the salvation of our neighbor. Nothing is so dear to the Sacred Heart as the salvation of a soul. His life so full of hardships, His death so cruel, are evident proofs of this.

How careful ought those to be who have been called to the ministry of God's Word, and to other functions which contribute to the salvation of souls who have been ransomed by His precious Blood.

How glorious to be employed in His service—to have the power of dispensing the merits of His sufferings and death!

You whose vocation it is to work continually for the salvation of those souls intrusted to your care, think seriously how sad it would be if one soul should perish through your negligence. But what would it be if, instead of saving souls, your conduct through life should be a cause of scandal?

Oh! let us think of what we are and what we ought to be. We ought to be as so many saviors of men in our intercourse with the world, edifying them by our example, instructing them, succoring them, praying always for them, and by our ardor and zeal doing our best to secure their salvation.

Listen, then, to the voice of the Blood of that Redeemer who beseeches you, by virtue of His Name and the excess of His love, to help Him to make His Name efficacious by saving souls, and by making them partakers of the fruit of His precious Blood.

ON THE FEAST OF THE EPIPHANY.

CHAPTER XXIV.

ST. AUGUSTINE, ST. CHRYSOSTOM, and PÈRE MONTMOREL.

“All they from Saba shall come, bringing gold and frankincense, and showing forth praises to the Lord.”—ISAIAH lx. 6.

IT will readily be admitted that the lights and graces which the Magi received were immense and extraordinary, since they were enlightened outwardly as well as inwardly.

But, truly, could less have been done to convince the Gentiles, or to draw them to the knowledge of a God-man whom they had not as yet seen command the waves of the sea, or raise the dead, or restore sight to the blind—a God who only visibly showed Himself as an ordinary child, silent, poor, and weak?

Nevertheless, if the Magi had had the same indifference which the majority of Christians have for heavenly things, they would have perhaps looked upon the star only as a curiosity, and they would have met, perchance, to seek for natural causes to account for its appearance. They would not have hastened to set out on so long a journey; and in delaying to obey the secret order which impelled them on-

wards, they would have lost the greatest of blessings.

ST. AUGUSTINE.

Sermon xxxv. De Tempore.

St. Chrysostom assures us that God caused the star to appear in order to convince the Jews of their infidelity, and to show them that their ingratitude was inexcusable. For as Jesus Christ came upon earth to call the whole world to the knowledge of His name, and to be acknowledged and adored by all nations, He opens the gate of faith to the Gentiles, and He instructs His chosen people through the medium of foreigners.

God seeing the indifference with which the Jews listened to all the prophecies which promised the birth of the Saviour, He summoned the wise men from the East to seek for the King of the Jews in the midst of the Jews, and He willed that Persia should teach the former what they

did not care to learn from the oracles of their prophets; in order that, if they had amongst them any men of good-will, this visit of the kings might lead them to believe, and if they wished still to be obstinate no excuse would be of any avail. For what could they think or say when they witnessed these Magi, guided only by a star, seeking and adoring Him whom they had rejected?

ST. CHRYSOSTOM.

On the Second Chapter of St. Matthew.

No obstacle seemed to be too formidable for the Magi to overcome, no difficulty could shake their resolution; for as soon as they saw the star they felt an inward secret inspiration, and immediately they left their kingdoms and carried with them the offerings they intended to present to Him whom the Scripture calls "The King of kings and the Lord of lords."

They generously faced danger or death by asking for the King of the Jews in the capital of Judea.

Happy Magi! exclaims one of the Fathers, who, in the presence of a cruel king, boldly proclaimed themselves to be confessors of the faith.

The same grace which our Lord has given to pagans, it may be truly said that He has given to us many and many a time.

For example, the edifying examples we see, the sermons we hear, the good books

we read, the holy inspirations we feel, the pious reflections we make, are as so many stars which shine and guide us on our way.

He calls us, says St. Gregory, through the writings of the Fathers, through the voice of pastors, through the illnesses which He sends us, through adversities which well-nigh overwhelm us. See, continues this holy doctor, by how many stars we are invited to go to Jesus Christ!

Now, if we wish to imitate our holy kings in the fidelity which they displayed in corresponding to the grace of God, let us unhesitatingly follow the star that is meant to guide us on our way.

What is this way, if it be not the narrow path which leads to eternal life?

Let us hasten to enter thereon, and when once we are there, let nothing discourage us or tempt us to go back, but let us walk on steadily and perseveringly, until we have found our Saviour Jesus Christ.

But, alas! we do the reverse of this. Far from paying attention to the workings of grace, far from having our eyes open to perceive the star, far from having the courage to follow its guidance immediately, some shut their eyes on purpose not to see the light, and others put off to another time the carrying out of the good resolutions which it suggests to them.

PÈRE MONTMOREL.

Homilies.



ON THE
INFANCY AND HIDDEN LIFE OF OUR SAVIOUR.



PÈRES CROISSET and NOUET, S. J.

“He went down with them, and came to Nazareth, and was subject to them.”—LUKE ii. 51.

IT is surprising that the Son of God, having come on earth simply to glorify His Father by redeeming mankind, should have passed nearly all His life in obscurity.

During all this time could He not have travelled through the world to teach men by His doctrine, to edify them by His example, to convince them by His miracles, and draw them to the knowledge of the true God?

The carpenter's shop, was it a dwelling worthy of a Saviour? A hidden and unknown life, was this to be the life of a Messiah? And so long a retreat, was it necessary for a God made man?

It must be so, since He who is wisdom itself and does all things with consummate prudence has made the choice. Who is it who had the glory of His Father more at heart than His only-begotten Son? and who knew better than He did how to promote it? The salvation of man, was not that the object of His incarnation? and

was He ignorant that the conversion of the universe ought to have been His work?

We must, therefore, come to the conclusion that a hidden life up to the age of thirty, was more glorious to God than the most striking miracles, and that the work of our salvation required that silence and obscurity during all that time.

What more glorious, what more instructive, than the mystery of this hidden life? The Eternal Father wished to be glorified by the hidden life of His Son; the Saviour prefers this obscurity to all the marvels of an active life.

Ah! great God, when shall we be convinced that perfection and merit does not consist in doing or in suffering great things for Your glory, but in wishing and doing all that pleases You?

The Saviour glorified His Father quite as much in the poor workshop at Nazareth as He afterwards in Judea did through His preachings and miracles.

O my God, how foolish are they who feel inclined to show their zeal only in per-

forming mighty works of charity! Such as these would say that a hidden life extinguishes fervor.

The will of God is sought for by those who put their trust in Him; but how many virtues are included in this one! The Son of God was strictly obedient to Mary and Joseph; this is an abridgement of His life, from the age of twelve to thirty years. Would not one say that obedience is above every other virtue? for one cannot doubt but that during that time, Jesus Christ would have possessed every virtue.

Scripture seems to include all in saying that He was perfectly obedient! Ah! my God, how important is this lesson, but it is not relished! How consoling, my Lord, is Your example; but it is not followed! I have only to obey, and I am sure of pleasing You.

How short is the path to perfection! I have only to obey, and from that time I practise every virtue! A complete victory over the strongest temptations is attached to obedience: we are humble, we are solidly grounded in virtue, when we are obedient.

As for the other wonders which Jesus worked during that time, He has kept them so hidden that we can but have a confused knowledge of them. The finest paintings are faded when exposed to too much light and air; but a hidden life is always safe, and it is God alone who can help us to it.

To be talked of by the world, to be successful, to be praised, is, for those who seek it, the reward for purely exterior good works. If we wish to possess God

as a reward, let us remember that He alone must be our witness.

LE PÈRE CROISSET, S. J.

Retreats.

The love of solitude and the love of silence are two virtues, of which the Son of God gives us the example in His hidden life. There are two kinds of solitude; the first is, that of the heart, which can be practised, even among the talk and hum of a busy world, by a holy, contemplative mind not affected by outward observances; the second is, that of the body, which effectually separates us from the conversation and sight of men; but this will be of little use to us if separated from the first.

Our Saviour has so practised both the one and the other that it ought to induce us to follow His example. See Him in Nazareth, where He leads a hidden life; He is content with a village, a mean-looking house, a vile employment. What conversions could He not effect by the mere efficacy of His word! nevertheless, He lives silently, to teach us to love retreat; and this we should never shrink from, when the glory of God, or the salvation of our neighbor, or any pressing want, is concerned.

Try to be fond of retirement, so that you may examine your conscience effectually. You need not be afraid of losing your time or of burying your talents.

Jesus did not lose the fruit of the least of His labors when He began His public life, from having been a recluse until He was thirty years of age.

PÈRE NOUET.

From "The Man of Prayer."



On the Transfiguration of our Lord.



FATHER DU PONT, S. J.

“And after six days Jesus taketh unto him Peter, and James, and John, and bringeth them up into a high mountain apart. And he was transfigured before them.”—MATTHEW xvii. 1, 2.

LOUIS DU PONT was born at Valladolid on November 11, 1554. He entered the Society of Jesus at the age of twenty-one. In Spain, he is justly considered to be one of the most celebrated masters of the spiritual life, and his Meditations are models of piety and devotion. After a life spent in the performance of good works and mortification, he died in his native city on the 16th of February, 1624, aged sixty-one, fifty of which he passed in the Society of Jesus. His life has been written in Spanish by the Jesuit Father Cachupin. His Meditations on the Mysteries, published in 1612 at Cologne, is a book full of unction and instruction. His life of Balthasar Alvarez, one of the saintly directors of the glorious St. Theresa, is intensely interesting.

THE primary intention of the Saviour in showing Himself clothed with glory, and His face shining as the sun, was to manifest a ray of that glory which He had concealed under the veil of His human body—a happiness He had prepared in His kingdom for all those who should be faithful in His service.

He wished also to urge them to carry the cross, and to teach them that God gives to His saints, even in this world, a foretaste of the delights and joys of the

next. Also, that the life of those who follow Jesus is indeed a cross, but a cross accompanied with heavenly consolations and interior joys so sweet that it corresponds with what He himself said, that His yoke is easy and His burden light. After that, should we hesitate to enter into the service of so liberal a Master—we who know that we shall one day partake of His glory, and that perhaps He will give us henceforth a merciful foretaste of the happiness He has prepared for us?

Let us consider for a moment how our Lord and Saviour was transfigured. It was by allowing the beauty of His soul, which He had always concealed, to irradiate and spread itself over His body. No sooner had it appeared than His face did shine as the sun, and His garments became white as snow. The evangelist would have said more brilliant than the sun, had there been anything more luminous to which he could have compared it.

But let us offer up a thousand acts of thanksgiving to that Divine Redeemer who, for love of us, has up to now deprived Himself of that glory so justly His due on this day of his transfiguration. He deemed it right and just to manifest His glory,

though only for a short time, in order to be able to finish the work of our salvation.

Could You, my Saviour, have shown me a greater love by depriving Your sacred body of a glory so just, so grand, so legitimate, with the sole view of sacrificing it for me upon the cross ?

Oh ! why could I not give up every earthly joy for the love of You ? for then I should one day be rewarded in Thy abode of glory.

The holy prophets, Moses and Elias, appeared on Mount Thabor clothed in glory and majesty. It may be that their luminous presence contributed to increase the glory of a Saviour whom they acknowledged as their Redeemer, or it may have been to show that the saints should one day share in the happiness of their Master, inasmuch as they participated in His labors and sufferings on earth.

Who can describe the joy which filled their hearts when they saw before their eyes Him for whom they sighed for so many ages ; with what humility and deference they adored Him as their God, and what thanksgivings did they not offer to Him as their Redeemer ?

These holy prophets spoke, says the evangelist, of the excess which He was to accomplish in Jerusalem ; that is to say, of the passion which He had to endure on Mount Calvary, the theatre of His sufferings. Redeemer of mankind, what are You saying to them on this joyful occasion ? What connection can there be between Your passion and Your glory ?

If music in mourning is disagreeable (*Eccles.* xxii.), are sad discourses bearable in a time of joy ?

But I see now what it is. Your sweet music is in reference to Your death, because the love You feel for us impels You to find a pleasure in the greatest suffering, and that you wish to teach us by that, that You have never had a moment of repose without some mixture of pain, and that the joys of this life which You have implanted in the hearts of Your faithful servants, are intended to prepare them for many crosses. Again, as he who ardently loves willingly speaks of the object of his affection, so because You, O Lord, loved nothing so much as crosses, You experienced no greater pleasure than to converse on that cross whereon You would soon be nailed for love of us.

The place on which our Saviour was transfigured was a retired spot, suitable for prayer, to show that God does not reveal His glory in public but in a retreat, when we are the better weaned from earthly joys, and are the more likely to reach perfection. Thus Moses and Elias had the happiness of seeing God, not in a crowded city, but on the top of a deserted mountain.

How true it is that it is most important that we should try to love solitude and retirement, that we should raise up our hearts and say with David, "Who will give me wings like a dove, and I will fly and be at rest ?" (*Ps.* lv.)

LOUIS DU PONT, S. J.
Meditations.



CHAPTER XXVII.

For Maunday Thursday.



REV. PÈRE HOUDRY, S. J.

“ Before the festival day of the pasch, Jesus, knowing that his hour was come, riseth from supper, and laying aside his garments, and having taken a towel, girded himself. After that, he putteth water into a basin, and began to wash the feet of his disciples, and to wipe them with the towel wherewith he was girded.”—JOHN xiii. 1, 4, 5.

HERE is, my brothers, a spectacle worthy of attracting the attention of a Christian, and to which St. Gregory the Great invites heaven and earth to be a witness of the example which a Man-God gives to all. It is not a light capable of surprising us by its grandeur and magnificence; the pomp and splendor which usually excite our curiosity and attract our notice have no share here; but it is the mighty which is abased, it is the Sovereign of the universe who is willing to perform the meanest service to poor sinners,—a Master who bends His knee to His disciples. In a word, it is Jesus at the feet of His apostles, in order to wash them with those very hands which had created heaven and earth, and fixed the stars in the firmament above.

This spectacle deserves our admiration because it shows us something grand, rare, and new, on which we should gaze,

and reverently meditate on a ceremony which is this day carried out and renewed year after year on this day and in every church.

Surprising sight, which shows us the Most High Majesty of the world in the lowest of humiliations!

Oh! wondrous charity! since this Saviour finds nothing better calculated to win their hearts than by washing of their feet, knowing that He had to give them His own Body as the most precious pledge of His love; but still a sight full of mystery and instruction, as the Saviour says Himself to the first of His disciples, “What I do, thou knowest not now, but thou shalt know hereafter” (*John xiii.*).

In fact, He gave them the knowledge by explaining what He commanded them to do hereafter; and I dare to say, that it required no less than His example to lead them to the practice of Christian humility, of which they were as yet igno-

rant of its practice and value : " For I have given you an example, that as I have done to you, so you do, also " (*John* xiii. 13).

The Son of God had already given a rule of conduct to His disciples, namely, to take the last place without disputing about precedence or rank ; but in this mystery He gives us an example of a deeper humility, for He lowers Himself so as to wash the feet of those who were not worthy to wash His own ; and it would seem that He took upon Himself, as a rule for His humiliations, the eminence of His dignity and rank which He retains over all His creatures. Ah ! I will not hesitate to say that after that this last place which He takes has really become to be the place of honor, since it is that of a God made man ; that a similar humiliation exalts us, since it makes us like unto a God humiliated ; and that those acts of humility we practise in imitation of Him are really glorious actions, since they attract the attention of God and deserve His praise.

After that, a Christian who ought to be convinced of this truth, will he be scrupulous on a point of honor, and will he believe that it is dishonorable to practise Christian humility ? Will he be able to excuse himself from performing duties so essential to Christianity on the ground or plea of his merit, his position, his character, or his reputation ? Will he blush to serve the poor or visit the sick

in an hospital ? Will he feel ashamed to perform similar humiliating duties to which his religion calls him, duties which the example of his God obliges him to perform, since He is the model we ought to imitate ?

What a shame, rather, for a Christian to be always scrupulous on a point of honor ; always ready to wrangle for precedence of rank or honor, resolved to yield to no one, and to hold in contempt those who are beneath him, and thus, at last he will fear to lose his reputation, if he were to follow the example of his Saviour by practising any act of humility. Ah ! unworthy pretext of a Christian, and most hurtful to Christianity itself, which is grounded on humility and self-abasement.

PÈRE HOUDRY, S. J.

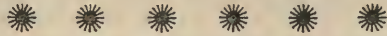
On Christian Morals, &c.

Moses and Elias, that is to say, the Law and the Prophets, appeared conversing with Jesus, in order that by the presence of these persons should be accomplished what is said in Deuteronomy : " In the mouth of two or three witnesses, every word shall stand " (*chap.* xix. 15).

Peter, emboldened by the revelation of so many mysteries, full of contempt for all wordly things, raises up his desires and heart to heaven, and, in a holy transport of joy, exclaims, " It is good, O Lord, to be here."

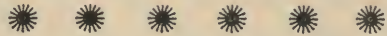
ST. LEO.

On the Transfiguration.



CHAPTER XXVIII.

The Agony and Passion of our Lord.



PÈRE DE LA COLOMBIÈRE, S. J., and PÈRE NOUËT.

“He humbled himself, becoming obedient unto death, even to the death of the cross.”

—PHILIPPIANS ii. 8.

AN inward grief seized the heart of the Saviour of the world ; He walked in silence to the place called Gethsemane, where, finding that His mortal strength succumbed to the extreme anguish of His soul, He was perforce constrained to appeal to His apostles, as if to ask them for some relief. “My soul is sorrowful unto death,” said He, and I feel that I must give way to the sadness coming over Me.

But receiving no consolation from them, He again withdrew apart, not so much to hide His trouble and His fear, as to retreat within Himself.

See Him now in a corner of this garden ; how pale He is ! how He staggers ! how He trembles and falls upon His face ! See His face quite wet with tears ; His very clothes are saturated with a bloody sweat, which flows in streams upon the ground !

He lifts up His hands and raises His voice to heaven ; He twice goes back to

His disciples to complain how little He is assisted, and twice returns to His retreat ; but no rest, no calm succeeds.

I know not, my brethren, what is your idea, but I confess that this mystery astonishes me, and is beyond all comprehension. When I look upon a God humiliated, a God sorrowful even unto death, my mind, shallow as it is, has no difficulty in unravelling this enigma ; but a God troubled in His soul, struck with fear, and sad ever unto death, troubles me exceedingly, and I am lost in thought.

What ! this Messiah which God sent down on earth to be our Master and example, this Saviour who has come into the world to suffer ; this Saviour who has shown so much impatience to shed His blood for love of us, — now that His hour has come, seems to be wanting in resolution. See Him extended full length upon the earth, bathed in His blood, suffering for three hours a cruel agony, and unceasingly repeating those words, “Let this chalice pass away.”

O my Saviour and my God, the support of the weak, the strength even of the strong, — mighty soul whose generous feelings are so raised above every infirmity of man, — tell us, I beseech Thee, what may be the cause of so keen, so deep a grief; for I cannot really believe that fear alone of that death which You have taught us to despise could have caused You so great an agony.

LE PÈRE DE LA COLOMBIÈRE, S. J.

In your mind's eye draw a lively picture of the Passion of Jesus Christ. In this sketch, you can represent the lance which has pierced His heart, the thongs and cords which are so embedded into His flesh that the thorns and nails are steeped in blood.

Surely, if you think of these sad circumstances of His death, and gaze attentively, you must indeed be moved.

Gratitude would compel you to be so; for, having endured so many tortures for your sake, the least you can do is to compassionate His sufferings. Justice requires it; for if you feel compassion for any of your brethren, what do you not owe to the Son of God, who, through excess of love, was made man and took His place as your friend and brother? Humanity alone would prompt you; for if you saw the lowest of your fellow-creatures in the condition to which his love for you had reduced him, you surely would have pitied him.

St. Gregory of Nyssa could never see the painting of the sacrifice of Isaac without shedding tears of compassion and

tenderness; for he thought of that innocent victim who laid bare his neck and awaited the death-blow from the hands of his own father. If this so moved his pity, is not the sight of Jesus dying on the cross infinitely more pitiable? *O quantum laboravit sustinens!* exclaims St. Bernard (*Serm. ii.*).

Oh, what sufferings has He not endured! Who could sufficiently appreciate the excessive goodness and mercy which induced Him to bear such a heavy weight of dolours? Cast your eye on His many wounds; see the streams of blood which trickle down; look at His face, so disfigured with spittle, mud, and blood; taste the bitterness of the gall they gave Him to drink; listen to the blows of the heavy hammer as it drives the nail through His tender feet; listen to those loving complaints He sends up to heaven: "My God, my God! why hast Thou forsaken me?" (*Matt. xxvii.*) to teach you the excess of those interior griefs which you cannot see or understand!

Remember that He is innocent, that He is the Son of a God who is the God of glory; and if you can gaze on this, His bed of suffering, without weeping for your sins, you must confess that you are unfeeling and hard-hearted.

However great may be our miseries, however painful may be the misfortunes we may have to endure, whether deserved or not, the remedy we find in the cross and sufferings of our Saviour is infinitely greater and more powerful.

One single drop of the blood He shed for us was capable of paying all our debts, sufficient to blot out all our sins, and powerful enough to extinguish all the flames of hell. What would be the value of that deluge of blood which He has poured over us with such profusion? If each drop can save a million of worlds, the whole mass of that precious blood, will it not be able to save a sinner?

You cannot doubt the efficacy of so potent a remedy, since it is of inestimable value, nor of the sufficiency of your ransom, since what He has given is beyond all price. Every river, when it flows into the sea, loses its name, because, when compared to the mighty ocean, it is as nothing in comparison; and so the greatest sins vanish and disappear when they are drowned in the ocean of divine mercy. And if you doubt this still, you are ignorant of the value of the sufferings and death of the Son of God.

Do you not know that the apostle says, His blood calls for mercy for every sinner,

even to those who have been put to death, and it cries out with so loud and powerful a voice that it drowns the noise and clamor of our sins? Do you not know, in fine, that He "gave Himself a redemption for all" (*Timothy ii.*), and consequently that His blood, His sufferings, His death, and His satisfactions are all yours?

Put, then, your trust in Him without troubling yourself about your miseries; avail yourself of His blood, more powerful than that of Abel's; make good use of so powerful a voice, and do not fear that His Father will reject you, but only fear that you yourself will refuse. "See that you refuse Him not that speaketh" (*Hebrews xii. 25*).

For if those who rejected Him, when He spoke on earth, have not been able to avoid being punished, so we who reject Him, when He speaks to us of heaven, will have a lesser chance of being saved.

LE PÈRE NOUËT.
Sur la Passion.



CHAPTER XXIX.

ON JESUS RISEN.

BOURDALOUE.

“The Son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall rise again.” — MATTHEW xvii. 21, 22.

“He is risen; he is not here.” — MARK xvi. 6.

THE resurrection of Jesus Christ fully confirms the fact of His divinity.

You will say, perhaps, the Saviour of the world, during His mortal life, surely worked a sufficient number of miracles to prove that He was the Son of God.

Devils cast out, those born blind cured, those, after a death of four days, raised again to life — were not these so many manifest demonstrations, so many palpable proofs, of the divine power which dwelt within Him? What need, then, of the more striking proof in His resurrection to confirm this belief?

I say that the divinity of Jesus Christ was especially attached to His resurrection: “Who was predestinated the Son of God by His resurrection from the dead” (*Rom. i. 4*). Why? Because the resurrection of the Saviour was the proof which this God-man had expressly given to the

Jews to make them acknowledge His divinity; because this proof was in fact the most natural, the most convincing of His divinity; because of all the miracles of Jesus Christ worked by virtue of His divinity, there was not one which had been so incontestably evident as that of His resurrection of His body; and because it is that of all which has most contributed to the propagation of the faith and to the establishment of the gospel, the substance and main point of which is to believe in Jesus Christ and to confess His divinity.

It is not, therefore, without a reason that Jesus Christ especially insisted on this sign, to make it appear that He was God and the Son of God. In fact, it only appertains to a God to say, as He does, “I have power to lay down my life, and I have power to take it up again” (*John x. 18*). A God alone, I say, would express Himself in this way.

Before Christ came into the world, men were seen who had been raised from death to life, but these were recalled to life by other men. Eliseus, by the mere breath of his mouth, reanimated the dead body of the Shunamite's son, and through the fervent prayer of Eliseus, the child of the widow of Sarepta, who died of exhaustion and a decay of nature, was restored to his sorrowing mother full of vigor and health.

But, as St. Ambrose remarks, they who were restored to life, were so restored through the means of extraordinary virtues; and those who worked these miracles, performed them solely by virtue of given graces.

The unheard of miracle was, that the same man should have worked a double miracle, namely, that not only of rising from the dead, but of raising Himself from the tomb; and this is what had never been seen or heard of. And this was the miracle which God reserved for His Son, in order to proclaim to the world that He was at one and at the same time both God and man; man, because He had risen from the dead, and God, inasmuch as He had raised Himself from death to life. *Ut ostenderet quoniam erat in ipso, et resuscitatus homo, et resuscitans Deus*, says that holy doctor, St. Ambrose.

It is true that we shall rise again from the dead, because Jesus Christ is risen again; and in order to crown our hopes, I add, that we shall rise like unto Jesus

and that His resurrection is the model of our own.

For, asks St. Augustine, why had God willed that the resurrection of His Son should have been so obvious, and why was the Son of God so desirous to make it known and to make it public? Ah! answers the holy doctor, it was in order to show us clearly and evidently, in His own person, the just extent of our pretensions; it is in order to show us what He is, what we ought to be, or what we can become. I have, then, only to represent to myself whatever is most striking, great, and admirable, in the triumph of my Saviour. I have only to contemplate that glorified humanity, that body, material as it is, invested with every spiritual essence, emitting beams of living light, and crowned with an everlasting splendor. Such, then, is the happy state to which I shall one day be raised, and such is the consolatory promise which faith makes me.

Now, our bodies are subject to corruption and rottenness; now, they are bodies subject to suffering and grief; now, they are weak bodies, and subject to death; now, it is only a lump of flesh, vile and contemptible.

But then, by a quick and most marvelous change, they will have, if I may venture so to speak, the same incorruptibility as a God, the same impassibility, the same immortality, the same subtlety, the same brightness: "Who will reform the body of our lowness, made like to the body of His glory" (*Phil. iii. 21*).

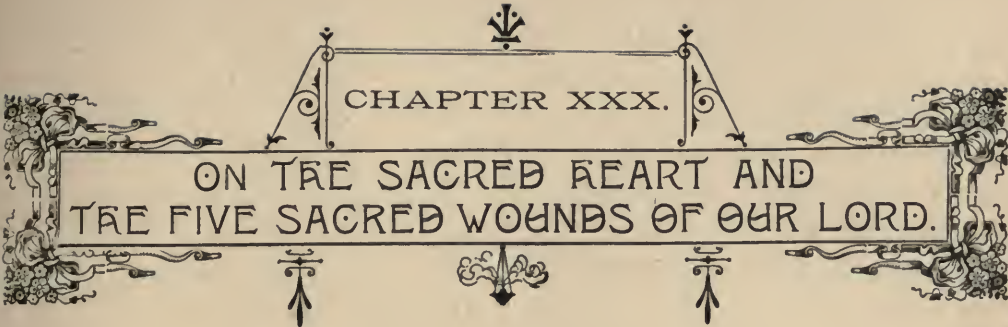
All that, nevertheless, on one condition, and that is, that we should so labor in the present life, to sanctify them by mortification and Christian penitence. For, if we have indulged these bodies, and afforded them whatever a sensual appetite demanded, and thereby made them bodies

of sin, they will rise, but how? As objects of horror, to the confusion and shame of the soul, to share in her torment, after having participated in her crimes.

BOURDALOUE.

On the Resurrection.





CHAPTER XXX.

ON THE SACRED HEART AND
THE FIVE SACRED WOUNDS OF OUR LORD.

CARDINAL PETER DAMIEN, PÈRE BIROAT, and ST. BERNARD.

“You shall draw waters with joy out of the Saviour’s fountains.”—ISAIAH xii. 3.

THE Blessed Peter Damien was born at Ravenna in the year 988. From his childhood he manifested a great love of prayer, which increased with his age. After some years which he devoted to teaching, he retired to the monastery of Sainte-Croix d’Avellane, near to Eugubio, and here he was elected prior, and subsequently abbot, of the community. Pope Stephen X., hearing of his saintly reputation, called him to Rome, and created him Cardinal Bishop of Ostia in 1057, and employed him in important offices at the Sacred Colleges. These offices Peter Damien continued to fulfil during the reigns of the three succeeding pontiffs, and on the 23d of February, 1073, he entered a holy life by a holy death, and is now ranked among the blessed in heaven. Besides Letters, Sermons, &c., he has left us Lives of SS. Odilon, Romuald, and Dominic. An edition of his works was published in Paris in 1663.

It is in the adorable heart of Jesus that we shall find every help for our necessities, every remedy for the cure of our ills, the most powerful assistance against the assaults of our enemies, the sweetest consolation to soothe our suffer-

ings, the purest delight to fill our souls with joy.

Are you in sorrow? Do your enemies persecute you? Does the recollection of your past sins disturb you? Is your heart troubled or full of fear?

Throw yourself, so to speak, in the wounds of Jesus Christ, even into His Sacred Heart, — it is a sanctuary, it is the retreat for holy souls, and a place of refuge wherein your soul is safe.

It is to Him and through Him that we should ask for all we require; it is through Him and in Him that we should offer to the Eternal Father all we do, because this Sacred Heart is the treasury of every supernatural gift, the source of every grace.

It is the channel through which we unite ourselves more intimately to God, and through which God communicates Himself more freely.

It is, in fine, to this Sacred Heart we should continually strive to unite ours—no longer wishing to have other desires

or sentiments than those of Jesus — and then we may be sure that His will and His Sacred Heart may, so to speak, merge into our heart, and that the two will be as one. Draw waters at leisure out of the Saviour's fountains: you will never exhaust them.

CARDINAL PETER DAMIEN.

[JAQUES BIROAT was born in the city of Bordeaux. He first entered into the Company of the Society of Jesus, but passed from thence to the contemplative order of Cluny. He became Prior of Beussan, and died in the year 1666.]

St. Bernard calls the wounds of our Saviour fountains of mercy; not only to tell us that He has received them through an extraordinary display of mercy and goodness, but to show us that they are a fresh motive for His Heart to take compassion on us, and that, since He received them, He is more alive to our misfortunes, when He remembers that He died for us, and that He sees in the scars of His wounds the proof of His love and the price of our salvation. No! He neither wishes to lose the price of His precious blood nor the objects of His love.

Consequently, what more powerful and efficacious motive can there be for a sinner, who sincerely wishes to repent, than to think of the wounds of the Saviour?

The holy Fathers call these wounds our eyes and our tears — our tears, because they impart an abiding sorrow for sin; our eyes, because we see in these scars,

either what our Saviour has done for us or what we have done against Him.

I see a Heart wounded for us and a Heart wounded by us; I see, O God, the wounds which You have received from the hands of the executioners; but I also see the wounds I have made by my own hands, since it is certain every sin I commit I re-open Your wounds; for so Your prophet makes this reproach to sinners: "They have added to the grief of my wounds" (*Ps. lxxviii.*), as much as to say, I do not complain of My nails or of My thorns; your sins have added new griefs to My first torments, and have made wounds which renew and widen the first.

Can we, then, be astonished, if holy penitents have wept bitterly when they looked on the Sacred Wounds of the Saviour? "Whither shall I go from thy Spirit? or whither shall I flee from thy face?" (*Ps. cxxxviii.*) This is what the penitent David said: O my God! whither shall I flee so that I may be sheltered from Thy anger and safe from the terror of my sins? If I ascend into heaven, Thou art there; if I descend into hell, Thou art there; even when I enter into Your Heart, I meet the reflection of Your justice in the alarm my conscience conjures up.

St. Jerome replies to this question and to this perplexity, that it is only in the wounds of the Saviour that we can find this hope: *Ubi tuta firmaque peccatoris permansio, in vulneribus Christi.* These are the sanctuaries where so many sinners

have flown for refuge from the just anger of God, and wherein we ought to shelter ourselves, and that for two reasons: firstly, because we see in the depth of His scars a loving readiness to forgive us and give us comfort; secondly, because we find in these sacred sources all-powerful testimonies of His mercy and goodness for men, in which we may easily participate if we only diligently try to make ourselves worthy of His promises.

LE PÈRE BIROAT.

From Panegyric on St. Thomas.

The Sacred Heart of Jesus has been wounded in order that by means of the visible wound we may see the invisible

wound of His divine love. Who would not love this Heart so wounded for the love of us? who would not return love for love to a Saviour who has done so much for us?

Thy side, O Lord, has been pierced in order that we should find an entry into Thy Sacred Heart. Oh! how sweet and good it is to seek repose in that Heart divine.

From my Saviour's sacred wounds, I find out His Heart's secret: I now can fathom the depths of God's goodness, for the bowels of mercy which caused Him to come down from heaven to dwell with us are open to me.

ST. BERNARD.

On the Passion.



and converted all the world—it is that which has banished heresy and unbelief, which has re-established truth, which has made a heaven on earth, and which has transformed men into angels. It is by means of the cross that the devils have ceased to appear formidable, and are now only to be despised; it is through that, that death is now no longer death, but only a long sleep. In fine, it is through the cross that all our enemies have been conquered.

If you find, then, any one who says, What! you worship the cross? answer him with a tone of voice that betokens firmness, Yes, I do worship it, and shall never cease to do so. If he laugh at you, pity him, and shed tears for his blindness; and say boldly, We protest before heaven and earth that our glory is in the cross, that it is the source of all our blessings, our every hope, and that it is that which has crowned every saint.

ST. CHRYSOSTOM.

On Sixteenth Chapter of St. Matthew.

All those who belong to Jesus Christ are fastened with Him to the cross. . . A Christian during the whole course of his life should, like unto Jesus, be on the cross. It would be an act of rashness to descend therefrom, since Jesus Christ did not descend, even when the Jews offered to believe in Him. The time for driving out the nails of His cross was only after death; there is, then, no time to extract the nails whilst we live,—we must wait until our sacrifice is consummated: *Non est tempus evellendi clavos* (*Aug. 205*).

This cross to which the servant of God is attached, is his glory, as the apostle said, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ" (*Gal. vi. 14*).

This cross, I say, to which the servant of God should be fastened, not for forty days, but for life; therefore he who looks, piously upon it should consider it as a treasure, because it teaches him Christ crucified, and he will despise everything to acquire a knowledge which is only to be learned in the school of the cross.

Formerly, it was looked upon as an object of horror, but Jesus Christ has made it so worthy of respect and veneration, that kings and princes have forbidden the punishment of crucifixion to be continued, in order to do honor to those faithful servants, who gloried in a punishment which our Lord and Saviour has so ennobled. And this wood to which the Jews had nailed our Lord, accompanied as it was by so many outrages and insults, has become so worthy of honor, that kings have imprinted it on their foreheads, and in union with the lowest of their subjects they look upon the cross of Jesus Christ as the ship which will guide and carry them safely into harbor.

So strong sometimes are the storms of life that strength of arm is of no avail, and there is no other means to save us from shipwreck than trusting in the cross of Jesus Christ by which we are consecrated.

ST. AUGUSTINE.

From Sermons lxxv. and lxxxviii.

CHAPTER XXXII.

ON THE ASCENSION.

PÈRE DE LA COLOMBIÈRE, PÈRE LE VALOIS, and ST. BERNARD.

“And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God.”—MARK xvi. 19.

INSTEAD of saying what was uppermost in my mind, why cannot I repeat the discourse which Jesus Christ made to His disciples before His ascension? It would give you more pleasure, and would doubtless be useful for you to hear.

Although I leave you, My dear disciples, to go to My Father, it is, nevertheless, not without pain that I leave you; whatever glory may await Me in heaven, if your interests were not allied to My own, I could not so readily resolve to separate Myself from you. I came down upon earth when I thought that My presence was necessary; if I ascend to heaven, it is because I know that henceforth I shall be more useful to you when away; independently of this, the Holy Ghost will soon descend and take my place, and you will not long remain unconsolated.

Go, My apostles, go and teach all nations the truths I have taught you; go and

undeceive so many poor unfortunates who are steeped in vice and ignorance; do this so effectually, that of all the souls I have redeemed there shall not be found one lost one; fear neither the boasted knowledge of doctors and philosophers, nor the power of the great ones of the world; I will give you wherewith to confound the pride of both one and the other; it is true you will have to suffer much, but the helps you will receive from Me will soften and sweeten every pain. Go, then, and merit the rich crowns I am going to prepare for you.

The apostles and disciples did not long enjoy the pleasure of hearing Him; for the Saviour, having raised His hand to give them His final blessing, He began to rise, and soon was lost among the clouds.

If the father of the prodigal son testified so much joy and made so grand a feast for a son who had not only dishonored him but had been the disgrace of all his

kindred, by having squandered his property in shameful debaucheries, what must have been the welcome which the Eternal Father gave to His only Son, who, to please Him, was worn out with the fatigues of a poor and suffering life; a Son, who, to increase the glory of His Father, zealously bore the most cruel torments; an innocent Son, who has saved so many sinners and who, by His death, has opened the way to heaven to all mankind?

It was then that this God of Majesty acknowledged Him for His Son, that He announced to all the celestial choir that He was their King, that all should bend to His authority and be submissive to His power, that He should be the Master of the heaven He had opened, of the hell that He had overcome, and of the earth that He had sanctified.

We can easily believe that all the happy spirits cried out, "The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honor, and glory, and benediction" (*Apoc. v.*).

The Lamb who has suffered death is worthy to receive divine honors, to rule with strength, with wisdom, with absolute authority; it is right that we should treat Him with homage and respect, that He should be raised to the highest pinnacle of glory, and that all heaven should ring and re-echo His praises for ever and for ever.

It was at the sound of this welcome that the Son of Man was introduced into

heaven where no man had before been seen, and where that numerous band of saints He had delivered from Limbo followed Him, and were received with all the honors that were due to the merits of their Redeemer and to their own merits, too.

LE PÈRE DE LA COLOMBIÈRE.
Sermon on the Ascension.

[LOUIS LE VALOIS was born at Melun in 1639. He was appointed professor and director of the grandsons of Louis XIV., and was always esteemed as a true servant of God. He died in Paris, 1700. His *Spiritual Works* were published in Paris, 1785, in three volumes. His ascetical treatises are full of instruction and devotion.]

It is not solely for Yourself, Lord, that You re-enter into Your kingdom; it is for us You ascend, as our Chief, and You go, according to the promise You have made, to prepare for Your elect the mansions which are destined for them; You ascend as our Mediator and for us, You present to Your Father the fruits of that superabundant redemption which has reconciled heaven and earth; You ascend as our Guide, and, in showing us the boundary to which we ought to reach, You trace the road on which we ought to walk.

Adorable Master of that militant Church which You have established on earth, by the labors of Your mortal life, give us a share in the glory of that Church triumphant which You begin to collect in heaven, and of which You will be the everlasting happiness. We are Your

members, and wheresoever the general is to be found, there also should be his soldiers.

Without You, without the hope and happiness of possessing and seeing You, what peace could we enjoy in this valley of tears wherein we dwell? And what can the world offer in comparison with that heavenly beatitude, which reigns in You and with You?

Ah! dear Lord, when will the day come, when I shall bid farewell to this place of banishment? When will You appear to me in all Your glory? I languish in expectation; the world to me is now as nothing,

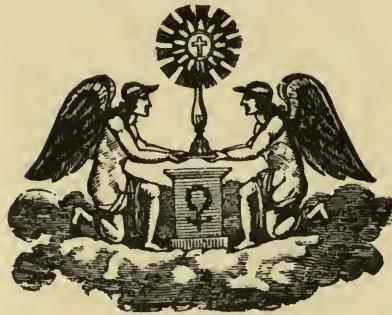
and my heart is already with You in heaven.

LE PERE LE VALOIS.
Entretien sur l'Ascension.

The Ascension is the glorious terminus of the voyage of the Son of God.

My brethren, let us follow the Lamb wheresoever He goes; let us follow Him suffering with patience; let us follow Him rising; let us follow Him still more eagerly when He ascends to heaven; and let us raise up our hearts to God the Father, in whom His glory reigns.

ST. BERNARD.
On the Assumption.





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Descent of the Holy Ghost.

On the Descent
of the Holy Ghost.

CHAPTER XXXIII.

ST CHRYSOSTOM and L'ABBÉ FLECHIER.

"But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things." — JOHN xiv. 26.

THE apostles left the supper-room in Jerusalem filled with the Holy Ghost. They had within them a treasury of knowledge — stores of graces and spiritual gifts, which they could distribute throughout the land; and they went to preach to all nations, having become a living faith, and like so many books, animated by the grace of the Holy Ghost.

This is why they announce, with such a marvellous certainty, mysteries of which the old philosophers had no conception, and they publish them not to fifteen or twenty persons, but to cities and to the entire populace, to Greeks, to barbarians, in inhabited towns and in the middle of the deserts.

But more than this, they announce and preach to men a doctrine far above human intelligence. They speak of nothing terrestrial, but only of the things of heaven. They preach a state and kingdom of which they never heard before. They disclose other riches and another poverty, another

liberty and another slavery, another life and another death, a new world and quite a new mode of life — in fact, a complete change and renewal of everything.

ST. CHRYSOSTOM.
On St. Matthew's Gospel.

Scarcely had the Saviour opened heaven to take His place at the right hand of His Father than He re-opens it, to give a share to His disciples — if not of His majesty and glory, at least a share of the abundance of His graces.

Being unable to descend to them, and unwilling that they should ascend to Him, He sends them another Self to console and instruct them, to protect and sanctify them.

Thus the Church finds itself happily situated between Jesus Christ and the Holy Ghost, drawn by the one, conducted by the other. They divide between them, says St. Bernard, the office and employment of their love for our salvation. Jesus dwells in the abode of His glory,

and acts as our Intercessor and everlasting Mediator near His Father; the Holy Ghost dwells in our midst, to be our consoler and ruler. One prepares in heaven the crowns He has destined for the elect; the other encourages them and gives them strength to fight bravely.

The one has entered into the depth of the sanctuary, to consummate the functions of His priesthood; the other fashions here below spiritual and holy victims. The one, high in heaven, carries man to the bosom of God, to give him a certain pledge of his glory and of his blessed immortality; the other, sent from heaven, brings God down to the bosom of man, in order to cleanse him and fill him with light and grace: this is the mystery which the Church celebrates on this, our Whitsuntide.

The Holy Ghost is sent to bear testimony to the person, divinity, and doctrine of Jesus Christ; He bears testimony of His birth, for by virtue of His power He formed His admirable body in the womb of a Virgin.

He bears testimony of His death, by manifesting its efficacy; of His glory, He is the pledge; of His charity, He is the dispenser; of His truth, He is the witness *par excellence*. "It is the Spirit," says St. John, "which testifieth that Christ is the truth," and that everything, excepting Jesus, is falsehood, adds St. Augustine.


What is this world which the Gospels so often condemn, but a union of vanity and falsehood? Its pleasures are illusions; its promises are trifling amusements; its caresses, treasons; its joys, mere follies; its sadness, despair; its maxims, nought but errors; its laws, unruly; its good works, hypocrisy.

Such is the spirit of the world; but the Spirit of Jesus Christ is truth itself. Its promises are faithful, its hopes are certain, its laws are just, its works are holy, its joys are solid; and all that He is, all that He says, all that He does, all that He ordains, forms a body immutable, holy, and everlastingly true, and of this the Holy Spirit testifieth as well as that of His doctrine.

FLECHIER.

Sermon on Feast.





CHAPTER XXXIV.



On the Most Holy Trinity.

PÈRE HOUDRY and PÈRE DE LA COLOMBIÈRE.

“And there are three who give testimony in heaven — the Father, the Word, and the Holy Ghost, and these three are one.” — I JOHN v. 7.

ALL the passages in the Old Testament where the divinity of the Son of God and of the Holy Ghost is established equally, teach the truth of the mystery of the most Holy Trinity.

In Isaiah, the Son of God, does He not bear, even after His Incarnation, the name of God strong and powerful, the Father of Eternity? In the Psalms the Lord has said, “This day have I begotten thee” (*Ps.* ii.). “The Lord said to my Lord, sit thou at my right hand” (*Ps.* cx.), words which the Saviour Himself made use of, in order to confound the Jews, and from which He has extracted from them a proof of His divinity. With regard to the Holy Ghost, is not His divinity also declared in several passages of the Old Testament, where He is called the Spirit of the Lord, the Spirit of God, and which make Him appear at one time as the author of the fertility of all nature: “And

the Spirit of God moved over the waters” (*Gen.* i.); at another time as the author of all the grandeurs and beauty which is seen in the heavens?

God, says the holy man Job (*Job* xxvi.), has ornamented the heavens by His Spirit; and at another time as the author of the sanctification of men, and the source of grace, and their salvation.

But with all that, it must be confessed that the revelation made of the mystery of the Holy Trinity in the Old Testament, is obscure in comparison with what has been revealed to us in the New, where the Three Divine Persons have been so distinctly traced out, and so clearly proposed to our faith, as being not only the chief end, but the principal object of our adoration.

First of all, what is more clear than the manifestation which was made at the baptism of the Saviour, where the heavens opened to make us notice and distinguish at the same time these Three

Divine Persons: the Father in this voice: "This is my beloved Son, in whom I am well pleased" (*Matt.* xvii.); the Son in that Man-God marked and pointed out in that voice; the Holy Ghost under the form of a dove visibly descends on the Saviour.

Secondly. Are not the heavens opened for us in giving testimonies, and to make us acknowledge with St. John, that there are Three who give testimony in heaven, the Father, the Son, and the Holy Ghost, and that these Three are One (*1 John* vi.)? The Father, has He not opened the heavens, and has He not made His voice heard both on Mount Thabor and on the River Jordan: *Paterna vox audita est*? The Son, has He not opened the heavens, to show Himself at the stoning of St. Stephen? and this proto-martyr, has he not had the joy and happiness of seeing Him sitting on the right hand of His Father, and this, too, when he was in bodily suffering? The Holy Ghost, has He not also opened the heavens to manifest Himself to men, when He descended brilliantly and visibly in the form of parted tongues as it were of fire, and sat upon every one of the apostles; and then to the Gentiles even, and that for several times, and "the apostles began to speak with divers tongues," and accompanying this with the gift of working many miracles?

Besides these, to be convinced that these witnesses from heaven are only One, we need only read in the New Testament the striking proofs of the divinity of

the Son and the Holy Ghost, so often, so clearly expounded; in addition to this, those three words of Jesus in the Gospel include the whole of this doctrine: *Ego et Pater unum sumus* (*John* x.).

LE PÈRE HOUDRY, S. J.

Does the darkness of this mystery weaken our faith? Can we question or doubt what God teaches us, because we cannot understand it? This is not the opinion of the holy fathers, nor of the doctors, who sustain that there can be no faith without obscurity.

What would be the merit and virtue of faith, says St. Leo, if it merely consisted of believing self-evident truths? Would it be making a great sacrifice to God if, by following His judgment, it would agree with our own; or if we recognize truths which it would be folly to deny? Would it not be treating our Lord in the most insolent and unworthy manner, even in a worldly point of view, were we to ask Him for a reason for all He said, and rather than wishing to believe His word, we should defy Him, or rather require Him to give palpable proofs of all that He has deigned to reveal?

What rashness and boldness, to determine to submit to the judgment of reason only, thus wishing to place that weak ray of intelligence, which God has given us, in opposition to that infinite abyss of splendor, which enlightens everything, and which cannot be fathomed.

O eternal and immutable Truth, You have revealed to your church the adorable

mystery of the Trinity, and have commanded all the faithful to believe what You have revealed; and a petty mind, whose views are so narrow and confined, ignorant of the commonest things, easily disturbed, daily deceived in the discussion of trifling affairs, ever in want of being led, redressed, and corrected daily—this poor, weak mind, I say, will dare to examine into the decrees of his Creator, and will deliberate if he ought to add faith to his opinions, because he cannot comprehend it!

O my God! I confess that I can understand nothing of this great mystery, that


it far surpasses my intelligence; but nevertheless I firmly believe all that You have said, although my senses are opposed to my belief, although my weak reason seems to fight against it, although I have no other proof than Your word.

I feel so certain of the truth of this divine mystery that I do not hesitate to found on this belief every hope of my eternal happiness.

This mystery is incomprehensible, and must be adored with an unreasoning belief.

LE PÈRE DE LA COLOMBIÈRE, S. J.



On Devotion to our Blessed Lady.



HENRI-MARIE BOUDON, Archdeacon of Evreux, and ST. BERNARD.

“From henceforth all generations shall call me blessed.”—LUKE i. 48.

Extracts from the saintly HENRI-MARIE BOUDON, Archdeacon of Evreux. See his work on the “Devotion to Our Immaculate Mother.”

THERE is no nation, no state or condition, which has not called Mary “Blessed.” Pagans, Greeks, barbarians—the noble, the rich, and the poor—have honored her, have invoked her aid. Angels, men, heaven, and earth have striven to show her their respect and homage.

Certainly a devotion must be good, when it is so universal a practice among the faithful; and if St. Augustine makes use of the uniformity and extent of the belief of all Catholic nations as a proof that they must belong to the true Church, it is also an evident proof of the solidity and holiness of devotion to our Blessed Lady to see the universal piety of the faithful.

There are millions who daily implore her motherly protection; an innumerable number of zealous voices call upon us to share in their devotion; the Holy Spirit of God encourages men of every condition of life in every nation.

We may safely say that heaven resounds with her glory, and the universe re-echoes its praises. All nations who adore God, pay honors to the wonders done to her: Europe, Asia, Africa, America, have all been struck with astonishment at the “great things that He that is mighty hath done to her.”

It must not be supposed that the devotion to the Blessed Virgin is merely a devotion practised by simple or ignorant people; crowned heads have considered it a great honor to be devoted to her, and to acknowledge her as their Lady and their Queen.

The canticle, which says in a general way, “All generations shall call me blessed,” does not seek any blind submission to our faith; to believe it does not call for any stretch of imagination; it needs only to be seen. Even at first sight, it is apparent that what the Blessed Virgin foretold has long been accomplished. So many monuments raised to her honor, so many churches consecrated in her name,

so many hands busy in writing her praises, so many preachers glad to eulogize her virtues—all these form so many authentic testimonies to the truth of her prophecy.

Here you see the happiness of the ever Blessed Virgin universally acknowledged.

Oh! what a consolation it is for me, when I think of the many honors you, my dearest Mother, have received in every part of the world, where the Gospel has been preached, or where your Son is adored! What a joy it is, when I read of the many sanctuaries that have been consecrated to your honor and glory! of the many feasts that the Church has set apart for you! of the many holy fraternities, military orders, and religious communities that honor you with an especial worship and are consecrated to your service!

Since we have spoken of monarchs who have done much to spread the devotion to the Blessed Virgin, do not let us forget that glorious St. Louis the Just, who solemnly consecrated himself, his kingdom, and his subjects to this Queen of Heaven, and who, to give a striking proof of his love for her, placed his crown and sceptre on the altar of Notre-Dame in Paris, and left especial directions that an annual commemoration of this event should be made in all the churches of France on the feast of her glorious Assumption. This his successor, Louis the Great, ratified and confirmed by an additional decree, in which he beseeches every prelate of his kingdom to exhort his people to cherish a

fervent love for, and to practise an especial devotion to, the holy Mother of God.

The whole Christian world has, throughout all ages, shown its devotion to the Blessed Virgin; and this devotion has been authorized by a great number of miracles, which are so many illustrious and striking testimonies which God permits, approves, and draws from it His own glory. Not only the holy fathers and doctors, but the whole Church have exerted themselves to pay her due honor and proclaim aloud her praises, and this the Church has always done; whilst, on the other hand, the baneful spirit of heresy has ever tried to cloud the glory of Mary. So many grand and glorious treatises have been written on this subject, that it would be difficult to enumerate the books that have been published respecting this devotion.

The holy fathers, and St. Bernard in particular, reply to those who complain of these multitudes of books, that were all men forced to speak or write of this devotion they never could say enough.

From this we must come to the conclusion that devotion to the Blessed Virgin is really the devotion of the Church; and this is nevertheless certified by the particular care it takes to honor her, and by the praises it bestows upon her. In fact, its attention is quite pointed in this respect: it not only does honor to her mysteries, and celebrates her feasts with great solemnity, but, as if all these solemnities were not sufficient to satisfy its devotion,

it sets apart one day in the week to be consecrated to her memory.

But above all, the miracles which God has worked and still works daily, in favor of this devotion, evidently proves that Mary should be honored in every age and by all the faithful, God being unable to work miracles to authorize error or impiety.

Besides, when I speak of miracles, I speak of incontestable miracles, supported by an authority which it would be rash to challenge, such as those which are approved by ecclesiastical powers after a careful and strict examination, or those which we gather from the testimony of authors celebrated for their wonderful learning and rare sanctity.

Some have been related even in councils, as in the Second Council of Nicæa. This

sufficiently denotes that it is very useful to speak of them, to write about them, to preach about them, when they are legitimately approved of; and this the Church has done in general councils.

HENRI-MARIE BOUDON.
On the Devotion to the Mother of God.

If you follow Mary you will not swerve from the right path; if you pray to her, you will not fall into despair; if she holds you, you will not fall; if she protects you, you need not fear; if she leads you, you will never weary; and if she befriends you, you will be safe.

ST. BERNARD.
De Aquæ Ductu.





ON THE
Immaculate Conception.



PÈRES HOUDRY and DE LA COLOMBIÈRE, S. J., and ST. BERNARD.

“The Lord possessed me in the beginning of his ways, before he made anything from the beginning.” — PROVERBS viii. 2.

IN this mystery it seems to me to be fitting and proper to apply those words of the prophet, “The unspotted mirror of God’s majesty” (*Wisdom* vii. 26), to our Lady’s Immaculate Conception.

These words have been applied to the Uncreated Wisdom, that is to say, to the Word Incarnate, who is the substantial image of His Father and the mirror of His divine perfections, because He is begotten in a splendor more pure and brilliant than the light. They, however, can be applied in a just proportion to the glorious Virgin, since Mary was conceived without sin, exempt from its original stain, destined to be the Mother of a Son who is as far removed from sin as light is from darkness; consequently, Mary can be rightly called an unspotted mirror. Her conception also corresponds with the eternal and temporal conception of that God-man who is to be her Son, and also represents perfectly the sanctity, purity,

majesty, and the noblest attributes of God Himself.

To show that the conception of Mary is this unspotted mirror which the wise man has pictured in the eternal conception of the Divine Word, the following reasoning would suffice:— God was not willing nor would He allow that the body of the Blessed Virgin should be more pure or more exempt from every stain than her soul. Now the purity of her body has been the most perfect that can be imagined; it equalled, nay, surpassed, those of the angels, and, if we may believe some of the early Fathers, it reached even to the infinite. Then, far from having contracted the least stain of sin, she was truly an unspotted mirror.

That God should have willed that Mary’s body should not be endowed with a more excellent purity than that of her soul, is not what could reasonably be expected of His wisdom, since the soul is the noblest part of man.

If the body, according to the expression of the apostle, is a beautiful vase, the soul

is the most precious of liquors which ought to fill it; and consequently the virginal body of Mary, whose purity surpassed that of angels and near unto God, as St. Bernard says, had to contain a soul still more pure, inasmuch as the purity of the body, without the purity of the soul, can have no value or consideration with God.

O great God, could it have been indeed possible that You, who had taken so much pains to endow a purity of body to her whom You had chosen to be Your Mother, and at the same time allowed her soul to be soiled with a stain as infamous as that of original sin; that the one should be purer than the light of the stars, and the other more vile than the slime of which the first man was formed; that the purity of the one should have been capable of bringing You from heaven to earth, and that the defilement of the other would have discouraged You from coming down; and, in conclusion, that the woman whom You had chosen for Your Mother should have been, even for a moment, a slave of the devil?

No, I cannot believe it. You have too great a horror of sin, even to tolerate the shadow; You love innocence and holiness too much to consent to be born of a sinner, and to give an apparent opportunity of accusing You on a subject of which You are so sensitive.

LE PÈRE HOUDRY, S. J.

There is something in Mary which moves and affects me much more than

this privilege of having been exempt from original sin — something which adds additional lustre to this first prerogative. Mary received this grace from the very first moment of her conception; it was a wondrous gift; but what appears to me to be still more wonderful is that she kept this grace until the last moment of her life, as pure, as entire, as when she first received it — no sin, no imperfection, no weakness, no surprise, have ever done her harm.

It is a wonder to see water springing from the bosom of the earth as clear, as fresh, as if it fell from heaven; but it is a thing unheard of that this same water from the well, after having bedewed the fields and dirty places, should flow at last into the sea without a taint of smell, as unpolluted as when it issued from the spring.

This is, however, what our Blessed Lady has done. She lived in this valley of tears for more than sixty years — this, too, in the midst of the same sins and occasions of sins which corrupt daily even innocent souls — without ever losing the purity of her heart. Her humility and patience were put to proofs, without a parallel, and she gained fresh lustre from every trial. The Holy Ghost gave her the preference among the many virgins without losing her honor; she had her joys, but she had her dolours too, and through these she never lost for a single moment the peace and tranquillity of her soul.

Let us contrast ourselves with this holy and immaculate Mother. She received

grace with life, and, what is more glorious still, she kept it intact until she died.

And we, alas! have been conceived and brought into the world in sin; and we have received the grace of the Sacrament of Baptism which made us friends of God.

But, what is more lamentable, we lose the benefit of this grace almost as soon as we have received it, and then pass the remainder of our days in the dread uncertainty of forgiveness. For it must be confessed, to our shame, that we, for the most part, remain in a state of grace so long as we are unacquainted with sin.

It seems to me that there may be a contradiction between innocence and

reason, and that they may clash together unless they are kept asunder.

LE PÈRE DE LA COLOMBIÈRE, S. J.

All men are conceived in sin, and we do not read of any one who was sanctified in his mother's womb excepting Jeremias and St. John the Baptist; although there is no doubt that the Blessed Virgin, enclosed in her mother's womb, should have been purified by a much more sublime degree of sanctification, seeing that she was to be the sanctuary where God the Son was to be made Flesh.

ST. BERNARD.

On Nativity of St. John the Baptist.





CHAPTER XXXVII.



On the Nativity of Mary.

PÈRE VERJUS.

“And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.” — ISAIAH xi. 1.

ANTOINE VERJUS descended from a rich and noble family; he was brother of the Count of Crecy, and was born in Paris in 1652. Despising all the world's honors and dignities, he joined the Society of Jesus, and this zealous missionary died in 1706. He wrote a life of St. Francis Borgia, which, although considered a little diffuse, is nevertheless esteemed. He translated the Catechism of the Blessed Canisius, S. J., and also wrote a life of Nobletz, a Breton missionary. Père Verjus had another brother, who was Bishop of Grasse.

It seems to be just and reasonable that the Church should celebrate a great feast on the Nativity of the Blessed Virgin; for one may say, with St. Augustine, that this day is the natal day of the Redemption of mankind. The Church looks upon this Virgin as the powerful and beneficial morning star, which arises for the benefit of the world — like a beautiful orb which begins to shine in the midst of the dreadful turmoil of the universe, which begins to calm the storm, dissipate the

darkness, and promises to guide us safely into port.

She looks upon her as the blessed Aurora which is to be soon followed by the Sun of justice, to enlighten every nation by the glory of her graces.

In reality, the birth of Mary is a glorious pledge of the reconciliation of the Creator with the creature; it is a sure sign of God's mercy for us; it is assuredly a precious omen of our salvation.

The new-born Virgin is, so to speak, a mysterious rainbow formed by the clouds of nature and the light of grace which God brings forth to assure us that henceforth it is His will to change the deluge of His wrath into the gentle rain of grace and benediction.

It is, then, most proper that the Church should rejoice greatly on this her natal day, and she wishes that we should render unto Mary due honors and gratitude.

It was the birth of the Holy Virgin that the chosen people had expected for

ages, that the prophets had foretold with joy, for which the saints of the Old Testament had sighed with so much fervency.

We have almost a right to believe that the angels — in token of the joy of heaven — brought down the news to Joachim and St. Anna, since the parents of Isaac, Samson, and St. John the Baptist had received a similar favor.

It need not be doubted but that the news may have been accompanied by numerous marvels throughout the land, that in a short time there would be a mighty and glorious change. What a motive for joy for the world when it sees that come forth which was to give it its Saviour, Redeemer, and its King! What a subject for wrath for the devils when they see that beautiful star of Jacob arise, of which one of their prophets had even threatened them. "A star shall rise out of Jacob," says Balaam in the book of Numbers, xxiv. 17.

They took her for a fatal comet which foretold the ruin of their empire and the end of their tyranny.

It is true that Mary is still a weak child, to whom nature has but given sobs and tears, in order to bewail the miseries of a life into which she enters, and in this respect she is inferior to the angels who enjoy eternal happiness.

But she is destined to bear in her bosom He whom the heavens and earth cannot contain; she is chosen to give birth to that God on whom the Seraphim

cannot gaze without trembling. It is this that places her infinitely higher than all the choirs of angels, and it can be said of her, as was said of her Son: "Being made so much better than the angels, as he hath inherited a more excellent name than they" (*Hebrews* i. 4).

Yes, this sacred quality of Mother of God to which she is destined, raises her above all that is glorious in the nature of all the celestial choir.

Also, it is from this beauteous title of Mother of God that she derives all the advantages and inherits the grandeur of being above all other creatures, and it is with this view, that God causes her to be born this day.

Of every outward blessing which the world calls fortune, the Blessed Virgin was almost entirely destitute. She was not born in a fine palace, neither was she clothed in purple; she did not make her entry into the world under a canopy; around her bed you did not see a crowd of officers and servants.

She was born lowly and obscure. She begins the lessons which her divine Son would finish in the crib at Bethlehem. She teaches us to despise the vanities of the world, since man in his cradle is more miserable and prouder than all animals. She plainly tells us that outward pomp and fine clothing serve only to feed our pride without decreasing our misery.

Oh! how well does poverty sit on the Mother of that God-man, who by His humility will overthrow the pride of the

devil; who by His nakedness, weakness, and poverty will shame the vanity of the world, with its luxuries and superfluities!

The riches of our Lady are all in her soul. "All the glory of the King's

daughter is within" (*Psalm* xlv. 14). It is within her that God shows His generosity; it is therein He has displayed all the treasures of His grace.

VERJUS.
Panegyriques.



CHAPTER XXXVIII.

On the Holy Name of Mary.

PÈRE D'ARGENTAN.

“ And the virgin's name was Mary.” — LUKE i. 27.

WHO is it who having loved and honored the holy name of Mary, has not experienced what St. Ephrem has written on it with so much fervor?

That it is really the heavenly star which shines through the surrounding darkness; how often has it not made us think more of God and our duties; that it is truly the harbor of refuge, wherein those who are threatened with danger can take shelter therein. How often, when violently tempted by the evil one, have we not been strengthened by invoking the name of Mary; for is not Mary the *Federis Arca* and our *Mediatrix*?

Many and many a time has not Mary, through her powerful intercession, made our peace with God, whom we have so often offended by our repeated falls, that she is the help of the afflicted and the consolation of the wretched?

We could fill volumes, were we to quote instances of all those who, finding them-

selves well nigh wrecked with sadness and grief, have found a safe port by invoking the name of Mary. Would you see people constantly crowding to places which are consecrated to God under this holy name, if they did not find that those who invoke it are relieved from all human miseries?

And why should not this holy name be so salutary since it is so nearly allied to the Saviour? Whosoever speaks of Mary speaks of the Mother of the Redeemer, speaks of a priceless treasure which encloses within itself the infinite wealth of the Father of mercies and the remedy for every ill.

God wishes that these graces should come through Mary, and He has made her *Mediatrix Nostra*, our *Mediatrix*.

Would you, then, know what a host of graces are enclosed in the name of Mary, look what a treasure of heavenly riches God has enclosed in her chaste womb.

Who amongst us, if he could see the sacred persons of Jesus and His holy

Mother, would not immediately throw himself at their feet, and, after embracing them, would not pour out his heart to them?

It is true that we can have no longer their bodily presence, now that death has deprived us of both one and the other, but have we not a consolation near at hand? Can we not, in the place of their visible presence, invoke their names, impress them on our memory, engrave them in our hearts, pronounce them often with respect and love?

Indeed, we know that the old philosophers believed that names were but the representation of things, that they recalled to mind the idea and form, and that men had invented their use in order that we might, in a certain way, place persons before our eyes, discuss with them on matters we know, or have known, notwithstanding the length of distance or the question of time.

By this innocent artifice, means have been found of producing everything by means of words and phrases in imitation of the first being, which brought forth His own image, that is to say, His Word.

We also give to things a new being; we recall persons who are near or who are far off. The tongue and speech form a picture to the ears of things which we cannot see; we draw them from the tomb; we recall them from ages long passed away; we summon them to life when we will.

In a word, by the means of names, we have found out the way of immortalizing everything; we give them a species of being, over which memory or death have no empire.

Who will, then, prevent you from making use of this holy artifice with regard to two persons whose names ought to be dearer to us than anything else in this world, I mean those of Jesus and Mary?

Should we not have their blessed names ever on our lips? Such would be the case if we had them deeply engraven on our hearts.

Fill us, Holy Mary, with the love of your holy name; fill us with the fire of divine love. At the sound of your name my conscience will awaken, my love will be set on fire.

Mary! O name so many times attacked, but always victorious, ever glorious! Mary! O name always beneficial to my soul, which tranquillizes my fears, which helps me in my trouble! Every day will I pronounce it, and to it I will add the sacred name of Jesus. The Son will remind me of the Mother, and the Mother will remind me of the Son.

Those sacred names of Jesus and Mary I will engrave upon my heart, and when I breathe my last sigh those names will be ever on my lips, and will be names of blessing and salvation.

LE PÈRE D'ARGENTAN (Capuchin).
Grandeurs de la Vierge.

On the Presentation of Mary in the Temple.

PÈRE HOUDRY, S. J.

“Behold, I come to do Thy will, O God.” — HEBREWS x. 9.

IF angels and men could have mingled all that was virtuous and holy — if they could have gathered together every grace, merit, and perfection, they could not have given to God a more acceptable offering than was made on the Presentation of the Blessed Virgin to the Temple.

Yes! it must be confessed, O Lord, before your divine Son had come into the world and was made a victim for our sins on the Cross, Mary alone was deemed worthy of being an acceptable sacrifice.

The blood of oxen and sheep, the pouring out of liquors, and the perfume of spices, were things too material to please You; the sacrifices of Abel, Noah, and other patriarchs; the magnificence of David, and the holy profusion of Solomon, well deserved your favorable notice; but all these were incapable of fully satisfying You.

It is true that Abraham and Isaac gained Your affection, the one, willingly to sacrifice his only son, the other sub-

missively agreeing to be immolated for Your glory. I know that You graciously accepted the offering which Manuel made to You of Samson, and also that of Anne when she presented her little Samuel to You.

But however excellent these victims may have been, they nevertheless have slight blemishes, and failed in possessing that perfect purity, without which they could not be worthy of You.

There was only Mary, in whom You found no stain of sin, or, rather, there was no one but Mary who could have been a victim sufficiently holy and pure to supply for the defects of others, and to fill in what was wanting in them to appease You, namely, the anticipation of the glorious sacrifice of the cross.

Receive, then, this innocent dove which is to be soon followed by the spotless Lamb. Receive the lamentations of the one, and then You will receive the blood of the other. Receive the vows of the holiest of creatures; receive the offering of a virgin who is to be the Mother of a

God, and then You will receive the sacrifice of God made Man.

We ought certainly to believe that Mary does not enter into the Temple by compulsion, neither should we imagine that she entered therein in obedience to the will of her parents. Charity presses her on more strongly than the obligation she was under to fulfil her vows, and had they not presented her, she would have been drawn thither solely by her immense love.

She had long sighed for this happiness, and in the transports of her fervor she said repeatedly to herself: When shall I be enclosed in that sacred Temple where God has fixed His dwelling, and where He has fixed mine? Dear Lord! do not delay to grant me the possession of that happiness, the postponement of which causes me such painful longing. "These things I remembered and poured out my soul in me; for I shall go over to the place of the wonderful tabernacle, even to the house of God" (*Psalm xli. 5*).

At length the happy day having arrived, do not ask me if she was transported with joy. Far from waiting for the commands of her parents to prepare herself for the fulfilment of their vows, she was the first to warn them and to urge them onwards.

It was wonderful, indeed, to see a child of three years endowed with so firm a resolve—to see her leave the comforts of home without a sigh—to forego the caresses of her relations—to bid adieu to

her dearest companions—to tear herself away from the arms of a father who loved her more than his eyes, and of a mother for whom she had the tenderest affection;—all these she resigns with tears of joy.

Picture to yourself the feelings of Joachim and Anna when they approached the High Priest in order to place their daughter in his arms; how their souls are troubled with a divided love—one a love divine, the other a human love. Joachim, who has for so many years been ignorant of the sweet name of father, and who now would soon be deprived of his darling pet; Anna, she, too, venerable in age and piety, after a barrenness of years had now become the happiest of mothers—she, too, was on the point of losing all her joy and comfort. Joachim sighed and sobbed, and Anna shed tears of grief.

But the generous Virgin is unmoved. She sees the tears her parents shed, she hears the sighs without a sign of weakness, their sobs she listens to without shaking her courage. She knows full well that these dear ones are well-nigh heart-broken, but grace is working within her, and a love much stronger is growing now, for God calls the Blessed Virgin to His service. She thinks not of a father's tenderness, she heeds not a mother's love; she knows and looks to God alone, to whom she wishes to sacrifice herself.

LE PÈRE VINCENT HOUDRY, S. J.
From his MSS. Discourses.



CHAPTER XL.

ON THE ANNUNCIATION.

BOURDALOUE and ST. GREGORY.

“Hail, Mary, full of grace; the Lord is with thee.” — LUKE i. 28.

Extract from Bourdaloue's Two Sermons on the Annunciation.

AN angel presented himself to Mary, and she was troubled. Scarcely had he begun to speak to her than fear seized her, so that she felt within her a host of perplexing thoughts: “She was troubled at his saying, and thought within herself, what manner of salutation this should be” (*Luke i. 29*).

If Mary had been one of those worldly persons, who are only virgins in body, but not so in spirit, this visit she received would not have surprised her much, and the praises bestowed upon her, instead of astonishing her, would have agreeably flattered her. But the profession she had made as a virgin was undertaken solely with the view of devoting herself entirely to God; the rules which had been prescribed had been strictly kept, which were to renounce the manners and customs of a profane age; her exact and severe regularity, her attention never to relax in the least duty, the preservation of an irreproachable conduct which was proof against

the slightest censure, the modesty and bashfulness which were with her supernatural; the opinion she had formed that praises bestowed on her sex and favorably received, that praises even tolerated and quietly listened to, were to her a secret and contagious poison;—all these caused her a trouble which she was not ashamed of showing; because being troubled in that way, she manifested the true character of a virgin faithful to God.

On Mary's answer depended the accomplishment of this glorious mystery. This consent was, in the order of the eternal decrees of God, one of the conditions required for the Incarnation of the Word; and this is the essential obligation we are under to this Queen of virgins, since it is of faith that it is through her that Jesus Christ has been given to us, and it is to her we are indebted for this Divine Saviour. For if the Son, even of God, descends from His glory in heaven, if He enters into the chaste tabernacle of Mary to be made flesh, it is at the moment she

has said, and because she has said it, "Behold the handmaid of the Lord; be it done to me according to Thy word" (*Luke* i. 38).

It is not in consequence of this answer and consent of Mary that the Son of God came down from heaven and became Incarnate. Mary conceived the Word first through the humility of her heart, and secondly through the purity of her body.

It is humility, says St. Augustine, which, on the part of man, should be the first and most necessary acquirement when conferring with God. If, then, God chose Mary to be His mother, it was that she alone appeared to Him to possess that perfect humility which He required. In fact, as St. Bernard remarks, a God who was on the point of humiliating Himself, even to the excess of clothing Himself with our flesh, ought to have an infinite liking for humility.

But what is there so peculiar in Mary's humility? Why, first of all, it was a humility joined to a fulness of grace; she was saluted as *Gratia plena*, full of grace; and she replies that she is the handmaid of the Lord. Secondly, it was also a humility highly honorable; an angel comes to tell her that she will be Mother of God, and she gives herself the title only of handmaid of the Lord.

This is what delighted Heaven; this it is that determined the Word of God to leave the bosom of His Father, and enclose Himself in the womb of Mary.

Whilst she humiliates herself before God, the Son of God empties Himself in her. "Emptied Himself, taking the form of a servant" (*Philip*. ii. 7).

From all this let us learn to be humble. A mother of God humble, a God emptied! What a lesson for us! Without humility there is no Christianity, no religion, since without humility, we should not have had the Incarnation or a God made man.

Secondly, Mary conceived the Word through the purity of her body and through her virginity. The prophet had foretold that the Messiah should be born of a virgin; and it was, says St. Bernard, essential that a God, by making Himself man, should have had a virgin for a mother, since any other conception than that would not have suited the dignity of God, and would have dimmed the brightness and glory of His divinity. Also, according to the beautiful idea of St. Bernard, the whole of this mystery passes between God, an angel, and Mary, which traces out for us three different characteristics of the most perfect purity.

From this, what conclusion can we come to? Why, that God being of Himself the essence of purity, it was necessary that a union so wonderful should be in harmony, and this was accomplished when the Word was made flesh. God, in this mystery, even gives the preference to virginal purity by choosing a virgin-mother, and by deputing an angel to be His ambassador.

Do not be astonished, continues St. Bernard, since the purity of this Virgin was so meritorious that it raised her above the

level of angels. The angels are naturally pure, by a privilege of beatitude and glory, but Mary was so by election and virtue, so much so that she was troubled at the sight of an angel; this was the effect of her watchfulness to preserve the treasure of her purity. She was also ready to renounce the dignity of divine maternity rather than cease to be a virgin, and thus it was that God felt induced to descend into her in order that the Word should be made flesh :
Verbum caro factum est.

You see from this what care we should ever take to preserve our bodies from any stain of impurity.

LE PÈRE BOURDALOUE.

Imagine what it is to be a Son of God, and you can have some idea what it is to be His mother; the excellence of the one will make you understand the excellence of the other.

ST. GREGORY.

On First Book of Kings.



ON THE VISITATION.

CHAPTER XXI.

PÈRES DU JARRY and D'ARGENTAN.

“ Whence is this to me, that the mother of my Lord should come to me? ” — LUKE i. 43.

ST. AMBROSE says that in this mystery there are two visits to be thought of — that of Jesus to St. John, and that of Mary to St. Elizabeth. St. John was in need of Jesus, and Elizabeth wanted Mary.

But how could these two children meet, enclosed, as they both were, in their mothers' wombs? How could two pregnant women, separated as they were from each other by a road almost inaccessible — how could they see each other during a season so rigorous?

You know it well, my brethren. Jesus secretly instils into the heart of Mary a wish to visit her cousin Elizabeth — the greatness of her new dignity, a long, fatiguing journey delays her not — the precious burden she begins to carry relieving, as says St. Augustine, instead of incommoding her. Supported by this secret movement of grace which helps her on, she surmounts every obstacle, and at length arrives at the house of Zachary.

The presence of Jesus causes John to leap for joy in his mother's womb, and

Elizabeth was filled with the Holy Ghost at the sight of Mary.

Mary's joy, humility, and gratitude shone forth in a manner quite divine, in that wonderful canticle she gave in answer to the blessings of Elizabeth. What mysteries, what instructions, are included in this our Gospel history!

St. Ambrose was in ecstasy when he meditated on this celebrated visit, signalized as it was by so many mysteries, prophecies, and wonders. This holy bishop seems to display all his charming eloquence in describing what took place at the interview of those illustrious mothers, one of which gave birth to the greatest among the children of men, and the other to a God made man for the salvation of all. Elizabeth, says this Father, is the first to hear the voice of Mary, but John, even before that, is sensible of the grace of Jesus — the one rejoices at the Blessed Virgin's visit, the other leaps for joy at the visit of his Saviour.

The two mothers proclaim aloud the marvels of divine grace, and the two children feel or produce the workings of the

said grace. Jesus Christ fills St. John with the grace attached to the ministry of the Precursor, and St. John anticipates its functions in a wondrous manner; Elizabeth and Mary, interiorly animated by the spirit of their children, extract from their interview a series of oracles and prophecies.

L'ABBÉ DU JARRY.
On the Visitation.

Ponder on the words which St. Elizabeth utters, and judge from them how the Holy Spirit must have moved her. She seems, as it were, to shout with rapture, *Unde hoc mihi, ut veniat mater Domini mei ad me?* (Luke i. 43)—Whence is this to me, that the mother of my Lord should come to me? I am only the mother of the servant and behold, the mother of the Almighty Monarch comes to visit me! O charity unequalled! profound humility of the mother and her Son to visit me, their unworthy servant! Oh! happy, happy house, which is so filled with such precious favors from heaven, in which the Saviour of mankind pays His first visit on earth, and that, too, through the hands of the Blessed Virgin. Whence is this to me? O adorable Providence, which has so graciously given me this happiness!

I have often remarked that one of her best precautions was to prepare for the reception of this abundance of grace, by making a long retreat of five months, thus hiding herself from the turmoil of the world. The Evangelist would not have mentioned this without a purpose, for we read in the first chapter of St. Luke: "And after those days Elizabeth, his wife, conceived, and hid herself five months."

If that great saint had been distracted with the cares of the world, if she had not been in her house, when the Son of God, within the pure body of His holy Mother, came to honor her with a visit, she would, perhaps, have been deprived of all His favors; but she received graces in abundance, because God found her praying in solitude.

Happy is the soul who loves to be in retreat, thus flying from the noise and bustle of the world.

It is while she is in retreat that God visits her, and that she rejoices in God: "I will allure her and will lead her into the wilderness, and I will speak to her heart" (*Osee ii. 14*).

LE PÈRE D'ARGENTAN.
Conférence.

CHAPTER XLII.

ON THE PURIFICATION.

BOURDALOUE and FATHER FABER.

“ And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord.” — LUKE ii. 22.

MARY, in obedience to the law of Moses, sacrifices even her own honor, since by the Purification she appears in the same condition as that of other women. Thus the brightness of her virginity was obscured; of that virginity, of which she was so jealous in the mystery of the Incarnation; of that virginity, whose glory is to shine outwardly and not show the least stain. She consents to risk her reputation and her name, and of all the humiliations that one, I dare to say, was the most difficult to bear — to be pure as the sun before God, and to appear impure before the eyes of men. Such is, nevertheless, the sacrifice this most holy of virgins makes.

Now this law of God, my brethren, does not compel us to do anything so humiliating. It wishes that we should appear as we are; that being essentially submissive to the supreme control of God, we should not blush at duties which His law requires and at services which we are

bound to perform; especially, being impure sinners, we should not be ashamed to perform practices of penance which are to cleanse, to reconcile us with God, and help us to pay off the debt of His divine justice.

But what do we do? By a strange reversing, we wish to be sinners, and yet appear to be good. Mary gives up all desire of outside show provided she is assured that the treasure of her virginity is preserved, and we, often even in the most trifling things, are but too anxious to keep up appearances.

Consider the many virtues she practises in this mystery; she hides her glory, not wishing to appear what she is; she emblazons her humility, by appearing what she is not.

She is Mother of God, and she appears only as the mother of a man; she comes to be purified in company with other mothers, although she is the purest of virgins. Dispensed from this humiliating law, she nevertheless carries it out to the very letter.

However dear that adorable Son may be, she offers Him up for us, even unto death, by presenting Him to the Eternal Father, as a propitiatory victim. It costs her much to hear the saddest and most heartrending prediction made on Him, and with what resignation did she not consent? O Lord, how conformed is the spirit of the Mother with the spirit of the Son, and how both are different from ours. We wish to appear what we are not; our pride cannot brook the idea of appearing as we are. Luxury, pomp, ambition, and vanity, accompany us even to the foot of the altar.

We are, however, charmed with the deep humility of the Blessed Virgin. Shall we never be but cold and indifferent admirers of the sublimest virtues? Does our love of purity inspire us with a great delicacy of conscience? What do we do to acquire and cherish so necessary and delicate a virtue? Only those who are clean of heart shall see God.

BOURDALOUE.

On the Purification.

Mary had spent twelve years of her sinless life in the courts of the Temple. It was there that she had outwardly dedicated her virginity to God, which she had vowed in the first moment of her Immaculate Conception. It was there she meditated over the ancient Scriptures and learned the secrets of the Messiah. She was coming back to it again, still virgin, yet, mystery of grace! a mother with a child. She came to be purified, she who

was purer than the untrodden snow on Lebanon. She came to present her child to God, and do for the Creator what no creature but herself could do, give Him a gift fully equal to Himself.

When the second Temple was built, the ancients of the people lifted up their voices and wept because its glory was not equal to the glory of the first. But the first Temple had never seen such a day as that which was now dawning on the Temple of Herod. The glory of the Holy of Holies was but a symbol of the real glory which Mary was now bearing thitherward in her arms. But she had two offerings with her. She bore one and Joseph the other. She bore her child, and he the pair of turtle-doves, or two young pigeons, for her purification. Many saw them pass. But there was nothing singular in them, nothing especially attractive to the eyes of the beholders. So it always is where God is. Now that He is visible, He is, in truth, except to faith and love, just as invisible as He ever was.

Mary made her offerings and "performed all things according to the law of the Lord." For the Spirit of Jesus was a spirit of obedience; and, although the brightness of angelic innocence was dull beside the whiteness of her purity, she obeyed the law of God in the ceremony of her purification, the more readily as it was a concealment of her graces. But she bore also in her arms her true turtle-dove, to do for Him likewise "according to the custom of the law."

She placed Him in the arms of the aged priest Simeon, as she has done since in vision to so many of the saints, and the full light broke on Simeon's soul. Weak with age, he threw his arms around his God. He bore the whole weight of the Creator and yet stood upright. The sight of that infant face was nothing less than the glory of heaven. The Holy Ghost had kept His promise. Simeon had seen, nay, was at that moment handling, "the Lord's Christ."

O blessed priest! worn down with age, wearied with thy long years of waiting

for the "Consolation of Israel," kept alive in days which were out of harmony with thy spirit, even as St. John the Evangelist was after thee, surely He who made thee, He who is so soon to judge thee, He whom thou art folding so proudly in thine arms, must have sent the strength of His omnipotence into thy heart, else thou wouldst never have been able to stand the flood of strong gladness which at that moment broke in upon thy spirit.

FATHER FABER (Orat.)

Foot of the Cross.



On the Seven Dolours

of Blessed Virgin Mary.

CHAPTER XLIII.

From an excellent work entitled "*Essais de Sermons*,"
and FATHER FABER.

"And thy own soul a sword shall pierce." — LUKE ii. 35.

IF we sincerely wish to be really and truly the children of Mary, we cannot do better than try to imitate our Mother. Let us ascend to Calvary, let us constantly remain with her at the foot of the cross, let us share with her in the sufferings of Jesus, and let us impress on our hearts the image of the Crucified One.

If St. John had not ascended Mount Calvary the Saviour would not have given Mary to us in so marked a manner. We cannot hope to be fervent children of Mary if we are not to be found with her on Mount Calvary. It is there that she has adopted us — it is there only that she will acknowledge that we are her children.

You deceived yourself, O great apostle, when you said on Mount Tabor that you wished to be always there,—*Bonum est hic esse* (Luke ix. 33)—It is good to be here. You did not know then that the glory of Tabor is reserved for a happy eternity, and that Calvary is the sole inheritance of God's children on earth.

It is at the foot of the cross that Mary can say, "Look, and make it according to the pattern that was shown thee in the mount" (*Exodus* xxv. 40). If you wish to be my children, imitate the example that I give you. Be firm and constant at the foot of the cross; and know that if you keep away or stand aloof, you can neither be children of God nor a child of Mary.

If we simply were compelled to compassionate our dying Saviour, we should find many a tender-hearted Christian who would be easily led to practices of piety. But it is not merely a question of compassion; we must not endeavor to imitate, we must be crucified with Jesus Christ. If Mary does not see within us the likeness of her dear crucified Son, she will not acknowledge us as her children: "For whom He foreknew, He also predestinated to be made conformable to the image of His Son" (*Romans* viii. 29).

If that be true, can we believe that we are children of Mary? Alas! very far from being on Calvary and at the foot of the cross, we are at the feet of earthly idols to whom

we offer a continual sacrifice; and, far from being an image of Jesus crucified, we are more like to the evil one.

Ah, holy Virgin! since you have suffered so much to be our Mother, obtain for us favors from your Son, so that He may make us worthy to be your children; and, after having accompanied and imitated you on Calvary, we may, through your powerful intercession, be found worthy to reign with you in heaven.

*From the "Essais de Sermons."
Carême.*

The first thing that strikes us about our Lady's dolours is their immensity, not in its literal meaning, but in the sense which we commonly use with reference to created things. It is to her sorrows that the Church applies those words of Jeremias: "O all ye that pass by the way, attend and see, if there be any sorrow like to my sorrow. To what shall I compare thee, and to what shall I liken thee, O daughter of Jerusalem? To what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? for great as the sea is thy broken-heartedness: who shall heal thee?"

Mary's love is spoken of as that which many waters could not quench. In like manner, the saints and doctors of the Church have spoken of the greatness of her sorrows. St. Anselm says, whatever cruelty was exercised upon the bodies of the martyrs was light, or rather it was as nothing, compared to the cruelty of Mary's passion. St. Bernardin of Siena says,

that so great was the dolour of the Blessed Virgin, that if it was subdivided and parcelled out among all creatures capable of suffering, they would perish instantly. An angel revealed to St. Bridget, that if our Lord had not miraculously supported His mother, it would not have been possible for her to live through her martyrdom.

It would be easy to multiply similar passages, both from the revelations of the saints and the writings of the doctors of the Church.

Where is Mary to look with her soul's eye, for consolation? Nay, her soul's eye must look where her body's eye is fixed already. It is bent on Jesus, and it is that very sight which is her torture. She sees His Human Nature, and she is the Mother, the Mother beyond all other mothers, loving as never mother loved before, as all mothers together could not love, if they might compact their myriad loves into one intensest nameless act.

He is her Son, and such a Son, and in so marvellous a way her Son. He is her treasure and her all. What a fund of misery — keen, quick, deadly, unequalled — was there in that sight! And yet there was far more than that. There was His Divine Nature.

Yes! He is God. She saw that, through the darkness of the eclipse. But then the blood, the spittings, the earth stains, the unseemly scars, the livid, many-colored bruises, what did all that mean on a Person only and eternally divine? It is

vain to think of giving a name to such misery as then flooded her soul. Jesus, the joy of the martyrs, is the executioner of His Mother. Twice over, to say the least, if not a third time also, did He crucify her, once by His Human Nature, once by His Divine, if indeed body and soul did not make two crucifixions from the Human Nature only. No martyrdom was ever like to this. No given number of martyrdoms approach to a comparison with it.

It is a sum of sorrow which material units, ever so many added together, ever so often multiplied, do not go to form. It is a question of kind as well as of degree; and hers was a kind of sorrow which has only certain affinities to any other kinds of sorrow, and is simply without a name, except the name which the simple children of the Church call it by — the Dolours of Mary.

FATHER FABER. (Orat.)

Foot of the Cross.



On the Assumption of our Blessed Lady.

LE PÈRE NOUET.

" Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun ? "

— CANTICLE vi. 9.

Extracts from PÈRE NOUET'S " Vie de Jésus dans les Saints."

THE Holy Ghost had enkindled so ardent a flame in the heart of the Blessed Virgin, that it was really a continuous miracle that she sustained so impetuous a heavenly fire without dying, and this repeatedly burst forth from her breast. For if St. Ephrem cried out in his desert cell, and placed his hands over his heart lest it should burst and split ; if St. Francis of Assisi thought that he would die of joy when he heard an angel sing a strain of the celestial choir ; if St. Francis Xavier, laying bare his bosom to breathe more freely, and looking up to heaven, beseeched his merciful Lord and Master to be sparing of His favors, and to remind Him that a human heart could not endure such a flood of consoling light ; what must our Blessed Lady have felt, she who received more than all the saints put together ? How was it that she did not expire at every moment ? How **was** it that she was not consumed with the

flames of love divine, more especially as the Son of God, who is love itself, had willed and chosen to dwell for nine long months in her virginal womb ? Cannot we say, with St. Bernard, that her chaste interior was laden with love, that she had neither heart nor life, if we be allowed to say so ; but that love was her heart, and to live for God and love Him too, was one and the same thing ?

The life of the Seraphim consists in seeing God, in loving Him always, in enjoying an eternity of bliss ; and, as St. Gregory observes, wherever they go, they never go out of God—they fly in the bosom of His immensity, they dwell in His heart, they exercise their divine functions in the sanctuary of His divinity.

This was then veritably the life of the Blessed Virgin ; she shared the rank of the blessed in heaven, far, far above the state of mortals who lived on earth ; her heart was ever near to God, and God was always in her heart ; her sleep was one continual

dream of love, and she could say with the spouse in the Canticle: "I sleep and my heart watcheth" (*chap. v. 2*).

Doubtless the death of Mary was a greater miracle, for to what can we attribute the cause? Who can tell the cause of so wonderful a death? Can we attribute the cause to sin? Oh, no; she is innocence itself; her conception is immaculate, her birth was stainless, her life without reproach; and never having been a slave of sin, she needed not to pay the debt of nature. To sickness? No; she was never ill, and her body was exempt from the gradual decay of nature. To agony? No; death would appear to be too welcome to be painful. Is it to the shafts of divine love? But love was the mainstay of her life; how could it have caused her death? To her Son's cross? But if she was to die, why did she not die on Calvary?

It is certain that never a mother loved her son so much, because no mother had a son who was hers alone—no mother had a son so loving, so perfect; there never was a mother who had a heart so inflamed with the fire of divine love. Many a time and oft, many mothers have died either with grief at seeing their children die, or with fear at seeing them on the point of dying.

How was it, then, that the Blessed Virgin did not die at the death of her Son, she who loved Him so, she who saw Him suffer such a cruel death? You will tell me, with St. Bernardin, that to live without Him was a greater martyrdom

than dying with Him; because, in dying with Him, she would have been martyred only once, but in surviving Him every moment of her life was simply a torture.

What wonder, then, that her life was a species of death, and that death, thus reversing the order of nature, was a renewal of her life?

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It is impossible for any one to describe the excess of glory and the sublimity of the ever Blessed Virgin's throne. We need not be astonished, as Arnold de Chartres remarks, because her glory exceeds that of all others. She has a rank of her own; her pedestal is raised considerably higher than that of the angels; the glory she possesses is not solely a glory like unto that of the Word Incarnate, it is in a certain way similar: *Gloriam cum matre, non tam communem judico quam eamden.*

O King of glory, it is certain that magnificence and grandeur are inherent to Your holy habitation; You have given striking proofs of this on the feast of the Assumption of Your holy Mother. You have crowned her Queen of all saints; there is no one but the King who precedes her. She is so glorious that one would say that it is the glory of God itself, or rather that God had her with His own glory. She is so great and powerful near You that she herself cannot fathom the extent of her power.



* On the Holy Rosary. *

FATHER FABER and PÈRE NICHOLAS DE DIJON.

“ It is better, therefore, that two should be together than one, for they have the advantage of their society.” — ECCLESIASTES iv. 9.

ICANNOT conceive a man being spiritual who does not habitually say the Rosary. It may be called the queen of indulgenced devotions. First, consider its importance as a specially Catholic devotion, as so peculiarly giving us a Catholic turn of mind by keeping Jesus and Mary perpetually before us, and as a singular help to final perseverance, if we continue the recital of it, as various revelations show.

Next consider its institution, by St. Dominic in 1214, by revelation, for the purpose of combating heresy, and the success which attended it. Its matter and form are no less striking. Its matter consists of the Pater, the Ave, and the Gloria, whose authors are our Blessed Lord himself, St. Gabriel, St. Elizabeth, the Council of Ephesus, and the whole Church, led in the West by St. Damasus. Its form is a complete abridgement of the Gospel, consisting of fifteen mysteries in decades, expressing the three great phases of the work of redemption, — joy, sorrow,

and glory. Its peculiarity is the next attractive feature about it. It unites mental with vocal prayer. It is a devotional compendium of theology. It is an efficacious practice of the presence of God. It is one chief channel of the conditions of the Incarnation among the faithful. It shows the true nature of devotion to our Blessed Lady; and is a means of realizing the communion of saints.

Its ends are the love of Jesus, reparation to the Sacred Humanity for the outrages of heresy, and a continual affectionate thanksgiving to the most Holy Trinity, for the benefit of the Incarnation.

It is sanctioned by the Church, by miracles, by indulgences, by the conversion of sinners, and by the usage of the saints. See, also, how much the method of reciting it involves. We should first make a picture of the mystery, and always put our Blessed Lady into the picture; for the Rosary is hers. We should couple some duty or virtue with each mystery, and fix beforehand on some soul in pur-

gatory, to whom to apply the vast indulgences.

Meanwhile, we must not strain our minds, or be scrupulous; for to say the Rosary well, is quite a thing which requires learning. Remember always, as the *Raccolta* teaches, that the fifteenth is the coronation of Mary, and not merely the glory of the saints.

FATHER FABER. (Orat.)
Growth in Holiness.

The first founders of the Holy Rosary, filled with the grace of the Holy Ghost, and all on fire with divine love, made their appearance as new apostles ready to sacrifice their lives and shed their blood for the love of Jesus Christ, for the honor of the Church, and for the defence of their faith.

It is a truth which is easy of proof by a fact perhaps the most memorable that may have happened in France since God was therein known. The spirit of heresy, which is inseparable from the spirit of rebellion, had spread far and wide among the Albigenes. These heretics, not being able to defend themselves by argument or by Holy Scripture, resolved to support their errors by fire and sword. The king of Arragon, the Counts of Toulouse and Armagnac, many other sovereigns and great lords increased this party, and, uniting their forces, they succeeded in collecting a force of one hundred thousand men. Terror spreads around, and the storm equally threatens religion

and the state: success must be decided, on one side or the other.

Who will dare to oppose this torrent? Who will disperse the tempest? Fear not; the God of armies, who formerly sent Simon Machabee to protect the Jews and to save the synagogue, raised up Simon de Montfort, the Machabee of France, for the protection of the Church and the Catholics.

The ever blessed Virgin, on the other hand, giving the Rosary to St. Dominic, repeated these consoling words: "Take this holy sword, a gift from God, wherewith thou shalt overthrow the adversaries of my people" (*2 Machabees* xv. 16).

This promise was not fruitless; this Rosary was like Gideon's sword, which, under the form of blades of barley, caused such havoc in the camp of the Midianites. In fact, it may be said, that if this immense heretical army was overthrown and cut to pieces, it was owing more to the efficacy of the Rosary than to the power of the crusade. The Count de Montfort's army was strong in numbers, but the piety of his soldiers, and the help they received from above, made them as brave as lions. He did what Judas Machabeus did: "He armed every one of them, not with defence of shield and spear, but with very good speeches and exhortations" (*2 Machabees* xv. 11). He armed them with the Rosary too, and at once gave the signal to charge. Invoking the name of the Lord, they fearlessly attacked the enemy; with prayers on their lips, confident of victory, and sword in hand, they

overthrew the enemy's squadrons one after the other, galloped over the bodies of the slain, and gained one of the most famous of victories — a victory which saved the kingdom, and was the triumph of religion.

O Holy Virgin, the Church is indeed in the right to sing your praises: *Cunctas hæreses sola interemisti in universo mundo*, — that it is to you alone that we can attribute the defeat of every heresy.

The Rosary is the most powerful, at the same time the most efficacious, of daily


devotions, since all kinds of favors are granted to those who recite it devoutly and regularly. If you wish to know what particular graces we obtain therefrom, the following are those which the Blessed Alain de la Roche learned from the Blessed Virgin herself: *Sanctitas vitæ, morum honestas, mundi contemptus, domorum disciplina*, — Holiness of life, integrity of purpose, contempt of the world, and peace of Christian homes.

LE PÈRE NICOLAS DE DIJON.
On the Rosary.






CHAPTER XLVI.



On our Lady of Mount Carmel.



LE PÈRE DE LA COLOMBIÈRE, S. J.

“ All her domestics are clothed with double garments.” — PROVERBS xxxi. 21.



I KNOW full well that we have within ourselves certain signs of our predestination, nevertheless they are but conjectures which tend to strengthen our hope, but do not entirely dissipate the just fears which God wills that we should have when we think of His impenetrable judgments. No one, says St. Gregory, so long as he remains on earth, can positively know what is decreed in heaven as to his predestination or as to his eternal loss. This is the sad condition in which we live here below; we are certain of soon finishing our career in this place of exile, without really knowing if we shall ever see our own true country.

We must not lose sight of this tuition if we wish to prevent faults into which we are sure to fall without that.

Our dear Lady of Mount Carmel has placed no limits to our hope in becoming her children; the promise she has made of protecting us is not limited by any condition; she has engaged that she will not suffer us to be unhappy for all eternity, that is to say, she gives us every hope of

our salvation that we can possibly have in this life; she promises by that, that if we persevere in her service, we shall infallibly persevere in grace.

But what do you say of so magnificent a promise? Has the Blessed Virgin explained it to your satisfaction, or do you cherish some scruple? When, to calm the anxiety which the uncertainty of your salvation causes you, you would have dictated to our Blessed Lady the promises she has made, could you have chosen more formal promises?

The holy Fathers, when they have spoken in general terms of the power of the Blessed Virgin, have made use of expressions quite as strong and quite as favorable. St. Bonaventura does not give any other limit to the power of Mary than to the almighty power of God. St. Antoninus assures us that God does not make a favor when He listens to her prayers, but He grants them as an indispensable duty, and that she would not know what it is to be refused. St. Anselm asserts that a true servant of Mary cannot be lost.

Here you have opinions sufficiently capable of inducing you to place entire confidence in the Mother of Mercy; but however learned and holy these men may have been who have given us these splendid testimonials, they fall short of the promises our Blessed Lady made to St. Simon Stock, and of these I am about to speak.

They teach me that I have nothing to fear if the Blessed Virgin takes an interest in me, but that is not sufficient to appease my uneasiness; I wish to know if she does so really.

She gives me here manifest and visible proofs. It depends upon myself to take it in its right sense. She has attached to this scapular her protection, for she says, "He who is clothed with this habit shall not endure everlasting fire."

I am not, then, astonished that at the first report of so magnificent a promise, Christians from all parts flocked to the holy community of Mount Carmel, to whom she had intrusted so precious a treasure.

Noblemen, princes, kings even, who have as much to fear for their salvation as the commonest of men, eagerly desired to participate in the privileges of these holy religious—they whose grandeurs exposed them daily to so many dangers.

LE PÈRE DE LA COLOMBIÈRE.

This scapular imposes upon all members of the Confraternity of Mount Carmel the obligation of leading a pious and truly Christian life, by renouncing the maxims of the world, as did the early Christians

when they received the Sacrament of Baptism, and were clothed in a habit appropriate for the ceremony.

But many never think of this, and to this may be attributed the cause of their not fulfilling the duties of their profession. We must, from time to time, call to mind our engagements, in order to fulfil the promises we made when we received the habit.

Once upon a time a powerful monarch, when he was urged to perform some action unworthy of his high rank, immediately displayed his regal tunic to those who had solicited him: "Should I be worthy to wear this purple robe," said he, "if I had soiled it by even a single cowardly deed? Would it not make me blush every day of my life, if I had dishonored it merely for the purpose of avoiding death? Could I ever look upon it without feeling an inward reproach, that even for one day I was unworthy to wear it?" Then rising up, he wrapped his mantle around him, and said that he would prefer to die gloriously, rather than lower his dignity by performing an unworthy action.

This, my dear brothers, ought to be our sentiment when we wear so holy a habit; it ought to distinguish us from men of the world; it ought to put us on our guard. Does this habit reproach me? Will it not make me blush at the awful judgment-seat of God? This would be our case if, after the promises we made, we should relax and fall. Let us, then, keep up the holiness of this habit by an exact observance of all the duties of our state of life.

Sermons on every Subject.

CHAPTER XLVII.

On the Holy Catholic and Apostolic Church.

PÈRES TEXIER and FLECHIER.

“Behold I am with you at all times, even to the consummation of the world.”

— MATTHEW xxviii. 20.

LAUDE TEXIER was one of the many distinguished preachers who lived during the reign of Louis XIV. of France. Born in Poitou during the year 1610, he entered the Society of Jesus at the early age of eighteen. After the completion of his noviceship, and after teaching theology and rhetoric for five years, he pronounced his four vows, and devoted himself to the direction of consciences and to the study of preaching. He subsequently was appointed Rector of the Colleges of Limoges, Poitiers, and Bordeaux, and finally became Provincial of Aquitaine. He delivered the Lenten Discourses before the court of Louis XIV. in the year 1661. Of the many works he had published in Paris from 1675 to 1678, perhaps none will be more interesting to the general reader than his “Panegyrique des Saints,” 1678. He died at the Jesuit College in Bordeaux on the 24th of April, 1687, aged seventy-seven.

THE Christians of the primitive Church enticed the pagans, not only by their generous and unconquerable patience, but also by the holiness of their lives; and the heretics, as corrupt in their manners as

they were in their belief, were the cause that the name of Jesus Christ was blasphemed among the Gentiles, and that the light and brightness of the Church was blackened by an infinity of calumnies.

Read ecclesiastical history and you will not find an age in which hell has not vomited forth some new heresy, and where the devil has not succeeded in seducing some one member of the Church to arm and fight against the body. You will see that there is not a single article of the Creed which has not been assailed, not one article of faith for the destruction of which the devil has not even distorted the words of Holy Scripture and the power of the Word of God.

As for myself, I confess that nothing demonstrates the goodness and miraculous protection of Almighty God so much as the preservation and augmentation of the Church in the midst of heresies.

A vast number of heresies have attacked the Church, a thousand storms have raged

over it, but in the midst of tempests this ship, though battered by many rolling billows, has not been shattered or engulfed. Truth remains, errors pass away. All these heresies, aided by the eloquence, doctrine, and subtlety of their authors, supported by the powerful influence of the great and noble, sustained by the armies of emperors, have passed away, or are passing away. All these heresies have made much noise, and by the impetuosity of the infected waters, have carried away all those who were not strongly bound to the Church. They have floated with the stream, as says St. Jerome: *Feruntur hæreses prono eloquentia cursu; quemcumque obvium et levem invenerint, secum trahunt: sed, tanquam torrentes, velociter transierunt.*

And this is the reason—they are the muddy waters that have for their source the invention of man, and not the pure and limpid stream that comes from God, who is the Fountain and Source of all sanctity.

If the apostles, and those apostolic men who were eminent for their sanctity, had not been the instruments of Almighty God, but in reality the authors of the Church, the Church would have failed when those apostolic men were no more.

Besides—for we need not dissemble—how many times has it not been seen that those who held the places of apostles were not inheritors of their virtues, but, on the contrary, lived in a way totally opposed to the lives of saints?

Their faults, nevertheless, have never introduced error in the doctrine of which

they were the depositaries and oracles, and the corruption of their manners have never tarnished the faith which had been intrusted to them.

It is strange, but true, that in all sects the doctrine is congenial to the hearts of those who taught it. It is not thus in the Christian religion. We must, then, acknowledge that its preservation does not depend on men; but there is a secret and divine virtue which sustains it in sanctity, and which causes it to last, in spite of the continual efforts of those who conspire its destruction, whether it be from within or without.

REV. FATHER TEXIER.

What blindness! that each heretic forms his own idea of religion according to his own private judgment, by refusing to subscribe to the tenets of the Church; that each one becomes the judge and umpire of eternal truths; that from some particular tenet they frame a form of worship and introduce ceremonies to adore the God Almighty or to appease His justice; that they undertake to reform, interpret, and reverse the precepts of the law and Christian morals which God has revealed to His Church, and which the inspired writers have left us!

Heretics have understood this anomaly, for, after having refused to obey the legitimate successor of St. Peter (for whom Jesus Christ has prayed that his faith might not fail), they have been compelled to establish heads of their sects, so that they may see in their congresses and

synods (which, by the by, they hold without any right or without any old established form) the same power they cannot endure to see in the Catholic Church; and, after having the Augustinians, the

Ambrosians, &c., they recognize the rebes and heresiarchs as their masters and interpreters of their religions.

FLECHIER.

Life of Cardinal Commendon.



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CHAPTER XLVIII.

The Measures of the Church.

LE PÈRE TEXIER.

“A dispensation is committed to me.” — I COR. ix. 17.



IT must be now or never that we must imitate the Apostle, and accomplish by penitential works what is wanting in the passion of our Lord and Saviour.

We must implore of God the remission and indulgence of our sins by offering satisfactions proportionate to the offence, as says St. Cyprian: *Deum plenis satisfactionibus deprecamur.*

A jubilee is an indulgence made up of the precious Blood, tears, fasts, prayers, and alms of a penitent sinner; these exhaust the vengeance of God's justice and extinguish the fire of His anger. Now, there are two ways of satisfying the justice of Almighty God—one is the ordinary way, the other is the extraordinary.

The ordinary way is the path strewn with penances, fasts, prayers, and alms-deeds; there is nothing too guilty which these will not but prove useful and serviceable. But there is an extraordinary way, a path of grace and a mixture of

mercy and justice. It is extraordinary, because with little it does much, and the justice of God is satisfied with this little.

From these I calculate that there must be a great distinction between ordinary penance and a jubilee. The first is, that penance works slowly, it takes time; to-day a fast, to-morrow another, as one who pays his debts by instalments. Now, in the indulgences of a jubilee, we have an abridgment of God's mercy. It makes quick work of His mercies; it is a way that what would have taken years of penance in the ordinary way we can expiate and satisfy at this acceptable time (the indulgence proclaimed) in a day.

Some Fathers of the Church, in speaking of penance, call it *Compendium pœnarum æternum* (a shortening of eternal punishment), because what we owe to the justice of God in eternity, we expiate by means of penance in a few days. But we venture to say that an indulgence is still a further abridgment of penance, because penance costs us more than an indulgence. Another distinction is, that



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St. Bridget.

it is difficult and harassing to expiate our sins by sharp penances, but it becomes easy of satisfaction through indulgences ; one is as a rigorous baptism, the other a merciful baptism.

Thus, we can distinguish three kinds of baptism. The baptism by water costs nothing to the recipient, the baptism of penance costs much, and the baptism of an indulgence is between the two ; we therein find a full remission of our sins, but at very little cost.

It is a mingling of the satisfactions of Jesus Christ and those of the sinner, and the little that the sinner contributes is worth very much. It is not, however, on account of our own satisfactions that jubilees have been established, it is chiefly on those of our Saviour, because He has merited that indulgence for us through His precious Blood, and that He has left us the treasures of His own merits to defray all costs.

If you ask me why our Lord and Saviour has given the power of applying the merits of His precious Blood by indulgences and jubilees to His vicars, the sovereign pontiffs, I would answer that He wishes to save us the more easily.

It was not sufficient for Him to have extinguished the eternal flames of hell, but He wishes further, that His Blood should serve to liquidate the debts of temporal punishment, which are owing to the justice of God.

In the primitive Church, when Christians were full of zeal and fervor, there was not so much occasion for jubilees for

expiating their past sins ; they cheerfully submitted to the strictest penances, and had no other wish to satisfy divine justice, than by practising rigorous austerities. But because, in the course of time, charity grew cold, jubilees and indulgences were needed, in order we might be able to be reconciled to God, and to satisfy fully His justice.

As the jubilee was given to Christians through an extraordinary flow of divine mercy, we must remark that, according to Holy Scripture, there is in God a mercy which, on account of its grand result, is called great: *Secundum magnam misericordiam tuam* — According to Thy great mercy.

Now this great mercy of our Lord and God is like unto one of those grand and noble rivers which seem to be ever full, but in which, at certain seasons of the year, the tide runs so high that the water overflows the banks, and fertilizes the fields around.

Thus we may say that it is at the time of a jubilee that the divine mercy inundates the Christian people, and overwhelms the faithful with a deluge of graces. This abundant stream of God's merciful goodness does not only wash the roots of those trees growing on its banks, as the Psalmist says, that is to say, it does not communicate itself to the good and fervent alone, but it is intended for the greatest of sinners, those who are the furthest removed from Him.

the want of holiness is a species of irregularity which is unbearable, and which I cannot suffer.

Let not those who have not the courage to try to become saints, be rash enough to be priests of My altars : " They shall not come near to me, to do the office of priest to me; neither shall they come near to any of my holy things that are by the holy of holies " (*Ezekiel* xlv. 13). This is as much as to say, that priests who are not holy do an injury to God; they tarnish the glory of His name; they defile His temple, altar, and sacrifice; they scandalize His religion; they do violence to His sanctity; they offend His divine majesty, and this is what the following words signify : *Et non pollutent nomen ejus.*

There is no condition of life more noble, more exalted, than that of being a priest of Jesus Christ; there is also no state which requires more preparation. They belong to God by a particular consecration; consequently they ought to be more attached to Him. They are privileged to approach near to God, and they ought to be of the purest. They beseech and appease God for all the faithful, so they ought to be worthy of His propitiation for themselves.

They represent Jesus Christ; they ought to enter into His spirit; they dispense and offer up the holy mysteries; from these they ought to gather its firstfruits. As they should be masters of the spiritual life, it is only right that they should fix it in their own hearts, and by their actions

show that they love all that is spiritual. They reprove and correct others, so their conduct should be irreproachable. They have received more graces, they should therefore be more grateful; their sins attract attention, and therefore they should be more cautious. It is difficult for them to retrieve themselves if they fall, and they ought to preserve their innocence, with fear and trembling.

Reflections such as these should induce those whom God has called to this holy state to exercise the greatest care imaginable.

Idleness and disgust usually follow haste and imprudence, says St. Bernard. He who usurps the office of priesthood will be a useless possessor of such a dignity. Not having consulted God, he will not be the work of God's own hand; and having closed the entrance of grace, he will be unable to fulfil properly and faithfully those functions which the grace of God can alone enable him to accomplish.

On the other hand, a genuine vocation engenders zeal, and it is difficult for him who has devoted himself entirely to the service of God not to make it his sole business to serve and honor him.

The priesthood of Jesus Christ is not a sinecure, but a ministry of toil and trouble, which includes a multiplicity of essential duties difficult to carry out.

"Be thou vigilant and labor in all things," says the apostle to Timothy, exhorting him to strengthen himself in his laborious vocation, through the merits of

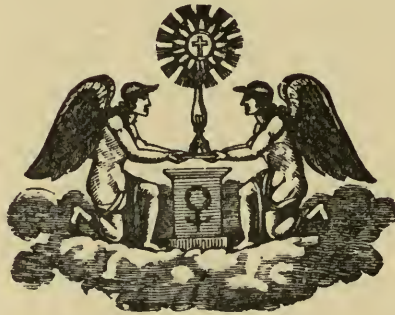
Jesus Christ, and to "labor as a good soldier of Jesus Christ," which will enable him to resist all the powers of darkness. "Do the work of an evangelist," preaching the Word of God, after having impressed it upon his own heart and rendered it manifest by his own deeds. "Fulfil thy ministry," not so much to keep the faith, as to preserve it pure and holy—mysteries of our Lord and Saviour which must be carried out with fear, and secrets of conscience which must be religiously concealed. "Keep that which is committed to thy trust," and be prepared to carry out any amount of duty which truth, justice, and charity may impose upon you.

L'ABBÉ FLECHIER.
From his Panegyrics.

The clergy are called by that name, either because they are a portion of the inheritance of the Lord, or because the Lord is their portion. He, therefore, who is thus of the heirdom of the Lord, or he who has God for his portion, should show himself to be worthy of possessing God, and that God should possess him.

He who engages to serve the Church, as a minister of Christ, knows well at first the meaning of the title, and by understanding the full significance of the name of priest, it enforces the fulfilment of every duty of his office.

ST JEROME:
Epist. ad Nepotianum.





CHAPTER L.

On Material Churches.

FLECHIER and ST. CHRYSOSTOM.

"How lovely are thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord." — PSALM lxxxiii. 2, 3.

Extracts from a Sermon preached by MGR. FLECHIER on the Dedication of the Church of St. James the Major, in Paris.

UNFORTUNATELY, there are people who go to church without humility or prudence; they assist at the grand services as if they were going to the theatre. Instead of thinking of the feast, or with any idea of being attentive, they ridicule all they see. Loaded as they are with sins, they insolently stride across the threshold of those sacred gates, according to the language of the prophet; they affect a grand air, as if they were persons of distinction, and this, too, in those places where all worldly importance should cease to be.

They hurry on the crowd in order to be a near witness of the ceremonies, rather than having a wish to participate in heavenly graces. They push even to the altar rails, not through an earnest, eager devotion, but through a vain curiosity. They bring in with them a worldly heart; and when even they are coldly speaking and praying to Almighty God, they are

thinking more of themselves and of their vanities. In fact, they have no scruples in going in, and they drag in with them their iniquities without compunction or remorse.

What shall I say of those impieties which are committed daily in the presence of Jesus in the tabernacle, who, all invisible as He is, is no less to be adored? — of those profane remarks, which disturbing the holy and venerable silence of the sacred mysteries, interrupting the meditations of the faithful, reaching even to the sanctuary, and distracting the attention of the ministers who are attending on the celebrant?

What of those mincing airs and indecorous postures which so scandalize the good, which are, according to the words of Jesus Christ, the desolation of those holy places, where angels assist with fear and trembling? What shall I say of those affected ways, of seeing and wishing to be seen, which convert the house of God into a

place of rendezvous for immodest glances and guilty thoughts?

We see, with no small amount of indignation, some Christians (if I may dare to call them Christians) who scarcely deign to bend a knee when Jesus is exposed for the adoration of the faithful, as if to dispute the homage that is due to Him, as if it pricked their conscience and reminded them of the little feeling of religion which may be left within them.

Worldly persons, more gaily decked out than the altars even, display proudly their luxurious finery, and often seem proud of their indecent attire, and this, too, before the poor and humble Jesus, hidden in the Holy Sacrament of the Eucharist.

We see sinners entering heart and soul into conversations that only re-ignite their bad passions, and thus commit fresh sins even in front of those tribunals of penance, wherein they should confess and weep for them.

It thus happens that the very means of our salvation become the instruments of our loss; that the church, which is the place wherein we should sanctify ourselves, becomes the theatre of our delinquencies; that prayers are turned into sins, that even the sacrifice of our Lord, which is the source of all graces, becomes a subject of condemnation; and that nothing in His judgment can perhaps more add to our guilt, than the having entered into His temple, and the having assisted unworthily at His mysteries.

How many there are who go to church in order to keep up a certain decorous

reputation, because it is customary, because it would not do to offend the world, bad as it is—a world which piques itself on certain rules of decorum, and a desire to keep up an outward show of religion!

How many there are who acknowledge and practise an exterior worship, who glorify God with their lips, whose prayers are heartless, who give up their minds to voluntary distractions, speak without thinking, pray without knowing what they are saying, and expect that God listens to them when they do not listen to themselves! This is what St. Cyprian says: How many there are who, when they make an act of devotion, fancy they do honor to the church they frequent, who are always in the most conspicuous seats, and who only approach to God merely to be seen by men!

How many there are who come to church because they are forced to come, who consider the long service of a great feast a bore, and who grumble because they are under the necessity of hearing a sermon, or of remaining until the grand High Mass is over! Is not all this an abuse of holy things?

We should enter God's temple in order to become holy. It seems to me that all therein should conduce to our sanctification; that baptismal font which reminds us of the origin of our spiritual regeneration, and puts us in mind of the grace and obligations of our baptism; those altars teach us that we have a heart wherein Jesus wishes to dwell, and wherein we can

offer as many sacrifices as we have temptations. Those confessionals, do they not invite us to sigh for our sins, do they not make us long to be bathed in the precious Blood of Jesus? That pulpit, does it not preach to us that we should be new men, engendered by the Word of God? That divine and adorable tabernacle, does it not lovingly entreat us to kneel and pray before Him with great purity of intention, and to ask for the grace to love Him more and more?

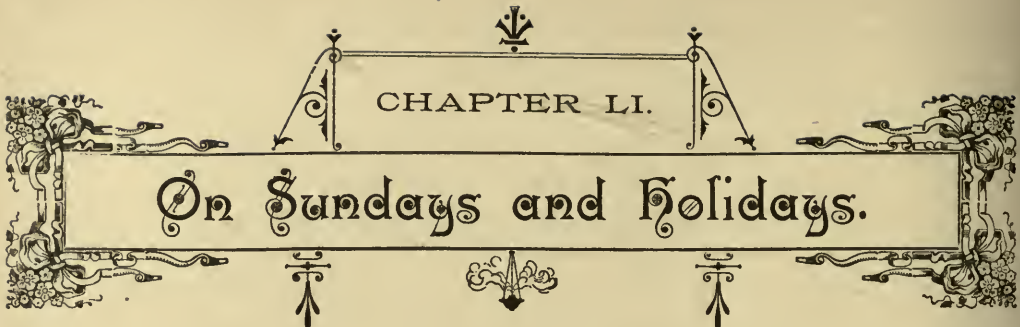
L'ABBÉ FLECHIER.

You have the church which is a refuge, and, if I may dare to say so, is a heaven in miniature. You have a sacrifice offered up and consummated; you have the house wherein the Holy Ghost showers down abundant graces; you have the tombs and relics of the martyrs and saints, and many other things which should induce you to return from a state of sin and indifference to that of grace and justice.

ST. CHRYSOSTOM.

Homily lxi.





CHAPTER LI.

On Sundays and Holidays.

PÈRE MONTMOREL, and from "*Les Discours Chrétiennes*."

"Blessed is the man who observes the Sabbath day, who keeps his hands pure, and who abstains from any kind of sin."—ISAIAH lvi. 2.

THE Sunday has succeeded to the Sabbath. It is forbidden on that holy day to do any servile work, and all are under the strict obligation of attending the divine office. After having spent six days in the tumult of temporal affairs, is it not just and right to devote one day for the purpose of collecting one's thoughts, and of thinking of spiritual things?

You work during six days, says the Lord, and in those six days you do all that you have to do. But the seventh day is consecrated to the Lord your God.

To celebrate Sundays and holidays properly, your chief aim should be to avoid all that is evil, and to do good.

It is true that there can be no time when it is permitted to do wrong, or that we are not always obliged to do good; still, it is also true that we have particular obligations on fixed days to avoid the one with greater care, and to do the other with greater zeal.

Alas! who could credit it if one did not see it with their own eyes? Christians, as uncouth as the Jews, think that they satisfy the obligation of keeping the Sunday by merely abstaining from manual labor, as if they acted solely from a wise policy or to give rest to a tired body, not from any wish of strengthening the soul, after it has been weakened by the worry and cares of business.

It is also true that many, whose profession consists chiefly of head-work, or those who have naught else to do but play and amuse themselves, make no difference on feast-days except the hearing a Mass in a hurried way, their minds thinking of worldly things, their hearts filled with frivolities. We can even affirm that, generally speaking, more harm is done on Sundays and holidays. It is this that caused St. Chrysostom to say that the Sabbath, which had been set apart for cleansing our souls from sins committed during the week, was a day set apart for the commission of greater sins.

How do most people follow this precept? Instead of employing the Sunday for the expiation of their faults, we may safely say, especially of those engaged in mercenary occupations, that it is a day for adding sin to sins. They spend the day in all kinds of sensuality, and give themselves up to drunken joy.

Our Lord could now say, what He said in former times to the Jews through the mouth of His prophet Isaias: "I hate your solemnities of the first day of the month, and all your other feasts; they have become burthensome, and I am weary of enduring them." Mark these words, "Your solemnities"; as if our Lord had said: You have made My feasts your feasts, and the days that ought to be consecrated to My glory you devote to the satiety of your passions: *Solemnitates vestros odivit anima mea.*

As regards manual labor, it is not bad in itself, and it is not to condemn it that God forbids it on days that are consecrated holy. It is not also that He approves of idleness, which of itself is a great evil; but it is in order that all work or employment, however good in itself, must yield for a time to one more excellent—a work for which man is created—which is to know God, to adore, honor, and love Him above all. This is the chief end of the law.

You shall work for six days in the week, and during that time you can do your

work and provide for your wants; but the seventh day is the Lord's day, and you must relinquish labor to offer Him your love, adoration, and homage.

PÈRE MONTMOREL.

Sermon on 16th Sunday after Pentecost.

When God created the world He worked for six days, after which Scripture says that He rested on the seventh. But in what consisted this rest of God? Here it is: "And God saw all the things that He had made and they were very good." God took a general review of all His works, and found them to be good and perfect. He found His rest in His approval. This is what we should imitate.

Leave off your servile work and take a survey of your conduct throughout the past week. See if you can say with God that all that you have done during these six days is good. Examine if you have been faithful to God and your neighbor; if you have fulfilled the duties of your state of life; if there has been any injustice in your employment or business.

After this examination, give your approval to that which has been good, rectify that which has been faulty, and consecrate the rest of the day in renewals of love to God, so that He may be propitious to us. Do this, also, in reparation for the many dissipations you have complacently indulged in.

Discours Chrétiennes.

ON FASTINGS AND ABSTINENCE

CHAPTER LII.

LE PÈRE DE LA COLOMBIÈRE.

“Prayer with fasting is holy and pleasing to God.”—TOBIAS xii. 8.

THE lesson which the Son of God teaches us in the desert shows us that the best methods of resisting temptations are by fasting and mortification of the body.

Subdue the flesh and you weaken the devil, for he can do nothing if we deprive him of his weapons.

Let it not be said that fasting and mortification are intended only for religious bodies; for, since our Saviour has deigned to make use of this remedy (although he had no need of it), there is no one of whatever rank or condition can be dispensed from this obligation.

If persons of quality or people in business were exempt from the temptations and attacks of the evil one, it might be allowable to treat their bodies delicately; but since the enemy tempts them more than others, they require ever to be on the defensive, and, consequently, fasting is to them the more necessary.

The chief object of fasting is to mortify the body, to deaden the passions, and to keep the soul in a state of grace.

To live, then, in pleasures and gaiety during the holy season of Lent, and to continue in sin, is contrary to the spirit of fasting, and to the intentions of our holy mother the Church.

How miserable are they who poison so efficacious a remedy, and who deliberately refuse to make use of a cure which the Church gives them, for the purpose of overcoming the world, the flesh, and the devil.

As the first man was condemned for not having abstained from eating, notwithstanding the express command of God, so the Creator has fixed on fasting as a reparation for this first sin. It is the best means of avoiding the consequences of original sin, the best remedy to restore peace of mind, to control the passions, and to bring our flesh under subjection.

Over-eating and over-drinking have made the devil victorious throughout the

world, but fasting drives him away ; for does not St. Matthew say in his Gospel (*Chap.* xvii. 20) that "this kind is not cast out, but by prayer and fasting" ?

We read in the annals of ecclesiastical history of an edifying circumstance which occurred in Constantinople under the reign of the Emperor Justinian. It is therein related that this city was visited by a terrible famine, and that the season of Lent having come round before God had withdrawn the frightful scourge, the Emperor caused all the meat markets to be thrown open, and he issued an edict to the effect that he granted leave from abstinence during Lent for that year only.

But how do you think so humane and considerate an order was received by the people? Oh! happy age! O my God, is there a spark now left of this ancient fervor? Would you believe it, ye Christians of the nineteenth century, that in this vast city, weakened as it had been by so dire a calamity, there was not to be found a single Christian, I say not one, who wished to take advantage of the favor granted? And yet this was not all; for no sooner was the dispensation published, than the whole body of Christians besieged the palace, and implored the Emperor to revoke the edict, and restore the old laws, since they were ready to die rather than break them.

Not to speak of those who absolutely refuse to obey the precepts of the Church, there are many, alas! who seek for dis-

pensation from abstinence, etc., without any reasonable excuse; and it is my firm belief that of those who ask for leave without necessity, there would not be found one single person who properly fulfilled the Easter obligation.

What! ye pleasure seekers, during the forty days you have continued in the same sins, nay, added sin to sin, deliberately and with all the coolness that acts of so long a duration cannot fail to have; and yet you wish me to believe that all of a sudden, perhaps in a single night, your heart is so changed that it detests the past frightful dissipations, and that the horror of the excess equals the pleasure you had in committing sin.

Were you on your death-bed I would question the sincerity of your contrition, after committing sins so recently, so openly, and after showing such a manifest contempt of the precepts of the Church.

And now that you are in good health, you would wish to persuade me that you are willing to begin afresh, if the fast recommenced, and you wish to persuade me to believe that your repentance is sincere.

As for myself, I believe it to be false, and I should hesitate to pronounce the absolution for fear of profaning the precious Blood of our Lord, unless indeed I saw that you were ready to fast for forty days after the feast, as a proof of your repentance.

CHAPTER LIII.

On the Sacrament of Baptism.

ST. CHRYSOSTOM, PÈRE NEPVEU, and ST. LEO.

“ Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”— MATTHEW xxviii. 19.

LET us try to preserve the noble birth which we have inherited from our baptism.

If an earthly potentate had found you poor and begging, and had suddenly adopted you as his son, you would soon forget your past misery, you would no longer think of your lowly hut, however great may have been the difference between these things.

Think, then, no more of your first state, since the one to which you have been called is comparatively more illustrious than regal dignity; for He who has summoned you is the King of angels, and the property He has reserved for you is not only far beyond our comprehension, but even beyond all that words can express. He does not help you to pass from one station of life to one higher, as this Potentate could have done; but He raises you from earth to heaven, from a mortal life to an immortal life, a life so glorious and

inexpressible that it will not be known until we gain possession of it.

How, then, being partakers of these grand blessings, can we presume to think of the riches of this world, and how can we trifle away our time in frivolous and vain amusements? What excuses will remain, or rather what punishments ought we not to suffer, if, after having received so wondrous a grace, we should return to that first condition from which we have been so fortunately—ay! so mercifully—withdrawn?

You will not be punished simply as a sinful man, but as a rebellious child of God; and the lofty eminence of the dignity to which you were raised will only serve to increase your punishment.

ST. CHRYSOSTOM.

From Sermon xii. on St. Matthew.

What is it to be a Christian?

It is a man who has a close affinity with God, and through baptism becomes His

son. What more exalted, what more grand! What Jesus Christ is by nature, the Christian is by adoption. He receives through spiritual regeneration, the likeness of that which the Word receives through eternal generation. We have received, says St. Paul, the spirit of adoption of sons, whereby we dare to call God our Father, and, if sons, heirs also.

The birth of Jesus Christ in Mary, says St. Augustine, is the model of our second birth, which is made through baptism. They proceed from the same source, which is the Holy Ghost; one was made in the bosom of Mary, who is virgin and mother, and the other is made in the bosom of the Church, which is pure and fruitful. The end of the first is Christ, that is to say, a Man-God; the end of the second is a Christian, that is to say, a man-divine. God, says St. John, could He have carried His love and our happiness further than by making us really and truly children of God? Could we push our ingratitude and unworthiness further than by disgracing that glorious title by a behavior as criminal as it would be shameful?

A Christian is one who has a close affinity to Jesus Christ, of whom he is, through baptism, made a member. What more glorious? All Christians, says St. Paul, are but one body, of which Jesus is the head. By this sacrament they become members which unites them to Him by a genuine union, since it forms an article of faith; by a very real union, since the Holy Ghost is its source; an intimate union, since we are animated by the spirit of

Jesus Christ, we dwell within Him—a union, in short, sublime, since the Redeemer compares it to the union which He Himself has with His Father: *Tu in me, et ego in illis*. So that, as says St. Peter, we by that become partakers of the divine nature.

If Jesus Christ, who obtains for us all these advantages, had not He Himself secured them for us, could we have believed in them? But if we do believe them, should we not have a more exalted idea of them, and ought not our conduct to be conformable to our belief?

Through baptism, a Christian becomes a temple of the Holy Ghost. Do you not know, says the Apostle, that your bodies are temples of the Holy Spirit, who dwells within you? Thus it is that the same ceremonies are made use of in baptism as in the consecration of churches. Through exorcism, the devil is expelled from the soul of him who is made a Christian; it is consecrated by the holy chrism, a figure of the anointing of grace by which the Holy Ghost spreads around the heart; it takes possession of it by that mysterious breathing of the priest who baptizes; it then becomes the source and object of the worship which the faithful pay Him in that temple, through acts of faith, hope, and charity. It is that Holy Ghost who prays in him, by moanings so efficacious; and it is on account of that, they are so very meritorious, that they are able to impart an undoubted right to the possession of God. Could God honor man more than by making him a child of God,

brother of a Man-God and a temple of the Holy Ghost? Also, St. John tells us, that through baptism we enter into fellowship with the Father and the Son, and consequently with the Holy Ghost.

What glorious fellowship! What exultation! What happiness!

LE PÈRE NEPVEU.

Reflections on Chrétiennes.

Through the Sacrament of Baptism you become the temple of the Holy Ghost. Take care not to drive such a guest away by your sins, and thus become a slave of the devil; because the price of

your redemption is the precious Blood of Jesus.

Acknowledge your dignity, O Christian; and, having been clothed with a nature quite divine, do not return, I entreat you, to your old vileness, by leading a life which would lower the rank to which you have been raised.

Remember whose chief and body you are the member of. Remember that, having been withdrawn from the power of darkness, you have been transferred to the light of the kingdom of God.

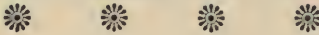
ST. LEO.

On the Nativity.





On the Sacrament of Penance. ❧



BOURDALOUE and PÈRE MASSON.

“He that hideth his sins shall not prosper; but he that shall confess and forsake them, shall obtain mercy.” — PROVERBS xxviii. 13.

ST. CHRYSOSTOM, in his fifth homily on the Epistle to the Corinthians, asks, Whence comes it that we confess our secret sins, and that on this depends our judgment? The judges of the land do not act thus, for they never pass sentence or deliver their judgment until there is a verdict.

But, says the saintly doctor, we have rules which earthly judges have not; for we do not profess to punish as they do, but are content to submit to the Church, who imposes a penance for their crimes.

The Royal Prophet, wishing to avert the anger and justice of Almighty God, asks for mercy and pardon: “Have mercy on me, O God! according to the multitude of Thy tender mercies.” It is thus he cries out and implores that pardon and mercy, which washes and purges so that no stain or soil may remain: “Wash me yet more from my iniquity.” And why? because he has confessed his sins and

acknowledges the enormity of his offences; “Because I know my iniquity.” Why say “because”? says St. Chrysostom. Because he acknowledges his fault, he wishes God to forgive him. Is that justice? Nevertheless, it is the Royal Penitent who speaks. It is true, O Lord, that the confession of my sins is an easy atonement; but You are content with this, I do not offer any other, and I have no other way open to be reconciled with You. Pardon my sins, because I acknowledge and confess them.

Confession is a fountain of grace; *Haurietis aquas in gaudio de fontibus salvatoris*. What does the devil do — he who is the mortal enemy of our salvation? He sees that confession is a pure fountain, and he seeks to poison its waters by the bad use he tempts us to make of it, or by the hardness of heart he instils into our mind not to go to confess at all, and in this way he acts as did Holofernes in the city of Bethulia, who broke all the conduits and drained the fountains in order that the

Israelites should die of thirst. It is thus that the devil tries to dry up the canals of the Sacrament, from whence flows the precious Blood of Jesus Christ. He, too, gives us a disgust of confession and makes us turn away from it; he whispers that there is great danger of using this Sacrament badly; he suggests the disadvantage of performing the act badly. He tells us not to approach too often; he does not tell us to make frequent good confessions, but he persuades us that we may sometimes go to keep up appearances, or out of human respect, but he does not say that frequent confession is good, if it be accompanied with a good and pious motive.

In addition to the grace which is attached to the Sacrament to prevent our falling back, what power has not a prudent confessor on those souls who are resolved to be under his direction? What will he not do when he knows how to win their confidence, and what pains will he not be compelled to take, to secure the perseverance and salvation of the souls intrusted to his guidance? What injustices in trade will he not try to rectify, and what foolish engagements will he not break off? What zealous care will he not take to root out the most violent passions, what resentments will he not stifle, what reconciliations will he not effect, when he sees any family disagreements? He will be the medium of making souls unselfish; he will cause many to renounce usury and avarice, and persuade others to make restitution for ill-gotten goods. This is

what a good director can do, and what a zealous confessor aims to do.

We must also add that frequent confession is a powerful curb on the conscience, and fosters the duty of the holy fear of God; so that a man has not an idea of returning to sin when he thinks of the pain and shame of confessing it. This thought produces nearly the same effect as the preparation for death; for it makes us remember that we ought to appear in the tribunal of penance, as if we should be summoned to stand before God to be judged.

What more can be said? The sweet use of confession redeems a soul from sins, and so invigorates the will that the most violent temptations are successfully resisted. How different the fate of those who shake off the yoke of confession, or who go to confession but very seldom, or those who abandon themselves to all kinds of disorderly sins.

BOURDALOUE.

Sermon on Confession.

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If you love the beauty of your soul, says St. Bernard, cherish confession. It is that which re-ornaments it, and renews all the traces of beauty which had been tarnished by sin. But why? one may say. What does God want with a verbal declaration? Does He not read our hearts? does He not see all that passes? Ah! says the saint, He demands this confession — *non ut agnoscat sed ut ignoscat* — not but that He knows better than we do, for

He sees the innermost recesses of our consciences, but that He may be able to forgive us. It is sufficient to lay bare all our wounds that He may cure them ; it is sufficient to accuse ourselves, that we may

be excused ; it is sufficient that we should condemn ourselves, in order to be absolved. Can confession offer more advantageous blessings ?

LE PÈRE MASSON.





On Holy Communion.



PÈRES CASTILLO, VAUBERT, and St. CYPRIAN.

“ Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.”
— JOHN vi. 54.

MATTHIEU DE CASTILLO was born in Palermo in the year 1664. He entered the order of St. Dominic in 1679, taught theology with great success, and was esteemed as an excellent preacher. This religious died in the year 1720, leaving behind him several works of merit, among which may be named a Funeral Panegyric on Père Ange-Marie, Franciscan monk, and an abridged Life of St. Vincent Ferrier.

It is the opinion of St. Thomas and of all subsequent theologians that venial sins are remitted by the power of the Sacrament of Holy Communion, if received in a state of grace. Pope Innocent goes further than this, for he assures us that a fervent communion will prevent us from falling into mortal sin, inasmuch as it enables us to keep in a state of grace; because, says the saintly doctor, as corporeal nourishment strengthens the system, and renews fresh vigor in the body, so in like manner the constant use of the spiritual food, Holy Communion, imparts a strength of

will which before was weakened by sensuality or by venial sins.

To this may be added, that as habitual venial sin decreases the fervor of charity, therefore, in order to renew and re-ignite our devotion, nothing is more beneficial, no cure more certain, than the devout reception of Holy Communion. It is a daily remedy against our daily infirmities, so says St. Ambrose.

St. Bernard says, If there be any among you who has experienced a change of heart and will; if you have no innate desire for or delight in the things of this world; if anger, envy, sensuality, or any other vice should be deadened in you; if these do not tempt you, or if they do not disturb your mind or conscience, do not be vainglorious in these victories, but return thanks to Jesus in His sacrament of love. “Because the virtue of this sacrament will work within you,” continues the saint. It is the strength and power of this adorable sacrament which has metamorphosed

many a worldly man to a fervent servant of God.

To those who, after Holy Communion, fall soon into mortal sin, I implore them to consider with what zeal the holy Fathers have inveighed against such relapses, and in what terms they speak of the awful consequences resulting therefrom.

To return after receiving communion to your former state of sin, is, they say, to profane the temple of the Holy Ghost, to dishonor the mystical body of Jesus Christ; it is to follow the example of Judas, to betray Him and to deliver Him up to His enemies.

The Body of Christ has been intrusted to you, says St. Athanasius. You are His temple, and He dwells within you. What do I say? You have become a member of His Body; treat Him with respectful love, and do not betray Him as Judas did.

In many passages St. Chrysostom has displayed his eloquence, when he strongly recommended purity of life, after the reception of Holy Communion, and when he represents to his flock the enormous sin committed by those who easily return to their former state of tepidity.

LE PÈRE CASTILLO.

entitled "Devotion to our Lord and Saviour Jesus Christ in the Holy Eucharist," is the best known, and has often been reprinted.]

O my divine Saviour! how sorely grieved am I, when I think how unworthy I am, and how I have hitherto abused Thy excessive goodness. How often have I wandered from Thee, I who have been more debased, more ungrateful than the prodigal son.

But if I have imitated him in his folly, I, following his example, return to You, overwhelmed with shame, and I hope that You will receive me with the same tenderness as his father received him. I could say, indeed, with more truth, that I do not deserve to be treated as one of Your children; but I know Your tender heart, and since You have deigned to will that I should partake of the Bread of Angels, I dare to believe that Thou wilt look on me, and receive me as one of Thy servants.

L'ABBÉ VAUBERT.

We ask daily for bread, for fear that being deprived of it, and by not receiving it in Holy Communion, we should be deprived of the mystical Body of Christ.

He who abstains from receiving Holy Communion, and separates himself from the body of the Lord, has much reason to fear, for he withdraws himself, at the same time, from eternal salvation; for does not Christ say, "Unless you eat of the Son of man you shall not have life in you"?

ST. CYPRIAN.

On the Lord's Prayer.

[LUKE VAUBERT was born at Noyon in 1644, and entered the Society of Jesus on the 21st of September, 1622. After his novitiate he was made professor of the humanities, rhetoric, and philosophy. He was afterwards elected as Rector of the College of Louis-le-Grand in Paris, and therein died on the 15th of April, 1716. Among his spiritual works, the one

CHAPTER LVI.

On the Holy Eucharist as a Sacrifice.

L'ABBÉ FLECHIER.

“And the altar shall be sanctified by my glory. I will sanctify also the tabernacle of the testimony with the altar.”—EXODUS xxix. 43.

THE Mass is a sacrifice, that is to say, it is a supreme worship, a real immolation, a public recognition of the sovereignty of God, and a sincere protestation by some visible ceremonies of the intimate and necessary dependence of our existence on a Superior Being, which can be but God alone. For, my brethren, recollect that we believe that we are rendering to the angels, martyrs, saints—to the Mother of God herself, raised in dignity above the angels, and in merit above the saints—that we are rendering, I say, a homage which has been reserved for them as an inheritance, and as a regal mark of adoration which is due to Him.

The Mass is a sacrifice instituted by Jesus Christ, says St. Cyril, having an immutable priesthood, consecrated by an everlasting unction from all ages, in erecting the new law has established this sacrifice of His Body and Blood—a

precious monument of His infinite love for men.

It was on that fatal night, when He was to be delivered up to His enemies, that He offered Himself to His Father under the species of bread and wine, being both together, says St. Paulinus, both the priest of His victim and the victim of His priesthood; then enjoining His apostles, and those priests who legitimately succeeded them, to do the same, even to the consummation of the world.

There is, then, in the Church a divine sacrifice, which the Council of Trent has designated as the highest work of God—*opus Dei*; divine in its beginning, God alone, by His Almighty power being capable of changing the bread and wine into the Body and Blood of Jesus Christ; divine in its midst, God alone becoming man in order to be a victim fit to appease the anger of a sovereign majesty; divine in its end, God alone being able to be the

object of those everlasting testimonies and of that divine oblation ; divine in its duration, as the prophet Daniel had predicted.

It is not composed, as formerly, of many victims, but of one only, which is perpetuated on our altars ; which is multiplied without being divided, which is sacrificed without dying, and eaten without being consumed, since it is the immortal and impassible Body of Jesus Christ.

It is the same God who speaks through His prophet Malachias. Listen to Him with docility and respect : " For from the rising of the sun even to the going down, my name is great among the Gentiles. I see in every place altars, whereon is offered to my name a clean offering " (*Malach. i. 11*).

What, then, is that victim which the Lord even so honors as to attract His attention and complacency, which is so pleasing through its purity and innocence ? Is it that of animals, whose impure and coarse blood would render it far from agreeable ? Can it be our works, wherein malice is so often mingled, where flesh and blood have a share, where concupiscence is almost always mixed up with secret vanities or petty interests ? Can it be our prayers, which are but too often accompanied with distractions, disgust, impatience, and self-love ? No, doubtless. This glorious sacrifice is that of the Mass which is offered up in every quarter of the globe for the propitiation and satisfaction of our sins ; this oblation is of itself so

pure and holy that neither the unworthiness of Him who offers it up nor the irreverence of those who assist at it can in the least deprive it of its holiness.

We all meet in the church to give a public testimony of our faith and piety, and the visible sacrifice which is offered at the Mass is the sign of the invisible Sacrifice ; so, says St. Augustine, modesty and a devout posture of the body ought to be the sign of our devotion and interior reverence. It is there we go to confess Jesus Christ before men, so that He may acknowledge us before His Heavenly Father. Where is it that we ought to give outward signs of that respectful fear, but in the presence of that divine majesty of God, residing in the tabernacles of His church ? Our sole occupation should consist in adoring God, and acquitting ourselves well, in all our religious duties to Him to whom we are so indebted.

Besides, we are obliged to give edification to all the faithful ; and if we are at all times, and in all places, expected to show a good example, surely it is at the church, during the celebration of the divine mysteries, that we should do so.

Nevertheless, how many profanations and irreverences are daily committed during Holy Mass ? How many attend carelessly and thoughtlessly, although God bids us tremble when we place our feet on the threshold of those venerable piles, wherein religion and its mysteries are set apart for worship ?

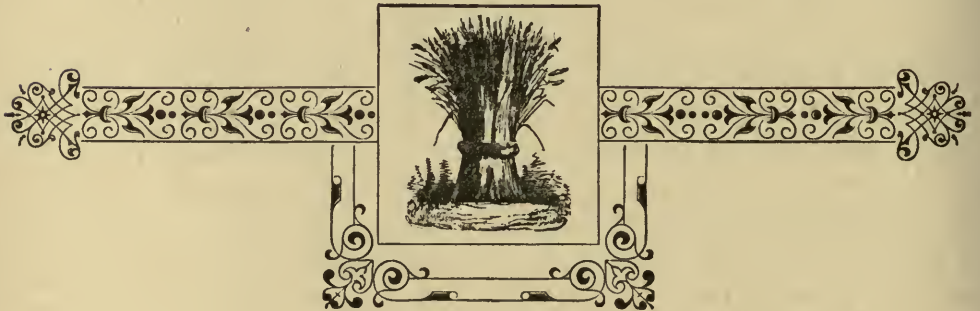
Many enter the church thinking only of useless trifles, foolish appointments, or

frivolous amusements ; they look out for a Mass which they suspect will be a short one, as if they begrudged the short half-hour they give to Jesus every week.

Many wait to attend the latest Mass, in order that they may be more intimate and friendly with those who are equally unde-

vout and lazy. They let the priest go away, or, perhaps better to say, they leave Jesus as if they had taken no heed of His sacrifice ; and, far from having any feeling of devotion, they have deprived those who had, by the distractions they have given them.

FLECHIER.



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CHAPTER LVII.

On the Holy Eucharist as a Sacrament.

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FATHER FABER, PÈRE GARNIER, and ST. CYPRIAN.

“ Verily, thou art a hidden God, the God of Israel, the Saviour.” — ISAIAH xlv. 18.

THE Blessed Sacrament is a mystery of daily repetition, of ordinary familiarity. We are coming across our Lord continually. Either we are calling Him from heaven ourselves, if we be priests; or we are witnessing that unspeakable mystery; or we are feeding on Him and seeing our fellow-creatures do so also; or we are gazing at Him in His veils, or receiving His benedictions, or making our devotions at His tabernacle door.

Yet what is our habitual behavior to Him in this mystery? We are orthodox in faith, doubtless; every word of that queen of councils, the blessed and glorious assembly of Trent, is more precious to us than a mine of gold. But have the intensity of our love, the breathlessness of our reverence, the earnestness of our prayers, the overbearing momentum of our faith, the speechlessness of our yearning desires been all they should have been, or half they would have been, if we had but

corresponded to the grace which He himself each time was giving us?

There is no sign of lukewarmness more unerring than becoming thoughtless about the Blessed Sacrament, and letting it grow common to us without our feeling it. Even though the disciples on the road to Emmaus did not know Jesus till He vanished from their sight, at least their hearts, they knew not why, burned within them as they walked and talked to Him by the way. Yet how often have we been at the tabernacle door, feeling neither His presence nor our own miseries, more than a beggar sleeping in the sun at a rich man's gate?

True it is that the Blessed Sacrament is not a mystery of distance or of terror, but one of most dear familiarity. Yet the only true test of our loving familiarity is the depth of our joyous fear.

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Yet, alas! whenever we read or hear of some of the great things concerning the Blessed Sacrament, does it not often flash

upon us that our conduct is not in keeping with our creed? and, looking back on a long, sad line of indifferent communions, distracted masses, and careless visits to the tabernacle, are we not sometimes startled into saying, Do I really believe all this?

How many of us might simplify our spiritual lives, and so make great progress, if we would only look to the Blessed Sacrament, to our feelings and conduct towards it, and its impression upon us, as the index of our spiritual condition? We are *always* trying to awaken ourselves with new things, new books, new prayers, new confraternities, new states of prayer; and our forbearing Lord runs after us and keeps blessing us in our changeableness, and humoring us in our fickle weakness. How much better would it be to keep to our old things, to hold fast by Him, and to warm ourselves only at the tabernacle fire!

FATHER FABER. (Orat.)
Blessed Sacrament.

[JOHN GARNIER. — This renowned Jesuit professor of theology was born in Paris in 1612, and died at Bologna in 1681, while on his journey to Rome, whither he had been summoned to wait on the Superior General of the Order. He was a true servant of God, full of piety and knowledge. His published works testify to his being a man of superior attainment.]

Moses, desirous of making the Israelites understand how great was the happiness they possessed in being the chosen people of God, said to them: There never was

a nation, however illustrious it may have been, who had gods so communicative as is our God, who communicates Himself to us.

What shall we say to Christians when their loving and all-merciful God, not content with dwelling amongst us in our churches and visiting us in our homes, but has further willed to dwell in the interior of our souls, and to repose in our hearts as in a temple, where we can familiarly confer with Him and expose all our wants?

It was an incomparable joy for the Mother of God to have carried Jesus in her bosom; — has not the Christian the happiness of carrying Him in his?

St. Elizabeth esteemed herself happy when the Mother of God came to visit her, and the Lord Himself is willing to come and dwell in the interior of our souls! Mary Magdalen had the advantage of kissing His feet, and we have the opportunity of embracing Him and of receiving His caresses! After that, what heart would not be inflamed with love for a God who so familiarly communicates with men? Ought not this induce us to offer to Him our fervent prayers, our fondest love?

Have we not indeed reason to reproach ourselves with coldness and ingratitude, when we think of the wondrous love which God has shown to men in this adorable sacrament?

As this God of love gives Himself entire to us in the Eucharist, we ought to give ourselves entirely to Him. But, alas! how very far we are from loving

Him as He has loved us in this divine mystery. He has loved us to excess, He has loved us without reserve, He has given Himself to us whole and entire, He has spared nothing to show us His love; nevertheless, it is this same God whom we love with so much coldness and with so much reserve.

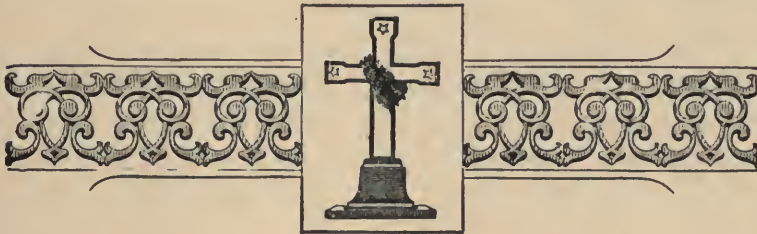
We give Him as little of our heart as we possibly can, and often give Him nothing at all; although that would not be a sin, still it would be indeed an act of a great ingratitude and greater meanness.

LE PÈRE GARNIER.
MS. Sermon.

The soul must be in an utter swoon, if it be not roused and enlivened by the Holy Eucharist.

We do not expose those whom we encourage to fight against persecution, or leave them devoid of help or even unarmed: but we fortify them with the protection of the Body and Blood of Christ, our Saviour. For is it not true that the Holy Eucharist raises the faithful above themselves, and from its efficacy a worldly man becomes a heavenly man?

ST. CYPRIAN.
From his Epistles.



fruitfulness of marriage wards off every blow, and the grand design of God to refill heaven with His elect is effected by this means. I call it the grand design of God, because it is the climax of all others, and to which all aspire and tend, as lines do to the centre.

This grand design could not be carried out in the order which God has willed to establish it without marriage, and this is the reason why He has willed to be its author since the creation of the world.

Marriage is the first bond of everyday life; it is the foundation and support of all human intercourse; it is the beginning of every union. Every one should acknowledge it as the rock from which they have sprung. It is an agreement as old as the world itself, and its author is no other than God.

The Gnostics, who have been the most shameless heretics that hell has ever produced, have rejected it as a bad and detestable thing; but when we read in the book of Genesis that God was the author of marriage, and when we read in the New Testament that God the Son honored it by His presence, we should detest those infamous heretics who have disapproved of it. It was not the honor and respect which they bore to the virtue of purity which made them speak, but the license of libertinism, which prompted them to keep as many women as they could seduce.

The apostle's counsel to live single is not blaming or condemning the marriage state; for that can only be condemned by

persons who have not a just appreciation of the works of God; but to teach us that it is not obligatory, and that we may increase in merit by renouncing one state of life by embracing another still more perfect.

The Church, which is ever guided by the Holy Ghost, in all its ceremonies, retains a custom in all marriages which teaches those who receive this sacrament the affection that they should have for each other. It directs the priest to bless a ring, presenting it first to the husband in order that by receiving it, he may encircle her in his heart and shut out all other loves. Then he places it on the wife's hand, in order that she may equally have no other affection for any man than the one God has given her for a husband. This ring is a seal which should have a double intent on the hearts of the married couple, the first being to preserve inviolate sworn conjugal love, the second is not to allow an entry for any strange love.

Confidence is the result of a tried fidelity and a constant esteem. If this be necessary for all who are engaged in any kind of commerce whatsoever, what partnership can be more complete than marriage?

Concord, says St. Chrysostom, constitutes the maximum of the happiness and blessing of a married life; and if the husband can place his entire confidence in a good and virtuous wife, they will be as one body, one flesh.

LE PÈRE CORDIER.

Selections from "La Sainte Famille."

CHAPTER LIX.

On the World and its Dangers.

ST. AUGUSTINE, FLECHIER, and PÈRE CROISÉ.

“If any man love the world, the charity of the Father is not in him.”—JOHN ii. 15.

WONDROUS thing! the world is full of trouble and we do not tire of loving it! What would it be were it always quiet? You attach yourself to this world, deformed and ugly as it is; what would it be were it always agreeable? You draw away your hand from the thorns of this world; what would it be if you had but to gather flowers?

Take care, the wind is violent, the tempest is terrible; each one has his own danger, for each one is tossed about with his own passions. Would you wish to know how to save yourself from this tempestuous sea? Love God, and you will walk upon its waters; you will tread under foot the pride of the world, and you will be saved. On the contrary, if you love the world you will be engulfed, for the world knows only how to shipwreck a soul, it knows not how to save it.

ST. AUGUSTINE.

Sermons lxxvi. and cviii.

Would you know what happened to the great St. Benedict when he was in an

ecstasy of prayer? He felt himself raised above himself; the heavens opened, and from an exterior darkness there came a kind of wondrous light, and the world was mirrored before him, and he, by divine permission, was allowed to view the world, and it showed him at a glance the nothingness and deformity of all human things.

Whether God had narrowed within the ray both heaven and earth, or whether He had enlarged his heart and mind, says St. Gregory, he sees revolutions and vicissitudes here below, creatures forced against their will to feed on vanity, and all the universe subjected to the covetousness of men. He sees, under cover of this celestial light, those grandeurs which are esteemed so highly gradually decrease; he sees ambition, which takes so firm a hold on man, sink and fade away; that universal hypocrisy of the age, which elevates vice and makes virtue look contemptible,—where counterfeit miseries are cherished, where wretched pleasures are sought after. He sees a crowd of frivolous desires, hopes ill-founded, unjust

hatreds, irregulated loves ; he sees the wanton extravagance of our pleasures, the inutility of our occupations, the instability of our fortunes, the emptiness of our wishes, the littleness of our interests. Ah! how mean and contemptible did the world appear to him! No wonder that he despised it and retired from it for evermore.

L'ABBÉ FLECHIER.
Panegyric of St. Benedict.

Pleasure is a feeling of joy which dwells in the soul during the existence of a blessing which is acknowledged as such.

Now this pleasure is only perfect so long as the blessing which causes it is sustained. An imaginary blessing could not know a real pleasure; its enchantments vanish in time, its illusions are soon dispelled; when the gratification of a blessing is deadened or exhausted, the mind and heart feel a void, and reason discovers, sooner or later, the depth of its nothingness, and at last bitter is the bitterness where passion anticipates, but does not realize so much pleasure.

From that proceed those involuntary anxieties and vexations which all the joys of the world, however harmless, cannot drive away. From that arise those adversities, those little crosses, which put the most good-humored out of temper, and which makes them say with truth that worldly happiness is a myth.


As God alone can fill our heart, it is He who can satisfy our desires. Other objects amuse for a while, but they make our consciences uneasy, and, finally, they weary and disgust.

God alone can satisfy a soul, calm its anxieties, its suspicions, its fears, and every trouble that stirs within our hearts. Whenever I tried to fill up the aching void in my heart, says St. Augustine, I found that nothing equalled the happiness I felt in trying to do my duty in serving God.



What are the miseries which worldlings have to endure? Alas! everything seems to conspire to make them groan without being allowed to complain. Continuous and fatiguing cares, inseparable from their state of life; ambition, jealousy, self-interest, inexhaustible anxieties; the uneasiness of a busy life, the fears of failure, the varied tempers of those in their employ — all of whom must be humored — a hundred vexing accidents they are liable to, and which can rarely be prevented, the bad weather which they cannot avoid, a station of life which must at all risks be kept up, worry of competition, the malice of the envious, a heart ever agitated, an uneasy mind and conscience.

What! Does it require all these things to make a man unhappy? All such as these are, nevertheless, to be found united in the men who battle with the world.

PÈRE CROISSET, S. J.
Reflexions Spirituelles.



CHAPTER LX.



On the World and its Maxims.

ST. AMBROSE and MASSILLIAN.

“ All that is in the world, is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life.”— JOHN i. 16.

ST. AMBROSE.—This great saint and doctor of the Church was born about the year 340, and died on the eve of Easter-day in 397, aged fifty-seven. After the death of Auxence, Bishop of Milan, Ambrose was unanimously elected to succeed him, and this choice was confirmed by the Emperor Valentinian. At that time Ambrose was a catechumen, but after baptism he was ordained on December 17, 374.

The writings of this glorious saint have this advantage, that they please and instruct at the same time. They are as majestic and forcible as they are full of divine unction. An edition of his works was published by the Benedictines of the Congregation of St. Maur in the years 1686 and 1670.

The *Te Deum laudamus* is attributed to him, though some say that it is the united composition of SS. Ambrose and Augustine. The name, however, of *Hymnus Ambrosianus* seems to be a proof that he alone was the author.

For particulars of his life see Butler's "Lives of the Saints," Godescard and Giry.

THE world which encompasses us is full of snares. One cannot dwell in it even for a short time without danger. You open your eyes, and the guard you thought you

had over self is dispelled; you lend your ear to public discussions, and your attachment to party spirit breaks out; you walk in places strewn with flower-beds and flowers, and your thoughts wander on joys, etc.; you taste delicacies which are offered to you, and the poison of sensuality is hid therein; you extend your hand, and it is enough to cause an embrace.

Ah! who can walk with a firm, unshaken step in the midst of the passions of the world, amidst its seductive charms? Let us, then, think and meditate on the words of Job, "The life of man on earth is a continual warfare."

ST. AMBROSE.

What, then, is this reprobate world which you are obliged to hate from the time that you were regenerated by grace, and which you ought to continue to hate all your life? For you the bright side is uppermost, and I have simply to say it is that that you love.

The world, it is that raging sea on which are tossed to and fro vessels con-

taining a crowd of sinners, whose cares and projects depend on the fortunes or misfortunes of life; whose aims seem to be to build palaces on sand, whose hopes are fixed on the fleeting enjoyments of this life, who seek for joys and pleasures which are a thousand times more fatiguing than they are worth.

The world is a monstrous assemblage of party spirits who revile each other, and regard each other with contempt, envy, and jealousy, void of honor and fair dealing. The world is a temporal kingdom which knows not Jesus Christ, where He himself declares that He is not, and for which He does not wish to pray. The world is that mass of wicked men and impious libertines who refuse to believe in the truths of the gospel, because they wage war with their vices, because they confute the Saviour's maxims, despise His mysteries, ignore His precepts, and profane His sacraments. In short, the world is the majority who follow its maxims.

It is this world which you have to hate in your baptism, and which you are taught to confute, condemn, and wage war against.

This world, then, is the enemy of the cross and of the gospel of Jesus Christ, and ought, therefore, to be with you an object of horror, and which you ought to sacrifice to the interests of your salvation.

The first use we make of our free will is the choice of dangerous pleasures; the first temptation is that of our passions, and our reason believes only on the wreck of our innocence. All the land is infected

through the wickedness of those who dwell on it. One no longer sees, says a prophet, the existence of truth or charity; mercy is not there, and the knowledge of God is uncared for; all have overthrown the obstacles which preserved their innocence in their hearts.

Blasphemy, lying, injustice, adultery, homicide, perfidy, and other horrible crimes have inundated the land, says a prophet; blood has tasted blood, the father scandalizes his child, the brother lays snares for his brother, and the husband seeks for a divorce.

Among men there are no ties but self-interest, passion, ill-humor, and caprice. Crime is common among the noble and great, virtue is only meant for the simple-minded, piety is the lot of few, hatreds are eternal, and an enemy is never looked upon as a brother.

Thence arise those resentments one against another; the purest virtue is not safe from slander; lawsuits and vexatious actions and the meetings of friends and relations are no longer public censures on public morals.

Gambling of every kind has become either shameful trafficking in shares, or that blind infatuation which often ends in the ruin of families, and almost always causes the loss of the immortal soul.

Those innocent bonds of society, family meetings, are now only attractions for the indulgence of intemperance. Balls, theatres, music-halls, have become schools of impurity, and the present age is so refined in luxury that the carrying on shameful

intrigues soon soil the soul, and of which our forefathers were not conscious.

The city, a sinful Ninive, where all follow the bent of their inclinations; the court is the centre of vice; the whole country a frightful desert, where men, like so many wild beasts, tear and bite each other, and where hatred, envy, and jealousy are paramount.

What do I say? nothing but disorder and confusion are in the world.

MASSILLON.

On the Small Number of the Elect.

The world is more dangerous when it flatters us than when it ill-treats us; we should be more careful of trusting it when

it invites us to love it, than when it admonishes us, and compels us to despise it.

The chains that bind us to the world are pleasing to look at, but hard to bear; the harm they inflict is certain, the pleasure they promise very doubtful. Those who wear them are ever busy, but never exempt from dread.

They who follow the maxims of the world, experience nothing but misery, and the flattering expectation of happiness is delusive and vain.

Would you wish not to be an enemy of God? Do not be a friend of the world.

ST. AUGUSTINE.

Epistles.



CHAPTER LXI.

On the World and its Duties.

ST. CHRYSOSTOM and PÈRE TEXIER.

“Fear God and keep His commandments; for this is all man.”—ECCLES. xii. 13.

THERE are still even now, through the mercy of God, many persons who live a Christian-like life, who keep God's commandments, and who do not wilfully fail in any one of their duties; and if you do not know this, I am not astonished at it, since Elias thought that he was left alone when God said to him, “I have left me seven thousand men, that have not bowed their knees to Baal.”

This example ought to convince us that there are still some amongst us who keep themselves unspotted from the world, and who imitate the early Christians.

As for you, my brothers, if you have not as yet reached to that pitch of perfection, begin at least with the wish to aspire to perfection, cut off all inclination to do evil, resist the torrent of example, and do not think of doing any good, unless you set to work in a right and lawful way.

We see that St. John the Baptist at first recommends the publicans and soldiers to be content with their pay. His zeal would have willingly led him to raise them to a high degree of perfection; but they not being fit for much, he contented himself with giving them this simple advice, for fear that, by proposing something higher, they would not have been able to attain to a lower degree of perfection, much less to that height of virtue of which they were not capable.

It is thus that in the world there are different degrees of virtue; as among those who are consecrated to the service of God, in the religious state, there are novices, others more advanced, and others who reach to an eminent degree of sanctity.

ST. CHRYSOSTOM.

Homily on the Sixth Chapter of St. Matthew.

You are married; Moses was married too. What, then, should prevent you from retiring every day, as he did, to

confer with Almighty God on the important affair of your salvation, and to pray for His grace? You have children; the mother of the Machabees had seven of them, and that did not prevent her from being holy, and, when called upon, preferred the love of God to that of her offspring. You are noble, and are required to keep up a certain splendor in the world. David, Joshua, and Ezechias were no less noble; the government of states, and the guidance of underlings, did not hinder them from continually consulting God through prayer; they kept themselves humble in the midst of their grandeur, and they resided with their court without being infected by its vices.

You are a judge; that obliges you to practise virtue so much the more. That was just the case with the matchless Samuel. Follow his example, and on your bench you will be reproachless, and your position will afford opportunities of practising the most heroic virtues. You are rich; Abraham perhaps was richer than you are. Well, like him, be the father of orphans, the entertainer of strangers, the defender and feeder of the needy, and your riches will help you to become a great saint.

You are poor, and your poverty brings on you illnesses and cares. Look at poor Lazarus. His poverty sanctified him, and he is placed on Abraham's bosom. You are a workman, and you are compelled to toil all the day and part of the night to support your family. St. Joseph, the

glorious husband of Mary, was he not a workman? and, in the exercise of his trade, through his incomparable virtues, is now one of the highest saints in heaven. You have joined the army; call to mind that brave officer of whom the Gospel speaks, who went to war as you do; and nevertheless you see that he was so full of faith, zeal, and charity, that the Son of God admired him and appeared to be surprised.

The inference that St. Chrysostom draws from this is to prove that, in whatever condition we may be, we can always observe the law of God.

God has given to all states and professions of life a help and steady support when He promulgated His law. Keep this law in your heart, and it will strengthen your steps, however slippery may be the path through which you walk: *Lex Dei ejus in corde ipsius, et non supplantabuntur gressus ejus.* Amidst the worry of a family, the cares of business, and even the trouble and danger of war, the inviolate love of that law will keep your heart in peace, and there will be no scandal which can stop you: *Pax multa diligentibus legem tuam, et non est illis scandalum.* Would you live piously in your state of life? When you see the trickery and deceit that are practised in high places, the corruption so common in law courts, the usual trickeries in trade, exclaim with David: "Withdraw from me all those that work iniquity."

The Son of God, who is the Supreme Judge, elevates the vilest conditions in

His own supernatural way, and gives to all a sufficiency of sanctification. Thus, whether you are a gentleman, a judge, soldier, merchant, or workman, you are something more than all these, since you are a Christian, and that is the foremost and noblest of your qualities.

This is what Tertullian has said: It matters little what you may be or what profession you exercise, since, if you are a Christian, you are no longer of this world.

LE PÈRE TEXIER.
Lenten Discourse.



On the World, its Honors and Dignities.

CHAPTER LXII.

PÈRE DE LA COLOMBIÈRE and ST. GREGORY.

“A most severe judgment shall be for them that bear rule.” — WISDOM vi. 6.



THE great and noble have to breathe an atmosphere of sensuality. Born and bred in idleness and effeminacy, they nourish within a hidden fire for all kinds of food which only feeds an ever increasing appetite.

The world does not outwardly exhibit its attractions to the great, it simply offers them to their desires, and delivers them over to their own keeping, so to speak, despoiled of all the difficulties which repulse and frighten others.

There are few, doubtless, who have not sometimes cherished the passions of avarice, vengeance, or ambition; these passions blind those who possess them. Now before a person who has no influence or power, with but little money or property, could find the means to gratify his passions, the danger he would have to encounter, the precautions he would have to take, all these in time will open his eyes, and calm the agitated heart. On the other hand, a powerful and rich noble, who,

having within his reach all that can satisfy his wishes, has no sooner conceived a base design, than he puts it into execution, finding everything in readiness for him.

But what! must those who are in high places and have plenty to spare—should they despair of their salvation? Certainly not; but they must work with fear and perseverance; they must, by fervent and constant prayer, try to draw down from heaven that immense help which they stand so much in need of, in order to avoid the snares which surround them, and, by the frequentation of the sacraments, they may never cease to fortify themselves against the attacks of such formidable enemies.

Moreover, the noble are necessarily compelled, as they often are, to be richly dressed, to live in grand houses, expected to give luxurious dinners, to take part in the vain pleasures of worldlings; they should, I say, situated as they are, take especial care not to go beyond the mark that necessity and custom require.

When you act in this way, you will be able to say, that if you run any risk, that it is the providence of God which has placed you in the position in which you are, and that it is through the goodness of God that you have been able to avoid its dangers.

Yes, the high and mighty should anticipate a more rigorous punishment than ordinary mortals. *Fortioribus autem fortior instat cruciatio*, says the Book of Wisdom. (vi. 9), which is, "A greater punishment is ready for the more mighty."

Why? In the first place, on account of their ingratitude to God, who has loaded them with temporal blessings, which He has kept back from the rest of mankind; for not having found in them that thanksgiving which such blessings well deserved. Secondly, they will suffer much more than those who have endured misery during this life, because those who have so suffered have, by the hardships they have patiently endured, expiated the greater part of their sins; whilst the rich and noble, who have always lived in luxury and plenty, not having paid any debt of justice to a merciful God, will find themselves accountable and indebted for everything. In the third place, as there is nothing to hinder them from following the bent of their vicious inclinations, they the more easily and the more readily fall into sin, consequently the quality and quantity of their transgressions will far exceed those committed by persons in the middle class of life.

In addition to that, they will not only be accountable for their own sins, but they will be answerable for those committed by others, whether it may be from their neglect of those under their care, or whether by their pernicious example they may have introduced, encouraged, or authorized habits of vanity and vice.

But consider what thrones and mansions will not God prepare for those who, by the practice of heroic virtues, sustain and even increase their merit in the midst of a corrupt court! What praises will not He reserve for those who have practised humility in the midst of honors and dignities, a spirit of poverty in places where riches abound, an aversion for pleasure where pleasure is ever sought for, an inviolate purity in an infected atmosphere, in a world which is full of tempting snares, a persecuting world, a world which sneers at virtue, and, in a word, which glories in incontinency.

LE PÈRE DE LA COLOMBIÈRE, S. J.

The honors paid to the wicked only hasten their ruin.

The power of the wicked is likened, in Holy Scripture, to the flowers of the field; because no sooner does worldly splendor outshine other lights than it fades and perishes; no sooner has it reached its height than down it falls.

ST. GREGORY.
Moral VII.



ON MORTAL SIN.



PÈRES TEXIER, BERTHIER, and St. CYPRIAN.

“Flee from sins as from the face of a serpent. The teeth thereof are the teeth of a lion, killing the soul of man.”—ECCLES. ii. 3.

SIN is a monster conceived in the darkness of error, and born amidst the malice of deceit. “Error and darkness are created with sinners; and they that glory in evil things grow old in evil” (*Eccles.* xi. 16).

God alone has the light to pierce into that gloomy abyss, in order to discover sin as it is; it is the Uncreated Spirit, says St. Paul, who, immersed in the depths of the Divinity, can penetrate into the mire of the malice of sin; and as there is but the immense capacity of the knowledge of God, who can comprehend what He is, and the honor which is due to Him, so there is only His perfect intelligence, which can form a true estimate of the enormity of mortal sin.

We can well say with St. Ignatius, the Martyr, that sin is a cursed child of Satan, who transforms us into so many devils, as the grace of God is a seed of the Divinity which makes us participators of the divine essence. We can say with St. Denis,

that it is a deprivation of beauty, life, and reason; with St. Augustine, that it is a universal overthrowing of mankind; with Tertullian, that it is a detestable preference of the devil to the sovereign majesty of God; with St. Anselm, that it is a sacrilegious robbery of the sceptre and crown of God; and finally, with St. Paul, that it is a renewal of the crucifixion of Jesus—*Rursum crucifigentes Filium Dei*.

We say, however, that mortal sin is the entire extermination of grace, the death of the soul, the corruption of human nature, the horror of heaven, and the desolation of the land. But after having said all this, after having compared it to the most detestable and pernicious of earthly things, after having exhausted all the terms that eloquence can command,—we are obliged to confess that we have given but a faint idea of that boundless evil which is the cause of every evil, and whose malice is beyond the comprehension of angels and of men.

I am well aware that Holy Scripture teaches us that the sinner drinks in iniquity like water; but I learn also from the prophet Ezechiel that he drinks a deadly poison, which tears his very entrails and kills him: *Anima quæ peccaverit, ipsa morietur*. That the sinner flatters his vices willingly, that he idolizes his guilty passions—these are the serpents which cruelly bite him. “Flee from sins as from the face of a serpent” (*Eccles. xxi*). Yes, mortal sins are furious lions, whose cruel teeth kill his soul. “The teeth thereof are the teeth of a lion, killing the souls of men” (*Eccles. xxi*). Yes, that property unjustly acquired, those adulteries, those inordinate pleasures, in a word, all those iniquitous deeds are, at the judgment tribunal of God, nothing else but a double-edged sword with which the distracted sinner kills his soul and body—his soul by the loss of grace, and his body by depriving it of the right of a glorious resurrection. “All iniquity is like a two-edged sword, there is no remedy for the wound thereof” (*Eccles. xxi*).

In fact, if we have no faith on this subject, here is an evident proof of it. Every reasonable man fears the death of his body, says St. Augustine, but scarcely any one fears the death of his soul. People work, perspire, and fret themselves to prolong a life which must soon end; and they wish to do nothing to avoid sin, that is to say, to lose a life whose nature is immortal.

What do I say? not wish to prevent the loss of his soul! Alas! the number of these madmen is incalculable, who sharpen

the sword that gives the death-blow to their souls. Who will give me the feelings of the saints, as well as their words! I hear a St. Cyprian exclaim indignantly. What! if the news of the death of a parent or dear friend reached you, you would weep and sigh bitterly, you would outwardly manifest your grief. O hard-hearted sinner, I tell you from God, that that slander, that black calumny, that infamous deed has killed your soul, and you appear to think nothing of it.

LE PÈRE TEXIER.

Lenten Sermon.

[WILLIAM FRANCIS BERTHIER was born at Issoudun, in Berry, on the 7th of April, 1704. In 1722 he joined the Society of Jesus, and distinguished himself as a virtuous and learned ecclesiastic. Towards the end of 1762 he accepted the appointment of Keeper of the Royal Library; he also assisted in the education of the unfortunate Louis XVI. Two years after this, he withdrew from public life, and devoted the remainder of his days to study and to his religious duties. He died at Bourges on the 15th of December, 1782.]

If the Almighty had never visibly punished the enemies of the faith, men might have imagined that God was indifferent to what was going on in the world; and if God should punish every sinner during their lifetime, one might have thought that the effect of divine justice exercised here below would lead to the belief that there was no future state, and all would be annihilated, according as the human race disappears.

What God has done at different times against the wicked, is the testimony of

what He will do, some day, against all those who have so abused His patience.

If the sinner wishes to ponder on his condition, let him recall to mind Sennacherib, Pharaoh, Antiochus, and many others who have been struck by God's all-powerful arm. History does not tell us of how many more, perhaps much more guilty, who have finished their career in an awful manner; but divine justice is ever the same, and if it has been delayed during life, it has overtaken them when they have ceased to breathe.

Reason is here in accordance with religion. The words of the prophet against Sennacherib is a divine oracle, but a revelation of light is sufficient to discover this truth.

O unjust man! O thou who sheddest the blood of thy equals! thou shalt one

day be crushed with the weight of thine iniquity; thou layest waste to all the land, and thou in thy turn shalt be laid low; thou despisest all laws, and thou in thy turn shalt be covered with confusion.

LE PÈRE BERTHIER.
On Isaiah.

Look at the havoc which hail and storm spread around our gardens and orchards; look at the rot fast spreading amongst the cattle; look at the winds and hurricanes which toss the ships at sea. This is only but a feeble image of the ravages of sin in a soul.

Mortal sin destroys the merits of good works, corrupts every faculty of the mind, and leads the sinner on to certain death.

ST. CYPRIAN.
De Lapsis, V.





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St. Ignatius.



ON VENIAL SIN.



PÈRE DE LA COLOMBIÈRE and SEGNERI, S. J.

“He that is unjust in that which is little, is unjust also in that which is greater.” — LUKE xvi. 10.

THE same God who is offended with mortal sin — a God infinitely great and loving, the God to whom we are indebted for everything, and who has so often prevented us from falling into mortal sin — this same God, I say, is offended by venial sin.

It is true that it may be a trifling fault, but this self-same venial sin becomes in a way infinite, when it is committed against infinite goodness and majesty.

I know full well that the faults which a subject can commit against his king are not always equally bad, but it is certain that he will not overlook faults however trifling they may be. To make an attempt upon his life would, I grant, be the blackest of crimes, but to injure him purposely, by word or intention, would deserve a severe punishment.

We should call that child an unnatural monster, who would kill his own father; but he who has cherished the thought of injuring him, or of raising his hand against

him, would he not be held in abhorrence by all the world?

O my God! how blind we are! These examples make us shudder, but we are not moved when we look into our own consciences, and try to persuade ourselves that we are not so bad as they.

Let me, O Lord, constantly meditate on those parables which represent to us Your blessings and Your Majesty. What is a king, what is the greatest monarch on the earth, in comparison with Thee my God?

Every one knows that when one gives way to any bad habit it becomes daily more and more difficult to overcome, and that at last it quite gains the upper hand.

It is in this way that all of the most wicked men are lost,—not one of them ever commencing with a great crime. It is certain that if they attended to the first twinge of their conscience, they might still have been innocent; but, when once they have paid no attention to inward warnings, it becomes morally impossible to arrest its downward progress.

This is the way the devil, who would not be satisfied if he did not deprive the sinner of the grace of God, never tempts him to begin by the commission of a grievous offence at first.

He is content if he can feed the vanity of that young girl by inspiring her with a love of dress, and displaying the last new fashions, because he knows well she will not fail to go further, and, even without his interference, she will at last come to a bad end.

A person who simply wishes to abstain from mortal sin has not a very great desire to avoid it.

It is an idle fancy to suppose that that plan of life, which never fails to attend to great essential things without taking the trouble of taking precaution to avoid lesser evils, can be sufficient to ensure perseverance in the love of God. However venial my sins may appear to me, O Lord, they are attached to Thee—although they do not kill my soul. I am always in want of Thy Precious Blood to avert Thy justice, and they will never be remitted unless a just proportion be kept between the evil and the remedy, the satisfaction and the injury. It is true that a sprinkling of holy water, taken with a feeling of true devotion, is sufficient to wash away the stains; that an alms distributed to the poor can, in the sight of God, discharge many a small debt; that a fervent prayer can obtain a

cure of my sins, and all that are called sacramental remedies can help to staunch my wounds; but, all-sufficient as these remedies may be, they would be inefficacious if they are not mingled with the wounds of our Saviour and supported by His merits.

It is necessary that that drop of holy water should be mingled with the tears He has shed over our miseries; that that alms should be united to the immense love which led Him to shed His blood for our redemption, as says the Apostle; that that prayer be in union with those He addressed to His Father in our favor.

REV. PÈRE DE LA COLOMBIÈRE.

I acknowledge, O my God, that it is only by a constant and wearisome practice of little duties that I can prove, exercise, and fortify my virtue for great occasions. I will henceforth be faithful to Thee in little things. It is only thus that I can store up a treasure of merits for heaven.

What should I do? What could I suffer for you, O Lord, if I waited for great opportunities?

Alas! fatal experience has taught me but too often that the lightest venial fault diminishes the horror of sin; that it strengthens in my soul an attachment to evil; that it is easy to fall when venial sins are disregarded.

FATHER SEGNERI.
Meditations.

ON HABITUAL SIN.

ST. AUGUSTINE, PÈRE BIROAT, and ST. BERNARD.

“ I say unto you, that whosoever committeth sin, is the servant of sin.” — JOHN viii. 34.

YOU tell me that it is useless for me to try, for my bad habit has too strong a hold upon me ; but I say, Watch over yourself, and you will soon be corrected.

The more inveterate the habit is the more it deserves your attention.

The tongue is a very quick and dangerous member ; be then more attentive to restrain its volubility. If you try to-day it will be easier to restrain it to-morrow. If your victory is not complete to-morrow, you will find that, by the efforts you made yesterday, your task is less difficult.

Vice expires in three days. We shall soon reap the fruit, and rejoice at the great advantage we have gained by being delivered from so sad an evil.

I know full well that it is difficult to break off a sinful habit, for I have myself experienced it, but, through the holy fear of God, I have conquered the habit of swearing.

When I read and meditated on His law, I was seized with fear ; I fought manfully

against my bad habit ; I invoked the Lord in whom I trusted, and He gave me the aid I prayed for, and soon nothing appeared to me more easy than to refrain from swearing.

ST. AUGUSTINE.
Serm. 307.

When we begin to offend Almighty God, when the sin has not taken deep root, we can easily tear it out, just as it would happen to newly-planted trees. But when the earth has nourished its roots, little by little they grow, gradually and insensibly they multiply their branches, they spread quickly, and become so deeply rooted that nothing but a tempestuous wind can break the tree or root it up.

Ah ! such is the frightful state of the sinner. At the beginning conversion is easy ; his inclinations for evil, his attachment to sins, are not so strong, nor so numerous, nor so rooted within ; but after years of continuous perseverance, his affection for sin is increased, his longings are multi-

plied, and his attachments become rooted ; and nothing but the mighty stroke of God's all-powerful arm can break his stony heart.

I could not better explain the difficulty of correcting habitual sin, or rather its moral impossibility, than by quoting the expressions of two Fathers of the Church, who make use of sentences which at first sight appear to be contradictory, but on examination, they will both be found to be true.

The first is St. Augustine, who says that habitual sin is a second nature, which man has created and fostered within himself, and that he has added it to the first which he had: *Consuetudo quasi secunda et affabricata natura.*

St. Ambrose says, on the contrary, that it is the habit which changes and excludes nature: *An ignoratis quantum vim habeat consuetudo peccandi, ut exacudt naturam.*

Let us see how we can reconcile these two axioms.

When St. Ambrose says that habitual sin excludes nature, he means that nature which had at first good dispositions, and which was not as yet corrupted by a multitude of sins ; and when St. Augustine says that habit is a second nature, he intends to speak of that corrupted nature, that terrible inclination to do ill, after we have lived for years under the dominion of sin.

We have here a twofold difficulty — the difficulty of overcoming our first nature, which is so prone to evil, and that of the

second nature, contracted by perseverance in sin.

This is what St. Augustine teaches. Ah, glorious saint ! how well you knew, by experience, of those ill-regulated passions. When you say of yourself that you groaned in the midst of your bondage, *Suspirabam ligatis non ferro alieno, sed mea ferrea voluntate,* — I sighed in the midst of my passions, not under chains unknown, but in the fetters of those of my own forging. The devil actually kept my will fastened down, he had manufactured from my habitual sin a chain to bind me, to retain me in his tyrannic power. From this commenced my misery, my helplessness ; in giving way to my passions I had contracted a bad habit, and this sinful habit passed to a second nature, and has reduced me to a dire necessity of adding sin to sin, and I felt that I had no power to throw off the chain.

PÈRE BIROAT.

Lenten Discourse.

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Habitual sin may be justly called the highest point of sin, since it causes the loss of the fear of God, and begets a contempt for His holy law. A sinful act often reiterated becomes a habit, habit engenders necessity, necessity becomes impossibility, impossibility is the mother of despair, and despair finishes its work, and seals its own damnation.

ST. BERNARD.

1 Consideratio.

CHAPTER LXVI.

ON OCCASIONS OF SIN.

MASSILLON and BOSSUET.

“ And such of them as shall flee, shall escape.”— EZECHIEL vii. 16.

IT is a delusion to fancy that an occasion is necessary when it is purely voluntary.

What is more usual, in the world, than to make excuses for a pretended necessity, merely because every one considers it to be the right sort of thing to do, and because self-love prompts us to acquiesce in any imaginary engagement?

I am, says one, in a position of life, such as rank or station, which renders it impossible for me to avoid seeing or being seen, paying or receiving visits; how, then, should I occupy my time?

I am, says another, in an office, in a post of great responsibility, and it is really necessary for me to enter into particulars, however hazardous they may be for my salvation, however dangerous they may be for the purity of my conscience.

I grant all this. You must appear in society, you should have recreations, and ought not to be prevented from mixing in company. But is there not something over and above these amenities and rules? If

your rank, condition, or position in the world should compel you to pay visits, however honorable or decorous they may be, what necessity is there for prolonging such visits? Why receive at your house people of all ages of different sexes? Why engage in every party of pleasure, promenade, or play? It is that you wish to shine above others, to show yourself off on every occasion, and thus you make amusement the chief occupation of your life.

What necessity is there, that if you must belong to a club or society, you should select the one most scandalous and worldly, one which only flatters vanity and engenders effeminacy? Why, of all theatres, you should select those where the most sensual exhibitions are given? What necessity is there, that you should always be in the company of those whom you wish to please or who please you? What necessity is there for encouraging the acquaintance of dissolute libertines, who unfortunately know no better, and are only capable of persuading you to join them in their evil course of life?

Would you wish to be shown the danger which you are in, and the consequent misery which must result from these proximate occasions of sin?

They are only vain terrors, say you, which a confessor or director would wish to depict.

What! you do not call those clandestine interviews, unknown even to father or mother, a proximate occasion of sin? Those appointed meetings when the passions are so violent, and virtue is so weak that it yields at last to the tempter? You do not call those free and easy conversations a proximate occasion of sin, where intrigues are openly discussed, where the heart, more than the mouth, suggests many an expression capable of poisoning every sense of right? You do not call that an occasion of sin, when you write and receive letters wherein the heart is freely opened? You do not call that a proximate occasion of sin, that secret intercourse with a creature, and you do not deem it to be a guilty occasion to remain under the same roof with the object of your passionate love? You are deceived: *Exite de medio eorum, et separamini, dicit Dominus*. Withdraw from them and separate.

Separation, divorce; an entire separation, an immediate divorce; leave the guilty object, and withdraw from him.

If you do not do this, you break the commandment of God and complete your condemnation.

MASSILLON.

From a Sermon on this Subject.

[JACQUES BENIGNE BOSSUET, Bishop of Meaux, is one of the greatest pulpit orators that France has produced. Although many eloquent preachers have succeeded him, none have excelled him. Besides his sermons and magnificent funeral orations, he has written many volumes which will always be read with interest. The best edition of his works is the one published by Lebel, in forty-three volumes 8vo, 1813. Bossuet was born at Dijon in 1627. After his first studies, he went to Paris in 1642, at the early age of fifteen, and ten years afterwards was vested with the doctor's cap at Sorbonne. Anne of Austria, the then Queen-Regent, gave him the post of chief almoner, and induced him to accept of the bishopric of Meaux in 1681. He died at the palace of his diocese in 1704, aged seventy-seven.]

You inwardly reproach me, O Lord, for having, like unto St. Peter, rashly exposed myself to danger, notwithstanding Your threats and prohibition, and notwithstanding the proper sense I should have had of my own weakness, with which You have often been willing to inspire me.

Relying on my own strength, I foolishly thought that those interviews, those occasions which have so often proved to be fatal, would not have injured me. I continued to associate with companions who were corrupt, slanderous, and impious, and I fancied that I could throw myself into flames without being burned.

Now, O my Saviour, I will follow the example of St. Peter, and will fly, cost what it may, from the dangerous society of those who sought my ruin; I will avoid every occasion of sin, and will weep bitterly for my poor soul, my tarnished innocence.

BOSSUET.

On Frequent Relapses.

CHAPTER LXVII.

BOURDALOUE.

“ And the state of that man is made worse than the first.” — MATTHEW xii. 45.

THE chief misfortune that accompanies a relapse, is to withdraw God from us and to exhaust, as it were, His mercy, which, although infinite in itself, still cannot be carried beyond bounds with regard to ourselves, and to the distribution of those special graces, as also those extraordinary helps on which our conversion depends.

“ For three crimes of Damascus, and for four, I will not convert it ” (*Amos* i. 3).

For the three first crimes of Damascus, said the Lord, through one of His prophets. The three first crimes, I have endured them, and have willingly forgotten them, but for the fourth, I shall not allow My justice and My anger to be passed by — why that ? Because I was withdrawn from those wicked ones, who had angered Me by their infidelities.

Besides, from the moment that God withdraws His help — it is not to be wondered at that penitence should become difficult, and that this difficulty should increase in proportion to the length of the withdrawal. Why ? Because God alone

can fill our hearts with the sense of His Divine Presence, and by diffusing the unction of His Holy Spirit, which can alone make our penances easy, and in the end make us love Him.

Can you find a more beautiful illustration of this, than that of the man so famed in the Old Testament, the invincible Samson ? A guilty passion had blinded him ; but the blindness into which he had fallen was not such as to deprive him of that strength with which God had so singularly and so miraculously endowed him. The stranger to whom he was so attached had frequently attempted, by binding his limbs, to deliver him up to the Philistines ; but he had always found the means to break his bands and recover his liberty. Hence he flattered himself that he would always be able to free himself from her treachery, and he said to himself : *Egrediar sicut ante* — I will go forth, as I did before (*Judges* xvi). At last, that perfidious woman so cleverly employs her fascinating ways, that she cuts off that fatal hair, in which, by a secret mystery, all his strength was centred. The news was soon conveyed

to the Philistines. They surround him unawares, and fall upon him in great numbers. He wished to be relieved, as he formerly had been, but he knew not that God had withdrawn His help from him; *Nesciens quod recessisset ab eo Dominus* — Not knowing that the Lord was departed from him (*Judges xvi.*).

Here, my dear brethren, you have the picture of a soul in that unhappy and miserable state which usually succeeds to a wilful relapse into sin.

You will say, on awaking from your deep sleep of indifference, and reflecting on your misery, you will say with Samson: "I will go forth as I did before." I will break my chains. I will make a vigorous effort, and I will free myself from a guilty passion which has so long enchained me.

But you do not consider that God retires from you, and that in proportion as He retires you are deprived of His aid; that penance then becomes a heavy burden, an insupportable yoke; and, whereas heretofore it was a source of comfort to you, it now creates horror and disgust in your mind; for your frequent relapses have separated you from God, and have placed an almost insurmountable barrier between you and your God: "Not knowing that the Lord was departed from you."

In truth, is it credible that a man should have had a firm determination to renounce his sin, and then, soon afterwards, cowardly and unresistingly (his sin being always before him) fall again into the same grievous sin? Ah, said St. Bernard, there is nothing stronger than our free

will; everything submits to it, everything obeys it. There is no difficulty which it will not remove, no opposition which it will not surmount, and what appeared otherwise impossible becomes easy when undertaken in earnest.

Now this is true, in a particular manner, with reference to sin; for, however depraved we may have been after all, we sin only because we have the will to commit sin; and, if we do not will to sin, it is indisputable that we do not commit sin. So that, in this way, our free will preserves a kind of sovereignty over itself, and participates in some measure of the divine omnipotence, as, in what regards sin, the will does only what it wishes to do, and that it has simply to consent in order to overcome the power of not doing it. I am, then, inclined to think that, in reality, it has not the wish to resist and renounce sin, when I see plainly that the subsequent wish is to resist but feebly, and in the end fails to renounce sin altogether.

This is the argument of St. Bernard, who cannot be suspected of Pelagianism, since he always acknowledges the efficacy of the grace of Jesus Christ, and is easily reconciled with what St. Paul said of himself when he complained "that the evil which he would not, that he did" — *Sed quod nolo malum, hoc ego* (*Rom. vii.*), because by that, he understood and meant the involuntary motions of his heart; whereas St. Bernard speaks of the free consent which is given to sin.

BOURDALOUE.
Dominicale.

CHAPTER LXVIII.

ON FINAL IMPENITENCE.

MASSILLON, DE LA COLOMBIÈRE, S. J., and ST. CHRYSOSTOM.

“You shall seek me, and you shall not find me, and you will die in your sins.”—JOHN vii. 34.

VOCAVI et renuistis; ego autem in interitu vestro ribebo, et subsannabo vos—I called and you rejected Me, I also in my turn will laugh you to scorn.

This is, at the same time, a reproach and a threat which God makes to sinners.

I have waited, says He to them, until the time you asked Me for; I have permitted you to satiate those youthful passions which you alleged as an excuse; I have allowed the fire of your passions to die out; I could have left you at the very moment you abandoned Me.

Nevertheless, I pitied you and took compassion on your weakness. I delayed, and even tolerated your long-continued neglect. I have even followed you to the last great feast, as you requested Me to do. I hoped that you would return to Me, that you would do something for your own salvation; nevertheless, you have not fulfilled your promises.

My preachers have spoken with all that zeal which My glory and your salvation

have inspired them; the ministers of penance have waited for you in the confessional; the treasures of My grace and those of My Church have been ever opened for sinners. In a word, I have waited for you to work out My justice: *Expectavi ut faceret iudicium.*

But what has been the result, what the success of my patience? *Et ecce iniquitate*—it has been iniquity.

One day of penance and years of sin; a confession hurriedly, slovenly made, and a thousand relapses during the rest of your life—some trifling alms after a thousand injustices: *Et ecce iniquitas.* You have despised my grace, my warnings, my threats. “I also in my time will laugh you to scorn.”

That which keeps back the conversion of so many sinners is, that they want to wait for their conversion until they are free from all hindrances, from businesses which occupy their whole time. When I have settled that law-suit, says one; when I shall be free from all the cares of my

numerous engagements, says another ; when I shall have restored order and peace in my family, when I shall have provided for my children, when I shall have put by sufficient for the wants and comforts of my old age, then I will think of being good and of doing penance. This is how worldly people act. You wish to wait, in order that you may be free from every obstacle, free from all temporal anxieties.

Ah ! you deceive yourselves, blind sinners ; you will never reach to that freedom of mind, to that disengagement from everything ; for you will always be slaves of habits which drag you down, and which will grow stronger in you more and more.

Well, if you wish to emerge from the darkness in which you are, do not delay one single moment when the voice of God calls you.

Although you may be still attached to the good things of this world, although you may cling to the corruptions of the age, although you may be slaves of a vice which tyrannizes over you, listen to Jesus Christ, who speaks to you, and when you hear His voice, arise from sin, as did Lazarus from the grave. Without that, you will perhaps never, never be converted.

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A change from bad to good is not effected in a moment. How great a change, then, must that be from a bad life to a good death !

You know that the grace of a deathbed repentance is the most extraordinary of all graces ; and still you think that you have a right to expect it, you who have brought

yourself to be most unworthy of so great a grace ; unworthy by that career of callous indifference of which you know all the baseness ; unworthy by the knowledge of inspirations from heaven, which you have so many times misused ; unworthy by the neglect of those blessed inward warnings from above ; unworthy by that false and deceitful security which you have cherished, and which is the climax of all your sins.

I ask you, if there ever was a sinner who ought to expect from God the grace of conversion, would it be a sinner of your grade, and if there is much to fear for one sinner, ought you not to fear that the curse of Heaven would descend upon you, and that you would be rejected as a criminal too guilty to merit forgiveness ?

MASSILLON.

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A man, when he is at death's door, is like unto a city, besieged and vigorously stormed by the enemy. Every civil function is suspended ; courts of justice, schools, business, fine arts, are all suspended during that calamity ; every one runs to the ramparts to share in the common danger. So a person, the citadel of whose heart is besieged with the pains of death, to make use of the prophet's expressions, thinks only of his pain ; his soul is entirely at the mercy of those who torture the most ; it is then it must strive its utmost to drive away an enemy ready to make itself master of the place. During this temptation, it no longer sees nor hears, it only feels the pain ; in that dread hour one hardly dares to call its attention

to many important affairs, nevertheless it is the time reserved expressly for the only great affair, for an affair on which hangs an eternity.

Woe to me ! if I am so badly advised as to use my soul thus ; woe to me ! if I delay to the last moment of my life that which should have been the occupation of my life.

DE LA COLOMBIÈRE, S. J.


Do not, I implore you, delay your conversion to God, for you know not the day appointed to carry you off.

You tell me that God has given His grace to be converted to some when they have reached to extreme old age. Does it follow from this that He will grant you the same favor? Perhaps He will grant it to me. Why add perhaps? Because it has sometimes happened. What! does the question of your salvation depend on a perhaps?


ST. CHRYSOSTOM.

Epis. ad Theod.





CHAPTER LXIX.



On Ambition.

PÈRES HOUDRY and CROISSET.

“They much preferred the glory of man to the glory of God.” — JOHN xii. 43.



Of the chastisements inflicted by Almighty God on the ambitious man there is no instance more terrible than the fate and punishment of Nabuchodonosor.

The king ceased to be a prince, and, at the same time, lost his reason and his crown.

We read in the book of Daniel: “But when his heart was lifted up, and his spirit hardened with pride, he was put down from the throne of his kingdom, and his glory was taken away.”

He lost his speech and was forced to bellow like the oxen, and did eat grass, and from the highest rank he was reduced to the lowest pitch of misery. He was driven from a palace wherein he formerly was idolized, and therein was a sight never before witnessed in any palace of a king. The magnificent buildings which had been the unfortunate source of his pride could only serve him as a humiliating retreat; that majesty which all obeyed tremblingly was in the twinkling of an eye deprived of every mark of honor.

One sought for Nabuchodonosor in vain: His children no longer knew their father, his subjects no longer recognized their king.

PÈRE HOUDRY, S. J.

Ambition is a passion which prompts men to raise themselves higher than their due. It is ever unjust, and insatiability becomes a part of its character.

What vice more hurtful to repose! Disdainful and discontented, it despises all that is lowly and recognizes no equal. No vice is more hideous! Ambition seeks only its aim — no exertion and labor too difficult, provided it accomplishes its object. All roads to advancement appear to the ambitious man to be level. Ambition is his idol, and to this he sacrifices duty, friendship, gratitude, and scorns every law, human and divine. No passion more hard-hearted, more irreligious. What scheme does not the ambitious man resort to, to attain his object? Intrigues, quarrels, intercession, base flattery, all are made use of. The ambitious play *many*

parts — now a friend, now a suppliant, but rarely that of an honest man, and still more seldom, that of a Christian man.

Conscience is disregarded, religion unheeded, and passion reigns supreme in the ambitious heart.

From this arise failures, that total disregard of morality and all that is sacred.

Ambition upsets, so to speak, the economy of providence. Opposed as it is to its designs, it follows and pursues its own plans and projects. It selects positions, procures dignities, seizes hold of the foremost place, seeks to displace others, and yearns to be higher, higher still.

The life of an ambitious man is spent in sighing after an imaginary fortune, a

phantom of glory. His present state of life displeases him, if he sees an opportunity of obtaining a higher position, and which he flatters himself he has the ability to fill. To secure this, what measures will he not take, and to what meanness will he not resort?

One might say that the majority of mankind seemed to imitate those rash children of Noah, who busied themselves in erecting a tower that would reach to heaven.

Christian virtue is the only object worthy of ambition. God alone can satisfy our heart, and that heart must be centred in Him alone.

CROISSET, S. J.



ON ✦ ANGER.

SAINTS BASIL, CHRYSOSTOM, and AMBROSE.

“Whosoever is angry with his brother, shall deserve to be condemned by the judgment.”

— MATTHEW v. 13.

ST. BASIL—called the Great, to distinguish him from other Patriarchs of the same name—was born in 329, and in the year 370 he was made Bishop of Cæsarea in Cappadocia, where he died in 379.

Among all the Grecian Patriarchs St. Basil ranks as the most distinguished ecclesiastic.

The vows of obedience, chastity, and poverty framed by St. Basil are to this day the rules of every order of Christendom. His writings were read by all, even by the pagans. They compared him to the celebrated ancient orators, and was unsurpassed by any of the holy Fathers. An excellent life of St. Basil, by Mons. Hermant, was published in France in the year 1674.

THOSE persons who are subject to this furious passion are compared in Holy Writ to beasts, because they imitate their malignity; and that those who are in the habit of committing all kinds of crime are rightly placed in the category of those ferocious and carnivorous animals who bear a natural enmity to man.

Quickness of temper, ill-natured, inconsiderate words, violence, calumnies, reproaches, injuries, blows, and all other disorders, are the result and fruit of anger. It is that vice which sharpens the swords with which men kill each other, that brothers no longer recognize their own flesh and blood, that parents and children stifle the best feelings that nature implants in them.

A passionate man does not even know himself; he respects neither age, virtue, nor kindred; he forgets benefits, and is not moved by aught that is most sacred amongst men.

Anger is a momentary madness. Those who are most prone to it neglect themselves for the sake of revenge, and often thereby expose themselves to all sorts of danger.

The remembrance of wrongs that may have been inflicted on them is like a needle which continually pricks them; their excited minds know no rest until

they have caused some great grief or until they have inflicted some injury on those who may have offended them; when what they wish to do often recoils upon themselves, and this is frequently the case.

ST. BASIL.

Do you not know that when one flies into a passion, trifling things appear insupportable, and what is the least injurious becomes magnified and appears to be an insulting outrage. That which we look upon as a *little word* has often caused murders and ruined entire cities.

Thus, when we love some one the most disagreeable task appears to be light and easy; in like manner, when we cherish hate, the lightest things appear to be insupportable. Although the word or words may have been uttered without intention of hurting the feelings, we harbor the thought that it must proceed from a heart that is poisoned against us. St. Paul says, "Let not the sun go down on your anger." He fears that the night, finding the offended person alone, may fester the wound. During the day the work and bustle of the world causes his anger to slumber, but when the night has come he is alone, and he broods over his fancied injuries, and his troubled soul becomes excited, and passionate anger resumes its sway.

St. Paul, foreseeing this evil, wishes him to be reconciled before the sun goes down, in order that the devil may not

have the opportunity of re-*enkindling his* anger and thus make it turn to hate.

ST. CHRYSOSTOM.

If a man cannot help feeling angry, in spite of himself, he can at least try to mitigate his wrath.

Against that unhappy feeling of anger, we should oppose it by that gentlest of all virtues, patience. For, if anger should exceed its proper limit, it opens a wound in the soul which allows itself to be led away, it deadens every proper feeling, thickens the tongue, disturbs the eye, and, in fact, revolutionizes the whole frame.

Therefore, in dealing with an angry man resist him if you can, and if you cannot, yield to him.

Would you wish to know how to act when you have received an insult? Do not return evil for evil; pay no attention to malicious reports, neither be wicked because others are wicked. The pagans have often quoted a remark made by one of their philosophers, and which is certainly deserving of praise. His servant having greatly displeased him by an act of gross injustice, he said to him: "Go, wretched man; how severely would I not punish you were I not in a passion!"

David acted in a similar way; he restrained his anger when he felt tempted to revenge; but he so thoroughly had mastered his passions that he did not answer a single word to the insults they heaped upon him.

ST. AMBROSE.
Officiis.



ON AVARICE.

ST. CHRYSOSTOM and MASSILON.

“Let your life be exempt from avarice ; be content with what you have.” — HEBREWS xiii. 5.

HERE is nothing more cruel, nothing more infamous, than the usury so common amongst men.

The usurer traffics on the misfortunes of others ; he enriches himself on their poverty, and then he demands his compound interest, as if they were under a great obligation to him.

He is heartless to his creditor, but is afraid of appearing so ; when he pretends that he has every inclination to oblige, he crushes him the more and reduces him to the last extremity. He offers one hand, and with the other pushes him down the precipice.

He offers to assist the shipwrecked, and instead of guiding them safely into port he steers them among the reefs and rocks. Where your treasure is, there is your heart, says our Saviour. Perhaps you may have avoided many evils arising from avarice ; but still, if you cherish an attachment to this odious vice, it will be of little use, for you will still be a slave, free as you fancy yourself to be ; and you will fall from

the height of heaven to that spot wherein your gold is hidden, and your thoughts will still complacently dwell on money, gains, usury, and dishonest commerce.

What is more miserable than such a state ?

There is not a sadder tyranny than that of a man who is a willing subject to this furious tyrant, destroying all that is good in him, namely, the nobility of the soul.

So long as you have a heart basely attached to gains and riches, whatsoever truths may be told you, or whatsoever advice may be given to you, to secure your salvation — all will be useless.

Avarice is an incurable malady, an ever-burning fire, a tyranny which extends far and wide ; for he who in this life is the slave of money, is loaded with heavy chains, and destined to carry far heavier chains in the life to come.

ST. CHRYSOSTOM.
De Avaritia.

It is that insatiable greed for gold and the goods of this world, which engenders

all those crying injustices, — all those double-dealings in trade and companies, those infidelities to promises, that all-devouring rapacity, which, heedless of the widow and orphans, violate the most sacred laws merely to satisfy the cravings of a vast cupidity.

From avarice arises that desire of establishing the status of your own family, and of building up a name and reputation, at the expense of the holy commandments of God and His Church.

From that proceed those forced sacrifices of unloved children to occupations for which they may have a distaste, merely for the sake of aggrandizing those for whom they have a greater love, — that bold usurpation of the poor, by depriving them, so to speak, of the inheritance of Jesus Christ.

It is a sin of which a man can very seldom be cured without the help of an especial grace.

When a vice is not sufficiently strong of itself to be satisfied, it generally calls in the assistance of another vice near at hand; for instance, vengeance is satiated when blood is spilled. Misfortune cures us of pride and ambition; sensuality dies out with our strength and health; but avarice alone increases with our age.

Ambition feeds avarice, pleasure flatters it, and the old man used up by sensuality becomes eager for money, and hoards

something daily for the end of a journey, which, alas for him! is so near at hand.

One look alone of our Saviour touched the heart of Peter; a word converted Paul; the incredulous Thomas becomes a firm believer as soon as he touched the wounds and side of his Lord and Master; but neither look, nor word, nor touch, did the avaricious Judas heed.

Ah! my brother, if a little limpid stream were near, and that was sufficient to satisfy your thirst, why seek for one as wide as an ocean, which will only make you more thirsty? If you have sufficient for your wants, why seek for more?

A man who is in heart a miser has plenty, and yet has it not. He has enough, because he is already rich and amasses daily. He has it not, for with all his gold he yearns for more; he lives as if he had nothing, and at last he dies poor. His gold is as nothing, and he dies poorer than the poorest beggar.

Jesus Christ came down from heaven to cure this dreadful vice. To drive away avarice, He elevates the love of poverty to the highest rank, and to effect this, He who is the Lord and Master of all riches on earth preferred to be born in a stable; to pass His early days in a carpenter's workshop, and then die naked on a cross, in order to establish a religion, poor and pure, in the midst of a coarse and cruel Judaism.

ON ATHEISM AND UNBELIEF.
CHAPTER LXXII.

ST. AUGUSTINE and ST. CYPRIAN.

“I am the first, and I am the last, and beside me there is no God.” — ISAIAH xlv. 6.

IF I asked an atheist how I can be convinced that he is alive (for, indeed, I cannot see the soul that dwells within him), he would answer that he acts, he speaks, and walks, consequently that he is a living being. But it is possible to move, walk, and even speak by mechanism, and I see nothing which persuades me that he has within himself a principle which of its nature can control or instil such an animation. At least I may obstinately require proofs from him of that interior source which belies him.

The intelligence, reflection, and freedom which accompany these exterior signs of life, he replies, leave no doubt that the source from which they spring must be the soul.

I agree, and am forced to agree, with him. In admitting creation, why, then, does he not adore the Creator?

Creatures are ever in motion; of themselves, they could not possibly know how to maintain and keep up all that so har-

moniously dwells within. He will not say what he thinks. To choose with so much certainty all that is proper and convenient, to make use of things to which they are indifferent, and which, in their hardness of heart, they attribute to chance.

O fool! let him acknowledge that Supreme Being whose wisdom and power shine so visibly in the world.

Holy Scripture makes no distinction between the atheist, and the madman and fool; they are nevertheless led by a very different way. The fool thinks what he says, and says what he thinks; the thoughts and words of the atheist do not agree. His opinions give the lie to his words, and his words give the lie to his opinions. In his heart he denies the Divinity. I am wrong; I should say he would wish to deny it; he, however, cannot succeed in this; for he dares not publish his opinion, because he does not understand it. Every effort that he takes in order to fly from the fear of God (who is a witness of all his deeds) only ends in a

vague, confused idea of a belief which startles him in spite of himself. O mad-man! to wish to force his reason, to lose his reasoning faculties.

It must be madness to battle against a truth which has been accepted at all times and in all places. There is a Divinity, and this is what all have agreed upon; a God has been acknowledged, and Him they have adored.

This conviction is not the result of education, for education differs in all parts of the globe. It is not the commerce, which has spread from one nation to another; for all nations have not been able to agree on this point, without the help of a mutual intelligence. Questions of policy have not been able to produce it, for governments so opposed to each other, so different in manners and customs, could not possibly come to terms. Princes and subjects could not have been able to combat with the impressions naturally formed in all kinds of intelligences.

Is it study which has given it birth? Certainly not! On this point, the grossest ignorance does not yield to good breeding or knowledge. In favor of a Divinity, I do not ask, said Tertullian, for the testimony of a soul in established schools, in well-stored libraries, or in first-rate colleges; I appeal to a simple and savage soul; I invoke the soul itself, such as it comes from the hands of its Creator. If any person has been the first to discover or make known the existence of that Supreme Being, tell me the land from which he has sprung, and the nation which

has published it to the whole world. Point out the time and the age which has first heard it. The birth of a truth so startling, so important, could not have failed to have been noticed.

Perhaps it may be said, in opposition to this, that idolatry has reigned, that empires and kingdoms have adored different gods; I know it, and I only maintain to establish a universal knowledge and recognition of the Divinity.

If there be under heaven an atheist, he must acknowledge that idolatry destroys itself, and that his ridicule is only equal to his error. But reason alone cannot compass all the perfections of the Divinity, of which it is struck with wonder, and which it cannot ignore.

All men yearn after a happiness which they naturally aim at acquiring; but without the assistance of faith, how could they agree as to its quality and essence? To an ordinary intelligent mind, how difficult it would prove to act in opposition to an opinion which is universally recognized! And yet that very difficulty, would it not be a convincing proof of the truth he would deny?

One could scarcely imagine a man to be more wicked than he who coolly and deliberately resolves to riot in the commission of the most abominable vices. And yet a man who makes it his study and profession, and who piques himself upon it to deny the existence of a Supreme Being, is such a man. It is neither chance, nor delusion, nor reflection, nor knowledge, nor even debauchery, that have led him

into that frightful error; it is his will only.

We are born ignorant, weak, inconstant, inclined to evil; but we come into this world with all the prejudices that wage war against atheism.

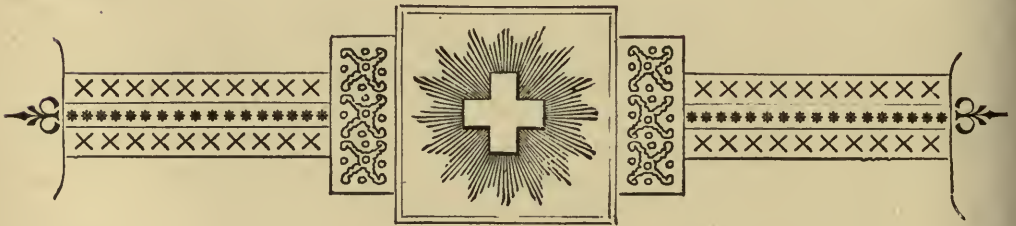
If it is possible to be an atheist, it is because the will to be one is there. It is undoubtedly true that such a wish arises from debauchery, but such will is, in itself, a lewdness of the most detestable kind. One does not plunge one's self by degrees in the lowest depths of vice; as soon as they affirm that there is no God, they cast themselves suddenly into the abyss.

ST. AUGUSTINE.
On Psalm lxxiii.

God cannot be seen, He is far too bright for us; neither can we understand Him, He is far beyond our comprehension; He is not sufficiently valued because He is out of the reach of our senses; this is why we should worthily estimate the perfection of His being when we say that He is inestimable.

If I know not myself, if I know neither the nature nor the essence of my soul, if I cannot give a reason of what is in me how shall I dare to lift up my eyes in order to understand God, who is the beginning and end of all things, and who is Himself without beginning and end?

ST. CYPRIAN.
De Idol. Vanit.





Extract from "*La Morale Chrétienne*," and ST. CHRYSOSTOM.

"A man that sweareth much shall be filled with iniquity, and a scourge shall not depart from his house."—ECCLES. xxiii. 12.

ALL oaths are forbidden except when absolutely necessary; and it is breaking the commandment which God has made, not only by taking His sacred name in vain, but He is dishonored by blasphemies, impious jests, oaths uttered on trifling occasions, frequent and habitual swearing uttered through wicked malice or through useless, frivolous promises confirmed on oath.

We acknowledge the holiness of the name of God by faith, and it is by faith we know that perjury dishonors Him. With regard to this precept, every oath, every curse, every kind of swearing is against this precept, and opposed to the respect due to the holy name of God; for "holy and terrible is His name": *Sanctum et terribile nomen ejus*. But where are the men and traders of the world who obey this commandment? Alas! many swear of their own accord, without a thought, without reflection, and very many through habit.

Let us take care to avoid the use of oaths in our temporal affairs; for it is an

abuse of religion, and is taking a mercenary view of God.

The abuse of swearing arises either from a bold defiance of Him who forbids it, or from the malice of those who make use of it, or from thoughtlessness and irreverence.

Religion, honesty, and honor would remedy all this.

Nothing would be so contrary to the Spirit of God and to the doctrine of Jesus Christ as the making use of oaths in the Church, because it would be the occasion of perjury, lay snares for the weak and ignorant, and sometimes would place the name and truths of God in the hands of the wicked.

La Morale Chrétienne.

I beseech you, my brothers, to be ever on your guard against the habit of swearing and blaspheming.

If a slave dare to pronounce the name of his master, he does it but seldom, and then only with respect; therefore is it not a shocking impiety to speak with

contempt and irreverence of the name of the Master of angels and seraphim? People handle the book of the Gospel with a religious fear, and then only with clean hands, and yet your rash tongue would inconsiderately profane the name of the Divine Author of the Gospel.

Would you wish to know with what respect, fear, and wonder the choirs of the angels pronounce the adorable name? Listen to the prophet Isaias: "I saw," says Isaias, "the Lord sitting upon a throne high and elevated; upon it stood the seraphim, who cried one to another and said, Holy, holy, holy, the Lord God of hosts, all the earth is full of His glory."

See with what terror they are seized, even while they praise and glorify Him. As for you, my brethren, you know how cold and indifferent are the prayers you say, and you know how frequently you blaspheme a name so majestic, so sacred, and how you try to make excuses for the bad habit you have contracted. It is easy, yes, I say, it is easy, with a little care, attention, and reflection, to leave off this vicious habit.

Since we have fallen, my brethren, into this sin of blasphemy, I conjure you, in the name of our Lord, to rebuke openly these blasphemers. When you meet with such who publicly sin in this respect, correct them by word of mouth, and, if necessary, by your strong arm. Let these shameless swearers be covered with confusion. You could not employ your hand to a holier work. And if you are given into custody, go boldly before the mag-

istrate, and say in your defence that you have avenged a blasphemy.

For if a person is punished for speaking contemptuously of a prince, is it not reasonable to suppose that a person who speaks irreverently of God should be sentenced to a severer punishment? It is a public crime, a common injury which all the world ought to condemn.

Let the Jews and infidels see that our magistrates are Christians, and that they will not allow those to go unpunished who insult and outrage their Master.

Do you remember that it was a false oath that overturned the houses, temples, and walls of Jerusalem, and from a superb city it became a mass of ruins? Neither the sacred vessels nor the sanctuary could stay the vengeance of a God justly angered against a violater of His word.

Sedecias did not receive a more favored treatment than Jerusalem. Flight did not save him from his enemies. This prince, escaping secretly, was pursued and taken by the Assyrians, who led him to their king. The king, after asking him the reason of his perfidy, not only caused his children to be killed, but deprived him of his sight, and sent him back to Babylon, loaded with iron chains.

Would you know the reason why? It was that the barbarians and Jews who inhabited the country adjoining Persia should know, by this terrible example, that the breach of an oath is punishable.

ST. CHRYSOSTOM.
Seventh Homily.



On Calumny and Slander.



BOURDALOUE and SAINTS CHRYSOSTOM and BERNARD.

“The tongue is a fire, a world of iniquity; it is an unquiet evil, full of deadly poison.”

— JAMES iii. 6, 8.

SCRIPTURE, in giving us a portrait of a slanderer, represents him as a terrible and formidable man. “A man full of tongue is terrible in his city, and he that is rash in his word shall be hateful” (*Eccles. ix. 25*).

In fact, he is formidable in a city, formidable in a community, formidable in private houses, formidable among the rich, as also among the poor. In a city, because he creates factions and parties; in a community, because he disturbs its interior peace and union; in private dwellings, because he introduces coolness and enmities; among the rich, because he abuses the confidence they place in him, in order to work the destruction of those whom they may dislike; among the poor, because he urges them on to quarrel one with another. How many families have been estranged through a petty slander! how many friendships have been severed

by a scandalous joke! how many hearts lacerated by indiscreet reports!

What is that that daily occasions so many open and declared ruptures? Is it not an offensive expression which was totally uncalled for?

What is that that causes duels (now so wisely forbidden by laws human and divine)? Is it not often only a stinging remark, which is not credited, but which, according to the false honor of the world, could not go unpunished?

Although other vices generally increase in virulence with time, still there are certain states and conditions of life which retard or stop their growth; it may be by the grace of vocation, or by a firm resolution to conquer bad habits, or by a withdrawal from occasions of sin, or it may be by a kind of necessity.

Avarice, for instance, is less liable to be rooted in the heart of a religious; ambition is rarely to be found among the poor

and lowly. There have been maidens in the Christian world who have immediately overcome all temptations of the flesh, but as for slander, it exercises its sway over every class.

It is the vice of the adult, of the young, of sovereigns, of the learned and ignorant; it is the vice of the court, city, of the lawyer, of the soldier, of the young and old. Shall I say it? and yet I cannot draw the line here. No, my brethren, I must say it with all respect; it is the vice of priests as well as of laymen, of the religious bodies as well as the seculars, of the devotee as well, perhaps more so, than that of the wicked. Recollect, however, I do not say it is the vice of the truly devout, thank God! True piety is exempt from every vice, and to attribute a single fault to such a one would be an insult to God, and throw discredit on the worship due to Him. But those who profess devotion have their besetting sins like unto all, and you know if slander and calumny are not amongst the most usual.

Besides that, it is a sin which tempts the most devout, a sin which nullifies the gifts of grace, a sin which corrupts their minds whilst their bodies remain chaste, a sin which sadly shipwrecks their souls, even after having avoided the most criminal perils and the fiercest passions; in fine, it is a sin which is the cause of the loss of many a pious soul, and which dishonors devotion.

BOURDALOUE.
Dominicale.

St. Bernard, in his twenty-fourth sermon on the Canticles, depicts the portrait of a sanctimonious slanderer.

The saint says:—Look at that clever calumniator! He begins by fetching a deep sigh, he affects to be humble, and puts on a modest look, and with a voice choking with sobs tries to gloss over the slander which is on the tip of his tongue. One would fancy that he expressly assumed a calm and easy demeanor; for when he speaks against his brother, it is in a tender and compassionate tone. I am really hurt, says he, to find that our brother has fallen into such a sin; you all know how much I love him, and how often I have tried to correct him. It is not to-day that I have noticed his failing; for I should always be on my guard to speak of others, but others have spoken of it too. It would be in vain to disguise the fact; it is only too true, and with tears in my eyes I tell it to you. This poor unfortunate brother has talent, but it must be confessed that he is very guilty, and however great may be our friendship for him, it is impossible to excuse him.

ST. BERNARD.

To commit a murder, besides the not having the person in your power, there are many measures and precautions to take. A favorable opportunity must be waited for, and a place must be selected before we can put so damnable a design into execution. More than this, the pistols may miss fire, blows may not be

sufficient, and all wounds are not mortal. But to deprive a man of his reputation and honor, one word is sufficient. By finding out the most sensitive part of his honor, you may tarnish his reputation by telling it to all who know him, and easily take

away his character for honor and integrity. To do this, however, no time is required, for scarcely have you complacently cherished the wish to calumniate him, than the sin is effected.

ST. CHRYSOSTOM.



On Discord, Law Suits, etc.

PÈRE LEJEUNE, HOMÉLIES MORALES, and ST. AMBROSE.

"He that studieth discords, loveth quarrels." — PROVERBS xvii. 19.

PÈRE JOHN LEJEUNE, called the famous preacher, was born at Dôle, in the year 1592, where his father was the parliamentary councillor. He refused a canonry of Arbois, in order to enter the growing Congregation of the Oratory. Cardinal de Berulle, the founder of the French Oratory, had a great affection for Père Lejeune, and always looked upon him as one of his ablest followers.

The French Oratory must not be confounded with the Oratory of St. Philip Neri, the rules and constitutions of each being different from each other. (See page 64.)

Père Lejeune, when preaching a course of Lenten sermons at Rouen, entirely lost his eyesight; this occurred when he was but thirty-three years old; he, however, continued his preaching at various missions, until he reached the age of sixty. La Fayette, the bishop of Limoges, induced him at last to remain in his diocese, and it was at Limoges he died, in the odor of sanctity, on the 19th of August, 1672, aged eighty.

His sermons, occupying the space of ten volumes octavo, were published in Toulouse and in Paris. The celebrated Massillon acknowledged that he was indebted to Père Lejeune for many beautiful passages he introduced into his own sermons; and it was

through the reading of his sermons that induced the recently canonized Benedict Labré to devote his whole life to silent prayer and meditation.

A selection from his sermons was afterwards published, and it was called "The Sermons of the Blind Father."

QUARRELS, enmities, and law proceedings do not very often cease among people who are at variance with others: these kinds of disputes are for the most part hereditary in some families; they continue and pass from generation to generation. They communicate their differences and aversion to their children; they speak of them in their presence; they tell them of the injuries they pretend to have received from those with whom they have been at variance.

Such a one, they say, is a declared enemy of our house; his sole object is to injure us; we have always had some disagreements together; it is a long time since we went to law, and our suit is not as yet ended. Young children, susceptible as they ever are, listen attentively, soon

share in their parents' dislikes ; they enter into the passionate feelings of their fathers ; they suck in with their milk, so to speak, their corrupt inclinations, and scarcely have they arrived to man's estate, than they have imbibed, through those bad discourses, dispositions which will lead them to perdition.

It is thus that enmities multiply and become lasting ; they descend from father to son, from generation to generation, and a wretched, miserable misunderstanding, which, though small at its birth, grows and grows, and descends by degrees to the end of ages. Time even does not finish it, but it continues still in an unhappy eternity.

LE PÈRE LEJEUNE.

Sermons, Vol. v.

As the Son of God censures and condemns the dissensions and animosities which are permanent among men, so is it His intention to recommend peace and concord. This is what the Holy Ghost teaches us through the mouth of the Royal Prophet : *Inquire pacem et persequere eam*—Seek peace, and do not weary in its pursuit. The apostle in like manner in his Epistle to the Romans : "If it be possible, my brethren, as much as in you, having peace with all men."

St. Chrysostom weighs those words, "If it be possible," for, says he, it sometimes happens that it is not possible to be at peace with certain persons, and on certain occasions,—for instance, when there is a question of upholding Christian piety and truth, which is sought to be vilified. The

Apostle says : "Do your duty in the sight of all men, not revenging yourselves, so that you may give no countenance to discord or iniquity"; but if piety and devotion be attacked, if any one should infringe the rules, leave peace to defend the truth and keep it unto death, so that you may ever maintain charity inviolate towards those with whom you may have been at variance. You will not treat him as an enemy, but you must speak to him in a friendly way, tell him of his fault in a mild and charitable manner, and explain the truth as it is ; for this must be the meaning of those words—"As much as in you, having peace with all men."

Show him that you are a sincere friend, taking care, however, that you do not disguise the truth.

The glorious St. Gregory de Nanzianzen, seeing that the assembled bishops of the city of Constantinople were vexed and troubled at his being elected Bishop, which dignity the saint had only accepted through compulsion, he not only, for peace sake, willingly sent in his resignation, but he beseeched and entreated the Emperor Theodosius to allow him to refuse the offered charge. "I ask of you," said he, "to grant me one favor ; this is to lighten and relieve me from the weight of the work with which I am loaded. You have triumphed over savage enemies, but your glory and the grand trophy of your empire is to establish peace and concord among the bishops. In their councils they are disunited ; the only means of reuniting them is a resignation. The Church's ship

is disturbed, rocking fearfully ; since it is on my account that this storm has arisen, throw me overboard, and there soon will be a calm."

The Emperor and his councillors, knowing the eminent virtue and the profound learning of this holy prelate, were so surprised at this request, so touchingly delivered, that it was with extreme reluctance that they agreed to accept his resignation.

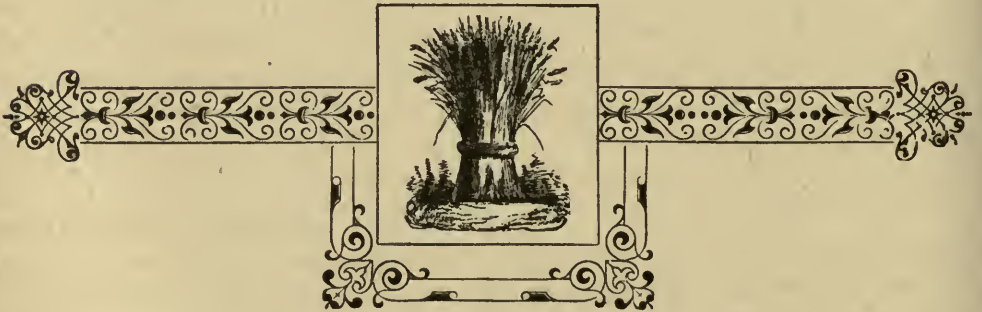
HOMÉLIES MORALES.

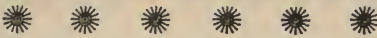
In order to avoid dissensions we should be ever on our guard, more especially with those who drive us to argue with them, with those who vex and irritate us, and who say things likely to excite us to anger. When we find ourselves in company with quarrelsome, eccentric individ-

uals, people who openly and unblushingly say the most shocking things, difficult to put up with, we should take refuge in silence, and the wisest plan is not to reply to people whose behaviour is so preposterous.

Those who insult us and treat us contemptuously are anxious for a spiteful, sarcastic reply : the silence we then affect disheartens them, and they cannot avoid showing their vexation ; they do all they can to provoke us and to elicit a reply, but the best way to baffle them is to say nothing, refuse to argue with them, and to leave them to chew the cud of their hasty anger. This method of bringing down their pride disarms them, and shows them plainly that we slight and despise them.

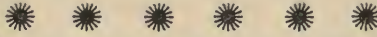
ST. AMBROSE.
Offices, Chap. v.





CHAPTER LXXVI.

On Effeminary and Sensuality.



LE PÈRE HAINEUVE.

“Many walk, of whom I have told you often (and now tell you weeping, that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame.” — PHILIPPIANS iii. 18.

Extracts from an excellent book entitled “The Broad Way that Leads to Perdition,”
by PÈRE HAINEUVE.

IT is a very dangerous error to fall into to imagine that, in leading an effeminate and indolent life, one does not stray into the broad road which leads to perdition.

This is as much as to say that you cannot be positively wicked if you do not give way to excess, and that it is not going to perdition if you go on slowly, or step by step.

If you examine your conscience, you would soon see that, in leading such a life, you are not walking on that narrow path on which our Saviour bids you enter.

As you would not like to confess that you are in the broad path, you must as readily acknowledge that you are not of the number of those who daily take up their cross and practise austerities which accompany those who walk in the narrow path.

From this, it follows that we imagine that there must be a third road of which

Jesus Christ does not make mention, and that it is in this said third path that we can securely walk, without giving ourselves too much trouble, to reach the gates of heaven.

Perhaps you may have never thought of this third road which we have just mentioned, but it is the fact that you naturally love an easy and indolent life; you wish to enjoy all its attractions, to have all your own way, without being troubled with sufferings or with contradictions, and in that state of mind, were you compelled to make choice of the two paths, you would say that you would choose neither the one nor the other.

You have no desire to go by the narrow path, because you have a horror of trouble and constraint, and you do not wish to go by the broad path, for you dread the loss of your soul.

What would you, then? Which road do you intend to take? How do you propose living?

If you dare to be candid you would make this sincere avowal: that you seek for liberty to enjoy the pleasures of this life without the fear of losing your soul for all eternity, and you seek for a path which would conduct you to eternal bliss without suffering all the pains and labors which we have to endure before we reach the end of our journey.

This, then, is what you seek for, and what you lay claim to. But where is this path? where shall we find it on this side of the grave?

Two paths are spoken of in Holy Writ; one on which we find thorns and crosses — these we flee from; the other leads to perdition, which we fain would avoid.

Our Lord said (*Matt.* vii.): "Strait is the way that leadeth to life." The Son of God does not say, "the way that leadeth to perfection," but "the way that leadeth to life is strait."

He does not say that there is a strait way which leads to life, as if there was another; but He says positively, "The way that leads to life eternal is strait"; to teach us that whosoever wishes to enter heaven must resolve to enter in at the narrow gate.

In many other chapters of St. Matthew and St. Luke He repeats the same thing: *Arcta est via. . . . Angusta via est contendite intrare per angustam portam.*"

Has He told us, even once, that there was a sweet and easy way to work out our salvation? If there was one would He have been ignorant of it? If He had known it would He have concealed it?

Had He not known of it, how could He be called the true way, and the most excellent of all guides, *Ego sum via, veritas, et vita*, "I am the way, the truth and the life"?

If, after He had discovered it, He had concealed it from us, would we not have had a right to complain of His silence on so important a subject? Would we not have had reason to reproach Him for having loaded us with a useless burden by conducting us along a rude and rugged path, strewn with flinty stones, bristling with thorns, to a terminus, when He might have led us through a smooth and even pathway all covered with flowers?

Remark, then, how emphatically He speaks of the difficulties of the road, "How strait and narrow is the way!" Ah! once more, how narrow is the way that leadeth to eternal life!

If the effeminate and sensual life, which so many Christians lead, could pass through the narrow way, what need would there be for our Saviour to say so emphatically, *Quam arcta et angusta via est* (How strait and narrow is the way)?

But note especially that our Saviour speaks of but two ways — one narrow, the other broad. We cannot trace a vestige of the third; and as all the wicked march on the broad way, it evidently follows that all the elect, without exception, must go by the narrow way.

After that, what delusion, what blindness, to imagine for a moment that we can work out our salvation by leading an effeminate, an indolent life!

On Envy and Jealousy.

SAINTS CYPRIAN, CHRYSOSTOM, and BASIL.

“By the envy of the devil death came into the world, and they follow him that are of his side.”
—WISDOM ii. 24, 25.

ST. CYPRIAN was born in the year 200 at Carthage. In his forty-sixth year he was converted to Christianity, and in 248 he was made Bishop of Carthage. On the 14th of September, 258, he was beheaded at Carthage, because, in opposition to the orders of the Government, he had preached the Gospel in his own gardens.

Lactantius calls him one of the most eloquent of the early Fathers of the Church. St. Jerome compares his style to a spring of the purest water, whose course is mild and peaceable. Others have compared it, perhaps with more reason, to a torrent which draws down with it all that impedes its progress.

All his writings have been translated into French by Lombert, and published in the year 1672 in four volumes.

OH! ye who are envious, let me tell you that however often you may seek for the opportunity of injuring him whom you hate you will never be able to do him so much harm as you do harm to yourselves.

He whom you would punish through the malice of your envy, may probably escape, but you will never be able to fly from yourselves. Wherever you may be

your adversary is with you, your sin rankles within.

It must be a self-willed evil to persecute a person whom God has taken under the protection of His grace; it becomes an irremedial sin to hate a man whom God wishes to make happy.

Envy is as prolific as it is hurtful; it is the root of all evil, the source of endless disorder and misery, the cause of most sins that are committed. Envy gives birth to hatred and animosity. From it avarice is begotten, for it sees with an evil eye honors and emoluments heaped upon a stranger, and thinks that such honors should have been, by right, bestowed upon himself. From envy comes contempt of God, and of the salutary precepts of our Saviour.

The envious man is cruel, proud, unfaithful, impatient, and quarrelsome; and, what is strange, when this vice gains the mastery, he is no longer master of himself, and he is unable to correct his many faults. If the bond of peace is broken, if the

rights of fraternal charity are violated, if truth is altered or disguised, it is often envy that hurries him on to crime.

What happiness can such a man enjoy in this world? To be envious or jealous of another, because such a one is virtuous and happy, is to hate in him the graces and blessings God has showered down upon him.

Does he not punish himself when he sees the success and welfare of others? Does he not draw down upon himself tortures from which there is no respite? Are not his thoughts, his mind, constantly on the rack?

He pitilessly punishes himself, and, in his heart, performs the same cruel office which Divine Justice reserves for the chastisement of the greatest criminal.

ST. CYPRIAN.

De Zelo.

O envious man, you injure yourself more than he whom you would injure, and the sword with which you wound will recoil and wound yourself.

What harm did Cain do to Abel? Contrary to his intention he did him the greatest good, for he caused him to pass to a better and a blessed life, and he himself was plunged into an abyss of woe. In what did Esau injure Jacob? Did not his envy prevent him from being enriched in the place in which he lived; and, losing the inheritance and the blessing of his father, did he not die a miserable death? What harm did the brothers of Joseph do to Joseph, whose envy went so far as to wish

to shed his blood? Were they not driven to the last extremity, and well-nigh perishing with hunger, whilst their brother reigned all through Egypt?

It is ever thus; the more you envy your brother, the greater good you confer upon him. God, who sees all, takes the cause of the innocent in hand, and, irritated by the injury you inflict, deigns to raise up him whom you wish to lower, and will punish you to the full extent of your crime.

If God usually punishes those who rejoice at the misfortunes of their enemies, how much more will He punish those who, excited by envy, seek to do an injury to those who have never injured them?

ST. CHRYSOSTOM.

Sermon 40.

Envy is a gnawing pain which springs from the success and prosperity of another; and this is the reason why the envious are never exempt from trouble and vexation. If an abundant harvest fills the granaries of a neighbor, if success crowns his efforts, the envious man is chagrined and sad. If one man can boast of prudence, talent, and eloquence; if another is rich, and is very liberal to the poor, if good works are praised by all around, the envious man is shocked and grieved.

The envious, however, dare not speak; although envy makes them counterfeit gladness, their hearts are sore within. If you ask him what vexes him, he dare not tell the reason. It is not really the happiness of his friend that annoys him,

neither is it his gaiety that makes him sad, nor is he sorry to see his friend prosper ; but it is that he is persuaded that the prosperity of others is the cause of his misery.

This is what the envious would be forced to acknowledge, if they spoke the truth sincerely ; but because they dare not confess so shameful a sin, they, in secret,

feed a sore which tortures them and eats away their rest.

As the shadow ever accompanies the pedestrian when walking in the sun, so envy throws its shadow on those who are successful in the world.

ST. BASIL.

De Invidia.



ON FLATTERY.

CHAPTER LXXVIII.

By the Author of "*Guerre aux Vices*," SAINTS BASIL and JEROME.

"It is better to be rebuked by a wise man, than to be deceived with flattery of fools."

— ECCLESIASTES vii. 6.

SINS which flatter us are always the most dangerous, because they please our self-love, and they favor the inclination and humor of sinners. It is on this account that there are few who distrust it, and fewer still who guard against it. It is somewhat difficult to look upon a vice as an enemy, that so well knows how to flatter the disorderly passions and corrupt inclinations of our nature.

St. Jerome says that flattery is always cunning and insidious; and indeed flattery is the most accommodating of vices. It is flattery that agreeably harmonizes with the feelings and inclinations of men, whether they are good or bad, just or unjust, solely to humor them, while the poison works within. It does the contrary of what the apostle did; it is all to all, corrupting and seducing those who put their trust in it; and not only does it enter into the inclination of sinners, but it advises them ever to follow the disorderly motions of their pernicious passions and

interests, for their own gratification. It praises with affected applause the vicious and criminal actions of the rich and powerful.

But the malice of such pernicious complacences goes still further, when it prefers to attack the good and just and censure their virtues, notwithstanding the curse which this draws down. "He that justifieth the wicked, and he that condemneth the just, both are abominable before God," says the Book of Proverbs (*chap. xvii.*).

If you wish to know the evil effects of flattery, details could easily be given; but it may be said, in general terms, that through this detestable flattery truth is betrayed, minds are seduced, the most upright hearts and intentions are corrupted; it inspires a contempt for virtue, and a relish for vice; it prevents sinners from being converted, and confirms them in habitual sin; and, to complete their ultimate loss, it induces them to take a delight in bad actions, which they hear so praised, *Delectat ea facere, quæ videmus laudare*, says St. Augustine.

Of all interested men, he who is the most selfish is the flatterer, because although his praises cost nothing, still he does not give his applauses for nothing. It is of little consequence what profit he gains, so he can extract usurious interest therefrom. For if he approves of the vices of others, it is that they should not condemn his own. It is indifferent to him, if he flatters that which is good, or that which is bad, so that he sees a prospect of gaining something by it. If he employs his artifices to please the rich and noble, he does it with the hope of securing their favors or of obtaining their patronage. If he bestows his praises on all sorts of people, he does it with the idea of receiving something in return, or to obtain something he has in view. And thus it is that flatterers corrupt and seduce us.

To shield ourselves from one vice, we must take care not to fall into another, and for fear of being taken for a selfish flatterer, we must not in any way be cynical or churlish. Those saints who have respectfully praised one another were not flatterers. They have taught us that we should esteem, praise, and love virtue and virtuous persons: *Bonæ vitæ et virtutis et solet et debet esse laudatio*, says St. Augustine.

The majority of good Catholics, being humble and timid, require to be encouraged to continue to be good, by a just meed of praise which their virtue deserves, and we should be convinced that there is no less injustice in refusing praises to those who deserve them, than to flatter

those whose wicked conduct has rendered them unworthy.

This right medium consists chiefly in three things. The first is, never to praise wicked and vicious persons, nor to approve of their bad conduct, but rather to keep silent. If pressed to give your opinion, declare frankly and without exaggeration in what such and such a deed may be approved of. Secondly, never to praise any one except for things that really deserve praise, and do this with all sincerity. The third is, to be sparing of praise of good people in their presence, but to honor and praise them highly when absent, when an opportunity occurs, when we can do so without affectation.

Thus we should destroy flattery and untruth, and we should, at the same time, perform acts of justice and charity.

Guerre aux Vices.

St. Basil remarks that vices and virtues are so alike in color that it is not always easy to discern the difference. Prodigality, for example, has somewhat an air of magnificence; rashness imitates, by its fits and starts, the generous impulses of valor; hypocrisy has some outward resemblance to the exterior signs of devotion. This it is that gives rise to the abuse of this resemblance, and that by two classes of persons, namely, the envious and the flatterers. The flatterer takes vices for virtues, and the envious, on the contrary, takes virtues for vices. The flatterer, to shield the vices of the great, gives them the color of virtues, and the envious, to

obscure the lustre of virtues, gives them the color of vices. If you are prodigal, the flatterer will say that you are magnificent ; if you are liberal, the envious will say that you are a prodigal. If you are rash, the flatterer will say that you are generous and brave ; if you are really courageous, the envious will say that you are rash.

What^d does the flatterer mean by such false praises, but to aggrandize himself and build up his fortune ? What do the envious mean, but to destroy that of others ?

ST. BASIL.

Nothing so corrupts the heart and mind as flattery, for the flatterer's tongue does more harm than the persecutor's sword. We are dragged downward by an evil which is inherent within us ; we feel favorably towards those who flatter us, and although in our reply we show, or pretend to show, that we are unworthy of their praise, we nevertheless receive the flattering praise with a secret joy and pleasure.

ST. JEROME.

Epistle 121.



CHAPTER LXXIX.

ON GAMBLING.

PÈRES GIROUST and BOURDALOUE.

“The people sat down to eat and drink, and then rose up to play.”—EXODUS xxxii. 6.

JAQUES GIROUST, the Jesuit Father, was born at Beaufort, near Anjou, in 1624, and died in Paris in 1689, aged sixty-five. His manner of preaching was simple and void of display, but this very simplicity was accompanied with such earnest fervor and unction, that it won the hearts of all his audience, and was, through the help of God, the means of many being converted to a new life.

It is undoubtedly true that all immoderate amusements are sins; and I am of opinion that there is not one, from whatever way we look at it, where you may not find many irregularities arising therefrom. Why? Well, we shall see. Pleasures and amusements are determined by the result.

In reference to work, when it is finished they may be looked upon as relaxations; with regard to any heavy labor we may have to perform, then such recreations may be considered as preparations. They are then allowable, so far as they are necessary, either to refresh your mind, or to give you additional strength.

Such is the extent. All that extends beyond is against God's view of them, and consequently forbidden.

Now, who does not often see that the gaieties of the world are neither preceded by work, nor followed by hard labor? They are sought for, for the love of the amusements alone, with no other view than that of tasting their sweetness, or with the idea of leading an easy, agreeable life, thus employing their whole time immoderately, or without stint; consequently it is this excess which makes it so culpable, and which, as it were, reverses the order of Providence.

I acknowledge that there are certain games which are innocent, provided that they are not carried to excess. Recreation is necessary for the mind as well as for the body; the one to avoid too great a strain upon the brain, the other, to relieve constant fatigues.

But gambling, playing the whole day, and stealing away the hours of night when repose and sleep are needed, amusements which are the sole occupation when they

ought to occupy the least portion of our time here on earth—in a word, gaieties which we notice in high life, all such as these, I condemn. And have I not a right to condemn them? In them I do not find the intentions of God; they are not even the teachings of nature. I do not ask you if you live as Christians, but as men.

Amusements so paltry, so evanescent, were not made for the purpose of clouding the intellect of a reasonable man.

PÈRE GIROUST.
Advent Sermon.

You love gambling; it is this that destroys the conscience, this inordinate love of play; it is a mania which is no longer an amusement, but a business, a profession, a traffic, without stint or measure; and if I may dare to say so, it is a mania, a madness, which drags you down from one abyss to another deeper still. *Abyssus abyssum invocat.* From this passion arise those innumerable sins of which they are the consequence. From that mania arise neglect of our duties, misrule of home, pernicious example you give to your children. From that proceed the squandering away of your property, those unworthy meannesses, and, if I may use the term, those trickeries, which proceed from a greediness of gain. From this mania arise quarrels, oaths, swearing, and despair when all is lost. From that proceed those shameful resources, which you fancy that you are forced to have recourse to. Lastly, from this proceeds that dis-

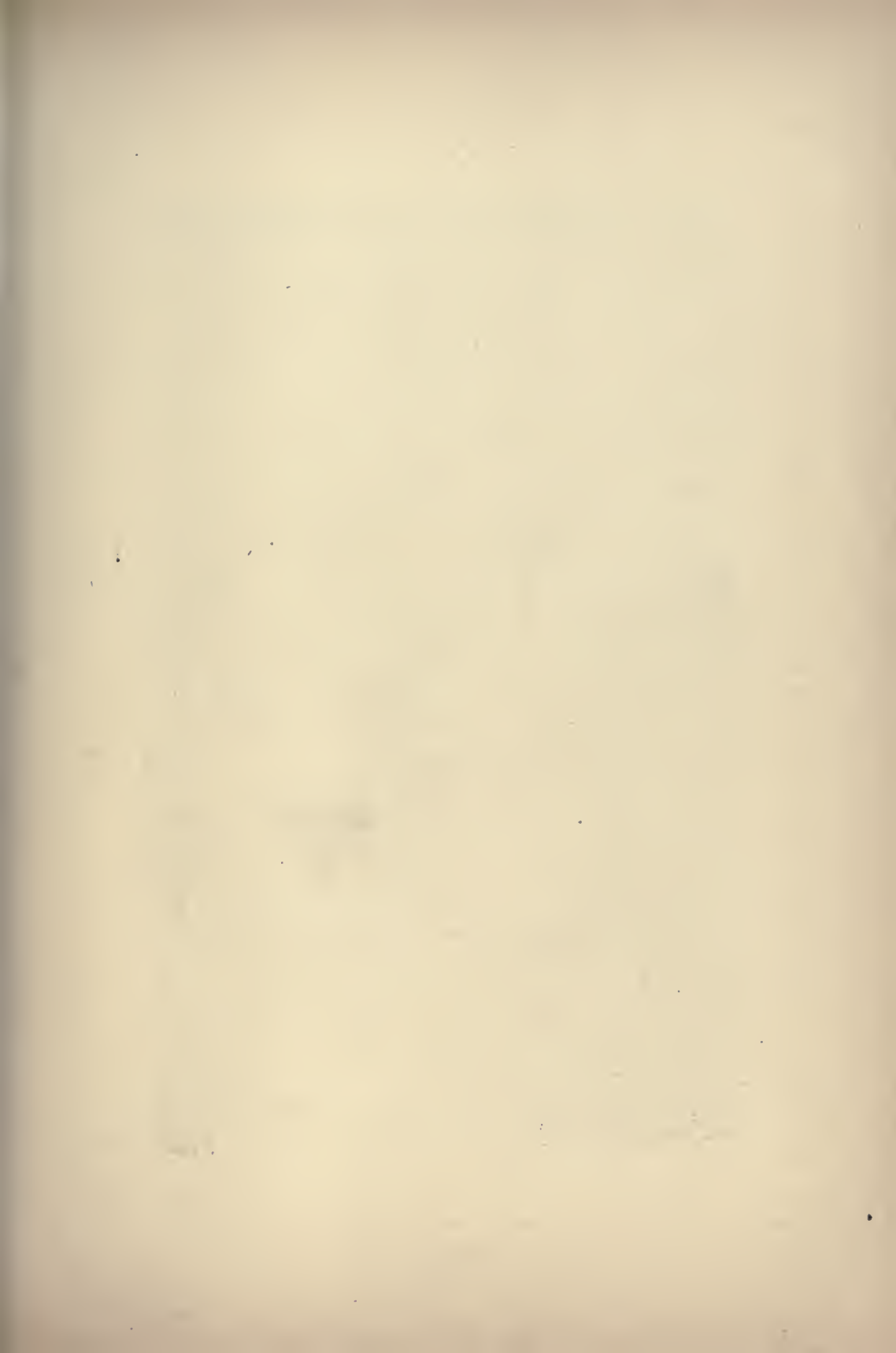
honesty to seek for any excuse to supply yourself with funds to carry on the sinful game.

One excess brings on another. Excess in the time employed in play is attended by excess in the sums played for. To play but seldom, yet when you do play to hazard much, or to hazard a little, but play continually, are two excesses, both of which are forbidden by the law of God. But over and above these two excesses there is a third, which is, to play often, and every time you play to venture a large sum. Do not, however, mistake my meaning, when I say play in which you hazard a large sum. I speak not only of the great and the rich, but of all in general, and each in particular, conformably to their means and station in life. What is nothing for one is much for another. One may easily bear what would hurt another; and what for the former would be a small loss might have fatal consequences for the latter.

Nevertheless, men will play; and it is a rule of life, a rule to which they unalterably adhere; so that no consideration can draw them from it. Cost what it will, they will go on; and for what purpose?

O my brethren, cut off this love of play. It is far more easy to give it up entirely, than try to retrench it, or leave it off by degrees. Quit it once for all, and make a public avowal of it.

BOURDALOUE.





THE RAISING OF JAIRUS' DAUGHTER.



On Hardness of Heart.

BISHOP MASCARON, PÈRES NOUET and NEPVUE.

“All the world is in extreme desolation, because there is no one who meditates in his heart.”

—JEREMIAS xii. 11.

JULES MASCARON, the son of a celebrated barrister, was born at Marseilles, in 1634. The richest inheritance that his father left him was his own forensic eloquence. Early in life he joined the Congregation of the Oratory, and was soon made a professor of literature; but it was his extraordinary talent for preaching that gained him an immense reputation.

This young orator, after having visited the principal cities in France, proceeded to Paris. Louis XIV., who was not slow in recognizing talent, engaged him to occupy the pulpit in the Chapel Royal, and it was at this time that the King presented him with the Bishopric of Tulle.

His funeral orations are considered to be equal to those of Bossuet and Flechier. In the year 1758, a Collection of Funeral Orations by Bossuet, Flechier, and Mascaron was published, and the volume met with great success. After some years of devoted attention to his diocese, he appeared at the Court for the last time in 1694. Louis XIV. was delighted to hear him again, and said to him, “You have aged, but your eloquence is as young as ever.”

This eminent prelate died on the 16th November, 1705, aged sixty-nine; deeply regretted by all his clergy.

ST. AUGUSTINE compares the blindness of a soul to a man who is asleep. When our eyes are shut during sleep we are blind; nevertheless we see something, for though our eyes are shut our imagination is at work. We dream that we are very rich, we fancy that we are living in the lap of luxury; in a word, we picture to our mind strange events. This is our case. We do not see things in the right light; we do not hear the mute language that ought to lead us up to God. No! our imagination conjures up fantastic phantoms.

We thought to have found true happiness in the wealth and riches of this world, and they have vanished. We sought for earthly joys, and these pleasures have become insipid.

When our soul is preparing to leave the body, then our eyes will be opened, and we shall then feel and know our terrible darkness.

MASCARON.
Bishop of Tulle.

St. Augustine remarks that we are all born blind because we are all born in sin. We are all born blind, and the dimness of our sight is the universal scar which original sin has imprinted on every heart, stifling the light of heaven in its birth, and surrounding the aurora of life in the darkness of death.

Sin, which we inherit from our birth, leads us into an obscure night, deprives us of the sight of the Sovereign Good, and fills us with errors and illusions.

This blindness is so much the more to be deplored because it grows with our growth, and, being an original curse, it becomes free and voluntary in its growth; so much so that our malice makes a personal crime out of an hereditary punishment, and thus it corrupts every stream that flows from so poisonous a source.

It is the characteristic of sin to overshadow every action, whether it be the banishment of grace which is the light of the soul, or whether it blinds the understanding, thus rendering it incapable of receiving the light of the Holy Spirit, who abandons the sinner, and leaves him exposed to all kinds of dangers and misfortunes.

Oh! unhappy darkness, exclaims St. Augustine, in which I have lived. Oh! frightful blindness, which has hindered me from enjoying the light of heaven. Oh! deplorable ignorance, which hid the beauty and infinite goodness of God. Oh! beauty ever ancient, beauty ever new, more brilliant than the light of the sun,

would that I had known and loved you sooner! Ah! why cannot I hide the many days and years in which I lived? Oh! that I could blot them out with my tears!

PÈRE NOUET.
Meditations.

Hardness of heart leads to sad results. Light blinds or dazzles a hardened heart, it does not enlighten it. The just punishments of God, which weigh heavily on it, only make it rebellious and do not subdue it. The scourge which God inflicts on it overwhelms but does not humble it; miracles astonish but do not convert it.

Would you wish to know the sure marks of hardness of heart? St. Bernard will give them to us. A hardened heart, he says, is a heart unbroken by remorse, unsoftened by devotion, and unmoved by prayer. It yields to no threats, which only harden it the more; it is unmindful of all the blessings of God and unfaithful to grace. It blushes not at things most shameful, heeds no danger, has no love for brethren, no fear of God.

It forgets the past, neglects the present, and cares not for the future. It forgets its duty, and finally forgets itself.

There is the picture of a hardened heart. How frightful! how terrible!

Is it your heart? If you have not all the *marks*, do you not, on examination, recognize some few like unto them?

LE PÈRE NEPOUE.
Reflections.



CHAPTER LXXXI.



ON HYPOCRISY.



BOURDALOUE and the "Dictionnaire Moral."

"The hope of the hypocrite shall perish; he will himself condemn his own folly: that in which he trusted is but a spider's web." — JOB viii. 14.

THE Pharisees were, as the Gospel represents, of a mortified exterior, and piqued themselves on a strict observance of the laws; and relying on that were filled with a self-satisfied opinion of their own merit.

On this principle they looked upon themselves as perfect and irreproachable: *In se confidebunt tanquam justi.* They took pains to keep themselves aloof from others, and believed themselves to be better than their brethren.

In their ordinary devotions they fasted only to show that they had fasted, and disfigured their features so as to attract the notice of the unsuspecting multitude.

Under the pretext of practising austerity they assumed a studied appearance of a well governed life.

Thus, without any other title than a sanctimonious regularity, they thought that they were entitled to occupy the foremost places in all festivals and assemblies. These are the marks of a false

devotion and hypocrisy; and to these our Saviour alluded.

There are some who are willing to practise Christian virtue, but at the same time they wish to gain the credit. Some who do not like to be unnoticed, but wish to make a show, and to be different from others; they affect humility, and do not associate with all.

Whence comes it that singularity is so sought after? Because it is that which excites admiration, which is the charm of vanity.

If there is anything out of the way, it is there that they seek for it. And even in their penances they wish to attract notice.

Unlike St. Augustine, who, when he was meditating his conversion, wished to keep it secret lest the world might think that his former wickedness was only a pretense to show off his present virtue.

A parade of regularity and mortification induces them to usurp a certain kind of superiority, which neither God nor man gives them. For, after that, they set

themselves up as censors of all the world, and they, like to the Pharisees, consider themselves worthy of the highest places in the Church and State. They unscrupulously meddle with everything; and, what is more dangerous, they, under the pretence of piety, are not aware of their own failings, and so degenerate into an ambition more criminal than that with which the Son of God reproached the Pharisees.

BOURDALOUE.

If you wish to know the difference there is between a hypocrite and a just man, between showy and solid piety, between human motives and Christian motives, here are some marks.

Human virtue seeks for witnesses who praise, and its wish is to appear to be, than to be. True piety loves to be hidden, contented with being seen by God, and with the witness of its own conscience. Worldly goodness is full of presumption; there is no accident which it thinks cannot be repaired, no obstacle which cannot be overcome; whereas true virtue is ever mistrustful of self; it is never rash, and is always anxious to avoid occasions of sin, or to fly from the presence of objects which may have been the cause of former falls.

Human virtue is proud, overbearing, and contemptuous; it knows not what it is to yield, to be humble, or to obey; it looks down disdainfully on those who have no merit; it examines with a critical, malignant eye those who are reputed to be

good, and turning to itself, it is flattered at possessing something out of the ordinary way.

True piety is humble and submissive, glad to be surpassed by others; and if there be any rigor to exercise, it is against itself; and if there be any indulgence or consideration to bestow, it is given to others.

Human goodness is interested; self-interest is the main motive of all its actions, so that if there is no fortune to gain, no glory to establish, no reputation to preserve, such goodness remains inactive so long as self is not disturbed.

True virtue makes a man thoroughly disinterested, in his reputation, in his worldly goods, in the contempt which others display, in the praises which are showered down upon him.

Finally, human virtue is fostered by pride, is constant through obstinacy, liberal through vanity, honest through interest, affable and mild through policy, and even humble through a refinement of self-love.

All these false and imposing pretensions to virtue, not having God in view, are like those empty titles, which nobles, who having sold their lands, still preserve their title and coats of arms.

Those people whom the world believed to be so generous, so faithful, so affable, so patient, so honest, so sincere, are like unto handsome mausoleums, on the outside of which are depicted representations of every virtue, and inside you find a faithful corruption.

From the "*Dictionnaire Moral*."

ON IDLENESS AND SLOTH.
CHAPTER LXXXII.

BOURDALOUE.

“Why stand you here all the day idle?” — MATTHEW xx. 6.

THERE is, says Holy Writ, a great occupation, imposed not on any one in particular, but on every one, and a heavy yoke, which all the children of Adam are compelled to bear.

But where are these children? Is there no exception to this universal law? “From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes” (*Eccles. xl. 3*).

The children of Adam include everybody, from royalty to the meanest beggar, “from him that weareth purple and beareth the crown, even to him that is covered with rough linen.”

This sentence excludes no one; princes and grandees of the world are included with miserable wretches and with slaves.

In fact, my dear brother, whoever you may be, I ask you what dispensations you have from work? Is it because you are high in the world, as if your grandeur could wipe out the stain of your origin, or exempt you from that universal curse which God has pronounced on the whole human race,

namely, to eat your bread with the sweat of your brow?

But tell me, that high rank, that noble birth, that distinguished position which you make so much of, are they higher than kings and sovereign pontiffs?

Listen to the words of St. Bernard when he wrote to the Pope Eugenius:— “I beseech you,” said he, “with all the respect I owe to your Holiness, not to consider that you are raised above all the world, but take care that you are born to work, aye, even more than others; and if you wish to be exempt you must first of all wipe out the stain of original sin, which the lustre of your purple and your tiara can never hide.”

Consider, then, that a man who is born a slave, clothed in the livery of sin, must only think of work, and endure great fatigue in order that he may better his condition in this world.

If we come to the difference of sex, we shall see that women are no less compelled to work; that they must busy themselves in household duties, and, however easy

these duties may appear, they must still be attended to. Solomon, wise as he was, did not despise them, for, after having sought for a brave woman, and after he had found one, he says, she put her hands to her work, and that she rejoiced in laborious employments: *Manum suam misit ad fortia.*

There is no condition of life among men where idleness may not become a sin, and the higher the position, idleness and sloth are the more guilty. For instance, a young man of high connection who remains idle in youth, without a wish to cultivate his mind by learning and acquire such a knowledge requisite to prepare him for a post, when, through influence, he may be appointed to a responsible position, how will he acquit himself? God will not give him an infused science, for that would be a miracle. What will he do, then? Why, he will be ignorant of the duties of his profession; and if, for example, he comes to be a judge, he will judge badly.

Granted that he has the good intention of administering justice; from the want of legal knowledge he cannot, and he will be responsible for all the losses and injury that parties may have suffered. In addition to this, it is not just and right that he should learn experience at the expense of

others; and, however good his intention may be, a poor man may perchance lose a lawsuit which will deprive him of all his property. On this I cannot say too much, for, if he be judge, he has another kind of idleness to battle with, and that is, he will not take the trouble to examine into matters, for he loves his pleasures more than the careful examination of right and wrong.

I should never finish if I were to run through every condition of life. I could say that, through idleness and sloth, it has happened that preachers and directors of souls have acquitted themselves so badly that their sloth has produced frightful disorders in the functions of their ministry.

I could also say much on the negligence of mothers, a negligence which is the cause of the confusion we often notice in households; for when the mistress of the house is fond of frequenting theatres, balls, &c., what are the servants doing, and what will become of the children?

Instead of that, if she attended to her home duties all would go well; her servants would do their duty, her children would be instructed, and would not be brought up, as they often unfortunately are, in idleness and sloth.

BOURDALOUE.

From his Lenten Sermons.



 ON IGNORANCE.

PÈRE LA FONT.

“For some have not the knowledge of God: I speak it to your shame.”—I CORINTHIANS xv. 34.

PIERRE DE LA FONT, this zealous and charitable servant of God, was born at Avignon. He became Prior of Valabrègue, and held also a high office in the church of Uzès. Wishing to found a seminary in the episcopal city, he resigned his priorship, in order to give his whole time and attention to the college. Being elected the superior, he wrote and published five volumes, called “*Entretiens Ecclesiastiques*,” for the instruction of his pupils. An extract from this book will be found further on. (See Alphabetical List of Authors.)

This pious and learned ecclesiastic ended his career of usefulness at the commencement of the eighteenth century.

IF one could not sin through ignorance, it would be wrong, says St. Bernard, to blame the persecutors of the apostles and martyrs, since they did not believe that they committed wrong by so cruelly putting them to death; but, on the contrary, they considered that they rendered a great service to their gods by massacring their enemies.

It would also have been of little use that Jesus, hanging on the cross, should have prayed for His murderers, since, not knowing what they did, they were free from

sin, and that even, according to St. Paul, had they known the King of Glory, they would not have nailed Him to the cross.

See, then, concludes this Father, into what a profound ignorance those were plunged, who believed that they could sin through ignorance. From this, we must always understand that a voluntary, culpable ignorance arises from a wanton negligence of being instructed.

According to the teaching of St. Thomas, we have two rules for our conduct and actions, namely, the law of God and our own conscience.

Now it is not enough, in order to constitute a good action, that it should be conformable to one of these rules; it suffices to render it bad if it is opposed to one of these two rules. Thus, one is not exempt from sin, continues this saintly Doctor, when it violates any precept of the law, even if it follows the judgment of a false conscience.

And in this same sense, St. Augustine says that people take that for good which is in itself bad, and that to persevere in this erroneous belief, they are not free

from sin, since this false persuasion is in itself a sin: *Si quis bonum putaverit esse quod malum est, et fecerit, hoc putando ubique peccat* (*Epis. cliv.*). And if you wish to know why this error and ignorance is a sin, because one has not been willing, or has neglected to know the law; for if one is in invincible ignorance, then that ignorance and that error, being involuntary, would no longer be sin.

One cannot excuse from sin those heretics who live among Catholics, although they doubt not the truth of their own religion, and although they think that they are in the right path, because they have every means of clearing up their doubts, and opportunities are not wanting to disabuse them, if they really wished to be instructed in the faith.

But obstinacy joined to prejudice, convenience, and advantages which they find in the state of life in which they have been reared, or which they may have embraced through debauchery, or through error, they persist in their culpable ignorance.

Thus, when such as these, in their fancied security, blaspheme against the true religion, which they look upon as false; when they cry it down; when they pettily persecute the defenders of it, or revile them by cruel calumny, and inflict on them outrage and insult, they are not exempt from sin, although they may have, through ignorance, been driven to excess, and by this means called to their aid a false zeal, which is so opposed to the law of God. This ignorance will never excuse

them of all these crimes, since it is an inexcusable sin to be a heretic, and not take every means in their power to undeceive themselves.

We must, however, remark that the care required by some who plead ignorance as an excuse does not apply to others, who need a more searching inquiry into the truth.


If it only depended on some trivial point, such as if a certain day was a feast-day or a fast-day, a competent authority can be applied to; and if there be some mistake, it can be easily or readily explained. But when it refers to a matter of equity, such as if a contract is usurious or not; or if it be permitted to expose to public view engravings or pictures of scandalous nudities, then we ought not to be content with consulting any one who may be of our own opinion.

When any one has on hand an important lawsuit, does he not apply to the ablest lawyer? Or, when we are seized with a dangerous illness, do we not seek the advice of the most experienced and cleverest physician?

Can any one, then, look upon the laws of God and the precepts of the Church as simply an invincible ignorance, when they can be so easily explained by simply taking the same pains they employ in temporal affairs?

To act otherwise is simply to show a manifest indifference for their eternal salvation.

REV. PÈRE LA FONT.
Sixth after Pent.



CHAPTER LXXXIV.



On Immodest Attire, Fashion, etc.



ST. CHRYSOSTOM and ST. CYPRIAN.

“The attire of the body, and the laughter of the teeth, and the gait of the woman, show what she is.” — ECCLESIASTICUS xix. 29.

FROM whom do those women attract notice — women who are of the world most worldly — women whose vanity leads them to employ every artifice to attract remark and win esteem? Is it from the good and pious? Oh, no! for they look upon them with horror, seeing that they dishonor Jesus Christ and ruin His religion. Is it from clever people? No, for they regard them with indignation, seeing that by their vain display they are anxious to astonish and take them by surprise. Is it from rakes and libertines they seek esteem? From these, doubtless, they would rather fly than seek. Oh, if they only knew how they speak of them, how coarsely they criticise them, their confusion would be equal to their pride.

You show yourselves in public, ye worldlings, with all that furniture of vanity. You do not even spare the temple of the living God, whose sanctity should not be violated by your luxuries,

for the church was not built for the display of all such vanities. We should appear therein richly clothed with grace and virtue, not decked out with gold and jewels. Nevertheless, you attend church dressed out as if you were going to a ball, or like actresses on the stage, so careful are you to be noticed, or rather to be laughed at, by those who see you.

When divine service is over, and all are returning homewards, your vanities and follies are the theme of their conversation; they forget the important instructions left us by St. Paul and the prophets, and can only talk of the value of your beautiful dresses and of the lustre of your jewelry.

Tell us, I entreat, what are the useful advantages to be drawn from these precious stones, and from these costly dresses? You tell me that you are satisfied with yourself, and that you take delight in that magnificence. But alas! I ask what benefit you derive from your vanities, and they only tell me of the harm they do.

There is nothing more deplorable than to be ever running after frivolous fashions, to take a pleasure in studying them. Shameful and shocking must that slavery be when its golden chains are enjoyed.

How can a Christian female apply herself as she ought to any exercise of devotion or solid piety? how can she despise the follies of the age if she encourages a taste for finery? In time she will experience so great a distaste for prayer that she will not like to hear it named.

You will perhaps reply that you have made yourself admired by all who saw you. But this is an additional misfortune, that these costly trinkets should have gone so far as to feed your growing vanity and pride!

Is it not an evil most grievous to be overwhelmed with cares so vain and restless, to neglect the beauty of the soul and the love of one's salvation; to fill one's self with pride, vanity, and conceit; to be, as it were, intoxicated with the love of the world; willingly to give up going to those sacred places where your thoughts should be raised to God; to have no fear of prostituting the dignity of your soul, and subject that soul to things so base and so unworthy?

You will perchance reply, that when you frequent assemblies and promenades every one turns round to look at you. It is for that very reason you should shrink from gaudy attire in order that you should not expose yourself to the gaze of every man, that you should not give any one

an opportunity for making scandalous remarks.

Not one of those who gaze upon you will hold you in the esteem you imagine you have secured. You will be the laughing-stock of every one, and people will set you down as a vain, ambitious woman, as one who is wishing to be admired, as one absorbed in the love and vanities of the world.

ST. CHRYSOSTOM.

Passim.

Do ye not tremble, ye gay and worldly women, at the thought that, when our Lord and Saviour shall come to judge the living and the dead, He will bid you leave His presence forevermore, and that He will thus reproach you?

Depart from Me, you are not My work, and I cannot trace the least resemblance to your former self. The paint, powder, false curls, and other vain appliances have so altered and disguised you that I cannot recognize that you once belonged to Me. You will not be able to see Me, disguised as you are by face, eyes, and features so utterly spoiled and disguised by My enemy the devil. You have followed him; you have selected the brilliant hues of the serpent's skin; it is from your enemy you have learned and kept those embellishments and fineries; you will be with him forever and forever. My kingdom is not for such as you, and no part of it can you ever share with Me

ST. CYPRIAN.

De Habitu Virginum.

CHAPTER LXXXV.

ON IMPURITY.

ST. BASIL, and PÈRES HOUDRY and DE LA RUE.

“When concupiscence has conceived it bringeth forth sin : when it is completed, begetteth death.”
—JAMES i. 15.

YOU will sometimes meet with old men, whose gravity and age give them an appearance of severity, who are modest in society, and who are much esteemed for their apparent goodness, but who secretly and heartily indulge in every sort of vice, which they carefully conceal from human eye.

They, in their imagination, picture objects which they delight in ; the idea flatters them, and leads them to indulge in indelicate pleasures, unseen and unnoticed.

These sins are committed in the heart, and will there remain hidden until the coming of our Lord, who will bring to light every dark mystery, and will expose to the whole world the secrets of the heart.

We must, then, particularly watch over our thoughts, for deeds which spring from our free-will require time, assistance, and opportunity, but the workings of the brain are active in a moment, without trouble,

without hindrance, without waiting for opportunity.

ST. BASIL.

Not only is this passion a sin, but it is the epitome of every sin ; it includes sins of the eye, sins of word, sins of thought, sins of desire.

As for sins of deed, who would dare to paint them ? I have no wish to place so foul a sight before you.

Property, riches, talent, heart, will be, and on every possible opportunity are, all employed in its service.

Desires are fondly cherished, when deeds cannot satisfy.

A lascivious man is a man of sin, because he disseminates sin wheresoever he may be ; in every place, in public, in private, in intrigues, &c.

The evils which impurity causes to those who indulge in this vice are numberless ; it spares nothing ; it undermines the health, and youth is soon succeeded by a peevish, dissolute, premature old age.

There is no trouble they will not undertake, no constitution they will not sacrifice, no amount of money they will not squander away. Have they ruined their prospects in life? To indulge in luxury, and continue to satisfy their lustful desires, they will seek to find means at any price.

But this vice is not content with being the cause of ruin of families, but it haunts them in their dreams.

From this arise jealousies, divorces, and sad estrangements. From this succeed assassination, murder, poison, conspiracy, and all felonious plots to supplant a dangerous rival, or get rid of a jealous accomplice.

Meditate for a while on the scourges and punishments which God has inflicted on this sin. Holy Scripture is content to threaten other vices, but see how it inveighs against and casts a thunder-bolt on this.

The Deluge, was it not a punishment? The burning of a whole city, was it not the result of a just vengeance?

If this sin was the reason why God repented of having created man, and made him resolve to annihilate him, how can you look upon it as a pardonable sin?

The waters spread over the surface of the earth, flames consume Sodom—do not these teach you that God is the defender of purity, the avenger of incontinence?

Is it that such sins should have become less enormous, that God the Son deigned to be born of the Virgin Mary?

Ah! place before you the thought of St. Augustine. "What! shall I pur-

chase torments without end for a vain and transient pleasure? Pleasures will pass away, but eternity will never pass away; pleasures vanish, but the penalty remains."

REV. PÈRE V. HOUDRY.

[CHARLES DE LA RUE was born in Paris in the year 1643. He entered the Jesuit College, and subsequently became Professor of the Humanities and Rhetoric. He early distinguished himself by his talent for poetry. In the year 1667 he wrote a long Latin poem on the conquest of Louis XVI.; this the great Corneille translated, and presented the Latin original and French versification to the king, who was pleased to express his gracious approval.

The learned Jesuit petitioned to be sent to the missions in Canada, but was refused, as his superiors deemed it best that he should work out his salvation in France.

The published works of this illustrious Latin scholar are numerous.

He died in Paris in the year 1725, aged eighty-two.]

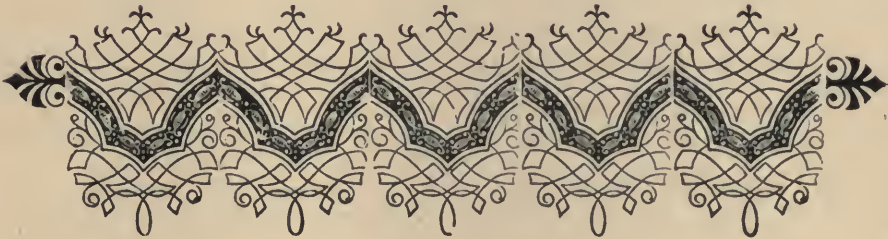
God, speaking to Noah, told him that His spirit would not dwell in man because he was only flesh. *Non permanebit spiritus meus in homine quia caro est.* Nevertheless, I hear that the unchaste allege this as a reason for making this sin excusable—human weakness, which is only flesh; but I say that for this reason immodesty and impurity will be punished by God.

It is for that, all should be more cautious and be not without fear. *Quia caro est.* It is for that, one ought to seek for the help of that grace which God has prom-

ised to all. *Quia caro est.* It is for that, that man, being so weak and frail, should ever have recourse to prayer, to occasional retreats, and to fly from all occasions of sin. *Quia caro est.* It is for that, you should not rashly expose yourself to

temptation, or be found frequenting dangerous places, where there are immodest eyes upon you. And this for fear of losing the grace of the Holy Ghost, who departs from the impure. *Quia caro est.*

REV. PÈRE DE LA RUE.

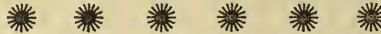




CHAPTER LXXXVI.



ON INGRATITUDE.



ST. CHRYSOSTOM, ST. AMBROSE and BOURDALOUE.

“Of the ten lepers cured, there is no one found to return and give glory to God but this stranger.”
— LUKE xvii. 18.

IT would be a monstrous ingratitude to receive daily many blessings of the Divine goodness, and not to acknowledge your gratitude, if not in deeds, at any rate, in words and canticles.

Besides that, if this gratitude is due to Him, it is no less advantageous to ourselves. God has no need of us, but we have every need of Him.

The thanksgiving which we offer to Him adds nothing to what He is, but it helps us to love Him more, and to repose a greater confidence in Him.

For if the remembrance of benefits we have received from men induces us to love them more, there can be no doubt that, meditating on the graces which Almighty God has showered upon us, we should naturally feel more desire to love Him, more prompt to obey Him.

ST. CHRYSOSTOM.

We ought to imitate the liberality of the soil, which repays, with usurious

interest, the smallest seed that is sown therein. Holy Scripture compares an ungrateful person to a field or vine, which remains barren if not carefully cultivated; on the other hand, a grateful man is like a fruitful field, and which increases in value a hundredfold.

It is thus that we must act towards those from whom we have received benefits, and be like the ungrateful and avaricious land, which retains the seed.

It is not every one who has the power of doing good, but we can always show our gratitude, for ingratitude is an unpardonable vice.

ST. AMBROSE.

St. Bernard, pondering on the many graces which God had bestowed upon him, and of His immense love for us all, cries out: “O Lord, I have nothing to give you in return for so many blessings I have received from Your merciful goodness. When I look upon my own nothingness I am so confused that I dare not

raise my eyes, but when I consider that You are rich in Yourself, that you have no need of me, and that You seek for my heart and not my riches, ah! I am quite consoled. When I see in the gospel that a poor woman, who drops two little pieces of money in the poor-box, receives from Your lips more praises than do those rich Pharisees, who place therein large sums, I begin to hope.

"I have only two small pieces, and these are, my heart and my body. You are the master of the latter, take Thou possession of the former. I give it to You; it is Yours on the principle of justice, love, and gratitude."

A faithful and truly grateful soul ought to imitate the conduct of that prince mentioned in the Book of Esther, where it is said that he wrote down and kept an account of all the services his brave followers had done for him during his reign, in order that, by reading of them often, he was forced to acknowledge them.

This is what a faithful soul should do, in order to remind him of the many graces and favors God has bestowed upon him, during the whole course of his life. Ah! what would such a soul do? Would it not read over the list with care, and ponder on it every day?

See, here is the time when, by an especial grace, I was called to fulfil duties in the church or in the world. Here are so

many favors received; here so many holy inspirations; here so many good works; here so many averted dangers; in a word, here are so many benefits received. Think of them, O my soul, and never forget them, and say with the prophet: "I will bless my God forever and ever, and I will never cease to sing His praise." The last thought when I retire to rest will be to thank God, and the first prayer on awaking shall be to bless Him.

If we closely examine the conduct of the greater portion of sinners, we would be easily convinced that there are gifts and blessings of God which are made use of for the purpose of adding to their sins. If God has given extra beauty to that woman, to what use does she devote it? Alas! to idolize her body, and to draw around her a crowd of admirers. If God has given health and strength to that man, of what use are they to him? for he destroys them both with debauchery and vice.

If to another has been given the gift of knowledge and science, does he not use them to disseminate his own erroneous opinions, or to impugn the dogmas of our holy mother the church? If to another, fortune and riches, are not these squandered away in pleasure or ambition?

And thus it is with other gifts, which are all received from heaven.

BOURDALOUE.

ON INTEMPERANCE.
CHAPTER LXXXVII.

PÈRES DE LA COLOMBIÈRE and HOUDRY, and ST. AMBROSE.

“Woe to you that rise up early in the morning to follow drunkenness, and to drink till the evening, to be inflamed with wine.” — ISAIAS v. II.

A REASONABLE man eats in order to give strength to his body, lest its weakness might have an effect on his mind; but those who are addicted to intemperance eat even to clouding their intellect and ruining their body. They eat merely for the sake of eating. There are some people whose body is of no use to the intellect (unlike the saints, who complained of having a body, which occasioned so much trouble to the mind); such as these would like to be deprived of the qualms of conscience, in order to partake of the pleasures of beasts, pleasures they constantly seek and sigh for.

They do not eat to live, since nothing is so pernicious to health as excess in delicacies and made dishes, and nothing is so conducive to a healthy and long life as a frugal and well-regulated table.

Is it that we are slaves of our body, and that everything ought to be sacrificed to gratify that insatiable animal? One ought

to take food as one would take remedies. Necessity ought to rule our inclination, so as to free us from the inconvenience of hunger, and not that concupiscence which lays a snare in the pleasure that follows; that solace, which we seek for in eating and drinking.

Thus we do, for this single pleasure, what we ought to do through necessity; from this follows that we seek to deceive ourselves, persuading ourselves that we owe to our health what we give to the passion of intemperance.

REV. PÈRE DE LA COLOMBIÈRE.
Christian Reflections.

All the Doctors of the Church tell us that that state of intoxication which deprives us of grace and reason at the same time is a mortal sin.

It is this that St Augustine calls a great sin, a monster of crime; in fact, it is a brutal stupidity and a wanton blindness to sell (like another Esau) one's right to the inheritance of heaven, the hope of an eter-

nal happiness, for the sake of some glasses of wine; rivalling that madman who sold his claim to the paternal estate for a few lentils, to satisfy his inordinate appetite.

But St. Paul expressly names it, and places the vice of drunkenness on the list of those sins which are excluded from heaven. *Nolite errare*, do not be deceived, says he; do not flatter yourself that it is a venial sin: "Drunkards shall not possess the kingdom of heaven" (1 Cor. vii.).

In a former chapter he says that this kingdom and happiness which are destined for us are not intended for those who eat and drink. Those, therefore, who pamper their appetites, those who are slaves of intemperance, have no claim or right.

Drunkenness is the source of an infinite number of sins, but among those which are its boon companions the most universal is that of impurity. Take heed and avoid drinking to excess, says the Apostle (*Ephes. v.*), because it infallibly enkindles the shocking vice of impurity. Again, it is St. Jerome who says that he who is always full of wine is easily led to the commission of shameful brutalities, and he confirms this truth by quoting the example of Loth: *Quem Sodoma non vicit vina vicerunt*. What more astounding than to see a man who was preserved in innocence in the centre of the city of Sodom; he drinks a little too much wine, and commits a frightful incest.

A man addicted to wine, says St. Chrysostom, is fit for nothing, for of what use is such a man? Would he be able to keep a secret? Two or three glasses of

wine would make him so talkative that he would reveal everything. How could you confide an affair of importance to him? No! says the saint, such a man is useless, he is fit for nothing, he is a fool, he must be left to himself, he does not deserve a thought: *Ebriosus ad omnia negotia ineptus*. This same Father represents the ugliness and infamy of this vice in such animated language that strikes one with horror. How shameful is intoxication, he exclaims; can any one imagine a man more despicable than he who is habitually tipsy? He lowers himself in the eyes of his servants, it makes him a laughing-stock to his enemies, and even his friends put him down as a fool. All look upon him as an object deserving of the contempt and hatred of all.

If there be any here who are addicted to this vice, hear the words which the Prophet Joel addresses to you on the part of God: "Awake, ye that are drunk, and weep and mourn, all ye that take delight in drinking sweet wine"; arise from your negligence, at the sound of the threats of the anger of God; weep and send up your sighs to heaven in order to avert His justice, which is ready to deliver the world from a useless burden and a scandal to all men.

Instead of drowning your intellect in wine, apply it to more serious work; avoid the impending misery, and henceforth lead a life more worthy of a man and a Christian. Give up a habit which renders you unfit to associate with men. Detest a vice which is as odious as it is wicked; fly

from the society of those who encourage and join you in those unworthy debaucheries, dissipations which will easily lead to the loss of honor, health, the life of your body, the loss of your soul, and eventually drag you to the gates of eternal perdition.

“Woe to you that rise early in the morning to follow drunkenness, and to drink till the evening, to be inflamed with wine,” says the Prophet Isaiah ; and St. Paul says, that such people have no other god but their belly, which is as much as to say that they are idolaters, for they make a god of their own body for no other purpose than that of satisfying an inordinate appetite, and thus idolizing their stomach.

The misfortune of this kind of men is such that the apostle, with tears in his eyes, can only deplore their blindness and look upon their misery as meriting God’s

vengeance: *Nunc autem et flens dico, inimicos crucis Christi, quorum finis interitus, et gloria in confusione ipsorum.*

PÈRE HOUDRY.

Excess in eating and drinking has killed many a man, frugality has killed no one ; immoderate use of wine has injured many a constitution, temperance has never done any harm. Many have died in the midst of banquets, and have soiled the very tables with their heated blood.

You invite your friends to a feast, and you lead them to death ; you ask them to a merry-making, and you conduct them to a tomb ; you promise them the greatest delicacies, and you condemn them to the most exquisite tortures ; you fill them with wines, and lo ! it is their poison.

ST. AMBROSE.

De Jejunia.



ON LYING AND TRICKERY.

PÈRES HOUDRY, HELIODORE, and ST. AUGUSTINE.

“God hateth a deceitful witness that uttereth lies.” — PROVERBS vi. 19.

“Let no man overreach nor circumvent his brother in business.” — THESSALONIANS iv. 6.

WE have, in the New Testament several examples of duplicity and trickery.

The dissimulation and pretended concern Herod the Ascalonite displayed to the Three Kings when he asked them to return to Jerusalem and tell him where the Messiah was born, so that he might go and adore the new-born King. As he fully intended to murder the Infant Jesus, this lying deceiver will cause the name of Herod to be held in horror for all ages.

The second Herod, called the Tetrarch, was the successor of the first, and was the Governor when Jesus was sent to be tried. He was a man full of deceit, and our Lord gave him the name of the fox to work his cunning and duplicity; and, far from wishing to perform miracles before him, our Saviour did not deign to answer him a word.

The most evident punishment that God has ever exercised on those who fail in

sincerity and use a lying deceit was that of Ananias and Sapphira, related in the fifth chapter of the Acts of the Apostles; they having sold their piece of land, and having, by fraud, kept back part of the price of the land, contrary to the promise they had made to bring the whole.

Their bad faith cost them their lives. They were masters of the money which they could have kept without injustice; but because they told untruths, and agreed together to tempt the spirit of the Lord, they were punished for their deceit.

REV. PÈRE V. HOUDRY, S. J.

One of the strongest reasons that can be urged against lying is the infamous consequences that accrue from such a habit.

A lie covers its author with confusion, and a man who has acquired the habit of telling falsehoods becomes, in fact, the universal horror of all who know him. Because a lie usually precedes many other

vices, it makes use of candor and truth only through motives of avarice, pride, jealousy, impurity, impiety, or some other sin; consequently, these can only proceed from a mass of corruption.

These are the reasons why we have so bad an opinion of liars, and this is why the Holy Scripture describes the liar as a foul blot and an everlasting shame.

Now, you who cannot endure to be charged with practising this vice; you who would expose your life and salvation, and impel you to wipe out the implied reproach with your blood if the law did not put a stop to your blind fury; you who blush and are ashamed that men should know what you cannot endure to be charged with; listen to and reflect on the threats and judgments of the God of truth, for He has so great a horror of lying and deceit that He has said: *Perdes omnes qui loquuntur mendacium.*

It would take up too much space to give all the reasons which would induce us to give up lying and deceit. It is sufficient to know that the lie increases other greater sins, that it lessens the simplicity of virtue, and it scandalizes truth. Avarice is rendered more criminal, when, in order to secure or purchase another person's property, it makes use of a false oath; pride is more sinful when it circulates false reports in order to gain the approbation of some or to avoid some affront. Hatred is rendered more intense when it forges imaginary crimes in order

to deprive the innocent of their honor. Heresy is more detestable when it designedly misinterprets the sense and meaning of Holy Scripture, the Fathers, and the precepts of the Church. Virtue loses its simplicity when deceit is introduced. Humility is not entirely innocent if it induces a man to lie in order to hide his perfection. Mercy becomes sinful, if it excite a man to make use of a falsehood for the purpose of giving relief to the poor or with the intention of checking the vices of his neighbor. Justice partakes of injustice, when, by use of an untruth, it ascertains the truth of an important fact.

Other virtues cannot possibly preserve their purity, however good the intention may be, if a lie or a deceit be made use of.

FATHER HELIODORE of Paris (Capuchin).

When the tongue says one thing, and the heart means another; this is deceit, and a lie.

If through humility you circulate a lie, if you had not committed a sin of lying before, you become, by lying, what you were not before, a sinner.

The sin of lying is not solely committed by word of mouth, but by deeds designedly carried out for the purpose of deceiving. It is a lie to call yourself a Christian when you do not practise the works of Jesus Christ.

ST. AUGUSTINE.
Enchiridon.



CHAPTER LXXXIX.

On Prosperity, its Dangers, and Prosperity of the Wicked.

ST. AUGUSTINE and MASSILLON.

“Why then do the wicked live? Are they advanced and strengthened with riches? Their houses are secure and peaceable, and the rod of God is not upon them.”— Job xxi. 7-9.

THE continued prosperity of sinners is the greatest of all misfortunes for them. The less our Lord disturbs their torpor, the more He punishes them after. It is at that time that vicious habits increase in power day by day; it is then that they indulge themselves the more, that they delude themselves, that they are blinded more and more to the important interests of their salvation.

But the mad multitude does not reason thus. According to the idea of the majority, the world is pleased when the greater part of common people are like princes through good fortune, although they would be poor, and the very reverse of pious; when theatres are thriving, although religion may be despised; when luxury attracts the notice of all, although Christian charity would be neglected; when the dissolute well nigh exhaust the well-filled purse to satisfy their excessive wants, although the poor can find none to relieve their extremest need.

Nevertheless, if God permits these disorders to reign in the world, be sure

that at that time He is the more irritated against us. His most terrible vengeance is to leave for a while crimes unpunished.

If, on the contrary, He deprives us of every kind of luxurious pleasure, of good living, of theatres and other amusements, of the extravagance of the age, it is then He manifests to us His mercy.

ST. AUGUSTINE.

From his Fifth Letter to Marcellinus.

Opportunities and all exterior things contribute to withdraw the prosperous man from the way of salvation, and these are for him so many obstacles, too difficult for a soul accustomed to effeminacy to surmount. Everything concurs to feed and cherish vices in his heart, more especially the most dangerous passions, and a crowd of objects fascinates his every sense.

Those miserable parasites of the fortune of a great man make a study of his weaknesses, and neglect nothing which can give him pleasure; theatres, games, acquaintances, flatteries, intrigues cleverly begun and as cleverly carried out, nothing

is forgotten ; each one seeks to take him by surprise, and each one glories when that success is gained.

These flatterers who gather round about him, studiously contrive to bring fresh incentives to feed his passions. Thus everything concurs to make even the contented forget that there is a holy and a happy land, to which they ought to aspire to reach.

It is here, O Lord, that I adore Thy secret judgments ; for, seeing on the earth the good in trouble, and the wicked laden with the blessings of prosperity, the one in misery, the other in plenty, the one in poverty, the other in prosperity, it cannot be wondered at that I should be surprised at a sight which appears to be so contrary to Thy wise and just providence. When I see the splendidly garnished table of the proud rich man, whilst a poor Lazarus begs for the crumbs which fall from his table, and is even cruelly refused ; when I see so many unworthy wretches superabundantly supplied with all that contributes to ease and comfort, whilst so many good and honest people are in want of even the necessaries of life, I confess to Thee, says the Prophet, that my feet shake under me, and I am tempted to question Divine Providence for showing too much indulgence to the wicked, and too much harshness to the good, or that I should go so far as to accuse Thee of injustice.


For why, I say to myself, should that man who is only nominally a Christian, and a heathen in his manners and actions — why does he enjoy an easy life, a peace

here on earth, whilst the faithful and pious man groans and sighs under the weight of his miseries ? Why should everything smile on the rich unjust ? The princely treasures are only open for him, every luxury shines for him, the hail and storm do not injure his lands, the earth, the sky, the elements, seem to contribute to the joy and pleasure of the sinner, while the good poor man dwells here on earth, helpless and unassisted ; and whilst the former is well nigh satiated with the best of everything, the good man sees himself alone and abandoned by all, despised by the world, and deprived of help.


Do not fall into the fatal error of believing that worldly prosperity may be a favor which God grants to His favored ones. God often in His anger gives riches and honors which are prayed for, and He grants them by punishing, says St. Augustine. He would have destined you to live a retired life in humility and lowliness, in order to lead you by those means to the height of glory ; but you have obstinately rejected His merciful intentions ; you have mapped out your own way of life, and, intoxicated with success, you have tried to subject His will to your own ; you have made your own choice, He grants what you ask for, and He hears you in His anger. Riches, honors, dignities, fortune, grandeur, success, and robust health are yours for a time ; all these, however, are given to you as a punishment.

MASSILLON.

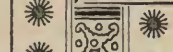
From a Sermon on Prosperity.



CHAPTER XC.




ON RASH JUDGMENT.



SAINTS FRANCIS DE SALES, JOHN OF GOD, and AUGUSTINE,
and L'ABBÉ DE LA TRAPPE.

“Judge not, that you may not be judged: for with what judgment you judge, you shall be judged.”

— MATTHEW vii. 1.

UDGE not, and you shall not be judged, says the Saviour of our souls: “Condemn not, and you shall not be condemned” (*St. Luke vi. 37*). No, says the holy Apostle (*I Cor. iv. 5*), “Judge not before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.”

Oh, how displeasing are rash judgments to God! The judgments of the children of men are rash, because they are not the judges one of another, and therefore usurp to themselves the office of our Lord. They are rash, because the principal malice of sin depends on the intent of the heart, which is an impenetrable secret to us. They are not only rash, but also impertinent, because every one has enough to do to judge himself without taking upon him to judge his neighbor.

In order to our being hereafter judged, it is equally necessary we should refrain

from judging others as to be careful to judge ourselves. For, as our Lord forbids the one, so the Apostle enjoins the other, saying, that if we judged ourselves we should not be judged.

But, O good God! we act quite the contrary; for, by judging our neighbor on every occasion, we do that which is forbidden; and, by not judging ourselves, we neglect to put that which we are strictly commanded into practice.

We must apply remedies against rash judgments, according to their different causes. There are some hearts naturally so sour, bitter, and harsh, as to make everything bitter and sour that they receive, turning judgment, as the Prophet Amos says, into wormwood, by never judging their neighbor but with rigor and harshness.

Some judge rashly, not through harshness, but through pride; imagining that, in the same proportion as they depress the honor of other men, they raise their own. “I am not like the rest of men,”

said the foolish Pharisee (*Luke* xviii. 11).

Others, to excuse themselves to themselves, and to assuage the remorse of their own consciences, willingly judge others to be guilty of the same kind of vice to which they themselves are addicted, or of some other as great, thinking that the multitude of offenders make the sin the less blamable.

Others judge through passion and prejudice, always thinking well of what they love, and ill of what they hate.

In fine, fear, ambition, and other such weaknesses of the mind, frequently contribute towards the breeding of suspicious and rash judgments.

ST. FRANCIS DE SALES.
Devout Life.

[ST. JOHN OF GOD was born in 1495, in a small town in Portugal called Monte Major-el-Novo. His parents were so poor that he was compelled to work as a servant. A sermon he heard from the blessed John of Avila so moved him that he resolved to consecrate the remainder of his life to God and His poor. The zeal of this saint overcame every obstacle. He began his work in a small house in Grenada, and from this poor dwelling arose a magnificent hospital which exists to this day. It was there that St. John laid the first foundation of an Order which was approved of by St. Pius V. in 1572.

The life of this grand saint, by Canon Cianfogni, has been ably translated under the editorship of the Rev. Father John Bowden, and is published by R. Washbourne.]

How dare we judge others? Circumstances are so varied that it is almost impossible that we should not make a mistake. It is the magistrate's duty to judge

the guilty; our duty, as regards our neighbor, is ever to take the defensive side.

Nothing shows the wisdom and truth of those words from Holy Writ, "Judge not, and you will not be judged" — "Condemn not, and you will not be condemned" — as the injustice and rashness of our judgments.

To judge, we must know the heart of the person accused, and this is a sanctuary reserved for God alone.

Ah! if we only knew our own shortcomings, we should rather accuse and judge ourselves.

ST. JOHN OF GOD.

It is the ordinary custom of those who have not within them the Spirit of God, to be scandalized at the most virtuous and edifying of actions.

This we see in the gospel of St. Luke: "A sinner, knowing that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and standing behind at His feet, she began to wash His feet with her tears." This woman outwardly displayed her love and respect; she threw herself at the feet of the Son of God, full of grief, incapable of fear, and pierced with a lively sorrow for having offended Him.

Such were the feelings with which our Lord had inspired her.

However, the Pharisee formed a rash judgment; for he said, "This man, if he were a prophet, would know surely who and what manner of woman this is that touched Him, that she is a sinner."

But the Saviour, who knew her better, judged otherwise; for she had blotted out her iniquities by the abundance of her tears, by the excess of her love, and by her contrition. *Amando veritatem, lavit lacrymis maculas criminis.*

This is an example which ought indeed to be consoling to those who, in actions which they have performed for the honor and glory of God, may have drawn upon themselves rash and false judgments, censure, and condemnation of others.

L' ABBÉ DE LA TRAPPE.
Reflections.

Rash judgment seldom hurts the one upon whom it falls, but the one who judges rashly cannot fail to injure himself.

There are two things we should guard against in forming rash judgments; the first is, when it is uncertain from what motive such and such a thing may have been done; the second is, when we cannot foresee what may, one day, be the state of that man, who now appears to be either good or bad.

ST. AUGUSTINE.
On the Sermon on the Mount.





CHAPTER XCI.



ON SCANDAL.



BOURDALOUE, ST. CYPRIAN, and PÈRE HOUDRY.

“It must needs be that scandals come ; but nevertheless, woe to that man by whom the scandal cometh.” — MATTHEW xviii. 7.

SCANDAL is a diabolical sin, and the reason which St. Chrysostom gives us is conclusive enough. For (according to the Gospel) the particular characteristic of Satan is that he was a murderer from the beginning : *Ille homicida erat ab initio* ; and he has not only been a homicide, continues this holy Doctor, but because, from the beginning of the world, he has been the cause of souls being lost by seducing them, by drawing them into snares, by making them yield to temptation, by putting every obstacle in the way of their conversion.

Now, is not this the constant employment of the libertine, the vicious man, the man swayed by the spirit of debauchery, who seeks on all sides (if I may dare to use the expression) for an easy prey for his sensuality? What doth he besides, and in what is his scandalous life taken up? Is it not in deceiving and damaging souls, in taking advantage of their weakness, in imposing on their simplicity, in making the most of their imprudence, in flattering

their vanity, in undermining their religion, in triumphing over their modesty, in dissipating their just fears, in rendering ineffectual all their good desires? Is it not in keeping them from the ways of God, when, touched with His grace, they become conscious of their misery, and sincerely desirous of recovering their innocence?

Are not these, O sinner, the deeds of darkness in which your infamous life is spent? Is it not then the employment of the devil in which you have been engaged?

You do, then, the office of the evil one, and all the more dangerously, because they whom you scandalize, being accustomed to be led by the senses, are the more exposed to your baneful insinuations, and more impressed by them, since you move amongst them a visible and incarnate demon. The devil was, of himself, a murderer from the beginning, but is a murderer through you. It is you who are his deputy, who furnish him with weapons, you who carry on his work, you who, in his place, have become the tempter, the murderer of souls, by

sacrificing these unfortunate victims to your passions and pleasures · *Ille homicida erat ab initio.*

BOURDALOUE.
Advent Sermon.

St. Cyprian, who lived in the third century, in explaining the reason why God permits that His own should be persecuted, gives us a picture of the manners and customs of his time.

Bellarmin, in his work "On the Sighs of the Dove," quotes the whole passage, and says: "Would to God that we had not reason to bewail the same scandalous practices in our time."

Each one thinks only of enriching himself; and forgetting what the first Christians had done at the time of the apostles, and what they ought always to do, they cherished so great a longing for riches, that they fancied that they never could accumulate sufficient. There was no devotion in the priests, no faith in the ministers of the Gospel, no regularity in their manners, no charity in their works.

The women painted their faces, the men knew how to change the color of the hair, and they quite made an art of dyeing. You could detect something approaching to lasciviousness in their eyes and looks, and so careful was their studied talk, that they sought to impose on the simple, and tried to deceive each other.

They swore not only unnecessarily, but falsely. They, with insupportable conceit, despised the orders of their superiors. They had no fear of slandering their

neighbor, and they in their hearts cherished mortal hatreds.

Several prelates, who ought to have induced people to be pious by showing a good example, neglected their duty, quitted their dioceses, abandoned their flocks, and went into far-off countries in order to carry on a business that was mean and unworthy of them. They took no heed of the pressing wants of the few that were faithful. Their only endeavor was to amass riches, to deprive others of their lands, and to multiply their wealth by usury.

ST. CYPRIAN.

There is nothing that St. Augustine deploras more in his Confessions, than the misery of the bad example he had followed when a youth. He was naturally inclined to be good, he had even received a sufficiently good education, and he confesses, without flattery or vanity, in a book in which he seeks his own confusion, that he would have never committed the atrocities of a dissipated, ill-regulated life, had it not been for the bad example that his companions had given him. Here are the words he uses: "O friendship, worse than the most cruel enmity, which seduced my mind, and dragged me on to sin — 'Let us go' — 'Let us do' — still dinning incessantly in my ears so vividly, that it is shameful to have some shame for acting so ill."

We have, in the words and experience of this glorious saint, an example and an evident proof of the boldness and impudence which ever accompany scandal.

LE PÈRE VINCENT HOUDRY, S. J.



ON SELF-LOVE.



PÈRES LOUIS DE GRENADA, CAMARET, and ST. AUGUSTINE.

“He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal.”—JOHN xii. 25.



ORIGINAL sin gave birth to the tyrannical empire of love of self, and it so poisons an ill-regulated mind, that it loves naught else but self, and even ignores God.

St. Thomas says that this false love is the root of every sin committed from the beginning of the world, and that it is the source and cause of all that is most miserable.

This is very true, since it is sinful self-love alone that makes us desire all inordinate affections for the enjoyments here below, and makes us forget God and the observance of His commandments.

Every kind of misery we see in the world springs from the root which ripens on this infectious tree.

From this arises that anxiety which men manifest for their own affairs, and for that negligence of all that appertains to God. From that comes this delicacy on all points of honor, whilst they think little of God's honor.

It is this that so interests them in all that is for their worldly advantage, and makes them so indifferent to the service due to God.

No work is deemed too difficult, if it be for their temporal welfare, while for God they take no pains. The loss of a slight temporal advantage drives them nearly wild; but they have no thought of losing their immortal souls. The love of pleasure fosters a distaste for all that is good; in fine, they labor incessantly for success in this life, and never prepare for the life to come.

LOUIS DE GRENADA.

Meditations, vi.

The difference between self-love and charity is shown by the movements and workings of each.

I. Self-love showeth that he neglects nothing that may reflect on himself, on the good he has done; he wishes to be secretly admired, and hears of the praises of others with contempt; whereas charity praiseth

and admireth virtue in others, as something out of the common; and if it be reflected on himself, he looks upon himself as an object worthy of the vengeance of Heaven.

2. Self-love is violent, impetuous, fantastical, and imperious; he wishes to command and to be obeyed. In the place of this, charity, according to the apostle, is mild and meek; it yields easily to others, and awaits with patience for success, which, if not obtained, blesseth those who persecute him.

3. Self-love is always wrapped up in self. If he go out of the way to do some virtuous action, he does it to draw down praises he may receive, or, at any rate, hopes to receive.

4. Self-love looks after his own interest, does nothing but what may accrue to his advantage; instead of that, charity does not seek its own, but looks only to God's interest.

5. Self-love is singular; it wishes for out-of-the-way things, particular devotions; loves and seeks for distinction; whereas charity flies from all kinds of singularity, and wishes for nothing particular.

6. Self-love in devotion seeks for sweetness, and when that fails, feels discouraged; but charity seeks for the will of God alone, and on this will he depends.

We must watch continually over ourselves, and over every movement of the will, to repress a number of selfish frailties, which, on examination, will be found to be as minute as they are continuous.

There are so many petty interests which centre in self, even among those who are pious, that it is incumbent upon us to be ever on our guard.

There are so many little meannesses which overshadow our best actions, which, if encouraged, will diminish merit, and be the cause of attempting much, but advancing very slowly.

Men, for the most part, flatter themselves that they seek God alone, but they search for Him through the medium of self; and they prefer ease and reputation, and thereby encourage secret pride and self-love.

PÈRE CAMARET.

Two loves, one good, the other bad; one sweet, the other bitter; the two cannot agree, or dwell together in a sinner's heart. It is this, therefore, if any one loves aught but Thee, O Lord, Thy love is not in him.

Doubtless it is a grand and wholesome doctrine how to guard against that self-love which is so capable of being your ruin, and with what hatred you should hate yourself, if you wish to escape from eternal punishment. If you love yourself with an inordinate love, then you should hate yourself indeed; if you cherish a proper hatred of yourself, then you have a proper love of yourself.

Do not then love yourself in this life, lest you lose your soul in the life to come.

ST. AUGUSTINE.

On John 1. 4.



FÉNELON, ST. FRANCIS DE SALES, and LANCTANTIUS.

“He that loveth danger shall perish in it.” — ECCLES. iii. 27.

FÉNELON, Archbishop of Cambrai, was born of a rich and noble family at Perigord, on the 6th of August, 1651. His uncle, the Marquis of Fénelon, brought him up as his own son, superintended his education, and sent him to the Abbé Trouson, the Superior of Saint Sulpice in Paris. At the age of twenty-four, he took holy orders, and undertook the arduous duties of parish priest of Saint Sulpice. Three years after his ordination, the Archbishop of Paris intrusted him with the direction of the *Nouvelles-Catholiques*. In 1689, Louis XIV. confided to him the education of his grandchildren, the Dukes of Burgundy, Anjou, and Berri, and rewarded his services by nominating him to the Archbishopric of Cambrai.

It would occupy too long a space to enumerate his many excellent works, to treat of his misunderstanding with Bossuet, to tell of his humble submission to the Holy See, &c., &c. The “*Life of Fénelon*,” by M. De Bausset, published in 1817, in four vols., is replete with interest. This illustrious prelate died on the 7th of January, 1715, aged sixty-three. No one more deplored his loss than did Pope Clement XI., who intended to send him the Cardinal’s cap.

FENELON, in his “*Christian Instruction for the Education of Young Ladies*,”

quotes the opinions of the early Fathers of the Church on this subject. He says —

St. Augustine confesses that the affection he had for shows and theatres had been the cause of his continued indulgence in sensuality, and that he always came away more unchaste than when he entered, because, he says, what one sees or what one hears excites bad thoughts, seduces the mind, and corrupts the heart.

St. Cyprian affirms that theatres are a school of impurity, and a place wherein modesty is prostituted.

Salvian, Bishop of Marseilles, says, that in his time, it was the custom at the Sacrament of Baptism to make an extra-renunciation, namely, a promise to avoid going to theatres.

St. Chrysostom wishes that all would fly from theatres as from a plague.

Tertullian, in his book on “*Spectacles*,” shows and proves that the Christian religion has an extreme aversion for all sorts of public amusements, that it abhors them, and it cannot in any way approve of them.

Minutius Felix inveighs against dangerous pastimes in an "Apology" he published in defence of the Christians.

FÉNELON.

Although balls and dancing be recreations in their own nature indifferent, yet, according to the ordinary manner in which they are conducted, they preponderate very much on the side of evil, and are, in consequence, extremely dangerous. Being generally carried on in the darkness and obscurity of night, it is by no means surprising that several vicious circumstances should obtain easy admittance, since the subject is of itself so susceptible of evil. The amateurs of these diversions, by sitting up late at night, disable themselves from discharging their duty to God on the morning of the day following.

Is it not, then, a kind of madness to exchange the day for the night, light for darkness, and good works for criminal fooleries? Every one strives who shall carry most vanity to the ball; and vanity is so congenial to evil affections as well as to dangerous familiarities that both are easily engendered by dancing

Balls, dancing, and other nocturnal meetings ordinarily attract the reigning vices and sins together, namely, quarrels, envy, scoffing, and wanton loves; and as these exercises open the pores of the bodies of those that use them, so they also open the pores of their hearts, and expose them to the danger of some serpent taking the advantage to breathe loose words or lascivious suggestions into the ear, or of a

basilisk casting an impure look or wanton glance of love into the heart, which, being thus opened, is easily seized upon and poisoned.

These idle recreations are ordinarily very dangerous; they chase away the spirit of devotion, and leave the soul in a languishing condition; they cool the fervor of charity, and excite a thousand evil affections in the soul, and therefore they are not to be used but with the greatest caution.

But physicians say, that after mushrooms we must drink good wine; and I say, that after dancing it is necessary to refresh our souls with good and holy considerations, to prevent the baneful effects of these dangerous impressions, which the vain pleasure taken in dancing may have left in our minds. But what considerations?

1. Consider that during the time you were at the ball innumerable souls were burning in the flames of hell, for the sins they had committed in dancing, or were occasioned by their dances.

2. That many religious and devout persons, of both sexes, were at that very time in the presence of God, singing His praises and contemplating His beauty. Ah! how much more profitably was their time employed than yours!

3. That whilst you were dancing many souls departed out of this world in great anguish, and that thousands of thousands of men and women then suffered great pains in their beds, in hospitals, in the streets, by the gout, the stone, or burning

fevers. Alas! they had no rest, and will you have no compassion for them? And do you not think that you shall one day groan as they did, whilst others shall dance as you did?

4. That our Blessed Saviour, His Virgin Mother, the Angels and Saints, beheld you at the ball. Ah! how greatly did they pity you, seeing your heart pleased with so vain an amusement, and taken up with such childish toys!

5. Alas! whilst you were there, Time was passing away, and Death was approaching nearer: behold how he mocks you, and invites you to his dance, in which the groans of your friends shall serve for the music, and where you shall make but one step from this life to the next. The dance of death is, alas! the

true pastime of mortals, since by it we instantly pass from the vain amusements of this world to the eternal pains or pleasures of the next.

I have set you down these little considerations. God will suggest to you many more to the like effect, provided you fear Him.

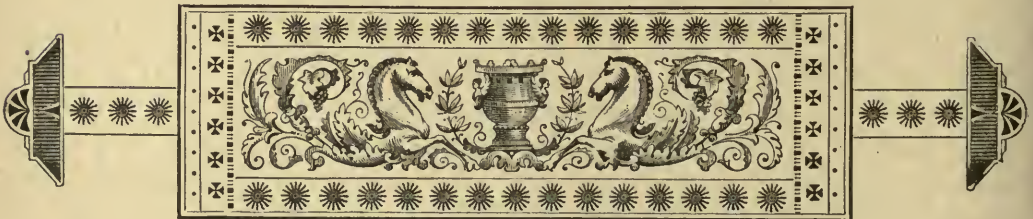
ST. FRANCIS DE SALES.

Devout Life.

I know not where you will find more corruption and vice than in a theatre. Beautiful language causes sin to appear charming, and fine poetry and a pleasing delivery seduce the mind, and lead it as it wills.

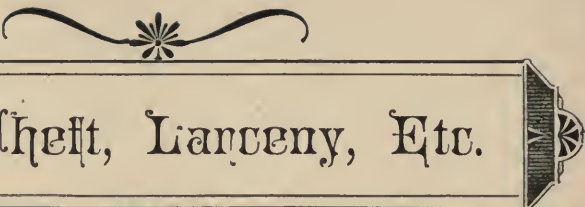
LANCTANTIUS.*

*This great orator lived in the third century.






CHAPTER XCIV.



On Theft, Larceny, Etc.



PÈRE LEJEUNE DE L'ORATOIRE.

"Woe to him that heapeth together that which is not his own." — HABACUC ii. 6.

IT is seldom indeed that larceny and injustice can be separated from avarice; at any rate, the wrong inflicted on one's neighbor is the same. This is what the prophet Osee insinuates, when he says that theft has spread like the Deluge amongst men.

No need, my brethren, to confine thieves to the woods and forests; they are to be found everywhere, and however infamous this vice may be, there are very many in the world, who, although looked upon as honest, respectable men, are quite as guilty.

It is very true that when we hear, as we often do, of highwaymen and house-breakers breaking into houses and carrying off all they can, respectable men are not to be found in their company; but when it has been shown that there are many kinds of larceny which the world does not consider as shameful, nay, even some are looked upon as honorable, you must then be convinced that the prophet is right, when he says, that "Theft is spread amongst men like a deluge."

If it is absolutely impossible that those who have acquired riches through defrauding another of his property can be saved without making restitution, when they have the power to do so; it is also, on the other hand, almost impossible that they could do so, if they are possessed with a vicious self-interested passion.

One may say that this kind of impossibility is to be found in the moral actions of men, where there are so many difficulties which hinder them from putting them into execution, where there are so many obstacles to overcome, and where miracles of graces are needed to induce us to make extraordinary efforts.

Experience has shown us that the restitution of stolen property should be placed in the rank of impossibilities of this kind, since out of the incalculable number of persons who have been unjust enough to defraud, very few indeed have been found who have been just and honorable enough to restore it. Almost all the restitutions that are made consist of some crowns which a servant may have

stolen from his master; but, for those thieves who retain large sums of others' property, those money-lenders, whose riches consist of accumulations of usurious interest, those masters of chicanery, who have cunningly obtained through favor, friends, or court influence, property which was not theirs,—to gentry such as these it would be useless to speak of restitution; it would be a recommendation to which they would not willingly listen.

That shows that there is a species of secret impossibility in an act of justice which, in practice, we find so rare.

It is not, say you, our intention to die holding the property of another person; it is our intention to return it through our will, but not now. What if you die without making your last will, what will happen then? And if your will is not properly drawn up or not properly attested, your heirs may easily upset the will, or fail to carry out your intentions; what will become of you then? And even if all this should not occur, do you not see that by deferring to make restitution, which you could now do, you render it most difficult, since you would be compelled not only to pay the principal, but it would be incumbent on you to make some satisfaction for the injury caused by your delay.

You cannot keep for long those ill-gotten goods; they will be the cause of an unhappiness which will last forever. Notwithstanding you hold it now, you must, when you die, leave that money which you cannot now give up, and you

will then be compelled to do necessarily and fruitlessly what you could now do willingly and meritoriously. Ah! would it not be much better to make a willing restitution now, than to make it at the hour of death, when, perchance, you may do it with regret, through constraint, and without reward? Would it not be better, says St. Bernard, to despise those benefits with honor and with an interior conscientious satisfaction, than to lose them and part with them all with a great but useless grief? Would it not be far more prudent to give them up willingly for the love of Christ, than to leave them behind you, whether you like it or not?

I tell you now, beseechingly, since it is for the salvation of your soul, *Redde quod debes*—Return what thou owest. Ah! have some compassion on yourself; restore to that tradesman, to that workman, that servant, what you owe them, make some reparation to that poor widow whose pittance you have kept back, repair the injury you have inflicted on that poor family by the sale of worthless shares; in a word, give up property which does not belong to you. *Redde quod debes*—Pay what you owe.

I say this now, beseechingly, but recollect that Death will one day sternly say, "Depart, wretched man; leave a house which is not legitimately yours; leave behind thee monies which you cannot carry away with you."

LE PÈRE LEJEUNE DE L'ORATOIRE.
Sur le Larcin.

CHAPTER XCV.

ON VAINGLORY.

SAINTS CHRYSOSTOM, AMBROSE, and ALPHONSE RODRIGUEZ, S. J.

“Let us not be made desirous of vainglory, provoking one another.”—GALATIANS v. 26.

THE yearning after glory is a strange passion. It displays itself in a hundred different ways. Some wish to be honored, some wish to be in regal power, some aspire to be rich, and others sigh to be strong and robust.

This tyrannic passion, passing still further on, induces some to seek for glory by their alms-deeds, others by their fasts and mortifications, some by their ostentatious prayers, others by their learning and science; so various are the forms of this monster vice.

One need not be astonished that men seek after the emoluments and grandeur of this world, but what is more astonishing (and what more blamable), that any one can be found who is proud and vain of his good works, of his fasts, his prayers, and of his alms. I confess that I am pierced to the heart when I see such holy actions tarnished by secret vanity. I feel as much grieved as I should be if I heard of an illustrious princess, of whom much

was expected, giving herself up to all sorts of debauchery and vice.

Men soon find that there is no one more importunate than he who, filled with vainglory, praises himself, gives himself airs, and places on his head a wreath of incense. He is laughed at for his vanity, and the more they notice that he boasts of himself, the more they endeavor to humiliate him.

In fact, the more you try to attract the praise of the world by your own vanity and vainglory, the more will people either avoid you or laugh at you.

Thus it happens that the result is contrary to our expectations; we are anxious that the world should praise us, and exclaim, “What a good man! how charitable he is!” But people will say, “What a vain man! how easy to see that he wishes to please men, rather than please God.”

If, on the other hand, you hide the good you do, it is then that God will praise you; He even will not allow any holy action to

remain long concealed. You may try to suppress the performance of good deeds; He will take care to make them known, aye, better known than you could possibly have intended.

You see, then, that there is nothing more antagonistic to glory and honor, when you seek to do good merely for the purpose of being seen, known, and admired.

It is the way of doing quite the contrary to what you intended, since, instead of showing off your goodness, you will only cause your vanity to be known to all men, and punished by Almighty God.

This vice seems, as it were, to smother all our reasoning faculties, so much so, that one would say that he who is a slave to vainglory had lost his senses.

You would look upon that man as a madman who, being short of stature, would really believe that he was growing so tall that he would soon be able to look down on the highest mountain. After this extravagance, you would need no further proof of his insanity.

So, in like manner, when you see a man who considers himself to be above all his fellow-creatures, and would be offended were he compelled to mix with the common herd of men, you would seek for no other proof of his madness. He is even more ridiculous than those who have lost the use of reason, for he voluntarily reduces himself to that pitiable state of extravagant folly.

ST. CHRYSOSTOM.

Fifty-eight on St. Matthew.

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Public approbation has but little effect on a man who has acted from good and conscientious motives; such a man merits as much again as he seems to have disregarded before.

Those who seek with too much eagerness for the esteem and applause of the world, receive during this life the reward of their good works, but merit nothing for eternity. This is a maxim drawn from Holy Scripture.

I, however, tell you, that all those alms that are given to create a sensation are not meritorious; that those who, with a flourish of trumpets, proclaim to the world the good they have done, have already received their reward; and even those who make a parade of their fasts and mortifications lose all the merit by vain ostentation.

Our Saviour teaches us to do good by stealth. It is God, not men, we ought to study to please. The reward which men can give us is frivolous and transient, but God reserves for us an infinite reward, an eternal recompense.

ST. AMBROSE.

Offic. 1.

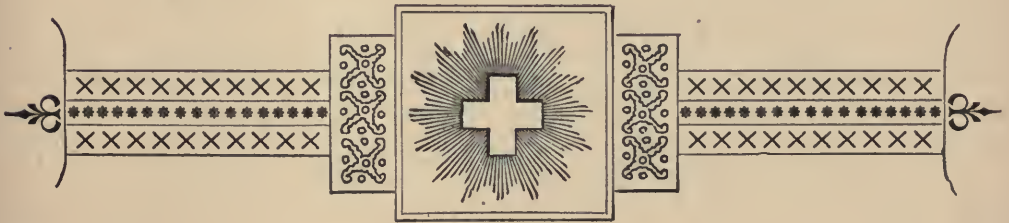
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All the saints admonish us to be on our guard against vainglory, because, say they, it is a cunning thief, which often steals from us our best actions, and which insinuates itself so secretly, that it has struck its blow even before we have perceived it. St. Gregory says that vainglory is like a robber, who first craftily insinuates him-

self into the company of a traveller, pretending to go the same way as he does, and afterwards robs and kills him when he is least upon his guard, and when he thinks himself most secure. "I confess," says the saint, in the last chapter of his *Morals*, "that when I go about to examine my own intention, even while I am writing this, I think that I have no other will than to please God; but notwithstanding, while I am not upon my guard, I find that a certain desire of pleasing men intermixes itself, and methinks I feel some vain satisfaction for having performed it well. How it comes to pass I know not, but I perceive that, while I go on, what I do is not so free from dust and chaff as it was in the beginning. For I know that I began it at first with the sole view of pleasing God;

but now I perceive other considerations mixing themselves, which render my intention less upright and pure than it was."

What sufficiently demonstrates the deformity of the vice is that the saints and divines rank it amongst those sins ordinarily called mortal, or which are more properly styled capital sins; because they are, as it were, the head and source of all others. Some reckon eight of this nature, and say that the first is anger and the second vainglory; but the common opinion of saints, and that which is received by the Church, is that there are seven capital sins.

ALPHONSE RODRIGUEZ, S. J.
See next "Half Hour," No. 96.



ON OUR BAD PASSIONS.

PÈRES RODRIGUEZ, NEPVUE, and ST. PHILIP NERI.

“For this cause God delivered them up to shameful afflictions.”—ROMANS i. 26.

ALPHONSE RODRIGUEZ, the Jesuit Father, was born at Valladolid in 1526. For some years he was Professor of Moral Theology, and was afterwards Rector of Monte Rey, in Galicia. With this office, he united that of Master of Novices, among whom he had the honor of instructing the learned Suarez. He died in the odor of sanctity, at Seville, on the 21st of February, 1616, at the great age of ninety. This pious Jesuit Father is chiefly known as the author of “Practice of Christian Perfection,” a work which should be read over and over again by every Catholic. An excellent edition of this work, for the laity, is published in two volumes by Burns, Oates & Co.

We must not confound this father with the Blessed Alphonse Rodriguez, a lay brother, who died at Majorca, October 31, 1617, and whose beatification was decreed by Clement XIII. and Leo XII.

PAGAN philosophers all agree that wisdom consists in a tranquillity of the soul, which it enjoys when the sensual appetites are entirely subdued. It is then that, there being no violent passions to trouble the peace of the soul by inordinate

desires, or by darkening the understanding, which is sure to be the case when they are in agitation; for the peculiar property of passion is to blind the reason and diminish within us the liberty of our own free will.

But, when the passions are lulled, the understanding has purer lights to know what is right, and the will has freer liberty to embrace what is correct and good.

Now, this peace and quietude God wishes to find in our heart, in order that He may dwell therein, and wills to infuse wisdom within us, and to bestow His graces upon us. The mortification of our passions and the control of our appetites are the only means of obtaining that peace and of securing that tranquillity.

One can obtain peace only by going to war; if you do not wish to battle with your passions, to curb your inordinate desires, to gain a victory over self, you will never obtain that peace, and you will never be master of yourself if you are not the conqueror.



CHRIST RAISING LAZARUS.

It must be reckoned as a certain truth that the intemperateness of our appetites and the perverse inclinations of our flesh are the greatest obstacles we have, not only to our salvation, but, still more, to our progress in virtue.

What has often been said is, that the flesh is our greatest enemy, because, in fact, from that spring all our bad passions, all our disorders and our falls. "From whence are wars and contentions among you?" says the Apostle James: "are they not hence from your concupiscences which war in your members?"

Sensuality, concupiscence, and the unruliness of self-love are the cause of all our wars in our members, of all the sins, of all the imperfections we commit, and consequently are the greatest hindrance we meet with in our way of perfection and salvation.

From whence it is easy to see that real mortification consists in repairing the disorder of our passions, that is to say, by overcoming the evil propensities of our passions and the obstinacy of our self-love.

A. RODRIGUEZ, S. J.

On Mortification.

One can safely say that there is no virtue more recommended by Jesus Christ than the mortification of our passions.

A large portion of the Gospel tends to make us understand its necessity, and there is no truth more often repeated, more often expressed. You read therein of the cross, of sufferings, of death, of

denying yourself, of hatred of self, of the violence we must use, of the narrow way whereon we must necessarily enter.

At one time our Saviour tells us that he who wishes to come after Me must deny himself, take up his cross and follow Me; at another time, He assures us that since the preaching of St. John the Baptist, that is to say, since the promulgation of the new law, the kingdom of heaven is only taken by violence, and that only those who use violence can gain it; at another time He tells us that the road which leads to life is narrow, and there are few who enter on it, and it is on that account He exhorts us to enter thereon.

Now, what does our Lord wish to infer from this necessity of carrying one's cross, of denying one's self, of entering into the narrow path, of doing violence? He points out the obligation we all have of repressing the bent of our natural inclinations, which, coming from a corrupt source, are always unruly, and of continually fighting against our passions, especially those which are the most dangerous, because they all usually lead to evil consequences.

If mortification is a remedy for past sins, it is a preservative against evils to come. We have, as children of Adam, received with our inherited original sin a strong repugnance to do good, a violent inclination to do that which is wrong; we cannot get rid of this inclination. Can we give in to this repugnance without falling into disorder? Neither can we safely resist without using violence, without

incessantly battling with our bad passions ; and is not this the chief exercise of Christian mortification ?

We are all born proud, ambitious, choleric, vindictive, self-interested, sensual — this we are naturally — you see, then, that we must cease to be wicked if we wish to be Christians, if we are anxious to work out our salvation.

To effect this, must we not always watch over ourselves, must we not ever be

engaged in a spiritual combat, and, consequently, must we not practise continual mortification ?

LE PÈRE NEPVUE.
Esprit du Christianisme.

To mortify one passion, no matter how small, is a greater help in the spiritual life than many abstinences, fasts, and disciplines.

ST. PHILIP NERI.



ON ALMS-DEEDS.

CHAPTER XCVII.

PÈRE HOUDRY, ST. CHRYSOSTOM, and FATHER FABER.

“According to thy ability, be merciful. If thou have much, give abundantly; if thou have little, take care even so to bestow willingly a little.”—TOBIAS iv. 8.

OF the great advantage to be derived from almsgiving, and of the love which we ought to feel in bestowing, with liberality, every kind of help to the poor, there is nothing more impressive than the Gospel of St. Matthew, where the Apostle relates what our Saviour will say and do on the last great day—the day of judgment.

The elect are ranged on the right, and the reprobate on the left. Jesus, fixing His eyes on the wicked on the left, will pronounce those terrible words: “Go! ye accursed, into everlasting fire, prepared for the devil and his angels.” And to justify this frightful sentence, He will add: “I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me no drink; I was a stranger, and you had no wish to receive Me; I was naked, and you clothed Me not; I was sick, and you did not pay Me a single visit. Go! ye accursed, depart from Me.”

Listen and tremble, you who, far from protecting the widow and orphan, have

unjustly oppressed them; you, who are enriched with the spoils of the unfortunate; you, who have heard, without being moved, their complaints and their groans; you, who have even insulted their poverty; you, who, by taking advantage of a bad season, have rendered the poor more miserable by assisting in keeping up or by raising the price of necessaries, or by usurious interest have drained their little savings; you, in fine, who have designedly shut up your bowels of compassion,—come and hear the Supreme Judge pronounce the sentence of your condemnation. *Discedite, maledicti*—Withdraw from me, ye accursed. And where are they to go, Lord? *In ignem æternum*—Into eternal fire. Why?

Because, says the Lord, I was hungry, and you gave Me nothing to eat—*Esurivi enim et non dedisti mihi manducare*. I was ill, and in prison, and you have not visited Me—*Infirmus et in carcere, et non visitastis me*. I have suffered extreme want, in the persons of My poor, which you ought to have looked upon as My

members, and you have not seen to this. It is thus that the Lord of Justice, on the day of wrath, in the presence of the whole world, will compel the merciless rich to seal their own condemnation.

Can one, after that, question the obligation of this precept, since the Supreme Judge seems to forget the other breaches of His laws, to condemn the sinner on this precept alone?

R. P. VINCENT HOUDRY, S. J.

St. Chrysostom, in his Homily on this subject, says that God, when He deigned to become Incarnate, was so united to poverty, with such an inexpressible union, that the poor is a tabernacle where God is hidden, in the same way as He is veiled in our ciboriums. So that it is the poor who beg, but it is God who receives the alms; God is our debtor, and it is the Almighty who wishes to repay us. By this means, although He is invisible, He is still with us in the person of His poor. He receives the alms, and, in return, He loads us with His graces and blessings.

ST. CHRYSOSTOM.

I cannot bring myself to believe that a professedly pious person, who is very

guarded in giving alms, has the genuine spirit of inward repentance. Now, in the present day, it is not uncommon to see pious people acting as if they really thought their piety in other respects was almost a dispensation from almsgiving. Others, again, when they give, give in ways which minister to their own humors; so that, even in almsgiving, self-love shall find its account.

Moreover, generosity is not almsgiving. The quantity given must have reference to the means of the giver, but more to the amount of sacrifice and self-denial which his alms entail upon him. Expensiveness is perhaps not a distinct sin in itself, though even that may be questioned; but it is the mother of many sins, and it is remarkably uncongenial to the spiritual life. Yet pious people are particularly given to be expensive, when they have the means.

An alms which does not put the giver to inconvenience is rather a kindness than an alms; and certainly the alms which is to be a satisfactory evidence of inward repentance ought to reach the point of causing some palpable inconvenience, of involving some solid self-denial.

FATHER FABER (Orat.).
Spiritual Conferences.



CHAPTER XCVIII.

On Keeping the Commandments.

PÈRE LAMBERT.

“My son, keep my commandments, and thou shalt live; and my law as the apple of thy eye.”

— PROVERBS vii. 1.

THE word Decalogue signifies a law which comprises ten commandments, the purely excellent, the most just, and the most conformable to the law of equity that could be given to the world, whether we consider the author, who is God Himself; whether we look to their end since they have for their aim, not a decaying or perishable benefit, but an eternity of happiness; whether, in fine, we consider the things they contain, since therein there is no virtue which they do not command, no vice they do not forbid.

St. Augustine says the Decalogue is an abridgment of every law (*Quæst.* 401, *sup. Exodus*). St. Augustine also says that in the new law the commandments are less numerous, more easy, and more beneficial.

The law of God, does it appear to us to be difficult? It is because we have so little love. The law of God, in all that it embraces, is sweet to him whose heart is full of charity. Love, says St. John,

consists in keeping His commandments, and His commandments are not painful.

They are not painful when love induces us to keep them. If they should appear to be painful or laborious, it is that your heart is full of the love of the world, full of self-love, and destitute of the love of God. St. Augustine makes our Saviour speak, and puts into His mouth the following words and complaints: Avarice commands the hardest tasks; see what I command, and make the comparison. Avarice induces men to cross the seas, to go into unknown, undiscovered countries, and a thousand perils are eagerly sought. Avarice is obeyed, all My commandments are set at nought. Is it not shameful that the world should have more authority than God? that they should plead difficulty when it is God who speaks, that they should daily surmount the most difficult obstacles, when it is a question of pleasing or getting on in the world?

It is a general principle in all that God enjoins, that He asks and seeks first above all—our hearts. Does not God com-

mand us to give alms? He wishes, however, that we should do these acts of charity from a pure motive, that is to say, from the heart; and He Himself says that He loves the cheerful giver. God asks us for good works, exterior homage, proofs of our entire dependence on Him as His creatures. He gives us to understand that if these good works do not proceed from the heart, He will reject such gifts, and class us with those hypocrites who honor Him with their lips, whilst their hearts are far from Him.

Those, then, are displeasing to God who in their heart disown actions which they consider they are obliged to perform

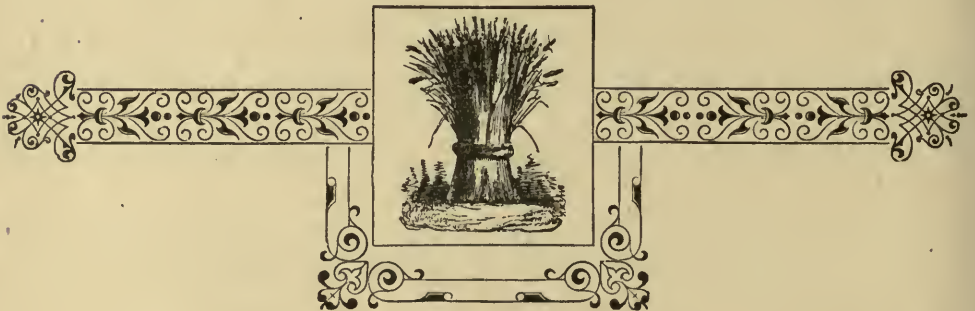
through a natural human benevolence, or through a love of display. Those, again, do not obey the commandments as they ought, who indulge in murmuring, grumbling, and in seeking for excuses.

It was the fault of the Jews that so often caused God to be angry with them, for their mistrusts and murmurs.

I hear the Lord complain so touchingly, "How long will this impious and ungrateful people murmur against me?" (*Numbers* x.) And you know how this people had been punished, and with what severity God chastised them.

LAMBERT.

Ecclesiastical Discourses.





CHAPTER XCIX.

ON CONSCIENCE.

BOURDALOUE,

“Our glory is here, the testimony of our conscience.”—2 CORINTHIANS i. 12.

AT the very moment we commit a sin we feel within a remorse of conscience, and this is the reproach for the sin committed. Now I say that this remorse is a grace, for what is a grace? How many are ignorant of it? or, rather, how many ignore it, although it is received every day? Grace, say the theologians, is a help which God gives to man, in order that he may act upon it, and so merit heaven; and, if he be a sinner, in order that he may work out his salvation by penance.

Now all this perfectly tallies with that *synderesis*, that is to say, to that remorse of conscience which grows within us after sin. For it is certain that God is the author of it, that it is solely through love that He excites it in us, and that He uses it as a means of working out our conversion.

Whence comes the conclusion that this remorse has all the qualities of a genuine grace? for there is nothing more certain than that God is the source from whence

it arises, since the Scripture declares the same thing to us in a thousand places. Yes, it is I, says the Almighty, speaking to a sinner, it is I who will reproach you for the enormity of your sin. When, after committing it, your conscience disturbs you, attribute your disquiet to Me, and do not seek elsewhere from whence comes this remorse. A hundred times, after having yielded to temptation, you would try to conceal from yourself your cowardice; you would wish to turn away your eyes so as not to see your sin; and you fancy that I shall do the same and fall in with your notions, but you deceive yourself: “Thou thoughtest unjustly, that I was as thyself” (*Ps. xlix.*); for, being your Lord and your God, I will always be your accuser, and, as often as you shall commit an offence against Me, I will, whether you will or not, lay before you your iniquity and the horror I have of sin. “I will reprove thee, and set them before thy face” (*Ps. xlix.*).

You see, Christians, how that God is the principal author of remorse of con-

science. But what motive has He for this? I have said that it is through love, through a miracle of His goodness, an effusion of His mercy.

Does He not explain Himself to the same purpose to His beloved disciple in the Revelation? *Ego, quod amo, arguo.* Those whom I love I rebuke and chastise (*Apocalypse xxxv*); and it is by chastising them that I show my love for them. But what occasion for other testimony than the word of our Saviour when He announced to His apostles the coming of the Holy Ghost: "When He shall come, He will reprove the world of sin" (*John xvi.*). And by whom will it be reprovèd? By the Spirit of truth, which I shall send for that purpose. And what does He mean by the Spirit of truth? The substantial love of the Father and the Son, the Divine Person, who is charity itself. Observe, then, dear brethren, that it is the love of God which reprovès when we are sinners: "He will reprove the world of sin." And now is there the least room to doubt that the remorse of our conscience is not a grace?

It is not an external but an internal grace, as it is in the very bottom of our souls that this gnawing worm of remorse is found. Wherefore the Apostle of the Gentiles tells us that God "hath sent forth the Spirit of His Son into our hearts, crying out" (*Galatians iv.*). This Divine Spirit (as St. Augustine observes) cries out, not after the manner of a preacher who speaks to us and reproaches

us with the viciousness of our life; for not all the preachers in the world have it in their power to probe the conscience; and, however their words may strike the ear, they are far from reaching the human heart. But the Spirit of God, the better to be heard by us, holds, as I may say, His place in the centre of us; and from thence (says St. Augustine) He incessantly cries out in opposition to our passions, censures our pleasures, and condemns our sins. Ah! Christians, can we carry our ingratitude to that pitch, as to think the contradiction of the Holy Spirit an importunate rigor, and not confess that it is a gift of His grace, a mercy on the sinner, a help of salvation, and a favorable means of bringing him back to God? Can we be so blind as to suppose the sting which pains us an insupportable pain, and wish to be rid of it?

No, my Lord, we will never entertain such dangerous notions; and as we are assured that it is Your Spirit, the Divine Comforter, which infuses these salutary remorse within us, we will always receive them as benefactions from Thy hand, and far from complaining, will only think of giving fresh proofs of our love and gratitude, by our fidelity.

BOURDALOUE.

From his Sermons.

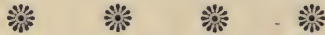
When God will be your judge, He will require no better witness than your own conscience.

ST. AUGUSTINE.

On Psalm xxxvii




On the Conversion of Sinners.



BOURDALOUE and PÈRE HOUDRY.

“If you seek the Lord your God you will find him, provided always, you seek with all your heart, and in the bitter tribulation of your soul.”—DEUTERONOMY iv. 29.



IT is an error to maintain that the tears our Lord shed, dispense us from shedding our own, for tears are indispensably necessary, principally those which St. Augustine calls the tears of the heart, since it is by these is commenced our spiritual conversion.

The conversion of Magdalen began with tears: *Cæpit rigare pedes ejus*. She wept more for herself than she did for her brother Lazarus.

It was through contrition that David expiated his sins, for he wept night and day, and watered his couch with his tears. It was by that, St. Peter blotted out his crime, for it is written, that he went out and wept bitterly.

When one begs pardon for a fault, we may fail of convincing others of our sincerity, for words are not always the true interpreters of the heart; but with respect to tears, they have less cunning, and are far more eloquent, because they disclose the soul's deepest sorrow: *Lacryma totum prodit affectum*.

It is in this that consists true penance, an index of an abiding sorrow for having offended God, which then prompts us to do our utmost to satisfy His justice.

For it is of little worth to acknowledge our sins (the wicked, the hypocrite, often see their crimes, but are not sufficiently aware of their enormity), but we must also feel an inward grief, a salutary compunction of heart, and that bitterness of soul which the Apostle calls sadness unto God. From these arise our sighs, our wish to cover our head with ashes, our dejected look, that make one strike the breast, that suggest the discipline and hair-shirt; that sorrow from which proceed deep regrets for the past, fear for the future, and anguish for the present; that sadness which complains like the dove, and which make tears supply the place of food, according to the expression of David.

Infallible are the marks of repentance, when the feelings are so acute that it pierces the wounded conscience; not only does it rend our hearts within, but outwardly it escapes in sighs and tears.

Thus the royal prophet tells us that he bedewed his bed with his tears ; thus, also, the sinner in the Gospel washed the feet of Jesus, and mingled with the ointment the tears of a breaking heart.

See how efficacious is the remedy of such happy tears, so different from our ordinary worldly weepings.

In vain you weep when you are overwhelmed with debt, and when you are pressed hard by creditors. In vain you weep when you are lying on a bed of sickness, racked, perchance, with pains. In vain you weep for a dear one dead. Rivers of tears will not blot out such griefs.

But oh ! marvellous virtue of the tears of penance ! They cancel debt, they cure your sickness, they restore you to life. And provided that you weep from the heart, behold, you will be transformed into new creatures, and you will begin to lead a life of heavenly spirituality.

BOURDALOUE.

Scripture speaks of a converted man as a new man, because, in fact, it produces a wonderful renewal in a regenerated creature. He is no longer himself, he is another man, another being, everything is changed. He cannot recognize the past ; on whatever side you look, you find a new man. He has other eyes, eyes so full of renewed faith that they penetrate unto heaven ; they now perceive the celestial light of truth, and the beauty of holiness

and sanctity, and fathom the unseen and distant future. He has other ears, ears attentive and obedient, that take pleasure in hearing the word of God, and they listen to the oracles of heaven.

He has another taste, by which he relishes spiritual delights ; he has far better feelings than he had before. He has a horror of sin, and a fear of offending God ; his anger is zeal for the glory of God ; his joy is the peace of his conscience ; his love, a love for God and his neighbor ; his hatred, his former love of self ; his hope, the search for heavenly things ; his occupations are in good works ; his recreation the praises of God ; his life a continual practice of piety. You would say that his nature was totally altered and changed.

This change of grace is not the work of a single day. When the strong arm of grace takes possession of a heart it progresses with difficulty ; a house built on a rock does not overturn with the first gust of wind ; the devil, in quiet possession of a soul, does not yield to the first effort to drive him away.

In the same way, grace of conversion is not suddenly established in a heart ; its progress is slow, almost imperceptible ; it is only by degrees that the work is perfected. We must first fight against our dominant passions, the dire enemies of our salvation.

REV. PÈRE VINCENT HOUDRY.



CHAPTER CI.



On the Employment of Time.



FATHERS SEGNERI and CROISSET.

“ Therefore, whilst we have time, let us work good to all men.” — EPHESIANS vi. 13.



OD allows us ample time to do good: “ I gave her a time that she might do penance ” (*Apoc.* ii.). But when this time, of which we are now the masters, shall be ended, we can no longer have a single moment at our disposal: “ Time shall be no longer ” (*Apoc.* x.). It is then that our Lord’s time will have arrived, that time which He has fixed, and then He will ask how we have employed that which He had given. Ah! what a severe account will He not demand! *Vocavit adversum me tempus* (*Thren.* iii.).

Let us examine ourselves and see how we employ our time. Is it employed in useful things, or is it frittered away in seeking after vain pursuits?

God gives us this time in order that it may assist us in working out our own salvation, and we lose it, or, rather, we make use of it in such a manner as will eventually lead to eternal loss. Oh! what a use to make of a blessing, which ought to

be fostered with so much care and so much wisdom.

We shall know the value of time when we shall have allowed it to pass away, and when our Lord’s time will have arrived; and that time is not far off: “ Her time is near at hand, and her days shall not be prolonged,” says *Isaias* (xiv.).

The wise man is not satisfied with comparing the days of our life to those of a traveller, in order to express its short duration; he says, further on, that this short time passes away so quickly that he can but compare it to a shadow: *Velut umbra præterit.*

How likely we are to lose it, and what dangers do we not incur, if we do not take especial care to make a good use of that which God has given us.

A traveller pressed for time thinks only of how soon he can complete his labors; he deprives himself of sleep, of his meals, his relaxations, in fact, all that he can shorten or cut off; if we do not make a profitable use of the little time that

remains to work out our salvation, what do we not risk?

The loss of your time does not produce a less evil than the eternal loss of your soul.

What, then, is the blindness of worldlings, who pass their days in boasting projects of fame and fortune? A traveller whom the love of his own dear country urges his return, does he amuse himself on the road with trifles? What are the largest fortunes in the world, or the grandest establishments on earth, in comparison to a happy eternity, to which every Christian should aspire? Nothing but trifles and mere playthings.

My days, alas! are reckoned up, and the number is but very small. I will husband these my days with care, so that I may reach at last the heavenly home.

LE PÈRE PAUL SEGNERI, S. J.
Meditations.

God gives me this day to work out my salvation. Ought we not to meditate on this, for are we certain of seeing to-morrow? To-day well employed may be worth an eternity of happiness and glory. If God had vouchsafed to have given the same grace to those who have finished their career; if a soul could come out of hell, or purgatory, even for one day, with the power of expiating its sins by penance and prayer, what would it not do? In so short, so precious a time, would a single moment be lost? Doubtless no!

Even those who are in heaven, would they not deem it an inestimable favor, if

they had another day to merit some new degree of holiness which would unite them more closely to God?

Why should we not make use of this short time in a similar way?

Let us apply to ourselves what the wise man says in Ecclesiasticus (xiv.): "Defraud not thyself of the good day, and let not the part of a good gift overpass thee." Be mindful, and do not let slip any opportunity of doing good: we can then listen to, and follow faithfully, the voice and inspirations of God.

Let us do our utmost to carry out the advice of the wise man, and in the most excellent and perfect way: "He hath made all things good in their time."

Let us also follow that other advice of Ecclesiastes, namely, — Do without delay all that is in your power, because in hell (which is full of souls who have made bad use of time) there will be no time to do good, neither will there be knowledge nor wisdom to teach us.

Our life is made up of a number of years, which quickly succeed each other; they pass away without a hope of our ever seeing another day, or another hour ever return.

This series of years, of months, of days, which God has given us for the purpose of saving our souls, are properly the talent which the Almighty has been pleased to entrust to us. This we ought to make much of, as we shall necessarily have to give a strict account. Since we have been in the world, no year has passed but that it has been the last year for very many,

and the year now silently gliding away will terminate the career of many more.

How sad for those who have lost, perhaps, every day of the year!

Have we nothing to reproach ourselves with? How have we employed each day? We have worked hard for the world, have we gained much for heaven? For if we have done nothing for eternity, we have lost a year.

Now, at least, let us usefully make use of the little time that remains.

LE PÈRE CROISÉ.

Exercices de Piété.

The three following paragraphs are from the "Maxims and Sayings" of Saint Philip Neri:—

We must not be behind time in doing good, for death will not be behind *his* time.

Happy is the youth, because he has time before him to do good.

In order to begin well, and to finish better, it is quite necessary to hear Mass every day, unless there be some lawful hindrance in the way.

And St. Bonaventura tells us that there is no greater loss than the loss of time.





ON FAITH.



FLECHIER and PÈRE LA FONT.

“Lord! I believe; help my unbelief.” — MARK ix. 13.

INQUISITIVE speculation destroys that simplicity which seeks only to bend to authority, and submit the reason and will to the weight of the Divine Word, without wishing to penetrate the depth of the mysteries, and entering into vain and useless arguments.

This simplicity is founded on the respect due to God, and on the deference we ought to pay to His Word.

The mind ought to be as submissive to all that our Saviour has said, as the will should be amenable to all that He commands; and as it is our duty to curb our natural inclinations, to obey the laws of God, so we must control our feelings and repugnances, to acquiesce in His truths.

It is not that faith has not reason and prudence, or that it elevates itself above reason, but, as St. Bernard remarks, it is not amenable to reason, inasmuch as it is founded on the truth of the doctrine which it has received. I did not fix my

faith on the penetration of my own intellect, but on the authority of God, who can neither deceive nor be deceived. The truth which I do not fathom is enveloped in its origin.

Far from seeking faith out of God by the puny effects of my reason, I adore it in the bosom of God, where it has existence, invisible though it may be, and hidden from the eyes of men.

We often hear worldly people say, “Let me witness but one miracle, and I will be converted.” They deceive themselves. Their wonder would be excited, but it would leave no impression on their hearts. They would admire the power of the Almighty, but they would not increase in love and charity. They might be convinced, but they would not be converted; and since neither the authority of Holy Writ, nor the interior voice of conscience, nor the preaching of the gospel, nor the inspirations of heaven, induce them to believe, the light impression of a miracle would be very soon effaced.

It would require to be renewed in their every action; and the desire of witnessing one is only a pretext, or an excuse, for their unbelief, and not as a remedy, or an assistance they desire for perfecting their faith.

Faith is that column of vapor of which Scripture speaks, which obscures the daylight and enlightens the night. It is that holy mixture of darkness and light, of infallible truths and less evident proofs. It is that enigma mentioned by St. Paul, which is seen through a glass darkly.

It is, in fine, that truth, which, being revealed, causes the joy and happiness of the blessed, and which, even when veiled, is the hope and comfort of the saints on earth.

It is for this reason that Jesus Christ chided one of His Apostles, "To believe, you have seen and touched Me." You are indebted to your eyes and hands, when you ought to have trusted to My word. You have acquiesced in a visible and palpable truth. It is out of curiosity, not devotion.

Rejoice in the grace which I have been willing to confer upon you; but transfer the reward to those who have believed what they have not seen, and who, paying deference to the power of My word, notwithstanding the contradiction of reason and sense, make a public avowal of a truth which is not certainly unknown, but which is nevertheless incomprehensible.

FLECHIER.

Panegyrique sur St. Thomas.

It is far from my intention to quote all the magnificent eulogies which the Fathers of the Church have written on Faith, in order to point out the beauties and force of their language. I do not pause to show you that it is, according to the great apostle, as it were the spiritual foundation of every virtue, and that it is through faith that man begins to draw nearer to God.

I need not tell you, with St. Chrysostom and St. Augustine, that it is a purely gratuitous gift of God, preceded by no merit, but from which proceed all merits, and that it is the source and beginning of the righteousness of men: *Origo justitiæ, sanctitatis caput, undè omnis justitia sumit initium.*

I will not tell you, with St. Bernardine of Sienna, that it is the most excellent homage that man can render to God, by subjecting his reason, which is the most ungovernable and the proudest of all his faculties, by a blind deference to all the truths He has revealed, however incomprehensible they may be.

I will not stop to show you that it is to faith that all those good and grand men, of whom St. Paul sings the praises, are indebted for so many victories over tyrants and devils, and by which they have overcome all laws of nature, and subjected entire cities to the empire of Jesus Christ.


In fine, I do not wish to delay pointing out to you that faith elevates us to a high and sublime knowledge of the grandeur

and perfection of the Divine Creator, a faith which is impenetrable to the light of reason, which far surpasses the intelligence of angels, and which has this advantage, in common with the light of glory, that it looks upon God as He is, and that it reflects His fulness and magnificence ;

first in that veiled obscurity which is our comfort here on earth, and which will be revealed to us hereafter in all its plenitude and splendor, as it has been revealed to all the saints in heaven.

PÈRE LA FONT.
Entretiens.





CHAPTER CIII.

ON FRIENDSHIP.

SAINTS FRANCIS DE SALES, CHRYSOSTOM, and JEROME.

“Blessed is he that findeth a true friend.” — PROVERBS xxv. 12.

FRIENDSHIP requires great communication between friends otherwise it can neither grow nor subsist. Wherefore it often happens, that with this communication of friendship divers other communications insensibly glide from one heart to another, by a mutual infusion and reciprocal intercourse of affections, inclinations, and impressions.

But this happens especially when we have a high esteem for him whom we love; for then we open our heart in such a manner to his friendship, that with it his inclinations and impressions enter rapidly in their full stream, be they good or bad. Certainly the bees that gather the honey of Heraclea, seek nothing but honey; but yet, with the honey they insensibly suck the poisonous qualities of the aconite, from which they gather it.

Good God, Philothea, on these occasions we must carefully put what the Saviour of our souls was accustomed to say, in practice: Be ye good bankers or changers

of money; that is to say, receive not bad money with the good, nor base gold with the fine; separate that which is precious from that which is vile, for there is scarcely any person that has not some imperfection. For why should we receive promiscuously the spots and imperfections of a friend, together with his friendship? We must love him, indeed, notwithstanding his imperfections, but we must neither love nor receive his imperfections; for friendship requires a communication of good, not of evil.

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True and living friendship cannot subsist in the midst of sins. As the salamander extinguishes the fire in which he lies, so sin destroys the friendship in which it lodges. If it be but a transient sin, friendship will presently put it to flight by correction; but if it be habitual, and take up its lodging, friendship immediately perishes, for it cannot subsist but on the solid foundation of virtue. We must never, then, commit sin for friendship's sake.

A friend becomes an enemy when he would lead us to sin, and he deserves to lose his friend when he would destroy his soul.

It is an infallible mark of false friendship to see it exercised towards a vicious person, be his sins of whatsoever kind; for if he whom we love be vicious, without doubt our friendship is also vicious, since, seeing it cannot regard true virtue, it must needs be grounded on some frivolous virtue or sensual quality. Society, formed for traffic among merchants, is but a shadow of true friendship, since it is not made for the love of the persons, but for the love of gain. Finally, the two following divine sentences are two main pillars to secure a Christian life. The one is that of the wise man: He that feareth God shall likewise have a true friendship. The other is that of the apostle St. James: The friendship of this world is the enemy of God.

ST. FRANCIS DE SALES.

Devout Life.

If we consider the friendships of the ordinary run of mortals nowadays, we should find that nearly all human friendships are at a low ebb, and are simply kept up by the prospect of gain in the businesses of this life. If you wish to test this you have only to examine into the different causes which bring on disunion in families, and which make you

enemies of each other. The reason is, that when friendships are only founded on worldly and fleeting advantages, they cannot be true and lasting friendships; they vanish at the least slight, interest, or jealousy, because they are not attached to the soul by bonds which alone cement friendships, and which render them firm and resolute.

The friendship between persons united in and with Jesus Christ is solid, constant, and invincible; it is not shaken or impaired by suspicion, calumny, dangers, or even by death itself.

He who loves only so long as he is beloved, ceases to love when he receives some fancied displeasure from his friend.

ST. CHRYSOSTOM.

Exhortation on chap. viii. of St. Matthew.

We must take care not only to avoid leading a bad life, but we must not contract a friendship with those who live sinfully, for that, according to the prophet, is included among the sins.

True friendship exists, not in family interests, nor with those persons by whom we are accustomed to be entertained, nor with those who flatter us, and whose company is dangerous; but with those who cherish the holy fear of God and the study of Holy Scripture.

ST. JEROME.

Epistle ad Paulinum.

CHAPTER CIV.

ON GOOD EXAMPLE.

LE PÈRE TExIER.

“Let your light shine before men, in order that seeing your good works, they may glorify your Father who is in heaven.” — MATTHEW v. 14.

TO gain knowledge, one need only watch and see virtue emanating from a saintly man; his very silence, joined to his expressive gestures, plainly show all he would wish to say. So says Emodius: *Illum vidisse eruditi est; est enim in illo loquax taciturnitas et erudite forma silentii.*

Every nation, however savage the people may be, however diversified in speech, understands the language of good example, and one need not be astonished at what Tertullian says: “The confidence and invincible patience of the early martyrs has proved to be the first commentary, and the clearest interpretation of the Gospel.”

It was this mute but eloquent philosophy which the primitive Church made use of to enlighten the obscurity of the mysteries of our holy faith. It was that piety which was imprinted on the faces of the first Christians, that calm demeanor which they displayed when on their trial, and especially that unshaken confidence

and trust in God in the midst of cruel tortures; it was example like unto this that touched the heart of many a pagan.

Even the modest attire of the early Christians (says Tertullian) was a public censure of all the vices of the idolaters. Let us say, rather, that all the early Christians were efficacious preachers.

When the great orators wished to make a deep impression on the judges and their hearers, they often felt at a loss for words, so they betook themselves to action; they knew by experience that the sight of a body covered with wounds, of a cassock tinged with blood, of a procession of poor little orphans, of a widow bathed in tears, were certainly better adapted to excite compassion than all the tropes and figures of the most pathetic of speeches; so true it is that illustrative agents that attract the eye are far more successful than words which tickle the ear. Is it not also true that a general who harangues his soldiers before the battle does not excite their enthusiastic courage half so much as

when they see him, sword in hand, lead on the desperate charge, and fight in front covered with dust and blood ?

When the sinner contemplates the saint (who has been one like unto himself, subject to the selfsame weaknesses and frailties), he thinks of his cowardice in the practices of virtue, which he persuaded himself were too difficult, and he reflects, and ends in condemning his folly and malice. This is what St. Gregory says : *Dum peccator justum considerat, seipsum arguit atque condemnat.*

When, for example, your fine people, who live in the lap of luxury or are hangers-on at the court of royalty, deem it derogatory to their high dignity to conform to the precepts of the Gospel ; when they see a St. Louis, a St. Edward, a St. Casimir, the Eleazars, and others who were in a higher station of life, and more illustrious and valiant ; when they read of kings living in the strict observance of the commandments, they are compelled to confess that they have deceived themselves by fancying that the practice of every virtue is incompatible or inconsistent with their rank in life ; when that judge, that merchant, that man of business looks at David, who, though loaded with the cares of a kingdom, managed to find time to pray to God seven times a day, and to employ hours in meditating upon eternity ; when that delicate dame, who cannot endure the smell that exhales from the poor, sees the SS. Elizabeths of Hungary and of Portugal, and many other princesses visiting the hospitals every day,

joyfully devoting hours to the care of the poor sick, to dressing their sores, to making their beds, to performing every kind of menial office ; in fine, when bad and cowardly Christians contemplate the fervent lives of the saints, they are forced to acknowledge that it is their tepidity, their want of faith, that cramp their feeble efforts, and not the difficulty of sanctity. In truth, says St. Gregory the Great, when God brings before them those irreproachable witnesses of which Job makes mention, they have no answer, no excuse, but are compelled to acknowledge their guilt.

I know full well that we all have not the capacity to write books on the defence of the faith that is in us, but we can all be living commentators on the perfection of every virtue. We all have not the authority to mount the pulpit and preach against vice, but we can preach, as St. Francis did, by the language of our works, which is far more persuasive than a sermon. We all are not rich enough to give abundant alms, but we can, if we wish, practice charity towards our neighbors in a more excellent way, and that is by good example ; we can gently lead them on to God, who is the giver of all good gifts. This we all can do, if we wish.

It is related of St. Bernardine, that he had so grave and modest an air that his presence alone inspired recollection in his companions. We read also that many were converted by only looking upon St. Lucian the Martyr.

ON GOOD WORKS. CHAPTER CV.

ST. CHRYSOSTOM and FATHER SEGNERI.

“In all things, show thyself an example of good works.” — TITUS ii. 7.

THE forgetfulness of our good works is, in itself, our surest safeguard.

If you publicly display gold and precious vestments, you invite thieves to find out the means of robbing you; but if you keep them hidden in some secret corner of your dwelling, they will be safe.

As it is with riches, so it is the same with virtues and good works. If we keep them in our memory, and, as it were, expose them for sale, we arm our enemies against ourselves, and invite them to deprive us of the merit. But if they are known only to Him who knows everything, we shall possess and keep them in hopeful security.

Do not, therefore, expose the riches of your good works, for fear of their being taken from you, as was the case with the Pharisee, who, carrying on his lips the treasures of his good works, gave Satan the opportunity of robbing him. He spoke only of giving thanks,

and displayed his good works to God; nevertheless, that did not shelter him, for it was not to return thanks to God, but to seek to be praised by many, to insult others, and to raise himself above them all.

If you return thanks to God, think only of pleasing Him alone; do not seek to be known by men, and do not judge your neighbor.

ST. CHRYSOSTOM.
On Matthew iii.

When we neglect nothing, and are careful to store up the little gains we can make, we shall insensibly increase our riches; it is nearly the same with spiritual riches.

Since our Divine Lord and Judge will keep an account of a glass of water, there is no good action we ought to despise, however small it may appear, and we must not be grieved if we cannot do great things; little things naturally are the forerunners of great actions. Neglect the

former, and you will not be capable to do the latter.

It was to prevent this misfortune that Jesus Christ has promised to reward us for little things.

There is nothing more easy than visiting a sick person, nevertheless, God has fixed a great reward for this good work, however easy it may appear.

ST. CHRYSOSTOM.
Opuscles.

As the prospect of an abundant harvest soothes the labors and cheers the heart of the husbandman — so in like manner the hope and reward ought to support us and relieve our fatigues : *Debet in spe qui arat arare.* The harvest will be ours, for "In due time we shall reap" (*Gal. vi.*). We cannot cherish a doubt of this, without questioning the fidelity of the Lord our God.

The laborer, notwithstanding his wise precautions, his indefatigable care, his well-founded hopes, may, in a single night, find his fields torn and spoiled by a mighty storm, or by some other accident. But the just man has nothing to fear. Let him but persevere in the practice of good works, and nothing in the world can hinder him the fruit : "And in doing good let us not fail ; for in due time we shall reap, not failing" (*Gal. vi. 9.*)

Some commentators explain those words of the apostle in another way. It is right, say they, that we should sow without respite, since, in heaven, the harvest will be eternal : "We shall reap,

not failing." This is the opinion of St. Augustine : —

Do not relax in your efforts, says the holy doctor, and God will not fail to reward you. But if you tire of your work or flag in your efforts, the judgments of the Lord, says a prophet, will overwhelm you, like those bitter weeds that grow in the midst of the wheat. The words of the apostle signify that we should not cease from preparing for the harvest : "We shall reap, not failing."

The husbandmen do not allow themselves to be over-fatigued, although they reap with joy ; but the saints who gather in heaven what they have sown, partake of the purest pleasures in unalterable joy and pleasures ever new.

Who could have a disrelish in the abode of glory ? "What shall come of thee by the pleasure of the Most High" (*Eccles. xli.*). The fruit of a few years is there, provided the work be persevered in. The choice of seed, the good soil, the beauty of the season, do not produce a good harvest if the seeds are not protected from the birds, who swarm to carry them away. That signifies that we must conceal from men the good we do, and not seek for their esteem and praise, for this will deprive you of the merit in the sight of God. If foolish souls, by displaying the good they do, do not lose all the merit, they, at least, lose the greater part. You have sown, but you have reaped but little ; the birds of heaven have eaten what you have sown. That is to say, the thoughts of vanity which are in your heart, and

which you have complacently encouraged, will have deprived you of the reward which was prepared for you. Conceal, then, with humility, your good works, when they are not necessary to be witnessed.

The time will come when you shall receive the reward a hundredfold.

“For in due time we shall reap, not failing.”

FATHER SEGNERI, S. J.
Meditations.



ON HOLINESS AND PERFECTION.

CHAPTER CVI.

PÈRE D'ARGENTAN and ST. AMBROSE.

"Be you therefore perfect, as also your heavenly Father is perfect."—MATTHEW v. 48.

NO, I must no longer say that holiness is too high a state for such a miserable wretch as I am to aspire to. I feel sure that God calls me to it, and that He wishes to conduct me, since He has prepared the way. I am sure that He wills that I should dare to aspire to it, and that I should do my utmost to reach perfection.

Indeed, what could I wish to be, if I did not wish to be a saint? I must then be a reprobate, for there is no middle course; either a saint or a reprobate. I must neither say that I am too weak and frail to pretend to become a saint; I know but too well that I am a poor frail mortal, but I also know that my Redeemer, who has spared no pains to make me a saint, has taken upon Himself my infirmities, in order to clothe me with His strength, and that I can say with St. Paul, I can do all in Him who strengthens me.

What, then, have I to do to make me really and truly holy, according to the intention of the Son of God, who

calls me to sanctity? I have only to put on the Lord Jesus as the same apostle says. Is there anything more easy, provided that I have the will? If it were a question of amassing great riches to be holy, many obstacles would have to be overcome, many legitimate prettexts would have to be decided, for each one would dispute who should have them; but holiness partly consists in despising riches, and in not allowing them to retain a hold of the heart.

In the same way, if, to be a saint, it was found necessary to be raised to great honors, or noble employments, or to undertake the management of a city or state, holiness would cost so dear that few persons would venture to accept the burden, and it would afford an excuse to many to decline the trial; but what can hinder us, when we are told that the surest and safest road to sanctification is to cherish a hidden life, to love humility and lowliness?

In conclusion, to be virtuous and holy, if it were necessary to enjoy the pleasures

of this life, would it not cost much? should we not have to go to great expense? and often, even then, should we not find much that was bitter, where we expected nought but pleasure and sweetness? But to renounce sensual gratifications, to be content to suffer all the crosses inseparable from every condition of life, to prefer a mortified life of austerity and penance, is this what every one can do? And thus, as there is no one who cannot but be holy and virtuous if he likes, it follows that all excuses must be frivolous, and cannot be allowed for at the judgment seat of God.

What! is it then so difficult to love the three things which the Saviour of men has so much loved, and which contain every essential of a truly sanctified life, namely, poverty, contempt, and crosses?

These three things often accompany a sanctified life, and we have so great a dread of them that we look upon them as mortal enemies. Instead of this we should seek for them and embrace them as the best means of becoming saints, thus becoming as so many sources of merit, and with these we heap up treasures which will enrich us for all eternity. It is true that our lower nature feels a natural repugnance to, and rebels against, such strong remedies, but the grace of our Saviour, who comes to our aid, gives us additional strength. It is this grace which, being the overflowing of His Divine Spirit, infuses into a soul a love of those things which He so much loved; and He clothes it with a holy strength, in order that, by a

supernatural virtue, he may embrace that which it fled from through a natural repugnance.

And how many saints, who were men like ourselves and subject to the same infirmities, have been happier, more contented in their poverty, than the rich worldlings with all their treasures? How many of them have felt a sweeter consolation in the midst of scorn and contempt, than the most ambitious have felt, even when loaded with honors? And how many have felt a holier joy, even when carrying a heavy cross, than the sensualists in the midst of their pleasures.

LE PÈRE D'ARGENTAN.

Conference, No. 23.

How can a truly virtuous man fail in anything? In what situation will he not be powerful; in what state of poverty will he not be rich; in what obscurity will he not be brilliant; in what inaction will he not be industrious; in what infirmity will he not be vigorous; in what weakness will he not be strong; in what solitude will he not be accompanied? for he will have for company the hope of a happy eternity; for clothing, he will have the grace of the Most High; for ornament, the promises of a halo of glory!

Let us recollect that the saints were not of a more excellent nature than ours, but were more orderly and regular: that they were not exempt from sins, but that they took pains to correct their faults.

ST. AMBROSE.

De Joseph.

ON HUMAN RESPECT.

MASSILLON and ST. GREGORY.

“Do I seek to please men? If I, yet pleased men, I should not be a servant of Christ.”

— GALATIANS i. 10.

HUMAN respect outrages the dignity of God, for the grandeur of the Creator requires that it should not be put in comparison with man, whom

He has drawn from the slime of the earth, and all other greatnesses can be only regarded as nothing.

Now, wishing on the one hand to give yourself up to God, and kept back on the other hand by the fear of man, you say to Him: O Lord, I would devote myself to You, and I would serve You in preference to any one else, if, situated as I am, I was allowed to serve You without exposing myself to the criticism of the world; I should like to be able to break off all connection with the world and to consecrate all to You alone, if, in declaring myself openly, I did not attract the notice of a thousand dangerous enemies. I feel a very great affection, it is true; You have filled my soul with a wholesome inclination for virtue, and I dream of being relieved from my grievous faults, of which I am a very slave; nevertheless, I have

not the courage to put into practice my wish, for fear of losing the esteem of the world.

I feel that I am called upon to lead a life of piety; however, I drag my chains after me, although with regret, because the world does not wish to love You, and even does not wish me to love You.

Ah! if it depended solely on myself to choose the path, I would be all in all for You, O Lord; You would be the sole master of my heart, and one would see that, from henceforth I would do that which I have not done in times past; but You well know what a number of bitter reproaches I should have to endure, were I to make known to the world my determination. You know that the world is most unmerciful to those who leave it in order to enter into Your service, and, since I must say it, I feel that I have not the moral courage to despise the world, and that I have still the weakness of forgetting You, by remaining in its service.

I know what many would say in answer to this. It is sufficient, they say, to serve

Almighty God in secret, to give Him our hearts, without making any outward show of our devotion. Is there any need of making a parade of conversion, which can be done secretly, without the world knowing anything about it? Must we give to the public a sight where vanity and vain-glory might possibly play a greater part than that of true piety? Can we not give to God a clean heart, and a faith so fervent that He will accept it?

A sinner, cannot he do good, serve God, weep for his sins, practise virtue, without its being known to men? A just and good man, can he not live by faith, without the world being cognizant of it?

I know that we must conform to the decorous usages and customs of the world, that we must accommodate ourselves to the times and places, that we must take certain measures with regard to our position in society, that charity prompts us to conceal much from the eyes of men, that we must be weak with the weak, strong with the strong, all to all, as says the great apostle, and there is even a merit in hiding the good we do.

But I say that the allegiance we owe to the Almighty is divided between God and a world which we ought to hate, and which world we flatter by concealing our conversion and serving God in secret.

It is my opinion that it is being only half a Christian to blush at being all for Jesus, after unblushingly and wilfully

following the pernicious maxims of the world.

Since a God-made man had become the jest of madmen, since He has been exposed to insults innumerable for love of you, can you wish to conceal your duty to Him, and to suffer something for His sake?

O man! how you ought to blush for being so ungrateful, and not give some tokens of affection to your God, who has loaded you with so many blessings, and especially the crowning gift of conversion. I do not say that your declaring yourself openly for God is unworthy of a generous man; but if you believe in His justice, why dissimulate when you have once embraced His service? A soul that has been reared in pious society would not know how to counterfeit. If you have been taught to love our Lord, if you have promised to serve Him, why do you wish to conceal your love?

You pique yourself on having strength of mind, on having a moral courage in the business of this world, and in religion you are weaker than the ordinary run of mortals.

MASSILLON.

Discourse on Human Respect.

There is nothing we ought to dread more than giving the preference to the fear of man, to that of the fear of God.

ST. GREGORY.

On the Proverbs.



CHAPTER CVIII.



ON HUMILITY.

ST. FRANCIS DE SALES and FATHER FABER.

“The prayer of the humble and the meek hath always pleased Thee.”—JUDITH ix. 16.

IF for acts of a true and sincere devotion the world shall esteem you mean, abject, or foolish, humility will make you rejoice at this happy reproach, the cause of which is not in you, but in those that reproach you.

What is it to love your own abjection? In Latin, *abjectio* signifies humility, and *humility* signifies abjection; so that, when our Blessed Lady, in her sacred canticle, says that all generations should call her blessed, because our Lord had regarded the humility of His handmaid, her meaning is that our Lord had graciously looked down on her abjection, her meanness and lowliness, to heap His graces and favors upon her.

Nevertheless, there is a difference between the virtue of humility and abjection; for our abjection is the lowliness, meanness, and baseness that is in us without our being aware of it, whereas the virtue of humility is a true knowledge and a voluntary acknowledgment of our abjection. Now the main point of this

humility consists in being willing, not only to acknowledge our abjection, but in loving and delighting in it; and this, not through want of courage and generosity, but for the greater exaltation of the Divine Majesty, and holding our neighbor in greater estimation than ourselves.

Praise, honor, and glory are not given to men for every degree of virtue, but for an excellence of virtue; for, by praise, we endeavor to persuade others to esteem the excellency of those whom we praise; by honor we testify that we ourselves esteem them; and glory, in my opinion, is nothing but a certain lustre of reputation that arises from the concurrence of praise and honor; so that honor and praise are like precious stones from a collection of which glory proceeds like a certain enamelling. Now humility, not enduring that we should have any opinion of our own excellence, or think ourselves worthy to be preferred before others, consequently cannot permit that we should hunt after praise, honor, or glory, which are only due to excellence.

Let us incessantly fix our eyes on Jesus Christ crucified, and march on in His service with confidence and sincerity, but yet with wisdom and discretion. He will be the protector of our reputation; and, should He suffer it to be taken from us, it will be either to restore it with advantage, or to make us profit in holy humility, one ounce of which is preferable to ten thousand pounds of honors.

ST. FRANCIS DE SALES.

Humility is the perfume of God. It is the fragrance which He leaves behind, who cannot be humbled Himself because He is God. It is the odor, the stain, the token that the Creator leaves upon the creature when He has pressed upon it for a moment. It must be a law of the world of grace, because we find it in Mary, in the saints, and in the faintest, most nearly indistinguishable way in ourselves. Perhaps it is something inseparable from God. We trace the Most High, the Incommunicable, by it in the Old Testament. We trace Jesus by it in the New. The glory of humility is in the human nature of our Lord, on which the mysterious pressure of the Divine Nature rested forevermore. It is this inevitable perfume that God leaves behind Him which hinders His altogether hiding His traces from us. It is "the myrrh, and stacte, and cassia from His ivory houses."

Mary has found Him, and she has laid down in the lowliest, most flowery valley

of humility, and the fragrance of God has perfumed her garments, her "gilded clothing surrounded with variety."

Humility grows far more rapidly, and blossoms more abundantly, in the mere thought of the immensity of God's love of us, and the unintelligible prodigality of His fatherly affection for us, where there is no thought of self at all, even in the way of merited self-reproach. This vision, for it is nothing but a beautiful celestial vision, overshadows our souls. The fires of our selfish passions go out in it. The glare of the world seems softened through it. There is nothing to distract us in the absorbing simplicity of this one sight which we are beholding. There is nothing to awaken self-love, and to aim it against the nobler or better thoughts of self-forgetfulness.

Humility is never more intense than when it is thus simply overwhelmed by love; and never can our souls be more completely overwhelmed by love than when they rest, silent and wonderstricken, beneath the shadow of the Blessed Sacrament.

Nothing teaches us humility so much as the Blessed Sacrament. Our hearts for very love are constrained to imitate Him in our own feeble way, and to worship Him in His sacramental presence by a continual exercise of interior humility.

FATHER FABER. (Orat.)

Foot of the Cross and the Blessed Sacrament.

CHAPTER CIX.

On the Love of our Neighbor.

“The love of our neighbor is the fulfilment of the law.” — ROMANS xiii. 8.

Short Extracts from Divers Saints.

IN reference to this commandment, St. Bernard, of Sienna, remarks that we should love our neighbor with a genuine affection, and not in the same way as we love things necessary or useful, such as bread, a house, and other things which are for our use or for our amusement; these we do not love as ourselves, but for ourselves.

St. Chrysostom says that when the Son of God gave us the best of prayers, He did not intend that we should say “My Father,” but Our Father; inasmuch as we have a common Father in heaven we should consider all men as our brethren, and that in this way we should love each other with a mutual love, with a love stronger in grace than in nature, as we have all an equal right to a vocation to a supernatural life, the same hope of a heavenly reward.

How sweet is this command! exclaims the saintly Jesuit, Père de la Colombière;

does it not appear to be worthy of the goodness and wisdom of God? Is it not reasonable that men who are endowed with one and the same nature, who have one and the same Father in heaven, who are obliged to live in society, who are all fellow-travellers, and who ought to meet again in heaven, is it not reasonable, says he, that we should love one another here below, and should help one another in the same degree as we would wish to be helped ourselves?

The love of our neighbor may be placed in the same category as the love we owe to God. All who say “Lord, Lord” (that is to say, all who say that they love God), shall not enter the kingdom of heaven. Good works and proofs of that love are requisite. He alone will enter the kingdom of heaven who does the will of My Father. The same may be said of the love of our neighbor. We must show it by solid proofs.

As a Christian, you are expressly to love your neighbor; therefore it is certain

that you will best show your affection by tendering all the help that it may be in your power to give him.

The love of our neighbor, says St. Paul, is a debt which is not discharged in the ordinary way; that is to say, a debt once paid is paid once for all. This is what St. Paul means, we are always beholden in the love we are obliged to have for one another.

The more you pay in love and charity, the more you will owe, says St. Augustine.

He who, says St. Fulgentius, does not believe that he has aught to pay to his neighbor, as if he had discharged the debt, but he ought rather to weep for himself as being without charity.

Do not believe that, when you have forgiven your brother, you have cancelled the obligation, and that you have already given sufficient proofs of your love.

We are ever indebted to our brethren, on occasion of the mutual bond there is between you and them.

We are members of the same body, and of charity be not in our hearts, we


renounce this bond; and being no longer united with our neighbor, we have no claim on the love of Jesus, our Model and Master.

St. Chrysostom also says, in his Homilies of St. Matthew: One loves because he is loved, another because he is honored, another because he thinks that it will be of service to him; but, alas! how seldom it is that you meet with a person who loves his brother as he ought for the sake of Jesus. Nearly all friends are allied by the bonds of an affection which is of the world, worldly.


St. Bernard says that he who does not love God cannot love his neighbor with a sincere affection; God, therefore, must be our first love, in order that we may be able to love our neighbor in God and for God.

St. Philip Neri tells us that in dealing with our neighbor we must assume as much pleasantness of manner as we can, and, by this affability, win him to the way of virtue.



On the Love of our Enemies.




ARCHBISHOP CARRANZA, LE PÈRE JOLY, and
ST. GREGORY OF NAZIANZEN.

“But I say to you: Love your enemies, do good to those who hate you, pray for those who persecute you, and for those who calumniate you, in order that you may be the children of your Father who is in heaven.”—MATTHEW v. 44.

BARTHOLOMEW DE CARRANZA, Archbishop of Toledo, was born at Miranda in Navarre. He joined the Order of St. Dominic, and was afterwards Professor of Theology in his Dominican College. In 1545 he was sent to the Council of Trent. In 1554, Philip II., having espoused Queen Mary, brought B. de Carranza to England, where he did his utmost to convert many to the One Faith. On Philip's return to Spain, this king nominated him to the Archbishopric of Toledo.

Calumniated by his enemies, he suffered with patience a long imprisonment, and died in the year 1576.

Gregory XIII. wrote an epitaph for his tomb, in which he spoke of him as a man equally illustrious for his virtues as his learning,—a man modest in prosperity, and patient in adversity.

LET us reflect seriously on the condition made by our Saviour when He taught us to say to our heavenly Father those words, “Forgive us our trespasses, as we forgive those who have trespassed against us.”

How easy it is to obtain pardon, if we do that which mainly depends on our own

exertions; for we have a right to ask for pardon from our Lord, if we have forgiven those who may have trespassed against us. One could not realize this, did we not meditate on the wondrous wisdom of the Son of God.

His design being to establish charity amongst men, He makes use of the want we all experience of having need of His mercy; and since the state of sin is our greatest misery, He is willing to grant to us the remission of sin, on condition that we do unto our neighbors the greatest favor we have it in our power to bestow, namely, the forgiveness of their trespasses against us.

Let us endeavor to walk in the footsteps of those patriarchs and early martyrs mentioned in Holy Scripture. Let us imitate a Joseph, who repaid with presents all the outrages he had received from his brothers; a Moses, who prayed for that rebellious people who were continually waging war against him; a David, who to Saul returned good for evil; a St. Stephen,

who, when he was being stoned to death, implored pardon from God for his executioners; a St. Paul, who, after having been cruelly persecuted by the Jews, worked incessantly for their conversion.

These grand examples, ought they not to teach us to do good to those who are our enemies?

B. CARRANZA.

[ABBÉ JOLY, Dean of Langres Cathedral, President of the Chamber of Deputies of Burgundy, was born at Dijon in 1715, and died in 1775. He was a priest of considerable literary attainments, and published several useful works in his native city.]

I also say to you, Love your enemies. It is I, says Jesus, who speak to you.

If a mere man had said so, you would point out the gravity of the offence, and the justice of your resentment. If a person for whom you have the highest respect were to entreat you to forgive another, you might, perhaps, answer that you could obey him in all things else, but in this case you have been very deeply wronged. If a prince or king were to tell you the like, you would suspend your vengeance and give some mark of an outward reconciliation, but in your heart you would cherish a hatred which would burst forth, sooner or later.

But it is God who speaks; it is God who commands you to "love your enemies, and do good to those that hate you." To so precise a command, what have you to answer? Consider, says Tertullian, the

dignity and infinite majesty of Him who commands.

Do not speak of passion, human feelings, the pleasure of revenge, the atrocity of the insult, the indignity of the affront.

It is God who speaks, and He must be obeyed. Do not tell me that this is difficult. Was it difficult to David? Was it so to St. Stephen?

It is difficult, I grant; but it is God who has made it. It is difficult; but it is His will that you should surmount the difficulty.

If, in a violent persecution, He were to ask you to lay down your life, as He has done to some martyrs, would you refuse to give it to Him? If He asked for the last drop of your blood, would you not shed it joyfully?

He commands you to love your enemies and forgive them; is not this enough?

LE PÈRE JOLY.

It is more glorious to bear silently an affront, in imitation of Christ, than to retort with a sharp and sarcastic reply.

If it should happen that the remembrance of an injury stirs up your soul to anger, call to mind what the Son of God has suffered for us, and how comparatively few have been your sufferings. By this means, you will throw water on the smouldering flames, and you will be the better enabled to smother your resentment.

ST. GREGORY OF NAZIANZEN.

Sentences.



On Meditation and Mental Prayer.



MASSILLON, ST. FRANCIS DE SALES, and ALPHONSE RODRIGUEZ, S. J.

“Before prayer prepare thy soul; and be not as a man that tempteth God.”

— ECCLESIASTICUS xviii. 23.

THE precious gift of prayer, so essential to religion, so glorious to the creature, so favorable to the sinner, so beneficial for all men, is nowadays either despised or neglected. It is to induce us to practise this that the Church proposes as our model the early Christians, who had no better occupation, no more agreeable duty.

Indeed, O my God! if we were only to think of its advantage and benefit, what consolations, what sweetness, would we not experience from it? Forced to live for a time in this land of exile, far from Thee, and far from Thy celestial abode. what should we do without the salutary exercise of prayer?

What better consolation can we hope for, except by taking advantage by this means of raising up our thoughts to heaven, of placing ourselves in direct communication with Thee, of consulting Thee in all our scruples, of exposing all our wants, of telling Thee of all our

troubles, or of offering up all our pains and sufferings?

What other resource can there be for us, except by this holy exercise, by which we shall find an anointing grace which can soften our griefs, a charitable hand to dry our tears, a secret, sacred ray to enlighten our path, a Father who will listen to our petitions, a Physician who will cure all our infirmities, a Judge who will interest Himself in all our concerns, a Master who is ever instructing us?

What other consolation will remain if we have neglected to seek for this potent remedy?

MASSILLON.

Prayer places our understanding in the brightness and light of God, and exposes our will to the heat of heavenly love. There is nothing that so effectually purges our understanding from its ignorance, or our will from its depraved affections, as prayer. It is the water of benediction which makes the plants of our good

desires grow green and flourish. It washes our souls from their imperfections, and quenches the thirst of passion in our hearts. But, above all, I recommend mental and cordial prayer, and particularly that which has the life and passion of our Lord for its object. By making Him the frequent subject of your meditation, your whole soul will be replenished with Him ; you shall learn His carriage, and frame all your actions according to this model. As He is the light of the world, it is then by Him, in Him, and for Him that we ought to acquire lustre and be enlightened. He is the tree of desire under whose shadow we ought to refresh ourselves. He is the living fountain of Jacob, in which we may wash away all our stains.

In fine, as little children, by hearing their mother talk, lisp at first, and learn at length to speak their language, so we, by keeping close to our Saviour, by meditation, and observing His words, actions, and affections, shall, by the help of His grace, learn to speak, to act, and to will, like Him.

ST. FRANCIS DE SALES.

The first thing we must do in prayer is to represent to ourselves, by the help of our memory, the point or mystery which we may wish to be the subject of our prayer. Then the understanding must examine this point, and consider all the particulars of it. Finally, the will must produce acts, according as the understanding has digested the matter which had been proposed to it by the memory. But since this discourse of the under-

standing is the source whence all our acts in prayer flow, and, since we can make no act which does not, necessarily, spring from this our meditation, it follows that we must be particularly careful to make this well.


The truth is, this proposition is self-evident, for there is no one that has the least tincture of philosophy but knows that the will is a blind power, unable to attach itself to anything unless the understanding guides it. Hence it is a maxim received by all philosophers, "that nothing can be willed unless it is first known." The will, having of itself no light, must borrow it from the understanding, which goes before it to give it knowledge and to discover what it ought to love or hate. It is this that made St. Augustine say that "we may love the things we never saw, but never those we have not known"; and St. Gregory says, "No one can love what he is entirely ignorant of."

The reason of this is, that the object of the will being a *known* good, we cannot love anything but because we perceive it is good and deserving of love; just as, on the contrary, we do not hate a thing or fly from it, unless we conceive it to be bad and deserving of hatred.

It is clear, therefore, that the operation of the understanding is the foundation of all our acts in prayer; whence it follows that meditation is most necessary, and that prayer cannot be perfect unless meditation goes before, or accompanies it, as says Hugo of St. Victor.

A. RODRIGUEZ, S. J.

From "*Christian Perfection*."



CHAPTER CXII.

ON MEEKNESS.

ST. AMBROSE.

“Blessed are the meek: for they shall possess the land.” — MATTHEW v. 4.

WE must accustom ourselves to perform all our actions with quiet serenity; force of habit can correct or subdue the most obstinate bad temper.

But because some are naturally so impetuous and violent that it is difficult to effect an immediate cure, it would be as well to reflect on the motives which engender impatience, in order to induce us to effect a gradual cure.

When ebullitions of passion come upon us so suddenly that there is no time for reflection, we must at least try to soothe them, if we cannot immediately master them. It is sometimes proper to make a desperate effort; but we must always try to conquer by degrees, more especially when the first bursts of impatience or anger assail us. It is recommended in Holy writ; give time for anger to evaporate, and then extinguish it entirely. We must not only do what we can to prevent our getting into a passion, but we must use greater efforts to subdue it when it does come on. Those little outbursts of

petulance, which are more amusing than bitter, are innocent in children; they fire up and are appeased in a moment, and all is soon forgotten. Let us not be ashamed to imitate them in this; for does not our Saviour say, If you do not become as little children, you cannot enter into the kingdom of heaven?

Never answer an angry person with a haughty haste; if *he* be ill-tempered, why fall into the same fault? When two flinty stones are quickly rubbed together, sparks will fly out.

If you cannot cure anger by those means which a calmer judgment would suggest, you must have recourse to stratagem. Patience is a great assistant; for time softens the most violent passion. If we should be exposed to the provocations of a person who is continually having recourse to sharp, impertinent answers, and we feel that we have not sufficient command over our own temper, we can, at least, moderate our tongue by keeping silent. Holy Scripture gives us this advice: “Suffer in silence, and do not



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Murphy & McCarthy.

St. Catherine.

have recourse to sharp retorts"; you can then seek reconciliation, and do your best to make it lasting.

We have a noble example in the conduct of Jacob. His first care was to keep his mind free from any temptation to break the precept of meekness.

If you have not the strength of mind to do this, at any rate you can bridle your tongue, and allow no bitter reply to escape your lips. When you have taken all such precautions, you will find that more is to be done to secure a mild and even temper.

Would you wish to know how to act when any injury or affront is imposed on you? Above all, do not return evil for evil; pay no attention to the malice of another; there is no occasion to be wicked, because another is wicked. Take care to preserve self-respect, and do nothing which might be a reproach for you afterwards.

The heathens have often quoted a sensible reply of one of their philosophers. One of his attendants had greatly displeased him by an act of gross injustice. Go! unhappy man, said he, how severely would I punish you, were I not angry?

King David acted in a similar way; at a time when he was tempted to inflict vengeance, he gained a complete victory over his temper, by not uttering a single word to those who had wronged him. Abigail, by her entreaties, calmed that gentle prince, who was at the head of his soldiers,

and who was on his road to avenge the insults of Nabal.

It is a sure sign of a noble disposition if you listen to sincere petitions, and grant what is demanded of you. David always felt rejoiced when he forgave his enemies, and he praised the cleverness of that woman, who so well knew his tenderness of heart, that she obtained all she sought for. That royal prophet was not insensible to injury, for he cries out,—I am hurt at what evil-disposed persons have said; had I consulted my evil genius, I should have rejoiced to inflict vengeance. But this glorious and pacific king, on second thoughts, continues to say—Oh! who will give me the wings of the dove, that I may seek peace in flight? And notwithstanding all their insults and outrages, he preferred to remain in peace.

He says in another place: "Be angry, but sin not." This is a moral precept, which teaches us to allay any little asperity which we cannot altogether stifle.

ST. AMBROSE.

De Officiis.

Meekness preserves within us the image of God, but anger blots it out. If any hard or cutting words should inadvertently escape from your lips, apply the remedy and cure from the same mouth that caused so sensitive a wound.

ST. AUGUSTINE.

CHAPTER CXIII.

ON MODESTY.

SAINT AMBROSE and ALPHONSE RODRIGUEZ.

"The fruit of modesty is the fear of the Lord, riches, and glory, and life." — PROVERBS xxii. 4.

MODESTY is a great relief to our words and actions; it prevents us from committing many faults, and from giving utterance to words likely to shock those who listen to us.

Often an inconsiderate word betrays us, and reveals our secret thoughts. Modesty should even regulate the sound of our voice, so that it may soften down any violent outburst, and should never depart from the rules prescribed.

Silence, the guardian of our hidden virtues, is also very necessary for the preservation of modesty, and is very beneficial when kept under properly, not however disdainfully, or in a contemptuous, haughty way. Modesty should pervade all that is exterior — our walk, our gestures, and our movements. All outside appearances reveal the condition of our mind; although our passions are hidden, they manifest themselves exteriorly; one easily knows if a man is fickle, haughty, mischievous, or if he is wise, patient, and reserved; the motion of the body is a species of voice

which bespeaks all that is passing in the soul.

We often see some people walk as if they were on the stage of a theatre, who march as if they were counting their steps, or who move about like dummies. I can well understand that a well-educated person should not walk or run hastily, unless necessity or fear compels them to do so; I fancy that he should be neither too fast nor too slow in his movements, nor that he should be as stiff as a statue. There is a medium in all things.

A man of good breeding should, even in walking, keep up a certain decorum and gravity, without affectation or pompous display. This gravity should be natural, devoid of artifice or constraint. All that is counterfeit or unnatural will always be unpleasing.

Modesty is suitable for all ages and for all classes of persons; for all times and places; it is especially becoming in youth, and is essentially the dowry of all young people. In whatsoever state or condition of life we may be placed, we should care-

fully cherish decorum in all we do, and make this the business of our life.

An old philosopher remarks that we should even regulate our manners with a certain seasoning, or rather a certain something I know not how to express, which imparts a gracefulness to all we do. We must not, however, let this agreeableness appear affected, for nothing unnatural can ever be pleasing.

The tone of our voice should be firm, and neither mincing nor effeminate. There are some who disguise their words with an affectation of false gravity, savoring somewhat of malice or sarcasm.

We should further examine into what is appropriate for every one. What would be suitable for one sex, would often be ridiculous for the other. All that we may wish to do, however, we cannot hope to please everybody.

Let not your manners appear affected or effeminate, but above all, avoid all that is rude, gross, or impolite. Let us follow all that nature inspires us with. If we try to be natural, we shall the more easily keep within the bounds of decorum and good breeding.

ST. AMBROSE.

Officii. i., xviii., xix.

It is certain that there is nothing more edifying, more winning, than a wise and modest exterior; because men can only see what is outside, and it is that exterior which moves and preaches more than a torrent of words. Indeed, a humble and mortified exterior has often induced people

to be devout, and has given them a contempt for worldly things; it has excited sinners to compunction, and has raised up their hearts to heavenly things.

It is a dumb preaching, more effective than the most eloquent of sermons; and the reason why men so esteem modesty and propriety, and are so edified by them, is that they always draw this inference therefrom, that there must be much that is good within. The face, says St. Jerome, is the mirror of the soul, and the eyes, dumb as they are, reveal hidden secrets; there is no mirror which better reflects exterior objects.

In the 19th chapter of Ecclesiasticus we read: "A man is known by his look, and a wise man, when thou meetest him, is known by his countenance. The attire of the body, and the laughter of the teeth, and the gait of the man, show what he is." And the Holy Ghost, speaking through the mouth of the wise man, says: "An unprofitable man walketh with a perverse mouth; he winketh with the eyes, presseth with the foot, speaketh with the finger" (*Prov. vi. 12*).

Besides this, as an outward wicked deportment is an index of inward disorder, so exterior modesty is surely a sign of inward composure. It is on account of this that men are usually moved and edified by it.

St. Gregory of Nazianzen, speaking of Julian the Apostate, says: "A great many knew not Julian till he made himself known by his infamous actions, and by his abuse of sovereignty; but for my part

when I first knew him, and lived and conversed with him at Athens, I never could perceive the least sign of goodness in him. He carried his head extremely high; his shoulders, as well as his eyes, were always in motion; his behavior was haughty and fierce; his feet never stood still; every moment either anger caused his nostrils to swell, or disdain drew them in. He was continually trying to be witty, or would indulge in low and coarse buffoonery, and his laughter was ungraciously loud. He would freely grant and deny the same thing in the same breath; he would speak without rule or judgment; he would ask silly questions, and give impertinent answers.

“By such exterior marks as these I knew him beforehand, long before I was made acquainted with his impiety, and

this news only confirmed my former judgment of him.

“Those that lived with us then at Athens, were they here present, would testify that, having observed his manners, I exclaimed, Oh! city of Rome, what a monster art thou feeding! This I then said, and at the same time I heartily wished I might be mistaken; and without doubt it had been much better that I had been so, since we then should not have seen those evils which have almost rendered the world desolate.”

Thus you see that an irregular exterior is a mark of a disordered interior; as an exterior modesty is a mark of a composed interior, which is the reason why men are ordinarily so much moved and edified by it.

ALPHONSE RODRIGUEZ.
On Christian Perfection, x.



ON MORTIFICATION.

CHAPTER CXIV.

FATHERS SEGNERI, CROISSET, and ST. BERNARD.

“If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”—LUKE ix. 23.

THEY that are Christ's have crucified their flesh with the vices and concupiscences, said St Paul (*Ephes. i. 24*).

Remark that he does not say, only those that are Christ's have crucified their vices, but they that have crucified their flesh with their vices.

That is, in order to effect a cure we must go to the source, and the flesh is the root of the evils of our soul. But, in order to effect a perfect cure, we must chastise the body and bring it under subjection, and this the great apostle said of himself: “I chastise my body.”

How do you act in this particular? What harsh treatment of your body do you practise? Do you fast? What are the austerities you practise?

If, instead of mortifying your flesh and bringing it under subjection, you think only of feeding it and procuring for it every comfort, you are not Christ's. Why? Because “they that are Christ's have crucified their flesh with the vices and concupiscences.”

It is not enough merely to crucify the flesh, but we must crucify the vices. That is to say, we must add interior mortification to exterior mortification. In fact, the one should not be practised without the other; for it would be of little use to chastise the body and bring it under subjection if our hearts and affections slavishly cherish inordinate desires.

St. Paul points out two things which we ought to destroy, through the practice of interior mortification, namely, our bad habits and our vices. *Cum vitiis et concupiscentiis*. I say, our bad habits, for however careful we may be to mortify ourselves, we always fall into some actual sin, but as for habitual sins, if we fight them with courage and perseverance, we shall in the end totally destroy them. With regard to our vices, we do not entirely destroy them, but we can at least weaken the power they have over us, and if we cannot exterminate them on the cross, we can at least attach them thereto, and this we ought to try to do, if we wish to be Christ's; for “They that are Christ's have

crucified their flesh, and the vices and concupiscences."

The apostle does not tell you, If you live according to the Spirit, but he says, "If by the Spirit you mortify the deeds of the flesh, you shall live" (*Rom. viii. 13*). One can easily live according to the flesh, and that happens but too often; but no man on earth can always live according to the Spirit; that pure spiritual life is to be found only in heaven, where the flesh, then fully under the control of the Spirit, does not feel the least inclination of rebellion.

Thus what St. Paul recommends us is, to resist the assaults of the flesh by curbing our desires, by checking our ardor, by a continual opposition to the wicked suggestions of our will; in a word, by bridling our passions, by these means, and thus overcoming every temptation. Nevertheless, the apostle does not require that kind of mortification which consists in austerities, scourgings, &c., although these are useful for humbling ourselves, and bringing us under the dominion of the Spirit.

But the ordinary mortification, so indispensable to every Christian, is that we have just explained, "If by the Spirit you mortify the deeds of the flesh, you shall live."

REV. PÈRE SEGNERI.

Meditations.

The exercise of interior mortification is a kind of penance which no one has a right to be dispensed from. It has been the

invariable custom of all the saints, and known to those who have ever had a wish to be perfect. One has only to be attentive to the Spirit of God. The love of Jesus is so ingenious on this point, that He inspires the simplest and most unpolished minds with skilful methods of self-mortification that far surpass the comprehension of the worldly wise, and might pass off as so many small miracles.

There is nothing happens that may not give us an opportunity of thwarting our inclinations; there is no time or place that may not be chosen for practising interior mortification, without in the least interfering with the rules of common sense.

For example, we can be silent when we have a desire to talk, we can close our eyes when we wish to see. The longing to hear the news, or to know what is going on, what is done, what is said, the wish to see a person, to relate an anecdote, to learn the success of a business which interests us; in a word, all over-eagerness is a subject of mortification, that would prove to be of more than usual merit, and of which God alone would be the witness.

Nothing is more plentiful than the opportunities of interior mortification. Mention of a few will be wonderfully instructive. A word said *apropos*, a harmless joke, just to enliven the conversation—these refrained from, might be the matter of a beautiful sacrifice. There is scarcely an hour in the day which does not afford us an opportunity of mortification.

Sitting or standing, one can never fail of finding an inconvenient seat or posture without being noticed.

A person may be often interrupted when particularly engaged, and as often can reply with as much mildness and civility as if he had not been very busy. The ill-humor of a person at home, the annoyances of a servant, the ingratitude of a man who is indebted to you for past kindnesses, — all these may exercise the patience of a good and pious man.

In conclusion, the inconveniences depending on place, weather or persons, which are endured unnoticed or unheeded, are petty opportunities of mortifying one's self, it is true; but the mortification in these trifling matters is not little; it is very meritorious, and it may be said that

the greatest graces are the fruit of these petty mortifications.

PÈRE CROISSET.
Exercises de Piété.

A man must learn to treat his body as if it were diseased, that is to say, he must abstain from the food he longs for, but which would be hurtful to his body, and submit to take that which would do it good, notwithstanding the repugnance he may naturally feel.

Thus much for bodily mortification, but spiritual mortification is a kind of martyrdom; it has not the visible torture of the iron chain, but it has something far more troublesome, and that is, its duration.

ST. BERNARD.
Epistle to his Brothers.





CHAPTER CXV.



ON OBEDIENCE.

SAINTS FRANCIS DE SALES, GREGORY, and PÈRE LAMBERT.

“ Let every soul be subject to higher powers ; for there is no power but from God.”

— ROMANS xiii. 1.

THERE are two sorts of obedience, the one necessary, the other voluntary. By that which is necessary, you must obey your ecclesiastical superiors, as the Pope, the bishop, the parish priest, and such as are commissioned by them ; as also your civil superiors, such as your Queen and the magistrates she has established for administering justice ; and, finally, your domestic superiors, namely, your father and mother, master and mistress.

Now this obedience is called *necessary*, because no man can exempt himself from the duty of obeying his superiors, God having placed them in authority to command and govern, each in the department that is assigned to him. You must then of necessity obey their commands ; but, to be perfect, follow their counsels also, nay, even their desires and inclinations, so far as charity and discretion will permit. Obey them when they order that which is agreeable, such as to eat, or to take recreation ; for though there seems no great

virtue to obey on such occasions, yet it would be a great sin to disobey. Obey them in matters indifferent, as to wear this or that dress, to go one way or another, to sing or to be silent, and this will be a very commendable obedience. Obey them in things hard, troublesome, or disagreeable, and this will be a perfect obedience. Obey, in fine, meekly, without reply ; readily, without delay ; cheerfully, without repining ; and above all, lovingly, for the love of Him who, through His love for us, made Himself obedient unto death, even to the death of the cross, and who, as St. Bernard says, rather chose to part with His life than His obedience.

We call that obedience voluntary, to which we oblige ourselves by our own choice, and which is not imposed upon us by another. We do not commonly choose our prince, our bishop, our father and mother, nor do even wives, many times, choose their husbands, but we choose our confessor and director ; if, then, in choosing, we make a vow to obey, as the holy St. Teresa did, who, besides her obedience

solemnly vowed to the superior of her order, bound herself by a simple vow to obey Father Gratian.

We must obey every one of our superiors, according to the charge he has over us. In political matters, we must obey our Queen; in ecclesiastical matters, our prelates; in our domestic circle, father, master, or husband; and in what regards the private conduct of the soul, our ghostly father or director.

ST. FRANCIS DE SALES.
Devout Life.

What would become of the world without obedience? What more necessary than this virtue to maintain order and discipline? Experience has proved this. Where obedience is not observed, there can be nothing but trouble; disorder glides in, and peace is banished.

A disunited whole is threatened with destruction, and ruin is unavoidable. But, on the contrary, where obedience is kept, all will be edified. In noticing this perfect unanimity one would see that these contented minds are perfectly united. If there can be anything lasting on the earth, it is when it is united, and when everything is in perfect order, and this can never be the case where obedience is not strictly observed.

The Apostle St. Peter, in recommending obedience, takes every precaution. Had there been any way of dispensing with obedience, it would no doubt be feasible with those who abuse their authority. Is this a legitimate excuse for non-obedience?

Can we throw off the yoke and absolutely refuse to obey? If you did, you are condemned by St. Peter, for he says (*chap.* iii. 18), "Be subject to your masters with all fear, not only to the good and gentle, but to the froward." How mad is the world! the foundation of their joy is, that they are free from all control, and are masters of their conduct. How many there are to whom every kind of restraint is insupportable, and who ever sigh to be free! They are like so many prodigal sons, who cannot endure their father's government; they are enemies of their own happiness; they wish to be their own masters, and soon find that they have been woefully deceived.

Unhappy is that man who, following his own perverse will, wishes to be his own master. When God is angry with men, and wills to punish them, one of His severest chastisements is to leave them to themselves, and let them go according to their hearts: "So I let them go according to the desires of their heart: they shall walk in their own inventions" (*Ps.* lxxx. 13).

How has God punished infidel nations when, following blindly the inordinate desires of bestial passion, they excited His wrath by committing the most abominable crimes? "Wherefore, God gave them up to the desires of their heart, He delivered them up to shameful affections" (*Rom.* i.).

But he who willingly obeys need not fear to be punished in this way. As he is resolved not to follow his own will, he need not expect that God would punish him, or leave him to the desires of his heart.

What, then, can be more advantageous than to obey, since obedience is a sure protection from that rigorous punishment which is so frightful, and which is so much to be dreaded?

Taking into consideration the good results of obedience, we can only help saying that it is by far more beneficial to obey than to command. There is nothing, in fact, more to be dreaded than the being raised to a high post of authority. Wise men have shrunk from its heavy weight of responsibility. And wherefore? because they know how dangerous it is to command.

To seek for power, and to strive for a high post, is to wish to be your own enemy. Have we not enough to answer for ourselves without the responsibility of having to answer for others? Do you doubt that all those who command are responsible to Almighty God for those under their authority?

See how St. James in his epistle (iii. 1) warns his brothers; does he not say, "Be ye not many masters, my brethren, knowing that you receive the greater judgment"?

Those who are under the yoke of obedience are safer than others, and consequently happier.

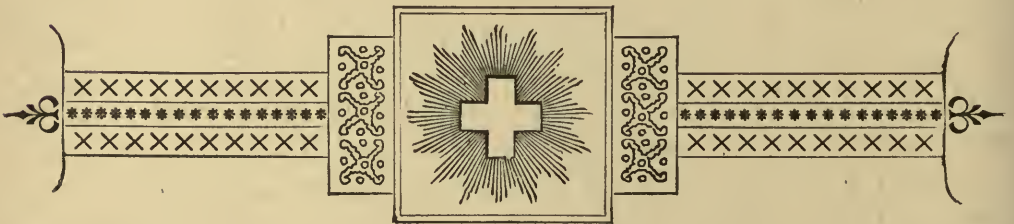
LAMBERT.

Discourses on Ecclesiastical Life.

Obedience is better than sacrifice: it is both right and reasonable that it should be preferred; for, in sacrifices, we immolate another's flesh, but in obedience we sacrifice our own will. Consequently, the number of our sacrifices is in proportion to the number of our acts of obedience, because, in bending to the authority of a man for the love of God, we overcome the pride which is so natural to us.

ST. GREGORY.

On Fourth Book of Kings.





CHAPTER CXVI.

On Order and Regularity.

LE PÈRE HAINEUVE and ST. AUGUSTINE.

“Let all things be done decently, and according to order.” — I CORINTHIANS xiv. 40.



If we knew how to spend our time in observing the order and regularity which is prescribed for all the actions of our life, how rich we should be in a short time! What a mass of merits should we not accumulate! What a crown of glory should we not obtain! In a word, what treasures for heaven!

Not one of our actions would be void of virtue; there would be neither word nor thought but which would deserve a reward, not a moment that would not be of value for all eternity; there would not be a sigh from the heart but which would be received by God as an act of love. Ah! how precious would be such a life passed thus holily!

Every moment would be worth a year, and every day would be worth an age. It is a short but certain way of acquiring the merit of the most honorable age, since, as the wise man says, it is not the number of years, but the number of good deeds which do honor to that respectable old age, and

that a man who knows how to regulate his time properly finds that he has done more in a few days than he who has lived a whole life of irregularity and disorder.

Alas! Christians, what a waste of time! What a number of days ought to be blotted out from our lives! What a number of years are counted as nothing!

One who is to-day sixty or eighty years of age, is still only a child, if his merits are reckoned by his years; one who is a child aged one hundred years (who, full of wrinkles and infirmities, must render an account of his life to that just Judge, who looks only at his actions), will then see, that although he has dwelt a long time on earth, yet he has lived but a short time.

If a profane historian had written the history of Saul, he would have argued that this prince must have reigned forty years over Judea, because the sun had run its course as many times; but Holy Scripture, which does not heed the calculations of astronomers, but rather measures the years by merits than by months, says that

he reigned only two years ; because, during that time he had lived a holy life, following strictly the commandments of God.

I do not fear to assert, that the best way of knowing the interior of a person is to see and watch her exterior behavior, that is to say, how she regulates her time, her actions, her employments, and all that appears outwardly. It is only fair to presume that a Christian so orderly in her exterior actions, has a still greater care for all that is more essential and important, which would be to keep her conscience in order to regulate her desires, her affections, and all the emotions of her soul.

This presumption is also so well founded, that as one cannot better judge of a cause than from its effect, so in like manner one cannot have a surer sign that that man is really virtuous who, in all his actions, is orderly and regular, and does everything with the intention of pleasing God.

In reference to this, you will find that the Holy Scriptures (and this has been noticed by some commentators) have recommended that we should watch twenty-four times, and this is to teach us that we must not allow any hour of a day to pass without taking pains to do what we ought to do, and that, too, in the very best way.

This is not meant that we should abridge the necessary hours for sleep ; but it is, as St. Paul says, whether we sleep or whether we are awake, we should do all

things regularly, in order that all may lead to our sanctification, and thus refer all that we do to the honor and glory of the Sovereign Master, whom we should always honor and obey.

This is the surest proof that we are serving God faithfully and truly.

And what a consolation it will be at the hour of death, to be able to feel that we have endeavored to perform all for the love of God, and that if, through frailty, we have not been able to do all things well, we have at least tried to be just and holy.

If a single well-employed day is worthy of a reward, what a weight of glory will be in store for us, if our life has been one continued round of order and regularity.

LE PÈRE HAINEUVE.

De L'ordre : Discours, x.

It is God who regulates everything ; and of all that He has done, there is nothing that can be found to be out of order ; we are often ignorant of the reason why He has done one thing, in preference to another.

There is a rule and order which is necessary in this life, a regularity which leads us to God, if we keep it faithfully ; if we fail in this, we swerve from the path which conducts us to His heavenly kingdom ; for all is beautiful where there is order, and the apostle says all order is from God.

ST. AUGUSTINE.

De Ordine.

ON PENANCE AS A VIRTUE.

CHAPTER CXVII.

BOURDALOUE.

"I chastise my body and bring it into subjection : lest perhaps, when I have preached to others, I myself should become a castaway." — I CORINTHIANS ix. 27.

IT is an excellent axiom, on which we do not sufficiently reflect, and which, nevertheless, ought to be the chief subject of our gratitude to God, that the same things which have perverted us are (if we wish) those which should sanctify us, and that by a wonderful effect of grace and love, we, without going out of our way, find a remedy for our ills in the very instruments which have contributed to bring them on.

It is this idea that St. Paul conceived, when reasoning on this principle he explains to the Romans what is the essence of Christian penance, saying: "Neither yield ye your members as instruments of iniquity unto sin ; but present yourself to God as those that are alive from the dead, and your members as instruments of justice unto God" (*Rom. vi. 13*).

As you have yielded your members to commit sins of iniquity, you must make use of them as instruments of justice in

order to lead a holy life ; for it is by doing so that your conversion will appear to be sincere. If what was in you as an instrument of sin becomes a means of penance, if what you have defiled when you were a slave to the world, you consecrate it to the service of Almighty God, and make of your members a victim and holocaust worthy of His justice.

This is the way by which you can discern the difference between true and false penance.

As it is effeminacy and sensuality which have withdrawn you from God, you must, if you wish to make friends with Him, counteract these by a severe penance. And to effect this, your penance must be persevering as well as severe. Why? Because God leaves it to yourselves ; your penance must therefore annihilate your self-love, and that can only be done by the zeal of a holy and rigorous punishment. If it were a question of condemning others, and of judging of their shortcomings, what a severe penance would you award them ;

and when it applies to your own bodies, of which you are so fond, and for which you have nought but delicate tenderness, what severity ought you not to exercise; and if you do not do so, what injustice will you not commit?

Have we not very often fancied that faults, which appear to us so small when we ourselves commit them, are magnified in our own eyes when committed by others, and that which we took for an atom becomes a monstrous sin in our neighbor? What is the cause of this? Why, nothing but self-love. Oh! how should we fight against this? Only by severe penance.

We even love our vices, we make a virtue of them, and what is insupportable in others is sweet and agreeable to ourselves. However, penance must destroy all this. However selfish we may be, we must not be corrupt judges; and in order not to be so we must judge ourselves and punish ourselves severely.

It is a delusion, at all times fostered and encouraged by an effeminate world, to imagine that penance should be a virtue solely interior, and that it should reign only over the spiritual powers of the soul; that the heart should be simply changed, that a careful watch should be kept over our passions, and that all these could be solidly practiced without our flesh feeling the effects, or without inflicting pain on that exterior and worldly man, which forms part of ourselves.

If that were the case, says St. Chrysostom, we must curtail entire chapters of Holy Scripture, in which the Holy Ghost

upsets carnal prudence by testimonies, as contrary to our self-love as truth is exposed to error.

It might be said that St. Paul did not take that worldly view, or that he thought lightly of Christian penance, when he taught that we should make living hostages of our bodies—*Exhibeatis corpora vestra hostiam viventem*—when he wished that this virtue should extend to the chastising of the flesh, when he commanded the faithful, or, rather, when he made a law for them, to bear really on their bodies the mortification of Jesus Christ; and finally, to give them an example, he himself chastised his body, and bringing it under subjection, fearing, added he, lest perhaps when he preached penance to others, and not practising it, he himself should become a castaway.

“But I chastise my body and bring it under subjection; lest perhaps, when I have preached to others, I myself should become a castaway” (1 *Corinthians* ix. 27).

Sin must be punished either in the present world or in the world to come, either by the justice of God or by the penitence of man; let us not therefore wait till God Himself shall inflict due punishment. Let us take care to prevent the rigor of His justice by the rigor of our penance. Inflamed with zeal, let us side with the Almighty against ourselves, and avenge His cause at our own expense.

BOURDALOUE.

Sermon on St. Magdalen.

ON PERSEVERANCE.

PÈRES ANTOINE DE LA PORTE, CROISSET, and ST. PHILIP NERI

“He that shall persevere unto the end, he shall be saved.” — MATTHEW x. 22.



HERE are two grand motives for perseverance.

The first is, that we cannot begin too soon to serve God, and as that beginning is never too late, we ought never to relax in our duty to Him, so long as we live.

We ought, indeed, to love God from the first moment of our coming to the use of reason; we ought to love Him as soon as we have known Him, and this is perhaps the reason that the best part of our life slips by without beginning to do good, and without engaging to serve Him, and this, too, after the Sacrament of Baptism, which is, as you know, a solemn promise to serve and love Him, our Divine Master.

We, by rights, ought never to have relaxed, but ought to have kept faithfully to the promise made in the sight of heaven and earth; but by a desertion as shameful as it is criminal, we soon find that we have been more guilty than reasonable, from the very first moment of our exist-

ence. Is it not just, then, to make up for lost time, or at least to make reparation for time so uselessly employed, that we should consecrate the rest of our lives in paying off debt which is owing to Him, our Creator?

We ought, at least, to enter into the feelings of the great St. Augustine, who exclaims, “Too late have I known Thee, O ancient Truth! too late have I loved Thee, O ancient Beauty! Ah! had I waited for a year, a month, a week, or a day, would it not have been too late for me to begin?”

“What can I then now do, but to devote the remainder of my life to Thy service? You have loved me, dear Lord, from all eternity; you will love me for all eternity, if I am fortunate enough to deserve the eternal happiness which Thou hast destined for me; at least, if that short interval which hangs between these two eternities be perseveringly and constantly employed in loving and serving Thee.”

The other motive is, that we should never be weary of serving God, or quit

His holy service too soon. For, tell me, what has moved that soul when, with Christian generosity, it has resolved to leave off sinning, and has determined to be virtuous and good? It is either the fear of God's judgments, or the wish to be saved, or perhaps a higher motive has been excited, and conversion has lasted for some time.

But this desirable change ceases, tears are dried up, and the course of penitential prayers are stopped.

The goodness, justice, and mercy of God had brought forth our holy resolutions. Have these been the cause of this change? No! God is now just as loving, just as merciful as He ever was. He has not ceased to be mindful of you; why, then, did you not remain longer in His service?

If, then, the fervent zeal which we should always feel in the service of His Divine Majesty should cease for a day, or even a moment, it would be too late, because there is not a single day or hour which should not be devoted to the adoration and service of Almighty God. We should not, therefore, place any limit to our perseverance; for the very moment we cease to be zealous and good, all our past services are reckoned as nothing, and we lose the merit of them.

LE PÈRE ANTOINE DE ST. MARTIN
DE LA PORTE.

From his book on Grace.

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Having considered the motives that ought to induce us to persevere, let us

see the sad effects that would inevitably result from the want of perseverance.

Consider well, that as perseverance in the life of grace is purely a gift of God, so the want of perseverance is simply our own fault. That life of grace which penance renews in us is of its nature as immortal and as incorruptible as is our soul. If, therefore, against the design of God, we lose this grace, it is to ourselves, and not to grace, that we can attribute this loss, and in that consists our irregularity.

Instructed, as we have been, of the necessity of final perseverance, why should we not always try to merit it? Ought we not daily resolve to obtain this precious treasure?

Final perseverance, ought it not to be the constant object of our desires, the aim of all our endeavors, and the motive, so to speak, of all our prayers? Let us store up all our merits; let us multiply our graces; for if we have the misfortune of not persevering to the end, if we have the unhappiness of dying in mortal sin, notwithstanding our former innocence and fervor of penance, if we have the misfortune of losing that grace at that moment preceding the last, all these treasures will be lost for all eternity; God, in this case, does not reckon up our past good deeds. We are justly condemned. Oh! how blind, how mad must we be not to ask of Almighty God for the gift of perseverance, and for the means of obtaining this grace!

It is in reality this gift which gives such a value to our good works. Without

perseverance, the most perfect innocence, the most heroic virtue, the most austere penance, go for nothing.

Saul had been chosen by God by a singular favor ; Solomon had been the admiration of the world for his piety and wisdom ; Judas was one of our Saviour's apostles, and had even worked miracles ; Origen was once ready to shed his blood for Christ's sake ; Tertullian had been one of the Fathers of the Church for a long time ; all these men had begun well, all these glorious lights had illuminated the Church for several years ; they had, even for some time, persevered in innocence, fervor, and in all the duties of a Christian life. They reflected honor on religion so long as they persevered in grace. But having at last

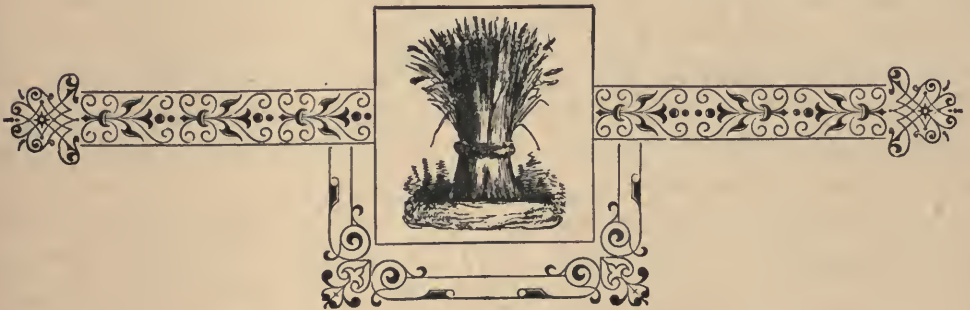
been seduced from the exact regularity of their duties, having allowed themselves to be led captive by their bad passions, having too easily followed the bad example of others — what has been their sad end, and what is their eternal destiny ?

LE PÈRE CROISET, S. J.
Exercises of Piety.

The greatest help to perseverance in the spiritual life is the habit of prayer, especially under the direction of our confessor.

Men should often renew their good resolutions, and not lose heart because they are tempted against them.

ST. PHILIP NERI.



ON PIETY AND DEVOTION.

PÈRE CROISSET and ST. BERNARD.

“God is a Spirit, and they that adore Him must adore Him in spirit and in truth.”—JOHN iv. 24.



AS soon as one takes the firm resolution of serving God, or, what is the same thing, as soon as one begins to practise devotion, that one is mild, tractable, humble, upright, obliging, and tries to fulfil every obligation of his state of life.

There can be no stability in friendship, no good faith in business, no candor in courtesy, if it be not well-grounded in goodness and piety. Piety gives us common sense, candor, earnestness, and uprightness.

True devotion consists in fulfilling the minutest duties of that state of life to which God has called us. There are so many obligations in business, society, and divers employments of life! Nothing more praiseworthy than trying to do everything in a satisfactory manner, and what more satisfactory than the constant practice of devotion! Take a survey of the various states of life.

Who is a good father, a good judge, a kind relation, a sincere friend, a loyal sub-

ject? What woman more domesticated, what servant more industrious, what workman more hard-working, what priest more exemplary and watchful, than he who is a religious observer of God's commandments?

All these virtues are the fruit of Christian piety and devotion.

Neither God nor the Gospel disapprove of the duties of politeness nor the amenities of life. God regulates them. He does not command Christians to live solitary lives in a desert, but He expects them to conduct themselves as good Christians. Thus, far from making people savage and morose, nothing is more likely to civilize and polish them than piety and devotion. We see examples of this daily.

If a man be debauched and sensual, he is irritable, unbearable, peevish, rough, passionate, and vindictive, in fact, only fit to try the patience of others. Let a woman be without piety, she is vain, capricious, cruel, and hard to her children and servants, and a heavy cross to her husband.

But when such as these put on the armor of piety and devotion, they become reasonable, courteous, gracious to all, diligent in work, respectable in society, and worthy of the esteem and veneration of the world.

How sad it is, O Lord, to hear of devout people, that is to say, those who live according to the precepts of the Gospel, how sad to hear that they are peevish, uncivil, troublesome, and that they think that they are good for nothing! What! cannot one be good for something in this world, without giving up devotion?

True piety and devotion do not prevent our mixing in society, neither do they forbid amusements, provided they be innocent.

More than that, does the Gospel forbid us from keeping a careful watch over our own property, or even to work hard, so as to increase it by lawful means? Does the Church condemn the care of providing for your family, of taking an interest in the temporal welfare of your children, of cultivating your own land, or of keeping up your dignity and honor? Does it forbid you to perform the ordinary usages of polite society? Does it even consider harmless recreation a crime, or an attire suitable for your rank or station? Certainly not! it only condemns excess, covetousness, or a too great eagerness.

PÈRE CROISET, S. J.
Reflections Chrétiennes.

Would you wish to know if you are really devout? Then take heed of what

you love, what you fear, wherefore you rejoice, or why you sorrow. Love God alone, or if you love, love the object for His sake. Fear only to displease God, or if you have any dread of anything, refer all to Him. Rejoice only in God, or if you rejoice in any other object, look upon it only as an attraction which draws you closer to Him. Let the loss of God be your only sorrow, whether your sorrow is occasioned by past sins or by those of your brethren; or if any other loss worries you, look upon it as a proof that He intends to chasten you, in order to make you more united to Him.


The grace of true devotion is an unction, which instructs us in all our duties; he alone knows it who has proved it by experience, and he who is wilfully ignorant of this cannot possibly know it, because no one can feel it but he who has received it as a precious gift from heaven.

Devotion is the grace that influences the heart, and that alone. After one has tasted the joys of the Spirit, those of the world and the flesh seem to be distasteful. He who yearns for the blessings of heaven cannot relish earthly pleasures, and he who sighs after eternal things will only feel a contempt for fleeting things.

ST. BERNARD.
De Verbis Apostol.

It is well to choose some one good devotion, and to stick to it, and never to abandon it.

ST. PHILIP NERI.

On Poverty and the Poor in Spirit.



FATHERS SARRAZIN, FABER, and ST. BERNARD.

“Blessed are the poor in spirit; for theirs is the kingdom of heaven.” — MATTHEW v. 3.

IT is the grandest miracle of grace to see a man poor in the midst of riches. We could not understand this miracle if we did not know that Holy Scripture does not condemn riches, or the rich, but only those who love riches, and those who wish to possess wealth.

The apostle teaches us this truth, when he says that it is not the rich, but only those who yearn to become rich, who fall into the snares of the devil.

St. Hilary well explains this by saying that it is not a sin to possess property, but it is a sin if it be not used in moderation. Thus, when the Gospel curses the rich, and closes the gates of heaven upon them, it does not curse those who possess riches, but those who wish to be rich, and those who are eager to amass wealth.

This is the meaning of the apostle's words, and it is indisputable, that the love of those blessings we call riches is bad; it follows, then, that the poverty which the Gospel commends is not the absence of riches, but the wish to acquire riches, or the desire to love them when possessed.

The wise man depicts admirably this effect of grace by these words: “One is, as it were, rich when he hath nothing; and another is, as it were, poor when he hath great riches” (*Prov. xiii. 7*). How can we understand, and could we possibly have any idea of a rich man having nothing, or of a poor man being rich, if we did not know that by the grace of Jesus Christ the poor man lives as if he was rich, and the rich man lives as if he was poor.

Behold, then, the miracle of the Gospel and its grace; that the rich may be as poor as was our Saviour in His riches, since He was the Master of the universe, but was clothed in poverty.

A Christian should die poor, either in reality or in spirit, because poverty can only enter into heaven, and if the rich enter therein, it must be through the gate of poverty. Thus, the greatest misfortune is to die rich, that is to say, with a love and an attachment to riches. This is necessary to repeat often to the rich, in order that they may not deceive themselves or be deceived; and they must be warned that poverty is the sole inheritance

to gain heaven, and that the rich can only be saved through poverty.

This truth ought to make the rich and the powerful tremble and fear ; not because they can open the gates of heaven by making themselves poor, but on account of the difficulty there is of being poor in spirit in the midst of riches, of cheerfully resigning something from the superfluity of wealth, of loving poverty when they are rich.

This miracle is not impossible to grace ; but it will never be accomplished except through a contempt for riches, looking upon its acquisition in its true light, valuing it as it should be, that is, its being little or no good.

FATHER SARRAZIN.
Advent Sermon.

Poverty has been called by some the sister of Christ, by others, His bride. It would seem as if the circumstances of His infancy had been providentially contrived with a view to bringing us as many of the incidents of poverty as were possible, without seeming to be unnatural. From Nazareth to Bethlehem, from Bethlehem over the wilderness to Egypt, from Egypt to Nazareth again, and from Nazareth to Jerusalem, for the three days He begged His bread ; the biography of His childhood spreads itself like an ample net, to entangle in its folds more and more of the varieties and pressures of His beloved poverty.

If He was born of a royal maiden, it was of one who was poor and reduced in circumstances. He would not be born at home, but took the occasion of the Roman census to be, as it were, a child of exile, and a waif upon His own earth.

He would be rejected from the doors of Bethlehem, as the least worthy of all the mixed multitude that had crowded thither ; He would be born in a cave, a stable, amidst the domestic animals of man's husbandry.

When age grew on Joseph and his infirmities multiplied, the yoke of poverty became yet more galling to the shoulders of his tender foster-son.

The poverty that pressed on Mary pressed tenfold more heavily on Him, from the very fact of its having first pressed on her.

Never was there a childhood of hardier poverty than our Blessed Lord's. It was His inseparable companion, and if He loved its austerities with so singular a love, it was only because they were so singular a cross.

FATHER FABER. (Olat.)
Bethlehem.

Poverty in itself is not a virtue ; but the love of poverty is so. Jesus Christ has said, " Blessed are the poor in spirit," not those who possess nothing.

ST. BERNARD.



ON PRAYER.



SAINTS FRANCIS DE SALES, AUGUSTINE, PHILIP NERI, and FÉNELON.

“Let us go with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid.” — HEBREWS iv. 16.

PRAYER places our understanding in the brightness and light of God, and exposes our will to the heat of heavenly love. There is nothing that so effectually purges our understanding from its ignorance, or our will from its depraved affections, as prayer. It is the water of benediction, which makes the plants of our good desires grow green and flourish. It washes our souls from their imperfections, and quenches the thirst of passion in our hearts.

But, above all, I recommend to you mental and cordial prayer, and particularly that which has the life and passion of our Lord for its object. By making Him the subject of your meditation, your whole soul will be replenished with Him; you shall learn His carriage, and frame all your actions to the model of His.

As He is the light of the world, it is then in Him, by Him, and for Him, that we ought to acquire lustre and be enlightened. He is the tree of desire,

under whose shadow we ought to refresh ourselves. He is the living fountain of Jacob, in which we may wash away all our stains. In fine, as little children, by hearing their mothers talk, lisp at first and learn at length to speak their language, so we, by keeping close to our Saviour, by meditation, and observing His words, actions, and affections, shall, by the help of His grace, learn to speak, to act, and to will like Him.

Here we must stop, as we cannot find access to God the Father but through this gate; for as the looking-glass could never terminate our sight, if its back were not tinned or leaded, so we could never contemplate the Divinity in this world had we not been united to the sacred humanity of our Saviour whose life and death is the most fit, delightful, sweet, and profitable object we can choose for our ordinary meditation.

It is not without reason that our Saviour called Himself the bread that came down from heaven; for as bread ought to be

eaten with all sorts of meat, so our Saviour ought to be the subject of our meditation, consideration, and imitation in all our prayers and actions.

ST. FRANCIS DE SALES.

Devout Life.

God listens, says St. Cyprian, to the voice of the heart, in preference to the voice of the mouth; we must, adds he, watch and give up our mind to prayer; we must drive away all worldly and profane thoughts from our heart, in order that our mind and soul may be engrossed with our petitions.

To whom, continues the saint, should we speak attentively, if not to God? Can He ask for less than that you should think of what you are saying? How dare you expect that He will deign to hear you, if you think only of yourselves. You fancy that God will hear you when you pray; you who are so wilfully distracted in prayer. Far from pleasing Him, you offend His divine Majesty by your negligence, in an action which is the only way of gaining favors from heaven.

We must ask in faith, nothing wavering, says St. James, and this faith ought to be so firm that we should never hesitate, for he who hesitates or wavers is like unto the waves of the sea, ever moved and carried about by the wind. He who, then, continues he, prays without this confidence, must not expect to be heard. And what more capable of moving the heart of our Lord in our regard, than a firm confidence in His mercy? Can He refuse those who

have placed all their treasure in Him, those who have trusted in His goodness?

When we pray with confidence, says St. Cyprian, it is God Himself who implants in our hearts that spirit of prayer. The Eternal Father must, then, acknowledge the words of His only-begotten Son when we pronounce them, and He who dwells in the bottom of our hearts will regulate and fashion all our prayers.

We must not, says St. Bernard, mingle in our prayers foolish things with the true, temporal with the eternal, low interests with those of our salvation.

To pray well, says St. Augustine, you must seek God alone; to ask, through Him, for other blessings, is praying badly. Do not seek to make God the protector of your self-love, or of your ambition, but the executor of your good desires. You have recourse to God, to curb your passions, and often He sends you crosses, of which He knows you stand in need. When He loves you, continues the holy Doctor, He refuses what your self-love asks for, and in His anger He gives you that which is dangerous for you to obtain. Do not carry to the sanctuary of the altar indiscreet vows, ill-regulated desires, and slovenly prayers. Ask for nothing but what is worthy of Him to whom you pray. Keep strictly from sighing after vain and hurtful benefits; ask for the dew from heaven, and not for the fat of the land. Open your heart before the Lord, in order that His Holy Spirit may dwell in you, and ask, through sighs and moans, for the

true blessings which He wishes that you should ask for.

Let us pray, my brethren, but let us ever pray, keeping a watchful eye over our various duties. Do not let us offer up exalted or abstract prayers, or those which have no reference to the practice of every virtue. Let us pray, not to become more enlightened and more spiritual in words, but to become more humble, more docile, more patient, more modest, more charitable, more pure, and more unselfish in every detail of our conduct. Without that, our assiduity in prayer, far from being efficacious and fruitful, will be a delusion and a scandal for our neighbor.

Full of delusion! how many examples have we not had? How many have we seen whose prayers tend to swell their pride and lead their thoughts astray. Of scandal to our neighbor; for is there any-

thing more scandalous than to see a person who prays without first correcting himself; who, at the end of his devotions, is not less frivolous, less vain, less restless, less passionate, less selfish than before?

FÉNELON.

Select Sermons.

When you ask for temporal favors, however trifling they may appear, ask with fear. Pray that God may grant or reject them, as He thinks fit. The doctor and not the patient is best able to judge what is best.

ST. AUGUSTINE.

De Verb: Domini.

A man without prayer is an animal without the use of reason.

ST. PHILIP NERI.



CHAPTER CXXII.

* On Predestination. *

PÈRES HOUDRY and CROISSET.

“And whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.” — ROMANS viii. 33.

PREDESTINATION, properly speaking, is that particular arrangement and conduct which God makes use of to guide gently and freely to their end, those whom he has chosen from all eternity to enjoy everlasting happiness. Or, as St. Thomas expresses it in fewer words, it is an arrangement prepared in the mind of God respecting the leading of the reasonable creature to eternal life. This is tantamount to the definition given by St. Augustine: *Præscientia et preparatio beneficiorum Dei, quibus certissime liberantur quicumque liberantur*; it is the foreknowledge and the preparation of the blessings and favors of God, which do not fail to lead the elect to everlasting happiness.

It follows from this definition that predestination is a part of the Providence of God, and that the office of predestination, as also that of Providence, is to direct the means to the end, or even to choose and prepare the means proper for the end.

But, as it is certain, according to the articles of faith, that man has been created to obtain supernatural beatitude, he must have the means proportionate as well as supernatural; and, as these means are in God, who has the will to give them, it follows that there is in God a predestination. It follows, in the second place, that the predestination in God is an act of His judgment, by which He foresees the force of the infallible means which lead to the end to which He destined the elect: *Præscientia et preparatio*.

It is, moreover, an act of His will by which He resolves to give to each such and such of those infallible means. As predestination is an act of the Divine understanding, it must necessarily follow that it should be an act of prudence and infinite wisdom, which we should prefer above every human consideration.

Besides, as predestination may be said to be a selection which is an act of the will, we must conclude from thence that it is infinitely just, and that it is accompanied

by a Divine Holiness and a very ardent love for the creature.

Finally, it follows that predestination is eternal, since it is an act of the judgment and will of God, which cannot change, and consequently is from all eternity; so that what is done at the time happens only because God has determined it before time was; thus the grace is given in time, but the preparation was made from all eternity.

We must, moreover, conclude from this definition, acknowledged by all the Doctors of the Church, that predestination is certain and infallible; which certainly proceeds from the strength of Divine knowledge, which cannot be deceived, and which extends to every free event which ought to happen, and not by the strength of the assistance which it gives us; for of themselves they are not infallible, since they can be prevented by man's free will, so that he could not concur in it. If this infallibility proceeded from the means, assistance, and graces, the creature would not co-operate freely, but necessarily, and consequently, predestination being certain and infallible, would have deprived us of our free will.

REV. PÈRE V. HOUDRY, S. J.

“Many are called, but few are chosen.”
Even had faith not taught us this awful truth, taking into consideration certain maxims of Holy Scripture in which all Christians agree, reason alone would suffice

to convince us that the number of the elect must be small.

Instructed in the truths of our holy religion, knowing the duties of a Christian, convinced of our natural inclination to evil, seeing the licentiousness of the present age, can one come to the conclusion that there will be very many saved?

To be saved, we must necessarily live according to the maxims of the Gospel; and the number of those who nowadays do so live, can the number be called great?

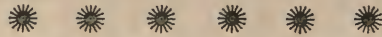
To be saved, we must openly declare that we are disciples of our Saviour. Alas! how many are there now who would be ashamed to own it. We must renounce all we possess, if not in reality, at least in desire; we must carry our cross daily. What unchangeable purity! what delicacy of conscience! what humility! what honesty! what charity! With such outward signs as these, would you recognize many disciples of Jesus Christ? They are, however, the surest signs we can have of our predestination.

The world is the implacable enemy of Jesus our Saviour. It is not possible to serve two masters. Judge for yourself which of the two the greater part obey and follow, and by that you will be able to know how few, how very few, will be of the number of the elect.

LE PÈRE CROISSET.

The fear of God is a sign of predestination.

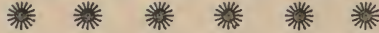
ST. AUGUSTINE.



CHAPTER CXXIII.



ON PRUDENCE.



ST. BASIL and PÈRE GIROUST.

“The knowledge of the holy is prudence.” — PROVERBS ix. 10.



ON referring to Holy Scripture you will find many examples of the folly of those who trusted in worldly and political prudence.

Pharaoh had cleverly contrived to destroy the people of Israël, but he had not foreseen the obstacle which upset all his plans. An exposed child he intended to put to death was secretly nourished, and brought up in his own palace, and this same child destroyed all the power of the Egyptians and saved Israel.

Abimelech caused seventy of his brethren to be slain, in order to ascend the throne; but he himself could not avoid meeting with a violent death, for he was killed by a portion of a millstone thrown by a woman.

The Jews conspired against our Lord and Saviour Jesus Christ; and after long consultations, they said to themselves: “What do we, for this man doth many miracles? If we let Him alone so, all will believe in Him, and the Romans will come and take away our place and nation”

(John xi. 48). It was by reasoning thus, they resolved to put Jesus to death, in order to save their place and nation; but this counsel, fatal as it was, ended in their entire destruction; they have fallen into a miserable slavery, for they have neither law, nor religion, nor ceremonial.

ST. BASIL.

Extract from his Sermons.

As Christians, what better rules can we take for deciding prudently, than the eternal truths? Those precepts and maxims we ought to follow, in order that we may not swerve from the duty of considering the end for which we were created, and which should be continually before our eyes.

Oh! if we had always acted on this principle, if we had followed no other guide, if we had had them ever before our eyes, if we had weighed in this balance all our resolutions and designs (which we can now only trace to ourselves), our conclusions and decisions would have been correct and right. We should not have

been subject to so many false proceedings, to so many falls, and we should not have been cast among so many rocks. God would have diffused His light to illuminate our path; He would have united His will to ours; faith would have given us a true esteem of things; He would have made us find out the true worth of His Word; He would have inspired us with a wisdom all divine, often even requisite in the management and administration of worldly business.

But what do we do? whom do we consult? We consult, alas! neither our Lord, nor His Gospel, nor our faith. It is a false and carnal prudence, a blind reasoning, which thinks that it can see everything, and can see nothing. We judge for ourselves; we wish to believe only in self, and on certain occasions, everything appears to favor our plans, and, full of confident success, we begin, we decide, and trust to chance.

Whom do we consult? It is the world — the world and its ideas; unhappy source of many delusions, of many specious delights, which lead us into error.

Whom do we consult? It is passion; it is an insatiable avarice which devours us, and which biasses us ever in the favor of self-aggrandizement; it is an inordinate ambition, which goads us onward and drags us on to fortune; it is a bitter resentment which animates us, and ever leans to the side of vengeance; it is a guilty attachment which binds us, and which makes us slaves to pleasure. These are our counsellors; these are our masters.

I know, says the Lord, how I can frustrate all your false and worldly plans; these will not only not succeed, but will lead to your ruin. I will confound the prudence of the age, and will leave them to their own guidance; I will let them walk in their darkness, and let them fall into abysses from which they cannot extricate themselves.

We see and experience this daily. We undertake important affairs in which self is concerned; God, on His part, attaches thereto even a temporal punishment, for He upsets and destroys them all.

A thousand times wiser and happier is that Christian who examines everything as a Christian should do, who has recourse to God, and stores up resolutions to do all that God may be willing to dictate to him; taking care that all the precepts and maxims of the Gospel may be the rule of his life; applying these to everything; making a just discernment of what is allowed and what is forbidden; of what may be done and what is to be avoided; seeking for advice from those learned in the law; making use of the commandments of God as a sure way of finding out all that His will may propose, and then by putting it into practice.

For the beauty of our faith and religion is to have rules applicable to every state and condition of life in which we may be found, and there is not a single occasion or juncture which may not require us to act with a Christian prudence.

LE PÈRE GIROUST.
Advent Discourse.

ON PURITY AND CHASTITY.
CHAPTER CXXIV.

SAINTS ASTÈRE and AMBROSE.

“The value of all gold is as nothing compared to a soul truly chaste.”— ECCLESIASTICUS xxvi. 20.

ASTERIUS or ASTERE. Of this saint but little is known, except for the fact that before he entered into the ecclesiastical state he was a distinguished orator at the bar. He was raised to the See of Amassée, and his Episcopal duties were accompanied with the practice of every virtue. He died at an advanced age, about the year 400. The homilies that have been preserved and handed down to us, as written by him, are models of eloquence and piety.

PURITY is a virtue which puts us on an equality with the angels. The purity of angels is more blessed, ours more generous. They have no temptations of the flesh to fight against as we have.

We cannot preserve our chastity, surrounded as we are by so many enemies, without great exertion, and there are but few who are victorious.

Virginity brings us nearer to God. It seeks for a model in God Himself, says St. Ambrose, for the eternal Father is virgin and Father. God, also wishing to become Incarnate, willed that He should be born of a virgin. God has also an

extraordinary love and tenderness for pure souls; it is to these, in particular, that He confers or reveals His secrets, or on whom He deigns to bestow His favors. Jesus Christ bestowed many graces on Peter on account of his zeal; but it was the virgin St. John who was permitted to lean on the breast and heart of Jesus; it was he who had the privilege of entering His divine sanctuary, and it was he from whom He hid none of His most important secrets.

Confessors, martyrs, and apostles have great privileges; but it appears that to virgins only He has entrusted the privilege of following the Lamb. They are His spouses, and thus this illustrious quality gives them right of entry everywhere.

Virginity is that precious treasure to guard which so many generous souls have sacrificed their lives. The preservation of this treasure is difficult, but the loss of it is irreparable; one may recover grace when lost by sin, but virginity once lost can never be restored.

Nevertheless, nothing is more easy to lose, and we so readily expose ourselves to lose this treasure, nay, it seems to me that we seek to lose it, and we even make a merit of losing that which ought to be a subject of the most poignant grief.

The demon of impurity, wishing to gain a victory over a person who is modest, and has the fear of God before her eyes, uses nearly the same tactics as a skilful general would use; for he, despairing of capturing a city by storm, employs secret emissaries or spies. Thus, the devil makes use of certain propensities which appear innocent enough, or at least but little suspected of having any secret connection with him. Making sure of the interest these evil propensities excite, the devil will enter secretly into their hearts, undermine, and eventually make himself master of the citadel.

These propensities (so nearly allied to passions) are vanity, curiosity, and presumption; seemingly these three have but little connection with impurity. But these are the weapons which the devil makes use of in the world, and they will soon conquer chastity.

The passion which does not appear to be allied to the sin of impurity, but which, nevertheless, enters deep into the heart, is that curiosity which prompts the reading of bad or dangerous books. Nothing more dreadful, nothing more injurious to the purity of young persons than those novels and books of gallantry, which, under the

pretext of elegance of diction or beauty of language, corrupt the educated mind.

If such reading forms the mind, it spoils the soul; if it gives us a knowledge of the world, it destroys Christianity; and thus, by the loss of devotion, by the loss of the holy fear of God, and purity of conscience, such reading leads insensibly to the loss of chastity.

ST. ASTÈRE.

Homily.

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Show me the man who is able to explain or understand the value and excellence of purity, a virtue beyond all the common laws of nature. It is on earth a perfect type, and a lively picture of the virginal purity which reigns in heaven.

It is that which has passed through air, clouds, and stars, and which, soaring above the angels, has found the Divine Word in the bosom of His Father, and has drawn Him to earth to be united to it in an inexpressible manner.

Now, after having been so fortunate as to find a pearl of so great a price, on what plea can we allow it to be lost? Nevertheless, it is not I, but the Son of God Himself, who assures us that the pure and chaste will be like unto the angels in heaven; and at this we need not be astonished if such souls are placed in the rank of angels, souls who have for their spouse the King and Lord of angels.

ST. AMBROSE.



CHAPTER CXXV.

On Religion and the Religious State.

BOURDALOUE, PÈRE DE LA COLOMBIÈRE and ST. BERNARD.

“Walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God.”—COLOSSIANS i. 10.

THERE is no one who ought to be vainglorious for having bid adieu to the world; he ought rather to return thanks to Almighty God. St. Athanasius said as much to his disciples: *Nemo qui reliquerit mundum, gloriatur.*

I would have here the right to use the same phrase. Do not let us feel proud at what we have done for God when we entered into the religious state, but let us praise and bless Him a thousand times for having done so much for us.

In consecrating ourselves to the Lord, we have parted with blessings, but they are benefits which, when possessed, are a heavy burden: so says our Lord. For Holy Writ, does it not mention that it is a sin to be attached to the goods of this world, or to be grieved at their loss?

We resign benefits which cannot be retained without being overwhelmed with their burthen; blessings which cannot be loved without our being soiled with avarice; benefits which we cannot lose or fear

to lose without being anxious about their probable future loss. St. Bernard expresses this in the following short sentence: *Bona quæ possessa onerunt, amata inquinant, amissa cruciant.*

Thus it is a grace and a blessing, which God has inspired us with the will to deny and conquer ourselves; and when I ponder on all the truths which faith teaches, what conclusion can I come to, but that I am forced to be astonished at the sight of that wondrous grace which God has bestowed upon me, when He called me to the religious life.

A state of life which spares me so much trouble, which protects me from so many dangers, which compels me to offer unlimited thanks for that singular mercy of my Lord, who has induced me to embrace a vocation which is not only the most perfect, the safest, but also the most easy and the most favorable to the work of my own sanctification.

For, do not let ourselves be deceived; it is more easy to be deprived of worldly wealth, as we are, than to possess riches,

and not become attached to them. It is more easy to give up the pleasures of the world, than to use them as if we used them not—than to be in the midst of honors and distinctions, and not be elated with them.

It is much more easy to submit to the will of another, than to keep our own liberty and free-will within bounds. To make use of the world as if we used it not is what every Christian is obliged to do; but who are those who do this?

To possess temporal goods as if they possessed them not, is a condition attached to all who wish to be saved; but tell me, where can we find people in the world who are of this opinion?

“What shall I render to the Lord for all the things that He hath rendered to me?” (*Ps.* cxvi.) Ah! Lord, ought we not say, You have broken my bonds with the world?—*Dirupisti vincula mea*; and it is for that I will sacrifice to you the sacrifice of praise; and I will call upon the Name of the Lord, and incessantly invoke Your holy Name. It is for that, that prostrate at the foot of Your altar I am resolved to begin to make a sacrifice of myself. What can I not do from henceforth, without delay? Have I not the strength to deprive myself of that fatal liberty, which can only lead me to some other object besides Thee?

But You wish me to go further than this; that I should unite myself to You by indissoluble bonds, after having put myself to the test. Give me the consolation of being able to do, with a hearty good-will,

all that is permissive, and to say with heartfelt gladness, “I will pay my vows to the Lord in the sight of all His people.”

For thus I can return love for love, sacrifice for sacrifice. I shall have the advantage of being able to spare nothing for You, who have spared nothing for me; in fine, to be His victim, as He has been mine.

BOURDALOUE.

Sermon for a Profession.

But, my dear brethren, while so many holy daughters of the Church are about to resign all earthly ties, whilst they, by day and night, will try to please their Creator, what shall we do for our salvation? Shall we continue to live in that frightful negligence and ingratitude to God—in our forgetfulness of death and eternity?

Who would believe it! To see on one side their fear and vigilance, and on the other side, our carelessness and idleness.

That young girl, buried, as it were, in a cloister, thinks herself fortunate if she can, after a seclusion of several years, prepare for herself a happy death; whilst that other worldly girl is busying herself with the pleasures of this life, and, perhaps, has never thought seriously of death or eternity.

That young man deprives himself of everything, as if he had only a moment to live, whilst that one only thinks of hoarding up and multiplying riches, as if he could live for ever. The one passes his life in mortification, the other in pleasure.

What can one say to this? Are there two paths to heaven, one broad, the other narrow? Is it that paradise is given to some for doing nothing, and is only reached by others at the sacrifice of their blood?

You will tell me, we are not all religious, all monks, or nuns. This is true, and it is that very thing which astonishes me most. For what obligation has this person to bid adieu to the world? What has led her to renounce the pomps and vanities of the world, if not to lead you, and others, to do likewise?

PÈRE DE LA COLOMBIÈRE, S. J.

Oh, how safe is a holy religious! The man lives there in innocence and purity,

he seldom falls, he often is the recipient of heavenly blessings, he tastes a sweet tranquillity, and when he dies, he breathes out his last sigh full of hope and full of love for his Redeemer. His purgatory is over sooner, and his reward is plentiful. What he leaves behind are but worldly possessions, transitory and of very little value, and those he aspires to are infinite.

I say more than this, and what I say is true; he exchanges darkness for light; from a stormy sea, he anchors in a safe harbor; freed from a wretched slavery, he sighs after a happy freedom; and finally, he passes from death to a life of everlasting bliss.

ST. BERNARD.
Epistle xiv.





CHAPTER CXXVI.

ON RETREATS.

ST. EPHREM, PÈRE LE VALOIS, and ST. GREGORY.

“I will allure her, and will lead her into the wilderness : and I will speak to her heart.”

— OSEE ii. 14.



T. EPHREM was the son of a husbandman of Nisibe, and, in early youth, indulged in the practice of all the shameful vices of a barbarous age. Through the mercy of God, he reflected on the sad state of his soul, and withdrew to the desert, there to weep for his sins. Here he practised every austerity, and mortified his body with fastings and watchings. Ephrem did not, however, always remain in solitude, for we read of his going to Edessa, and there he was raised to the rank of Deacon. His ordination so inflamed his zeal that it is related that afterwards he preached with as much ease as eloquence. Like the apostles, he now taught that of which he was before so ignorant. The poor looked upon him as their father, and the monks came to him for direction. After a time of famine, when he did all he could do to comfort the stricken, he retired to his solitary cell, and therein died, about the year 379. St. Ephrem wrote several works in Syriac; these were afterwards translated into Latin and Greek, and published in Rome in 1746, under the superintendence of Cardinal Quirini.

panion of humility and of the fear of God, light of the soul! O solitude, which teaches us to know our thoughts, to discern the promptings of our heart, which is the foundation of salvation, the curb of intemperance, the school of prayer, the peace of mind, the agreeable yoke, the light burden! O solitude, effectual remedy against temptation, the enemy of imprudence, the joy of the soul, the guardian of the eyes, ears, tongue, and the co-operatrix of every virtue. The friend of poverty, the fertile field of all good fruits, the wall and rampart of all those who wish to fight for the kingdom of heaven.

ST. EPHREM.

Withdraw from the crowd and the noise; come and seek for God in solitude.

It is God who calls those who wish to speak to Him, it is an appointment He Himself has made. Go into retreat, and He will find you out; there He will speak to your mind and heart, and He will condescendingly be glad to confer with you

O SOLITUDE! ladder of heaven, mother of contrition, mirror wherein we see our sins reflected, source of sweetness, com-

every time you hopefully trust in Him. He will speak a language which, perchance, you never heard before, and you will listen for the first time, and you will hear Him henceforth with consolation and with joy. You will learn truths without number, which you will be surprised you never heard before. You will become indifferent to things which before interested you, and you will take as much care in fulfilling the duties of a Christian as you formerly did in not thinking of duty at all.

I do not now urge you to quit the world and spend the remainder of your life in solitude; this is devoutly to be wished for, and would be the surest way to secure your salvation; but your state of life does not allow of this, and, if I were to ask as much, I fear that you would not acquiesce in my request. On the other hand, a retreat of one hour or even a day is not sufficient; you must give to God the time to speak to you, you must give yourself the time to listen to what He says, to understand what He will reveal to you; to implore Him to sanctify your will and intellect, so that you may be able to resist temptations which have not hitherto been resisted. And for this, you are asked to devote a week. I dare to say, and I prophesy, that you will find in this retreat, as did the Israelites in the desert, a column of fire to enlighten your darkness, and a column of cloud to defend you from the false glitter of the world and to hinder you from being dazzled.

God will be your guide as He was theirs, He will conduct you, as He conducted

them, He will nourish you, as He did them, with the bread of angels, and as He led them up to the mountain of His sanctification, so He will lead you, if only you have the courage to follow Him, and will make you saints.

Perhaps, however, you will tell me that a retreat, of which I have been speaking, is a recent invention, a new practice, of which you have never heard me speak. You have always had an affection for antiquity in all things, but more especially, in matters relating to religion and devotion; you have always avoided show and singularity; but I fancy that I hear you say, that it would be absurd to alter our usual behavior at our time of life; it is too late to begin to despise the world altogether; we can save our souls without going into retreat, and we must try to do so.

What! my brethren, is it a recent invention to do what the Son of God and His apostles have practised — of which they have given us so many examples? Read the history of the Church, and you will see that retreats have always been the practice of the saints.

St. Gregory of Nazianzen went into retreat immediately after he was consecrated, and he made so long a retreat, that, on his return, he publicly apologized to his flock. You know the long retreat that St. Jerome made; and that St. Augustine entered into retreat more than once, and the earnest entreaties which he made to Valerius, his bishop, to allow him to make one about every two months. Then, coming to our last centuries, we find that the

glorious Archbishop of Milan, St. Charles Borromeo, recommended all the clergy of his diocese to make four retreats before he ordained them priests ; and no year passed without his going into retreat, and very often he made two retreats in the year. I need not speak to you of St. Philip Neri, St. Francis of Sales, St. Francis Borgia, and a number of others, who were sanctified by these means.

Is it not written, "You shall be holy, for I am holy" (1 *Péter* i. 16), and again "Be you therefore perfect, as also your heavenly Father is perfect" (*Matt.* v. 48).

But do you believe it to be possible to reach perfection, without making a retreat? Have you ever seen or heard of persons being made holy by frequenting balls, assemblies, or by mixing with the noise, bustle, and intrigues of the world? Is it in such places as these that God has been

accustomed to shower down His special graces? Ah! if we wish to receive His sanctifying grace, we must be in a position to profit by it.

LE PÈRE LE VALOIS.

Extracts from a dozen Letters on the necessity of making occasional Retreats.

It is necessary to seek occasionally for a spot where you can be free from the worry and bustle of temporal affairs ; a place wherein God is alone with you, and you alone with God.

"Enter, you and your family, into the ark" (*Gen.* vii.). It is as if the Lord had said to the just man, Enter into thyself and meditate, thou wilt there find salvation ; a deluge is to be dreaded outside the ark, for there is danger around.

ST. GREGORY.

On Book of Kings.



CHAPTER CXXVII.

ON RICHES.

ST. CHRYSOSTOM, MASSILLON, and ST. BASIL.

“Riches are good to him that hath no sin in his conscience.” — ECCLESIASTICUS xiii. 30.

THE love of riches is far more pernicious and more powerful than the devil himself, and many obey this love more blindly than the pagans, who put their faith in idols. For there have been many pagans who did not obey their devilish idols at all times; but people who hanker after riches unreservedly respect everything that tends to feed their covetousness; as if covetousness said to them: “Be revenged on society, forget the feelings of nature, despise God.” They obey this to the letter.

To the idols were sacrificed animals; but covetousness seeks to force their worshippers to sacrifice their own souls, and they sacrifice these without remorse. If you despise worldly blessings, you will be more worthy to possess heavenly blessings.

ST. CHRYSOSTOM.

From Homily No. 64 on St. John.

Poverty is not of itself holy, neither are riches criminal, says St. Ambrose.

You may occasionally have seen poor people, overwhelmed by the weight of their misery, grumble and rebel against the dispensations of Divine Providence; but you may also have seen some rich who are not dazzled with their gold, who possess property as if they possessed it not.

If riches are a sword in the hands of the foolish, “the crown of the wise is their riches” (*Prov. xix.*).

If riches in the hands of prodigals and misers cause them to heap iniquity on iniquity, they are, in the hands of the just and prudent, a source of merit. But alas! where shall we find that just and prudent man, or, rather, where is he who has not bent his knee before the idol of the world and fortune?

Let us seek among all the rich for one who has not made a god of his gold, who has not believed that riches are all his strength, and who, charmed with his treasures, has not said to the precious metal, You are my confiding hope, and you are the tender object of my love;

you are my crowning desire and the end of my labors.

It must be confessed that a poor man is more likely to be honest and virtuous than a rich man. It is a rare thing to see a rich and virtuous individual combined. It is very difficult to be good and pious in the midst of riches, and more difficult to be saved in the midst of wealth and plenty: "For they that will become rich fall into temptation, and into the snares of the devil," says the great Apostle (*Tim.* vi. 9).

Temptation follows those who wish to acquire riches, because to gain their end they do not hesitate to employ fraud, injustice, theft, perjury, and homicide; in fact, they make use of every vice to satisfy their cravings.

One sees that in every condition of life crime is the willing attendant on those who inordinately desire to be rich: the shop of the merchant is full of snares to tempt and deceive the purchaser; the judge is tempted to deprive the widow of her field, and the magistrate eagerly gives his warrant when there is a question of money accruing to him; the poor child, tired of being the son of poor parents, employs every artifice, just or unjust, to accumulate a fortune; and the rich child, tired of being the son of a rich father, becomes a cruel parricide in order to inherit and possess all his property.

The lover of wealth, says the wise man, despises every commandment: "There is not a more wicked thing than to love money" (*Eccles.* x. 10).

Show me the wisest woman; if once the love of gold and silver enters into her heart—ah! she will soon be corrupted, and Solomon will be right in saying that he could not find a strong woman, because no woman can resist this temptation.

It is very, very difficult to have much property and much religion at one and the same time. One cannot add to fortune what one steals from Christianity; one cannot dream of possessing the treasures of heaven when we hoard a superfluity of wealth on earth. In a word, religion demands an undivided affection; but the possession of temporal blessings stands sadly in the way. For if the rich man gives a portion of his wealth to religion, does he not reserve the greater part to feed his love of riches? and when he prostrates himself before the altar of the Lord it often happens that in his heart he is adoring his gold.

This is what St. Paul says, that he who gives his heart to riches is not less excluded from the kingdom of God than he who burns his incense to idols. Oh! monstrous effect of riches, thus to stifle every sentiment of religion!

MASSILLON.

You possess many acres of land; some are planted with trees; some fields are well tilled. Besides these you have vineyards, undulating hills, beautiful prospects, woods, rivulets, and pleasant promenades. Of what use are all these blessings to you? Six feet of earth await you at the end.

ST. BASIL.

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On the Excellence of the Soul.

CHAPTER CXXVIII.

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PÈRES HOUDRY, NEPVUE, BRETTEVILLE, and ST. CHRYSOSTOM.

“What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? or what exchange shall a man give?”—MATTHEW x. 28.

ACCORDING to St. Paul, we have two natures, one exterior, the other interior, and these are the body and the soul. Thus, as we have two sorts of lives, we are subject to two kinds of deaths.

We have the corporal life, which we share with all created animals, and we have the life of the soul, which renders us like to the angels.

This latter is the spiritual life, pure, holy, and detached from all that is earthly. The source of the life of the body is the soul; the source of the life of the soul is God, who, dwelling in the soul by grace, maintains life in a supernatural and divine way, just as the soul supports the body in the natural way. And in the same way the soul separates from the body when dead, so in like manner the soul dies as soon as God abandons it, and is separated from Him.

Again, as the soul is incomparably greater in value than the body, and as God is infinitely above the soul, so when

God abandons it, this death of the soul, caused by the withdrawal of God, is more dreadful, more frightful than the death of the body when the soul departs from it. If there is anything which ought to make us detest sin as being the greatest of all evils, it is that it kills the soul by depriving it of the life of grace and causing the loss of God, who is the Sovereign good and who alone can make us eternally happy.

It follows, then, that mortal sin deprives us of all the merits we may have acquired during our life, in the same way as death deprives men of all the goods and riches they leave behind them.

REV. PÈRE HOUDRY, S. J.

Let us reflect for a moment on what God has done for us; we shall find sufficient matter to enlighten us on the love He has shown to our souls. “Come and see,” says the prophet, “and I will relate the wonders God has done for my soul” (*Ps. ix.*).

If the Eternal Word came down from heaven and became Incarnate, it is for the

sake of my soul ; if He was willing to be born in a stable, surrounded by vile animals, it was the immense love He had for my soul, and this it was that compelled Him to lower all His greatness. In coming amongst us, His first thought was, to save my soul.

Doubtless, all love the object to which they give their first thought ; confess it, ye who pollute your hearts for the sake of the love of a miserable creature.

But the first and uppermost thought that God the Son had, was the salvation of our soul ; this was, is, and ever will be, the wish of His sacred heart. With this love in view, let me address you in the words of the apostle : "Let this mind be in you, which was also in Christ Jesus" (*Philip ii. 5*). Let all your actions tend to the salvation of your souls, and let your first thoughts dwell on this only important object.

Has it been your conduct throughout life ? Has the safety of your soul been the first thought of your heart ?

LE PÈRE NEPVUE.

O adorable Saviour ! do not let us fall into so deplorable a blindness as to prefer the good things of this world to our soul. Ah ! what have You not done to save our soul, that soul which cost You so much, and for the salvation of which You have shed the whole of Your precious blood.

What a misfortune, or rather, how mad shall we be, if we lose it for a mere trifle ! What is there in the whole world that can be compared to the soul, or what can we offer in exchange for it ? "*Quam dabit homo commutationem, pro anima sua ?*" says the Son of God Himself.

Consequently, let us value it more than anything else ; let us forsake everything, rather than run the risk of losing our soul, and then we shall inherit an eternal happiness. To this, St. Chrysostom calls our attention, for in his Homily on the Gospel of St. Matthew, he says : "He who has lost his house, money, servants, and all his property, may one day find them replaced and recovered ; but if he should happen to lose his own soul, he cannot replace it by another."

BRETTEVILLE.

Would you know what is the value of your soul ? The only-begotten Son of God, wishing to redeem this soul of yours, has given, not a whole universe, not the earth or sea with all its treasures, but His own most Precious Blood, and from this you can judge of the greatness of the price. When, therefore, you come to lose your soul, after it has cost so much, at what price could you redeem it ?

ST. CHRYSOSTOM.

On Psalm xlvi.




On the Peace of the Soul.

FATHER SEGNERI and SAINTS EDMUND OF CANTERBURY,
and AUGUSTINE.

“Peace I leave with you, my peace I give unto you: not as the world giveth do I give unto you.”
— JOHN xiv. 27.

TRUE peace is a certain mark of predestination. All those who possess this peace being children of God, it is clear that the heavenly inheritance belongs to them: “Whosoever are led by the Spirit of God, they are the sons of God” (*Rom. viii. 14*).

It is this that our Saviour means when He says: “Happy are those who have a peaceful mind, for they shall be called the children of God.” He gives to the elect the glorious title of sons of God, because they act, not as slaves, but as true children of God. Slaves are submissive to their master, through fear of suffering punishment; children, on the contrary, are submissive to their father, through respect and love, and they obey him with joy.

Such is the conduct of the saints of those glorious just of the first class, to whom we here allude. They, with their whole heart, were so resigned to the will of God that they unreservedly placed themselves at His disposal, and thus they showed that they were worthy to be

children of God, since those “led by the Spirit of God, they are sons of God” (*Rom. viii*).

But why does our Saviour say that those who are led by the Spirit of God will be called the children of God? Because these extraordinary saints are not merely sons by adoption, like the ordinary just, but that they are acknowledged and revered by the world.

It was also said of our Saviour Jesus Christ, they shall call Him the “Son of the Most High,” because His holiness, His humility, His patience, wisdom, and meekness ought to prove (except to those who wilfully close their eyes to the true light) that He was the only Son of the Almighty. You are perhaps a child of God because you are pious; but do you live in such a way that you could feel within that you are a child of God? The surest sign you could possibly show would be to place all you have and all you want at the disposal of your Heavenly Father. But how can you lay claim to this title, you whom the slightest opposition disturbs and provokes!

However, peace is like unto those rivers whose course flows on in one continuous stream. Why are you not mindful of My precepts? says the Lord; your peace would be like a river (*Isaias*).

He who, by dint of perseverance, has at last conquered himself, passes his days in peace: *Sedebit in pulchritudine pacis* (*Isaias xxxii*). He is at peace with all men, because he is without ambition, without envy, without attachment to the good things of this world. He is in peace with himself, because his moral courage controls all sensual inclinations. He is in peace with God, because he obeys Him in all things, and as he always seeks to do His most holy will, his conscience never reproaches him.

How beautiful is this peace, says the prophet: *Pax multa diligentibus legem tuam*. How this peace surpasses human understanding! It is full of sweetness and charity: *Sedebit populus meus in pulchritudine pacis* (*Isaias*).

St. Augustine's definition is, that peace is a tranquillity which is born of order. The order which is seen in a well-guarded city, but frequently disturbed by civil wars, is not sufficient to prove that peace is therein enjoyed, because its order is without tranquillity. The tranquillity which may be found in a peaceful city, badly regulated for want of subordination, does not suffice to prove that peace would be lasting, because tranquillity would there be without order. To enjoy true peace, tranquillity and order must be firmly united.

Let us now see who are those of whom our Saviour speaks — those who are peacemakers (*Matt. v.*). This cannot be said of the wicked, who, however tranquil they may sometimes be in their condition of life, are, nevertheless, continually tortured in mind and conscience. It is therefore true to say that "there is no peace for the wicked." They are not even the good, who have only ordinary virtue and do not enjoy tranquillity; for, although they may be on the right way, they nevertheless yield to temptations against the Spirit, and this troubles them incessantly. "They have looked for peace, and behold trouble" (*Jer. xiv. 19*).

Thus the only ones who can lay claim to the title of "peacemakers" are those perfect Christians who are dead to themselves, in whom the flesh is brought under the subjection of the Spirit; those who are entirely submissive to God's holy will, obeying Him like children, and allowing themselves to be guided in all things by the Holy Ghost.

REV. FATHER SEGNERI, S. J.

Meditations.

[ST. EDMUND was born at Abingdon in Berkshire. His parents were pious and fervent Catholics. His father, when age was creeping on, retired to a monastery to prepare himself for a happy death, but his mother lived in the world and led a holy life, converting many by the mere force of her exemplary piety. Edmund was sent to Paris, and was soon so far advanced in learning that he was made Professor of Mathematics and Philosophy. Pope Innocent III., hearing of his worth, commissioned him to preach the

Crusades, and Pope Gregory IX., wishing to recompense him for the zeal he displayed, appointed him to fill up the See of Canterbury which had long been vacant; but it was with great difficulty that he could be induced to accept the archbishopric, but, through obedience, he undertook the heavy responsibility. The zeal he displayed in the reform of his clergy drew down the wrath of even some of his chapter; and, seeing that he could no longer countenance abuses he tried to reform, he secretly wended his way to France, and died at Poissy on the 16th of November, 1242, after having been Archbishop of Canterbury during the space of eight years. Pope Innocent IV. canonized this holy bishop in the year 1247.]

Letter from St. Edmund, Archbishop of Canterbury, about the year 1235, written and sent to the clergy of his diocese.

We enjoin and entreat you to live in peace with all men as much as it may depend on you. Exhort your parishioners and flock to be of one mind in the body of

Jesus Christ, by unity of faith and the bond of peace; to settle amicably all disputes that may arise in your parishes, to put an end to dissensions and quarrels as much as lies in your power.

It is a duty for you, my brethren, to love peace, since God is the author of peace. He has recommended it to us. His wish is that peace shall reign on earth as well as in heaven, and from this peace all that is eternal depends. "My dearly beloved," says the beloved disciple, "if God has so loved us, let us love one another."

Peace is the serenity of the soul, the tranquillity of the mind, the simplicity of the heart, the bond of love, and the union of charity.

ST. AUGUSTINE.

De Verbi Dom.





ON SALVATION.



SAINTS EPHREM and CHRYSOSTOM, and PÈRE NEPVUE.

“With fear and trembling, work out your salvation.”— PHILIPPIANS ii. 12.



HE wisdom of the pagan philosophers, and the eloquence of their orators, were confounded at the extraordinary sight of the death and triumphs of the early martyrs. The tyrants and judges were seized with astonishment when they witnessed the faith, courage, and even the gaiety of these holy champions of the faith. What will be our excuse at the tribunal of Jesus Christ if, after having been saved from persecution and torture, we have nevertheless neglected to love God, or even attempted to work out our salvation?

What a contrast! on one side the martyrs, ever attached to God in the midst of the severest trials; and on the other, the greater part of Christians who, in the bosom of a quiet peace, refuse to give to God a heart which He certainly has a right to demand.

Once more, what could we do on that dreadful day, on which our eternity depends? Whilst the martyrs, full of a

holy confidence, would show to Jesus the scars of their wounds, what should we have to show Him? Can we offer Him a lively faith, a sincere charity, a disinterested detachment from earthly things, successful victories over our passions, souls fond of silence and solitude, hearts pure and chaste, alms given to the poor, prayers, watchings, and tears? Happy the man who is the bearer of these good works, for he will appear with confidence before Jesus Christ and His angels.

Holy martyrs, who have merited by your triumphs to be intimately united to God in heaven, deign to intercede on our behalf. We are but miserable sinners; but if you will give us the help of your prayers, the grace of Jesus Christ will enlighten our souls, and our hearts will be inflamed with the fire of divine love.

ST. EPHREM.

Homily on Holy Martyrs.

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If a man were to give immense treasures to the poor, that good deed would not be

equal in merit to that of a man who contributes to the salvation of one soul. This alms-deed is to be preferred to the distribution of ten thousand pounds; it is worth more than the whole world, however large it may appear in our own eyes; for a man's soul is more precious than the whole universe. God has nothing so much at heart, nothing gives Him so much pleasure, as the salvation of souls.

ST. CHRYSOSTOM.

On Genesis.

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The work of our salvation is, properly speaking, our own individual work, because all the profit that accrues therefrom is for ourselves. In other affairs, he who works is not he who has the profit. A husbandman sows and reaps, but, more than often, it is not for himself; a father works hard to increase his business or income, but it is to enrich his children, and they often turn out to be ungrateful; a judge is careful in his summing up, and becomes, as it were, a victim of the public. What does it come to? Simply a vain honor.

He who sows, says the Lord, is not often he who reaps: "that it is one man that soweth, and it is another that reapeth" (*John iv. 37*). But in the work of our salvation, he who works is he who alone has all the profit; no one can share it with him. "If you sow," says St. Paul, "you

shall reap a harvest, in proportion to the seed you shall have thrown in."

If you pray, if you fast, if you bestow alms, if you mortify your senses, if you crucify your flesh, all the profit will not only be your gain, but it will increase a hundredfold in this life, and will last forever in the next.

Salvation is our own work, because, if it meet with ill success, the loss will be our own; no one can share it with us.

In profitable but hazardous large businesses, people form themselves into a company, and seek for others to insure them from loss; they prefer a smaller profit provided they lessen their risk, and thus share with others the profit, provided they share the loss.

But in the affair of salvation, there can be no company formed, no insurance from loss; we must alone take the chance; all the profit or all the loss will be our own, and in this work, each works on his own account.

That zealous, good man, who has manifested so much anxiety for your salvation, who has taken so much pains, who has made your business, as it were, his own, will have a share in the profit if he succeed, but he will not share in the loss if he does not. That which will be your loss and your condemnation, will be his profit and his merit.

LE PÈRE NEPVUE.
Reflexions Chrétiennes.

CHAPTER CXXXI.

On Temptations.

SAINTS CHRYSOSTOM, FRANCIS DE SALES, AUGUSTINE,
and ALPHONSE RODRIGUEZ.

“Watch ye, and pray that ye enter not into temptation.” — MATTHEW xxvi. 41.

IF God does not stop those temptations with which you are assailed, He does it for reasons that are sure to result to your advantage. First of all, He wishes you to know and feel from experience, that you have become stronger, more powerful than your enemy. He wishes also that this temptation may keep you, as it were, in a balance, and that the dangers which threaten you prevent you from being exalted, on account of the graces you have received.

God wills also that you should be tempted, in order that the devil, who is in doubt if you have renounced him, at length knows, by your patience, that you are still true to your Lord and Saviour; more than this, God's intention is, that your soul should be fortified through temptation, and it thus remains stronger than ever.

In fine, God permits the enemy to attack you, in order that you may realize by that, how great and precious is the treasure He has intrusted to you. For Satan would not

have attacked you so violently, had he not seen you elevated to a condition more glorious than that in which you were before. It was that which irritated him so much when he saw Adam living in so glorious a garden; it was that, also, that made him so vexed against Job, when he saw that God even bestowed on him so many praises.

ST. CHRYSOSTOM.

Commentary on St. Matthew.

You must be courageous amidst temptations, and never think yourself overcome so long as they displease you, observing well this difference between feeling and consenting, namely, we may feel temptations, though they displease us; but we can never consent to them, unless they please us, since the being pleased with them ordinarily serves as a step towards our consent.

Let, then, the enemies of our salvation lay as many baits and allurements in our way as they please, let them stay always

at the door of our heart, in order to get admittance, let them make as many proposals as they can; still, so long as we remain steadfast in our resolution to take no pleasure in the temptation, it is utterly impossible that we should offend God.

With respect to the delectation which may follow the temptation, it may be observed that, as there are parts in the soul, the inferior and the superior, and that the inferior does not always follow the superior, but acts for itself apart, it frequently happens that the inferior part takes delight in the temptation without the consent, nay, against the will of the superior.

This is that warfare which the apostle describes (*Gal. v. 17*), when he says that the flesh lusts against the spirit, and that there is a law of the members and a law of the spirit.

ST. FRANCIS DE SALES.
Devout Life.

To encourage us in temptations, it will be a great help if we consider the weakness of our enemy, and how little he is able to do against us, seeing that he cannot make us fall into any sin against our own will. "Behold, my brethren," says St. Bernard, "how weak our enemy is; he cannot overcome but him who has a mind to be overcome." If a man who is going to fight were sure to overcome if he would, how joyful would he be? Would not he think himself sure of a victory which depended only upon his own will? With the same confidence we should fight

against the evil one. For we know very well that the devil cannot conquer, if we ourselves will it not.

St. Jerome remarks the same upon the words which the evil spirit said to our Saviour, when, having carried Him up to the pinnacle of the temple, he counselled our Lord to throw Himself down headlong. "Cast Thyself down," said the tempter (*Matt. iv. 6*); and this, adds the saint, is the true language of the devil, who desires nothing so much as the fall of all men. He can, indeed, persuade them to throw themselves down, but he cannot throw them down himself. The voice of the devil says, "Throw yourself down into hell." Answer him, "Do so yourself; you know the way; as for me, I will not"; for he cannot have the power to make you, if you have not the will to do it.

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It is related in ecclesiastical history, that the Abbot Isidore was attacked for forty years by a violent temptation, and yet never yielded to it. We see also a great many examples of the holy fathers in the desert who, all their lives, were attacked with violent temptations, which they always sustained with a steady and equal confidence. "These were those giants," according to the prophet, "who were expert in war" (*Baruch iii. 26*). We ought to imitate them in this; and St. Cyprian, desiring to inspire us with the same confidence, makes use of the words of God in the prophet Isaias: "Fear not, for I have redeemed thee, and called thee

by thy name ; thou art Mine. When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee ; when thou shalt walk in the fire, thou shalt not be burnt, and the flames shall not burn thee ; for I am the Lord thy God, the holy one of Israel” (*Isaias* xliii. 1-3).

Those words also of the same prophet are well fitted to strengthen us in the same holy confidence : “As one whom the mother caresseth, so will I comfort you” (*Isaias* lxvi. 13). Imagine with what marks of love a mother receives her infant, when, being frightened at anything, it casts itself into her arms ; how she embraces it, how she presses it to her breast, how she kisses and tenderly caresses it ; but the tenderness of God for

those who have recourse to Him in temptations and dangers is, without comparison, far greater.

ALPHONSE RODRIGUEZ.
On Temptations.

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During life's pilgrimage on earth we cannot be without temptations ; we profit and advance only through temptations ; we should not acquire self-knowledge unless we were tried. No crown without a victory, no victory without a struggle, and no fight without temptations and enemies.

If we were never tempted, we should never be tried ; is it not, therefore, better to be tempted, than to be censured without being tempted ?

ST. AUGUSTINE.
On Psalm lxix.



On Vocation to a State of Life.

PÈRE NEPVUE, MASSILLON, and ST. PHILIP NERI.

“Let every man abide in the same calling in which he was called.”— I CORINTHIANS vii. 20.

THERE is nothing more important, nothing better, than to enter into a state of life to which God has called us, and to make choice of a vocation which His providence has destined for us. The whole universe is, so to speak, the house of God; all mankind are His family, both as His subjects and His children. It is the master who assigns to each his office. God is a Father and an infinitely wise Master, and He knows what each one is fitted for. But He is as good as He is wise, and thus it is that He will not fail to resign to each of us a proper post, if only we leave everything to His Divine management.

This is not what the majority do; it is mere chance, caprice, a spirit of interested ambition, or a blind love, which leads them onwards; it is through such irregular motives which lead them to adopt a particular state of life. Can they fail to go astray if they put their trust in such bad hands? But, alas! they not only go astray, but they fall into the precipice. If noth-

ing is so easy as to fall, so nothing is so difficult as to retrieve one's self.

The consequences of this failure are terrible; since when once we have gone astray it is difficult to limit its extent. From this it follows, that if we are not in that state of life to which God has called us, if we are not in that position which Providence has marked out for us, nothing can succeed.

God had given us the qualifications and talents suitable for the state of life to which He had called us; if we had accepted this we could not have failed, with these dispositions, to have done well. We have taken, or rather chosen, another path; we are engaged in another employment which God had not destined for us, because we were not fit for it; can we then be astonished if we manage affairs badly, or if nothing succeeds with us?

And again, does not the success of our enterprises and the happiness of our life depend on God and on His blessing? People only wonder that a man who is so clever, a man with so much talent, merit,

and understanding, should meet with so little success, that all his efforts seem to be unavailing, and his business seems to diminish daily. It seemed to them that he could scarcely fail of success. Nothing was wanting but the blessing of God, and that alone was the cause of his failure. But how was it that God had not blessed his endeavors? It was that he had entered into that state of life, into that employment without consulting God, without a vocation.

A bone which is out of its place is very painful, and causes the whole frame to suffer; so also, a man who is not in the proper place which Divine Providence marked out for him, is full of grief and vexation; he suffers much and is the cause of suffering to others.

Is not this the reason why you see so few people content with their employment; is not this, perhaps, the source of all their troubles?

LE PÈRE NEPVUE.
Reflexions Chrétiennes.

He who alone knows our strength, who sounds the depth of our hearts; He who has fixed from the beginning the way which He wishes us to take — He alone should be the first to be consulted in the choice of a state of life we are about to select.

As it is God who in His eternal council has prepared proper and necessary means to effect our good, so it is He who should be consulted in the first steps we take to arrive at a desirable determination;

for all those motives of interest, of rank, of birth, of talent, which have usually the uppermost voice in our choice of a state of life, are but deceitful guides, and almost always induce us to make a change.

He who does not follow the will of God in his choice of a state of life is always in danger, and, on the other hand, he who follows the path which our Lord has marked out for him, is always safe.

God wished that you should walk one way, you have followed another; He had prepared sufficient grace to help you in the state of life He marked out for you, and He withholds it when you have chosen for yourself.

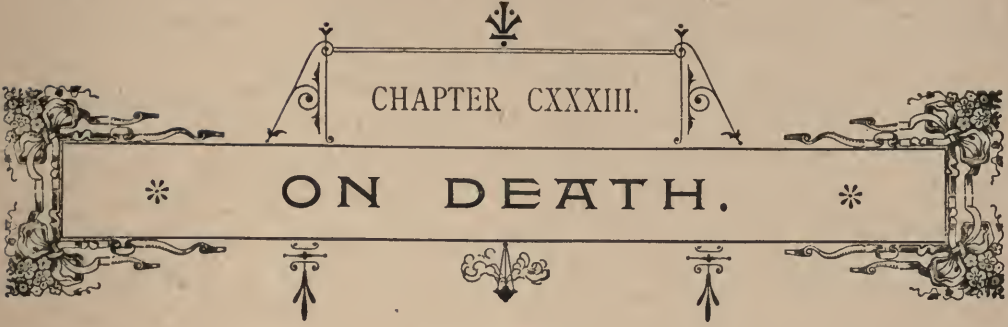
By His way He wished to lead you to salvation, and you have thwarted His will. He had given you an inclination to be pious and good, a heart devoid of deceit and vainglory; all that showed He destined you for the altar, and that solitude was your place.

However, you have selected a busy employment in the world: what obstacles do you not meet with in your wish to be saved? What dangers do you not encounter?

MASSILLON.
Lenten Sermons.

When seculars have once chosen their secular state, let them persevere in it, and in the devout exercises which they have begun, and in their works of charity, and they shall have contentment at their death.

ST. PHILIP NERI.



CHAPTER CXXXIII.

* ON DEATH. *

(In General.)

FATHERS SEGNERI and FABER.

“Thou art dust, and unto dust thou shalt return.”—GENESIS iii. 19.

THE time of our death is absolutely unknown to us: *Nescit homo finem suum*. There is nothing that can make us certain of a single moment of our life; on the contrary, how many chances there are of our being deprived of life in an instant!

Death can carry us off in a thousand ways; it may seize us boldly, it may take us by surprise. Perhaps, alas! death may be near; perhaps it may be within you, without your knowing it.

Picture to yourself a fish in a net; it is caught, and it does not perceive it; it plays, it darts about with other fish who are without fear. Nevertheless, its career is ended; and who knows how soon your end may be near? Perhaps the net is cast, and it may be drawn up without your being aware of it. Jeremiah the prophet says: “I have caused thee to fall into a snare, and thou art taken, O Babylon, and thou wast not aware of it; thou art found and caught, because thou hast provoked the Lord” (*Jer. l. 24*).

Why do you not then open your eyes, and see the danger in which you are? Hold yourself in readiness, be on your guard, prepare quickly, and make as good a confession as you would wish to make on your death-bed; for you know not when the time will come. The hour of your death, is it still far off? You can wish it, you can hope that it is so, but you do not know it: *Nescitis*. It is the Son of God even who says that you do not know it, for He tells it to all: *Omnibus dico*. Can He deceive us? Is not His testimony—His word—sufficient?

Do not rely on your youth, on your health, on your good looks, on your strength of mind; possessing all these blessings, you know not if you will be alive to-morrow?

Our Saviour says it to every one— whoever you are, young, old, in sickness, in health— watch and pray, for you know not when the time will come. Look at that man of the world, he fancies that he is happy, and yet he is the most wretched of men. He at least anticipates approach-

ing happiness; he, nevertheless, is only pursuing a phantom. How could he be happy? He knows neither true happiness, nor the way to procure it. He is as one asleep, and dreams of castles in the air; he mistakes appearances for the reality, and at last he wakes at the moment of his death, and finds himself denuded of everything.

How awful is this slumber! for the worldling wakes and finds that there is no time for repentance, no time to seek for the true happiness he has so oft despised, and the pleasures which seduced him have exhausted all his strength.

Do not allow me, O my God, to fall into a sleep so frightful. And if I have fallen into sin, do not wake me at the moment of my death, like that madman to whom You said, "This night thy soul shall be required of thee."

FATHER SEGNERI.

Meditations.

The act of dying is very simple and very short. Yet all men fear it, and some fear it so much that it casts a shadow over their whole lives. It is the separation of body and soul, the end of that companionship between them, which is a mystery we have never been able to fathom, and which we should have imagined, if we had not been otherwise taught, involved our very existence, our personality.

The act of dying is, moreover, a punishment, and the most ancient of all punishments. It is the Creator's first

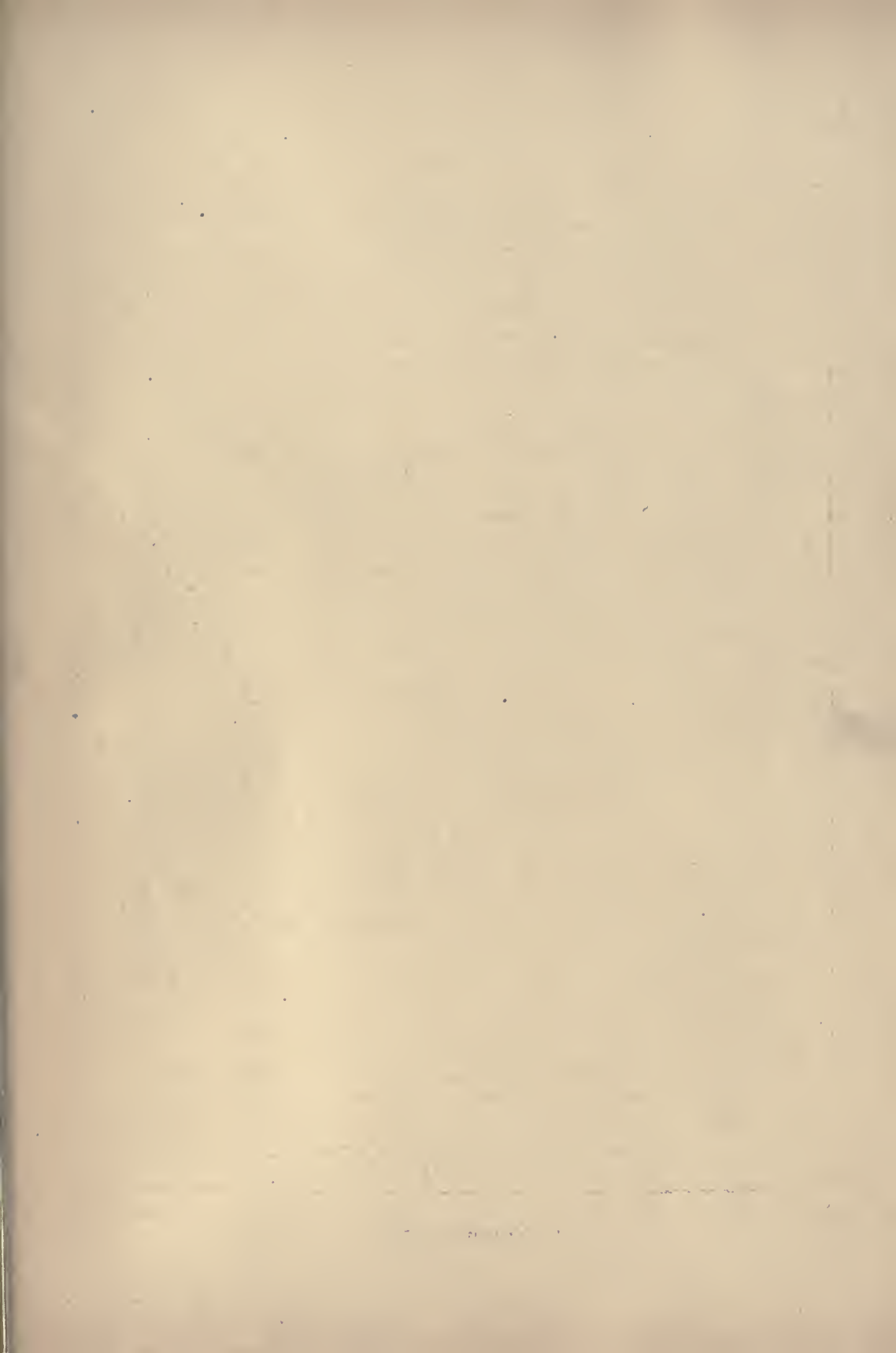
punishment of the sinning creature, invented by the Creator Himself, the first promulgated invention of His vindictive justice. It can, therefore, under any circumstances, hardly be a light one, whether we consider the Being who thus punishes, or the thing punished, which is sin. Indeed, it is a penalty which nothing could render tolerable to the creature, except the Creator Himself suffering it and diffusing the balm of His own death over the universal deaths of men. It is true that men have desired to die, and they have sinned by the desire because it was the fruit of an unsanctified impatience. Others have desired to die, but then they were men who had also in them the grace to desire to suffer. Some have desired to die because they pined for God, and the pains of death were a small price to pay for so huge a good.

Some deaths have been so beautiful that they can hardly be recognized as punishments. Such was the death of St. Joseph, with his head pillowed on the lap of Jesus. Yet the twilight bosom of Abraham was but a dull place compared with the house of Nazareth which the eyes of Jesus lighted. Such was Mary's death, the penalty of which was rather in its delay. It was a soft extinction, through the noiseless flooding of her heart with divine love.

All who die well are safe with God. As the life is so shall the end be.

FATHER FABER. (Orat.)

Sermons.





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A Happy Death.



CHAPTER CXXXIV.



ON DEATH.

(A Good and Bad Death.)

SAINTS BERNARD, PHILIP NERI, and PÈRES GIROUST and HOUDRY.

“The souls of the just are in the hands of God, and the torments of death shall not touch them.”
— WISDOM iii. 1.

“Zambri died in his sins which he had sinned, doing evil before the Lord.” — 3 KINGS xvi. 19.

HOW consoling it is to see a just man die! His death is good, because it ends his miseries; it is better still, because he begins a new life; it is excellent, because it places him in sweet security. From this bed of mourning, whercon he leaves a precious load of virtues, he goes to take possession of the true land of the living.

Jesus acknowledges him as His brother and as His friend, for he has died to the world before closing his eyes from its dazzling light. Such is the death of the saints, a death very precious in the sight of God.

But, on the other hand, see how shocking is the death of the wicked. The least evil is the loss of all the good things of this world; the separation of body and soul is more dreadful still, but the worst of all is the devouring flame, the gnawing worm that never dies.

ST. BERNARD.

When that frail frame, that body, of which he was far from being indulgent, begins to succumb under human infirmity, to sink under the laws of nature, what keeps it back? What delays its final extinction? The fruit is ripe; it begins to loosen from the pending stalks; a gentle shake will make it fall upon the ground.

How consoling to hear the good man say to himself: I am dying, I have soon to bid adieu to the world; that is to say, I am about to resign worldly blessings, which I have hitherto despised, and which, in fact, are of little value to a Christian soul. Whilst I was master of my body, I could not trust it, and I was not allowed to pamper it with delicacies. What use, then, will it be to wish to preserve that which I am told not to love?

I die! — that is to say, I shall sigh no more in this land of exile; I shall no longer be exposed to dangerous enemies,

to uneasiness, to vexatious troubles, inseparable from a life which is always full of trouble. I die!—that is to say, I shall not, O Lord, offend Thee any more. I shall have no more temptations to struggle against, no sins of thought, word, or deed, no more dangerous battles to fight.

If this detachment is not always so perfect as here described, it is always with a resignation that belies every sentiment opposed to the divine commands; it calls to mind the holy thoughts that have been fixed on his memory from early youth; it makes a virtue of that which God thinks necessary, and making use of death in order to fortify himself against death itself, he gives up blessings, for the very reason that they were given to him as transitory benefits.

Thus far, this good man looks upon himself as a victim which God sacrifices to His glory. No other altar than the bed on which he lies, where he is humbled under the hand which strikes him. It is there that the victim is prepared and sacrificed, there glory penetrates his bosom, there the fire of divine love consumes him, and there the holocaust is perfected.

Thy will, O Lord, be done; this sacrifice is due to You, and I am well repaid if Thou deignest to accept it. At one time he looks upon himself as a culprit whom God punishes, and mercy ends by purifying and chastening him. For when we say a just man, we ought not to understand by that, that he is a saint of the first order, one free from the slightest imperfection, one whose merits exceed what God in justice

asks from His creatures. The sick penitent condemns himself, and blesses the judge who punishes him in order to forgive him, and who does not spare himself in order that he might the better be spared.

At another time, in submissive humility, he adores the Almighty power of the Creator, who made him, and who disposes of His work as He pleases. God so wills it; God ordains it; may His holy will be done. At last, at the sight of Jesus on the Cross, he feels encouraged, and at the same time confounded. You have suffered, O Lord, before for me, and how incomparably greater have Your sufferings been. Like unto You, I die on the cross; happy shall I be if I may reign with You in heaven.

LE PÈRE GIROUST.

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At the hour of death nothing is more frightful to the wicked than the recollection of their sins. At that hour God will repay them with all the fears and remorse which may have lain dormant during life. His judgments then will be much more just, and much more holy.

St. Chrysostom sums this up in few words, for he says: *Pondus et pondus, mensura et mensura*. There is a weight and a weight, a measure and a measure; a weight during life, a weight at the hour of death.

During the life of that libertine, impurity passed off as gallantry; at death it is an unbearable fire within, equal to the flames of hell: *Pondus et pondus*. A cruel usury is looked upon as a clever stroke of busi-

ness ; at death, it is theft and robbery : *Mensura et mensura*. An alms coldly refused during life, is allowed : at the hour of death it is cruelty and homicide : *Pondus et pondus*. A calumny is enjoyable, an allowable revenge during life ; at death it is harsh injustice : *Mensura et mensura*. In fact, there is a difference in looking at a sin clothed in the garb of alluring pleasure, and a sin exposed to view in all its ugly nakedness ; and it is at the hour of death that the wicked will see their sins in the latter form or shape. Thus it was said formerly by the Prophet : "The sorrows of death surrounded me, and the torrents of iniquity troubled me."

In vain will an able confessor try to drive away the vision from his mind, in order to prevent the man from falling into despair. Everything, even the sacraments of Jesus Christ, will remind him of his sins.

LE PÈRE V. HOUDRY, S. J.

We must accept our own death, and that of our relations, when God shall send it to us, and not desire it at any other time ; for it is sometimes necessary that it should happen at that particular moment, for the good of our own and their souls.

ST. PHILIP NERI.



On the Particular Judgment.

PÈRES DU PONT and CROISSET.

"It is appointed unto men once to die, and after this the judgment." — HEBREWS ix. 27.

THE time appointed for this particular judgment is the precise moment of death. For although God, by a particular arrangement of His justice, might have been willing to condemn some sinners before their death, in order to keep men in fear by an exemplary punishment, nevertheless, it is His will to judge in an invisible manner, when the soul leaves the body; and at this very moment, all will be tried, settled, and finished. The Judge hears the accusers, pronounces the sentence, and puts it into execution without delay.

It is, then, this dreadful moment I ought to have ever before my eyes, since it will be the beginning of either my happiness or of my eternal condemnation.

O fatal moment which leads to eternity! The soul which is summoned to appear, will at this moment be alone, deprived of its body, separated from all visible creatures, accompanied only by its deeds. For, before its separation from the body,

parents, relations, friends, priests, may be found around the bed; there is not a single soul can follow it, not one who can protect it in the other world.

The soul of a king is of no more value than that of a peasant; the soul of a rich man may be poorer than that of the meanest beggar; the most clever may be out-rivalled by the most ignorant; dignities and riches are only fleeting advantages, and talents are of no consideration in that other life, where good works are only rewarded.

Meditate, my brethren, on this last moment, and employ well every moment of your life; for on this last one depends a life which will never end.

FATHER DU PONT.

Meditations.

Conceive, if it is possible, what must be the horrible dread of a soul which feels that it hangs to its body, as it were, by a thread, and that in two or three minutes it will have to appear before the awful tribunal of God.

At that time, its conscience will be its worst enemy ; it is the conscience which will, even before the last sigh, make manifest every thought and word, and, so to speak, will foreshadow the judgment and sentence. It feels that time will soon be no more, and it begins to see the horizon of an awful eternity ; the uncertainty of its fate, the fear of eternal punishment, the reasons why it should fear it—all, all reduce the soul to a state which may be called an anticipated Hell.

This poor soul, on the point of appearing before God (that supreme Judge, whom it well knows it has so often insulted), finds itself laden with debts, and there is now no time to pay them, no means of cancelling them. It would certainly have been able to find enough in the merits of the precious Blood to satisfy the Divine justice ; but is it in a state to say that it is worthy of the promises of Christ ?

Troubled and frightened as it is, has it the presence of mind and tranquillity sufficient for that ?

But this person expires, and at the very moment the trial has commenced, the judgment is pronounced, the sentence is executed ; at that very moment that person's soul enters into an awful eternity ; at that instant, if it be damned, it feels the extent of the torments it will ever have to suffer. No regard will be paid to age,

employments, or quality ; of all the titles—the only one which will remain, the only one which will be taken into consideration after death, is that of Christian, and on that title we shall all be judged.

The promises made in baptism, the strict obligations which have been contracted, the precepts of the Christian law, and the maxims of the Church, will be examined into at this judgment. If this soul should be in a state of mortal sin, even if it be a guilty desire, or a sin of thought, it is at that moment condemned to everlasting flames. Howsoever hard may be this judgment, howsoever frightful may be the sentence, the soul itself feels the justice of its sentence.

There, excuses are useless ; no need of alleging weakness, surprise, bad example, or violence of temptation ; it sees, it feels all its error, all those vain pretexts, all those frivolous reasons which served during life as excuses or palliations ; these will then serve to increase our regret, and will enkindle within us nought but anger and indignation.

All is lost ; time, all means of salvation, the infinite price of the blood and death of the Redeemer ; all is lost for me, and all is lost forever, since I lose God Himself.

REV. PÈRE CROISÉ.

Retreats.

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L. B. S. P. 1847

On the CHAPTER CXXVI. Last Judgment. *

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BOURDALOUE and FATHER SEGNERI.

“The day of the Lord shall come, a cruel day and full of indignation, and of wrath and fury, to lay the land desolate, and to destroy the sinners thereof out of it.”—ISAIAH xiii. 9.

HIS last judgment will not only be favorable and honorable to, but anxiously longed for by, the just and the elect.

For their glory, says St. Chrysostom, will shine in the light of day, and their happiness, and even the crowning of their desires, will be that not only their sincerity of purpose, but their purity of intention, will be at last displayed; their glory will be that they are thoroughly known, since not to have been known was the original cause of all their disgrace.

This, ye faithful souls, who, notwithstanding the corruptions and vices of the age, have served your God in spirit and in truth, this is what must, amidst the hardships of life, have strengthened your resolution, and filled you with consolation.

At that dreadful moment when the book of conscience will be open, your hope, enlivened by the sight of the Sovereign Judge, and on the point of being fulfilled, will support you and well repay you for the unjust persecutions of the world.

Whilst the reprobate, confounded, troubled, and astonished, shall advance with downcast eyes, you, because that will be the hour of your justification, will appear with confidence.

Now, envy and calumny cast at you their poisoned darts; but then, envy will be forced to be silent, or, if it should speak, it will be in your favor; calumny will be refuted, and truth will shine forth in all its lustre. Nevertheless, you will rejoice in the secret witness of your own heart, which is preferable to all the praises of the world.

Say with St. Paul, It is of little consequence what men think of me, since it is my God who will one day be my judge. “For he that judgeth me is the Lord” (1 Cor. vii.). Or say with the prophet Jeremias, “It is Thou, O Lord, who judgest justly, and triest the reins and the hearts; let me see Thy revenge on them: for to Thee have I revealed my cause” (Jer. xi. 20).

The Son of God will come to glorify humility in the persons of the humble. It is a justice he will pay to His elect.

That humility, that simplicity, that patience in suffering without a thought of revenge, which worldlings will have looked upon as weakness of mind, or meanness of spirit, God will come to crown these, and will convince the world that therein consisted true fortitude, true grandeur of soul, true wisdom.

It is "then," says the Book of Wisdom (chap. v.), "shall the just stand with great constancy against those that have afflicted them and taken away their labors." It is then that the wise ones of the world, freethinking unbelievers, will not only be surprised, but disconcerted to see those very persons, whom they looked down upon as the refuse of the world, placed upon thrones of glory. It is then that many, amazed and almost beside themselves, will cry out, These are they whom we have often laughed to scorn. Fools that we were! their life appeared to us to be ridiculous, and their way of life as folly. Nevertheless, now behold them, raised to the rank of children of God, and their inheritance is with the saints.

It is then that the pride of the world will, perforce, bear witness, although by compulsion, to the humility of the elect of God; and the whole effect of our Lord's promise will be perceived clearly, and in a particular manner: "Every one that humbleth himself shall be exalted" (*Luke xiv.*).

BOURDALOUE.
Advent Sermon.

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I am always sure, O my God, of having deserved Your anger; when even I tried to do penance, I was uncertain whether my heart was not deceived, or that I had found favor in Your eye. The day of Your vengeance being near, I have nothing to expect but a judgment without mercy. Have I not reason to fear? but I knew that the fear of Your judgment would be of service to me.

It is that holy fear which has peopled and will people deserts. It would make me fly from the seductions of the world, it would make me wish to go into retreat, and through that would be to me a haven of safety. Create in my heart, O my God, this wholesome fear which has made the security of the just banish from it that fatal indifference which is the greatest danger of a Christian.

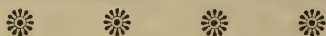
We should, indeed, be mad and very blind not to think of this last judgment, or to think lightly of it.

This was not the case with St. Bruno; he was in the constant habit of selecting the last day as his meditation; it was ever present in his mind, and he never lost sight of the severe account we shall have one day to render to the Sovereign Judge.

If we try to follow the example of this glorious saint, how changed will be our lives! How soon we shall become new men!

REV. FATHER SEGNERI.



 ON PURGATORY.
 


“There shall not enter into heaven anything defiled.”— APOCALYPSE xxi. 27.

“Amen, I say to thee, thou shalt not go out from thence till thou repay the last farthing.”

— MATTHEW v. 26.

What the Saints and Fathers of the Church have written on Purgatory.

IN the second book of Machabees, chap. xii., we read that Judas Machabeus, having made a gathering, sent twelve thousand drachms of silver to Jerusalem to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.

Not only does Holy Scripture approve of this, but it praises it by saying that it is a holy and wholesome thought.

Luther and other heretics boldly deny that the two books of the Machabees are not of the number of sacred books; but, in addition to the fact that these books had for more than three centuries been acknowledged as canonical, we have an express decree of the third Council of Carthage, at which St. Augustine assisted, and who subscribed his name thereto along with the other Fathers.

Before this Council there were many authors who doubted of their authenticity, but, since the decree of this said Council,

the whole Christian world have received them as canonical books.

St. Chrysostom teaches us what has been the practice of the Apostles, for, in his 49th Homily to the people of Antioch, we read: “It is true that the Apostles had decreed that when celebrating the Divine mysteries a commemoration for the dead should be made, for they well knew that the dead would profit by it.” It is thus that the saintly Doctor speaks, and he affirms that it was by order of the apostles that prayers should be said for the faithful departed.

But if we wish for a witness of the apostolical tradition, can we desire for one more satisfactory than that of one of the disciples of Jesus and His apostles?

It is St. Denis, the Areopagite, who distinctly explains, in the book of the Ecclesiastical Hierarchy, wherein he tells of many things instituted by God in favor of those who have departed from this life in a Christian-like way. He says that the

priest should offer up a devout prayer for the dead; he adds that this prayer is to implore the Divine mercy to pardon all the faults of the deceased which he may have committed through human frailty.

We cannot question this truth after the decision of the third Council of Carthage, attested by St. Augustine, and since confirmed by the Sixth Synod. This Council not only declares that the two books of the Machabees are canonical, but it forbids the celebrant of the Divine mysteries from offering up the Holy Sacrifice unless he is fasting. This is why, says he, if, after dinner, you are obliged to pray to God for the repose of the souls of the faithful departed, you should make use of simple prayers. Moreover, the Council of Nice speaks in somewhat a similar strain. When a bishop dies, notices must be sent to all the churches and monasteries in his diocese, in order that prayers, masses, etc., may be offered up for his soul.

Who can teach us the holy customs of the early church better than so many prelates and doctors, no less illustrious for their piety than for their learning, who have been ocular witnesses of what they have written about?

This is what St. Augustine says: "We read in the books of Machabees that sacrifices were offered up for the deceased, but one can find nothing like unto this in the ancient Scriptures. The authority of the Church which approves of so holy a practice, ought, however, to be of great weight." Again, among the several prayers that are recited at the altar, there

are some offered to God for the faithful departed (*De cura pro mort.*). We must therefore conclude, from the words of this great saint, that when we might be mistaken as to what he says of Purgatory, as Calvin wished (which is very erroneous), we must confess that what he has said about the custom of praying for the dead (a custom acknowledged by the whole Church) must be incontestably true; how could so learned a doctor not know of a custom which was in use throughout the whole Church, a custom he was a daily witness of?

We have other testimonies quite as genuine, such as those of St. Athanasius, St. Basil, St. Gregory of Nazianzen, St. Cyril, St. Chrysostom, Tertullian, St. Cyprian, St. Ambrose, and St. Jerome. All these are quoted by Bellarmin in his "Treatise on Purgatory."

If the general feeling of all nations and tribes who acknowledge that there is a Supreme Being is an invincible argument against the atheists, who do not acknowledge one, it is an argument no less convincing against those heretics who reject the doctrine of Purgatory, for this belief is common to Pagans, Turks, Jews, and to the majority of civilized persons who pray to the dead.

The light of reason will tell us that there are three classes of persons in the world. The first are those who are so virtuous and holy that they merit an eternal reward; the second are the wicked, and those who die in the state of mortal sin, and these are justly condemned to

everlasting fire; the third class retain the middle state; they have, in truth, performed many good deeds worthy of reward, but at the same time they have committed venial sins, which deserve a temporal punishment at least; thus these

said sins may not have been punished or atoned for in this world, consequently we must come to the conclusion that they will be expiated in the other. This is the argument of St. Augustine (*Enchirid.* 109).





ON HELL.



PÈRE BIROAT, and FATHER FABER.

“Go, ye cursed, into everlasting fire, which has been prepared for the devil and his angels.”

— MATTHEW XXV. 41.

HERE is, alas! a difference between the sufferings of this world and the torments of hell. The sufferings of this world are limited, and do not affect the whole man; the mind suffers only in proportion to its union with the body, and one member alone endures pain in proportion to its sympathy with the brain; but the tormenting fires of hell enter into every power of the soul and every member of the body.

The pains we suffer on earth are, so to speak, but momentary, and death puts an end to them; but in hell they have no end; death has no power there, and their immortal bodies partake of the immortality of the soul.

Again, in this world we always find some little consolation, or some temporary relief from pain, but in that place of torture every pain will be extreme, and without intermission; our friends, from whom we might have expected some consolation, will then be our enemies; for if they are

saved, they will have no sympathy with our sufferings; and if they are lost, as we are lost, they will only increase and aggravate our pains.

The fires of hell will perform two frightful functions with regard to the damned; one will serve as a chain to bind them to the place, the other will be a horrible mirror reflecting their sins and their frightful consequences, the sight of which will increase their torments.

Although they say that hell is a region of darkness, that the action of light will be merged in the power of burning, it can, however, be said that there will be a certain dark and opaque light which will reflect all that is detestable and hateful, and that this fire, which surrounds them, will be like a blazing theatre, which will show them a thousand horrid phantoms. But the most terrible image that this mirror will reflect, will be that of the justice of Almighty God, eternally incensed; and it is the opinion of some theologians that the greatest punishment of

this fire consists in being the sign of the anger of God, which will continually show them, and that, too, by an inevitable necessity, a God always angry with them, and always ready to damn them.

FATHER BIROAT.

Third Friday of Lent.

It is fearful to think upon the union of God's power, wisdom, and justice, in producing this world of punishment, this wonderful, mysterious, and terrific part of creation which is, in its desolate mysteries, as much beyond our conception as the joys of heaven are in their resplendency. Nevertheless, we will leave the great evil, the loss of God, out of view, and all the horrible details of the cruelties of physical torture. Bating all these things, what sort of a life will the life in hell be, after the resurrection?

It will be a life where every act is the most hateful and abominable wickedness. We shall understand sin better then, and be able more truly to fathom the abysses of its malice. Yet every thought we think, every word we speak, every action we perform, we shall be committing sin, and committing it with a guilty shame and terror, which will be insupportable.

To this we must add the mental agonies of hell. Envy, despair, spite, rage, gloom, sadness, vexation, wounded sensitiveness, weariness, loathing, oppression, grief, dejection, wildness, bitterness, — all these

are there, in all their kinds, and in unspeakable intensity. Think of a violent access of sorrow now, think of the rawness of lacerated feeling, think of a day's leaden load of oppression. Now, without pause, without alleviation, without even vicissitude of suffering, here is a blank, huge, superincumbent eternity of these things, with an undistracting multiplicity of wretchednesses, far beyond the worst degrees they could ever reach on earth.

The life in hell is a life from which there is a total absence of sympathy and love. This is an easy thing to say; but it is not so easy to penetrate into its significance.

The life in hell is also a life of terror, and a life, too, without pauses, diminutions, or vicissitudes. No angel ever wings his way thither on an errand of consolation. All the united eloquence of hell could not bring one drop of water from earth's thousand fountains, to cool the torture for one lightning's flash of time. All is unintermitting.

Yet this is the bright side of hell! How bitter the words sound; yet it is not bitterness which prompts them, but the intense fear which pierces through me like splinters of ice at this moment. This is hell, with the hell left out, the crowning woe, the loss of God.

FATHER FABER. (Orat.)

Spiritual Conferences.

CHAPTER CXXXIX.

ON HEAVEN.

PÈRES CRASSET and NEPVUE, S. J., and ST. CHRYSOSTOM.

“God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, for the former things are passed away.” — APOCALYPSE xxi. 4.

JEAN CRASSET was born in Dieppe, on the 3d of January, 1618, and died in 1692. This true servant of God formed one of the band of the followers of St. Ignatius, and will always be esteemed as one of the many learned members of the Society of Jesus. In the year 1685 he published a work, which has often been reprinted; it is called “Christian Reflections for Every Day in the Year.” He also has left us a History of Japan, and his detailed account of the Acts of the Martyrs is more interesting than in the work written by Père Charlevoig. His devotional works have been much admired, and may still be read with profit.

I BELIEVE, O my God, that if I serve You faithfully in this life, I shall be eternally happy after my death, and that You will bid me enter into the palace of Your glory, where there will be all that I can wish for, and where there will be nothing to fear; where there will be good without evil, pleasure without pain, glory without confusion, peace without war, joy without sadness, repose without trouble, and life everlasting. I hope that in heaven I shall

see You, that I shall love You, that I shall possess You, that I shall rejoice with You; that I shall see You the first cause, that I shall love essential beauty, that I shall possess sovereign goodness, that I shall enjoy a happy eternity. I believe that in You, O God, I shall see all that is beautiful, that I shall love all that is good, that I shall possess all that is rich, that I shall taste all that is sweet, and shall hear all that is melodious.

Alas! that we should give ourselves so much trouble in amassing riches and property; that we should torment our mind and body in the success or non-success of our plans; that we should pass anxious days and sleepless nights in trying to escape from a possible or probable anticipated misfortune! Why such useless troubles and fears?

Had you worked to gain heaven, every moment of pain would produce an additional lustre to your crown of glory. But because you work for this world, you labor incessantly and gain nothing; you

sow in the wind, and reap only the tempest. All that you have done, all that you have suffered, will be of no avail ; all your ridiculous projects will end in smoke, all your works are dead, and with them, you will die.

PÈRE CRASSET.

La Foi.

Paradise ! what is it ?

It is the most wonderful invention of the wisdom of God, the masterpiece of His mighty power, the boundary of His liberality and magnificence, the worthy cost of the precious blood of a God ; a boon so grand that God, all-powerful as He is, could give us nothing better than Himself : *Quid enim poterat dare seipso melius, vel ipse ?* says St. Bernard. For it is He Himself who is given to the Blessed in heaven, and can He give anything better than Himself ?

To obtain this happiness, He only asks us for a little restraint on our passions, a sigh or tear from a contrite and humble heart, a drop of water given for His sake. Is this too much ? If we refuse so small a tribute, do we not deserve to be deprived of the reward forevermore ?

Paradise is an immense boon, since it is the final touch of the magnificence of a God. God manifests His riches, His liberality, in all other gifts, but it is only in heaven, says the prophet, where He appears to be magnificent. The earth, the sea, the sky, the stars, and all the wondrous and visible works of the Lord,

manifest His power and majesty ; but in Paradise alone His wondrous magnificence is to be seen. Every blessing that God bestows upon His creatures here below are but as globules dropping from that torrent of joy which will inundate the souls of His elect. Sometimes God, in His mercy, allows His servants to feel a foretaste of delight, and He does it to make them understand that if so much sweetness be granted to them while here on earth, what an ocean of joy is prepared for them in Paradise.

Woe to us, if we prefer this our exile to our own true home. We shall indeed deserve to be ever unhappy, if we are so blind as to love the world.

NEPVUE.

Reflections Chrétiennes.

We take a pleasure in listening to old experienced travellers, who can tell us of the exact distance, situation, extent, and peculiarities of cities they have visited, but to the traveller who is on his road to heaven, we do not go out of our way to inquire how far we are removed from our eternal home.

If we wilfully neglect to seek the road that leads to God, we shall find that we are as far off as earth is to heaven. But if we sincerely try to reach that blessed city, we shall soon find ourselves at its gate. That swerving from the right path does not depend upon the distance, but on the length of our life's journey.

ST. CHRYSOSTOM.

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