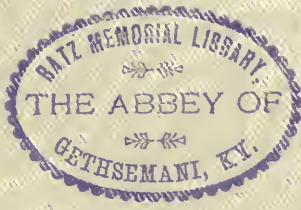
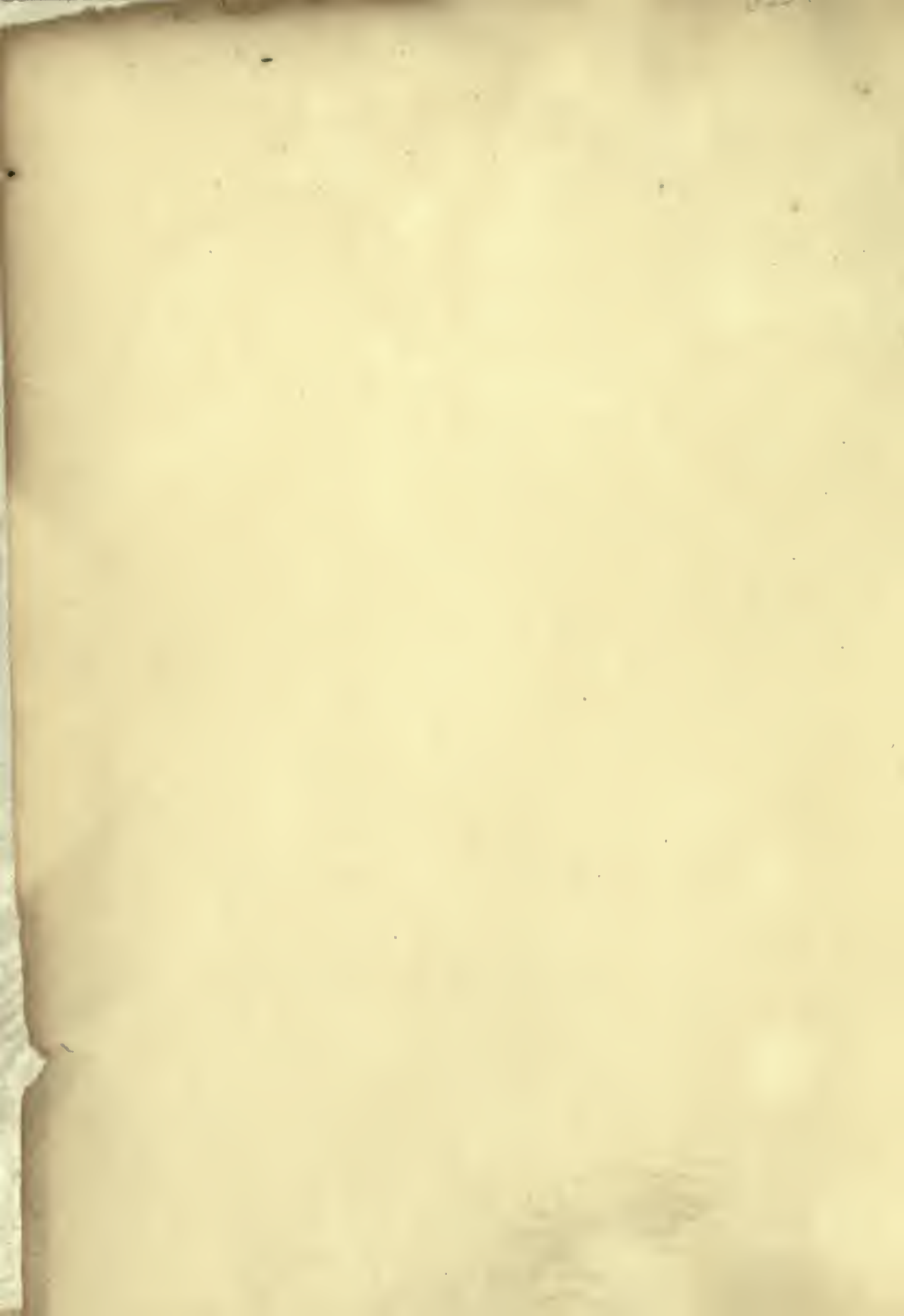


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THE TRIUMPHS
AND
GLORIES OF THE CATHOLIC CHURCH

THE CATHOLIC CHRISTIAN INSTRUCTED IN DEFENCE OF HIS FAITH

*A COMPLETE EXPOSITION OF THE CATHOLIC DOCTRINE, TOGETHER WITH A FULL
EXPLANATION OF THE HOLY SACRIFICE OF THE MASS*

INCLUDING

THE TRIUMPHS OF THE CHURCH IN EVERY AGE

BY

THE REV. HENRY A. BRANN, D. D.

THE SPREAD OF THE GOSPEL THROUGHOUT THE WORLD

THE CHURCH IN AMERICA

BY

JOHN GILMARY SHEA, L. L. D.

THE ENCYCLICAL LETTERS ON THE STUDY OF THE HOLY SCRIPTURES TO

THE DEFENDERS OF OUR FAITH

AND THE RULERS OF THE WORLD

BY

HIS HOLINESS POPE LEO XIII.

LAVISHLY ILLUSTRATED WITH EXQUISITELY ENGRAVED ILLUSTRATIONS

THREE VOLUMES IN ONE

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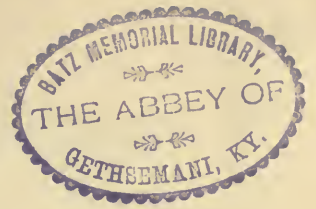
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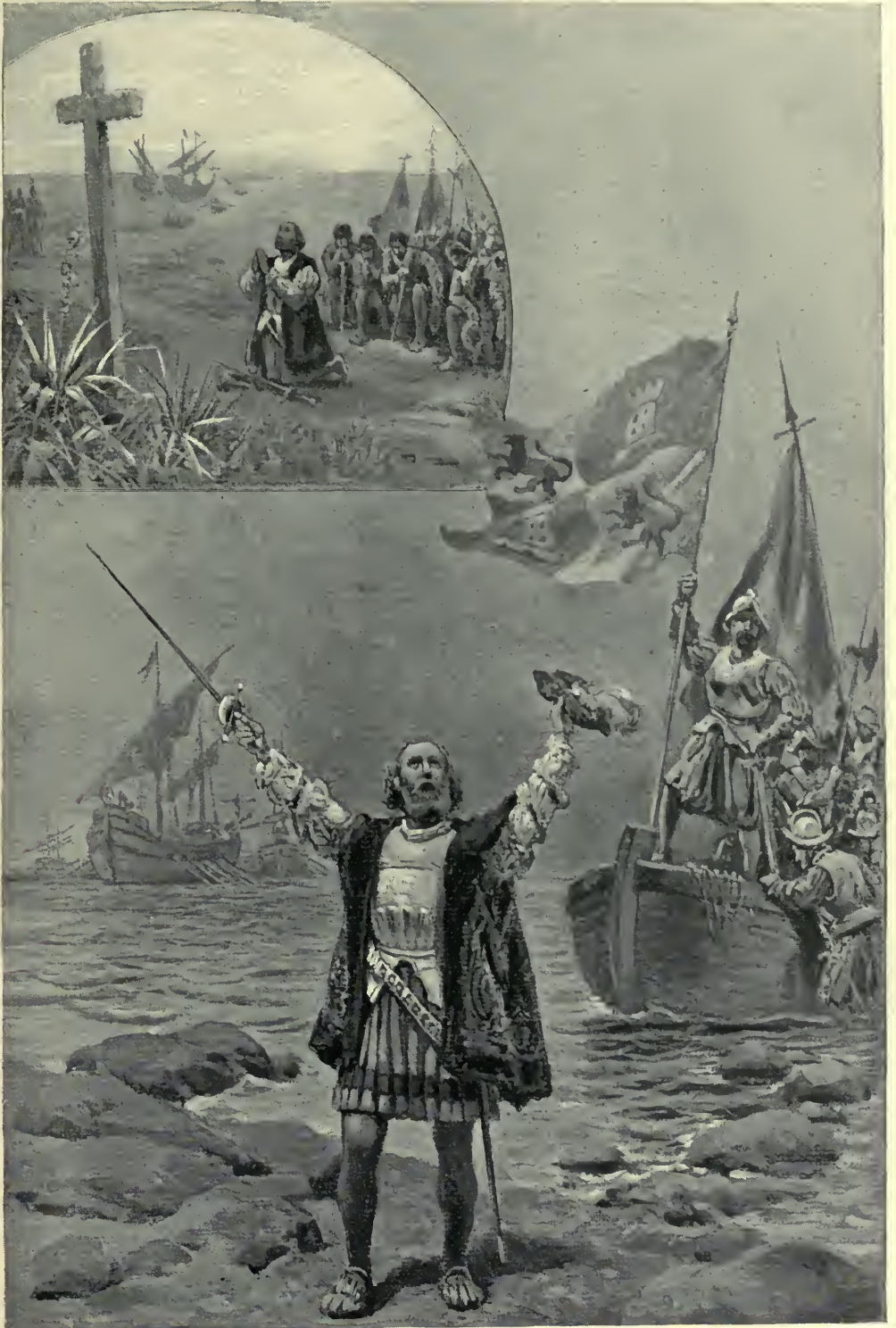
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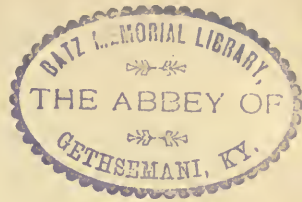
VOL. I.

*COLUMBUS DISCOVERS AMERICA.
THE SPREAD OF THE GOSPEL.
THE TRIUMPHS OF THE CHURCH.
CATHOLIC BELIEF.
RULE OF LIFE.*



Planting of the Cross.

THE LANDING OF COLUMBUS.



DISCOVERY OF AMERICA BY COLUMBUS.

HE PLANTS THE CROSS ON AMERICA'S SHORES.—HIS TRIALS
AND TRIUMPHS.

MORE than four hundred years ago, there stood near a small town on the coast of Spain an ancient convent. It still stands there, on a height above the sea, surrounded by a forest of pine trees. A stranger, traveling on foot, with a little boy, one day stopped at the gate of the convent, and asked the porter to give him a little bread and water for his child. Poor and friendless though he was, when he stood at the convent gate, he afterwards became one of the most famous of men. That stranger was the great Christopher Columbus; and the little boy was his son Diego.

His discovery of America was not the result of accident—else, Columbus had been but an unwilling instrument. But it was the result of a process of reason; a vast conception, executed with almost peerless efforts.

Columbus was born in Genoa, about 1435, of a good Catholic family. The family name in Italian is Colombo; and in Spanish history he is known as Christoval Colon. Of his early life, but little is known. He was sent to Pavia, the chief Italian seat of learning, to prosecute his studies, and although he remained at school but a short time, he made rapid progress, especially in geometry, astronomy and cosmography. He commenced his naval career at an early age; took part in a naval expedition fitted out at Genoa, by John of Anjou, Duke of Calabria, in 1459, against Naples; and in 1474, was captain of several Genoese ships, in the service of Louis XI., of France. He subsequently went to Lisbon, where his brother Bartholomew found a profitable occupation in constructing sailing charts for navigators.

At this time the government of Portugal encouraged navigation and maritime discovery. Columbus soon embarked on an arduous voyage to the north. He made several other voyages to England and to the islands possessed by Spain and Portugal in the western ocean. In consequence, he soon became the most experienced navigator of his time. He

took notes of everything he saw, and kept his mind intently fixed upon the studies in which he was destined to effect so great a revolution.

While a resident of Lisbon, Columbus married the daughter of Palestrello, an Italian cavalier, who had been one of the most distinguished navigators under Prince Henry of Portugal, and had colonized and governed the island of Porto Santo. By this marriage, he obtained access to the charts and papers of Palestrello, and of other experienced navigators connected with his wife's family. The passage round the Cape of Good Hope had not yet been discovered. The great object, at this time, was to discover the shortest route to the East Indies, whose wealth enriched the cities of the Mediterranean. In his conversations with the geographers and pilots whom he found in Lisbon, Columbus consulted them on the possibility of a western passage to the countries of Cathay and Zipangu, described by Marco Polo. By this means he became acquainted with a number of facts which confirmed a theory he had already formed.

Pedro Forrea, his wife's relation, had found on the coast of Porto Santo, pieces of carved wood, evidently not cut with a knife, and which had been carried thither by strong westerly winds. Other navigators had picked up in the Atlantic, canes of an extraordinary size, and many plants not apparently belonging to the Old World. The bodies of men were found, thrown by the waves on the shores of the Azores, who had features differing essentially from those of Africans or Europeans, and who had evidently come from the west.

These facts gave additional force to the reasonings which Columbus founded on his thorough knowledge of the existing cosmographical science of his time; and he was finally induced to attempt the discovery. Not having the means of fitting out a suitable expedition at his own expense, he obtained an audience of John II., King of Portugal, and fully unfolded to that monarch his plan. He proposed, in case the king would furnish him with ships and men, to undertake a shorter and more direct route to India, than any which had yet been attempted, by sailing directly to the west, across the Atlantic. The councillors and men of learning were directed to examine the project; and the king was advised to fit out an expedition to undertake the discovery without the knowledge of its projector.

A caravel was dispatched, with the ostensible purpose of carrying provisions to the Cape de Verd islands; but with secret orders to pursue the route laid down in the papers of Columbus. But Providence interfered on behalf of justice. The caravel stood westward from the islands for several days, and then the weather grew stormy and the pilots afraid. They put back to Lisbon, and covered their own want of courage by ridiculing the project of Columbus.

With a just indignation at this attempt to defraud him of the results

of his labors, Columbus abandoned Portugal, toward the end of the year 1484, and arrived at the port of Palos, in Spain. Here he experienced the fate of most men whose projects are grand or startling. Ferdinand and Isabella were at this time engaged in a war with the Moors of Granada; and although they listened to Columbus's proposals, they were too much occupied to give him the aid necessary for carrying out his great enterprise. Wearied out by years of fruitless solicitation, he had determined to abandon the country, and had actually left the court for France, when his friends, St. Angel and Quintanilla, a good monk, by their earnest and eloquent intercessions, induced Queen Isabella to recall him. The queen, now fully convinced of the importance of the enterprise, displayed her zeal for its success by offering to pledge her jewels to raise the required funds. This was not necessary, however, and arrangements were speedily made for fitting out the expedition.

On April 17, 1492, were signed the articles of agreement, by which Columbus received from the sovereigns the hereditary titles of Admiral and Viceroy of all the seas, islands, and countries he should discover. He was entitled to reserve for himself one-tenth of all pearls, precious stones, gold, silver, spices, and other articles of merchandise in whatever manner found, bought, bartered or gained within his admiralty, the costs being first deducted; and he was permitted to contribute an eighth part of the expense of the expedition, and to receive an eighth part of the profits.

The vessels were prepared for the voyage, in the port of Palos. The largest, which was decked, was called the *Santa Maria* (Holy Mary), and on board of this ship Columbus hoisted his flag. The second, called the *Pinta*, was commanded by Martin Alonzo Pinzon. The third, called the *Nina*, had latine sails, and was commanded by Vicente Yanes Pinzon. About one hundred and twenty persons embarked on the expedition.

On Friday, Aug. 3, 1492, the adventurers sailed. They directed their course to the Canary Islands, where they were delayed for some time in consequence of an injury done to the rudder of the *Pinta*. On Sept. 6th they left the Canaries; and that may be regarded as the first day of the most memorable voyage which has ever been undertaken. The winds were at first light, and little way was made; the second day, the fleet lost sight of land. The companions of Columbus, who were now advancing over the ocean, unable to conjecture the termination of their voyage, began to feel astonished at the boldness of the enterprise. Many of them shed tears and broke into loud lamentations, believing that they should never return. Columbus endeavored to console them and inspire them with new courage.

Columbus had taken the precaution of keeping secret the true reckon-

ing of the distance passed over, while he kept a false reckoning for the inspection of his companions, which made the distance considerably less; but, notwithstanding this deception, his people were now growing extremely uneasy at the length of the voyage. The admiral endeavored in every way to soothe their rising fears, sometimes by arguments and expostulations, sometimes by awakening fresh hopes, and pointing out new signs of land. Light breezes from the southwest springing up on Sept. 20th, had a cheering effect on the people, as they proved that the wind did not always prevail in the same direction. Three days later a whale was observed, heaving up his huge form at a distance, which Columbus pointed out as an indication of the proximity of land. The prevalence of calms, however, and the great quantities of sea-weed which they encountered, retarding the course of the ships, occasioned fresh alarm. Columbus reasoned, expostulated, and promised in vain. The men were too much under the influence of terror to listen to reason. The more Columbus argued the more boisterous became their murmurs, until there came a heavy swell of the sea unaccompanied by wind. This, fortunately, dispelled the terrors occasioned by the previous dead calm.

On Sept. 25th while Columbus, with his officers, were studying a map, and endeavoring to make out from it their position, they were aroused by a shout from the *Pinta*, and, looking up, beheld Martin Alonzo Pinzon, mounted on the stern of his vessel, who cried with a loud voice, "Land! land! Señor, I claim my reward!" * pointing at the same time to the south-west, where there was indeed an appearance of land, at about twenty-five leagues distance. Columbus threw himself upon his knees, and returned thanks to God, and Martin Alonzo repeated the *Gloria in Excelsis*, in which he was loudly joined by the crews of the ships. They changed their course, and sailed all night in the same direction. At daylight all eyes were turned in that quarter; but the supposed land, which had caused so much joy, had disappeared, and they found that they had been deceived by the appearance of clouds in the horizon. The direct course to the west was again resumed.

The crews soon relapsed into their former despondency. Nevertheless, the multitude of birds which they saw continually flying about the ships, the pieces of wood which they picked up, and many other symptoms of land, prevented them from giving themselves wholly up to despair. Columbus, in the midst of so much uneasiness and dejection, remained calm and self-possessed.

On Oct. 11th the indications of land became more and more certain. A reed quite green floated by, fish, such as abound near rocks, were seen, the trunk of a bamboo, and a plank, rudely carved, were picked

* A pension of 30 crowns had been promised by the sovereign to the first man who should discover land.



Pinta.

Santa Maria.

Nina.

Columbus Before Ferdinand and Isabella.

COLUMBUS DISCOVERS LAND.



up by the people of the *Nina*, and those in the *Pinta* saw a branch of a tree with berries on it. They sounded at sunset and found bottom. The wind was now unequal; and this last circumstance completely satisfied the mind of Columbus that land was not far off. The crew assembled, as usual, for evening prayer. As soon as the service was over, Columbus desired the people to return thanks to God for having preserved them in so long and dangerous a voyage, and assured them that the indications of land were now too certain to be doubted. He recommended them to look out carefully during the night, for that they should surely discover land before the morning; and he promised a doublet of velvet to whomsoever should first descry it, in addition to the pension to be given by the sovereigns. About ten o'clock at night, while Columbus was sitting on the top of the castle or cabin on the high poop of his vessel, he thought he beheld a glimmering light at a distance. Fearing that his hopes might deceive him, he called Pedro Gutierrez, and inquired whether he saw a light in that direction; the latter replied in the affirmative. He then called Roderigo Sanchez, of Segovia; but before he came it had disappeared; they saw it, nevertheless, twice afterward, in sudden gleams, as if it were a torch in the bark of a fisherman, rising and sinking with the waves, or in the hands of some person on shore, borne up and down as he walked. Columbus considered this appearance as a certain sign of land, and, moreover, that the land was inhabited.

At two in the morning a gun from the *Pinta*, which was ahead, gave the joyful signal of land. It was in the night of Oct. 11th 1492, after a voyage of thirty-five days, that the New World was discovered. The crews longed for the return of day, that they might feast their eyes on the long-desired sight. At length day broke, and they enjoyed the prospect of hills and valleys, clothed in delicious verdure. The three vessels steered toward it at sunrise. The crew of the *Pinta*, which, as usual, was in advance, commenced chanting the *Te Deum*; and all sincerely thanked heaven for the success of their voyage. They saw, as they approached, the inhabitants issuing from the woods, and running from all parts to the shore, where they stood gazing at the ships. They were all quite naked, and from their attitudes and gestures appeared to be lost in astonishment. Columbus gave the signal to anchor, and ordered the boats to be manned and armed. He entered his own boat, richly attired in scarlet, and bearing the royal standard; whilst Martin Alonzo Pinzon, and Vicente Yanez, his brother, put off in company in their boats. As they approached the shore they were delighted with the luxuriance of the tropical vegetation with which it was adorned, with the pure, fresh atmosphere, and the crystal transparency of the sea. No sooner did Columbus land than he threw himself upon his knees, kissed the earth, and

returned thanks to God with tears of joy. His example was followed by the rest, who were penetrated with the same sentiments of gratitude. Columbus, then rising, drew his sword, displayed the royal standard, and took solemn possession on behalf of the Castilian sovereigns, giving the island the name of San Salvador. He then exacted from his followers the oath of obedience to him as admiral and viceroy, representing the persons of the sovereigns.

The natives who, at their first landing, had fled to the woods, finding that there was no attempt to pursue or molest them, gradually recovered from their terror, and approached their new visitors with great awe, frequently prostrating themselves, and making signs of adoration. When they had still further recovered from their fear, they approached the Spaniards, touched their beards, and examined their hands and faces, admiring their whiteness. Columbus treated them with kindness; they supposed that the ships had sailed out of the firmament which bounded their horizon, or that they had descended from above, and that these strange beings were inhabitants of the skies.

The island which the Spaniards had discovered was called by the natives Guanahana; but it has since retained the name of San Salvador; the English call it Cat Island. It is one of the Bahama group, between Florida and Hispaniola.

When the admiral returned to his vessel, some of the natives swam after him, others paddled in their canoes, and the caravel was quite surrounded with them. They were ignorant of the use of iron, and some of them, catching hold of the Spanish swords by the blades, received slight wounds. On the morrow, they came off to the fleet to exchange balls of cotton for beads, hawks' bells, and other trinkets. They had appended to their ears little plates of gold, which soon caught the eyes of the Spaniards. On being asked where they had obtained them, they always pointed toward the south. Columbus determined to go in search of the country thus indicated, always hoping speedily to arrive at Cathay and Zipangu. In pursuit of these countries, he prosecuted his researches until he discovered Cuba. The interpreters whom he had brought from San Salvador, learned here that some gold was found in Cuba, but that it was much more abundant in another country farther to the east.

The prospect of obtaining gold inflamed the cupidity of the Spaniards, and Alonzo Pinzon, the commander of the *Pinta*, which was the best sailer in the fleet, wishing to arrive first at the land where the precious metal abounded, crowded all sail, and was soon out of sight.

On Dec. 5th, Columbus, with the remaining ships, sailed from the eastern point of Cuba, and soon arrived at the rich country of which he had received such a glowing description. It was called by the natives

Haiti; Columbus gave it the name of *Hispaniola*. They anchored first at Port St. Nicholas, and shortly after at a little distance from Cape François. The natives took to flight at the appearance of the ships; but kind treatment to one of their number, who accidentally fell into the hands of the Spaniards by the upsetting of his canoe, gave them confidence; and they came in multitudes to the ships, exchanging fruits, provisions, and gold for bits of porcelain, beads, and hawks' bells. Guanacanagari, the prince of the country, or *Cacique*, as he was called by his people, received Columbus with much kindness, and in return was treated by him with great distinction. They contracted a friendship, which continued ever afterward undiminished. He was loaded with ornaments of gold, which, he informed the Spaniards, came from a country farther to the east, called *Cibao*. Columbus, deceived by the resemblance of the names, believed at first that it was Zipangu; but he afterward learned that *Cibao* was the name of a mountain in the centre of the island.

The fleet now proceeded to the east, for the purpose of approaching the gold mines of *Cibao*. On the night of Dec. 24th, Columbus's vessel, the *Santa Maria*, struck upon a reef, and he was compelled to abandon her, and take refuge, with his crew, on board the *Nina*. The cacique and his people assisted the Spaniards in saving their effects, and consented to their erecting a fort with the timber of the wreck. It was named *La Navidad*, and garrisoned with thirty-eight men, the first colony in Spanish America. The admiral left provisions in the fort, articles to barter with the natives, and whatever was necessary for its defence. He then took leave of the friendly cacique, with the promise to return soon.

On Jan. 4, 1493, Columbus set sail, proceeding to the east, in order to complete the examination of the north coast of the island, and on his way met the *Pinta*, near Monte Christo. He affected to be satisfied with the excuses made by Alonzo Pinzon, to explain his parting company. At length, on the 16th, the two ships directed their course for Spain. The weather was favorable at the commencement of the voyage; but heavy gales came on when the ships were near the Azores, and the *Pinta* was a second time lost sight of. The admiral's vessel was in such imminent danger that he despaired of ever reaching land. He was fearful that the knowledge of his discovery would perish with him; and to prevent this, he wrote a brief account of his voyage on two leaves of parchment, and put each of these leaves into a tight cask. One of these casks was thrown overboard immediately; the other was allowed to remain on deck to await the foundering of the vessel. But Providence interposed to save so valuable a life; the storm subsided. They arrived at the Azores on Feb. 15th, and at Palos on Mar. 15th, seven months and a half after their departure from the same port. Alonzo Pinzon arrived

about the same time at a northern port in Spain, and died a few days after.

Columbus's return was a perfect triumph. He was received at Palos with enthusiastic joy. Ringing of bells and processions of magistrates welcomed him to Barcelona, where the sovereigns were at that time holding their court. He made a public entry into the city; the whole population came out to meet him; he walked in the midst of the Indians whom he had brought with him, and had dressed for the occasion in their native costume. The rich productions of the New World were borne in open baskets before him, as he proceeded through an immense crowd to the palace, where Ferdinand and Isabella were seated on the throne, awaiting his arrival. As soon as he appeared with his train, they rose up. Columbus threw himself upon his knees; but they commanded him to be seated in their presence; "a rare honor in this proud and punctilious court." He then gave an account of his voyage, and of the discoveries he had made, and showed the various products of the New World, which he had brought, and the Indians who attended him. Ferdinand, delighted with the success of this great enterprise, confirmed to Columbus all his privileges, and permitted him to join to the arms of his own family, those of the kingdoms of Castile and Leon, with the emblems of his discoveries and of the dignities resulting from them.

Such was the reception of Columbus in Spain, after his return from his glorious enterprise. The object of his life had been attained. His subsequent career was a practical illustration of the influence of envy and of the ingratitude of men. By his own genius and perseverance Columbus had achieved one of the most grand and brilliant enterprises which history has recorded. In endeavoring to obtain the means of prosecuting it, he had met with every obstacle which envy and ridicule could create. After the feat was accomplished, his glory excited the ambition and the malice of those who could not really rival him. For awhile, even the truth of the discovery was denied. This, however, innumerable proofs silenced. Then detraction insinuated that Columbus had learned it all from the books of older navigators. Finally the work was consummated by the removal of the old navigator from all his offices, and by sending him home in chains. Miltiades was victor at Marathon, yet was banished from the country he had saved. Themistocles won at Salamis; and he, too, was banished by the ungrateful Athenians. But this was the "unkindest cut of all." Columbus gave a new world to the sway of Spain, yet died in disgrace. His memory, however, is cherished by the world, while his detractors are forgotten. Columbus deserves to rank among those truly great men—"the stars in the heaven of fame"—who have raised themselves to renown by their vast achievements.

TRIUMPHS AND GLORIES
OF THE
CATHOLIC CHURCH.

Chapter 1.

The Progress of the Gospel throughout the World.

THE spread of the kingdom of God over the whole earth from the day of Pentecost to the end of time is the fulfilment of the prophecies of the Old and New Testaments. Our Lord is King, but his kingdom is not of this world, though in this world. He sent his Apostles with power, not to gain a few proselytes in this land or that, but to teach the nations: "Go teach all nations, teaching them to observe whatsoever I have commanded you." (St. Matt. xxix. 19.) The nations were to sit as pupils. And the Church applies to them the prophecy of David: "Their sound hath gone forth into all the earth, and their words unto the ends of the world." (Ps. xviii. 5.)

Men of many lands were among the converts on the day of Pentecost; and the synagogues at Jerusalem, representing various countries, gave proselytes to the faith.

After the martyrdom of St. Stephen, A. D. 33, the disciples were scattered, and St. Philip, the deacon, preached in Samaria and converted so

many that St. Peter and St. John went down to confirm them. Through the eunuch of Queen Candace, St. Philip was the instrument of introducing Christianity into Abyssinia, the first home of the faith in Africa. In the year 42 and thereafter St. Paul spread the Church through Arabia, Asia Minor, Cyprus, and in 51 preached the gospel in Macedon and other parts of Greece.

The twelve chosen Apostles, according to the uniform tradition, took different lands. St. Peter planted his see at Antioch, and preaching far and near at last made Rome the scene of his labors and of his glorious death with St. Paul in that city.

That St. Thomas carried the cross to India is attested by a constant tradition, and his body rests near Goa. St. Matthew evangelized Persia; St. Andrew announced the Word of God in southern Russia and in Achaia, where he received the crown of martyrdom. St. Bartholomew had preached the faith in Armenia, founding the faith in the land where the ark rested after the flood and the dove brought the olive branch of hope. St. Jude made the name of Jesus known in the land of Mesopotamia, whence Abraham was called by God to the Land of Promise; St. Philip in Phrygia, St. Matthias in Colchis.

In Africa St. Simon preached the Word of God in Libya, and St. Philip the deacon opened the innermost parts of Africa to the Word of God.

The disciples of our Lord, the earliest associates of the Apostles, were the founders of many churches. St. Mark the Evangelist carried the faith to Egypt, and was the first bishop of Alexandria, whence the faith spread to Upper Egypt and Libya. Carthage and Numidia received the truth at an early period, and here apparently the Holy Scriptures were first translated into Latin, the Greek language not prevailing there.

After St. Peter and St. Paul established the Church at Rome, and sealed its triumph by their blood, churches were founded by their immediate followers in many cities of Italy, such as Milan, Ravenna, Bologna, Naples and Palermo.

The knowledge of Christ reached Spain in the days of the Apostles, and St. Paul proposed to visit the Christians there. Leon, Astorga and Saragossa claim that their ancient churches were founded by disciples of the Apostles, and the records of the martyrs and of the early councils combine to show that the faith had taken root there, and the Church been fully organized.

Gaul was the land where the religion of the Druids prevailed, extending also to Britain and Ireland. The idolatry of Rome had been planted in the Roman colonies or military settlements, but had not overthrown the national faith in Gaul and Britain. Marseilles, which was to a great

extent a Greek city, received Christian teachers from Asia Minor; Lazarus with Mary and Martha being, according to tradition, early pioneers of the faith, and soon alike the worshippers of Jupiter and the votaries of the Druids listened to the Word of God; and the cathedrals of Arles, Narbonne, Paris, Lyons and Vienna claim to represent sees founded almost in the days of the Apostles.

Where the Roman power extended into Germany beyond the Rhine, the Alps and the Danube, Christianity entered, and there are traces of bishops in early days at Cologne, Mentz, Spire and Sirmium. The cathedrals of those cities are really monuments of the early establishment of the faith.

Britain gave the first Christian king in the person of King Lucius who obtained bishops before the end of the second century.

Justin Martyr and Tertullian mention the spread of the gospel through Asia Minor, Armenia, Mesopotamia, Persia, Egypt and Mauritania, Spain, Gaul, Britain, Germany and parts to which the Roman arms had never been able to penetrate. In the spread of the gospel every Christian was a missionary.

The vast extent of the Roman Empire made the diffusion of the gospel in the first centuries rapid, as means of communication between Rome and all the different countries under the imperial sway were frequent and well known.

Everywhere the Apostles and their coadjutors established the same Church, one in faith, one in its teaching, one in its sacrifice, the Mass, one in its priesthood and in its sacraments, one in union with its head, St. Peter, revered by all as the one who, confirmed by God, was to confirm his brethren. The New Testament was not all written when their labors began, and the Church spread more rapidly than the written Word.

During this first period occurred the first general persecution under Nero, A. D. 67, and under Domitian, A. D. 95, in the latter of which St. Andrew was put to death and St. John the Evangelist was thrown into a caldron of boiling oil, and then banished to Patmos. These persecutions caused many Christians to seek a residence in country parts, where they made known the faith. At Rome they made the Catacombs the place of their meetings for divine worship, and often, when the fury of its tyranny raged, their abode, and the burial place of the martyrs, thousands of whose bodies, attested by inscriptions and evidences of martyrdom, still lie in those revered monuments of the primitive Christians.

Persecutions could not exterminate Christianity. The followers of Christ permeated the whole empire. "We are but of yesterday," says Tertullian, "yet we fill all that belongs to you: we leave to you only your temples. Should we withdraw from you into some foreign land,

the loss of so many citizens would weaken your power. You would shudder over the desolation, the silence of a world in some sort extinct ; you would seek in vain for subjects to rule over."

When Constantine embraced the faith Rome had forty churches. Bishops were scattered all over Italy. Northern Africa was divided into bishoprics. A council of nineteen bishops was held in Spain in 306; eight sees were represented at that of Arles in Gaul in 314. There were bishops in Austria, Bavaria, the Tyrol, at Augsburg, Trent, London, York, and in the east in the cities of Greece, Asia Minor, Armenia, Syria, Palestine, Arabia, Mesopotamia, Chaldæa, Egypt. Sapor, king of Persia in 326, announced that from his kingdom to China churches abounded and thousands were embracing the faith. The Iberians on the Black Sea, learning of the faith from the example and miracles of a captive Christian girl, sent to Constantine for missionaries. Frumentius, shipwrecked on Abyssinia, became its apostle to revive the faith, which had become extinct in that country.

Meanwhile the Church, free to pursue her course, rapidly won over the pagan remnant in the Roman Empire and reclaimed many from heresy, although Arius, by his impiety, plunged thousands once more into all the mazes and delusions of error. In this schism of the Church the Arians were soon supported by some of the emperors, and others inaugurated the Iconoclast heresy.

The Roman Empire had done its appointed work, and began to crumble away. Hordes of fierce warriors from the pagan northland of Europe and the steppes of Asia moved in all directions on the doomed empire. The successors of Constantine tried to employ some against the others. The Goths from Scandinavia crossed the Alps ; the Vandals, Suevi, and Alans, overran Gaul. Alaric the Goth at last took Rome itself, and the Visigoths and Vandals then invaded Spain, the latter nation passing into Africa, where they desolated the whole land. Some of these tribes adopted to some extent the creed of Arius, but whether Arian or heathen they destroyed Catholic churches and institutions, and slaughtered the ministers of God. The southern part of the island of Britain was invaded by the still pagan tribes in Ireland and Scotland, and sought assistance from the heathen Saxons. Never had the cause of the Church seemed so desperate ; but at this very moment, when her enemies might exult over her, we see Pope St. Leo confronting Attila, and by his majesty arresting that heathen devastator of the earth.

The reconquest of the world was begun again. A Briton boy, carried a prisoner to Ireland, escaped to return to it a missionary invested with the episcopal office by Pope Celestine (432). He made the whole island Christian, and missionaries soon thence bore the faith to Scotland, Eng-

land, the Faroe Islands, Iceland, and the continent. In Gaul the Franks, after the conversion of King Clovis (481) were rapidly won to the faith. The Suevi, in Spain, and subsequently the Goths, became Catholic. The reconquest of England was completed by St. Augustine, who was sent by the Pope to that island (596), and who planted his see at Canterbury.

When Charlemagne had established his empire, he brought much of Germany to the faith, and missionaries from Ireland and England bore the faith from the Alps and the Danube to the frozen north. The Arian heresy was gradually suppressed, and Catholicity again prevailed. In the east the faith gained Georgia, several provinces of Persia, India, and Abyssinia.

But a heavy punishment awaited nations that had spurned fidelity to the seat of Catholic unity. Mohammedanism arose (622) in Arabia, and ere long Egypt, northern Africa, and Spain, Syria, Asia Minor, Persia, Armenia, and Mesopotamia were lost to the Church and to Christianity. Arianism had so sapped away the vivifying element in the hearts of the people that they yielded almost without a struggle; the faithful perished, the weak succumbed and renounced Christianity. Constantinople was spared for a time, as though God gave the Eastern Empire a last opportunity for repentance.

Mohammedanism was not to be overcome by argument. Their only argument was the sword; and the Church nerved the hands of Latin Christendom to check its power. From a mere foothold in the mountains of Asturias, the Catholic Spaniard, encouraged by the crushing defeat which befel the Moslem on the field of Poitiers (732), in France, fought steadily on for centuries till he had recovered the peninsula from the followers of the prophet. In the east successive crusades met the armies of the Saracens in Syria and Egypt, and though they did not recover the Holy Land, they saved Europe.

Meanwhile Catholicity was forming the nations in the lands it had recovered, and Christian life showed itself in the churches, monasteries, and schools of learning, in the development of architecture, arts and sciences. Throughout the Moslem world it was nurturing in hope whatever scanty remnants of the faithful could be found. The remaining nations in Germany and Scandinavia were won, and in the ninth century the Bulgarians received the faith and sent their submission to Rome.

In the tenth century Denmark became permanently Christian by the conversion of Sweyn, an apostate and persecutor: and the Russians beheld their winterland illumined by the light of Catholic faith. Vladimir, their duke, receiving in marriage the hand of Anna, a Greek princess, destroyed all the idols on his states and received baptism: but Russia embraced the new schism which had originated at Constantinople, and

keeping it from Catholic unity, prepared it for its overthrow. For it is a remarkable spectacle to behold on one side of Europe the Spanish nation, faithful to the Church, wrest its heritage back from the grasp of the Mohammedan, and on the other the Greeks, revolting from the see of unity, fall under Mohammedan sway almost at the same time, and fall utterly, completely, and helplessly.

As there were still parts of Europe where paganism lingered, the Popes formed bodies of apostolic men for the foreign mission. Otho, bishop of Bamberg, converted Pomerania (1124); the natives of the island of Rugen received baptism from Bishop Absalom of Roskild, in 1168. About the same time Livonia was permanently gained to the Church by Meinhard, a canon from Holstein. During the pontificate of Innocent III., Christian, a Cistercian monk, became the apostle and first bishop of Prussia.

The crusades had opened to the knowledge of Europe new regions, of which the Christian nations knew little. Contemporaneously arose the great missionary orders, the Franciscans and Dominicans.

The Franciscans sought to regain Moorish Spain and Morocco, but the pioneers won the crown of martyrdom in Morocco in 1220. Others followed to renew their labors and share their fate the next year. Dominicans entered the same field, and so many were gained that a bishop was appointed. Other fathers of these two orders revived the faith of the Christian remnant in Syria, and won many from the Mohammedan folly. St. Hyacinth converted thousands in the north, in Russia, and extended his labors even to Thibet and China. Bosnia, Servia, Wallachia, were similarly regained in part at this time, and the body of the faithful in these countries still exists. Missions were also begun among the Tartars, where Friar du Plancarpin labored zealously. Others extended the field to include China, and a see was founded at Peking, by Father John de Montecorvin (1307), where blessed Oderic, with an Irish friar, converted many.

Jordan Catalani revived the faith of the Christians of St. Thomas in India (1330), and won many disciples of Bramah to Christianity. While the Church was thus extending her influence through Asia, and seeking to regain what had been wrested from her by the followers of Mahomet, the enemy of truth sought to weaken her authority in Europe. Heresies, of which the Albigensian was the chief, in the middle of the twelfth century sprang up and ravaged the south of France and the chief cities of Germany. They condemned marriage, and all civil and ecclesiastical authority. St. Bernard, Peter the Venerable, and subsequently St. Dominic, labored to regain the provinces which received these heresies. In the fourteenth century John Wickliffe in England taught that all things

are God, that no one in sin has any authority in Church or State; he denied the doctrines of the holy Eucharist, penance and orders, and maintained that private judgment should interpret Scripture. His doctrine found many adherents and weakened the faith in England. They were taken up early in the next century by John Huss and Jerome of Prague, and their numerous followers took up arms, captured Prague, and ravaged Germany, destroying churches, convents, clergy and all signs of religion. To bring back to the fold the souls led astray by these false shepherds was now a work for the Church. St. John Capistran is among those whose labors were blessed by Heaven.

The Greek Empire was won for a time from schism by the Council of Florence, but, again rejecting the precious blessing of unity with the holy see, fell a victim to the Turks, and Mohammedanism spread over the Eastern Empire and Christianity almost faded away in what became known as Turkey in Europe and Turkey in Asia. While the votaries of the Greek, Armenian, Syriac and Coptic schism gradually sank lower and lower in point of education and sacred learning, those who adhered to Rome, supported and guided by Franciscan and other missionaries, rose even amid their condition of slavery.

Meanwhile the impulse given to navigation by the crusades led to voyages on the Atlantic south of Gibraltar. The Canary Islands were discovered, and Albert de las Casas, appointed as bishop by Pope Innocent VII., labored with zealous Franciscans to win the natives to the faith. As the Portuguese soon took the lead in voyages of discovery, and coasting along Africa reached the Cape of Good Hope, missions were established at various points, and western Africa for the first time received the light of the Gospel. These missions date from 1462 when Pope Pius II. commissioned a body of Franciscan missionaries under Alfonso Bolognino. Ambassadors from Congo were baptized in Portugal: the king of the country showed every inclination to embrace the faith, which his uncle embraced. Some Dominican fathers completed the good work and Congo soon had a Christian ruler.

The Portuguese, continuing their discoveries, opened eastern Africa, India, China, and Japan to the faith. The establishment of the Society of Jesus gave new apostolical laborers, who preached in Congo, Angola, Monomotapa, and Abyssinia. St. Francis Xavier evangelized southern India, especially the fishery coast; and proceeding thence to Malacca, Amboyno, Ternate. While the Franciscans were winning Ceylon, where Catholicity is to this day so strong, St. Francis, in 1549, sailed to Japan, and began the wonderful conversion of thousands in that empire. In no heathen nation in modern times had the faith been received with such earnestness. Fearful persecutions followed, rivaling those of the primi-

tive Christians. but, though nearly exterminated, the little remnant of Catholics has persevered to our day, when the empire was again open to the teaching of truth.

Chapter II.

The Church in America.

IN 1492 Columbus discovered America for Spain, and zealous missionaries came to plant the cross and instruct the natives of the West Indies, Mexico, Guatemala, Peru, Venezuela, and Chile. The various religious orders—the Dominicans, Franciscans, Augustinians, and Jesuits—took part in these labors. At this day the mass of the people in Spanish America are Catholics of Indian origin, descendants from the converts of the early missionaries. The Spanish missions extended from the Straits of Magellan to Chesapeake Bay and the branches of the Mississippi. The greatest of their triumphs was in Paraguay, where a whole nation was converted and civilized by the Jesuit fathers.

But while a new world was thus opened for the conquest of the Church, she beheld many countries of Europe torn from the bosom of Christ by heresy and schism, and once more bent her energies to reclaim the erring and save the weak. The heresy of Luther (15) reviving those of Wickliffe and Huss, swept from Catholicity much of Germany, Denmark, Norway, and Sweden, covetous kings and nobles adopting his views to seize ecclesiastical property and throw off all the restraints of religion. The heresy of John Calvin overran Switzerland, the Low Countries, the south of France and Scotland. England fell into schism through the lust of her king, Henry VIII., and during the minority of his infant son unprincipled men established a new faith, new clergy, and new worship. In all the north, Ireland alone remained faithful. In all these countries the Catholic religion was suppressed, the clergy slain or expelled, the religious houses and schools destroyed, the churches pillaged and given to the new religion, or turned to profane uses. In France the Calvinists for a time threatened to obtain the upper hand, many of the nobles joining the heresy, and even Henry, king of Navarre, the heir to the French throne. Catholicity triumphed, but the land was drenched in blood and covered with ruins. Belgium, under Spanish rule, retained the faith, although Holland fell away.

The Church at once sent forth a new race of clergy, full of learning, piety, and zeal. In this new war for the reconquest of Europe the Jesu-

its led the way. They checked heresy in Germany, and saved many of the states. St. Vincent de Paul, the Ven. Mgr. Olier, Cardinal de Berulle, with religious of various orders filled the French clergy with zeal, confuted the Calvinists, and won thousands back to the faith, as the holy doctor St. Francis de Sales did in Savoy and Switzerland.

The heresy of Luther, Calvin and Henry made its conquests in the first fifty years. Since then the Church has steadily regained ground, while Protestantism, weakened by divisions, has lost all doctrinal standard, and has in many parts become a mere nominal form of Christianity without spiritual life. The faith in Ireland was kept alive by seminaries at Rome and in the Catholic countries; and similar institutions sent out priests who feared God and feared not man, who with the scaffold before their eyes, confirmed the faith of the Catholics, and won back Protestants in England, Scotland and Wales. Penal laws, persecutions, hanging, drawing and quartering of priests and bishops failed utterly to exterminate Catholicity. Ireland is still Catholic, and in Great Britain the Church has the English and Scotch hierarchies, with thousands of priests, religious of both sexes, colleges, schools, and works of mercy. In Holland the Catholic body has steadily increased, and is now barely in a minority. In Denmark, Norway and Sweden, long closed to the faith, the Church is again progressing. [¶] Germany in our time has seen a crafty persecution by which the Catholic bishops and clergy have been exiled till nearly all the dioceses are without bishops, and thousands of parishes without priests; but this has served only to make the Catholics more earnest in their faith, and bind them more firmly to Rome, the centre of unity, banishing from among them the laxer views which prevailed in the last century.

As the discovery of America opened a field for all the maritime powers of Europe, not only Spain but Portugal, England, France, Holland and Sweden planted colonies in America. Portugal settled Brazil after driving off a Protestant French colony, and Catholicity soon converted thousands of Indians to the faith, the Ven. Father Anchieta being their great apostle. France planted the colony of Canada on a truly Catholic basis, and so imbued the people with the faith, that though now for more than a century under Protestant rule their attachment to religion is unshaken; and there are religious establishments, convents and churches coeval with the settlement. Missionaries, both Franciscan and Jesuit, traversed the whole northern and central parts of North America, converting whole tribes to the faith, and in others weakening superstition and gaining many whose descendants are to this day Catholic.

Holland and Sweden planted colonies on the Hudson and Delaware, which afterwards fell into the hands of England, and the latter country

settled all the rest of the North American coast, from Nova Scotia to Florida, planting Protestantism in all the colonies except Maryland, which, settled mainly by Catholics under Catholic influence, was the first home of Catholicity. Thence it spread; growing more rapidly than the great republic, which ultimately arose there, till, towards the close of the nineteenth century, it numbered a hierarchy of nearly seventy archbishops and bishops, and seven million of Catholics.

The Church gained in a similar manner in Australia, and to a less degree in the British West Indies and Guianas.

But while the Church, ever active and unconquered, thus labored to recall to the faith the nations which had been deluded from her fold by the crafty persuasions of the old enemy, promising to make them like gods, a new danger arose. Deism, presented in an attractive form in England, was taken up in France, and the whole doctrine of Christianity, and even the existence of God, was assailed. Infidelity invaded all classes in France. A war was begun upon the Jesuits. They were driven from France, Spain and Portugal, and Pope Clement XIV. was at last forced to disband the order, without a single member being arraigned or even accused of any crime or misdemeanors. Infidelity emboldened by this triumph burst all bounds. The king of France died on the scaffold, priests and bishops were slaughtered, the Christian religion was abolished, and a goddess of Reason was worshipped in the cathedral at Paris. The French republic propagated its doctrines by the sword, the German Empire fell, the kings of Spain, Portugal, Naples, were driven from their thrones. The ideas of the French Revolution were infused into most of Europe. Pope Pius VI. died a prisoner in the hands of the French, and his successor, Pius VII., was elected at Venice, where the cardinals at last gathered. Infidel and Protestant alike exulted that the papacy was crushed forever, and the Catholic religion crushed.

But in a few years religion was restored in France, and the Church began in that and other countries to work against the new infidel ideas. France, Spain, Portugal and Italy remained nominally Catholic, but their governments were more and more swayed by unbelievers. The same was the case with Brazil and new Spanish American republics. In all the action of the State was constantly hostile to the Church. Religious orders were especially hateful to these men. Fearful of the influence of Catholic teaching in all these countries the government sought to control the education of the young, and either exclude all religion, or fill the tender minds with doubts and distrust of religion. In France and Belgium, the Catholic party resolutely fought for its natural rights; but in Spain and Spanish America, religion suffered. Brazil fell completely into the hands of infidels and the adherents of secret societies, who by stratagem con-

trolled even the confraternities in the Churches. Though they did not butcher bishops and priests they succeeded in sending two holy bishops to prison as felons. In Italy the king of Sardinia put himself at the head of the enemies of religion, and after driving Austria out of Italy by the aid of France, seized Tuscany, Parma, Modena, and the kingdom of Naples with much of the territory which, under the name of St. Peter's Patrimony, had been for centuries the States of the Church. France maintained the Pope in Rome, but becoming involved in a war with Prussia, withdrew, and Victor Emmanuel seized the holy city, and set himself up as above God, stabling his horses in churches, and turning chapels into ballrooms. The head of the Church became a prisoner in the Vatican. Convents, colleges, monasteries, asylums were suppressed. Churches and ecclesiastical property were seized and sold; religion was insulted and crushed, and every liberty given to error; so that under connivance of government the most vile and wicked books and papers were sold, and every means taken to destroy all religion and morality.

Against this new torrent of vice the Church is now struggling. She is Catholic, her faithful being in all lands from Lapland and the Esquimaux to Terra del Fuego and the Cape of Good Hope, and the islands of the Pacific. Every nation under heaven has had the gospel preached to it; has had the Church of Jesus Christ and His Apostles presented to it; has had many cleansed in the sacred waters of baptism, nurtured by the divine bread of the Eucharist in life and death. Never has the Church had so many children in all lands, never so many bishops closely united to their head; never has she been so united in her doctrine, her discipline, her firm front against the enemies of man's salvation.

JOHN GILMARY SHEA, LL. D.

Chapter III.

The Triumphs of the Catholic Church prove her a Divine Institution.

BY REV. HENRY A. BRANN, D. D.

THE triumphs of the Church in every age have been miraculous and prophetic, and consequently prove her divine origin by the double force of a miracle and of a prophecy. Our Lord promised that His Church would be universal,* and He commissioned His apostles to preach the gospel everywhere, promising to be with them to the end of time. They were to be witnesses to the truth of His teaching in every land under the sun.† His Church was to last forever, for she was to be founded on a rock, which the powers of hell should never be able to destroy.‡ He predicted even the difficulties which she was to encounter in her progress through the world. The apostles and disciples were to be dragged before the courts of justice as criminals, to be beaten in the synagogues, to be summoned before kings and other rulers to answer to the charge of preaching the doctrine of Christ, and on His account the preachers of His creed were to be hated of all men.§ Peter, the head of the Church, was to be crucified;|| the rest were to be betrayed by friends and relatives, and put to death for no other reason than that of being Christians. Yet He would always be near them and protect them. They were not to be solicitous as to what they should say. He would put words of wisdom into their mouths when the occasion called for their defense;¶ and these words their enemies would not be able to answer. Miracles were to prove their authority. In the name of Christ they were to cast out devils, speak with various tongues, take up serpents without the danger of being poisoned, drink poison without being affected by it, and to have, moreover, the power of healing the sick.** The Holy

* St. Matt. viii. 11; St. Luke xxiv. 26, *et seq.*; St. Matt. xxviii. 19.
† Acts i. 8.

‡ St. Matt. xvi. 18.
§ St. Matt. x.
|| St. John xxi.

¶ St. Luke xxi. 14.
** St. Mark xvi.

Ghost, the third person of the divine Trinity, was to be sent to protect, to guide, and to comfort them after Christ had ascended into heaven. This Holy Spirit would teach them all truth. He would be their comforter.* After these promises Jesus Christ sent His apostles into the whole world to teach and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost. The apostles were to teach mankind all things which they had heard from the divine Master, who was to remain with them all days, even to the end of the world.† He promised them also success in their mission, in spite of all the difficulties which they were to meet in accomplishing it. The gates of hell were never to prevail against them.

Every one of these promises was accomplished. On the very day of Pentecost, after the descent of the Holy Ghost, Peter preached two sermons with such fruitful result as to convert eight thousand men to the Christian faith.‡ If we add to these the number of women and children who must have embraced Christianity with their husbands, fathers and brothers, the number of converts must have been fully fifteen or twenty thousand. After this event St. Luke tells us that the number of believers steadily increased. A persecution followed this wonderful conversion; but the persecution only promoted instead of impeding the spread of the gospel. The Christians were scattered through Judea and Samaria, everywhere making converts and spreading the seeds of divine grace. Thus Philip converted a whole city of Samaria.§ He also converted the powerful eunuch in the service of Candace, queen of Ethiopia, and traveled, evangelizing Azotus and all the neighboring towns, till he stopped at Cæsarea. Peter and John, sent to confirm those who had been baptized in Samaria, returned to Jerusalem, and then evangelized many places in Samaria. Within a year after the descent of the Holy Ghost Judea and Samaria were filled with believers in Christ.

The wonderful growth of the Church was not confined to those regions. Ten years after the death of Jesus Christ Peter wrote from Rome a letter to the faithful scattered through Pontus, Cappadocia, Asia and Bithynia. John, in the reign of Domitian, wrote to the seven large and flourishing churches which were in Asia, namely, Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia and Laodicea. Paul traveled over Asia and parts of Europe, founding so many churches that twenty years after our Lord's death he could write in the Epistle to the Romans that their faith was known in the whole world.|| Thus, even in the lifetime of the apostles, the number of Christians was immense. St. Clement, of Rome, in his first epistle to the Corinthians, writes, that by the ministry

* St. John xiv.

† St. Matt. xxviii. 18.

‡ Acts ii. 41.

§ Acts viii.

|| Rom. i. 8.

of Peter and Paul, an immense number of converts was made, who suffered martyrdom and cruel torments, leaving to posterity illustrious examples of fortitude and patience. St. Ignatius the martyr writes to the Philadelphians that the Church of Christ was spread from one end of the earth to the other. St. Justin the martyr, who lived about the middle of the second century, bears testimony that there was no race, whether of barbarians or of Greeks, or of any other kind of men, no matter by what name known, whether they live in tents or wander homeless, who did not recite prayers and offer thanksgiving to the Father and Creator of all, in the name of Jesus Christ crucified. St. Irenæus, who follows a little later, confirms this testimony, by enumerating among the churches Germany, Gaul, Spain, Egypt and Libya, illuminated by the same faith as the whole earth is illumined by the same sun.

The well-known testimony of the eloquent Tertullian, who died A.D. 245, confirms all these. "We are but of yesterday," says he, "yet we have filled all your places, your cities, islands, towns, assemblies, camps, tribes, palaces, the senate and the forum; we have left to you only your temples."* The same writer again says: "In whom else have all the nations believed, except in Jesus Christ, who has already come? In Him all believe, Parthians, Medes, Elamites, the inhabitants of Mesopotamia, of Armenia, Phrygia, Cappadocia, the inhabitants of Pontus and Asia and Pamphylia; those who dwell in Egypt, and the region of Africa, even beyond Cyrene; Romans and natives; and the Jews in Jerusalem, and other peoples; and the different tribes of the Getuli, as well as the Moors; the whole of Spain and the different tribes of Gaul; even the recesses of Britain, inaccessible to the Roman arms, acknowledge Christ. The Sarmatians and the Draci, the Germans and the Scythians, the most remote peoples, so numerous that we cannot name them all, adore His name. He reigns among them. All gates are open to Him, and none are closed at His approach. Before Him iron barriers break down, and brazen gates are opened."†

Tacitus and other pagan writers bear similar testimony to the wonderful propagation of Christianity. He says, speaking of the days of Nero, "An immense number of Christians was found."‡ Seneca, confounding Christians and Jews together, says that they were spread everywhere, and that, although conquered, they gave laws to their conquerors. This was an allusion to the moral influence exercised on their persecutors by the Christian victims. Pliny the younger, writing to Trajan, speaks of the great number of Christians in his province. "They were," he said, "of every age, of every order, and of both sexes, not only in the large

* Apology, chap. 37.

† Against the Jews, chap. 7.

‡ Annals L. 15, chap. 14.

cities, but in the small towns and rural districts. The pagans were few, and their temples deserted and pagan rites neglected."*

The fact that the Catholic religion was thus wonderfully spread over the whole world in a very short time is clearly shown from all these authorities ; the fact that it has been wonderfully preserved is equally certain. It is still universal. From the rising to the setting of the sun the name of Christ is known, and His Church is engaged in spreading the gospel. There are over four hundred millions of Christians in the world, and of these over two hundred millions belong to the Catholic Church. Her hierarchy, her patriarchs or archbishops, bishops, vicars apostolic and priests, are in every part of the world, civilized or barbarian. The consideration of this fact alone should make the infidel a believer. St. Augustine, even in his remote age, could appeal to the universality of the Church as an argument to prove her divine origin. He beautifully says : " The Church can say to her enemies, ' Look at me ; you can see me even if you do not want to see me.' Those who lived long ago in Judea became believers because they knew of the miraculous birth of Christ from a virgin, His passion, death, resurrection and ascension, and the wonderful deeds which He performed, and His prophecies, which were fulfilled. You did not see these things, therefore you will not believe. Consider, therefore, what you can see and what you do see. Is it not a wonderful thing that the whole human race should adore a crucified man ? You did not see that He was born of a virgin ; but you do see that the promise of God to Abraham has been fulfilled, ' In thy seed all the nations of the earth shall be blessed.' " Certainly what was true in St. Augustine's time, and could be used by him as a valid argument to prove the divine origin of the Church, has equal, if not greater, force in our age, when so many new conquests have been added to her former triumphs.

Nor can any human cause give an adequate explanation of this progress, or of these victories. The work of Christian conversion transcends all other achievements recorded in history. " No king, no legislator, no philosopher, whether Greek or barbarian," says Eusebius of Cæsarea, " ever dreamed of conquering the world with such means as Christ employed." Even the greatest philosophers considered themselves successful if they could get a hearing and an acceptance of their teaching in a city or in one nation. Christ sent His disciples to all the nations. " Go teach all nations," was His command ; " teach them piety, change their religions, make them accept my doctrine. They will believe." And all this was said to simple, unarmed apostles, protected by no human power. " Others have tried to conquer the world," says Tertullian, " but who ever

succeeded but Christ?" Solomon reigned, but only from Dan to Bersabee. Darius ruled, but only the Babylonians and the Persians. He never could subdue all nations. Pharaoh and his successors governed Egypt, but Egypt alone. Nabuchadonosor ruled from Judea to Ethiopia. Alexander the Macedonian, though he conquered the whole of Asia, could not keep his conquest. The Germans are bounded by their own territories. The Britons are limited by the seas. The Mauri and the Getuli are kept back by Roman arms. Even the conquering Romans are limited by the barriers erected on the frontiers to guard the empire from invasion. But the name and kingdom of Christ are universal. In Him all nations believe, and His kingdom extends beyond the limits of civilization. The barbarian adores Him as well as the cultured king. The name of Christ is spoken in the court and in the peasant's hut, and by all revered, honored and adored. Hostile races and nations unite in adoring Christ.

This wonderful growth of Christianity took place in spite of every form of human opposition. Every prejudice in human nature opposed the spread of the gospel, and still opposes its preservation and propagation. In the language of St. Paul, the apostles "preached Christ crucified, to the Jews a scandal, and to the Gentiles foolishness." The Jews were a despised race, spurned by the Roman people, and the death penalty of crucifixion was considered infamous. Cicero tells us that this form of punishment was abhorrent to the Romans, and considered fit to be inflicted only on the lowest and the worst criminals. Hence St. Chrysostom asks, "Was it easy to persuade men to accept the gospel of Christ?" Certainly not. The apostles taught that a crucified man should be adored as God; and the Gentiles were to believe that one born of a Jewish woman was the true God. How could the Gentiles believe this, unless the grace of God impelled them? All knew that He had been crucified, and that He was dead and buried; but, except the apostles, none had seen Him risen from the dead and ascending into heaven.

The doctrines of Christianity were contrary to all the received opinions of men. Christianity taught them to adore one God in three persons; that the Son of God had become incarnate; that there was an original sin whose taint had infected all mankind; that there would be a resurrection of the body, even though it had dissolved into the earth after burial, or into the air after cremation; that there was a sacrament in which the body and blood, soul and divinity of the incarnate God were daily present on the Christian altar; and a sacrifice of the Mass in which a miracle daily took place in the transubstantiation of bread and wine into the body and blood of the Redeemer. All these mysteries were contrary to the creed of paganism, above the grasp of human intelligence, and impervious to its attempts to comprehend them. Was it not hard

for proud human reason to accept them? They were incomprehensible. They required the submission of intellectual pride, so hard to all, but especially to philosophers and men of learning. Yet these were among the first to become Christian converts.

The practices of Christianity were even harder to accept than its creed. Considering the habits and customs of the pagan nations contemporaneous with our Lord, the polytheism of their religion which peopled the woods and streams with divinities; their literature, impregnated with errors and obscenities; the low condition of their morals—polygamy, slavery and despotism everywhere—how could the faith of Christ make progress, if human means alone were used? That faith made war on everything which men had cherished. It was opposed to every passion and to every vice. To the avaricious it said, “Do not lay up treasures on earth;” to the luxurious it said, “For he that soweth in his flesh, of the flesh also shall reap corruption; but he that soweth in the spirit, of the spirit shall reap life everlasting.”* To the proud it preached humility; to the irascible it said, “When you have received a blow, offer the other cheek;” to the vindictive it preached forgiveness of injuries, and taught men even to love those who had done them an injury; to all it said, “Detach yourselves from this world; do not love the world, nor the things of this world, for all that is in the world is the concupiscence of the flesh, concupiscence of the eyes and the pride of life.”† Yet, in spite of all this opposition to human frailty, pride, prejudice, passion and vice, the doctrines of Christ were accepted by the whole world, and millions in every age have followed His teaching, His precepts and His counsels in their lives and conduct. God alone could have brought about such a result. God alone could have brought rebellious human nature into subjection to the religion of mortification and self-denial.

Consider, further, the extrinsic difficulties that opposed the spread of the gospel. Paganism was rooted in the very hearts and minds of the people by their education and family traditions. How hard it is to convert one prejudiced man; how much more difficult to convert the whole prejudiced Jewish and pagan world! The whole power of pagan Rome, with centuries of absolute control, could not make as many Jews give up their religion as Peter did in one sermon. Yet it was harder to convert Jews to Christianity than to convert Jews to paganism. The Jews were carnal, and looked only to this earth for happiness. They had a false notion of the Messiah as of a powerful temporal ruler, who was to restore the glory and prosperity of their race and nation, and free them from the domination of the Romans. Such a Messiah they expected, and consequently

* Gal. vi. : 8.

† Gal. xi. : 1.

† 1 St. John ii. 16.

refused to accept Him in the person of the poor, humble and crucified Jesus of Nazareth. The Gentiles were, at the time, both in Greece and in Italy, cultured and educated; but their morals were corrupt, for they were given up to every form of licentiousness. Their own writers tell the story of Roman and Grecian moral degradation. The Gentile mythology is shameful. The pagan gods and goddesses were libertines. Of Jupiter, the chief of them, Juvenal sarcastically writes, "*Quam multas matres fecerit ille deus*" (He was a seducer of women). St. Augustine, while he praises the Romans for many virtues which they practiced, nevertheless writes, "The ancient Romans, like other nations, except the Jews alone, worshiped false gods, and immolated victims, not to God, but to demons. The Romans were fond of praise, and hence liberal with money; they longed for great glory and wealth; these they craved for, for these they longed to live, and for these were willing even to die; to these they made all other passions subservient." The pagan philosophers, like Socrates, Plato and Cicero, worshiped the divinities publicly, although privately despising them; and insisted that whatever had been instituted as religious worship by the custom of the country, should remain unchanged; that all innovations and new religions should be opposed. Seneca is quoted by St. Augustine as saying, "We worship, as a matter of outward form rather than as a reality, all this ignoble crowd of gods which ancient superstition has bequeathed to us."* Those philosophers denied the providence of God, and His influence in promoting virtue. Most of them doubted the immortality of the soul. Even Socrates doubted of this immortality, and before he died ordered a cock to be sacrificed to Esculapius—an act of base superstition by the greatest of the pagans. The ordinary people worshiped everything but the Creator of the universe. The Egyptians worshiped the leeks that grew in their gardens, as Juvenal tells us, "*O sanctas gentas, quibus hæc nascuntur in hortis Numina*" (O holy people, whose gods grow in your gardens)! Horace exemplifies this base idolatry of his contemporaries by representing them as worshipping a god made of wood by a carpenter:

"Olim truncus eram ficulnus, inutile lignum;
Cum faber, incertus scamnum faceretne Priapum,
Maluit esse Deum, Deus inde ego."†

Like the modern Chinese, the old pagans worshipped a wooden Josh. Thus were all the pagans in error as to the primary truths of natural religion and natural morality.

The Gentile priests were bitterly hostile to the progress of Christianity. Their livelihood and their authority depended on the worship of the idols

* De Civ. Dei, Lib. 6, ch. 10.

† Lib. ii. Sat. 8.

which Christianity was endeavoring to overthrow. The Roman emperors also, who considered the prosperity of the empire dependent on paganism, opposed Christianity with the full force of their great power. These emperors were the high priests of paganism, as well as the political chiefs of the state. Their cruel and inhuman persecutions of the Christians forms a black stain on the pages of history. Every form of torture was used throughout the whole Roman empire, every influence, political and religious, employed to suppress the Church of Christ. Calumny was the common weapon of her enemies. Tacitus tells us that Nero, to divert suspicion from himself, the true criminal, spread the rumor that it was the Christians, "detested by the people for their wickedness," who had set fire to Rome. They were, says Tacitus, put to death, not so much on account of the conflagration as for being enemies of the human race. The same charge was made against them which has been made in modern times, that they were the enemies of the political institutions of the country, the deadly foes of the empire. They were accused of being traitors, disloyal to the emperor, because they would not worship the false gods.

Countless were the numbers put to death for the faith during ten bloody persecutions. Their martyrdom was a moral miracle, nor can any natural cause be found adequate to its explanation. As the Church of Smyrna wrote in the second century, giving an account of the death of St. Polycarp: "The martyrdom of these Christians was universally admired. Their constancy and fortitude were the miracle of the age. Lacerated and tortured in every way—even to the very veins and arteries of their bodies—still they persisted and persevered, so that even their enemies pitied them, and wept. Not one of these martyrs cried out or groaned; such was their fortitude that they despised all the tortures of the flesh, and proved that the Lord Himself stood by them and conversed with them." St. Jerome, two centuries later, writes, that the Christian religion is proved to be true by the testimony of the martyrs who died for it. No one could behold the constancy of those martyrs under torture, exulting in the midst of suffering, without silently thinking that unless the gospel was true, they would never have defended it with their blood. For their profession of faith was not in a luxurious system favoring pleasure and riches, but in a creed that implied the penalty of the jail, of scourging, of persecutions, hunger, nakedness and thirst upon all who professed it. This constancy of the martyrs is the triumph of God. Both as a fact inexplicable on human grounds, and as a testimony, the martyrdom of these Christians proves the divinity of the cause for which they died.

Nor were the impediments to the progress of the Church merely external, confined to Jewish and Gentile opposition. Within the bosom of

the Church other obstacles arose ; heresies and schisms. From the very beginning, half-converted Jews and pagans created divisions, and gave rise to the Gnostics and "the Judaizing," as they were called. The latter, in spite of the decrees of the Council of Jerusalem, persisted in mixing the rites of the Mosaic with those of the new law. The Gnostics denied the divinity of Jesus Christ, and the resurrection of the body. They rejected the Old Testament, and many of the books of the New. Their fundamental error consisted in denying that God created matter. Matter, they asserted, was eternal. The origin of evil was deduced from matter, which produced a series of spirits, or minor deities, who created and governed the visible world. Simon Magus is generally credited with being the father of Gnosticism, whose roots and branches spread through Christendom, and have left their poison in society to this day. Gnosticism was a mixture of false pagan philosophy and Christian truth. Simon and his paramour, Helen, a Phœnician woman, propagated their hybrid belief through Judea, and even in Rome, where a statue was erected to his honor.

Cerinthus, a Jew, who had studied philosophy in Alexandria, was another disturber of the peace of the Church. He is said to have been the instigator of the dispute at Antioch, of which mention is made in the Acts of the Apostles, regarding the necessity for Christian converts of observing the Mosaic law. He taught that Christ was different from Jesus ; that in Him there were two distinct persons, and that the observance of the Mosaic law was necessary to salvation. The Menandrians, who claimed a divine mission from their founder, Menander; the Ebionites, who denied the divinity of Christ, and insisted on the necessity of circumcision for salvation ; the Nazarenes, mixed up in the city of Pella with the refugee Christians from Jerusalem, insisted on the concurrency of the Hebrew law with the Christian dispensation ; the Nicolaites, who were founded by one of the first seven Christian deacons, and taught the lawfulness of promiscuous intercourse between the sexes ; all these were used by the devil to bring discredit on the Christian name, and prevent the spread of the gospel.

The Gnostic sects were propagated like pestilential microbes through the East. The true Christians were held responsible for the crimes of the false ones ; just as in our day the Church is accused of the crimes committed by her rebellious children. She is accused of the very things which she condemns and reprobates ; and maliciously assailed with the same old calumnies. Saturninus at Antioch tried to corrupt the faith and morals of the people there. His errors spread throughout Syria. He condemned marriage as an invention of the devil, and asserted that Christ was not endued with real flesh, but only covered with its shadow. Basilides, about the same time, in the reign of the emperor Hadrian (A.D. 117),

sowed tares in the wheatfields of Christian Egypt. He disturbed the peace of Christian minds by teaching that seven eons or mysterious beings were begotten of the Supreme God, and that the princes of the angels were begotten of these eons. From the first angels sprang the first heaven and other angels; from these a second heaven, and other angels; and so on until, by continual propagation of angels, who of course were material, three hundred and sixty-five families were begotten. From Archon, the God of the Jews, and the chief of the seven angels of the lower heaven, was begotten this terrestrial globe. To free human souls from bodily chains, and restore them to the kingdom of light, the eon, Nun, or mind, was united to the man Jesus when He was baptized in the Jordan. But when Jesus died on the cross, Nun, or mind, returned to its origin, and left the man Jesus to His fate. Carpocrates of Alexandria, at the same time preached that Jesus Christ was a mere man, superior, however, to all others. His doctrine in this respect was nearly the same as that of the modern Unitarians. Another Gnostic heretic was Valentinus of Alexandria, a man skilled in Egyptian lore and Greek philosophy. He went to Rome about the year of our Lord 140, and died in the island of Cyprus A.D. 160. He taught that God was a compound of thirty eons, which constituted His divinity. From the last of these eons, Sophia (Wisdom), was procreated an unformed substance called Achamot, which, wandering through space, communicated vital force to matter, which Satan ruled; and from this communication arose spiritual, vital and material elements. From these elements arose a demi-urge, son of Achamot, and formed this visible world and man. All the eons sent Jesus to be a redeemer, and to bring back Achamot and all spiritual natures to the pleroma of the divinity. This son Jesus was united to the Messiah in the baptism of the Jordan. Besides all this almost incomprehensible nonsense, Valentinus taught immoral doctrines, and his followers were depraved. Nor should we wonder that many Christians were led astray by these ridiculous errors, when we consider the number in our enlightened age who have been carried off by the absurdities of modern pantheism, theosophy and Buddhism. Those Gnostic heretics of the early ages hampered the efforts of the Christian apostles to convert the world. The pagans could not always distinguish between the genuine and the counterfeit in the divisions which they saw among those who professed to revere Christ. The evil repute and corrupt morals of the heretics, whom the pagans confounded with the true Christians, was an additional obstacle to the spread of Christianity.

At the same time pagan philosophers began to write works and make charges against the religion of Christ. Celsus, an Epicurean philosopher, wrote a work in which he enumerates them. He attacks both Moses and our Lord, and, contrasting their teaching with that

of the pagan philosophers, ridicules the dogmas of Christianity. He admits the truth of the miracles of the New Testament, but attributes them to magic art. He specially charges the Christians with being disloyal to the emperor, because they were hostile to the gods and the idols. Thus the charge of disloyalty to the state, as we have already noticed, began at a very early period to be made against the followers of Christ. Prophyrius and others followed the lead of Celsus.

Then other heretics followed the early Gnostics. Cerdo and Marcion again preached the duality of God—one God the author of evil, another God the author of good. Marcion further rejected the whole of the Old Testament, and of the New accepted only the Gospel of St. Luke and some of the epistles of St. Paul: an early instance of Protestant willfulness in accepting or rejecting the Holy Scriptures. Other heretics followed. Tatian, toward the end of the second century, condemned marriage as adultery; forbade the eating of flesh-meat or the drinking of wine, and insisted that only water should be used in the sacrifice of the Mass. He also denied that the body of Christ was a real body. At the same time Bardesanes in Mesopotamia propagated similar errors. Montanus, with two women, Priscilla and Maximilla, taught new errors. He pretended that the Holy Ghost had descended on him to perfect Christianity, left incomplete by the apostles. He also condemned second marriage as unlawful. He pretended to great sanctity, and imposed three Lents on his followers, instead of the one imposed by custom and apostolical tradition. Many of the faithful were led away from the true Church by the seeming holiness of this heretic and his followers. They formed large churches in Asia Minor, in Africa, and in the city of Constantinople. They finally merged with the Novatians and the Donatists.

Schism and heresy invaded even the sacred precincts of the Eternal City. Blastus and Florinus, two bad priests, spread dissensions among the Christians of Rome. Blastus condemned the universal custom of the Church as to the time of celebrating Easter. Florinus taught that God is the author of all evil, even of sin, and propagated Gnostic errors in Italy.

Step by step heresy marched with the progress of the true faith and tried to prevent its triumph. At the close of the second century the great heresy which denied the divinity of Jesus Christ broke out with renewed force. Theodotus, a Byzantine, taught that Christ was a mere man, conceived, however, in a supernatural manner, a man above the common, holy and wise and superior to the prophets. Another Theodotus founded the sect called the Melchisedechites, who held that Melchisedech was superior to Christ. Praxeas and Noetus, about the year 236, also taught that Christ was only a man. They denied the doctrine of the Trinity, saying that the Father, the Son, and the Holy Ghost were not

three distinct persons, but only three names given to the same God, according to His different modes of existing and of acting. They said that God was called the Father because He created all things; the Son because He associated to Himself the human nature of Christ; the Holy Ghost because He excited sentiments of piety in the hearts of men. Since, therefore, they held that it was the same God who was born, who suffered and died, they were called *Patricians*; men who believed that God the Father died on the cross. Catholic writers of the time, as Tertullian and St. Hippolytus, refuted these errors. Another heretic, Beryllus, denied that the Son existed before the incarnation. Him Origen refuted, and the bishops of the time, gathered in council, condemned. Sabellius, about the middle of the third century, denied the distinction of persons in the Holy Trinity. The Father, the Son, and the Holy Ghost, according to him, were only three names of the same deity, who was called Father when He manifested Himself to the world; Son when He united Himself to Christ to redeem the world; and Holy Ghost when He sanctified the faithful. He exemplified his theory by the sun, which has a visible disk, an illuminating halo, and the power of giving heat.* Paul of Samosata at the same time denied all distinction of persons in God, and asserted His absolute unity of personality as well as of nature. St. Denis of Alexandria wrote against him and refuted his erroneous opinions.

The list of schisms and heresies grew longer day by day. In the middle of the third century broke out the famous Novatian schism. Novatian was a Roman priest, learned and eloquent, but ambitious and turbulent. He was jealous of Cornelius, who had been elected supreme pontiff. As the Roman Church treated with clemency those who had apostatized during the persecutions, but who had become afterward penitent, Novatian found fault with what he considered laxity of discipline. Many priests and people agreed with him, and went so far as to deny the right or the power of the priests or bishops of the Church to admit to the sacraments those who had offered incense to idols or betrayed the faith during the persecutions. "No sacramental absolution was to be given to such sinners," said Novatian. For this excessive severity he was excommunicated. Synods in Italy and Africa condemned his opinions. In revenge he and his followers spread calumnies against Pope Cornelius, in consequence of which three obscure, credulous, and ignorant bishops of Italy ordained Novatian Bishop of Rome, and made him the first anti-pope. He sent out letters to different churches, informing them of his election, but the true Pope exposed the plot and prevented the schism from spreading. It

* The Rev. O. B. Frothingham and other modern Unitarians use this same comparison to explain what they call their Trinity. There is nothing new under the sun. (See "Age of Unreason," by Rev. H. A. Brann, D.D.)

was on occasion of this schism that St. Cyprian wrote his admirable work on the unity of the Church, proving that unity of body and unity of head are essential to the society founded by Jesus Christ for the spiritual welfare of all mankind. The Novatians finally denied the power of the Church to absolve all grievous sinners as well as apostates, no matter how repentant they might be, and the sect which may be called, on account of its crafty methods and hypocritical spirit, the Jansenism of the third century, spread through Italy, Gaul, Spain, Egypt, and Asia, but finally disappeared about the seventh century. The controversies about the proper time of celebrating the Easter festival and the rebaptism of heretics, also marred the charity of Christendom.

Immediately after these scandals arose the great heresy of the Manicheans. Their founder was Manes, a Persian, who, mingling the teachings of Zoroaster with the heresies of the Gnostics, formed a new creed which was to take the place of Christianity. Manes taught with the Gnostics that there are two eternal principles, one good, the other bad; the good one is God, Lord of the kingdom of light, purest light Himself, but apprehensible only by reason; the evil principle, bad by nature and material, is called Satan, the lord of darkness, who strives to corrupt others. Each principle produces beings after its own kind, and distributes them through its kingdom. These made war on each other, during which the demons, products of the bad principle, carried away as prisoners many good and rational souls from the kingdom of light. Of these and the demons was born Adam, containing all the souls of men. As the element of light and goodness was in him, Satan sent his own daughter Eve to corrupt him. She succeeded. After he fell, Christ, the son of God, was sent by the good principle to redeem mankind, a race mixed with good and evil. But Christ is only a portion of heavenly light existing in the sun. The Holy Ghost is also a celestial substance, but inferior to the Son. Christ assumed not a real body, but the shadow of a body. He appeared to die on the cross, but did not die on it. Manes called himself the Holy Ghost promised by Christ to teach mankind the things which the apostles failed to teach. He denied the resurrection of the flesh.

In morals, he taught that the body, as formed by the evil principle, should be mortified by frequent fastings; that blasphemy, which consisted chiefly in speaking against his teaching, was to be abhorred; that children should not be procreated; and that no animals should be killed. He imitated the example of Christ in organizing the Manicheans into a society. He chose twelve apostles and seventy-two disciples, and appointed over them a supreme head. Their public worship was simple, consisting of prayers, hymns, and pious reading. They had neither sacrifice, nor altar, nor image, nor temple. Their assemblies were held in

private houses. They had, however, secret rites and ceremonies, which writers of veracity say were immoral and infamous. This dangerous heresy was widespread, and continued to live with varying fortune even in the middle ages. The Albigenses and the Waldenses held and propagated in the Middle Ages many of the false and immoral doctrines of the Manicheans and Gnostics.

The nearer the Church came to her final triumph over pagan and Jewish opposition, the more dangerous struggles she had to experience within her own fold. The schism of the Donatists and the Arian heresy arose just about the time that the political power of Rome passed from pagan to Christian hands. The devil, in his last effort to hold humanity captive, fought hardest against Christ. The ten bloody persecutions of the Roman emperors had scarcely ended, and the Christians had just begun to enjoy peace and prosperity under Constantine, when the Donatist schism broke out in Africa and spread over Italy. The election of Caecilian the archdeacon to the bishopric of Carthage, was the occasion of the dissension. The vote for Caecilian was unanimous, but two ambitious priests, Botrus and Celeusius, who had expected the mitre for themselves, rose against the new bishop. Other priests joined them, and a wealthy woman named Lucilla helped them with her purse. Her grievance against the bishop was that he had reproved her for kissing, before going to communion, the bones of a man whose martyrdom had not been authenticated. In the year 311 these conspirators accused Caecilian of having, while he was a deacon during the persecution, refused to supply food to the confessors in prison. They accused him also of being a *traditor*—a traitor who had given up the sacred Scriptures to the pagans to avoid persecution—and that he had been ordained by a bishop who was also a *traditor*. The calumnies were accredited by many, so that Secundus and other bishops called from Numidia by the seditious of Carthage, repudiated Caecilian, and consecrated and put in his place Majorinus the lector, a servant of Lucilla. This schism spread from Carthage to the whole of Northern Africa, to Numidia and Mauritiana. Majorinus died A. D. 313, and in his place was elected Donatus, from whom the schismatics were called Donatists. These appealed to the emperor Constantine for recognition, but he refused to touch the case, as one exclusively pertaining to the bishops. "Not daring to judge the case of a bishop," says St. Augustine, "the emperor left it to be examined and determined by the bishops."* In the year 313 Pope Melchiades convoked at Rome a synod in which were assembled, besides the bishops of Italy and Gaul, Caecilian and his adversaries in the East. For three days the questions between them were discussed, and finally decision rendered in favor of

* Epist. 162.

Caecilian. Donatus was condemned, and the bishops who had abetted his faction were permitted to retain their sees, provided they would communicate with Caecilian. The schismatics, however, despising the judgment of the Roman synod, complained to the emperor that they had not received a proper hearing, and that the number of bishops sitting in judgment was too small. Constantine, to prevent further dissensions, reluctantly called together another and more numerous council, at Arles, in Gaul, A. D. 314. Pope Sylvester presided over this council through his legates. About two hundred bishops were present, and the papal legates presiding were the priests Claudius and Vitus. The Donatists again repeated their charges before the fathers of the council, but failed to prove them against Caecilian, who was consequently declared innocent and his accusers condemned. Some of them again appealed from the decision of the council to the emperor. He heard their appeal at Milan, A. D. 316, but decided against them, and thus Caecilian was again vindicated. In spite of all these condemnations the schismatics would not acquiesce, but attacked the emperor himself, and persecuted the true Christians. The emperor then undertook to punish the schismatics who took up arms against the imperial decree of condemnation and thus became rebels to the State as well as to the Church. They gradually fell into numerous errors and heresies. They accused the Church of having erred in pardoning the traditors, and claimed to be the only true Church themselves, although they were only a small and insignificant sect like the modern Anglicans. They rebaptized, reconfirmed, and reordained all clerics who joined them.

Another schism at the same time broke out in Egypt. The author of it was an Egyptian bishop named Meletius who had been deposed for crime by Peter, the patriarch of Alexandria. Meletius refused to obey the sentence, and went so far as to usurp the patriarchal rights of Alexandria. He ordained priests, consecrated bishops, and prepared the way in that city for the great Arian heresy.

This, the most dangerous of all that had so far arisen, originated in Alexandria in Egypt. The devil's instrument was Arius, who, when a deacon, had favored the Meletian heresy, and in consequence had been excommunicated by the patriarch, Peter. But Achilles, the successor of Peter, restored him to communion and admitted him to the priesthood. He was a jealous and ambitious man, who wanted to become patriarch of Alexandria himself. So when Alexander, after the death of Achilles, became patriarch, Arius began to attack his orthodoxy. Alexander, soon after his election, made a discourse on the Trinity in an assembly of the priests and people. Arius took occasion to attack this discourse, and to teach that the divine Word or Son was not begotten of the substance of the Father, but created out

of nothing by the free will of the Father ; that the Son was indeed produced before all other created things, but not eternal ; that He was not the true God, but only the chief of creatures ; that He was called the Son of God mainly because, as the workman and instrument of God in creating, He had been raised to a special participation and association with divine grace and glory. Hence it is clear that the controversy between Arius and his followers, and the Christians, was not about a mere subtlety or the meaning of words, but about the very corner stone of Christian faith, the divinity of the eternal Word, and of Jesus Christ. Arius, who was an eloquent man of ability, of pleasant manners, and skilled in logic, propagated his errors not only by preaching but by writing. He wrote a work called *Thalia* in defence of his opinions, and won over to his views many of the priests and people. He traveled through Palestine and Asia Minor, propagating his doctrine, and used such art that he won over even many of the bishops to his heresy. The chief of these was Eusebius of Nicodemia, in Bithynia. The whole eastern Church became tainted with his heresy. Clerics and laymen discussed the questions so frequently and with such violence, that the Christian religion became an object of ridicule in the public theatres controlled by the pagans. In vain were councils convened to suppress the false teachings of the Arians, and in vain did the great Athanasius write against them in defence of Christian orthodoxy. Even after the General Council of Nicaea, which was held A. D. 325, and in which three hundred and eighteen bishops, gathered together under the presidency of the papal legates Osius, bishop of Cordova, and the priests Vitus and Vincentius, solemnly condemned Arianism, it continued to advance, to trouble the minds of the orthodox, to make perverts, to create dissensions and even civil war, for centuries. The difference of a letter in a word, Homoiousios instead of Homoousios, threw the whole world into confusion, for upon that difference depended the future of Christianity. If the eternal Word had not the same substance as the eternal Father, but only a similar substance, as the Arians and the Semi-Arians contended, then the eternal Word was not the true Son of God, and Jesus Christ was not divine. The consubstantiality of the Father and of the Holy Ghost was also denied by the Arians and the Semi-Arians. Sometimes they minimized their doctrines only to reassert them more crudely than before. They imposed on emperors or deceived them, misled many of the bishops, and in the year 359 succeeded in imposing on a whole council at Rimini. The history of this council is especially interesting. After the Council of Nicaea, when the emperor Constantius found that the Arian dissensions still continued to disturb the public peace, he called the bishops together at Rimini to judge what was expedient to be done for the sake of public order.

The Arians and the Semi-Arians had again and again changed the formulas of their faith, but always asserted their heresy. Constantius himself was a Semi-Arian. Four hundred bishops, of whom eighty were Arians, assembled at this council. These at first demanded the abolition of all the formulas of faith published since the Council of Nicæa, except the formula approved by the emperor Constantius, in which the Father and the Son were said to be in all things similar. But as in this formula the words "substance" and "consubstantial" were suppressed, the Catholic bishops refused to accept it, but, instead, confirmed the Nicene Creed and condemned the Arian sect and its adherents. Then they sent legates to the emperor to tell him what had been done and to ask permission to return to their sees. But several prominent and powerful Semi-Arians, Ursacius, Valens, and others, forestalled the arrival of the legates and induced Constantius to refuse to see them and to order them to remain at Rimini. In the meantime the Arian faction, openly abetted by the imperial power, tried by force and fraud to break the constancy of the Catholic bishops, so as to induce them to omit the word "substance" from the formula of faith. The crafty heretics, to gain their point, pretended not to be Arians at all, but rather to abhor the Arian blasphemies. The faith would be safe, said they, without the word "substance," a word not found in the Scriptures, a word that was disturbing the Church and destroying Christian unity. Craft won over simplicity. The Catholic bishops, suspecting no evil, subscribed the formula dictated by Valens and Ursacius. It did not indeed contain a heresy if the words alone be considered, but appeared to be orthodox, for it asserted that the Son of God was born of God, before all ages, before all things and all principles; that He was God of God like to His eternal Father, as the Scriptures declared. The bishops did not, therefore, really fall into heresy or accept heresy. But they ignored the Nicene formula and suppressed the words "substance" and "consubstantial" for the reasons of policy given by the Arian leaders; and these used this suppression as an argument to overthrow the faith defined by the fathers of the Council of Nicæa. The Catholic bishops were shocked when they found that their motives were misinterpreted, and that they were accused of favoring Arianism. At once they regretted their compliance, reaffirmed the doctrines defined at Nicæa, and again condemned the Arians. This action of the fathers did not, however, put an end to the heresy. It was favored by the Imperial Court of Constantinople. The whole eastern Church was torn by factions, by Arians, and by Semi-Arians, who insulted the true Christians and brought the true faith into contempt among the pagans. Even after the death of Constantius these deplorable dissensions among the Christians continued, and new ones arose.

As Arius denied the divinity of the second person of the Trinity, so Macedonius denied the divinity of the third person, the Holy Ghost. His followers spread a new heresy. These and the subsequent heresies of the Nestorians, Eutychians, and Monothelites, probably did as much to mar the glory of Christianity and to impede its progress as all the persecutions of the pagan emperors. Yet the Church triumphed in spite of all.

If we, moreover, consider the heresies and false religions that have continued to make war on the Church ever since she ascended the throne of the Cesars with Constantine, the divine character of her triumph becomes still more striking. What human institution could have lived through the Greek schism, the "great schism of the West," and the Protestant revolt of the sixteenth century? Yet though the whole East revolted and though many nations of the West rebelled, the Church always preserved her unity and integrity intact. The Mohammedan hordes, which overran the Roman Empire, conquered Constantinople, and invaded the West, would have destroyed Christianity if it was a merely human creed. The northern barbarians who overspread Europe, instead of putting out the light of Christian faith, were illuminated by it after a few centuries of struggle. The persecutions of German emperors, French and English kings, all through the Middle Ages, only made the Church more persistent in defending the truth, and more tenacious of the doctrines of her divine founder. The persecutions of modern revolutions and of Protestantism resulted just as the persecutions of the pagans and of the Mohammedans had resulted, in the defeat of the enemies of Christ. The Church, in spite of all the heresies, schisms, and persecutions that have taken place since the Council of Nicæa, is still as young and unconquerable as ever. This is a fact which every eye can see. While the persecutors have died and the persecutions have failed, she pursues her beneficent course through the centuries, conquering every obstacle and always knowing how to suffer and how to wait.

If we further consider the means employed in the work of evangelizing the world, we see another proof of the divine character of the gospel. These means were humanly inadequate to the task. The disciples of Christ were few in number, yet they undertook to convert the whole world. They were not learned men. They had no natural attractions for those to whom they preached. On the contrary they were rude and illiterate. They were Jews belonging to a race despised and hated by those whom they undertook to convert. As St. Paul says, "The foolish things of the world hath God chosen, that He may confound the wise; and the weak things of the world hath God chosen, that He may confound the strong: And the mean things of the world, and the things

that are contemptible, hath God chosen, and the things that are not, that He might destroy the things that are." * St. Ambrose, speaking of the divine plan for the conversion of the world, says, "God did not choose philosophers, or noblemen, or men of wealth for the mission, but fishermen and publicans, lest it should seem that He had drawn men to His grace by the power of learning, or of wealth, or of rank." Eusebius of Cæsarea, commenting on the words of our Lord, "Go teach all nations," adds: "What if the disciples had answered their Master and said, 'How can we do what you command? How can we publicly teach the Romans? How can we venture to teach learned Egyptians? What tongue shall we, who know only the Syriac, use in addressing the Greeks? What language shall we use with the Persians? With the Armenians? With the Chaldeans? With the Scythians? With the inhabitants of India? And how can we learn the language of all the barbarous tribes in the world? We shall give offence to all of them. We must tell them to give up the gods of their country and worship one God alone, the Creator of all things. Where is the eloquence or power of speech to effect this purpose? What hope can we have of succeeding since we must undertake to impose laws on men, contrary to their own laws sanctioned for centuries by religion among all the nations to which we are sent? Where are we to get the money for our journey, or the supplies for our necessities?' All these objections the Apostles might have made. Perhaps they would have expressed them if Jesus Christ had not forestalled them by saying that they were to accomplish all things in His name. For when He told them to teach all nations, He added, '*in my name.*' This was sufficient. The divine name removed every objection and conquered every difficulty." †

The Apostles went forth to conquer with no arms but those of the spirit. "For the weapons of our warfare," says St. Paul, "are not carnal, but powerful through God." ‡ They were sent forth to battle in a new style of warfare; they wore only one garment, they had no shoes, no staff nor scrip, and they were to depend for their food on the hospitality of those who would receive them. They were to be patient, and meek as lambs before wolves. They were to go among the wolves. They were to have the simplicity of doves. But by the power of God, the lambs were to conquer the wolves, and "These lambs were only twelve," says St. Chrysostom, "while the whole world was full of wolves." Yet clemency and meekness won the fierce hearts and conquered the proud minds of Greeks and barbarians. Was not this success above the human? Can any human cause explain it?

* 1 Cor. i. 27.

† Dem. Evangel. i. 3.

‡ 2 Cor. x. 4.

Again, while the Apostles exacted from the new converts the performance of difficult tasks, even the giving up of life for the new faith, they could promise no present, or immediate, or temporal remuneration for the sacrifices made. They could promise only future and invisible rewards, which by their very nature do not attract men. "Difficult things had to be done here," says St. Chrysostom, "that advantages might be gained hereafter." The pagans said, "Where is the proof of the resurrection? Who has ever come back from the dead? Who, being buried, has ever risen again? While we know none of these things, we are asked to give up our life for one who was crucified." Yet the power of God made men believe in these wonderful truths. If the Apostles had been deceivers, instead of preaching them they would have done the contrary of what they did. Like Mohammed, they would have promised their followers rewards here, sensual delights and luxuries on earth and in paradise. Yet the Apostles never temporized, never minimized the truth or the severity of Christian morality; they never spared human passions, but attacked them in season and out of season, with a pertinacity and courage which cost them their lives. They made war on all the popular prejudices and religions of the time.

The effect of this preaching was miraculous and divine. It penetrated to the very vitals of humanity. It penetrated into the inner life of individuals and of society and changed the habits, thoughts, morals, and laws of mankind so that they worshiped what they had despised and they loved what formerly they had detested. Hence St. Augustine beautifully addresses the Christian religion: "Thou trainest children as children should be trained; thou teachest young men to be brave, the old ones to be quiet according to the age and condition of each one's body and soul; thou teachest wives to be subject to their husbands in a chaste and faithful obedience, not for the gratification of lust, but for the propagation of children and for the fellowship of the family; thou appointest husbands over their wives not to deceive the weaker sex, but to love them with sincere love; thou makest children subject to their parents, not as slaves to masters, but with a free service; thou placest parents over children to rule them piously; thou unitest brothers to brothers with the ties of religion stronger than the ties of blood; thou joinest together every form of relationship, of blood and of affinity, with mutual charity based on the laws of nature and of the human will; thou teachest servants not merely on account of their condition, but from love, to be faithful to their masters; thou teachest masters, the servants of the Lord God, by consideration of His supreme dominion, to be gentle to their servants, more ready to advise than to punish them; thou joinest together citizens to citizens, nations to nations, and men to men by the memory of their common ori-

gin from our first parents, not only in civil society, but in the bonds of a common brotherhood; thou teachest rulers to look after the welfare of their people, and the people to obey their rulers, showing that although all are not equal, to all charity is due, and to no one should an injury be done." * The change effected by the religion of Christ in society was rapid and striking. St. Justin, in his *Apology*, triumphantly calls attention to this change. He says, "The reign of lust has been succeeded by the reign of chastity; the superstitions of magic by the worship of the true God; the reign of avarice and of cupidity by generosity and benevolence which prompt us to provide for the wants of the poor and distressed; to hatreds, quarrels, and enmities have succeeded peace and forgiveness of injuries. Since Christ came, we live together in peace and associate with those whom formerly we despised, and with whom we refused to have any intercourse." "We appeal to your tribunals," says Tertullian, referring to the pure morals and virtuous lives of the early Christians, "and to the records of your criminal courts. Your pagan criminals fill the jails, or are sent to the mines, or are thrown to wild beasts, or crown the ranks of the gladiators. You find no Christian there, except for the sole crime of being a Christian." Tertullian again says, "that the pagans wondered when they heard of a Christian being guilty of any offense."

Contemporary pagan writers bore equal testimony to the reformation of morals brought about in society by Christian influence. Pliny the second, when proconsul of Bithynia, wrote to the emperor Trajan, that the Christians were guilty of no crime, that they were bound by oath to avoid crimes, to avoid stealing, robbery, adultery, not to break their word, and to be faithful to their pledges, and that their only offense consisted in assembling on a certain day in the week, before the dawn, to sing hymns to Christ, whom they worshiped as God. Julian the apostate was forced to bear similar testimony to the good character of the Christians, to their kindness to strangers, to their care in burying the dead, and "to the holiness which they feign. Is it not disgraceful to us pagans," said he, "that not one of the Jews begs, and the impious Galileans support not only their own, but our paupers?"

The Apostles not only converted the poorer classes, but imposed the faith on the learned, the noble, and the wealthy. We need name but a few of the early converts to prove this: Polycarp, Ignatius, Irenæus, Justin, Clement, Ammonius, Origen, Aristides, Apollinaris, Athenagoras, Quadratus, Apollonius, Glabrio, who was a magistrate under Trajan, Flavius Clement, a man of consular dignity, the cousin of the emperor Domitian, and Flavia Domitilla, of the imperial race of Augustus. Ter-

* De Moribus Eccl. C. 33.

tullian says that they filled the palace, the forum, and the senate, and Pliny says they were of every rank and condition in society. St. Jerome, in his preface to the catalogue of ecclesiastical writers, says, "Let Celsus, Porphyry, and Julian, those rabid dogs against Christ, learn; let their followers learn how great and how noble were the men who founded and built up the Church, and let them cease to call our faith rustic simplicity. Was there not, from the very beginning of the Church, a public school in the city of Alexandria, where the most learned men, Ammonius, Pantænus, Clement of Alexandria, Origen, and others flourished, and to which even the pagans flocked in crowds?" St. Jerome died in Bethlehem A. D. 420. St. John Chrysostom, who died A. D. 407, proposes an infidel objection common in his day—"the faithful were slaves, women, nurses, midwives, eunuchs"—to which he answers, "It is not true that the Church was composed of these alone as every one knows. But if such poor people accepted the faith, this is only another proof of the admirable preaching of the Apostles who, although they were but fishermen, a most unlearned class of men, were able to persuade their hearers to the immediate acceptance of dogmas which neither Plato nor the Platonists were able to understand. If the Apostles had convinced only the learned, we should not so much wonder. But the drawing of slaves, nurses, and eunuchs to such sublime philosophy and making them rivals to the angels is a very strong proof that it was the work of divine inspiration. If they had preached vile and low doctrines, we could easily understand their acceptance by the populace. But if they preached great and profound truths which required superior intelligence to be understood, truths which almost transcend the power of human nature; the more you try to show that those who accepted them were dull and stupid, the more forcibly you will prove that the Apostles who persuaded the masses were full of wisdom and of divine grace."

Nor was this fruit of apostolic zeal and preaching merely transitory. It has lasted until our days, and will last forever. "The Catholic Church," wrote Macaulay, "is still sending forth to the furthest ends of the world missionaries as zealous as those who landed in Kent with Augustine; and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the new world have more than compensated for what she has lost in the old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn."

Compare all human institutions, all religions and sects with the Catholic Church, and behold the difference! The history of philosophical systems is found in books; but those systems have done little or nothing

for the reformation of mankind. Some have even left no traces behind them. And what has become of the sects? They have decayed, or are dying, because they were and are all human. A man began them, a man made them, and the law of human institutions is the great law of decay and death. The Protestant sects, with all their waste of money, have never converted a nation. They scatter the Bible to the winds, but reap no fruit.* Even their missions, extravagantly subsidized, are failures. The sects themselves, although pretending to owe their existence to the necessity of reforming the world, and boasting that they would reform it, and get rid of the vices and superstitions of the mother Church, have succeeded only in producing infidelity, civil war and immorality. Their loose notions on marriage, and their sanction of divorce, have demoralized the Christian nations. This was, from the very commencement of the so-called reformation, the consequence of the Protestant rebellion. Erasmus, in the sixteenth century, wrote: "Look around this new evangelical (Protestant) people, and see if they are less avaricious, or if they indulge less in lust and luxury than those whom they hate. Show me one drunkard whom these gossellers have made sober, one brawler whom they have made meek, one thief whom they have made honest, one blasphemer whom they have made reverent, one libertine whom they have made chaste. I can show you many who have been made worse by their change of religion." It is a well-known fact that the leaders in the Protestant revolt were chiefly men of loose character, like Luther, Calvin and Henry VIII., and that immorality instead of reform was the immediate consequence of the Protestant heresy. Of the Protestant reformers and missionaries we may well say what Tertullian said of the heretics of his time: "Their business seems to be, not to convert pagans, but to pervert our faithful people; they glory in destroying the faith of those who have it, rather than in imparting it to those who never had it; for the very work which they do is based on the destruction of truth. They dig up our foundations to build their own."*

No wonder, then, that St. Chrysostom, considering all these triumphs and victories of the Church, should eloquently cry out: "Nothing is equal to the Church. Not walls nor munitions of war; for they crumble away, while the Church never grows old. The barbarians demolish fortifications; but the very demons cannot conquer the Church. Facts prove that this is no empty boast. How many have assaulted the Church, yet all her enemies have perished. For the Church transcends the skies. Such is the greatness of the Church that she always conquers when attacked, breaks the snares set to impede her progress; shines more

* De Præscrip., ch. 17.

brightly the more she is calumniated ; receives wounds, but never succumbs to them ; is tossed on the waves, but never submerged ; is assailed by storms, but never shipwrecked ; struggles, but is never thrown ; gives battle, but is never conquered."

The same eloquent doctor of the Church thus argues : "If the infidel asks, How do you prove that Christ is God ? we shall not seek a proof from heaven, nor of that kind. For if I should say to him, Christ created the heavens, the earth and the sea, the infidel would not listen. If I say, Christ raised the dead to life, gave sight to the blind, put demons to flight, the infidel will not believe. If I say, Christ promised the kingdom of heaven to those who believe, or if I speak of the resurrection, the infidel will only laugh. How, therefore, can I produce proof to convince him ? From those things which we both hold and admit in common, as facts indisputable. What are these things which the infidel will admit with me that Christ did ? The infidel must admit that Christ founded Christianity, that He is the author of the Christian Church everywhere existing. From this fact we argue and prove that Christ is God. For we say that a mere man could never have accomplished such a work as the conquest of land and sea in so short a time ; such a work as the conversion of men from their passions and superstitions to the pure creed of the gospel. Christ liberated all mankind from vice and superstition. He converted not only the Romans, but the Persians, and all the barbarian tribes. This He accomplished, not by force of arms, or at great expense, or with armies, or in battles fought and won, but in the beginning through the preaching of eleven humble, ignorant, poor, shoeless, unarmed men, each of whom owned only one coat. He did more than this. He persuaded all nations to neglect the things of this life, and to think of the future ; to change all their national laws and customs, rooted for centuries in the political life of the people, and to accept a new, a stricter and a more severe code. Now, unless Christ was God, how could He do all this ? Consider also, that His followers, although persecuted in every way, steadily increased in numbers, while those who had crucified Him were cast out, lost their nationality, and wander to this day through the world, expatriated and exiled."

Against the arguments thus far produced to prove the divinity of Christianity from its triumphs, only one objection is ever seriously made. Let us hear and answer it.

Infidels say that the progress and preservation of the Church is not more wonderful than the spread of Mohammedanism. But there can be no serious comparison made between the spread of the doctrines of Jesus Christ and the propagation of Mohammedanism. As St. Thomas observes, repeating what the fathers and other Christian apologists had long

ago remarked : " Christianity was propagated not by force of arms, nor by the promise of sensual pleasures, but flourished during the most cruel persecutions, during which not the learned alone, but the masses of the people flocked to the Church. Christianity taught doctrines above the ken of human intelligence, and a code of morals restricting the liberty of the will and repressing every human passion ; Christianity is a system of belief which teaches contempt for the pleasures and attractions of this world. It is a miracle that these doctrines should have been accepted by corrupt human nature. The conversion of the world to the faith of Christ is an exceptional event in history, and evidently the work of divine inspiration. Heresies, and notably the Mohammedan sect, were propagated by means directly opposite to those employed by Christ and His Apostles. Mohammedanism promised carnal delights to its followers, and made converts by the sword. Mohammed gave loose reins to licentiousness. Besides, the Koran, which he imposed on his followers, is full of fables, whose contradictions and monstrosities even a child can perceive. It is a work full of self-evident falsehoods. He worked no miracles ; his argument was the sword, the weapon of thieves and tyrants. No intelligent people accepted his teaching in the beginning. The brutal inhabitants of the desert, led by cupidity and licentiousness, were the first to flock to his standard, and these compelled others, at the point of the sword, to accept the absurd and immoral creed of the false prophet.

In conclusion, then, we may say, that the continual triumph of the Church over her persecutors in every age should recall to the minds of her enemies, when they again think of persecuting her, the words of Gamaliel (Acts v. 34, 35-38, 39), when the Jews debated whether they should imprison the Apostles or not, " Ye men of Israel, take heed to yourselves what you are about to do with those men. And now, therefore, I say to you, refrain from these men, and let them alone; for if this counsel or work be of men, it will come to nothing : But if it be of God, you cannot overthrow it ; lest perhaps you be found even to fight against God. And they agreed with him."

The result proved that the work was of God. The Catholic Church, to borrow the words of a French orator, is ever found to be " the anvil which breaks all the hammers of persecution." The gates of hell have never prevailed, and never can prevail, against her ; because she is divine in her origin, divine in her founder, divine in her doctrines and laws, and will always remain immediately under divine protection until the end of the world.



The Farewell.

The Departure.

The Wreck.

THE CRUSADES.

CATHOLIC BELIEF;

OR,

A SHORT AND SIMPLE EXPOSITION OF
CATHOLIC DOCTRINE.

CATHOLIC BELIEF.

Chapter 1.

Introduction.

ALL men readily admit that, to be in a position to judge fairly of any case, one should hear both sides.

As then, the honest mind naturally shrinks from passing a severe judgment on any one before hearing what he has to say for himself, so, no lover of truth and charity should hastily condemn, without a hearing, the largest body of Christians existing—the two hundred and twenty millions of Catholics who are living in communion with the See of Rome.

The greater number of those who differ from Catholics draw most of the information they possess about the Catholic Church from Protestant sources, thus hearing only one side.

It may be, then, that many will be glad of the opportunity this work affords, of learning from Catholics themselves what they really believe, and something of what they have to say in defence of their holy religion.

True Religion is that bond which unites finite to infinite, time to eternity, man to God. The good to be attained by Religion is the highest that can be conceived—the complete and perfect enjoyment of God. The means through which it leads men to that good are the noblest that can be imagined—truth and justice ! One therefore cannot remain indifferent between false and true Religion, for true Religion alone supplies all the proper means to obtain that supreme good.

Some persons, owing to the pressing calls of business, or other cares, may not have the inclination or time to read long works about religion, while a brief statement of Catholic doctrine may be read, or listened to, with interest, by all who love the truth, and long to meet with it.

Well, then, dear reader, deign to accept and read this short and simple exposition of what Catholics really do believe, written by one who feels it his greatest blessing to be a member of the Holy, Catholic, and Roman Church, and who cannot help most earnestly wishing that all men

possessed the same peace of mind and happiness which he enjoys in her communion.

The first duty of every man who desires to discover truth, is, as Lord Bacon of Verulam observes, to examine if he has any prejudice lurking in his mind, by which the admission of truth is obstructed; for, as this philosopher goes on to remark, the kingdom of men which is founded in knowledge, cannot be entered in any other manner than the Kingdom of God is entered, namely, by being in the condition of little children.

Let me beg, then, the honest inquirer, before reading this book, to place himself in a state of impartiality, and lay aside that settled feeling of self-confidence which leads him to take it for granted that Roman Catholics must be in the wrong.

May God grant you, dear reader, a spirit of humility, charity and justice in reading this book, and an earnest desire to know the truth. Do not omit to pray for this gentle and teachable spirit, feeling encouraged in so doing by those words of St. James (i. 5); "If any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him;" and by what is said in Psalm xxiv. 9, "He will guide the mild in judgment; He will teach the meek His ways."

Chapter II.

Of the Creator.

THERE is but one God, the Creator of heaven and earth, the supreme, incorporeal, uncreated Being, who exists of Himself, and is infinite in all His attributes and perfections, such as holiness, goodness, power, wisdom, justice, mercy, and truth.

He always was, He is, and He always will be. He is everywhere present, knowing and seeing all things, even our most secret thoughts. From Him all creatures have and hold existence.

Chapter III.

Of the Most Holy Trinity.

THIS is a profound mystery, revealed to us by God. The Catholic Church teaches that in one God there are three *persons*; the *Father*,

the *Son*, and the *Holy Ghost*; really distinct one from the other, and equal in eternity, power, immensity, and all other perfections; because all the three *persons* have one and the same divine nature or essence.

It would be a contradiction to assert that there are *three Gods and one God*, or that there are *three persons and one person*; but it is no contradiction to affirm that God is one in essence and three in personality. A thing can be one in one respect, and three in another respect. Thus the human soul, though one, is threefold in its powers; namely, the understanding, the memory, and the will. Likewise a man is one human being, and threefold in his rational, animal, and vegetative life.

Comparisons, however, are necessarily imperfect upon such a subject as the blessed Trinity. It is a *great mystery*, surpassing all understanding, to be adoringly believed on earth, and to be understood only in heaven.

We are not able to understand *how* each of the three persons can be God, and yet that there is but one God. It should be borne in mind that many things exist also in nature which we cannot explain, or even comprehend, and yet know to be facts. Among such may be noted the nature of latent substance of bodies, the cause of gravitation, the attraction of the magnet, and the amazing power and swiftness of the electric current. Human reason cannot of itself discover or demonstrate that there are three persons in God, yet this revealed truth far from being repugnant to reason can be shown to agree with it. For God as an intelligent being of infinite perfection must naturally know Himself, and in Himself know all things. To this end He must form to Himself an inward word through which the comprehension of Himself is effected.

When we understand a thing, the interior word or image which our intellect forms within itself in order to comprehend a thing is not a thing subsisting in itself, but accidental and transient, and therefore not a person; but in God in whom reason shows that there can be no accident of any kind, this eternal self-comprehension, or word, is not an accidental, transient thing, but a thing identified with divine nature, and at the same time, perfectly distinct from the Father, who is that intellectual supreme Being, who by comprehending Himself generates this His Word, and therefore He is a distinct subsistence or person, because, although identified with the same nature of the Father, yet inasmuch as it is generated by the Father, it is perfectly distinct from Him, who is generator, and forms in Himself an individual, distinct and incommunicable subsistence, which is everything that is required for being truly a divine person, called in Holy Scripture the Word, and the Son of God; for by *person* is understood an intellectual individual substance.

Likewise God loves Himself in the Son, and is beloved in return by

the Son, and in Himself He loves all other things, and this eternal permanent act of mutual love is also, not a thing accidental and transient, as an act of love is in us, but is a thing identified with divine nature, eternal, permanent, subsisting, singular, incommunicable, perfectly distinct from the Father and the Son, from both of whom this divine act proceeds, and is also therefore a distinct person, called in Holy Scripture the Holy Ghost.

Therefore, to say that in one God there are three persons, is no more repugnant to reason than saying that the one God must of necessity be considered under three different respects:—1st, as a God who knows Himself, that is, as a subject; 2d, as a God who is known by Himself, that is, as an object of knowledge; and 3d, as a God who is loving Himself and beloved by Himself, as knowing and as known, that is, an object of mutual love. These remarkable self-subsistent eternal differences or relations are what constitute the three really distinct persons in the one God.

Chapter IV.

Original Sin.

ORIGINAL sin is distinguished from *actual*, or *personal* sin, because actual or personal sin is the sin which we *personally with our own free will* commit, whilst *original* sin is that sin which our human nature has committed *with the will of Adam*, in whom all our human nature was included, and with whom our human nature is united as a branch to a root, as a child to a parent, as men who partake with Adam the same nature which we have derived from him, and as members of the same human family of which Adam was the head. The difference that exists between original and personal sin is, that the latter is committed with the will physically our own, whilst original sin is committed with a will physically of another, and only morally our own, because it forms with that other (Adam), who is our head, one moral body.

If our hand strike a fellow-creature unjustly, though the hand has itself no will, yet it is considered guilty, not indeed as viewed separately by itself, but inasmuch as it is united to the rest of the body, and to the soul, forming one human being therewith, and thus sharing in the will of the soul with which it is connected.

Also the sin committed inwardly by the human will, by a bad desire, belongs to the whole human being.

Of the original sin in which we are born we are not personally guilty

with our own personal will, but our *nature* is guilty of it by the will of Adam our head, with whom we form one moral body through the human nature which we derive from him.

It is a point of Catholic faith that original sin does not consist in what is called concupiscence, which is a propensity to evil of the inferior part of the human soul.

Sin of any kind in order to be a sin, in the strict sense of the word, must be within the sphere of morality, that is, it must depend upon free-will ; and hence the noted principle in moral philosophy and theology, *that there is no sin where there is no will.*

Concupiscence, therefore, which is not will, but a blind involuntary inclination of our lower nature (and therefore an irresponsible tendency to evil), is not of itself sinful unless it be consented to by the human will, or rendered strong by bad and not retracted habit.

Concupiscence is indeed sometimes called sin in Holy Scripture (Romans vii. 7, Galatians v. 24), but it is called so, as the holy Council of Trent explains, not in a *strict*, but in a *wide* sense, that is, inasmuch as it is a *consequence* of original sin, and an *incentive* to actual sin.

This concupiscence, or inclination to evil, in fact, still remains in those in whom the guilt and stain of original sin has been entirely washed away by the sacrament of holy baptism. Moreover, strictly speaking, no one is regarded as a sinner merely because he feels tempted to sin. This miserable propensity to evil excites the compassion of God rather than His anger. God said to Noë: "I will no more curse the earth for the sake of man; for the imagination and thought of man's heart are prone to evil from his youth." (Genesis viii. 21.)

The Catholic Church teaches that Adam by his sin has not only caused harm to himself, but to the whole human race; that by it he lost the supernatural justice and holiness which he received gratuitously from God, and lost it, not only for himself, but also for all of us; and that he, having stained himself with the sin of disobedience, has transmitted not only death and other bodily pains and infirmities to the whole human race, but *also sin, which is the death of the soul.*

The teaching of the Council of Trent (Session V.) is confirmed by these words of St. Paul: "Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned." (Rom. v. 12.)

The Royal Psalmist in Psalm l. (li.) 7, says: "For behold I was conceived in iniquities, and in sins did my mother conceive me." (In the Hebrew text it is in singular, *i.e.*, "conceived me in sin.")

Upon this text St. Augustine says: "David was not born in adultery, for he was born from Jesse, a just man, and his wife. Why does he say that

he was conceived in iniquity unless because iniquity is derived from Adam?"

Surely the early Christians believed in original sin, as it can be gathered from what St. Augustine said to Pelagius, opposing him on the matter. "I did not invent original sin, which Catholic faith holds from ancient time; but thou, who deniest it, thou, without doubt, art a new heretic." (De nuptiis, lib. xi. c. 12.)

It may be said that this belief is as old as the human race, for traces of this ancient tradition are spread in all nations, insomuch that Voltaire had to confess that "The fall of man is the base of the theology of nearly all ancient people." (Philosophie de l'histoire, chapitre xvii.)

Besides the *guilt* of original sin, which is that habitual state of sinfulness in which we are born (because our human nature is justly considered to have consented in Adam to the rejection of original justice), there is also in man the *stain* of original sin, entailing the privation in the human soul of that supernatural lustre, which, had we been born in the state of original justice, we all should have had.*

As neither Adam nor any of his offspring could repair the evil done by his sin; we should ever have remained in the state of original sin and degradation in which we were born, and we should have been for ever shut out from the beatific vision of God in Heaven, had not God, in His infinite mercy, provided for us a Redeemer.

Chapter V.

The Incarnation of God the Son.

RESPECTING this great mystery, Catholics believe that the holy Trinity, out of infinite mercy, decreed to provide for us a Redeemer who could suffer, and suffer as an individual of the human race, and at the same time be in Himself so exalted as to be able to give infinite value to His sufferings; because sin, being an offence against the *infinite* majesty of God, could only be atoned for by an expiation of infinite value.

To accomplish this end, God the Son, the second person of the holy Trinity, the Eternal Word, chose the blessed Virgin Mary of Nazareth to become His mother, and on receiving her consent, He, by the supernatural agency of the Holy Spirit, took human flesh from her, and thus became man, and His holy name is Jesus Christ.

* About the way in which original sin is transmitted, see Part III. No. 3.

By becoming man the Eternal Word did not lay aside His divine nature, but, remaining what He had ever been from all eternity, took upon Himself human nature without a human personality, so that from the first moment of His incarnation there was in Him, and there ever will be, not one only but two natures, the divine and the human, *united* in His divine personality, the person of God the Son.

The divine nature of Jesus is one and the same as that of the Eternal Father and of the Holy Spirit, and His human nature is in all things like ours, sin and tendency to sin excepted. He is equal to the Father as to His Godhead, and less than the Father as to His manhood.

Our Lord Jesus Christ suffered and died in His human nature on Mount Calvary, and thereby effectually interposed His atonement between His Eternal Father and man, and thus made a plentiful expiation and paid a full ransom to the Eternal Justice for the sins of the whole world.

Chapter VI.

Jesus our only Mediator of Redemption.

CATHOLICS believe that our Lord *Jesus Christ* is alone the great centre of the Christian religion, the fountain of all grace, virtue, and merit, as in the natural world (if the comparison may be allowed), the sun is the centre and enlivening created source of light, heat, and growth.

This grand truth they believe to be the vital, essential part of Christianity, "For other foundation no man can lay but that which is laid; which is Christ Jesus." (1 Corinthians iii. 11.)

They hold that to be united to Jesus Christ is the highest and noblest aim of man, and that only the holy Catholic Church supplies the means for the closest union with Jesus Christ; and they are convinced that the yearning to possess this closer communion with Christ has, by divine attraction, drawn thousands of earnest minds to seek in the Catholic Church this the highest happiness to be enjoyed on earth.

They believe that Jesus Christ is our Redeemer, because He has redeemed us from the bondage of Satan, with the ransom of His most precious blood; that He alone is our Saviour because He saves us from the stain, the guilt, and the curse of sin; that He is our only mediator of redemption and salvation, because He alone, by His own merits, has efficiently interposed between God and man, to obtain the full pardon of our sins through the sacrifice of Himself: "There is one God, and one

mediator of God and men, the man Christ Jesus; who gave himself a redemption for all." (1 St. Timothy ii. 5, 6.) "Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." (Acts iv. 12.)

They believe that Jesus died on the cross to purchase mercy, grace, and salvation for all men—"Who will have all men to be saved, and to come to the knowledge of the truth." (1 St. Timothy ii. 4.) And that since Adam's fall, mercy, grace, and salvation can be obtained by man only through the passion and death of Jesus Christ.

Believing that Jesus Christ is truly God, they hold that the homage of supreme adoration is due to Him, the God-man, as well as to God the Father, and to God the Holy Spirit.

Chapter III.

The Holy Bible.

THAT part of divine revelation which has been committed to writing by persons inspired by the Holy Ghost, is called Holy Scripture, or the *Holy Bible; the Book of Books*.

Holy Scripture is composed not only of all the books received by Protestants as divinely inspired, but also of some other books which were written after the Jewish list or *canon* of Scripture was made, but which nevertheless are held in great veneration by the Jewish Synagogue, and by many Protestants themselves.

Such are the books of Tobias, Judith, Esther, Wisdom, Ecclesiasticus (or the Son of Sirach), the Prophecy of Baruch, and the first two books of Machabees. These books, though not registered in the Jewish canon, were nevertheless held by many fathers of the early centuries as canonical and forming a part of the deposit of revealed truths entrusted to the Church.

In the schismatic Greek Church, and in other separated churches of the East, the canon, or authorized list of the books of Scripture, agrees with that of the Roman Catholic Church. The efforts made by early Protestants to induce the Greek Church to reject that inspired portion of Scripture, called by the Catholic Church deuterocanonical, and, by Protestants, the Apocrypha (that is, hidden), only served to call forth repeatedly from the Greeks assembled in council new synodical declarations that those books are inspired.

So long as the Church had not testified with her authority to the

divine inspiration of certain books, some of the fathers may have hesitated about the inspiration of them, and reasonably thought that such books could not be quoted to establish revealed truth, until the Church had first cleared away all doubts, by inserting them in the canon, and thus established the inspiration and canonical authority of those books.

This the Church did in the celebrated Council of Hippo in Africa, in the year 393, attended by all the bishops of Africa, at which also the great doctor and father of the Church, St. Augustine, was present.*

In Statute XXXVI. of this council (393) it was decreed †: "That nothing be read in the Church under the name of Divine Scripture, except the canonical Scriptures, and the canonical Scriptures are—

Genesis.	Daniel.
Exodus.	Tobias.
Leviticus.	Judith.
Numbers.	Esther.
Deuteronomy.	Two books of Esdra (Ezra and Nehemiah).
Josue.	Two books of Machabees.
Judges.	
Ruth.	(AND OF THE NEW TESTAMENT.)
Four books of Kingdoms.	Four books of the Gospel.
Two books of Paralipomenon.	One book of the Acts of the Apostles.
Job.	Thirteen letters of Paul the Apostle.
The Psalter of David.	One letter of the same to the Hebrews.
Five books of Solomon.	Two of Peter the Apostle.
The books of the Twelve (Minor) Prophets.	Three of John.
Isaias.	One of the Apostle Jude.
Jeremias.	One of James.
Ezechiel.	One book of the Apocalypse of John."

This list of canonical books issued by this great council agrees in substance with the list of divinely inspired books held by Catholics to the present day. This any one can see by comparing this list with that prefixed to the Catholic English Bible, called the Douay Bible, and with that of the old Latin Vulgate, or any other Catholic version of Holy Scripture, and likewise with the canon of Scripture given by the ecumenical councils of Florence and of Trent.

The Council of Hippo in 393, and the Third of Carthage in 397, was followed by the Sixth Council of Carthage in 419, attended by two hundred and eighteen bishops, and by two legates sent by the Roman pontiff.

* Possidius in the Life of St. Augustine, referring to this Council of Hippo, thus writes:—"About the same time Augustine, when yet only a priest, argued (*disputavit*) about Faith and the Creed in the presence of the bishops of all Africa gathered in council, being desired by them so to do." And this he did with such praise and admiration of all, that all wished him a bishop; and Valerius, for fear of losing him from his diocese, asked and obtained that he should be installed bishop of Hippo in his stead, though he was yet alive. This was done in the year 394.

† See Labbe, Vol. IV.

The list or canon of books of Scripture decreed in the 29th Decree of this council agrees with the list given by the two previous councils just mentioned, and ends with these words: "*Quia a Patribus ita accepimus in Ecclesia legendum.*"* (Because we have received from the fathers that these are the books to be read in the Church.)

These words should not be passed unnoticed by those who allow themselves to be led astray by the assertion that "in the name of Holy Scripture we do understand those books of whose authority there was never any doubt in the Church."† Let such persons reflect what an assumption it is to suppose that they themselves are, or that their leaders in the sixteenth century were, more competent to judge of the Tradition of the Church of the first four centuries than the Council of Hippo and the Third of Carthage, both held in the fourth century, and the Sixth Council of Carthage held in the beginning of the fifth century; and better judges than all the bishops of Christendom of that age; for the above list of canonical books sanctioned by these three councils was thenceforward received by the whole of Christendom.

Before the decision of these three councils was given, some of the fathers doubted the divine inspiration of the Epistle to the Hebrews, and of some other books of the New Testament. Protestants, however, hold them as canonical. For respecting these books they justly say: "This dissent of some of the fathers moves us not. This dissent of a few, before the canon of Scripture was finally settled, should not be taken into account, especially after the adoption of these books as divinely inspired by all Christendom in the end of the fourth century. The bishops of that time were in a better position to judge of the Tradition of the Church about these books."

This observation is just. Protestants, however, should be consistent, and apply the same reasoning to certain books of the Old Testament known by them under the name of Apocrypha. Although the inspiration of some of these books was held to be doubtful by a few of the fathers, previous to these two councils, the same fathers ceased to have any doubt upon it after the decision of these councils; so that, whilst some of the Apocrypha have been considered uninspired, as the 3rd and 4th of Esdras, and 3rd and 4th of Machabees, some other of these books have been recognized as inspired, and are called by Catholics deuterocanonical. These have, therefore, the very same sanction and authority that all the books of the New Testament have, in addition to the long-standing veneration of the Jewish Church for them.

* See the *Works* of Leo the Great, Vol. III., p. 643 or 635; see also Labbe, Vol. IV., p. 430, edition of Florence.

† See article VI. of the Established Church of England.

St. Jerome himself, before the said two councils of Carthage, seemed to doubt the inspiration of the books of the Old Testament not inserted in the Jewish canon; yet afterwards, when the declaration made by those two councils came to his knowledge, he ceased to doubt with regard to those apocryphal books which were by them declared inspired, and consequently called, no more apocryphal but deuterocanonical, and freely quoted from those same books to uphold Catholic doctrine.

About the importance, and, indeed, the necessity of a decision of the Catholic Church to establish the inspiration, canonicity, and authenticity of Holy Scripture, the saying of the great doctor of the Church, St. Augustine, Bishop of Hippo, is well known: "For my part, I should not believe the gospel [meaning the written gospel], were I not moved thereto by the authority of the Catholic Church." (*Ego vero evangelio non crederem nisi me Catholicæ Ecclesiæ commoveret auctoritas.*) (Against the Epistle of Manes, called Foundation, chapter v.)

Chapter VIII.

The Unwritten Word of God, called by St. Peter "the Word of the Lord that endureth forever."

BESIDES the written Word of God Catholics believe also the unwritten Word of God, called in Holy Scripture *The Word of God spoken* (Acts iv. 31); *The Word of Faith preached* (Romans x. 8); *The Gospel heard and preached* (Colossians i. 23); *The Word of God received, heard, believed* (1 Thessalonians ii. 13); *the Word of Christ heard.* (Romans x. 17.)

Whenever in the New Testament the Word of God revealed by Christ, or through His Apostles is spoken of before it was committed to writing, it always refers to the unwritten Word of God.

Even after the Word of God was in part committed to writing, some passages evidently refer to the Word of God *unwritten*; as, for instance, where St. Peter says: "But the word of the Lord endureth for ever, and this is the word which hath been preached unto you." (1 Ep. i. 25.) Therefore, whenever the Word of God, without any qualification, is mentioned in Holy Scripture, it should not be taken as referring exclusively to the written Word, for it generally refers both to the written and unwritten Word of God.

By Tradition we do not mean a mere report, a hearsay, wanting sufficient evidence to deserve belief; or a local tradition started by man,

and therefore merely human, as were those traditions of the Pharisees condemned by our Lord; but we mean a Tradition first coming from God, continually taught, recorded, and in all desirable ways kept alive by a body of trustworthy men successively chosen in a divine, or divinely appointed manner, and well instructed, and who are, moreover, protected by God as a body from teaching what is wrong, or handing down unfaithfully to others the doctrine committed to them.

St. Paul gives us an idea of how this Tradition should proceed when he says: "For I delivered unto you first of all, which I also received." (1 Corinth. xv. 3.) And again, when writing to St. Timothy, he says: "The things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also." (2 St. Timothy ii. 2.)

Holy Scripture and the Tradition just described are both the Word of God: the first, inspired by God to some chosen one, who wrote it out; the other, taught by His own divine lips on earth, or inspired by the Holy Spirit in the mind of one man, or body of men, to be continually handed down and perpetuated successively under His divine protection to their legitimate successors; neither therefore of these divine Words can be rejected without the guilt of unbelief.

St. Ephrem says: "Be firmly persuaded of this, not as an opinion but as a truth, that whatsoever has been transmitted, whether in writing only or by *word of mouth*, is directed to this end, that we may have life and may have it more abundantly." (Vol. iii. Serm. lix.)

St. Basil says: "Of the dogmas and teachings preserved in the Church, we have some from the doctrine committed to writing, and some we have received transmitted to us in a secret manner from the Traditions of the Apostles; *both these have the same force* in forming sound doctrine, and no one who has the least experience of ecclesiastical laws will gainsay either of these. For should we attempt to reject, as not having great authority, those *customs that are unwritten*, we should be betrayed into injuring the gospel even in primary matters, or rather in circumscribing the gospel into a mere name." (De Spiritu Sanct., Vol. iii. cxxvii.)

This divine Tradition is not liable to failure either from human fraud or infirmity, because it has the security of *divine guardianship*, that is to say, because those whose office it is to keep alive this tradition, are *divinely protected* from teaching what is false. This appears from that passage of Isaias, which even Protestants admit refers to the Church, and in which God says: "This is my covenant with them. My Spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever." (lix. 21.) This appears also

from those passages of St. John, where it is recorded that Christ said : " And I will ask the Father, and he shall give you another Paraclete [or Comforter] that he may abide with you for ever, the Spirit of truth. . . . But when he, the Spirit of truth, is come, he will teach you all truth." (xiv. 16, 17; and xvi. 13.)

Hence St. Irenæus says: " For where the Church is, there is the Spirit of God, and where the Spirit of God is, there is the Church and all grace; and the Spirit of Truth." (Against Heresies, vol. iii. c. xxiv.)

The necessity of believing the *unwritten living Word of God* appears also from the fact that the fundamental virtue of faith, without which no adult is a Christian, is an assent to the Word of God preached by men sent by God, and charged by Him to preach the truths revealed to them by Him who is infinite knowledge, greatness, and truth, and who can neither deceive nor be deceived.

Hence St. Paul says: " Faith cometh by hearing" (Romans x. 17), and therefore by the Word of God preached by the Apostles, or by their legitimate successors to the persons who hear and believe it. Hence the same Apostle also says: " And how shall they hear without a preacher? and how shall they preach unless they be sent?" (Romans x. 14, 15.) And to be sent by legitimate, divinely established authority, is to be sent by God. (See Acts xiii. 4.)

So long as there are nations to be taught, the command of Christ to His Apostles to teach " all nations," indeed, " every creature," will never cease to be in force; and *divinely authorized teaching* will never cease to be the *Word of God*. Whether this Word is preached without being committed to inspired writing, as was the case during the twelve years which elapsed between the ascension of our Lord and the writing of the first Gospel, the Gospel of St. Matthew,—whether preached by the Apostles and their successors during the progressive formation of the New Testament up to the year of our Lord 99, when the Gospel of St. John, the last inspired book of the New Testament, was written,—whether preached after the death of St. John (101), that is, in the second, third, and fourth centuries, when only very few possessed all the books of the Old and of the New Testament, and the inspiration of some of them was uncertain (for the canon or *authorized list* of the inspired books of the Old and the New Testaments was only finally settled in the Council of Carthage in the year 397)—whether preached after the fourth century for the space of a thousand years, during which time no printed Bible existed, but only Bibles written by hand, which consequently were very voluminous, costly, and rare,—or whether preached after the year 1450, when the art of printing began to come into use, and printed Bibles could be obtained; that Word of Christ, I say, entrusted by Him with His own divine lips, or by inspira-

tion to the Apostles, and by the Apostles transmitted in a divinely appointed manner to the whole chain of their legitimate successors, is always the Word of God, firmly to be believed by every Christian.

Hence St. Paul, in his Second Epistle to the Thessalonians (ii. 14), could say: "Brethren, stand fast and hold the traditions [that is to say, the entrusted Word of God], which you have learnt whether by word [that is, by my preaching] or by our epistle" [that is, by my inspired writings].

When Jesus Christ said to the Apostles: "He that heareth you, heareth me" (St. Luke x. 16), He did not limit this duty of hearing the Apostles *even as Himself* to the time when the inspired writings of the New Testament did not exist, but extended it to subsequent times; and the duty of preaching applies not only to the twelve Apostles, but also to their legitimate successors, for through their successors alone were the Apostles to teach *all* nations, and their apostolic office was to last until the end of the world. This we see from the following words of Christ to the Apostles: "Go ye into the whole world and preach the gospel to every creature." (St. Mark xvi. 15.) "Going therefore teach ye all nations . . . 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." (St. Matthew xxviii. 19, 20.) And no one is exempted from the duty of believing their teaching, for Christ subjoined: "He that believeth not, shall be condemned." (St. Mark xvi. 16.)

Hence any legitimate bishop upholding the Tradition of the Church could say what St. John the Evangelist said in his old age, when nearly all the books of the New Testament were written: "We are of God. He that knoweth God, heareth us. He that is not of God heareth us not. By this we know the spirit of truth and the spirit of error." (1 St. John iv. 6.)

And St. Irenæus could say, concerning the heretics of his time: "We challenge them to that Tradition which is from the Apostles, which is preserved in the churches through the succession of the presbyters." (Against Heresies, book iii. chap. ii.) And Origen said: "We are not . . . to believe otherwise than as the churches of God have by succession transmitted to us." (Commentary on St. Matthew, Book iii.)

St. Chrysostom gave out as an axiom: "It is a tradition [of the Church], seek nothing further." (Commentary on the passage, 2 Thessalonians ii. 14, book xi. homily 4.)

To suppose that Tradition has lost its authority from having been (in part) committed to writing, would be as unreasonable as to say that the natural law was made void from the moment that the Ten Commandments were laid down in writing on Mount Sinai.

Some might ask : Which of these two divine Words is the more useful to us ?

This question may be considered as answered by the fathers already quoted. I will, therefore, make only one more citation. The holy bishop of Hierapolis (Papias), the hearer of St. John and friend of St. Polycarp, referring to Tradition, says : " If any one came to me who had accompanied the elders, I questioned him concerning their words, what Andrew and Peter said ; for I did not think that what is in the books would aid me as much as what comes from the *living and abiding voice.*" (Eusebius, b. iii., p. 39.)

I will here make a supposition which may perhaps enable the inquirer to see better the import of this answer.

Suppose two rivers run side by side, both abounding with precious stones, which persons standing on the banks of either river were most anxious to obtain and know the name and value of, that knowledge being of vital interest to them. On one of the rivers floats a noble ship, having on board trustworthy men, able and willing to impart this knowledge to these people. On the other river, however, we will suppose to be no such vessel, no such guide. The people who stand on the shores of this second river, who refuse to have recourse to the well-informed guides that are on the ship on the other river, and who in the valuation of the precious stones which they may find, only trust themselves, would be liable to make great mistakes in valuing each stone, and would have widely different opinions among themselves about them.

If some of those self-guided men should happen to set a right value on any of the jewels, it would only be by chance ; no one of them could feel sure of not being mistaken about it, whilst those who sought the experienced men on board the ship could easily learn with certainty the right value of each of the jewels found in both rivers.

Like two sacred rivers flowing from Paradise, the Holy Bible and divine Tradition both contain the Word of God ; both are full of the precious jewels of revealed truths.

Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, Tradition is to us more clear and safe. And why ?

1st, Because Tradition can testify in its own behalf through the many authorized witnesses who carry this Tradition in themselves, whilst Holy Scripture cannot make good its authority without referring to Tradition to testify to its inspiration and preservation.

2d, Because a word may have two or more different meanings, and an expression may be true in one of these meanings and not in another. Again, as an expression may be true, for example, if taken

figuratively, and not true if taken literally; true if applied to some particular person, and not true if applied to all; true if taken in its plain sense, and not true if taken in a strained or fanciful sense; true if taken in a sense that does not exclude other things, and not true if taken in an exclusive sense; true if taken to act through the medium of other things, and not true if taken to act without a medium; true if taken to mean a counsel, and not true if regarded as a precept; true if taken permissively, and not true if regarded as the active cause of a thing; the Bible, which is a mere letter needing an interpreter, cannot by itself set the mistaken interpreter right.

But Tradition being a living word because carried in the mind and on the lips of divinely appointed living teachers, can say with regard to each of its own expressions, and also as to the expressions in Holy Writ itself, in what sense exactly those expressions are true, and in what sense they are not true; and, if wrongly interpreted by any one, Tradition can set that person right, and explain the true meaning of it; and all this it can do with an authority which, by a privilege granted to her by Christ, is infallible, and, owing to the unfailing promised assistance of the Holy Spirit dwelling in the Church, is divine.

The ark of old, when in the hands of the sacerdotal and Levitical order, and carried or preserved by them in the midst of the chosen people of God, was a source of blessings. If carried off to another nation, and kept in the hands of unauthorized or self-authorized persons, it was to them a source of scourges. (1 Kings vi.)

So likewise the Holy Scripture, when separated from Tradition, which is its support and lawful expounder, and thrown into the hands of unauthorized interpreters, instead of being a source of blessing, becomes a cause of endless contention and division, an occasion of doubt, fanaticism, and ceaseless wrangling, as sad experience proves.

Tradition, without Holy Scripture, Old or New, sufficed for many years, and could still suffice. But Holy Scripture has never sufficed by itself; it always stood in need of divine Tradition: for it is only by this divine *Tradition* that we learn that *Holy Scripture* is an inspired book. It is only *Tradition* that can give with authority and certainty the right meaning of Holy Scripture. Without *Tradition* the *Holy Scripture* may be made to speak in many discordant ways, thus destroying its authority altogether.

To use an illustration: A court of a never-interrupted body of judges might, by the help of a living, well-known, and well-established tradition of orally enacted laws, suffice for the guidance and welfare of a people; but no code of written laws could suffice without a court to testify to the genuine nature of them, to their being still in vigor,

and to give with authority the right meaning of them in all cases of dispute.

St. Irenæus testifies that in his time many nations had salvation written in their own hearts without paper and ink, and were diligently guarding the ancient Tradition. (Book iii. chap. iv.)

After Tradition had been in full and successful operation for several years, God added the *written Word*, but it was not for the purpose of superseding *Tradition*, a thing which neither our Lord nor His Apostles ever said; but it was rather to strengthen *Tradition* itself; for in this very *written Word* He left recorded repeatedly and forcibly, as we have already seen, that *Tradition* or the successive oral teaching of the body of teachers instituted and empowered by Himself for that purpose, was to have its full authority and vigor whilst there existed a *nation*, or even one *creature* to be taught the gospel; that is, until the end of the world.

Hence the ancient and successive fathers of the Church always recognized the necessity of appealing to Tradition, the unwritten Word of God, in order to confute heresies, to settle controversies about religion, and to establish with authority and certainty what, according to the revelation of God, we ought to believe and to do in order to be saved.

The fathers of the Church plainly expressed their belief that the Written Word of God by itself, without the help of Tradition, would always leave disputes unsettled, points of belief and morals undetermined, and true religion a problem unsolved.



Chapter IX.

The Interpretation and the Reading of Holy Scripture.

THE Holy Scriptures are the Word of God. This I will assume as admitted by Protestants generally. But it is clear that if the Scriptures are wrongly interpreted, they become the word of man. For, as the Protestant Bishop Walton says: "The Word of God does not consist in mere letters, whether written or printed, but in the true sense of it."* This is what St. Jerome had said ages before: "Let us be persuaded that the gospel consists not in the words but in the sense. A wrong explanation turns the Word of God into the word of man, and, what is worse, into the word of the devil; for the devil

* Prolegomena (or Preface) of his Polyglot, chap. v.

himself could quote the text of Scripture ;” * and he did so when he tempted our Lord in the desert. (St. Matt. iv. 6.)

Protestants should consider well this point, especially those who so confidently and plausibly boast that *they stand by the Bible alone*, and imagine that to stand by the Bible alone means that they rely not upon human authority, but upon the Word of God.

Certainly nothing can be better than to stand by the Word of God, but whether what they call standing by the Bible alone be to stand by the Word of God, we shall see.

Let us observe, 1st, that the Bible, though divinely inspired, is but a *written document*, and a written document often so obscure, that St. Augustine, though so great a scholar, and a doctor of the Church, confessed that there were more things in the Bible he did not understand than those he did.

Let us consider, 2d, that the Bible, because a *written document*, would remain always silent unless interpreted, that is, unless some meaning is affixed to the words, by some one. It is clear that the Bible cannot speak and interpret itself,—you must take the Book in your hand, open it, read it, compare passages, and attach a certain meaning to those words which fall under your eyes.

Therefore, when a Protestant says : “I stand by the Bible alone,” he does not mean that he stands by the Bible uninterpreted, for in such case the Bible is mute. He does not mean that he stands by the Bible as interpreted by the Church, for that would not be the Protestant but the Catholic principle. Nor does he mean that he stands by the Bible as interpreted by somebody else ; as that would be, according to his notion, to give up his right of private interpretation. But he means that he stands by the Bible alone as interpreted by himself, and that the sense in which he himself understands it *is the Word of God*.

And therefore a person who is guided by this principle comes to say this : “The Bible, interpreted by the fathers, may or may not be the Word of God ; the Bible interpreted by the Church may or may not be the Word of God ; the Bible interpreted by any one besides myself may or may not be the Word of God ; but the Bible interpreted by *me*, that is indeed the Word of God, my only teacher, my guide, my infallible authority.”

To a Catholic who would rejoin : “What, my friend, if you were to understand some passage of Scripture in a wrong sense ?” The person who would still stick to that principle would have to reply : “That would be a great pity, but still, not acknowledging any other authority but my

* In his comments on the Epistle to the Galatians, speaking against the Luciferians.

own private judgment, I have a right to look upon that interpretation of *mine* as the Word of God."

And if a Catholic were to add: "Is it not reasonable to suppose that the interpretation of the Bible by the whole body of bishops of the Catholic Church, though disagreeing with your private interpretation, should be the right one, and therefore more likely the word of God:" the Protestant would be reduced to answer: "I do not agree, because that interpretation would not be *mine*." "If you argue so," the Catholic may justly reply, "I must say that with you, my friend, the *me* and the *mine* stand for all argument."

Let him who has eyes see what spirit is at the root of this boasted saying, and how shallow is the principle of standing *by the Bible alone*.

The Bible in the original language, or when truthfully translated, is indeed *in itself* the *Word of God*, and infallible; but the Bible is not the Word of God, nor infallible, *with regard to us*, unless *rightly* interpreted, that is, interpreted with authority, certainty, and infallibility. For if the interpretation be wrong, the Bible ceases to be, with regard to the reader, the Word of God; and if the interpretation be unauthorized, doubtful, fallible, the Bible becomes, with regard to the reader, unbinding, doubtful, fallible.

In the gospel, however, we are commanded, under pain of condemnation, to believe; that is, to hold without a doubt as true what is taught as divinely revealed, therefore there must be somewhere the rightful interpreter, and the right interpretation.

Again, the gospels and the epistles contain severe censures on the sin of schism and heresy. It is clear that all schism and all heresy must be essentially in opposition to truth; we must therefore necessarily know with certainty what is true, before we can know what is opposed to the truth: but by private interpretation, an undoubted belief or infallible knowledge of revealed truth is impossible, therefore no schism or heresy could be condemned contrary to Scripture and to all antiquity.

The words of Christ to the Pharisees, "Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me" (St. John v. 39), cannot be taken as the *sole* means of salvation recommended, much less recommended *to all*, as to those who cannot read, or who cannot possess a Bible; much less still as a necessary *means* of salvation.

Nor can it be taken as though Christ thereby recommended *private* in disregard of *authoritative interpretation* of Scripture; 1st, because that is not stated nor implied in that passage; 2d, because He Himself, in that very place, interprets authoritatively the Scriptures, by saying: "They testify of me;" 3d, because in fact the Pharisees showed that

their private interpretation wrongly led them to look upon Christ as a breaker of the Sabbath (St. John v. 18), and consequently to reject Him as the Saviour; 4th, because from what our Saviour then said, it cannot be gathered that the Pharisees thought that life was to be had from Scripture *privately* interpreted, to the exclusion of *authoritative* interpretation; thus a person may piously read and interpret Scripture *privately* for his own learning and edification, and yet *respect, accept, and prefer* authoritative interpretation to his own, at least in those cases in which it can be had.

Thus, Catholics do think to have life in Holy Scriptures, but do not thereby exclude authoritative interpretation, but on the contrary take it for their guide.

But let us, for argument's sake, suppose that the Pharisees went by private interpretation of Scripture. Even in this supposition it would not follow that Jesus Christ, by that saying, meant to approve their conduct; for also Catholics do often say to Protestants who go by private interpretation: "Search the Scriptures, for you will find that they bear testimony to the divinity of Jesus, to the institution of the seven sacraments, to the unfailing authority of the Catholic Church;" and no one ever dreamt to affirm that by so saying Catholics mean to approve the Protestant principle of private interpretation.

Again, if that passage and the other in praise of the Bereans (Acts xvii. 11) were to be taken in the Protestant sense to establish the principle of private interpretation, two consequences, quite inadmissible, would follow, namely: 1st, that if the Pharisees or the Bereans had found by their private interpretation that the Old Testament (which was the only part of the written Word they had then) did not bear testimony to Christ, or that it bore testimony against Him, as many did imagine, they would have been justified in disbelieving Jesus Christ; 2d, that not believing in Christ until moved by *private* interpretation of Scripture was better than simply believing in Christ on the word of Christ, or of His Church, without consulting the Scriptures, as the Apostles and thousands of Jewish and pagan converts did.

To avoid these two inadmissible consequences, it remains that the above cited and similar passages must be understood in the Catholic sense just mentioned.

To the Apostles our Lord gave the charge to "teach all nations," and the faithful were commanded to hear and believe them. (St. Mark xvi. 16.) This commission was accompanied by a promise that He would be with them in this office of teaching to the *end of time*. (St. Matt. xxviii. 19, 20.) From these expressions it is clear that their lawful successors were also included in the commission and promise given to the Apostles.

It follows then that the *authoritative* interpretation of Scripture made by the *lawful successors* of the Apostles is the true one, and truly the Word of God; a contradictory interpretation must therefore of necessity be false, and is not the Word of God; because a thing under the same aspect cannot be *true* and *untrue* at the same time, for truth in all things is *one*, and the contradiction of it is error.

Hence St. Peter condemns private interpretation of Scripture, saying: "No prophecy [or explanation] of Scripture is made by private interpretation." (2 St. Peter i. 20.)* Those who refuse to hear and to follow the legitimate interpretation, and the faith of the Church, often, instead of the Word of God, that is, what God really meant in Holy Scripture, have only their own inventions and errors, and these they mistake for the Word of God.

These persons consequently fall into a maze of perplexities, and often change their interpretation. They are, as St. Paul expresses it: "tossed to and fro, and carried about with every wind of doctrine." (Ephesians iv. 14.) St. Peter warns us of this danger, when, referring especially to St. Paul's epistles, he says: "In which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." (2 St. Peter iii. 16.)

Hence it appears how rash and dangerous is the principle of private interpretation, which emboldens every individual to prefer his own private view of any passage of Scripture to the solemn interpretation and decision of the whole body of Catholic bishops of past and present time united to the see of Peter. Persons actuated by such pride cannot expect to be led by God unto truth.

Objectors say that to submit to the teaching of the Church is to give up our reason. But if it could not be called a surrender of reason for the early Christians to submit to the teaching of the Apostles, because it was a submission to the messengers of Christ, to the witnesses and authorized expounders of revelation as long as the Apostles lived, surely it cannot be considered a surrender of reason, but a high exercise of reason and a most reasonable act for other Christians to conform themselves to the teaching of the Catholic Church, that is, to the body of the Catholic bishops with the Roman pontiff at their head, who are the lawful messengers of God, the legitimate successors of the Apostles, the witnesses and authorized expounders of revelation; for they, in an uninterrupted succession, keep up that apostolic office, which, according to Christ's declaration, and through the promised special assistance of the Holy Spirit, was to last to the end of time.

Not a few Protestants think themselves authorized by St. Paul to follow their private interpretation of Scripture by those words, "Prove all

* See footnote on this passage in Catholic (Douay) Bible.

things," which occur in the First Epistle to the Thessalonians, chap. v. 21. 1st, It is hard to have to include in the words "all things" the Holy Scripture, as there is no allusion to it in that chapter; and, if admitted, it would prove too much: namely, not only the sense of a certain text, but whether the text "prove all things" is itself to be admitted or not. 2d, It would be absurd to suppose, that that direction was authorizing *each* Thessalonian in particular to follow his own private interpretation of Scripture; for, in that case, the dissensions, instead of decreasing, would have been increased, and the whole congregation turned into a little Babel. It is plain that that direction was given to the whole congregation as a body with their pastors, to whom in that very letter the lay people were recommended to pay deference (verse 12), were the principal part of it. Surely if the whole congregation of a town agrees with their legitimate pastors about admitting or not admitting a certain doctrine, and they both follow the Tradition, that is; the doctrine of the Apostles kept alive among them, as recommended to them by St. Paul himself (2 Thess. ii. 15), they would be sure to go right; but that would not be by the Protestant but by the Catholic system of interpretation.

Objectors also say that every one has the assistance of the Holy Spirit to interpret the Bible rightly. But if this were so, people would agree and would not contradict each other in their interpretation of Scripture; for no passage of the inspired Word of God, in its right meaning, can really contradict another passage in matters of faith, of morals, and of fact.

But numerous Protestant denominations often differ one from another and often contradict each other in vital points, and each assumes to prove his particular doctrine from Holy Scripture. I say *vital*, for, on account of these very points, they have thought themselves in duty bound to separate from some other community. This plainly shows that they are not inspired by the Holy Spirit, who being the spirit of unity and truth, cannot *create discord, teach error, cannot suggest a false meaning, and cannot contradict Himself.*

This principle of private interpretation of Holy Scripture, during the three centuries since Luther's time, has given rise to *hundreds* of sects among Protestants, and this *in spite* of the efforts of several of the civil governments to prevent such subdivisions. Had this principle been adopted in the beginning of Christianity, and gone on working throughout the Christian world for eighteen centuries unrestrained by the civil power, the sects would probably by this time have enormously increased.*

* According to a return of the English registrar-general on the 1st October, 1882, the number of Protestant sects having places registered for the performance of religious worship in England and Wales exceeds 180, and in Ireland, where Protestants, as compared with Catholics, are few, there are nearly 150. In the United States of America Protestant denominations are also numerous. (See Part III. No. 17.) Cardinal Hosius enumerated 270 different sects of Protestants in the sixteenth century as then existing.

The Bible without an authorized, that is, divinely given, interpreter could not condemn any heresy, nor could any of the Christian sects adjudge any individual or any other sect as guilty of heresy, without abdicating its own principle of *private interpretation for all*. Even Tertullian, a father of the second century, could say: "Wherefore the Scriptures cannot be the test [speaking of controversy] nor can they decide the conflict; since, with regard to them, the victory must remain in suspense." (Tertul. Book on Prescription, chapter xix.) In all centuries those persons who maintained and taught their own private interpretation *in opposition* to that of the Church, have been regarded by all the fathers, saints, and doctors of the Church as heretics, and were condemned as such by the Church.*

Catholics do well to read and study the Holy Scriptures for their greater instruction and edification, but always in a spirit of submission to the Catholic Church, so as never to *prefer* their own *private* view to the *known* interpretation and teaching of "the Church of the living God, the pillar and ground of the truth." (1 St. Timothy iii. 15.)

Before Luther's innovations the Catholic Church did not forbid the Scriptures in the vulgar tongue to the laity, except in France in the twelfth and thirteenth centuries. It was the unheard-of system of private interpretation, brought in by the reformers in disparagement of that of the Church, and so, liable to abuse, that caused her to put, in general, some restrictions to private reading.

The approved Catholic versions of the Holy Scriptures in English or any other tongue, with notes, although not indiscriminately circulated, is not withheld from the faithful; and the reverent reading of it is encouraged by the Church. It is well known that new and cheap editions of Holy Scripture are frequently issued, both in the United Kingdom and abroad, by Catholic booksellers with the approval of the bishops. To most editions is prefixed a letter of Pope Pius VI. in the year 1778, to the Most Rev. Antony Martini of Turin, archbishop of Florence, in which his Holiness praises him for opportunely "publishing the Sacred Writings in the language of his country suitable to every one's capacity," and encourages the pious reading and studying of Holy Scripture by the faithful.

The pious reading of Holy Scripture will not induce Catholics to become Protestants, but rather lead sincere, dispassionate Protestants to become Catholics, as has often been the case. Listen to what a distinguished convert says of himself on this subject:

* "They who solicitously seek for truth, ready to own their error as soon as the truth is discovered, are by no means to be numbered among heretics," says St. Augustine. (Epistle 43 to Donat.) This is also the opinion of all Catholic theologians. Such persons are *material*, not *formal*, heretics.

“The first remote cause of my conversion I have always considered to be the delight which I have taken from my youth up in the study of Holy Scripture.

“As a boy at school I read and re-read it, and learned much by heart; and as a clergyman of the Church of England, I read aloud in church, for five years and more, four chapters nearly every day. And as I read, I became more and more convinced that the doctrines of the Catholic Church were also the doctrines of Scripture.

“This will surprise many, and many will not believe me; for the lesson which every Protestant English child learns about Catholics is, that they dread the Scriptures because their religion is unscriptural.

“Never was lesson more false. I cannot find language strong enough in which to declare my conviction that the Catholic Church alone honors and loves the Scriptures with real honor and love; and that the faith of the Catholic Church, and that alone, agrees in a wondrous harmony with every syllable of the Word of God.”*

Chapter X.

Infallibility of the Church and of the Pope.

GOD has imparted truths to men, some of which they could not possibly have known by their unassisted reason, and some, only few men could discover by mere reasoning and know them with certainty. These truths imparted to men by God we call divine revelation; and God requires that, in order to obtain salvation, men should believe these revealed truths on His divine authority.

Such revelation having been given, it follows that there must be some way in which these truths can be communicated to us in their purity, and in such a manner as to render us certain of possessing them.

To say that God has merely given to men forms of words which admit of different and contradictory interpretation, and has left no authority on earth to declare which is the one true interpretation intended, amounts to a denial of revelation altogether. A law which would admit of several inconsistent explanations would not have the nature of law if there were not a court of justice to declare the true sense. The same

* *St. Andrew's Magazine* (Barnet), April, 1879, page 65. By the Rev. Fr. George Bampffield, B.A., Oxon. (See “Difficulties of Private Interpretation,” by the same, Part III. No. 16 of this book.)

might be said of a revelation capable of several discordant interpretations.

The Holy Scriptures do in themselves admit of conflicting interpretations on a great number of questions. There are many subjects on which texts may be produced with a meaning apparently opposed to other texts ; and in these cases, it is clear that one or more of the texts must be taken in a sense consistent with the statement of other parts of Scripture.

If there is an authority to declare the right sense of these passages, then all is simple enough ; but without such an authority, it cannot be denied that in the case supposed, Holy Scripture admits of contradictory interpretations, and consequently on such questions it would cease to be a revelation. There must, therefore, be some living authority on earth commissioned by God to decide the meaning of the revelation which God has given us.

Such an authority *must* be infallible. Its infallibility is contained in its very commission. We cannot conceive that God has appointed some one to teach us His revelation, and *commanded us to listen to it and believe it*, and yet that He would at the same time allow this guide to teach it incorrectly, and to lead us astray. God, who is the very truth, *could not command us to believe false teaching*. Without such infallibility there would be no certainty of faith. On any point "heresy" might be conceivably right and the Church wrong.

Cardinal Newman, when yet a Protestant, in one of his Oxford Tracts had the following : "It would be foolish to say that the Church has authority to declare dogmatical points, and yet that she can err. How can the Church have authority if she is not certainly true in her declarations ? Should we say that she has authority to tell a lie ? Dogmatical matters are not like things of earthly interest grounded on material expediency which is to be determined by discretion. Dogmatical matters appeal to conscience, and conscience is only subject to truth in matters of belief. To say that the Church has authority, and yet that she may err in her declarations, would be to destroy authority of conscience which every one should hold sacred ; it would be to substitute something else besides truth as sovereign lord of conscience, which would be tyranny. If the Church has authority in dogmatical matters she must be the organ and representative of truth ; her teaching must be identified with truth ; in one word, the Church must be infallible."

Catholics believe that in the bosom of the Roman Catholic Church there exists such an infallible authority, and that it rests on the whole body of the episcopate united with the Roman pontiff. They also believe that this unfailling protection from teaching error is assured by

God in a special manner to the Roman pontiff himself when he speaks *ex cathedrâ*, as visible head of the Church and legitimate successor of St. Peter.

INFALLIBILITY OF THE CHURCH.

That this infallibility belongs to the whole body of bishops united to the Roman pontiff is plain from those texts which prove the infallible teaching of the Apostles united to St. Peter, their chief, and which apply also to their successors.

The teaching Church is called by St. Paul "the pillar and ground of the truth." (1 St. Timothy iii. 15.) Our Lord promises that "the gates of hell shall not prevail" against His Church (St. Matt. xvi. 18); that He will always be with His Church (St. Matt. xxviii. 20); that the Holy Spirit shall abide with her for ever for the express purpose of guiding her into all truth: "I will ask the Father and He shall give you another Paraclete, that He may abide with you for ever." (St. John xiv. 16.)

Our Lord Jesus Christ put the Apostles *in His place* in His divine mission upon earth, and in the office of teaching. "As my Father hath sent me, I also send you." (St. John xx. 21.) "He that heareth you heareth me, and he that despiseth you, despiseth me." (St. Luke x. 16.) And immediately after giving to His Apostles the commission to preach the gospel to every creature, He added: "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." (St. Mark xvi. 16.) All these texts, which demand from the faithful their full acceptance of what the Church teaches, show that it is impossible that the true Church can teach what is false in matters of faith and of morals.

This infallibility does not depend upon the learning which exists in the whole body of the episcopate united to the Pope when discussing and deciding points of faith or of morals, but on the promised aid of the Holy Ghost who enlightens their minds and guides their counsels. Thus the decision of the first council at Jerusalem was communicated to the faithful in the following apostolic declaration: "It hath seemed good to the Holy Ghost, and to us, to lay no further burden upon you than these necessary things." (Acts xv. 28.)

By this divine assistance the bishops in union with the Bishop of Rome do not become the medium of a new revelation, but are divinely assisted and enlightened, according to the unfailing promise of God, to understand clearly what has been revealed, and to declare rightly the true meaning of that revelation.

From this doctrine it does not follow that the Church arrogates to herself to be more than the Scriptures, as she has been accused of doing,

but that she claims a higher authority than those private persons who take upon themselves to expound the Scriptures.

INFALLIBILITY OF THE POPE.

Besides this infallibility possessed by the Church, that is, by the body of the bishops together with the Pope, Catholics believe that the Pope also alone, as chief pastor and visible head of the Church, is divinely protected from teaching error; but only when he teaches *ex cathedrâ*, that is, when, not as a private teacher, but as exercising his office of supreme pastor and teacher of the whole Church, he defines any doctrine of faith or of morals as true, or condemns any doctrine of faith or of morals as false.

The infallibility of St. Peter and his successors is plainly seen from the following texts of Holy Scripture. First from St. Luke (xxii. 32), where we read that our Saviour addressed St. Peter in presence of the other Apostles thus: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren."

Here Jesus Christ provides against the danger to which His Apostles and their successors would always have been exposed of falling from the faith through the frailty and evil passions of men, and through the instigation and fraud of the devil. And in what way does He provide? By praying in a special manner for *one* of them *that his faith should not fail*, and by commanding him *to confirm his brethren*; thus giving all the other Apostles to understand that they all were bound to adhere to that one, and follow his directions, and that thus they would possess the privilege of being themselves infallible guides.

St. Peter is the one for whom Christ specially prayed, and in the person of Peter his successors are of necessity included; for Jesus Christ was providing for the good of His Church, which was to last not for the lifetime of St. Peter only, but to the end of time, against the attacks of the enemy, which would be unceasing.

Were it possible that the Pope *in his capacity of supreme pastor of the Church, speaking ex cathedrâ*, could teach error, it might be argued: 1st, That the prayer of our Lord for St. Peter was not granted; 2d, That the special provision which Jesus Christ made for securing His Church from error, instead of preserving it from erring in faith or in morals, would, at least in certain cases, only serve to draw the whole Church into error, and be an advantage for Satan, not a means of defence to the Church against him.

Another proof is gathered from the words addressed to Simon by our blessed Lord after having changed Simon's name into that of Peter

(*Kephas*, Rock): "Thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it." (St. Matt. xvi. 18.)

As the Church of Christ was to last beyond the lifetime of St. Peter, even to the end of the world, and as the Church is not a lifeless, material building, but a living body of men requiring a living head to rule them and to be like a foundation of that great society, this promise of Christ, of making Peter a rock, was meant not only for Peter but also for his successors. There must be proportion between the building and its foundation. The building, namely, the visible Church, being a living successive body of men, the *foundation* also, that is, the visible ruling power which sustains the whole superstructure, must be successive. Therefore the successors of St. Peter, as the supreme visible rulers of the Church, are each, like St. Peter, the rock or the visible foundation of it.

If *rocks*, they must stand immovable as teachers of truth; if *foundations* of the Church of Christ, against which "the gates of hell shall not prevail," it follows that much less can the gates of hell prevail against the *foundation* itself; for the house receives solidity from the foundation, not the foundation from the house.

If the foundation could be overturned, the house or church built upon it also could. But the gates of hell (or the powers of evil) cannot prevail against the Church, therefore they cannot prevail against the foundation, which is the support of the Church, and which was made by our Saviour solid as a rock for the very purpose of rendering the Church indestructible. If some one were to maintain that the Church, and not the Pope, is infallible, there would follow the strange anomaly that the Pope has to be rendered safe by the Church in what he teaches, that is to say, that it is not the rock that imparts solidity to the building, but the building that imparts solidity to the rock upon which it rests; and that the sheep and lambs have to guide the shepherd, and not to be guided by him into safe pastures.

The official personal infallibility of the Pope is therefore by this text fully established; and the fathers understood it in this sense. Among these, Origen, in his commentary on this text, says: "It is manifest, though it is not expressed, that the gates of hell will not be able to prevail either against the Church, or against Peter, because if they should prevail against the rock upon which the Church is based, they would also prevail against the Church,"

A third argument is drawn from those words of Jesus Christ addressed to St. Peter, "Feed my lambs . . . feed my lambs . . . feed my sheep." (St. John xxi. 15-17.)

Under the name of lambs who follow the mother-sheep and are fed

by them, the fathers of the Church have understood the lay Christian people; and under the name of sheep which feed the lambs that follow them, and whose mothers they are, they understood the bishops and other pastors (or shepherds) of the Church. The fathers had no doubt that under that very significant and touching similitude, Jesus Christ meant to commit to St. Peter, and in his person to those who should inherit Peter's office, the care of His own flock, both the faithful lay people and pastors, the lambs and sheep, the two parts alone of which the flock of Christ, the whole visible Church on earth, is composed.

From this divine charge to St. Peter, there arises the corresponding duty on the part of all other bishops and of all the faithful throughout the world to submit themselves to the guidance of the sovereign pontiff, the successor of St. Peter, and allow themselves to be fed by him with the spiritual food of his wholesome teaching.

Hence it follows that the sovereign pontiff must be divinely protected from teaching what is wrong; that is, he must, in teaching, be *infallible*; for, if he were not protected by God from error when he teaches the whole Church in his capacity of supreme pastor, the Church would be liable to be led into error, contrary to the promise of Jesus Christ.

That this was the belief of the early Church, the fathers of the first five centuries are splendid witnesses. I shall quote three of them. 1st, *St. Irenæus*, bishop of Lyons, who was a father of the second century, renowned for his learning and sanctity, and for the purity of his faith, which he sealed with his blood, and who lived some years with the bishop of Smyrna, *St. Polycarp*, disciple of *St. John the Evangelist*.

We can hardly have a better witness of the sentiments and teaching of the Catholic Church, east and west, during the first two centuries than this great martyr and father of the Church, *St. Irenæus*.

Now, in his book against heresies, amongst other things, *St. Irenæus* lays down this general principle, that to convince heretics of their errors one might indeed consult the doctrine of his particular Church, founded by some one of the Apostles, and preserved by their lawful successors, but that this long process was not necessary; for there was a sufficient, safe, and shorter way, by looking to what was taught by the Roman Church, as all the other churches were bound to be united in faith with that Church on account of her *greater principality* (in the Latin version extant, "*ad hanc Ecclesiam propter potiorem principalitatem necesse est omnem convenire Ecclesiam*"), and that therefore to convince heretics of their errors it was enough to show that the Roman Church never taught their heretical doctrines. (Against Heresies, book iii., chap. iii.)

St. Irenæus attributes to the Church of Rome the *superior headship* and declares the duty of all other churches to agree with her faith, because of her

having been founded by the two glorious Apostles, St. Peter and St. Paul, whose faith as preached by them was handed down by an uninterrupted line of bishops who succeeded St. Peter in the see of Rome. These Bishops of Rome, all martyrs, to the number of twelve up to his time, he enumerates, namely, Linus—Anaclétus—Clement—Avaristus—Alexander I.—Sixtus I.—Telésphorus—Hygínus—Pius I.—Anicétus—Soter—and lastly, Eleutherius, under whose pontificate he was living.

This duty of all churches to be united to the Church of Rome as branches to the trunk, and to conform their faith to the teaching of the Church of Rome, that is, of her Bishop, would be inconceivable unless we admit that it was from the first the universal conviction that the Bishop of Rome was endowed by Christ with *infallibility*.

To this universal sentiment of the Church the great doctor of the fourth century, *St. Jerome*, is also a noble witness. Being disturbed with the disputes among three parties which divided the Church of Antioch, of which Church or diocese he was then a subject, he writes for directions to Rome to Pope St. Dámasus I., thus: "I who am but a sheep do apply to my Shepherd for succor. I am united in communion with your Holiness, that is to say, with the chair of Peter; I know that the Church is built upon that *rock*. He who eats the paschal lamb out of the house, is profane. Whoever is not in the ark of Noë will perish by the deluge. I know nothing of Vitális; I reject Meletius; I am ignorant of Paulínus: *he who gathers not with thee scatters.*" (Letter to Pope St. Damasus.)

The great African doctor of the Church, *St. Augustine*, bishop of Hippo (near the site of ancient Carthage), who lived in the fourth and in the beginning of the fifth century, must also have been impressed with the same principle and conviction; for commenting on the condemnation of Pelagianism he says: "Already the decisions of two councils have been submitted to the apostolic see, and from thence rescripts [or apostolic letters of reply] have come to us. *The cause is finished.*" This sentence of St. Augustine has been condensed into that famous maxim which has for ages expressed in a few words the Catholic faith on this point: "*Roma locuta est, causa finita est*" (Rome has spoken, the case is ended).

The infallibility of the Pope was defined by the Vatican Council in the Fourth Session, chapter iv., on the 18th of July in the year of our Lord 1870, in these words: "*Itaque Nos traditioni a fidei Christianæ exordio perceptæ fideliter inhærendo, ad Dei Salvatoris nostri gloriam, religionis Catholicæ exaltationem et Christianorum populorum salutem, sacro approbante Concilio, docemus et divinitus revelatum dogma esse definimus: Romanum Pontificem, cum ex Cathedrâ loquitur, id est, cum omnium Christianorum Pastoris et Doctoris munere fungens, pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam de-*

finit, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque ejusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiæ irreformabiles esse."

The following is a translation of this definition:—

"Wherefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of the Christian people, we, the sacred council, approving, teach and define that it is a dogma divinely revealed: that the Roman pontiff, when he speaks *ex cathedrâ*—that is, when discharging the office of pastor and teacher of all Christians, by reason of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the whole Church—he, by the divine assistance promised to him in blessed Peter, possesses that infallibility with which the divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith or morals: and that therefore such definitions of the said Roman pontiff are of themselves unalterable and not from the consent of the Church."

Consequently, Catholics believe that the Pope is infallible when he teaches the faithful *ex cathedrâ*, that is, "from the chair" of St. Peter, in matters of *faith* or of *morals*.

The word *infallibility*, as applied to the Pope, does not mean that everything that the Pope does is the wisest and most judicious course that could be taken; it does not mean that what he says as a preacher or a writer is necessarily free from error; it does not even mean that in his office of supreme ecclesiastical judge he may not be mistaken, but it means that when he teaches the faithful as the visible head of the Church, in the manner described in the definitions just quoted, he in such cases is protected by the special promise and providence of God, who is Himself the only source of infallibility, from wrongly interpreting the Word of God, and from teaching error.

By teaching *ex cathedrâ* is meant, when the Pope is speaking, not as a private theologian, or in some other limited character, but defining solemnly a doctrine in his capacity of successor of St. Peter and pastor of the universal Church.

The addition of the words, "a doctrine regarding faith or morals," signifies that the Pope, in virtue of this definition, is believed to be infallible only when he teaches a doctrine concerning *faith or morals*, that is to say, in matters relating to revealed truth, or to principles of moral conduct in life.

These limitations show that Catholics are not, according to the definition, bound to believe that the Pope cannot err in matters other than

faith or morals, or even in matters of faith or of morals, when he is speaking as a private individual, and not in his official capacity *ex cathedrâ*.

It is important here to remark that *infallibility*, as applied by Catholics to the Pope, differs from *impeccability*: for *infallible*, speaking of men, means preserved by God in certain cases from erring; and *impeccable* means either unable to sin, as God is, or preserved by God from sinning.

The Pope is not *impeccable*; on the contrary, any Pope may fall into sin; but nevertheless, every Pope is *infallible* in expounding Holy Scripture, in defining, that is, declaring, in precise words revealed truth, and teaching points of faith or of morals, *when he does all this ex cathedrâ*.

In a somewhat like manner in civil matters a judge may be blamable in his private life, and yet eminent and faultless in his official duty of deciding points of civil law.

Protestants are apt to make this objection, How can a *sinful man* be infallible? They should not, however, be astonished that the successor of St. Peter, though *liable to commit sin*, should, by virtue of the all-powerful prayer and unfailing promise of *Jesus Christ*, be *preserved* under certain conditions by the Holy Ghost from expounding falsely the Word of God, when they see in Holy Writ that *sinful men*, as were Balaam, Solomon, and Jonas, have been made to speak infallibly, or to put the Word of God into writing *free from all error*. Caiaphas was unjust; and yet he was inspired by God to utter infallibly this prophecy: "It is expedient for you that one man should die for the people" (St. John xi. 50), upon which the Evangelist, in the same place, makes this remark: "And this he spoke not of himself: but being the High Priest of that year, he prophesied that Jesus should die for the nation."

Again, many of the Scribes and Pharisees were of sinful life, and yet our Lord, referring to them, says: "The Scribes and the Pharisees have sat on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not; for they say and do not." (St. Matt. xxiii. 2, 3.) And St. Peter himself, though guilty at one time of sin, is acknowledged by Christians to have been infallible in teaching the Church, both by word and by writing.

It seems hardly consistent that Protestants should find fault with Catholics for believing that the Pope has the special assistance of the Holy Spirit, since many of them go so far as to assume that assistance for every private individual. Again, those Protestants who hold that they are assisted by the Holy Spirit in the interpretation of Scripture, by a strange inconsistency, do not consider themselves to be infallible; for they admit that they are liable to err, liable to contradict themselves, and liable to contradict each other; whereas Catholics, consistent with

their principles, hold that the Pope, for the very reason that he is *assisted by the Holy Ghost*, when he teaches the whole Church, or any part, or even any member of it, *ex cathedrâ*, in points of faith or of morals, cannot, within such defined limits, err in the interpretation of the Word of God, and cannot either contradict himself, or contradict the teaching *ex cathedrâ* of another Pope, or the dogmatical definition of a rightly constituted general council.

How is it, then, some may ask, that this Catholic dogma of the *Pope's infallibility* is so often clamored against as impious and absurd? The honest inquirer will, I think, cease to be astonished at this if he will only observe that declaimers against the Pope's infallibility are not always careful accurately to state the terms and limitations of the solemn definition as just quoted, and that they then cry out against a phantom of their own imagining; thus condemning Catholics for a doctrine which they do not hold.

Chapter XI.

Justification. How Christ's Redemption is Applied to Men.

JUSTIFICATION is a divine act which conveys sanctifying grace, and by that grace communicates a supernatural life to the soul, which by sin, whether original or actual, had incurred spiritual death; that is to say, justification is a change in the human soul or *translation* from the state of sin into the state of grace.

It is a gift of Almighty God, a ray, as it were, coming direct from the divine goodness and filling the soul, which makes those who receive it pleasing to God and justified in His sight.

The grace of justification produces a change affecting the soul of the regenerate by its presence, elevating and perfecting it. By this grace the likeness to God is brought out in them, and they are raised to a state of friendship with Him, and of divine sonship.

The Catholic Church teaches that the grace of justification not merely *covers sin*, but *blots it out*; that is, blots out the guilt and stain arising from sin, and remits the *everlasting* punishment due to it.

Justifying is not dressing splendidly a dead man's body, it is vivifying it. It is not covering a leprosy with a beautiful shining dress, it is curing it thoroughly. It is not gilding a piece of coal; leaving it inwardly black, but it is transforming it into a brilliant diamond.

What unspeakable regrets it would leave in the justified man if he had

ever to see his soul, indeed magnificently arrayed, still in itself stained with sin, deformed, corrupt, black, and horrible as before.

Merely covering sin is a human way of forgiving, which consists in passing over the crime of a sinner, and in treating him outwardly as if he had not committed it, and as if no stain were in the soul in consequence of it, though the guilt and the stain are still there.

God's way of pardoning a sinner is very different, and wholly divine. It is a way worthy of His infinite goodness, sanctity, omnipotence, and worthy, too, of the immense efficacy of Christ's blood, and of His superabundant redemption, and of His infinite merits.

God's way of pardoning is to cleanse away entirely the guilt and stain of sin, so that instead of it, God sees in the pardoned sinner the "charity of God poured forth in our hearts by the Holy Ghost" (Rom. v. 5), which, like a fire, has destroyed all the dross of sin, and rendered man pure, upright, and holy.

Hence the justification of a sinner is represented in Scripture as the putting on of the *new man* who is "created in justice, and holiness of truth" (Ephesians iv. 24); the "renovation of the Holy Ghost." (Titus iii. 5.)

In the case of grown-up persons, some dispositions are required on the part of the sinner in order to be fit to obtain this habitual and abiding grace of justification. A man can only dispose himself by the help of divine grace, and the dispositions which he shows do not by any means effect or merit justification, but only serve to prepare him for it; and for that reason are simply called dispositions or preparations. This is the teaching of the Council of Trent, which declares: "We are said to be justified gratuitously, because none of the things which precede justification, whether it be faith or good works, can merit this blessing for us." (Session VI. chapter viii.) The same holy council declares that sins are remitted *gratuitously* by the mercy of God through the merits of Jesus Christ. (Sess. VI. chapter vii.)

The principal dispositions required for justification are the following acts, which can only be made by the assistance of God's actual grace, namely, an act of *faith* or belief in revealed truths, of *fear of God*, of *hope*, and of *charity*; an act of *repentance* for past sins, with a *purpose* to avoid sin in future, and to keep the commandments; a desire of receiving *baptism* for those who have not yet been baptized, and for those who have fallen into sin after baptism, a *resolution* to approach the sacrament of penance. (Council of Trent, Sess. VI. chap. vi.)

Justification may be lost by wilfully violating a commandment of God, either by doing what is forbidden, or by not doing what is commanded. Justification is a talent or gift which should be made to bear fruit, or we shall be punished for the neglect.

By justification we are raised to the dignity of sons of God, heirs of His kingdom ; and this entails upon us the duty of acting in a way becoming to so high a dignity. "If thou wilt enter into life, keep the commandments," said our Lord. (St. Matt. xix. 17.) By justification we are incorporated with Christ, like a branch growing on a vine ; but if the branch produces no fruit it will be cut off and cast into the fire. (St. John xv. 6.) Hence, the grace of justification is compared by our Saviour, not to a pond, but to a fountain, whose waters reach unto heaven : "But the water that I will give him shall become in him a fountain of water springing up into life everlasting." (St. John iv. 14.)

ACTUAL GRACE.

After we are justified we still stand in need, in order to perform any meritorious good work, of another grace called *actual*. Justifying grace, of which we spoke in the preceding chapter, called also *habitual grace*, is something in itself lasting ; actual grace is something that passes, and extends only to individual acts for the time it is needed. *Actual grace* is a passing, supernatural, divine help, enlightening our understanding, and moving our will, and enabling us to perform any single good action ; for instance, to accept any supernatural revealed truth, or to perform any good work, considered *good in the supernatural order*.

Grace does not force man's free will, but respects it, and leaves man free to act with it or not. Grace, therefore, does not destroy our free-will, but only helps it, and our own working with grace is required. "God who has created thee without thee, will not save thee without thee" ("*Qui creavit te sine te non salvabit te sine te*"), says St. Augustine : and in Holy Scripture it is repeatedly stated that God will render to every one according to his works. A renovation which renders a soul renewed, pure, bright, amiable and endearing to God.

We stand in continual need of actual grace to perform good acts, both before and after being justified. "Without me you can do nothing," says our Saviour, and St. Paul declares that without God's grace we are incapable of even a good thought. The good acts, however, done by the help of grace without justification are not, *strictly* speaking, meritorious, but serve to smooth the way to justification, to move God, though merely through His mercy and condescension, to help us and render us better disposed for the same. But if, with the assistance of actual grace, good works are done by a person who is in a state of justifying grace, then they are acceptable to God, and merit an increase of grace on earth and an increase of glory in Heaven.

Hence St. Paul says : "God is not unjust that He should forget your work, and the love which you have shown in His name." (Hebrews vi. 10.)

And writing to Timothy, he declares that "a crown of justice" was laid up for him; and not only for him, "but to them also that love His [Christ's] coming." (2 Timothy iv. 8.) And in his Second Epistle to the Corinthians, he says, "for that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory." (iv. 17.)

All our merits, however, without any exception, are grounded on the merits of *Jesus Christ*, and on His grace, without which no one can move a step towards heaven.

The merit of a good action performed in a state of grace, as being in consequence of justification, and in union with our Lord, is truly our own merit, because that good action is really performed by us, by our co-operation with God's grace; but it is also, and principally, a merit of our Lord, as a grape is the fruit of the branch, and yet also and principally the fruit of the parent vine without which, or if not connected with which, the branch could not produce any fruit, or indeed have become a branch at all. Our merit, therefore, does not take away from Christ's merits, for *without Him we can do nothing*. We merit through Christ, Christ makes us merit; or still more properly, Christ merits in us, and therefore all the glory is His. "God forbid," says the Council of Trent, "that a Christian should confide or glory in himself and not in the Lord, whose goodness towards men is so great that He regards as their merits the very gifts which He Himself bestows upon them." (Session VI. chap. xviii.) And St. Augustine had said long before, "God crowns His own grace when He crowns our merits."

JESUS CHRIST died for all mankind; He truly died that "He might taste death for all." (Hebrews ii. 9.) Yet we know that all men will not be saved, but only those who do His will; for we read in St. Paul: "And being consummated, He became to all that obey Him the cause of eternal salvation." (Hebrews v. 9.) And so, notwithstanding Christ's redemption, it is stated in the gospel that some "shall go into everlasting punishment." (St. Matt. xxv. 46.) St. Paul did not say that God will save all men, but, "Who will have all men to be saved" (1 Timothy ii. 4), implying thereby that for salvation, man's will and co-operation is required to fulfil the conditions, and use the means appointed by God Himself for the purpose.

Only those who "have washed their robes and have made them white in the blood of the Lamb" (Apocalypse [Rev.] vii. 14), that is, who have the merits of Christ applied to them, and who persevere to the end in doing what is commanded, will be saved.

The direct means instituted by Christ Himself for applying His infinite merits to the souls of men are the holy sacraments, which are so

many channels instituted by Jesus Christ to convey to men His grace purchased for us at the price of His most precious blood: "You shall draw waters with joy out of the Saviour's fountains." (Isaias xii. 3.)

Chapter XII.

The Holy Sacraments. Holy Baptism.

IN the words of our Catechism, "A sacrament is an outward sign of inward grace, ordained by Jesus Christ, by which grace is given to our souls."

More fully, a sacrament may be said to be an outward sign of a corresponding invisible grace, ordained by Jesus Christ as a permanent means in the Church, which, by virtue of Christ's infinite merits, has power to convey to the worthy receiver the grace which it signifies.

The object of the sacraments is to apply the fruit of our Saviour's redemption to men, by conveying, through their means, to our souls either the "habitual grace" of justification, or an increase of the same, and a pouring in of other graces, or the recovery of justification when lost.

The Catholic Church teaches that there are truly and properly seven, and only seven, sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all of them necessary for every person, as, for instance, Holy Orders and Matrimony.

These seven sacraments are :

1st, *Baptism*, by which we are made Christians, children of God, and members of His holy Church.

2d, *Confirmation*, by which we receive the Holy Ghost, to make us strong and perfect Christians and soldiers of Jesus Christ.

3d, *Holy Eucharist*, which is the true body and blood, with the soul and the divinity, of Jesus Christ, under the appearances of bread and of wine.

4th, *Penance*, by which the sins that we commit after baptism are forgiven.

5th, *Extreme Unction*, which, in serious or dangerous illness, comforts the soul, remits sin, and restores health of body, if God sees it to be expedient.

5th, *Holy Orders*, by which bishops, priests, and other ministers of the Church are ordained.

7th, *Matrimony*, the sacrament which sanctifies the union by marriage of man and woman.

Each of these has the three conditions necessary for a sacrament understood in the strict sense of the word, namely, *the outward sign, the inward grace, and the institution by Jesus Christ*, who alone has the power to institute sacraments, that is, outward signs as means of grace.

WE have seen, in speaking of original sin, how the loss of original justice or grace produces on the soul of man a stain which we call original sin, and which forms the misery of man's fallen state.

It was therefore the part of our Saviour not only to purchase our redemption by His death on Calvary, but to apply to each man the saving fruit of His redemption by bestowing upon man a gift that would make up for this dire calamity.

Jesus Christ applies His most precious blood freely, and not for any merit or work in the receiver, by bestowing upon him in baptism justifying grace, pardon of original sin, and in the case of a grown-up person, of actual sins, if he be guilty of any, and be sorry for them. The stains of these sins are washed away in holy baptism and he becomes a friend and child of God and heir to the kingdom of heaven. Hence baptism is defined a sacrament of the New Law instituted by Jesus Christ for the spiritual regeneration of man.

Baptism is a sacrament absolutely necessary for all, without which no one can enter into the kingdom of God, for Jesus Christ has said: "Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (St. John iii. 5.)

Hence it was not enough for Saul of Tarsus, converted on the road to Damascus (Acts ix. 18), to believe; nor for the chamberlain of Queen Candace, met on the road by Philip the deacon (Acts viii. 38); they had to be baptized in order to obtain remission of their sins, and thus be in the way of salvation; therefore in the Nicene creed we say: "I acknowledge one baptism for the remission of sins."

So all-important is this sanctifying grace given in holy baptism, that God affords to man everywhere the utmost readiness in obtaining it. Water is at hand almost always: and in case of *necessity*, a layman, a woman or even a child having the intention to baptize, can administer baptism, by pouring common water on the head of a child or grown-up person, and saying at the same time in any language: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Martyrdom supplies the place of ordinary baptism of water, and is called "baptism of blood." God grants also this justifying grace to every one who, believing the necessary Christian truths, sincerely desires baptism, and does his best to procure it, but who dies before he can receive it. This is called "baptism of desire."

Baptism, as also confirmation and holy orders, can be received only

once, because each of these sacraments impresses a *character* or *mark* on the soul which will remain for ever.

In order that grown-up persons having the use of reason may receive this sacrament worthily and profitably, they must believe and profess their belief in the necessary Articles of the Christian Faith—they must have trust in the mercy and merits of Christ, and be sorry for their sins ; being assisted in so doing by actual grace, which grace God grants to every one, and without which no one can move a single step towards heaven.

In baptism all infants, without any disposition on their part being required, are cleansed from the stain of original sin, taken into God's favor, made members of Christ's mystical body, and heirs of the kingdom of heaven. They are thus regenerated, that is, in our Saviour's own words, "born again of water and the Holy Ghost." (St. John iii. 5.) As they have contracted the stain of original sin without their knowledge and personal co-operation, so they are freed from sin without their knowledge ; and the dispositions necessary for grown-up persons are not required from them ; for infants are incapable of any reasoning act. As infants are made heirs to earthly property before they are capable of consenting to receive it, so also in holy baptism infants are made heirs of heaven before they are capable of consenting to be baptized ; their consent in both cases is justly presumed.

But, though baptism suffices to save a child in the state of infancy, yet as soon as it comes to the use of reason, the baptism which it received will not by itself suffice for its salvation ; he must, besides, believe, and profess to believe, the principal Articles of Faith, must hope in God, and must love Him with his whole heart ; that is to say, he must make what are called acts of faith, of hope, and of charity ; and for any sins he may have committed since baptism, an act of contrition. (For these acts, see Part II. of this book, No. 13.) Without all this, baptism will not suffice to him.

Chapter XIII.

On Sin. (Nature and Consequences of Sin.)

SIN is of two kinds, namely, Original and Actual. *Original* sin is that sin which we contract in our origin or conception, and which we inherit from our first parents Adam and Eve. (See Chap. iv.)

Actual or *Personal* sin is every sin which we ourselves commit.

Having already in the fourth chapter treated of original sin, I will here speak only of actual sin.

Actual sin is any wilful thought, word, or deed, or voluntary omission which violates the law of God, and is therefore an offence against God.

Actual or personal sin is of two kinds, either mortal or venial. St. John (1st Epistle v. 16) speaks of "a sin which is not to death;" this is what we call *venial*; and "a sin unto death:" this is that which we call *mortal*.

Mortal and venial sins differ fundamentally from each other in their effect on the soul; mortal brings immediate spiritual death or separation from God, venial inflicts wounds more or less severe, but not immediately fatal: it is cooling, not dissolving, the friendship of God. When our Lord compares one sin to a mote of dust settling in the eye, and another to a great beam of wood, He indicates this enormous difference.

Mortal sin is a thorough violation or breaking of a commandment of God with full knowledge and deliberation. It is a turning away from God, who should be the supreme object of our love, and a turning to a created object instead. *It is a grievous offence against God* by which we lose His friendship and His grace, which loss is the death of the soul.* On this account it is called *mortal*—that is, *deadly* sin.

Venial sin is either a slight infringement of the law, or it may be in some cases a great violation of the law, but rendered slight in the person who commits it, through his want of sufficient knowledge, deliberation, or freedom.

Venial sin is not a complete breaking of a commandment, but a tendency toward breaking it. It is not a downright turning of one's back against God, but a turning aside or slackening of our tendency to Him as the supreme object of our desires or last end. It is not abandoning God for a creature, but it is, in some degree, dallying with created objects, whilst still adhering to God. It is a sin which, though heinous in itself, does not so grievously offend God as mortal sin does.

Venial sin, although an offence against God, does not cause the forfeiture of God's friendship, nor the loss of justifying grace, as mortal sin does, but it diminishes God's love toward us, and checks the flow of His choicest gifts and actual graces. In short, it does not inflict, like mortal sin, death on the soul, but a wound, which, in those who are well disposed, is easily healed; it causes a stain and a guilt in the soul, of which we can *easily obtain pardon*; and therefore it is in that sense called *venial*, from the Latin *venia*, pardon.

* *Anima amissa mors est corporis,*
Deus amissus mors est animae.

The soul lost is the death of the body,

God lost is the death of the soul.

—(St. Augustine, Serm. 28.)

From this simple statement of the difference between mortal and venial sin, it follows that we ought to be careful to avoid venial sin, because it is always an offence against God, but we ought to be much more careful to avoid with horror mortal sin, which *offends God grievously, causes death to the soul, and deserves everlasting punishment.*

Mortal sin is beyond comparison more dreadful than venial sin. No number, indeed, of venial sins can reach the malice and guilt of a mortal sin. All bodily evils in the world are as nothing compared with the evil of mortal sin. Mortal sin is the greatest of evils. It is in itself so hideous and detestable, that even were there no hell to punish it, it ought to be shunned on account of its own innate foulness.

To give a clearer idea of this, I will touch upon some points which show the grievous malice of mortal sin, and the sad effects of it upon the soul.

The grievousness of an offence is increased by the dignity of the person offended, and by the claims which that person has upon our love and service.

Applying this principle, it follows that mortal sin, which is a grievous offence against God, who is infinitely exalted above the highest of His creatures, and whose claim to our love infinitely surpasses all other claims, is an offence incomparably greater than an offence against any creature, and implies an infinite malice.

Sin, moreover, is most opposed to God.

God is goodness itself.	Sin is absence of all good.
“ essential order.	“ thorough disorder.
“ the supreme good.	“ utter evil and corruption.
“ essential beauty.	“ monstrous deformity.
“ diffusive love.	“ narrow, mean, selfishness.
“ essential wisdom.	“ blind madness.
“ justice and holiness.	“ injustice and wickedness.
“ everlasting life.	“ everlasting death.
“ unfading glory.	“ endless shame.

Hence, mortal sin is of necessity infinitely hateful to God, and He therefore punishes it everlastingly; in other words, God exacts for sin a complete satisfaction. The love that God of necessity has for His own infinitely perfect Being is the reason and the measure of the hatred He has to sin.

Sin is a desertion, an abandonment of God: “Know thou, and see that it is an evil and a bitter thing for thee to have left the Lord thy God.” (Jeremias ii. 19.) And Moses says to the sinner: “Thou hast forsaken the God that begot thee, and hast forgotten the Lord that created thee.” (Deuteronomy xxxii. 18.)

Mortal sin is a horrible disorder. It is placing one's good in a created object, instead of fixing it in God, who is the ocean of all goodness, beauty, happiness, and glory.

Mortal sin is a dethroning of God from one's heart. It banishes God from the soul. Isaias says: "Your iniquities have divided between you and your God." (lix. 2.)

It is an injustice, for by it man refuses to give to God what by many titles he owes to Him. Hence sin is often called in Holy Scripture *iniquity*, that is, injustice.

Mortal sin is an act of insubordination, a revolt, an open rebellion against God, who declares: "Thou hast broken my yoke, thou hast burst my bands, and thou saidst: I will not serve." (Jeremias ii. 20.)

It is a base contempt of God, of His authority, majesty, and friendship. It is preferring the slavery of the devil to the glorious service of God. "He that committeth sin," says St. John, "is of the devil." (1 St. John iii. 8.)

It is a daring insult which man, who is "dust and ashes," offers to a Being who is infinitely great, infinitely powerful, infinitely wise, infinitely good, and infinitely holy.

It is a black ingratitude of a man towards his greatest benefactor, his Creator and Redeemer, who has loaded him with natural and supernatural gifts. It dishonors the image of God in the soul, and casts it down in the mire of base passion and vice.

It is in reality preferring misery to bliss; hell to heaven; Satan to God. "To whom have you likened me?" says the Lord (Isaias xlvi. 5): to a base passion at which you blush, to a little pleasure that passed so quickly, to a little gold which has melted in your hands. "Be astonished, O ye heavens, at this . . . For my people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water." (Jeremias ii. 12, 13.)

By sin man outrages God in all His titles—he outrages Him as *Creator*, by revolting against His supreme dominion; as *Leigslator*, by violating His laws; as *Redeemer*, by despising His grace; as a *Friend*, by provoking His enmity; as a *Father*, by resisting His loving authority; as a *King*, by banishing Him from the possession of his heart.

By sin man outrages in a special manner each of the three divine persons—God the Father, the adopted sonship of whom he renounces; God the Son, whom he hath "trodden under foot" (Heb. x. 29), and whom, according to St. Paul, he "crucifies again" (Heb. vi. 6); God the Holy Ghost, whom it is said in the Holy Scripture that he "grieves," "resists," and "extinguishes" (1 Thess. v. 19) in himself.

Let us now notice some of the *bad effects* that mortal sin produces in the soul.

Mortal sin causes a man to forfeit the friendship of God.

It turns God from a friend into an enemy.

It destroys the beauty of the soul, and covers it with a loathsome deadly leprosy.

It so degrades and debases man as to lead him to seek happiness in muddy waters, to feed on husks fit only for the swine. "How exceeding base art thou become, going the same ways over again!" (Jeremias ii. 36.)

It renders man more grovelling than the brute animals. We read in the Psalms, "Man when he was in honor, did not understand; he is compared to senseless beasts, and is become like to them." (Psalm xlviii. 13.)

It leaves a hideous stain in the soul, deforms it, and makes it hateful in the sight of Heaven. It was one single mortal sin of thought which changed thousands of bright angels into monstrous demons.

Mortal sin spreads bitterness, remorse, shame, disquietude and fear in the soul. It is a poison that tortures the conscience, and works destruction: "By what things a man sinneth, by the same also he is tormented." (Wisdom xi. 17.)

By mortal sin man forfeits his right to his heavenly inheritance.

Mortal sin entirely extinguishes justifying grace in the soul.

It destroys the value of all acquired merits: "All his justices which he had done shall not be remembered." (Ezechiel xviii. 24.)

It deprives the soul of all power of meriting. So long as any one remains in a state of mortal sin, all the good works he does are useless to obtain any reward in heaven. St. Paul writes: "If I have not charity, I am nothing." (1 Corinth. xiii. 2.)

It renders a man the slave of sin, and of his evil desires. (Romans vi. 16.) His passions tyrannize over him. "Whosoever committeth sin is the servant of sin." (St. John viii. 34.)

By sin a man sells himself and enslaves himself to the devil: "He that committeth sin is of the devil." (1 St. John iii. 8.)

Mortal sin causes the death of the soul. "All iniquity," says Ecclesiasticus, "is like a two-edged sword" (xxi. 4), with which a man attacks God, and at the same time kills his own soul. In the same book of Ecclesiasticus we read, "The teeth thereof," that is, of sin, "are the teeth of a lion killing the souls of men." (xxi. 3.) And in St. James it is said: "But sin, when it is completed, begetteth death." (i. 15.)

Finally, mortal sin closes the gates of heaven against us, and unless remitted before death, entails the dreadful punishment of "everlasting fire, which was prepared for the devil and his angels." (St. Matt. xxv. 41.)

[Prayer.] *Through Thy great mercy, O God, and through the merits of Jesus Christ, forgive us our sins. From all sin, Lord Jesus, deliver us.*

Chapter XIV.

The Sacrament of Penance.

MAN, even though regenerated and justified, is still liable to fall into sin, on account of the depravity of his fallen nature, and also on account of the many temptations that surround him: therefore our loving Lord, in His infinite mercy, instituted another sacrament for the forgiveness of sin committed after baptism. This is the sacrament of penance, in which, by the absolution of the priest, joined with the *contrition*, *confession*, and *satisfaction* of the penitent, the sins of the penitent are forgiven by God, through the application of the merits of Jesus Christ, and a grace is given him to help him to avoid sin in future.

Contrition is an interior grief, horror and detestation of sin committed, with the firm resolve never more to relapse into our evil habits.* *Contrition* thus includes in itself two acts: sorrow of the heart for sin committed, and the purpose of the will to avoid sin in future.

Confession is an express, contrite, but secret self-accusation, to a duly authorized priest, of at least all grievous sins committed after baptism, of which he wishes to receive absolution, or of all the mortal sins committed since the last confession when absolution was received, as far as we can recall them to our memory.†

Satisfaction means doing the penance enjoined by the priest in confession, repairing the scandal if any was given, and restoring the property and good name to our neighbor in case of his having been injured by us.

Almighty God certainly can, if it so pleases Him, depute a man to forgive sins in His name. That He did depute certain men to forgive sins is plain from what our blessed Lord said to His Apostles, and in the persons of the Apostles to their legitimate successors to the end of the world: "Peace be to you. As the Father hath sent me, I also send you. When He had said this, He breathed on them; and He said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (St. John xx. 21-23.)

* See Council of Trent, Session xiv. chap. 4.

† See Method of Confession, Part II. No. 16 of this book.

This divine commission to forgive sins in Christ's name was always understood to mean what the words just quoted from St. John naturally and plainly signify ; namely, that God has commissioned certain men to grant, and also withhold, the forgiveness of sin in His name ; and these words have thus been understood from the time of the Apostles until now by the Catholic Church, and have thus been understood also by the separated Greek and other Oriental schismatical churches, in which the sacrament of penance is also believed and practised.

It is of course always God who forgives when forgiveness is granted through the instrumentality or ministration of a priest who acts as minister of God. As in holy baptism, it is God who forgives, yet it is done through the medium of the minister who dispenses that sacrament of regeneration, for whether it be Paul or Cephas who baptizes, it is always *Jesus Christ* who baptizes ; so in the sacrament of penance, when the priest forgives, it is God who forgives through His appointed authorized minister.

From the words of St. John, lately quoted, it is evident that the priest has, by the commission of Christ, sometimes to *forgive*, and sometimes to *retain*, that is, to withhold forgiveness of sin ; therefore it is necessary that the penitent sinner should make known to the priest in confession the state of his conscience, in order that the priest may give or withhold absolution with *knowledge* and *prudence*, and not grant or deny it unduly or at hazard, which Jesus Christ never intended.

The priest, in fact, who is called upon to dispense the sacrament of penance, to remit or to retain sin, has to decide whether the person who comes to him as a penitent is really guilty of sin or not ; whether, if guilty, the sin is grievous or is venial ; whether reparation to a neighbor is required or not ; he must see what instruction, admonition, advice, or penance he has to give him ; he must form a well-grounded judgment whether the penitent has or has not the dispositions which render him fit to receive absolution.

In short, the priest in the tribunal of penance is a judge, and as such he must, as a rule, have full knowledge of the case upon which he has to pronounce judgment ; and this knowledge he can only have from the confession of the penitent person.

That it is a good thing to confess our sins appears from the following passages of Holy Writ : "He that hideth his sins shall not prosper ; but he that shall confess, and forsake them, shall obtain mercy." (Proverbs xxviii. 13.) St. James writes : "Confess, therefore, your sins one to another." (v. 16.) If open confession is good for the soul, how much more advantageous is it to confess to a priest who has deputed power from God to forgive our sins. We must bear the shame of showing our

wounds and bruises, and festering sores, if we wish to be cured. To humble ourselves before the minister of God is some reparation for the evil we have done; that humiliation pleases God and procures for us many great blessings.

Chapter Xb.

The Holy Eucharist.

THE Holy Eucharist is the true body and blood of Jesus Christ under the outward appearances of bread and wine.

This sacrament surpasses in excellence all the other sacraments, because under the *appearances** of bread and wine, and under *each* of these appearances or species, that is to say, under the species of bread and under the species of wine, this most blessed sacrament contains *truly, really, and substantially* though not perceptibly to our senses, nor with their natural accidents, the body and blood of our Lord Jesus Christ, together with His soul and divinity, which can never be separated from His body and blood.

Our Saviour said: "My flesh is meat indeed; and my blood is drink indeed." (St. John vi. 56.) And when He instituted this sacrament He said: "This is my body which is given for you. Do this for a commemoration of me." "This is the chalice, the new testament in my blood, which shall be shed for you." (St. Luke xxii. 19, 20.)

The words: "Do this in commemoration of me," should not be taken as though at variance with the real presence of our Lord in this blessed sacrament. At a banquet in commemoration of a battle, the presence of the victor does not render the commemoration impossible, but the more striking. It may also be said that the presence of Jesus Christ in this most holy sacrament renders the commemoration of his death the more vivid.

The change or passing of one *substance* into another is called *Transubstantiation*. The co-existence of one substance, together with, or mingled with, another substance is called *Consubstantiation*.

To understand the word *transubstantiation*, it is well to remark that in all bodies there are two things to be noted; 1st, the *outward qualities*, such as taste, smell, shape, color; and 2d, the *matter* or *substance*, wholly imperceptible to our senses, on which these qualities rest. The sensible

* Those qualities which are outwardly noticed by the senses, as color, taste, or shape, are also called *species* and *accidents*.

qualities are objects of knowledge which we can acquire by the testimony of the senses; but we cannot form any exact notion of the nature or elementary structure of the inward substance. We know for certain that in each body there must be the substance, or that underlying thing upon which the accidents rest, and that the substance is the essential part in a body: but of the nature of *substance* itself we have only a very imperfect knowledge.

When a change in the *substance* of anything takes place in which thing all the outward appearances remain as they were before, but only the inward *imperceptible substance* is entirely changed, this is called transubstantiation. Transubstantiation, therefore, is the entire change of the inward imperceptible substance, while all the outward appearances of that substance remain as they were before, unchanged.

The Catholic Church teaches that before consecration what on the altar appears to be bread and wine is simply bread and wine, and that after the consecration of that bread and of that wine that which still appears to be bread and wine is no longer bread and wine, but the body and blood of Jesus Christ. Something remains, namely, the outward qualities or *species* of bread and wine; and something is changed, namely, the inward invisible *substance* of that bread and of that wine into the body and blood of Christ; this inward change or conversion is what is called *transubstantiation*.

Catholics believe that in the holy Eucharist transubstantiation, or a change of *substance*, and not consubstantiation, or co-existence of two *substances*, takes place, for the simple reason that our Saviour, at the Last Supper, did not say: "IN this" or "WITH this is my body," "IN this," or "WITH this is my blood," but he said: "THIS is my body," "THIS is my blood," which words, in their natural meaning, imply a *change of substance*; for if what Jesus held in His hands was truly His body and His blood, it must have ceased to be the *substance* of bread and of wine.

And this is still more apparent from the New Testament as written in the Syro-Chaldaic, Greek, and Latin languages, in which the word *this*, in the expression, "This is my body," is *neuter* and cannot be referred to *bread*, which in those languages is of *masculine* gender, so that, according to the force of these languages, the only plain meaning is—this thing which I hold in my hand is my body.

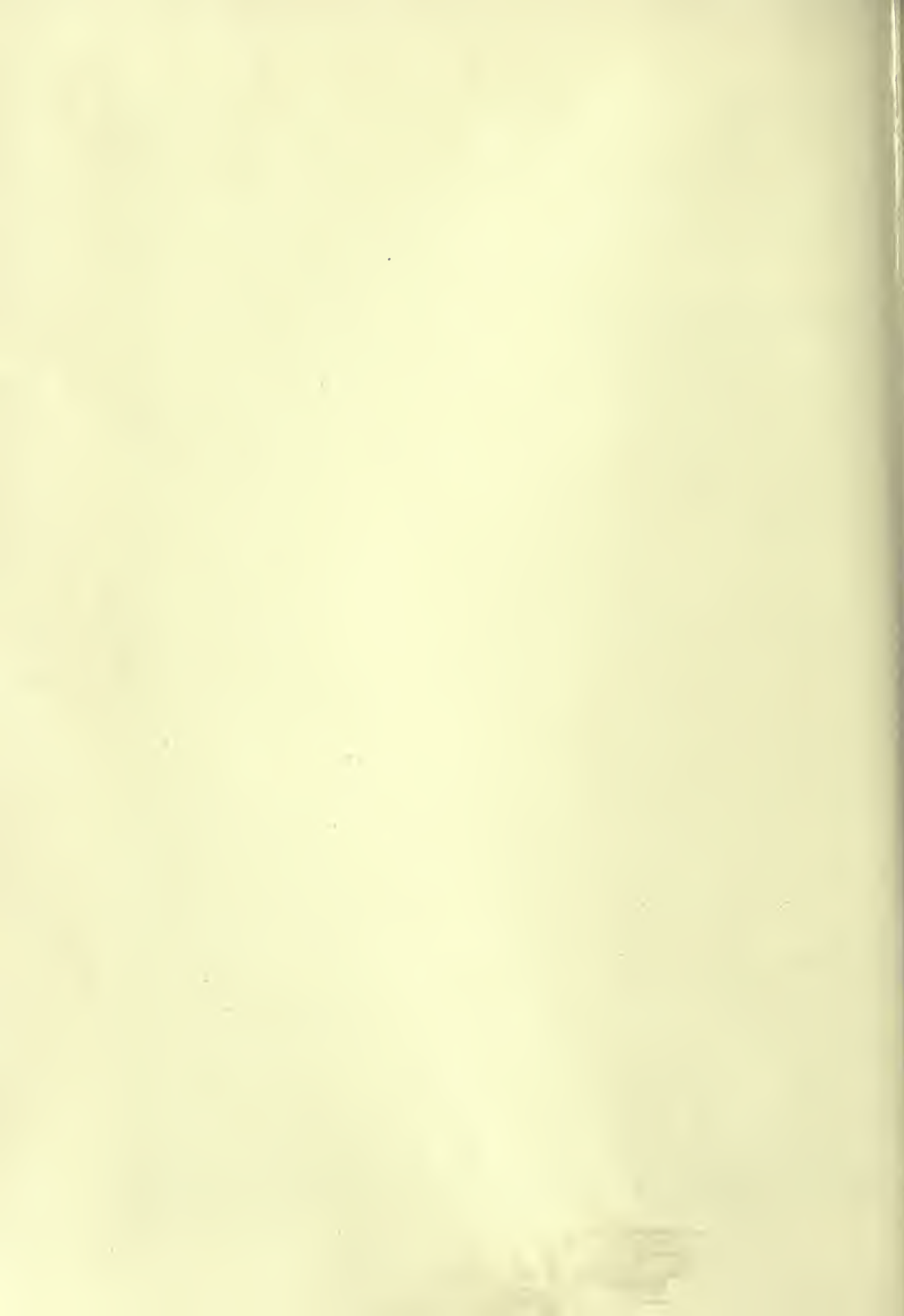
If we were to interpret these expressions to mean—This *bread* is my body; this *wine* is my blood—there would be a downright contradiction, because bread is one substance and the body of Christ is another, wine is one substance and the blood of Christ is another substance; and if we were to stretch those expressions to mean—In this bread there is my



St. Patrick and St. Bridget.

St. Francis-Xavier.

THE SPREAD OF THE GOSPEL.



body ; in this wine there is my blood—it would be doing a grave violence to the text.

To believe in transubstantiation, therefore, is in plain words to believe the assertion of Christ without hesitation or demur, without seeking for an escape, and without a doubt. To Christ asserting : “ This is my body,” “ This is my blood,” it is to answer with simplicity of faith : “ Yes, Lord, I believe what thou sayest ; It is thy body, it is thy blood.” To explain away these two expressions by flying to a figurative meaning, is to admit that the literal sense is plainly in favor of the interpretation followed by Catholics in all ages.

Transubstantiation takes place when the words of consecration, “ This is my body,” “ This is my blood,” used and ordered by Christ, are pronounced over the elements of bread and wine in the holy sacrifice of the Mass by a priest, rightly ordained. As Jesus Christ, the Son of God made man, when visible on earth could and should be adored, though His divinity was under the veil of His humanity, so He can and should be adored in the holy Eucharist though His divinity and humanity are under the veil or accidents of bread and wine.

All persons who are capable of being instructed in this holy mystery, are bound by the command of Christ to receive this adorable sacrament ; and the Catholic Church, which allows to the faithful, and even recommends, the daily reception of the blessed Eucharist, commands the reception of it, “ at least once a year ” at Easter time.

This solemn precept is based on the words of Jesus Christ : “ Amen, amen, I say unto you: Unless you eat the flesh of the Son of man, and drink His blood, you shall not have life in you.” (St. John vi. 54.)

Chapter XVI.

The Holy Sacrifice of the Mass. The Holy Sacrifice of the Mass serves to apply Christ's Redemption to Men.

SACRIFICE is the highest act of religion, because other acts with which we worship God may also be used, though in a limited sense, in honoring the angels, the saints, kings and other high personages, while sacrifice is so exclusively due to God, that it can only be offered to Him ; for the natural end of sacrifice is to show, by the destruction of, or notable change in, the victim, the sovereign dominion over creation which belongs to God alone.

From the beginning of the world the servants of God were accustomed to offer sacrifice to the most high God. And in all ancient religions, true or false, this worship of sacrifice was always looked upon as the most solemn act of religion.

It was therefore proper, that as in the law of nature, and in the Mosaic law, there were sacrifices instituted by the Almighty, there should also be in the law of grace a continual sacrifice whereby to worship God in a manner worthy of Him, besides the one sacrifice offered by our Lord Jesus Christ on Mount Calvary.

As the sacrifices with shedding of blood of the Old Law were figures of the sacrifice offered by Christ on Calvary with the shedding of His most precious blood, so those sacrifices of the Old Law that were without the shedding of blood were types of another sacrifice in the New Law, which also was to be without blood-shedding.

The prophet Malachias foretold in plain words this daily sacrifice of the New Law when he said: "For from the rising of the sun, even to the going down, 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." (Malachias i. 11.)

What it was reasonable we should have, what was foreshadowed by the figures of the Old Testament, and, moreover, what was even foretold, our Lord Jesus Christ accomplished at the Last Supper. For the holy Eucharist which He then instituted is not only a sacrament but also a true sacrifice offered up then by the same Jesus Christ to His Eternal Father, and offered also by Himself daily through the ministry of the priest whenever the priest celebrates holy Mass at the altar; the faithful who are present uniting in the oblation.

The holy sacrifice of the Mass is a commemorative sacrifice, regarded as a true sacrifice by the Apostles and their successors, and by the whole Catholic Church in all centuries. It is still so regarded even by all ancient schismatical churches, who separated themselves from the Catholic Church between the fifth and ninth centuries, and who have, up to the present, preserved among them the sacrifice of the Mass as an institution of Christ.

To complete a commemorative sacrifice, the *actual* putting to death of the victim is not necessary, but only the real presence of the victim, accompanied by a mystical death, or by such a notable change in the thing offered as may *represent* death.

Jesus Christ "dieth now no more" (Romans vi. 9), and yet He offers Himself to His Eternal Father as one dead, though alive, "a Lamb standing as it were slain" (Apocalypse [or Revelation] v. 6), showing

continually to God the Father His five most precious wounds, the marks of His immolation on Calvary. In like manner His having died once, never to die again, does not prevent Jesus Christ from being offered a true Victim in the holy sacrifice of the Mass as an immolation with only a mystical death.

Some of the sacrifices of the Old Law were of this kind, as, for example, the typical sacrifice of Isaac by Abraham; and in the offering of the sparrows. Of these we read in the book of Leviticus (xiv. 6): "The other [sparrow] that is alive he [the priest] shall dip with the cedar-wood, and the scarlet and the hyssop, in the blood of the sparrow that is immolated;" "he shall let go the living sparrow." Another instance is the "Emissary-goat" (or scape-goat), "he shall present alive before the Lord, that he may pour out prayers upon him, and let him go into the wilderness." (Leviticus xvi. 10.)

Moreover, there are sacrifices of lifeless things, which serve to support animal life, in which, therefore, actual death is not possible. Such were the *loaves* of proposition or shew-bread, called in Leviticus (xxiv. 9) "most holy of the sacrifices of the Lord by a perpetual right." Such likewise were the sacrifices described in the second chapter of Leviticus in verses 2, 9, 16, where it is ordered that a handful of the flour offered by the people should be offered by the priest in sacrifice upon the altar, and there burned by the priest Aaron or his sons.

This sort of sacrifice was regarded by the Jews as a true sacrifice, called *mincha*, which word is translated by the seventy interpreters (in the old Greek version called the Septuagint) and by the Latin Vulgate simply *sacrifice*.

Now it is clear that in this kind of sacrifice neither an actual nor even a mystical death took place, but only a very notable *change*, which is enough for the nature of a sacrifice.

In the holy Eucharist, the Victim, namely, Jesus Christ, is truly present, therefore He can be offered up, and He is truly offered up, as an oblation to His Eternal Father; and although the death of the victim does not occur in *reality*, yet it takes place *mystically*; the body of Christ being made present, as though separated from the blood, since by the power of the consecrating words, first the body of Christ is caused to be present under the *species* (or what appears to the senses) of bread, and then His blood is caused to be present under the *species* of wine. This *mystical death*, by seeming separation of the blood from Christ's body, joined with the true offering of Jesus Christ, who is truly present, living and entire under each *species*, can and does constitute a real sacrifice commemorative of that of the cross.

This twofold consecration is by *Christ's institution* so essential for the

sacrificial act, that if there were *only* a consecration of the bread, or *only* a consecration of the wine, our Lord would be present, but not as a *sacrifice*, because in these cases the mystical immolation would not be complete.

Jesus Christ is called by the royal psalmist, "A priest for ever according to the order of Melchisedech" (Psalm cix. 4), because the sacrifice which Melchisedech offered as "the priest of the most high God" (Genesis xiv. 18), was that of bread and wine, which was not a direct figure of the sacrifice offered up on Calvary with *spilling of blood*, but of the sacrifice of the Mass, which is offered under the species of *bread and wine, without the shedding of blood*, and offered *for ever*; "the clean oblation" spoken of by the prophet Malachias. (i. 11.)

It seems plain that it is also in reference to the sacrifice of the Mass that mention is made by St. Paul of an *altar* as belonging to the Christian dispensation; an *altar* always denoting a *sacrifice*. (Hebrews xiii. 10.)

The holy sacrifice of the Mass does not differ *in its essence* from the sacrifice offered up upon Mount Calvary. As we find on Calvary and in the Mass the same identical Victim, and the same principal Offerer, Jesus Christ, the two sacrifices are *essentially* the same. The two sacrifices only differ in *non-essentials*, because only the manner of offering is different. One was offered by Christ personally, the other is offered by Him through His ministers. That was offered with real suffering, real shedding of blood and real death of the Victim; this with only a mystical suffering, a mystical shedding of blood, and a mystical death of the same Victim. Therefore the priest, at the time of the consecration, does not say: "This is the body of Christ," but acting in the person of Christ, says: "This is my body," according to the divine command, "Do THIS," or, as these words might be rendered, OFFER UP THIS. It is on account of this sacrifice offered daily on our altars by Christ that our Lord is called "A priest for ever, according to the order of Melchisedech." (Psalm cix. 4; Hebrews vii. 17.)

ST. PAUL affirms that Christ offered Himself only *once*, meaning, by *suffering, blood-shedding, and death*; as he compares Christ's oblation to the oblations of animal victims of the Old Law which were made by a real destruction of their animal life.

There is nothing in the Mass which is opposed to this teaching of St. Paul. So far from it, the Mass is a perpetual witness to the fact of that single death in blood; it is one of the most striking attestations we can make that Christ died for the world; there cannot be a more conspicuous witness to the *one death of the one Victim* than the holy sacrifice of the Mass; that august act, which, instituted by Christ Himself, *shows forth the Lord's death till He come*, that death, without which the Mass would have neither a meaning nor even an existence.

What is, then, the chief purpose of the Mass? The chief purpose of the holy sacrifice of the Mass is to apply *practically* to our souls individually those merits and graces which the sacrifice of the cross had already gathered and prepared for all mankind; it is a channel or secondary fountain of the effects of redemption, not the original source; not adding value or merit to the sacrifice of Christ offered once for all on Calvary. It is not a sacrifice totally distinct from, and independent of, that of the cross, as the different victims and sacrifices of the Old Law were independent of, and additional to, each other; but it is a renewal and repetition of the "once offered" oblation, by being a renewed sacrificial presentation of the same Victim in another and unbloody manner through the ministry of the priest. It is renewed and repeated that we may have an opportunity of practically joining in that sacrifice; repeated not for the sake of redeeming mankind afresh, or of adding to the merits of the redemption, but to apply Christ's satisfaction and merits, gained on Calvary, to the Church in general, and to each soul in particular.

The following illustration will perhaps assist in making this more plain.

If some one had defrauded the state, and a rich man should offer to pay the amount stolen on condition that the guilty person should be forgiven; should the state accept the terms, on the understanding that the guilty person should first make a special application to the state, signed by the rich man and by himself, no one would call this second requirement a lessening of the value of the first. It seems easy to conceive that this second demand is neither unreasonable, nor unjust, nor disparaging to the former; and why? Because it is based on the same agreement and presupposes it; it is only something required for properly carrying out the transaction in its details; a condition reasonably exacted in order to have the promised forgiveness in an orderly and profitable manner, and not with the intention of adding to the sum already laid down.

Thus the sacrifice of the Mass cannot be considered to detract from the sacrifice offered up "once for all" on Calvary, because the sacrifice of the Mass rests upon it, derives all its value from it, and presupposes it; and yet the Mass is a true sacrifice, because *Jesus Christ is truly offered up*, though in another form; and offered, not in the sense of adding new merits, as if wanting to the first, but because it is a means appointed by the Eternal Father and the incarnate Son, for *applying* the merits of the one bloody sacrifice to the whole Church in general, and to each soul in particular.

To illustrate the same thing by another example, we may suppose that in a certain empire an orator, by a prodigy of eloquence, had obtained from the emperor the freedom of a certain province, on the condition, however, that such freedom should be granted only to those inhabitants

who were present at the recital, before appointed persons, of that oration by a deputy of the said orator. It is clear that this condition, far from lessening the value of the original oration, would only tend to increase the honor of the orator and the value of his oration, by causing each inhabitant of that province to appreciate it more fully, and feel more deeply indebted to that orator.

The same may be said of the holy sacrifice of the Mass, for it gives an opportunity to each of us in particular :

1st, To join our Lord and the priest in offering the divine Victim of Calvary, present on our altars, to the Eternal Father ;

2d, To feel more deeply indebted to Jesus Christ by commemorating with a deep sense of gratitude and love the great sacrifice of Calvary.

3d, To reap the fruit of that great sacrifice by having it practically and personally applied to us. All these benefits, as is evident, redound entirely to the greater honor of Christ and of His great sacrifice on Mount Calvary.

The Mass no more detracts from Christ's passion and death than did the offering which Christ Himself made at His first entering into the world, or at His presentation in the temple, or at His Last Supper, or than baptism or any other sacrament does ; for by all of them Christ applies to us the merits of His passion and death.

In fact, holy Mass is but one of the means left by our Saviour for applying His merits to man. He Himself instituted holy Mass when He gave the command to His Apostles : " Do this for a commemoration of me." (St. Luke xxii. 19.)*

Chapter XVII.

Ceremonies and Ritual of the Catholic Church.

IN the administration of the sacraments and in the celebration of the Mass and other sacred services, the Church makes use of ceremonies ; that is, she employs certain forms and rites for the purpose of administering the things of God in a becoming and dignified manner, and proper to impress the faithful with sentiments of faith and piety befitting the occasion.

Ceremonies do not form an essential part of the institution of Christ, most of them having been added by the Church in the time of the Apos-

* See Part II. No. 15, A Method of Hearing Mass.

bles or in subsequent ages. Consequently they may, by the same authority, be changed or omitted (as, in fact, in cases of necessity they are omitted), without affecting the validity of the sacraments. But as they are prescribed by the Church, acting under the guidance of the Holy Spirit, in order the better to show forth the dignity and the effects of the sacraments, and to dispose us to receive them in a more devout manner, it would be wrong to omit them, except in cases of necessity.

That it is proper and dutiful, and therefore important, that divine service and the administration of the sacraments should be accompanied by ceremonies may be gathered from the fact that not only the Latin Church, but also all the ancient churches of the East abound in ceremonies from a very remote period, and many of them traceable to apostolic times. Thus we see that the Greek, Armenian, Chaldean, Syro-Chaldean, Coptic, and Eutychian churches in the East have at all times used ceremonies as well as the Roman Catholic Church. Long experience testifies to the good effect which the use of ceremonies produces on the people.

If solemn ceremonies were not used in the celebration of the Mass, Catholic belief in the real presence of Christ upon our altars would not be fitly expressed. If the faithful saw the altar stripped of ornaments, and the officiating priests without distinctive vestments, not bending the knee, and not giving any outward token of worship before the consecrated elements, their Catholic instinct would be shocked. On the other hand, when they see the great pains taken and the great cost often incurred for the becoming adornment of the house of God, for making the altar, the tabernacle, and the throne gleam with rich ornaments; when they see that the priests and their assistants are robed with distinctive emblematic vestments, and especially when they see them bend their knees in humble adoration before the consecrated Host and the consecrated chalice, their faith and devotion are strengthened, and the practical lesson they receive is likely to do them more good than any sermon on the subject.

What we have said of the ceremonies of the Mass may be applied in due proportion also to those ceremonies used in the administration of the sacraments, and in all the services of the Church.

It is objected that there is danger that ceremonies may lead to mere *formality*; but I venture to say that the ceremonies used by the Catholic Church, especially those used in the holy sacrifice of the Mass, far from leading people to *formality*, draw them on to greater *spirituality* and fervor.

Let us consider these externals, first, with regard to the officiating priest, and afterwards with respect to the people.

The Mass ordinarily consists of the following things:—The 42d Psalm,

beginning "*Judica me, Deus*" (Judge me, O God)—the *Confiteor*—the *Introit*, or entrance prayer—the "*Kyrie eleison*" (Lord, have mercy)—"*Christe eleison*" (Christ, have mercy), repeated nine times—the "*Gloria in excelsis*" (Glory to God in the highest)—the *Collect*—the *Epistle* for the day—the prayer, "*Munda cor meum*" (Cleanse my heart, O God)—the *Gospel* for the day—the *Nicene Creed*—the *Offertory*—part of the 25th Psalm, beginning at the verse "*Lavabo*"—(that is, I will wash)—*Oblation* prayer—the prayer called *Secret*—the *Preface*—the *Sanctus*, or Holy, Holy, Holy—the *Canon*, or prayers according to solemn, unvarying *rule*—consecration of the Host—consecration of the wine—prayers after consecration—the Lord's Prayer—*Agnus Dei* (Lamb of God)—three prayers before communion—communion of the priest—prayers after communion—the blessing of the people—the last Gospel, most frequently from the first chapter of St. John (*In the beginning was the Word*). (See Method of Hearing Mass, Part II. No. 15.)

Now it appears that all this is thoroughly spiritual, and without any ceremonial formality, especially when we consider that the greatest part of this is said or done by the priest in secret, that is, in a low tone of voice.

What is less important in the Mass, and what may strictly be called ceremonial, consists in the priest's changing his position; in his reverently bowing the head and kneeling: in kissing the altar and paten (or silver plate on which the Host is placed); in joining or in raising his hands; in looking up toward heaven, or to the crucifix on the altar; in making repeatedly the sign of the cross; and in turning towards the people when addressing them, as when he says "*Dominus vobiscum*" (The Lord be with you), and "*Orate, fratres*" (Brethren, pray).

But men are struck at the reflection that many of these things Jesus did, and that, therefore, they cannot be called valueless formalities, unless indeed we were to say that the priest does these things without the proper interior spirit, which would be an accusation our Lord forbids us to make under pain of sin: "Judge not, that you may not be judged." (St. Matt. vii. 1.)

If we consider, now, the Mass with regard to the people present who assist at Mass, the more ground is there to convince us that no tendency to mere formality exists in the Mass, but that everything in it leads rather to spirituality.

In the Mass there is no set form of prayers required to be repeated after the priest in a formal way by the people, as is constantly done in Protestant churches and chapels, but the people are left free to follow the Mass in spirit, either meditating on the passion of our Lord, or making some acts of repentance, love, praise, adoration, and like acts of devotion;

or reciting some prayers, each in his own way, in keeping with each one's capacity, needs, and desires; or following the Mass according to the direction of the book of devotion which each worshipper may have chosen for his own use.

The different ceremonies, far from leading the pious worshipper to mere formality, serve to arouse and keep alive attention and devotion.

When in the beginning of the Mass the priest bends his body and strikes his breast thrice saying the *Confiteor* or confession, this calls the devout Catholic to make acts of contrition for his sins. The intoning of the *Gloria in excelsis* raises his soul to glorify God. The chanting of the *Gospel* and *Creed* makes him stand up for the faith. The singing of the *Sanctus* invites him to join the choirs of the angels in praising the sanctity of God. The uplifting of the Host and of the chalice, and the repeated genuflections of the priest, draw him to worship God on his knees; and so we may say of the rest. Every act tends to keep up the attention, the devotion, and the fervor of pious persons attending Mass.

The ceremonies, therefore, of the Mass, far from inducing formality, are a good and powerful preservative against it.

But perhaps some may say: What need is there for holy water, for lighted candles in daytime, and for such costly vestments? Why so many changes of position, so much kneeling and standing? Why so much singing and playing of the organ and of other instruments? Why make so often the sign of the cross? Why use incense?

I will endeavor to reply briefly to all these questions.

With regard to *holy water*, the use of it is not commanded, but piously recommended to the laity. If St. John the Baptist, in his baptism of penance, and our Lord in His baptism of regeneration, have made use of the element of water to signify the purification of the soul, surely we cannot make objection if the Church at the threshold of the house of God and in other circumstances makes use of the same element to remind the people that they must follow after purity of soul by repentance if they would that their prayers should be answered by God.

The use of *holy water* is very ancient. St. Justin the Martyr, who lived in the second century, says in the second book of his Apology, that every Sunday in their assemblies the faithful were sprinkled with holy water.

As to *lighted candles* in the daytime, I would say that they are used chiefly as seemly emblematic ornament; and as such need not serve any other purpose. A lighted candle is an ornament most suited for the altar, 1st, because exceedingly primitive and purely ecclesiastical, which many other ornaments are not; 2d, because the light, the burning and self-consuming of the candle, can be taken as a beautiful emblem of our

faith, which must be lively ; of our charity, which must be burning and diffusive ; of our devotion, which, like that of Mary Magdalen, must not spare sacrifices.

As to *rich vestments*, holy Church is glad to use them, when convenient, in holy functions, because it redounds to the honor of God. If it is considered dutiful and honorable toward a prince that people should appear at his court in their best distinctive robes and ornaments, surely it cannot but be right that priests, the ambassadors and ministers of God, should in public functions appear before the altars of God in His sanctuary with their rich distinctive emblematic vestments. This was prescribed by God in the Old Law, though the priests then made offerings of no great intrinsic value, but only figurative ones. There is still more reason for the use of them now that the Lamb of God prefigured by them is personally and corporally present. All the Oriental churches make use of rich vestments and abound in ceremonies.

As to *bowing down the body*, and *bending the knee*, in sign of reverence, the patriarchs and the prophets, and even Jesus Christ Himself on earth also did the same repeatedly, and this St. John saw in a vision done by the twenty-four elders worshipping in heaven.

As to *music and singing*, it is what the psalmist David repeatedly recommends. (See Psalms xcvi. and cl.) And why shall we not make music as well as other things serve to the praises of God ? Music, when good and properly adapted, gives expression, grandeur, and solemnity to our sacred services, and to the offering of our praises to God. If sometimes it has not this effect upon some persons the cause is probably due to early prejudice or perhaps to the defect or absence of the musical sense ; or it may be that the music is not well adapted to the words and to the religious feelings the subject should inspire ; or, lastly, when the people do not attentively or intelligently follow the words and their respective musical expression.

As to the *sign of the cross* (see chapter under this head), the Church makes frequent use of it, especially during the Mass, because it is the sign of our redemption.

We cannot be reminded too often that we must be meek and patient and ready to suffer, because we profess to be followers of the Cross, that is, of our crucified Saviour. The cross is a memorial of the sufferings and death of Christ. It speaks to us strongly of the malice and terrible consequences of sin, and of the immense love of God toward us.

The primitive Christians, as Tertullian and other ancient writers testify, were accustomed to make the sign of the cross very often during the day.

Since, in this age, Christians make this sign less often, let us use it willingly, and rejoice to see it still frequently used, at least by the priests

in their priestly ministrations, to teach us not to be ashamed of the cross of Christ, but to glory in it, as St. Paul gave us the example: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." (Galatians vi. 14.)

As to *incense*, it is a thing which the common sense of man has reserved to do honor to God with. Hence the wise kings offered incense to the child Jesus to honor His divinity. In Leviticus (ii. 1) it was commanded that incense should be placed on the sacrifice called *mincha*. There was in the temple of Solomon a special altar, called the altar of incense, upon which, every day at a certain hour, incense was offered to God. (St. Luke i. 9-11.) Incense is a symbol of charity and of prayer. Holy David says: "Let my prayer be directed as incense in thy sight" (Psalm cxl. 2); and St. John saw the four and twenty ancients and the angels offering up to God "golden vials full of odors [incense], which are the prayers of saints." (Apocalypse [or Revelation] v. 8.) Again in chapter viii. 3, he says: "And another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God."

Incense may also be taken to mean the fragrance of virtue, as also the inferior honor given to things which relate to God. In this sense the altar, the crucifix, the missal, the priest, the assisting ministers, and the faithful themselves, are also incensed.

Some may object: How is all this consistent with those words of our Lord to the Samaritan woman, "But the hour cometh and now is, when the true adorers shall adore the Father in spirit and in truth"? (St. John iv. 23.)

I answer that external worship, if accompanied by inward spirit, is justly said to be worship "in spirit." Besides, worship "in truth" requires external worship, for a man who refuses also externally with his body to adore God who is the Creator, Preserver, and Benefactor of his body as well as of his soul, could not be called a "true adorer." The very words "adorer," and "adore," imply outward action of the body.

When a ceremony—for example, kneeling, or striking the breast—is done not as a mere matter of form, but as accompanied by, or as an expression of, the mind and heart, then it is a ceremony done in spirit and in truth, because it is then dictated by the spirit; it is an effect of the spirit; it is an outward expression of the spirit, and therefore it is a worship in spirit and in truth; the outward expression then corresponds to the inward feelings, and is a real worship and not a merely formal or an empty material action of the body.

When our Saviour in the Garden of Gethsemane prostrated Himself

with His face to the ground before His Eternal Father, He was truly adoring in spirit ; and so likewise when He attended the sacrifices and other holy functions in the temple.

We must not suppose that our Saviour's words to the Samaritan woman imply any slight of the Jewish rite as though only a formal, material worship. Can we suppose that the patriarchs, that David, other prophets, and all just men of the Old Law, were not adorers in spirit? Christ compares the new adorers with the Jews as they were then for the most part, not as they ought to have been, according to the spirit of the law. God has expressed strongly in *Isaias* (i. 11) and other places how in the Old Law He hated mere externals, and even prayer itself done without spirit and with a heart attached to sin. Therefore Christ by his words to the Samaritan woman would show that the true adorers of the New Law, who possess not mere emblems and figures, as the Jews did, but enjoy the advantage of having realities, will also be more careful to worship with a purer heart and with a purer intention, with better will and more attention and spirit than the generality of the Jews did then.

Thus Catholic prayer-books are full of beautiful prayers suited to accompany every act of worship performed by the priest at the altar ; and nothing is more recommended in Catholic theology, sermons, catechisms, and books of devotion, than the necessity of assisting at Mass and other holy services with a heart detached from sin, and with attention and fervor.

If, then, outward demonstrations of veneration, faith, love, and zeal, when dictated by the inward spirit, are spirit and truth, it is all the better if a ritual should abound with externals, provided they are accompanied by the inward devotion of the spirit.

Some Protestants might here perhaps observe : What you say may be right, but this Catholic system of ceremonies puzzles me ; I think that I should hardly feel myself at home in it.

I would answer : It is not astonishing, my friend, that the Catholic system of worship should somewhat puzzle you as a Protestant. This system is new to you, and not very easily understood, and perhaps your mind has been prejudiced against it from childhood. But it would be unreasonable, on that account, for you to turn your back upon it discouraged. Would you act in this manner if a good business, in which you were very much interested, were offered to you, and which at first you might find a little difficult to understand or conduct? Surely you would not act so, especially if you saw engaged in it happy little children, well up to the work and quite at their ease. So if the Catholic worship appears at first sight somewhat strange or perplexing, be not disheartened ; a little goodwill, a little instruction, a little explanation, a little study, and above all a little practice, will enable you to overcome every difficulty, and you will

soon find yourself also quite at home in it and enjoy it, too, almost as much as Catholics themselves.

Look at the Catholic children; they find it quite easy to follow the Mass, and benediction; they understand well what seems so difficult to you; and you can easily understand it, too, if, taking the advice of our Lord, you only condescend to be as they are, and allow yourself to be taught as they do.

Chapter XVIII.

Benediction of the Blessed Sacrament.

THE real presence of Jesus Christ in the blessed sacrament by transubstantiation implies that Jesus Christ is present there so long as the *species* (accidental qualities which fall under the senses) of the bread or of the wine remain unaltered. And therefore the blessed sacrament, that is to say, *Jesus Christ* there present in the blessed sacrament, can and ought to be adored by the faithful.

This is what the Catholic Church teaches, and she provides that in most churches consecrated "particles," that is, the blessed sacrament, be kept permanently (generally in the tabernacle on the altar): 1st, That it may be ready at any time to be administered to sick and dying persons; for, as the consecration of the blessed sacrament can only take place during Mass, which is celebrated only once a day by each priest, and only in the morning, if the blessed sacrament were not reserved, it might occur that some Christians would die without the great advantage of receiving this sacrament, which, when administered to those supposed to be in danger of death, is called *Viaticum* or *food for the journey*; 2d, In order to afford to the faithful the great consolation of *having Jesus Christ* always in the midst of them in the tabernacle on the altar, to receive their visits, adoration, and prayers, and to dispense His graces.

Thus is literally fulfilled the prophecy of Isaias that the Saviour was to be, and to be called, *Emmanuel*, that is, *God with us*. (vii. 14.) And also the promise of Jesus Christ Himself that He would not leave us orphans.

The churches where the blessed sacrament is reserved, as is the case in all Catholic parish churches and in those of religious orders, are often open—some the whole day long, others some hours—morning and evening. Then the faithful can through the day visit the blessed sacrament, and pass some precious minutes in silent supplication before God, and in adoration of their Lord and Saviour Jesus Christ.

But to kings of this world we are not satisfied to offer our homage in private : we also like occasionally to make a public demonstration of our loyalty and attachment to them. So besides this private and silent devotion of the faithful, the Church has provided special solemn rites to show forth our faith, giving us the opportunity of pouring out the innermost love of our hearts, and of expressing publicly our devotion toward our Lord God and King present in the blessed sacrament.

This she does by public processions, by the Quarant'ore or *forty hours' exposition of the blessed sacrament*, especially during Lent, and more frequently by the simple rite called benediction.

Benediction, as a rule, takes place in the afternoon or evening ; less solemnly on week-days, more solemnly on Sundays and festivals.

When the hour to give benediction is come, all, or the greater part of the wax candles about the altar are lighted. This may seem strange to those who are not acquainted with the Catholic belief in the real presence of our Lord Jesus Christ in the blessed sacrament. If Jesus Christ were not present, this display of wax candles might justly be looked upon as a mere show, a mere waste, and a profusion of lights to no purpose ; but it will not appear so to those who enter into the spirit of Catholic belief in the real presence of Jesus Christ in the blessed sacrament. Surely what we do for our God and King, who is there really present, can never be too much. And as lighted candles and beautiful flowers are the most seemly ornaments for the altar during divine worship, the faithful gladly bear the expense, not heeding those who may say—"Why this waste?"

When the altar is made ready and everything prepared, the officiating priest, in his vestments, accompanied, if convenient, by other priests, and preceded by servers and the censer-bearer in their surplices, comes to the altar, at the foot of which all kneel. One of the priests takes the blessed sacrament (or consecrated Host) out of the tabernacle and reverently places it within the round crystal frame in the centre of the *monstrance*, which is made of gold or silver, finely wrought and often adorned with precious stones ; and he thus exposes it on an elevated throne above the middle of the altar, when the hymn beginning "*O Salutaris Hostia*" (O Saving Host), is sung by the choir and people.

The clergy then profoundly adore the blessed sacrament, and the officiating priest, rising, puts three times a small spoonful of incense (that is, sweet-smelling aromatic gum) into the burning censer or "thurible," and waving it thrice before the consecrated Host offers the ascending fragrance to God ; as we read in the Apocalypse (or Revelation), the angels were seen to do in heaven.

The liturgical Latin hymn, "*O Salutaris Hostia*" (O Saving Host)

being sung, it is generally followed by the Litany of the blessed Virgin, commonly called of Loreto, commencing with invocations to each person of the holy Trinity, and then is sung the "*Tantum ergo Sacramentum*," which hymn is never omitted: followed by a prayer said by the officiating priest standing.

After the second offering of incense, a rich silk veil is placed upon the shoulders of the officiating priest, who then ascends the altar-steps, takes in his hands with the veil the monstrance which contains the blessed sacrament, previously taken down from the throne, and turning to the people, makes with it the sign of the cross over them, and thus blesses the faithful with the most holy.

This is done in silence, except that a small bell, and sometimes the tower bell of the church, is sounded, to call the attention not only of those who are in the church, but also of those who are detained at home, that they all may prepare themselves kneeling to receive the blessing of God. Then the blessed sacrament is replaced in the tabernacle, whilst the 116th Psalm, "*Laudate Dominum omnes gentes*" (O praise the Lord, all ye nations) is sung, and some concluding prayers are recited.

After another profound adoration by the clergy, the tabernacle is locked. The priests and servers then rise, make a genuflection, and return in order to the sacristy.

This is a most impressive rite, naturally connected with Catholic belief in the real presence. "Can there be a more touching rite, even in the judgment of those who do not believe in it? How many a man, not a Catholic, is moved, on seeing it, to say: 'Oh, that I did but believe it!' when he sees the priest take up the fount of mercy, and the people bent low in adoration! It is one of the most beautiful, natural, and soothing actions of the Church."*

Pious Ejaculation. } Blessed and praised every moment be the most holy and most divine sacrament.

HYMNS AND PRAYERS COMMONLY SAID AT THE EXPOSITION AND BENEDICTION OF THE MOST HOLY SACRAMENT.

When the Priest opens the Tabernacle and incenses the Blessed Sacrament, is sung the Hymn,

O Salutáris Hostia,
Quae coeli pandis ostium;
Bella premunt hostilia,
Da robur, fer auxilium.

Uni Trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria. Amen.

O saving Victim, opening wide
The gate of heaven to men below!
Our foes press on from every side;
Thine aid supply, thy strength bestow.

To thy great name be endless praise,
Immortal Godhead, One in Three!
O grant us endless length of days
In our true native land with thee. Amen.

* Cardinal Newman, *Present Position of Catholics in England*, ed. 4, p. 256.

After which generally follows the Litany of the Blessed Virgin, and frequently also a prayer and response. Then is sung the "Tantum ergo Sacramentum," all present making a profound inclination of the body at the words "veneremur cernui."

• Tantum ergo Sacramentum
Veneremur cernui;
Et antiquum documentum
Novo cedat ritui;
Praestet fides supplementum
Sensuum defectui.

Genitóri, Genitóque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio;
Procedenti ab utroque
Compar sit laudatio. Amen.

Down in adoration falling,
Lo the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing
Might and endless Majesty. Amen.

Then are sung the following Versicle and Response.

V. Panem de Coelo praestitisti eis (Alleluia).

R. Omne delectamentum in se habentem (Alleluia).

Alleluia is added in Paschal time, and during the octave of Corpus Christi.

Orémus.

Deus qui nobis sub Sacramento mirábili, passionis tuae memoriam reliquisti; tribue, quaesumus, ita nos cóporis et sanguinis tui sacra mysteria venerári; ut redemptionis tuae fructum in nobis júgiter sentiámus. Qui vivis et regnas in saecula saeculorum. Amen.

V. Thou didst give them bread from heaven (Alleluia).

R. Containing in itself all sweetness (Alleluia).

Let us pray.

O God, who, under a wonderful Sacrament, hast left us a memorial of thy passion; grant us, we beseech thee, so to venerate the sacred mysteries of thy body and blood, that we may ever feel within us the fruit of thy redemption, who livest and reignest, world without end. Amen.

Here the benediction is given with the blessed sacrament, all bowing down in profound adoration and beseeching our Lord there present to bestow His blessing on themselves, and on the whole Church, and upon the world.

Then is often sung in Latin thrice, followed by the Laudate Dominum (Praise the Lord), Psalm 116.

Adorémus in aeternum
Sanctissimum Sacramentum.

May we forever adore
The most holy sacrament.

*An Act of Spiritual Communion.**

I believe in Thee, O my Jesus, present in the most holy sacrament of

* With Saint Alphonsus Liguori, I would exhort all who seek to advance in the love of Jesus Christ to make a *spiritual communion* each time they visit the blessed sacrament or hear Mass. It would be better to make a spiritual communion three times, on these occasions; namely, at the beginning, middle, and end of the visit, and of the Mass.

the altar ; I love Thee above all things ; and I desire to receive Thee into my soul. Since I cannot now receive Thee *sacramentally*, come at least *spiritually* into my heart. I embrace Thee, and I unite myself to Thee as if Thou wert already within my heart. Oh, never let me be separated from Thee ! O Lord Jesus Christ, let the sweet and consuming force of Thy love absorb my whole soul, that I may die for the love of Thee, who wast pleased to die upon the cross for the love of me.

Chapter XIX.

Confirmation. Extreme Unction. Holy Orders. Matrimony.

BESIDES Baptism, Holy Eucharist, and Penance, the Catholic Church holds four other sacred rites as sacraments, namely, Confirmation, Extreme Unction, Holy Orders, and Matrimony.

Confirmation is a sacrament instituted by our Lord, by which the faithful, who have already been made children of God by baptism, receive the Holy Ghost by the prayer, unction (or anointing with holy oil, called *chrism*), and the laying on of the hands of a bishop, the successor of the Apostles. It is thus that they are enriched with gifts, graces, and virtues, especially with the virtue of fortitude, and made perfect Christians and valiant soldiers of Jesus Christ, to stand through life the whole warfare of the world, the flesh and the devil.

The first recorded instance of confirmation being administered to the faithful is in the eighth chapter of the Acts of the Apostles, where St. Peter and St. John confirmed the Samaritans who had been already baptized by St. Philip. "They prayed for them that they might receive the Holy Ghost. . . . Then they laid their hands upon them, and they received the Holy Ghost." (Vers. 15, 17.)

By this sacrament a certain dedication and consecration of the soul to God is made, the *mark* of which is left forever on the soul. This mark is called a *character*, and can never be effaced. Hence this sacrament can only be received once.

All Christians are bound to receive confirmation. The want of opportunity only can excuse from sin for not receiving it.

It must be received in a state of grace ; and therefore, if a Christian is conscious that he is in a state of mortal sin, he must first come to the sacrament of penance.

The time to receive confirmation is from about seven years to any older age. "All must make haste to be confirmed by a bishop ; that is,

to receive the sevenfold *grace of the Holy Ghost.*" (St. Clement, Epistola ad Julium.)

THE sacrament of extreme unction consists in the anointing, by the priest, of those in danger of death by sickness, with holy oil, accompanied with a special prayer. It is called *extreme*, because administered to sick persons when thought to be near the close of life.

It is a true sacrament, because it possesses all the requisites for a sacrament. 1st, It has the outward sign, which consists in the anointing with a little oil the seat of the senses, as the eyes, the ears, the nostrils, the lips, the hands, and the feet, accompanied by special prayers. 2d, It has the promise of grace, as recorded by the Apostle St. James: "Is any man sick among you? Let him bring in the priests of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up; and if he be in sins, they shall be forgiven him." (v. 14, 15.) 3d, That it has been instituted by Christ is gathered from this, that none but God can give to an outward rite the power of forgiving sins and of imparting inward grace, as St James asserts is imparted through this rite.

This sacrament can be received several times during life, but only once in the same dangerous illness.

Christians should not be negligent and postpone to the last moment of life the reception of this sacrament, for there is a danger of dying without it, and thus they would be deprived of special graces, and of a more thorough purification of the soul, which would have rendered them better prepared for death and more fit to meet their eternal Judge.

A slight danger, or as St. Alphonsus Liguori expresses it, "a danger of danger," that the illness might become serious, justifies the reception of the sacrament.

By postponing, one may also lose the blessing of recovery. For, as experience confirms, when God sees it to be good, extreme unction, besides purifying the soul, gives health to the body. "The prayer of faith shall save the sick man, and the Lord shall raise him up." (St. James v. 15.)

FOR carrying on divine worship, ruling the Church, and administering the sacraments, a priesthood is required, and it belongs to God alone to institute the priesthood.

In the Old Law, God chose and raised to the priesthood Aaron, his children and their descendants, and they were to be assisted in their priestly functions by the members of the tribe of Levi; and thus the priesthood was transmitted to posterity simply by family descent. In the New Law the means instituted by Christ for the transmission of the priesthood was not by limiting it to one family or tribe, but by having

the sacrament of holy orders conferred on those Christians whom the Apostles and their successors should see fit to choose among the baptized and who are willing to be ordained.

Holy orders, then, is a sacrament by which bishops, priests, and other ministers of the Church are ordained, and receive power and grace to perform their sacred duties.

The sacramental character of holy orders is manifest in Holy Scripture. St. Paul, in his epistles to St. Timothy, says: "Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood." (1 St. Timothy iv. 14.) "I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands." (2 St. Timothy i. 6.)

Here we have all the essentials of a sacrament—the outward sign—the inward grace annexed—and divine appointment; for, as we have before said, God alone can make outward signs to be means of grace.

MATRIMONY, also called marriage, is the conjugal union of man and woman who are naturally and legally fit to marry.

It was raised by Christ to the dignity of a sacrament, and is a bond only to be dissolved by death.

The married state is charged with many responsibilities, and has many difficulties to meet, many burdens to bear, and many temptations to overcome.

Jesus Christ, in raising Christian marriage to a higher order, to a supernatural dignity, imposed stricter and nobler duties on the married couple. They have to be subject one to the other in the fear of God, and the women "subject to their husbands, as to the Lord." (Ephesians v. 22.) They have to love, nourish, and cherish each other, as Christ loved the Church (ver. 25), and to train up their children in the fear of God. "Provoke not your children to anger; but bring them up in the discipline and correction of the Lord." (vi. 4.)

It is therefore clear that for the married state there is needed not merely an ordinary, but a very great and special grace, such as is received in a sacrament.

Jesus Christ ennobled and blessed marriage by assisting personally at the nuptials of Cana in Galilee: He sanctioned the marriage bond with those sacred and plain words: "What therefore God hath joined together, let not man put asunder" (St. Mark x. 9), and raised it to the dignity of a sacrament of the New Law.

St. Paul calls it not only a sacrament, but a "great sacrament," because it is a sacrament in a twofold manner; first, in the ordinary sense of a sacrament of the New Law, being an outward sign of a holy and indissoluble union fortified by grace; secondly, because marriage itself,

when lawful, is a mystical sign and an emblem of Christ's union with the Church: "This is a great sacrament," he says, "but I speak in Christ and in the church." (Ephesians v. 32.)

Hence St. Cyril says: "Christ sanctified wedlock, and gave grace to marriage." (Cap. ii. in Johannem No. xxii.) Tertullian, St. Irenæus, St. Augustine and St. Ambrose style marriage a sacrament. The Nestorians, Copts, Armenians, and Greeks, though separated from the Catholic Church, are unanimous in recognizing marriage as a sacrament; agreeing in this with the Roman Catholic Church, which has always regarded marriage as a sacrament of the New Law.

It is the teaching of the Church that legitimate matrimony between baptized persons can never be a mere contract, but is always also a sacrament. Though not defined as a point of faith, it is more generally held that the ministers of this sacrament are the contracting parties themselves, when by word or outward signs they mutually accept each other as husband and wife.

In those parts of the world (as in England), where the decrees of the Council of Trent respecting matrimony have not yet been published and promulgated, the presence of the Catholic parish priest is not essential for the validity of the sacrament, it is only required in order to render it lawful; but in those parts where the Council of Trent is officially published, his presence is required to render the contract valid as well as lawful in the eyes of the Church.

The words which the priest pronounces upon the contracting parties—"I join you together in matrimony, in the name of the Father, and of the Son, and of the Holy Ghost," are only intended to acknowledge and solemnly ratify the sacred engagement just effected by the contracting parties. The other prayers which he recites afterwards serve to implore more abundant blessings upon the couple just married.

Hence it follows that both parties ought to be in a state of grace when they contract the sacrament of marriage, for two reasons, 1st, because they themselves administer the sacrament, and 2d, because they receive that sacrament.

As the union of Christ with the Church cannot be broken, so the bond between husband and wife is indissoluble. There is no cause that can justify, or power upon earth that can authorize the breaking of a legal and true marriage bond between Christians after the marriage has been consummated.

Separation, except by mutual consent, is forbidden. For grave reasons, it is sometimes permitted to the innocent party to live separately, but this separation would only improperly be called divorce, as in such case the marriage bond is not broken, and neither party can marry again

during the lifetime of the other ; if ever, therefore, the word divorce is used, this word is understood to mean only *a separation from bed and board* ; but *divorce*, properly and strictly so called, in the sense that a divorced person may remarry during the lifetime of his or her respective partner, is forbidden by the law of God : and there is no reason that can justify, or authority on earth that can sanction it.

This has been the teaching of the Catholic Church in all ages, as proved from passages of the fathers and doctors of the Church.

For the first five centuries the indissoluble nature of marriage is testified by Hermas, St. Justin, Athenagoras, Tertullian, St. Leo of Alexandria, Origen, St. Basil, St. Ephrem, St. Chrysostom, St. Cyprian, Lactantius, St. Hilary, St. Jerome, and St. Augustine.

Jesus Christ was too explicit on this point to allow of being misunderstood. His words are as follows : " Every one that putteth away his wife, and marrieth another, committeth adultery ; and he that marrieth her that is put away from her husband committeth adultery." (St. Luke xvi. 18.) St. Paul teaches that nothing but death can dissolve the marriage bond. " To them that are married," he says, " not I, but the Lord commandeth, that the wife depart not from her husband. And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife." (1 Corinthians vii. 10, 11.)

The common impression among some Protestants that the Church or the Pope has occasionally sanctioned divorce or the breaking of the marriage bond, allowing one or both of the parties to remarry during the lifetime of the other, is without a true foundation.

It should be noticed that there are some cases which render a marriage invalid and null, as, for example, default of consent, close affinity, illegality of contract, defect of age, and other invalidating causes.

In these cases the Church can, after inquiring into the matter, declare the union to have been null and void from the beginning ; and this has been done, and may be done again. Strictly speaking, however, this is not dissolving an existing marriage, but in reality only declaring that no marriage ever existed between certain parties, on account of some impediment which made the contract void. But a valid marriage completed between baptized persons cannot, in any case, be dissolved. God has joined them together, and that sacred bond no one, not even a Pope, can rend asunder.

Society in general, and Catholics especially, ought to be most thankful to Jesus Christ for having established this inviolable sanctity of marriage, by which numberless scandals, and family strifes and miseries, are prevented, family happiness more universally secured, and the weaker sex and children greatly protected.

If in some particular case this law may happen to be burdensome, especially to persons who have been wanting either in prudence in the choice they made, or in justice and kindness toward their partners, this hardship to the few is small compared with the immense good derived from this law by society at large.

The sufferer must not, on account of his special grief, revolt against God, but bear patiently this like any other trouble, and adorn the general dispensation of the Creator and Lord of nature.

Chapter XX.

Only One True Church. First Mark—Oneness of Faith, of Worship, of Sacraments, and of Supreme Ruler.

“**C**OME, and I will shew thee the bride, the wife of the Lamb.”
(Apocalypse [Rev.] xxi. 9.)

In the Old Law, only in the temple of Jerusalem could sacrifices be offered to God. That was a figure of the Church of Christ, that special body of Christians which Christ recognizes as His own, and to which it is necessary to belong in order to be acceptable to God, as a member of the mystical body of Christ.

The true Church of Christ on earth is the union of all the faithful, who communicate one with another by profession of the same faith, by the participation of the same sacraments, and who are subject to their own bishops, and in a special manner to the Roman pontiff, who is the visible centre of all Catholic union.

This society of Christians forms, as it were, one body with that which Christ, whilst on earth, founded principally on St. Peter, and also on the other Apostles, who were, as a ruling body, to continue, in their lawful successors, to rule the same until the end of the world. This ruling body in the Church Jesus Christ established with the intention of providing all men, through them, with the proper means to obtain eternal salvation.

As there is but *one* God, *one* baptism, *one* truth, *one* faith, *one* fold, *one* Shepherd, *one* way, *one* body, *one* spirit, so that there can be but *one* true Church of God on earth, the *spouse*, as St. Paul and St. John call her, of Jesus Christ. And first of all, the true Church must have its members united in faith, for Christ sent His Apostles to teach one set of truths, not contradictory doctrines, and commands all men to believe *the faith preached by the Apostles*, for He says: “He that believeth not [what you shall have taught] shall be condemned.” (St. Mark xvi. 16.) He requires

the same *unity* in the duties ordered by Him to be fulfilled by Christians, for He says: "Going therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you." (St. Matt. xxviii. 19, 20.) The promise of salvation is attached to that faith, hope, and charity which Christ has taught, and to no other.

Again, what Christ has taught as true must necessarily be true for all times, for all people, and under all circumstances, and therefore, *unity of doctrine* is a necessary *mark* of a faith that comes from God, and any system of religion which is not consistent and unchanging in its teaching is thereby convicted of not being the true religion of our Lord; since "Jesus Christ *is* yesterday, and to-day, and for ever the same."

This Church of Christ is the Catholic Church, under the government of St. Peter's successor, the Bishop of Rome; because this Church alone possesses, enjoys, and shows forth all the *four marks* of God's true Church, as pointed out in Scripture, and declared in the Nicene creed in the words: "I believe one, holy, Catholic, and apostolic Church."

THE true Church of Christ must not be a mere medley of disjointed parts, but the parts must be so corresponding and so well connected together as to form a perfect whole, like several members forming a compact, organized, and living body: and this we understand when we say that the true Church must be *one*. (Ephesians iv. 16.) That is, one in faith, and one in organization.

Protestants hold and proclaim, as a right for all, the *private* interpretation of the Bible. This principle, *if it were from God*, should make them all agree in what they believe and teach; but they are divided by this principle into a great number of denominations, opposed in various points of belief one to the other.*

Catholics, however, *are all united in one body*, holding one faith everywhere the same; in having the same sacraments and sacrifice, and all submitting to the same one, visible, universal chief pastor, the Roman pontiff, who is the centre of all Catholic union.

Catholics all agree in acknowledging *Jesus Christ* to be their only Redeemer, and in believing all that Jesus Christ taught and continues to teach by His Church, especially whenever that Church declares and defines any doctrine of faith or of morals; so that every one can know exactly what he must believe, and what he must do in order to be saved. And there is not an instance of any point of faith once defined as true by the Church in a general council, or by the Pope speaking *ex cathedrâ*, having been contradicted by another general council or by any Pope speaking *ex cathedrâ*; nor will there be such an instance to the end of time.

*See Part III. No. 17 of this book, Statistics of Protestant Sects.

They also share in a common sympathy, and are in perfect communion with one another all over the world.

They share one with another their prayers and all good works. They communicate also in worship; for Catholics admit everywhere their fellow-Catholics to the participation of the sacraments; in the case of priests, they are allowed by the local bishops and by their fellow-priests to celebrate holy Mass in their churches in every land. But above all, Catholics are united under the guidance of the same one visible chief pastor, the Bishop of Rome, the lawful successor of St. Peter, to whom Jesus Christ committed the care of His whole flock on earth.

Chapter XXI.

The Supremacy of the Bishop of Rome.

THIS supremacy or chief authority does not mean that the Pope has a higher degree of priesthood than other bishops. Of the various degrees of priesthood, that of bishop being the highest, the Pope is, in that respect, no higher than any other lawfully ordained bishop. But, by the Pope's supremacy is meant that, as among the bishops there is a difference in authority and jurisdiction, some being bishops, others archbishops, others primates, and others patriarchs, so the Bishop of Rome is, in authority and jurisdiction, above all bishops, as well as above all the faithful of the universal Church on earth.

It is essential to the constitution of the Church that one of her bishops should be recognized supreme in authority, otherwise it would be next to impossible to stay threatening abuses which local bishops might be unwilling or unable to correct; to apply a remedy if a bishop of any diocese has become perverted in faith or morals; to settle matters in dispute which might arise between bishop and bishop, or between bishops and laymen. Without this supreme authority there would not be union or sympathy between one part of Christendom and the other: to assemble general councils would be almost impossible; to found new bishoprics, to fill up vacant sees, and to transfer a bishop from one see to another, would naturally fall into the hands of lay persons, or at least be dependent on them; and the sending of missionaries to foreign parts would either not be attended to, or done in a timid, lax, irregular, and inefficient manner. It is a most remarkable fact that every nation hitherto converted from paganism to Christianity since the days of the Apostles has received the light of faith

from missionaries who were either especially commissioned by the see of Rome, or sent by bishops in open communion with that see.

Besides, if such supreme spiritual authority did not exist, there would be, instead of one Church, many churches opposed one to another, some of them being kept together only in a hollow union consisting in outward conformity kept up by temporal power. It could not in that case be said that the Church of Christ is one, nor could she then be compared to a human body with many members and one visible *head*; nor could she be called a *kingdom*, unless a kingdom divided against itself, and a kingdom without a king.

Suppose, for example, that one of the British colonies were to withdraw itself from the jurisdiction of the British crown: from that time, even though the inhabitants were of British race, tongue and customs, and had similar laws, that colony would evidently cease to form part of the British Empire. In like manner any part of Catholicity, withdrawing itself in spiritual matters from the centre of supreme ecclesiastical authority, would from that time cease to be part of the heaven-born kingdom of the Catholic Church. Such a body of Christians would become independent, and denominational, or national; but a living branch or part of the one visible Catholic body it could not be.

It being essential, then, that one of the bishops should preside over the visible Church of God on earth, which of all the bishops in the world should we naturally think ought to be invested with that supremacy? Should it be the bishop of Jerusalem, of Antioch, of Constantinople, of Alexandria, of Paris, of London or of Rome?

St. Peter, from the day of Pentecost, exercised, as appears from the first twelve chapters of the Acts of the Apostles, a supremacy over the other Apostles and over the whole Church; it therefore seems just that the see permanently chosen by St. Peter, and in which he died, should be regarded as enjoying that privilege. Now, it is a well-attested fact, as is proved by history and monumental evidence, that the permanent see chosen by St. Peter was Rome, then the capital of the Roman Empire, and that there he suffered martyrdom by being fastened to a cross with his head towards the earth at his earnest entreaty, deeming himself unworthy to suffer crucifixion in the same manner as his divine Master.* St. Peter identified in his own person in the Roman chair, both episcopal and primatial dignity; therefore also those who after him lawfully occupy this chair unite and identify in themselves both authorities, so much the more that, if St. Peter during his life might have separated these two authorities, this separation after his death could no longer be done; unless, there-

*That St. Peter was in Rome as first Bishop, see Part III. of this book, No. 1.

fore, as Bossuet rightly observes, we pretend that the successors of St. Peter must come straight down from heaven, we must confess that there are no other successors of St. Peter but the Roman pontiffs.

The Bishops of Rome, in fact, always claimed and still claim that supremacy, and no other bishop in the world claims it, or ever did claim it.

Some have indeed pretended to see an exception in Pope St. Gregory the Great, because in his letter (iv. 20) to John the patriarch of Constantinople, he rejects the title of *universal* Bishop. We must observe, however, that though St. Gregory rejected that title and was satisfied, like other Popes, with the title of Bishop of Rome, he did not, however, reject the *supremacy of jurisdiction*, but asserted it in plain words for himself, as other Popes had done, and he asserted it in that very letter: for, speaking in it of the see of Constantinople, he says: "Who doubts that it is subject to the apostolic see?" and again, he says: "When bishops commit a fault, I know not what bishop is not subject to it" (that is, to the see of Rome). St. Gregory, moreover, repeatedly exercised the supremacy. Let it suffice here to mention what we read in the instruction he gave to the Benedictine monk, St. Augustine (or Austin as he is often called), when he sent him to England, in which instruction he says: "We give you no jurisdiction over the bishops of Gaul, . . . but we commit to your care all the bishops of Britain." (History of Venerable Bede, i. 27.) No Pope has exercised universal jurisdiction over every part of Christendom more amply than St. Gregory, justly styled the Great.

In all ages the Bishop of Rome has been regarded by all bishops, kings and nations that were Catholic as the successor of St. Peter, and as the supreme visible ruler and administrator of the Catholic Church; and whenever any one rejected the Pope's supremacy, from that moment he was not regarded as a Catholic.

The very names of Romanist, papist, and ultramontane, so freely given to Catholics by those outside the Church, show that they see that the essential feature in Catholicism is, that Catholics, although belonging to different nations, yet form one compact body with their common centre of authority in Rome. They see that it is this that makes Catholics what they really are, *one fold, one body, one kingdom* in spiritual matters, *one Church*. They can see that, in default of this supremacy, Catholics would cease to be Catholics, and would be throughout the world like stray sheep at the mercy of any who might take advantage of their division.

Protestants for the most part are under the impression that this supreme authority of the see of Rome is a usurpation; that it did not exist originally, but was introduced in course of time.

History proves, however, that the Pope's supremacy was as firmly believed by Catholics in the first ages of Christianity as in those that followed. So far from there being any difference on this head, the fact is, that whilst the supremacy of the Pope has been rejected in later ages by the schismatical churches of the East, and by Protestant communities which have separated themselves from the Catholic Church, for the first seven hundred years the whole of Christendom united in believing and proclaiming and submitting to the supremacy of the Roman see. So much so that about the year 140, the then ruling pontiff, Sixtus I., could issue the rule that a bishop going back from Rome to his own diocese without a "*Littera formata*," that is, without the apostolic declaration that he was recognized by the Roman pontiff to be in communion with him, his diocesans were bound not to regard him as their legitimate pastor. (H. W. Wouters, *Epoca II.* § 9.—History of the Roman Pontiffs by Artaud de Mentor.)

The fathers of the primitive Church had no doubt whatever that the Roman pontiff was, by God's appointment, the supreme pastor of "sheep" and "lambs;" that is (as interpreted by the fathers of the Church) of the whole flock of Christ, and the visible source of all spiritual jurisdiction. To reject this truth was, in their judgment, to ruin the whole fabric of the Church; to deny his vicar was to deny Christ. No one ever pretended to create this majestic office: the divine institution of it was always taken for granted. The councils did not invent it, but bore witness to it as older than themselves.

"The Roman Church always had the primacy," said the fathers of Nicæa in the year of our Lord 325, as quoted by the Council of Chalcedon, A. D. 451.*

* Though these words are not found in the Greek exemplars now extant of the Acts of the Council of Nicæa, there is no doubt that they did exist, at least in some copies of those Acts at the time of the Chalcedonian Council (451), for in the Acts of the 16th Session of this Council it is stated that the Roman legate, Bishop Paschasinus, read before that general assembly the VI. Canon of the Council of Nicæa, beginning with these words, "The Roman see always had the primacy."

It cannot be reasonably supposed that Pope St. Leo the Great would have entrusted forged exemplars to his legates, or that Bishop Paschasinus would have dared to read a forged copy of the Acts of the Nicene Council before such an assembly over which he presided; nor could he have done so without provoking some contradiction on the part of the fathers. Great ecclesiastical historians and theologians agree in stating that when the Roman legate, Paschasinus, read the said passage, no one contradicted. (See *Labbe*, Act I., Col. 93, tom. IV. *Bellarmino de Rom. Pontif.*, Book II., Chap. 13. *Hefele* in his recent *Concilien Geschichte*, Vol. I., page 384. *Cardinal Orsi Eccles. History*, Book XXXIII., No. 79.)

Two writers have lately ventured to state that the fathers of the Council of Chalcedon repudiated the assertion of Paschasinus respecting the primacy of the Roman see; one of the writers* did so without producing any authority; the other, Dr. Littledale, grounded himself wrongfully on Fleury; I say wrongfully, because the reference given by him does not even allude to the matter in question, and where Monsignor Claude Fleury gives an account of this transaction of the Council of Chalcedon he asserts quite the contrary. These are his words: "Paschasinus read the VI. Canon of Nicæa beginning with these words: 'The Church of Rome always had the primacy,' which are not in the Greek, and notwithstanding in this particular no ob-

* A correspondent of the (Anglican) *Church Times*.

The great Council of Sardica, 347, wrote to Pope Julius I., that it was "most fitting that the bishops of the Lord make reference from all the provinces to the head, that is, the see of the Apostle Peter."

The Council of Chalcedon, in 451, not only deposed Dioscorus, archbishop of Alexandria, in obedience to Pope St. Leo I., called "the Great," whom the fathers inscribed as "the most blessed Apostle Peter, who is the rock and ground of the Catholic Church," but did so because Dioscorus had "dared to hold a council without the authority of the apostolic see." And this Council of Chalcedon was notably an Eastern council. More than 600 bishops attended it from the East, and only two, Bishop Paschasinus and the priest Boniface (the Pope's legates) were from the West; yet in their synodical letter the council called the Roman pontiff: "the interpreter to all of the voice of the blessed Peter." They say that he is entrusted by the Saviour with the guardianship of the "vineyard," and they humbly solicit him to confirm their conciliar acts by his "supreme authority." All the councils, one after another, say the same thing, and they all ground the doctrine which they all attest, upon the words of our divine Lord.

Many Protestants, following the "Book of Homilies," say that they accept the first six general councils. Should they, however, accept only the first four general councils, admitted by the English Parliament in the first year of Queen Elizabeth (1558, ch. 1, Sec. 36) as authority in the trial of heresies, they must accept the doctrine of the supremacy of the Bishop of Rome, for to the fathers of Ephesus and Chalcedon the opinion of those who deny the supremacy of the Pope would have seemed a hateful impiety, a denial of the Gospel, and a subversion of the Church of Christ.

The ancient fathers agree with the early councils in proclaiming the supremacy of the Bishop of Rome. St. Cyprian (who died in the year of our Lord 258) says that the Pope is the only "fount of spiritual jurisdiction;" and St. Maximus (who died 335), that "whoever anathematizes the Roman see, anathematizes the Catholic Church;" and St. Ambrose (397), that "where Peter is there is the Church" ("*Ubi Petrus ibi Ecclesia*," in Psalm xl.); and St. Innocent I. (417), that "the very episcopate and all the authority of this title sprung from the apostolic see;" and St. Je-

jection was raised." (*Ecclesiastical History* of Monsignor Claude Fleury, Vol. IV., Book 28, No. XXX.) Many other accusations of this writer against the Roman Catholic Church have been proved untrue by the Rev. H. Ryder of the Oratory in his book entitled *Catholic Controversy*, a reply to *Plain Reasons* of Dr. Richard Littledale. Instead of bringing false accusations against the poor author of this book, he had better try to oppose to it a *simple exposition of the faith of the Anglican state Church*.

It is important to notice here that as it was the custom in that age for each bishop who wished to have his own notary to write down the transactions of a council, it should not surprise that differences occurred in various reports of the Acts. It should also not be forgotten that a positive historical assertion has a great deal more weight than mere silence on the part of other equally good historians.

rome (420), "whoso gathereth not with thee scattereth;" and St. Augustine (430), that "the see of Peter is the rock against which the proud gates of hell prevail not."

That great father, St. Irenæus, who flourished only a little more than a hundred years after the death of Christ, and had seen some of those who had seen our Lord, tells us expressly, "that all churches and all the faithful of Christ are bound to agree with the Roman Church on account of her superior principality." (Against Heresies, book iii. chap. vii.)

The Roman see is the supreme tribunal before which the saints have always pleaded. St. Cyprian (who died in the year 258), told Antonianus that "to be united with the see of Rome is to be united to the Catholic Church." St. Dionysius of Alexandria (271), being accused of heresy, implores Pope Dionysius I. to examine and judge his faith. St. Peter of Alexandria (312) has recourse to Pope Damasus I. St. Athanasius (373), driven from his see, appeals to the Roman pontiff, Julius I. St. Augustine (402) accepts the judgment of Innocent I. as that of heaven. St. Cyril of Alexandria (444) wrote a letter to Pope Celestine I., praying him to judge the heresy of Nestorius. Everywhere the Roman pontiff, whether a Victor, a Dionysius, a Damasus, an Innocent, or a Gregory, claims the same supreme authority, and everywhere the saints confess with acclamation that he derives it from God.

In all these instances the cases submitted to the judgment of the holy see were carefully investigated and judicially discussed, and ample justice was done to the contending parties. Ecclesiastical history is full of similar appeals, when the adverse parties manifested the most perfect acquiescence in the authority and equity of the judge.

Every part of Christendom bears witness, from the earliest ages, that the Church is built on Peter. A dispute having arisen in the Church of Corinth as to who should be regarded as the legitimate pastor, the Corinthians did not apply to any Apostle then living, not even to St. John in Ephesus, but applied to Rome, to St. Clement, the third successor of St. Peter. The Christian historian Socrates relates, that at one and the same time the bishops of Constantinople, Gaza, Ancyra, and Adrianople, driven from their sees, committed their cause to Pope Julius. The Council of Antioch adopts the words of Juvenal, bishop of Jerusalem, that "it is an apostolic tradition that the Church of Antioch should be directed and judged by the Church of Rome." Churches in places the most distant from the Roman see proclaim the same truth as strongly as those which are situated nearer to it.

In 740 St. Boniface, an Englishman, and the seven English suffragans in Germany, wrote to the English king and to Cuthbert, archbishop of Canterbury, telling them what they had recently done in synod.

"We declared," they say, "that we would preserve the Catholic faith and unity, and subjection to the Roman Church, to the end of our life; that we would be subject to St. Peter and his vicar; that the metropolitans should in all things strive to follow canonically the precepts of St. Peter, in order that they may be numbered among the sheep entrusted to his care: and this confession we all consented to, and subscribed, and sent to the body of St. Peter, the prince of the Apostles."

About this time it appears that in the year 787 Pope Adrian I. at the request of Offa, king of Mercia and East Anglia, made Lichfield into a metropolitan see, detaching it, together with other bishoprics, from the metropolitan see of Canterbury. This request of King Offa was made on the plea that the extent of the province of Canterbury was extremely large. About fifty years later, Coenulph, who had succeeded to the crown of Egforth, son of Offa, king of Mercia and East Anglia, wrote a suppliant letter to the Pope Leo III., then reigning, in his own name and in that of the bishops and dukes of England, saying: "No one presumes to gainsay your apostolic authority;" and praying that Lichfield might again be subjected as a suffragan to the see of Canterbury. Pope Leo III., "by his apostolic authority," granted their petition, and restored Lichfield to the former condition of suffragan to the see of Canterbury.

At the first Council of Arles, convened by desire of the Emperor Constantine to settle the cause of the Donatists, held in 314, with the intervention of 200 bishops, the British bishops of London, York, and Caerleon, confessed, in the name of all their colleagues, the supreme rights and prerogatives of the holy see.*

A similar declaration of submission to the Roman see was made by the British bishops at the Council of Sardica, A. D. 347.

When England had subdued Wales, and the bishop of St. David's was summoned to do homage to the see of Canterbury, he replied that the British bishops had never recognized any superior "except the holy see." The Church of Scotland gave a like answer to the archbishop of York, when he claimed jurisdiction over it, and "the answer was approved," as Lingard observes, "by Pope Clement III." These are only a few examples out of many that could be brought forward.

This office of the Roman pontiff was given to him, not by men, but by God. It is God's provision, God's creation, "for the preservation of unity," as St. Thomas Aquinas remarks. It was not conferred on the Roman pontiff by the Church; it comes directly from God. It is inherited directly from St. Peter, to whom it was given by Christ.

This supreme authority was given to St. Peter under three most remarkable similitudes.

* See Butler's *Lives of the Saints*, Notes on May 26 and December 31.

Christ compares the Church He is about to establish to a *building*, and makes St. Peter, after Himself, the foundation of it: "Thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it." (St. Matt. xvi: 18.)* It is the foundation which upholds and keeps a building solid; and in a body of men it is clearly the ruling authority which performs the same office.

Again, our Lord compares His Church to a *town* or *kingdom*, the keys of which He places in the hands of St. Peter, making him the master of it: "And I will give to thee the keys of the kingdom of heaven." (St. Matt. xvi. 19.) This expresses in a forcible way the idea of chief authority, as it does also in Isaias, referring to the Messiah: "I will lay the key of the house of David upon his shoulder, and he shall open, and none shall shut: and he shall shut, and none shall open:" (xxii. 22.)

Third, our Lord compares His Church to a *sheepfold*, and makes St. Peter head shepherd of it: "Simon, son of John, lovest thou me more than these? . . . Feed my lambs; . . . Feed my lambs. . . . Feed my sheep." (St. John xxi. 15-17.)

These three comparisons all go to prove that our Lord conferred a supreme authority on St. Peter, whom He made the centre of unity, the ruler and leader of His kingdom, then about to be established upon earth.

Besides these passages, in which our Lord gives to St. Peter supreme authority under these striking comparisons, we find one in which Jesus Christ, having assured St. Peter that He had prayed for him that his faith should *not* fail, in the plainest language entrusted to him this commission: "Confirm thy brethren." This was given at a most solemn moment, just when the bitter passion of our Lord was about to commence. (St. Luke xxii. 32.)

These passages prove that our Lord Jesus Christ established St. Peter,

* "Thou art Peter, &c. As St. Peter, by divine revelation, here made a solemn profession of his faith of the divinity of Christ; so in recompense of this faith and profession, our Lord here declares to him the dignity to which He is pleased to raise him: *viz.*, that he, to whom He had already given the name of *Peter*, signifying a *rock* (St. John i. 42), should be a *rock* indeed, of invincible strength, for the support of the building of the Church; in which building he should be, next to Christ Himself, the chief foundation stone, in quality of chief pastor, ruler, and governor; and should have accordingly all fulness of ecclesiastical power, signified by the keys of the kingdom of heaven. *Upon this rock, &c.* The words of Christ to *Peter*, spoken in the vulgar language of the *Jews* which our Lord made use of, were the same as if He had said in *English*: *Thou art a rock, and upon this rock I will build my Church.* So that, by the plain course of the words, *Peter* is here declared to be the rock upon which the Church was to be built: Christ Himself being both the principal foundation and founder of the same. Where also note, that Christ, by building His house, that is, His Church, upon a rock, has thereby secured it against all storms and floods, like the wise builder. (St. Matthew vii. 24, 25.) *The gates of hell, &c.* That is, the powers of darkness, and whatever Satan can do, either by himself or his agents. For as the Church is here likened to a house, or fortress, built on a rock, so the adverse powers are likened to a contrary house, or fortress, the gates of which, *i. e.*, the whole strength, and all the efforts it can make, will never be able to prevail over the City or Church of Christ. By this promise we are fully assured, that neither idolatry, heresy, nor any pernicious error whatsoever, shall at any time prevail over the Church of Christ."—Footnote in *Douay Bible on these passages.*

and in the person of St. Peter his legitimate successors, as the chief pastors of His Church upon earth. For it cannot be supposed that at the death of St. Peter the Church was to remain without its visible head pastor, without its foundation; therefore as St. Peter was to die, and the Church was to last to the end of the world, so the authority which Jesus Christ established for the purpose of keeping the whole Church together, like a compact body, was, of necessity, and according to Christ's will, to be transmitted to St. Peter's legitimate successors, and was to last as long as the Church itself lasted.*

No Christian, then, should seek a pretext for denying this supremacy, essential to the Church, clearly instituted by Christ, and plainly intended for the good of the faithful. If the Pope's authority is great, the good derived from it to the Church is still greater. If this office is gigantic and seemingly beyond the power of man to wield, the experience of eighteen centuries proves that it is practicable with the promised and never-failing assistance of God.

In the Old Law there was only one supreme pontiff or high priest for the whole Jewish people, though the Jews in vast numbers were spread over the world. We should not wonder, therefore, that, in the new dispensation, Christ should have established only *one* supreme administrator of His household on earth, that it might always be *one*, as He Himself is one. We should not wonder that He should have prepared a rock as the foundation of His *one* Church on earth, based upon Himself, the foundation of all, and the very rock of ages.

Our Lord Jesus Christ being the *foundation of foundations*. (Isaias xxviii. 16), and *chief corner-stone*, has the *fulness* of authority over the whole Church, whether in heaven or on earth, whether present or future, and is the original source of all authority and jurisdiction. Compared with the authority of Christ, that of the Pope over the Church is dependent, temporal, and, though ample, has its limits. The authority of the Pope is from Christ, under Christ, and for Christ. He only possesses this authority over the Church on earth during the few years of his pontificate. This is but a small portion of the immense flock of Christ, which consists of "a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues" (Apocalypse [Revelation] vii. 9); and over the whole of which great multitude, when gathered together in the end of time from all the nations of the world, from all past ages, Jesus, the everlasting Shepherd of our souls, will Himself, without the ministry of any representative, visibly preside for ever and ever in heaven.

* That St. Peter was the first Bishop of Rome, see Part III. of this book, No. 1.

Chapter XXII.

List of all the General Councils held in the Church of God from the time of the Apostles to A. D. 1894.

BY a General or Ecumenical Council is understood a council to which the bishops of the whole world are lawfully summoned for the settling of some important matter, though it is not necessary for the validity of the council that all should attend.

A council, in order to be ecumenical, must be convoked by the Pope, or at least with his consent, and be presided over by him or by his legates. The decrees of a council must also have his approval.

A general council headed by the Pope, by reason of its representing the whole Church, has the privilege of doctrinal infallibility and supreme authority. It is evident that even the largest assembly of bishops without the Pope would be a body without a head, and could not represent the whole Church.

General councils show the supernatural vitality which exists in the Church of God for her own preservation and purity. To the present time (A. D. 1894) the ecumenical councils are nineteen in number. The first eight were held in the eastern part of Christendom, the remaining eleven were held in the western part.

The following list of general councils will place in a prominent light the fact that there has always existed in the Catholic Church *oneness of body*, that is, intercommunion between all the Catholic bishops, and dependence upon their visible head, the Roman pontiff, and *oneness of faith*, which the Church, faithful to her office, has never failed, when needed, boldly and clearly to state; and there is no instance of a doctrine on faith or morals, defined by one general council, having been changed by another general council or by any Pope:

1. *The First Council of Nicæa (or Nice, now called Isnick, in Asia Minor, about ninety miles from Constantinople)* was held in the year 325, under Pope Sylvester I. in the palace of the emperor. There were present 318 bishops; the Emperor Constantine the Great also assisting.

Arius, presbyter of Alexandria, was condemned for denying the divinity of the Word, or Son of God, and His consubstantiality with the Father; at this council the greater part of what is commonly called the Nicene creed was published.

2. *The First Council of Constantinople*, the ancient Byzantium, was held in 381, in the emperor's palace, confirmed by Pope Damasus I.; 150 bishops and the Emperor Theodosius the Elder attended.

The followers of Macedonius were condemned for denying the divinity of the Holy Ghost and His consubstantiality with the Father and the Son. A few more things were added to the Nicæan creed.

3. *The Council of Ephesus*, Asia Minor, was held in the Church of St. Mary in 431, under Pope Celestine I. About 200 bishops, and Theodosius the Younger, were present.

Nestorius was deposed from his see of Constantinople, and condemned for maintaining that in Jesus Christ there were two distinct persons—a human person born of the Virgin Mary, and the divine person, that is, the Eternal Word. In consequence of this error he denied to the blessed Virgin the title of *Theotókos* (or mother of God), contrary to the Catholic doctrine, which confesses Mary to be the mother of that divine person, in whom are intimately and indissolubly united, by what is called *hypostatic* union, the divine and the human nature.

4. *The Council of Chalcedon* (now called Scútari), facing Constantinople, in Asia Minor, under Pope Leo the Great, was held in 451, in the Church of St. Euphemia the Martyr, near the Bosphorus in Bithynia. Paschasinus and Lucentius, bishops, and Boniface, priest, presided at this council as legates of Pope Leo the Great. Six hundred and thirty bishops, and the Roman Emperor Marcian, were present. Papal supremacy was acknowledged.

Eutyches, abbot of Constantinople, and *Dióscorus*, archbishop of Alexandria, were condemned for teaching that in Jesus Christ there was only one nature.

5. *The Second of Constantinople*, held in the sacristy of the cathedral in 553, confirmed by Pope Vigilius: 165 bishops and the Emperor Justinian were present. Though neither the Pope nor his legates attended, yet the council is considered ecumenical from its having afterward received the sanction of the Pope.

The so-called "Three Chapters," or heretical writings of Theodorus of Mopsuesta, of Theodorétus and of Iba, favoring the already anathematized doctrines of Nestorius, were condemned.

6. *The Third of Constantinople*, held in the hall of the imperial palace, in the years 680 and 681, under Pope Agatho, attended by 170 bishops.

The Monothelites, with their leaders Cyrus, Sergius and Pyrrhus, were condemned for maintaining, as their name implies, that in Jesus Christ there was only one operation and *one will*, namely, the divine will. This heresy attempted to revive, under a new form, the error of Eutyches, which had been already condemned.

Pope Agatho dying before the council came to a conclusion, it was confirmed by Leo II., his successor, who translated the "Acts" of this council from the Greek into Latin.

7. *The Second of Nicæa*, held in the Church of St. Sophia in 787, under Pope Adrian I., attended by 367 bishops.

In this council the Iconoclasts (or breakers of sacred images) were condemned for rejecting the use of holy images, and the practice of paying them due respect. The last session of this council was held at Constantinople.

8. *The Fourth of Constantinople*, held in the Church of St. Sophia in 869 and 870, under Pope Adrian II., attended by 102 bishops.

The intruded patriarch Photius, the author of the Greek schism, was condemned and deposed, and St. Ignatius was restored to his see of Constantinople, which had been unjustly usurped by Photius. This is the last general council held in the eastern part of Christendom.

9. *The First of Lateran*, held in the Basilica of St. John Lateran, in Rome in 1123, under Pope Calistus II., attended by 300 bishops and 600 mitred abbots.

The contest regarding investitures, or appointment to benefices, was settled. The rights of the Church and of the emperors in the serious business of the election of bishops and abbots were regulated.

10. *The Second of Lateran*, held at Rome in 1139, under Pope Innocent II., attended by 1,000 bishops, the Pope himself presiding.

The errors of the Albigenses and the heresies of Peter De Bruys and his disciple, Arnold of Brescia, were condemned, and the schism of Peter Leo was repressed. One of the decrees of this council anathematized those heretics who rejected infant baptism, the holy Eucharist, the priesthood, and matrimony.

11. *The Third of Lateran*, held at Rome in 1179, under Pope Alexander III., who presided in person. It was attended by 300 bishops.

The errors of the Waldenses were condemned, and a better form of electing the sovereign pontiff was prescribed. Most beneficial rules were also framed for the election of bishops, for regulating the rights of patrons, and for the gratuitous instruction of the people, especially of poor children.

12. *The Fourth of Lateran*, held at Rome in 1215, under the great Pope Innocent III., attended by 412 bishops and upward of 800 abbots and friars, besides the representatives of all sovereigns and princes of Christendom.

A short exposition of the Catholic faith was drawn up in opposition to the errors of the time, especially those of the Albigenses and Waldenses. Ecclesiastical laws were framed for the reformation of morals among

Christians. The obligation of confession for adults, instead of several times a year, was reduced to once a year at least; and holy communion likewise to at least once a year, and that at Easter time. A decree authorizing an expedition (known as *Crusade*) for the recovery of the holy places in Palestine was likewise published, and the election of Frederick II. of Germany as Roman emperor was confirmed.

13. *The First of Lyons*, ancient Lugdunum (Rhône), France, held in 1245 in the monastery of St. Just, under Pope Innocent IV., who himself generally presided, attended by 140 bishops and many abbots and procurators of chapters. There was also present Baldwin, emperor of Constantinople, with other princes and various ambassadors.

The Emperor Frederick II. (a noted persecutor of the Church, who, owing to the aid of the powerful Pope Innocent III., his godfather, ascended the throne of the German empire) was excommunicated and deposed after the powerful defence made by his imperial representatives and advocates had been heard.

14. *The Second of Lyons*, held in the Church of St. John in 1274, under Pope Gregory X., attended by 500 bishops of the Latin and the Greek Rite, nearly 70 abbots and about 1,000 minor prelates, the Pope presiding in person.

The schismatic Greeks returned to the unity of the Church, acknowledging the Pope as the head of the whole Church, of the Greek as well as of the Latin Rite.

15. *The Council of Vienna in France*, the ancient Vienne Allôbrogum (Isère, Dauphiny), was held in the metropolitan Church in the year 1311 and 1312, under Pope Clement V. There were 300 bishops and many other prelates present.

The order of Knights Templars was abolished. The errors of the Begards, who pretended that man is capable of attaining such perfection in this life as to become impeccable (or incapable of sinning), even when freely gratifying the evil propensities of the body, were condemned.

The *Council of Constance*, or Constantia, on the Lake of Constance, Baden, was assembled in 1414; when, owing to the interference of states, there were three candidates contending for the papal chair, namely, John XXIII., Gregory XII., and Benedict XIII. It was attended by about 200 bishops and a number of other prelates.

At this council the serious schism caused by this usurpation, which had so long disturbed the Church of God ended, and the errors of John Wickliffe and others were condemned.

In November, 1417, Pope Martin V. was recognized by all as the lawfully elected Pope, and he presided over the council until it closed. In the last session Pope Martin V. approved and ratified all that the council

had defined "*conciliariter*," that is, according to the strict rules of defining in general councils, and, therefore, in these definitions the council was received as ecumenical, although it does not rank among ecumenical councils, because in some of its sessions (or sittings) it was not strictly ecumenical.

16. *The Council of Florence, Italy*, held in 1438 and 1439, under Pope Eugenius IV. Attended by 200 bishops of the Latin and of the Greek Rite, and by the emperor of the Greeks, John Paleólogus.

The supremacy of the Pope over the whole Church was declared. Once more the eastern and Russian schismatic bishops who were present submitted to the supremacy of the Pope, and were thereby reunited to the Catholic Church.

17. *The Fifth Lateran*, held at St. John Lateran, Rome, A. D. 1512-1517, under the Popes Julius II. and Leo X., attended by 120 bishops. Many representatives of kings and princes were also present.

It abolished the *Pragmatic Sanction*, that is, the collection of 38 decrees, which the Council of Bâle had published, concerning the rights and privileges of the Roman pontiff, the authority of councils, the election of prelates, and other ecclesiastical matters. The dogma relating to the immortality of the soul was defined. The Council of Pisa was condemned, and the ecclesiastical discipline reformed. An impulse was given to an expedition or crusade against the Turks, who were at the time threatening to overrun Christendom.

18. *The Council of Trent* (in the Austrian Tyrol), held from 1545 to 1563 under the Popes Paul III., Julius III., Marcellus II., Paul IV., and Pius IV. It was attended by about 200 bishops, 7 abbots, and 7 generals of religious orders, and by the representatives of Catholic kings and princes. Including an adjournment of four years, and a suspension of ten years, this council lasted eighteen years.

The Catholic doctrine regarding the Holy Scripture, Tradition, original sin, justification, and the seven sacraments, was clearly explained, the contrary errors condemned, and abuses in morals and discipline reformed.

19. *The Vatican Council*, held in the Basilica of St. Peter, Rome, was opened on the 8th of December, 1869, and continued to the 18th of July, 1870. It was summoned by Pope Pius IX., of glorious memory, who occasionally presided in person, but generally by his legates. The patriarchs, archbishops and bishops present at this council, at any time between December 8, 1869, and July 18, 1870, were 704. This number included 113 archbishops and bishops *in partibus infidelium* (in infidel regions), of whom all but 38 held the office of administrator, auxiliary, coadjutor, vicar-apostolic, or prefect-apostolic.

In this council the dogma of the *supremacy* of St. Peter and his successors, previously recognized in the First Council of Ephesus, A. D. 431, and more fully explained in the Council of Florence, A. D. 1438, was again solemnly affirmed and defined. This dogma of faith teaches that on St. Peter was conferred a primacy of jurisdiction over the other Apostles, and over the whole flock of Jesus Christ, and that the Bishop of Rome is the successor of St. Peter in that jurisdiction. It was also declared that this jurisdiction extends over the whole Church on earth, and over every member of the Church, and that all the faithful are bound to submit to it, not only in things that belong to faith or to morals, but also in things that belong to the discipline and government of the Church.

At this council the Pope's *infallibility*, when speaking *ex cathedra* in matters of faith or of morals, was also solemnly defined. Besides the supremacy and the infallibility of the Pope (see chap. x.), this council also defined, against the daring attacks of modern infidelity, the existence of a personal God.

Some people wrongly imagine that the dogma of the infallibility of the Pope is a *new* doctrine, because it was for the first time defined explicitly *as an article of faith* at the Vatican Council; but they who argue thus might with as much show of reason assert that the dogma which teaches the existence of a personal God is therefore also a new doctrine because that article of the faith was for the first time defined as dogma (in order to oppose modern heresy) in this council, or that the dogma of the immortality of the soul was a new doctrine because it was first defined at the Fifth Council of Lateran, A. D. 1512-1517.

This Vatican Council issued likewise some very important decrees relating to discipline.

Chapter XXIII.

Second Mark—Holiness.

THE Catholic Church is *holy*, because, as our Catechism says, “she teaches a *holy doctrine*, offers to all the *the means of holiness*; and is *distinguished by the eminent holiness* of so many thousands of her children.”

Catholics see clearly, and non-Catholics themselves for the most part admit, that among the various Protestant sects there are grave errors, divisions, and losses to deplore.

These may be contradictions, or unsound, unscriptural tenets, or the

loss of sacraments, the abandonment of the evangelical counsels of perfection, or it may be some faulty principles, inconsistent with holiness, which, if carried out into practice in their natural consequences, would certainly prove to be opposed to God's perfections, to man's salvation and to the well-being of society.

The following are some of the tenets held by various denominations:*

That the grossest sins do not hurt the elect, who do not forfeit thereby the grace of adoption and the state of justification. This Luther taught.

That God is the author of sin, and at the same time the avenger of it. This Calvin taught.

That there is no falling from the grace of God, but that "once in grace one is always in grace, how grievous soever the sins he may commit." (Calvin: *Book of Institutions*, chapter ii.)

That there is no free will in man. (Luther on Slave will.)

That God sees no sin in believers.

That "no sin, unbelief alone excepted, can cause damnation." (Luther on *Captivity of Babylon*.)

That several books of Holy Scripture are to be rejected, although they are sanctioned by the same authority that has in the Sixth Council of Carthage, A. D. 419, sanctioned all the books of the New Testament.

That a man has a right to prefer and maintain his own interpretation of Scripture, in opposition to the judgment of all the fathers and bishops of the Catholic Church.

That man is *justified by faith only*, without anything else; understanding, by faith, a mere reliance on Christ for pardon.

That repentance, love of God, and of our neighbor, are not *necessary* for justification or for salvation.

That good works are not only not necessary, but hurtful to justification.

That everything that happens, happens necessarily by divine predestination, and that therefore our will has no freedom.

That man is totally depraved, and that all his works are sinful.

That all sins are of equal guilt.

That "works of supererogation cannot be taught without arrogancy and impiety."†

That the exact observance of the commandments of God is impossible.

* See Bp. Bossuet (*Variations*), and Bp. Milner's *End of Religious Controversy*.

† See 14th Article of Religion, in the *Book of Common Prayer* of Church of England. By works of supererogation it is meant works or virtues not *commanded* but only *counselled* by Christ, called counsels of perfection, such as voluntary *poverty*, voluntary state of *celibacy*, or chaste single life for God's sake, and voluntary *obedience*, which is the putting off of oneself under a legitimate superior to obey him in any matter which is not in violation of the law of God.

That it is a matter of indifference which Christian religion you profess.

That God (so Calvin blasphemously taught) has predestined and consigned some men, independently of their acts, and without any fault of their own, to everlasting perdition. (*Institut.*, lib. iii. chap. 21.)

That God permits those who are predestined to eternal damnation to do some good in this life, but that He permits it only in order to make them the more guilty, and punish them the more severely in eternity. (Calvin: *Institut.*, lib. iii., chap. 2, No. 11.) And many more tenets hurtful and unsound. These fruits show of what sort the tree (the right of private interpretation of Scripture against legitimate authority) is, for "by their fruits you shall know them." (St. Matt. vii. 20.)

Notwithstanding these faulty principles, a high moral standard is often found amongst Protestants of various denominations. This is because, happily, such persons do not carry out their professed principles to their legitimate conclusions, but follow rather the dictates of natural sense of right and wrong, and adhere to certain portions of Catholic faith still surviving among them.

The Catholic Church is truly holy. Her teaching, both in faith and in morals, inspires her children with a love of perfection; leads them to holiness of life, to practice all virtues, to abhor all sin, to avoid the occasions of it, and to observe faithfully all God's commandments. This is all included in the idea of true holiness. She urges the use of prayer and of the holy sacraments, and of all other means through which God's grace can be obtained. Holy Church commands her children to render to all whatever is their due: loyal allegiance to the ruling civil power in temporal concerns; faithful obedience to ecclesiastical superiors in spiritual matters; affection and ready submission to parents, and to those acting in their stead; respect to all placed over us; consideration and kindness to all placed under us; respect and Christian love toward all, and even love in return for ill treatment.

The Church encourages us to devote ourselves, as much as our other duties will allow us, to spiritual and corporal works of mercy. Such are: to instruct the ignorant; to reclaim the sinner; to help those in danger and trouble on sea and on land; to relieve the poor; to shelter the homeless, the young and the infirm; to visit the afflicted, the aged, the sick, and the dying, in workhouses, orphanages, hospitals, asylums and prisons, or wherever they may be; to bury the dead, and to pray for them and for the spiritual and temporal wants of our neighbor in general.

We are taught by holy Church to worship God, who is of infinite majesty, power, truth, mercy and goodness, by frequent acts of adoration, humility, faith, hope, contrition and love; and by regular and devout attendance at the services of the Church, which she celebrates not only on

Sundays and festivals but also on week-days. Holy Mass, as a rule, is celebrated daily in all Catholic churches by each priest, in order to *show forth the death of the Lord*, and keep the faithful constantly in remembrance of Him and His all-availing passion and death.

She puts constantly before her children the life of Jesus Christ as the perfect model for their imitation: "Put ye on the Lord Jesus Christ." (Romans xiii. 14.) "Leaving you an example that you should follow His steps." (1 St. Peter i. 21.)

The lives of the saints also are often placed before us that we may be encouraged by their bright example in the practice of humility, obedience, purity, charity, patience, self-denial, devotion, perseverance and zeal; which virtues the saints possessed in a degree called heroic, that distinguished them from ordinary pious Christians.

The example of the martyrs who died for Christ, for the faith, and for virtue's sake, are also continually placed before us, that we may learn how to endure sufferings and even death rather than be unfaithful to God, and stain our conscience with sin. The Christian motto is: "*Malo mori quam fœdari*" (Death before dishonor).

The Church commands us to be continually watchful over ourselves, so as not wilfully to allow, even for a moment, one bad thought to defile the mind.

Those who, unhappily, have fallen into sin, she encourages to repent and to return to God without delay, and to approach the sacrament of penance in order to have their souls cleansed in the most precious blood of Jesus, which is applied to them in that life-restoring, healing, and comforting sacrament.

The Catholic Church forbids the least injustice to any one, and strictly obliges us to make reparation and restitution, according to our ability, for any injury or injustice that we may have done to any one, even though our neighbor may not be aware of the wrong.

She presses us to approach frequently and devoutly the most blessed sacrament of holy communion, that our souls may be fed and strengthened by that heavenly food, our hearts more and more inflamed with the fire of divine love, and that thus we may continually grow in grace and piety.

In short, the Catholic Church forbids all that is wrong, even for the sake of obtaining the greatest temporal advantage; she commands all that is dutiful and encourages all that is good, holy, and perfect, even the striving after the attainment of those sublime virtues, for the observance of which Jesus Christ gave not precepts but only counsels, called "counsels of perfection."

The Church cannot be held responsible for the conduct of bad Cath-

olics, for they are bad, inasmuch as they depart from the Catholic teaching and rule. All Catholics who faithfully and humbly follow the guidance of the Church, whatever may be their nation, or lawful calling and position in life, will become exemplary Christians, and it may be, even saints.

Here the question naturally arises : Are the fruits of sanctity or virtue, which are attained through grace, and practised to the high degree called heroic, to be found among the members of the Catholic Church, or among the different new teachers who undertook to reform the Church in the sixteenth century ?

The first thoughts that strike most people who consider this subject are, that not one of those leaders of the Reformation is regarded by any as a saint, but that some of them are admitted, even by many Protestants, to have been quite the reverse of saints, and, that all the saints of Christendom, even those saints retained in the calendar of the state Church of England, and under whose names many Protestant churches are dedicated, lived and died strict members of the Catholic Church, in communion with the see of Rome, zealously attached to her doctrine and discipline.

In this calendar of the Church of England we still meet with Pope St. Gregory I., the zealous asserter of papal supremacy (March 12) ; St. Benedict (March 21) of Monte Cassino, the patriarch of the western monks and nuns ; St. Dunstan of Canterbury (May 18), the vindicator of clerical celibacy ; St. Augustine of Canterbury (May 26), who, after the Saxon invasion, preached the Catholic faith to the inhabitants of pagan England ; and the name of St. Bede, known as Venerable Bede (May 27), the Benedictine monk of Yarrow, Northumberland, the faithful historian of those days of Catholic glory in England ; the glorious martyr St. Lawrence (Aug. 10), the devoted deacon of St. Sixtus II., Pope and martyr ; St. Jerome (Sept. 30), who was so devoted to the papal chair in the fourth century ; St. Clement, Pope and martyr (Sept. 23), whose apostolic letters still exist ; Pope St. Sylvester (Dec. 31), (under whom the Christian Emperor Constantine the Great was converted to Christianity), who, empowered by the emperor, first built, in several parts of Rome, churches for public worship, which, history states, he adorned with sacred images.

The names of other saints in communion with the Roman see, for example, St. David, St. Chad, St. Edward, St. Richard, St. Alphege, St. Martin, St. Swithin, St. Giles, St. Lambert, St. Leonard, St. Hugh, St. Remigius, St. Edmund M., St. Agnes, St. Catherine, St. Etheldreda, St. Margaret, are all retained in the calendar of the state Church of England, and give names to many churches of that establishment.

Besides these there are very many other saints in the Roman Catholic

Church, who, for the extraordinary purity and sanctity of their lives, many learned and candid Protestants admit were saints. Even Luther acknowledges St. Anthony, St. Bernard, St. Dominic, St. Francis of Assisi, St. Bonaventure and others to be saints, though they were avowed Roman Catholics and defenders of the Roman Catholic Church against the heretics and schismatics of their times.

But, added to this and other testimonies, it is certain that the supernatural virtues and heroic sanctity of a countless number of holy persons of different nations, sexes, ranks, and professions, have wondrously adorned the Catholic Church in every age.

For three hundred years every successor of the glorious St. Peter, almost without exception, numbering more than thirty, received, like St. Peter, the crown of martyrdom in, or near, their beloved city of Rome. A great number of Popes, and an immense number of bishops, are regarded by the Church as saints, besides more than twelve millions of martyrs who are known to have nobly sealed their belief in the Catholic faith with their blood.

Chapter XXIV.

Third Mark—Catholicity.

CATHOLICS believe, as expressed in the Nicene creed, that the true Church of God is *Catholic*, that is to say, *universal* or *spreading its jurisdiction throughout all nations*: not territorial, not national, not of one continent, not limited to a portion of earth, but of a Church which having its parts in communion with each other and well organized together, forms one whole, one body, one universal empire in spirituals; a Church which has its members not only in one or some countries of the earth, but in any and in every part of the world.

Jesus Christ sent His Apostles to teach, not only *one* nation, but *all nations*; therefore the true Church of Christ cannot be merely a *national Church*, separated in its teaching and discipline from all other churches, but must be the Church which, everywhere one and the same, is spread throughout all the world.

Catholics are truly *Catholics*, in *fact* and in *name*. In *fact*, from their being not of one nation only, but of all nations of the earth; in *name*, because whenever and wherever *Catholics* are mentioned, without any additional designation, only Christians are understood in communion with the see of Rome and not others, excepting with few *among themselves* who make a point of calling themselves Catholics.

At all times heretics, to avoid the force of this mark, so strikingly in favor of Catholics, have endeavored to change the name of "Catholics" into that of "Romans" and Romanists. St. Gregory of Tours relates of the Arians that they persistently called the Catholics *Romans*. "*Romanorum nomine vocitant nostræ religionis homines*" (Hist., book xvii. chap. 25), but never succeeded in depriving the Catholics of their name.

The Protestants of the present day have somewhat departed from the old method. Seeing that it is useless to attempt to deprive us of this mark of Catholicity, which throughout all ages distinguishes the true Church of God, they endeavor to weaken the force of it by qualifying it and saying: "We grant that you are Catholics, but you are not simply Catholics, you are *Roman Catholics*." They want thus to insinuate that there are many *sorts* of Catholics—Roman, Greek, Anglican, Russian, and so forth—and that the word "Roman" is a specifying term. They thus hope to establish for themselves a right to get a place in the Church Catholic, and to share with us this luminous mark of Catholicity.

This is a mistake, for it is well known that either by the word "Catholics," or by the words "Roman Catholics," the same kind of people are pointed out.

The word "Roman" does not limit Catholics to the natives or inhabitants of Rome, or to a limited portion of earth, but extends to wherever Catholics happen to be. Protestants themselves call Catholics "Roman:" therefore, according to them, the word Roman is not a specifying term indicating one sort among different sorts of Catholics, but an amplifying word adding one attribute as a fuller notion, and not a specific difference. I will make this plain with an illustration. If to the expression "English dominions" one were even to add "Queen's English dominions," the word "Queen's" would not indicate that there are different kinds of English dominions, but would only express more fully the same thing, adding a notion which is already supposed in the former expression. Thus the word "Roman" does not limit the word "Catholic," but completes it, declaring more expressly that which is already supposed in the word "Catholic," namely, that the Catholic Church has its centre in Rome.

The absurdity of taking the word "Catholic" in a limiting sense appears from this, that "Catholic" means that the Church has the whole earth for its mission; "Roman," that it has but a portion of it. The contradiction is manifest.

Let this be marked by certain ministers who keep back simple people from becoming Catholic under the false plea that they are Catholics, though not Roman, making them suppose that the Roman Catholic Church is a national Church like their own, thus bringing to nought the glorious marks of oneness and Catholicity.

A little reflection might convince any one that the Catholic Church is not a human institution, created by the state. It does not depend upon any earthly power for spiritual authority—for rights, for the free exercise of spiritual jurisdiction—or for support, as churches which are only national do; but is by divine institution throughout all states and kingdoms of the world free and independent.

It should be remembered that the Pope, the successor in the chair of St. Peter, whether exercising temporal power or not, remains from age to age the visible head of the Church of God on earth, with the full authority, jurisdiction and privileges granted to him by our Lord; and therefore Catholics are Roman because Rome is the centre, and the Bishop of Rome is the visible head of Catholicity, and no one is entitled to be called Catholic unless he is in communion with the see of Rome.

To call Catholics "Roman" in this sense, does not alter the fact that they are Catholic in name and in truth; for the Catholic Church is truly universal, and spread among all nations, although the Church is also Roman in having the Roman pontiff for her visible head. In this sense the word "Roman" marks the unity of the Church and points to the Bishop of Rome as the one visible shepherd. In this sense "the Catholic Church" and "the Roman Catholic Church" is the same thing: for both names, though one more fully than the other, express one and the same reality.

But when, owing to the remnant of the ancient faith yet lingering with them, a Protestant in repeating the Apostles' creed says: "I believe the holy Catholic Church," he surely cannot mean, "I believe the particular denomination to which I belong," or, "I believe my national church to be the Catholic Church," if he reflects that, local and limited as his denomination or Church is, and separated from all other churches and nations of the world, it cannot in truth be called "Catholic."

Again, it is not reasonable for Protestants to say that they believe the "Catholic" but not the "Roman" Catholic Church. Such a mode of interpreting this passage of the Nicene creed seems but a paltry way of appropriating to themselves this glorious mark of Catholicity by confusing the minds of simple people, and mystifying the sense of the words "Catholic" and "Roman."

I will here endeavor to show the error of this interpretation.

When Protestants say that they "believe the Catholic but not the Roman Catholic Church," they may be taken to argue with Catholics in this manner: "We admit that you are Catholics, because in fact your Church is not limited to some nations but spreads itself throughout all nations, but still you are also 'Roman' because you acknowledge the Bishop of Rome to be the visible head of your Church, and therefore we

are justified in calling you Roman: and we are careful to call you by this name, because this word 'Roman' makes it appear to unreflecting people that you are only national like ourselves."

After having called us *Roman* Catholics, they also tell us that they themselves are not *Roman* Catholics, because they reject the supremacy of the Pope. And though they are members of a Church which is only national, or of a denomination only limited, and therefore not Catholic in the proper sense of the term, they yet call themselves Catholic in some other particular sense of their own, and they say therefore that they are Catholics, though not *Roman* Catholics.

It is easy, however, to see that this is not fair reasoning. Surely it would not be fair dealing if a Mohammedan were to maintain that he is a Christian on the ground that, although he does not believe Christ to be God and Saviour, yet he believes a great deal that is written about Him, and therefore has a right to call himself a Christian, and to say: "I am a Christian, but not a thoroughgoing Christian." The least you would say of such a man, I imagine, would be, that he acts unfairly, and deceives himself, not taking the word "Christian" in the common meaning, but attaching to it a meaning of his own, which no one, unless told his particular views, could possibly understand.

Nor does it avail such Protestants to say that by professing to believe the Catholic Church, they mean the universal invisible Church; for this would amount to believing in a Church that does not and cannot come forward and speak out, and therefore does not teach. This would bring to nought the essential office of teaching committed by Christ to His Church, and the corresponding duty on the part of the faithful to believe what she teaches. The Church on earth is essentially and perpetually visible. She is that "mountain . . . on the top of mountains" (Isaias ii. 2; Daniel ii. 35), that "city seated on a mountain," a city that "cannot be hid." (St. Matt. v. 14.)

Some Protestants answer in this manner—"When we say, 'I believe the Catholic Church,' we do not mean, 'I believe my denomination or national Church.' We do not mean, 'I believe an invisible Church,' but we mean, 'I believe a visible Church, spread throughout the world, composed of different national churches, Greek, Roman, Lutheran, Anglican, Episcopalian, and others, which, though disagreeing in certain things, yet agree with each other in essentials, and are so many branches of one tree, forming one universal Church.'"

It should be observed, however, 1st, that such interpretation of this passage of the creed was never admitted in the Church. Such an interpretation was implicitly (that is, in an implied manner) rejected in all centuries, as is evident from the fact that the Catholic Church has always regarded as

schismatical any Christian community not in communion with herself, and as heretical any community rejecting any of her defined articles of faith.

2d, that this interpretation is universally and openly rejected not only by Catholic, but also by the separated Greek and other schismatical churches, and is held only by some Protestants, and by a human tradition of the Anglican state Church, who make use of this explanation to justify their position with regard to this article of the creed.

3d, that this interpretation or theory cannot stand, for these different communities are, in fact, not united in essential matters. On the contrary, they disagree in some doctrine which one community considers essential to profess and another considers essential to deny. They cannot, therefore, be compared to branches of the one only tree, having the same stem and root, and partaking of the same sap, whatever resemblance they may have in certain features.

Perhaps by the words, "agree in essentials," they mean that the said communities, though differing from one another in points considered vital by some of them, yet that they all agree in the things defined by the first six general councils, which are admitted in the "Homilies" * of the state Church of England to be binding upon all Christians. But the early Church and those six general councils based their right of making any definition on this fundamental principle, admitted by all the members of the said Church, namely, that "everything which the Church in communion with the see of Rome should ever define as an article of faith was to be believed by all."

It is self-evident that, without this previous general admission of the duty of believing whatever the Church teaches and shall ever teach as an article of faith, any assembling of general councils for the sake of settling disputes of religion would be of no use.

I said, "in communion with the see of Rome." The necessity of this is manifest. The bishops themselves of those six general councils were convoked and presided over by the Pope through his legates. They submitted to the Pope's orders. The canons framed by the council had to receive the final sanction of the Pope before their validity would be recognized. Moreover, the bishops implicitly admitted or expressed in plain words in those very councils the primacy of jurisdiction or supremacy of the Roman see.

Thus, in the first general council, that of Nicæa, the fathers said, as quoted by the Council of Chalcedon (Fourth General Council, Act 16), "The Roman Church always had the primacy." (See page 113.)

In the second general council (the first of Constantinople), in the letter which the fathers wrote to Pope Damasus I., as recorded by Theodoret in the fifth book of his *Ecclesiastical History* (chap. ix.), the

* Second Book of Homilies, Against peril of idolatry, 2d part.

fathers or bishops of that council acknowledged that the Roman Church is the head and they the members.

In the fourth general council, that of Chalcedon (in the 1st, 2d and 3d Acts), the fathers several times called Pope St. Leo, A. D. 451, the then reigning pontiff, "The Bishop of the universal Church," "To whom the Saviour has entrusted the guardianship of the vineyard," as they add in their letter to the same holy pontiff.

With the exception, therefore, of the Catholics in communion with Rome, who, to this day, adhere to the said fundamental principle, all schismatical churches or Christian communities which repudiate that principle are convicted of not adhering either to that early Church, or to all the definitions of those first six general councils; and, with regard to those definitions which they do accept, they do not agree with the spirit with which they were made, nor with the above stated fundamental principle upon which they were based.

To say that the Church, called in the gospel the "kingdom of God," is made up of a number of discordant churches which have no real intercommunion and no visible connection, and each of which considers the other either schismatical or heretical, though agreeing in some few points, would be as strange as to say that Europe forms one empire, though composed of different nations independent one of another; and disunited as they are, though rivals, and though at times even at war, that all the nations of Europe are one because they agree with each other in some points of law, custom, or civilization. This would be like saying that the Church of God is a society composed of disconnected and clashing elements, without any visible head, without unity, order and proportion, and without that intercommunion, harmony, and sympathy between the members of it, which a well-regulated society should have, and which on this account is compared by St. Paul to a perfect human body. (Ephesians iv. 16.) This would be like supposing that the Church is only a Church of disunion or no Church at all, and that her office of teaching tends only to puzzle or to mislead people by continual contradictions.



Chapter XXV.

Fourth Mark—Apostolicity.

THE true Church of Christ must be apostolic; that is, she must be a Church which has not sprung up in modern times, nor has ever separated herself from any other Church, but the very Church once founded by Jesus Christ and the Apostles, although now become

more unfolded, like a nobly spreading tree which once was but a small plant.

Apostolicity regards especially the clergy, hence it is defined: "an unbroken succession of pastors who, from the time of the Apostles down to the present day, have been rightly ordained, lawfully sent, and who in succession have taught the same unchanging doctrine."

By this *right ordination, legitimate mission, and pure apostolic doctrine*, the Catholic Church of to-day is the continuation of the Church founded by Jesus Christ and the Apostles; forms with it but one living identical body, which carries on and transmits the mission which the Apostles had from Christ, and is the only true abiding messenger sent by Christ for the guidance of men to eternal salvation.

The Roman Catholic Church alone is all this because she is not failing to any of these conditions: 1st, In her the right of ordination was ever preserved intact. 2d, She lawfully derived, transmitted, and transmits the mission received. 3d, Her apostolic doctrine has never changed; it has from time to time been unfolded and made more clear, especially when heresy or some other necessity has called for a solemn and precise definition; but there is no case of the Roman Catholic Church holding a doctrine which was previously declared heretical, or declaring heretical what was formerly defined by the Church as a dogma of faith; so much so that it is a proverbial saying, even among Protestants, that the Roman Church *est semper eadem* (is always the same).

In the Catholic Church alone, from the time of the Apostles until now, there has been an unbroken succession of pastors, lawfully ordained and sent.* The Catholic Church never separated herself from any other Church, and there never was a time, from the foundation of Christianity, when she did not exist. It is this wonderful fact, which ever made so great an impression on the minds of a number of distinguished scholars, and brought them to make their submission to the Catholic Church. Such was the case with Cardinal Newman, whose testimony regarding himself is explicit. The study of ancient ecclesiastical history as exhib-

*The Greek schismatic Church, by separation from communion with the Roman see in the ninth century (879) under Photius, who was patriarch of Constantinople, and rejecting the lawful authority of the Church of Christ, though possessing rightful ordination, has not lawful mission, nor continuity of the whole deposit of Catholic doctrine. That the Holy Ghost does not proceed from the Son as well as from the Father is a heresy anathematized by St. Cyril of Alexandria in a provincial synod held in that city; and this condemnation of St. Cyril against Nestorius was confirmed by the General Council of Ephesus in 431; and yet the Greek Church, since her separation from the Catholic Church in 879, adheres to this heresy. In the Second General Council of Lyons, 1274, the Greek bishops retracted their error, and together with the Latin bishops condemned it, and caused the words, "Who proceeds from the Father and the Son," to be, as it is amongst Catholics, inserted in the Nicene creed, but soon relapsed into the former error. Again, in the General Council at Florence, held in 1439, which was attended also by the schismatical Greek bishops, this heresy was condemned (Session xxv.), but on returning home the Greek bishops relapsed into their schism and heresy, and still adhere to it.

ited in the writings of the fathers, he tells us, was "the one intellectual cause of his renouncing the religion in which he was born, and submitting himself to the holy see. The identity of the Catholic Church of the nineteenth century with the Church of the fathers was "the great manifest historical phenomenon," his eminence bears witness, "which converted me."

Protestant denominations, on the contrary, are all modern; the oldest of them having only a few centuries of existence. They saw no sect quite like themselves at the time of their separating from the Catholic Church, or probably they would have joined it. These sects, in fact, only began when their several founders gave them existence; hence they are often distinguished by the name of their founder or by some special feature of their new doctrine;* and far from being apostolic, they reject apostolical Tradition and the testimonies of the first successors of the Apostles, either in profession or in practice, or in both. Cardinal Bellarmine has enumerated a score of Protestant doctrines, which are but old heresies, condemned in the early centuries of the Church. (*De Notis Ecclesiæ*, book iv., chap. ix.)

The following historical series of all the Bishops of Rome, successors of St. Peter, to the present time, confirms the fact that this luminous mark of apostolicity belongs to the Roman Catholic Church alone.

Chapter XXVI.

List of the Sovereign Pontiffs who, in a direct line, have Succeeded St. Peter in the See of Rome.

CENTURY I.—4 Popes. <i>Vulgar Era.</i>	CENTURY II.—11 Popes. <i>Vulgar Era.</i>
NO. A. D.	NO. A. D.
1. SAINT PETER, native of Bethsaida in Galilee, became Pope on the Ascension of Jesus Christ; that is, in the year 29 of the Vulgar era,† and Bishop of Rome in 42, where he died a martyr in the year..... 67	5. St. Anacleus, Athens, Greece: martyr.... 100
2. St. Linus, native of Volterra: martyr.... 67	6. St. Evaristus, Bethlehem: martyr..... 112
3. St. Cletus, Rome: martyr..... 78	7. St. Alexander I., Rome: martyr..... 121
4. St. Clement I., Rome: martyr..... 90	8. St. Sixtus I., Rome: martyr..... 142
	9. St. Telesphorus, Greece: martyr: confirmed the lenten fast, introduced the <i>Gloria in Excelsis</i> in the Mass, and allowed three Masses to be celebrated by each priest on Christmas day..... 152

* See List of Sects in Part III. of this Book, No. 17.
 † The Vulgar era is designated by the initials A. D. from the Latin *Anno Domini* (in the year of our Lord). It is the era of which all Christian nations make use in the designation of years. It was introduced by Dionysius Rexiguus about A. D. 540, and sometime after was universally adopted. A more diligent examination, however, of ancient monuments

has caused many learned writers to consider this calculation inexact. According to them our Lord was born in the seventh year before the first year of the Vulgar era. Therefore, strictly speaking, the Vulgar or Christian era commences when Christ was between six and seven years of age. So that, adding seven years to the date of the Vulgar era, gives the real date from the birth of our Lord.

NO.		Vulgar Era. A. D.
10.	St. Hyginus, Athens: martyr: instituted subdeaconship and the minor orders.....	<i>Succeeded</i> 158
11.	St. Pius I., Aquileia: martyr.....	158
12.	St. Anicetus, Syria: martyr.....	167
13.	St. Soter, Naples: martyr.....	175
14.	St. Eleutherius, Epirus: martyr.....	182
15.	St. Victor I., Africa: martyr.....	193

CENTURY III.—15 Popes.

16.	St. Zephyrinus, Rome: martyr.....	203
17.	St. Calistus, Rome: martyr.....	221
18.	St. Urban I., Rome: martyr.....	227
19.	St. Pontianus, Rome: martyr.....	233
20.	St. Anterus, Greece: martyr.....	238
21.	St. Fabian, Rome: M. (at his election a dove rested on his head).....	240
22.	St. Cornelius, Rome, martyr: reprehended St. Cyprian, B. of Carthage, for rebaptizing heretics.....	254
23.	St. Lucius I., Lucca: martyr.....	255
24.	St. Stephen I., Rome: martyr.....	258
25.	St. Sixtus II., Athens, Greece: martyr...	259
26.	St. Dionysius, Turin.....	261
27.	St. Felix I., Rome: martyr: prescribed the rite for the dedication of churches....	272
28.	St. Eutychian, Tuscany: martyr.....	275
29.	St. Caius, Dalmatia: martyr.....	283
30.	St. Marcellinus, Rome: martyr, under Diocletian.....	296

CENTURY IV.—11 Popes.*

31.	St. Marcellus I., Rome: martyr.....	304
32.	St. Eusebius, Calabria.....	309
33.	St. Melchisedes, Africa.....	311
34.	St. Sylvester I., Rome: commanded that the altars be of stone; received the Emperor Constantine into the Church as catechumen. Constantine was baptized and died near Nicomedia.....	314
35.	St. Marcus, Rome.....	337
36.	St. Julius I., Rome.....	341
37.	St. Liberius, Rome: was banished by Constantius, the Arian emperor, but restored.....	352
38.	St. Felix II., Rome: during the exile of Pope Liberius.....	355
39.	St. Damasus I., Spain: commanded the <i>Gloria Patri</i> to be added at the end of every Psalm.....	366
40.	St. Siricius, Rome.....	384
41.	St. Anastasius I., Rome: prescribed that at the reading of the gospel in the Mass all should stand.....	399

* The dates of accession of several Popes before the time of Constantine slightly differ in some of the early catalogues.

NO.		Vulgar Era. A. D.
CENTURY V.—12 Popes.		
42.	St. Innocent I., Albano.....	<i>Succeeded</i> 402
43.	St. Zosimus, Greece: condemned Pelagius and Celestius.....	417
44.	St. Boniface I., Rome.....	418
45.	St. Celestine I., Rome.....	423
46.	St. Sixtus III., Rome.....	432
47.	St. Leo I., the Great, Tuscany. He stayed Attila and Genseric from further invading Italy.....	440
48.	St. Hilarius, Sardinia.....	461
49.	St. Simplicius, Tivoli.....	468
50.	St. Felix III., Rome.....	483
51.	St. Gelasius I., Africa. He decreed the canon of Scripture with which the Tridentine canon agrees.....	492
52.	St. Anastasius II., Rome.....	496
53.	St. Symmachus, Rome.....	498

CENTURY VI.—13 Popes.

54.	St. Hormisdas, Frosinone.....	514
55.	St. John I., Tuscany: martyr.....	523
56.	St. Felix IV., Benevento.....	526
57.	Boniface II., Rome..... <i>Dioscorus, Antipope</i>	530
58.	John II., Rome: of the family Mercuri.	532
59.	St. Agapetus I., Rome.....	535
60.	St. Silverius, Frosinone: martyr.....	536
61.	Vigilius, Rome.....	538
62.	Pelagius I., Rome: condemned the heretical "Three Chapters".....	555
63.	John III., Rome.....	560
64.	Benedict I., Rome.....	574
65.	Pelagius II., Rome.....	578
66.	St. Gregory I., the Great, Rome: reformed the plain chant, Apostle of England. Through humility styled himself <i>servant of servants</i> , yet he maintained and exercised supreme pontifical jurisdiction like any other Pope.....	590

CENTURY VII.—20 Popes.

67.	Sabinianus, Volterra: introduced the use of bells.....	604
68.	Boniface III., Rome.....	607
69.	St. Boniface IV., Valeria in the Marsi: instituted All-Saints' day; obtained the <i>Pantheon</i> from the Emperor Phocas, which he dedicated to God in honor of the blessed Virgin and all the holy martyrs.....	608
70.	Deodatus I., Rome.....	615
71.	Boniface V., Naples.....	619
72.	Honorius I., Capua. He was greatly censured for having been remiss in condemning heretics.....	625
73.	Severinus, Rome.....	640

		<i>Vulgar Era.</i>			<i>Vulgar Era.</i>
NO.		A. D.	NO.		A. D.
74.	John IV., Dalmatia.....	<i>Succeeded</i> 640	108.	St. Nicholas I., the Great, Rome..	<i>Succeeded</i> 858
75.	Theodore I., Greece.....	642	109.	Adrian II., Rome.....	867
76.	St. Martin I. Todi: martyr.....	649	110.	John VIII., Rome.....	872
77.	St. Eugenius I., Rome.....	655	111.	Martin II., or Marinus I., Gallese....	882
78.	St. Vitalianus, Segni: introduced the use of organs in churches.....	657	112.	Adrian III., Rome.....	884
79.	Deodatus II., Rome.....	672	113.	Stephen VI., Rome, called by some Stephen V.....	885
80.	Donus I., Rome.....	676	114.	Formosus, Ostia.....	891
81.	St. Agatho, Greece.....	678		<i>Sergius, Antipope.</i>	
82.	St. Leo II., Sicily. Improved the Church chant.....	682	115.	<i>Boniface VI., Rome: reigned only fif- teen days; considered not legitimately elected.....</i>	896
83.	St. Benedict II., Rome.....	684	116.	Stephen VII., Rome, called by some Stephen VI.....	897
84.	John V., Antioch.....	685	117.	Romanus, Gallese.....	898
85.	Conon, Thrace.....	686	118.	Theodorus II., Rome.....	898
86.	St. Sergius I., Sicily.....	687	119.	John IX., Tivoli.....	898
CENTURY VIII.—13 Popes.					
87.	John VI., Greece.....	701	CENTURY X.—24 Popes.		
88.	John VII., Greece.....	705	120.	Benedict IV., Rome.....	900
89.	Sisinnius, Syria.....	708	121.	Leo V., Ardea.....	903
90.	Constantinus, Syria.....	708		<i>Christophorus, Rome: Antipope...903</i>	
91.	St. Gregory II., Rome.....	715	122.	Sergius III., Rome.....	904
92.	St. Gregory III., Syria.....	731	123.	Anastasius III., Rome.....	911
93.	Zachary, Greece.....	741	124.	Lando, Sabina.....	913
94.	Stephen II., Rome: died before his con- secration.....	752	125.	John X., Ravenna.....	915
95.	Stephen III., Rome, called by some Stephen II. Pepin gave him the Ital- ian provinces which he had conquered from the usurping king of Lombardy, Astulphus.....	752	126.	Leo VI., Rome.....	928
96.	St. Paul I., Rome.....	757	127.	Stephen VIII., otherwise VII., Rome.	929
97.	Stephen IV., Syracuse, called by some Stephen III.....	768	128.	John XI., Rome.....	931
98.	Adrian I., Rome (Colonna).....	771	129.	Leo VII., Tusculum.....	936
99.	St. Leo III., Rome: consecrated Charles the Great emperor of the West, and thus restored the Roman Empire after 300 years' cessation.....	795	130.	Stephen IX. or VIII., Rome.....	939
CENTURY IX.—19 Popes.					
100.	Stephen V., Rome, called by some Stephen IV.....	816	131.	Martin III., or Marinus II., Rome....	943
101.	St. Paschal I., Rome.....	817	132.	Agapetus II., Rome.....	946
102.	Eugenius II., Rome.....	824	133.	John XII., Rome.....	956
103.	Valentinus, Rome.....	827		<i>Leo VIII., Antipope.....963</i>	
104.	Gregory IV., Rome.....	827	134.	Benedict V., Rome.....	964
105.	Sergius II., Rome.....	844	135.	John XIII., Rome.....	965
106.	St. Leo IV., Rome: fortified the Vatican and Leonine City against Saracens....	847	136.	Benedict VI., Rome.....	972
107.	* Benedict III., Rome.....	855	137.	Donus or Domnus II., Rome.....	973
			138.	Benedict VII., Rome.....	975
			139.	John XIV., Pavia.....	984
				<i>Boniface VII., Antipope, French, last- ing 7 months.....985</i>	
				<i>John XV., Rome: unconsecrated, died within four months from his doubt- ful election.....985</i>	

* Between St. Leo IV. and Benedict III. is placed by some comparatively recent detractors of the papacy the feminine name of Joan or Johanna. A female Pope is a thing not only improbable and absurd, but also impossible; for, according to Catholic belief, a woman cannot even be a priest, much less a bishop and a Pope. This name, in fact, is not found

in any of the ancient chronologies of Popes, nor is it mentioned by any of the contemporaries, nor by any trustworthy historian during some centuries that followed the epoch of the pretended reign. Leibnitz, Blondel, Boxhorn, Cave, and other Protestants, have proved the whole thing to be absolutely false. It appears this story has no other foundation than a false rumor by Frederick Spanheim, eagerly received by people disaffected to the papal chair. A Protestant clergyman, W. S. Baring Gould, shows the absurdity of the story in his curious *Myths of the Middle Ages*.

NO.		<i>Vulgar Era.</i> A. D.
140.	John XV. or XVI.: established rules for solemn canonization of saints. <i>Succeeded</i>	985
141.	Gregory V., Germany (Bruno), of royal blood. He was interrupted for a short time by an intruded <i>John XVII. of Placentia</i>	996
142.	Sylvester II., Auvergne, France (Gerbert): gave to Stephen, ruler of Hungary, the title of king.....	999
CENTURY XI.—18 Popes.		
143.	John XVIII., Rome.....	1003
144.	John XIX., Rome.....	1003
145.	Sergius IV., Rome: the first Pope who changed his name on ascending the papal throne. His baptismal name was Peter.....	1009
146.	Benedict VIII., Rome.....	1012
147.	John XX., Rome.....	1024
148.	Benedict IX., Rome.....	1033
149.	Gregory VI., Rome: abdicated in 1046	1045
150.	Clement II., Saxony.....	1048
151.	Damasus II., Bavaria.....	1048
152. St.	Leo IX., Alsace, Bavaria, Germany... 1049	1049
153.	Victor II., Sweden.....	1055
154.	Stephen X. or IX., Germany..... <i>Benedict X., Antipope</i>	1057 1058
155.	Nicholas II., Burgundy, France (Gherard): ordered that in future Popes be elected by the cardinals in conclave... 1059	1059
156.	Alexander II., Milan.....	1061
157. St.	Gregory VII., Soana (Aldobrandeschi): withstood the encroachments of Cæsarism; absolved Henry IV. at Canossa, who ungratefully afterward invaded Rome.....	1073
158.	Victor III., Benevento.....	1087
159.	Urban II., Rheims.....	1088
160.	Paschal II., Tuscany.....	1099
CENTURY XII.—16 Popes.		
161.	Gelasius II., Gaeta.....	1118
162.	Calistus II., Burgundy.....	1118
163.	Honorius II., Bologna.....	1124
164.	Innocent II., Rome.....	1130
165.	Celestine II., Città di Castello.....	1143
166.	Lucius II., Bologna.....	1144
167. Bl.	Eugenius III., Montemagno, Pisa. He had been a disciple of St. Bernard. He was thrice compelled to leave Rome on account of seditions.....	1145
168.	Antastasio IV., Rome.....	1153
169.	Adrian IV. (Nicholas Breakspere), Langley, England.....	1154
170.	Alexander III., Siena.....	1159
171.	Lucius III., Lucca.....	1181
172.	Urban III., Milano.....	1185

NO.		<i>Vulgar Era.</i> A. D.
173.	Gregory VIII., Benevento... <i>Succeeded</i>	1187
174.	Clement III., Rome.....	1187
175.	Celestine III., Rome.....	1191
176.	Innocent III., Anagni.....	1198
CENTURY XIII.—17 Popes.		
177.	Honorius III., Rome: approved the order of the Dominicans.....	1216
178.	Gregory IX., Anagni.....	1227
179.	Celestine IV., Milan.....	1241
180.	Innocent IV., Genoa: convoked the thirteenth general council at Lyons, in which the Emperor Frederick II. was deposed.....	1243
181.	Alexander IV., Anagni.....	1254
182.	Urban IV., Troyes: instituted the feast of <i>Corpus Christi</i>	1261
183.	Clement IV., Narbonne, France.....	1265
184. Bl.	Gregory X., Piacenza: summoned the fourteenth general council, second of Lyons.....	1271
185.	Innocent V., Savoy, Dominican: elected after a conclave of 3 years.....	1276
186.	Adrian V., Genoa.....	1276
187.	John XXI., Lisbon: converted Pomerania and Norway.....	1277
188.	Nicholas III., Rome: St. Francis foretold him the papacy.....	1277
189.	Martin IV., Champagne, France.....	1281
190.	Honorius IV., Rome.....	1285
191.	Nicholas IV., Ascoli: Franciscan.....	1288
192. St.	Celestine V., Terra di Lavoro, Naples: resigned the pontificate for a hermitage	1294
193.	Boniface VIII., Anagni: canonized St. Louis, king of France; ordered a jubilee to be proclaimed every 100 years..	1294
CENTURY XIV.—10 Popes.		
194. Bl.	Benedict XI., Treviso: Dominican... 1303	1303
195.	Clement V., Bordeaux: ordered the election of Popes in conclave; removed to Avignon; helped the rebuilding of St. John Lateran, destroyed by fire; under him took place the fifteenth general council at Vienne, France, in 1311.	1305
196.	John XXII., Cohors, France: ordered the bells to be tolled every evening for the <i>angelus</i>	1316
197.	Benedict XII., Foix, France.....	1334
198.	Clement VI., Limoges, France: Benedictine: endowed with wonderful memory.....	1342
199.	Innocent VI., Limoges, France.....	1352
200. Bl.	Urban V., Mende, France: transferred his residence from Avignon to Rome; Paleologus abjured the Greek schism in his hands: Benedictine.....	1362
<i>In the year 1378 began a schism, that</i>		

NO.	<i>Vulgar Era.</i> A. D.	NO.	<i>Vulgar Era.</i> A. D.
	<i>is, a series of Antipopes, which lasted 51 years, i. e., till the year 1429.</i>		
201.	Gregory XI., Limoges, France: returned to Rome 1377.....	219.	Leo X., Florence: concluded the Council of Lateran; excommunicated Luther, A. D. 1520.....
202.	Urban VI., Naples.....	220.	Adrian VI., Utrecht, Netherlands.....
203.	Boniface IX., Naples; published the crusade against Bajazet.....	221.	Clement VII., Florence (De Medici): excommunicated Henry VIII., king of England (1530).....
CENTURY XV.—13 Popes.			
204.	Innocent VII., Sulmona.....	222.	Paul III., Rome (Farnese): convoked the Council of Trent to put down heresies and correct abuses.....
205.	Gregory XII., Venice: resigned in 1409	223.	Julius III., Tuscany.....
206.	Alexander V., Bologna.....	224.	Marcellus II., Montepulciano (Cervini)
207.	John XXIII., Naples: opened the Council of Constance in 1414, which lasted four years: ceased to be Pope in 1415.	225.	Paul IV., Naples: Caraffa (Theatine)
208.	Martin V., Rome: elected in the Council of Constance.....	226.	Pius IV., Milan (Medici): ended and confirmed the Council of Trent.....
209.	Eugenius IV., Venice: in the Council of Florence subscribed the decree of reunion of the Greek and Latin churches in 1439, but after 5 years the Greeks separated again.....	227.	St. Pius V., Bosco, near Alessandria, Piedmont (Ghislieri): Dominican: repressed the Turks.....
210.	Nicholas V., Sarzana: introduced the carrying of the holy sacrament in procession on the festival of <i>Corpus Christi</i>	228.	Gregory XIII., Bologna (Buoncompagni): corrected the calendar.....
211.	Calistus III., Valentia, Spain: issued a solemn decision that Joan of Arc had died a martyr for her religion, country, and king.....	229.	Sixtus V. (Peretti), Ancona: Franciscan: he published a revised edition of the Bible, called the Vulgate.....
212.	Pius II., Siena.....	230.	Urban VII. (Castagna), Rome.....
213.	Paul II., Venice: (<i>Aeneas Sylvius</i>): worked and gave audience during night, rested in daytime; introduced typography into Rome.....	231.	Gregory XIV. (Sfondrati), Cremona..
214.	Sixtus IV., Savona: Franciscan: received an embassy from the czar of Russia, J. Basilowitz, declaring that he, having refused to acknowledge the patriarch of Constantinople, accepted the union of the Roman Church, sworn in the Council of Florence.....	232.	Innocent IX. (Facchinetti), Bologna..
215.	Innocent VIII., Genoa: under his pontificate Spain was freed from Mohammedanism; Pico of Mirandola, at the age of 24 years, sustained 900 theses, extracted from Greek, Latin, Hebrew, and Arabic authors; Christopher Columbus discovered America.....	233.	Clement VIII. (Aldobrandini), Florence: published an edition of the Vulgate, newly revised, as in present use.
216.	Alexander VI., Spain.....	CENTURY XVII.—11 Popes.	
CENTURY XVI.—17 Popes.			
217.	Pius III., Siena.....	234.	Leo XI. (Medici), Florence.....
218.	Julius II., Savona: laid the foundation stone of the Basilica of St. Peter; marched at the head of an army against Perugia, and entered triumphantly into Bologna without one drop of blood being shed; convoked	235.	Paul V. (Borghese), Rome.....
		236.	Gregory XV. (Ludovisi), Bologna....
		237.	Urban VIII. (Barberini), Florence....
		238.	Innocent X. (Pamphili), Rome.....
		239.	Alexander VII. (Chigi), Siena.....
		240.	Clement IX. (Rospigliosi), Pistoja...
		241.	Clement X. (Altieri), Rome.....
		242.	Innocent XI. (Odescalchi), Como....
		243.	Alexander VIII. (Ottoboni), Venice... 1689
		244.	Innocent XII. (Pignatelli), Naples... 1691
		CENTURY XVIII.—8 Popes.	
		245.	Clement XI. (Albani), Urbino.....
		246.	Innocent XIII. (Conti, Dominican), Rome.....
		247.	Benedict XVII., Rome: Orsini praised the Thomistic school.....
		248.	Clement XII. (Corsini), Florence....
		249.	Benedict XIV. (Lambertini), Bologna
		250.	Clement XIII. (Rezzonico), Venice... 1758
		251.	Clement XIV. (Ganganelli), Saint Angelo in Vado.....
		252.	Pius VI. (Braschi), Cesena.....

NO.	CENTURY XIX—	<i>Vulgar Era.</i>	A. D.
253.	Pius VII. (Chiaromonte), Cesena.....	1800	
254.	Leo XII. (Genga), Spoleto.....	1823	
255.	Pius VIII. (Castiglioni), Cingoli.....	1829	
256.	Gregory XVI. (Capellari), Belluno....	1831	
257.	Pius IX. (John Mary Mastai-Ferretti), born at Sinigaglia (Marco), Italy, May 13, 1792; died Feb. 7, 1878; reigned nearly 32 years; created Pope, June 16	1846	
258.	His Holiness Leo XIII. (Vincent Joa- chim [Gioacchino] Pecci *), bishop of Perugia; born in Carpineto, Velletri, March 2, 1810; thirteen days after the death of his glorious predecessor he was created Pope, Feb. 20, 1878, whom may God long preserve.....	1878	

NOTE.—*The Roman Pontiffs.*—The number of Popes from St. Peter to Leo XIII. inclusively, without counting the Antipopes, is commonly said to be 258. Of this number, 82 are venerated as saints, 33 were martyred: 104 have been Romans, and 103 natives of other parts of Italy; 15 Frenchmen, 9 Greeks, 7 Germans, 5 Asiatics, 3 Africans, 3 Spaniards, 2 Dalmatians, 1 Hebrew, 1 Thracian, 1 Dutchman, 1 Portuguese, 1 Candiot, and 1 Englishman. Nine pontiffs have reigned less than 1 month, 30 less than one year, and 11 more than 20 years. Only 6 have occupied the pontifical chair over 23 years. These are St. Peter, who was supreme pastor in Rome (besides the seven years of his pontificate in Antioch) 25 years, 2 months, 7 days; Sylvester I., 23 years, 10 months, 27 days; Adrian I., 23 years, 10 months, 14 days; Pius VI., 24 years, 6 months, 3 days; Pius VII., 23 years, 5 months, 6 days; and Pius IX., who celebrated his thirtieth year in the pontifical chair June 19, A.D. 1876, and reigned 31 years, 7 months, 21 days.

Chapter XXVIII.

The Sign of the Cross.

THIS holy sign, the “sign of the Son of man” (St. Matt. xxiv. 30), is made use of by the Catholic Church in all the sacraments to show us that they derive all their virtue from the *cross*; that is, from the death and passion of our Saviour *Jesus Christ*.

The pious custom of signing oneself with the sign of the cross is in frequent use among Catholics.

The sign of the cross is made upon ourselves in the following manner:

We first place the extended fingers of our right hand on our forehead, saying: “In the name of the Father;” then, putting them on our breast, we say, “and of the Son;” then on our left shoulder, and immediately after on our right shoulder, while we say, “and of the Holy Ghost.” We then join both hands upon our breast, and say, “Amen.”

It is honorable to disregard human respect, to profess outwardly what we are, namely, followers of Jesus Christ. This is what we do when we make the sign of the cross, as this sign recalls to the mind of all persons present the mystery of our redemption, wrought by our Lord and Saviour on the cross, and in which redemption we believe and trust.

*Pronounced Petchee.

The cross is the natural emblem, and, as it were, the distinguishing banner of Christians. Every Christian, therefore, like St. Paul, ought not to be ashamed to sign himself with it, but ought to "glory in the cross of Christ." (Galatians vi. 14.)

Should a feeling of shame come over you whilst making this sign, banish it by recalling to mind those words of Jesus Christ: "For he that shall be ashamed of me and of my words, of him the Son of man shall be ashamed, when He shall come in His majesty, and that of His Father, and of the holy angels." (St. Luke ix. 26.)

For these reasons, and also for the edification of others, it is commendable and useful for Christians to make the sign of the cross. The sign of the cross is also an excellent act of faith in the two fundamental truths of the Christian religion, namely, in the mystery of the holy Trinity, one God in three persons, and in the mystery of the incarnation.

For by saying, in the "name," in the singular number, we profess to believe that there is only one God. By saying, "of the Father, and of the Son, and of the Holy Ghost," we profess to believe that in one God there are three divine persons. By the form of the cross, which we trace with our right hand from our forehead to our breast, and then across from the left shoulder to the right shoulder, we profess to believe that the Son of God is our Redeemer, who wrought our redemption by dying for us upon the cross.

By the word "Amen" (so be it), we mean to confirm and seal, as it were, our belief in the said fundamental truths.

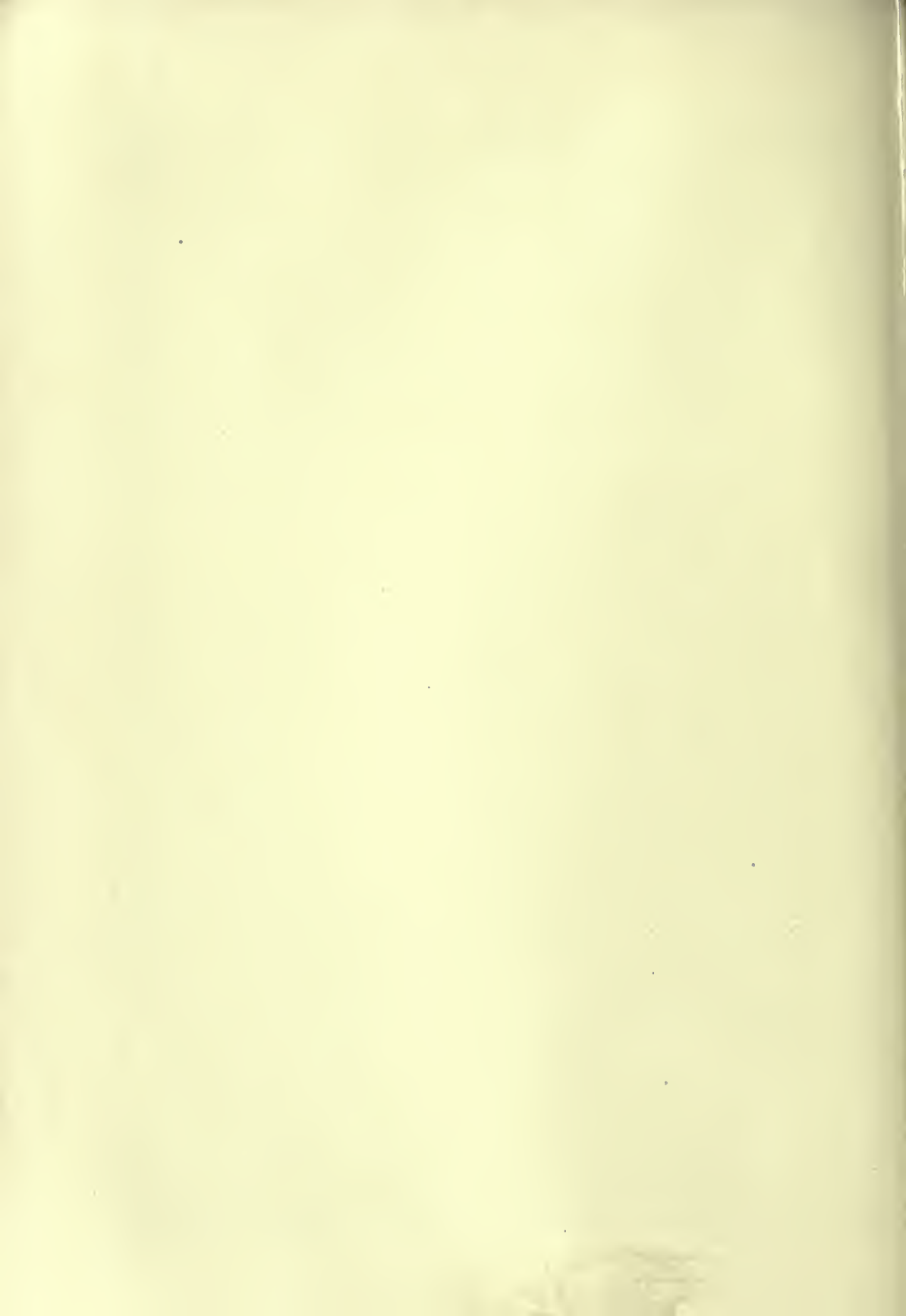
The sign of the cross was used in the first five centuries even more frequently than it is now. Passages could be quoted from Lactantius, from Eusebius of Cæsarea, from St. Athanasius, St. Basil, St. Ephrem, St. Cyril of Jerusalem, St. Ambrose, and from St. John Chrysostom, all of them fathers of the fourth century, to prove it. But I will quote only two passages.

Tertullian, who wrote in the second century, says: "At every fresh step and change of place, whenever we come in or go out, when we put on our sandals, or wash, or take our meals, or light our lamps; whether we are about to recline or to sit down, and whenever we begin a conversation, we impress on our forehead the sign of the cross" (*Ad omne progressum atque promotum, ad omnem aditum et exitum, ad calceatum, ad lavacra, ad mensas, ad lumina, ad cubicula et sedilia, quandocumque nos conversatio exercet, frontem, crucis signaculo terimus*). (*De Corona Militis*, chap. iii. 4.)

St. Jerome, a father of the fourth century, addressing the Roman lady, Eustochium, writes: "Before every action, at every step, let your hand form the sign of the cross." (*Epistola xviii. ad Eustochium, titulo iv.*)



IN GOD I TRUST.



St. Basil asserts as a noted fact that the practice of making the sign of the cross was introduced by the Apostles. (Book on the Holy Ghost, chap. xxxvii.)

Let us, therefore, in imitation of the ancient Christians, be fond of making the sign of the cross before doing anything of any consequence. It will be like directing our intention to do that thing for God. It will be the token of putting our whole trust in the merits of Jesus Christ which he earned on the cross, and of our invoking God's help through those merits.

Chapter XXVIII.

On Prayer.

PRAYER is "the raising up of the mind and heart to God," begging His aid and blessing. It forms a considerable part of the worship we owe to God. It may be useful to give an outline of the Catholic teaching on this subject.

Although God gives some graces without being asked, such as the first moving graces of faith, and the grace of prayer, He has other graces, necessary for salvation, in store only for those who humbly ask for them. It is therefore necessary for those who have the use of reason to pray.

To make use of prayer is not only a counsel but a divine precept: "Watch ye and pray," our Lord directs, "that ye enter not into temptation." (St. Matt. xxvi. 41.) "We ought always to pray and not to faint." (St. Luke xviii. 1.)

Therefore, to neglect prayer altogether for any great length of time would not only be dangerous but a grievous sin.

There are certain occasions in life in which we are especially bound to pray: as when pressed by a strong temptation which we feel we have not the strength to overcome; or when in evident danger of death; or when we have to receive a sacrament, for the due reception of which sacrament prayer is required by way of preparation; or in time of great public calamity; and, in general, when there is a particular need of divine assistance.

Let us not say, "God is infinite goodness, He knows all our wants, He will grant us what is needful without our asking for it." God requires that we should ask, not because He has need of knowing our wants, or because He is not ready to help us, but that we may, by asking, show our humility and dependence on Him, and enjoy the advantage and honor of praying to Him.

It is a part of the cherished duty of princes and princesses to present

themselves, morning and evening, to their royal parents, to converse with them, to show them their filial love, respect and gratitude, and to make known their wants and wishes to them. Few would object to be a prince merely on account of the task of having to present themselves dutifully every day to their parents. Surely, if it be a task, it is a sweet one.

Prayer, rightly regarded, is a sweet duty, and it is a great honor to be allowed to present ourselves before our Creator, the omnipotent King of heaven; to be allowed to call Him Father; to be permitted to communicate with Him; to show Him our reverence, gratitude and love, and to put our wants before Him. By it we enjoy an opportunity of dutifully acknowledging Him as the source of all good, the Author of our salvation; and of kindling in our hearts love toward Him by that sweet intercourse which prayer procures to us, and by the benefits that prayer obtains.

Indeed, to render the duty of prayer sweeter still, God does to us what kings and queens do not do to their children. He encourages us to approach Him with confidence, by pledging His word that our petitions shall never be rejected, even if we be in a state of sin like the poor publican or the penitent thief; for, though the prayer of the just is more acceptable to God, according to St. James, "The continual prayer of a just man availeth much" (v. 16), yet Christ says in general, without excluding the sinner: "Every one that asketh receiveth." (St. Matt. vii. 8.) For as St. Thomas Aquinas teaches: "The efficacy of prayer does not depend on the merit of the person who prays, but on the mercy of God, and on His faithfulness to His promise."

This promise of God, however, does not extend to petitions for things that are not for our spiritual good; as these could not be asked in the name of Jesus Christ, and because God, as a loving Father, would not grant what would be hurtful to us. Such petitions God refuses, as He refused that of the mother of the two sons of Zebedee, saying: "You know not what you ask" (St. Matt. xx. 22); but He gives something better instead.

Therefore, when we ask for temporal favors, it should always be with resignation to God's will, and on condition that what we ask is profitable to our souls. Our Saviour gave us an example of this resignation when, in the Garden of Gethsemane He besought His Eternal Father to take from Him the bitter chalice that was prepared for Him, and then added: "But yet not my will, but thine be done." (St. Luke xxii. 42.)

Prayer, such as it should be, is always favorably heard. If sometimes our prayers are not answered, it is because we pray amiss, as St. James reminds us—either because we pray with some lingering attachment to sin, or without attention and devotion; or because we pray without confidence and without humility.

Therefore prayer should be made :

1st, With *devotion* and *attention*; such an attention, at least, is requisite, as would discourage wilful distractions. If we ourselves do not pay attention to what we say, how can we expect that God will attend to it? To this effect it is good before prayer to remain some moments silent, and consider in whose presence we are, the suitable attitude in which we should place ourselves, and with what dispositions and feelings we should pray. This is the advice of Ecclesiasticus (or the Preacher): "Before prayer, prepare thy soul; and be not as a man that tempteth God." (xviii. 23.)

2d, With *confidence*: "nothing wavering; for he that wavereth is like a wave of the sea, which is moved and carried about by the wind." (St. James i. 6.) "All things whatsoever you ask when ye pray," says our Lord, "believe that you shall receive: and they shall come unto you." (St. Mark xi. 24.) Distrust or diffidence dishonors God: confidence honors God's goodness and faithfulness to His promises.

3d, With *humility*. For it is written, "God resisteth the proud, and giveth grace to the humble." (St. James iv. 6.) The parable of the Pharisee and the publican is an instance of it. And it is also written, "The prayer of him that humbleth himself shall pierce the clouds." (Ecclesiasticus xxxv. 21.)

If our prayer is made with these conditions, it is sure to be heard with favor.

Sometimes, however, either to try us, or to cause us to value more what we ask for, or to make us pray more earnestly, so that He might afterward reward us more abundantly, God delays to grant what we ask, as we learn from the parable of the unjust judge (St. Luke xviii. 1), and from the persevering woman of Canaan. (St. Matt. xv. 22.)

Therefore we should not be disheartened when the favor is delayed, but recalling to mind those words of Christ, "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you" (St. Matt. vii. 7), we should, full of confidence, persevere in prayer; for that delay is for our good.

We should also pray for others; and this sort of prayer, whilst it will do good to our neighbor, will not be less beneficial to us than if we were praying for ourselves alone, but even more. The reason is, because our prayer is then grounded on charity. In the *Lord's Prayer*, which is the model of all prayers, we are taught to pray to our heavenly Father for all others as well as for ourselves.

Therefore, besides praying for ourselves in particular, let us also pray for the conversion of sinners; for the enlightenment of the Jews and of all unbelievers; for the unity of all Christians in the true faith, and for final

perseverance in it; for those who are sick or dying, or in any danger; for our parents and relatives, friends and enemies; for those who rule the Church and nation; for those who suffer persecution, distress of mind or body, or any other kind of hardship and misery, and this, whether they are near to us or far away; and God, the giver of all good gifts, will bestow His blessing both upon them and upon us in abundance, through Jesus Christ our Lord, in whose blessed name we always are to pray.

Chapter XXIX.

Works of Penance. On Indulgences.

IN the case of those who have fallen into mortal sin after baptism, when the guilt of such sin and the everlasting punishment due to it are forgiven through the merits of Christ in the sacrament of penance, there still very often remains a debt of temporal punishment to be paid by the sinner. This debt remains not from any imperfection in the power of absolution, in the sacrament of penance, or from any want of efficacy in the atonement of Jesus Christ, more than sufficient of itself to atone for the sins of the whole world, but because by God's will chastisement for past sins helps us to make up for the imperfection in our repentance, and serves as a correction. The fear of temporal punishment often helps to strengthen the resolution of amendment: it acts as a check to prevent us from again falling into sin, and excites us to make reparation for the scandal given.

From this we see that, whilst the God-man, Jesus Christ, has, by atoning for our sins, done what we could not possibly do for ourselves, He has not excused us from doing, with the help of His grace, what we can to punish ourselves for the offences and outrages we have offered to God. Good sense tells us that this is but right and just.

Our first parents, after the guilt of their sin had been forgiven, had to undergo a long course of temporal chastisement for their sin. This was also the case with Aaron, Moses, his sister Miriam, and the people of Israel in the desert. (See Numbers xii., xiv., xx.). David, in like manner, upon repenting of his sin, and humbly saying, "I have sinned," heard from the prophet Nathan these words: "The Lord also hath taken away thy sin: thou shalt not die; nevertheless because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born to thee shall surely die." (2 Kings [2 Samuel] xii. 13, 14.)

Again, David says of himself ; " I have labored in my groanings ; every night I will wash my bed ; I will water my couch with my tears." (Psalm vi. 7.)

The Catholic Church has ever taught that after sin has been remitted in the sacrament of penance, penitential works, such as prayers, fastings, alms, and other works of piety must still be performed. These penitential works of themselves, however, do not satisfy the justice of God for any sin, but only inasmuch as they derive all their value from that all-availing atonement which Jesus Christ made upon the cross, and in virtue of which alone all our good works find acceptance in the sight of God.

Thus it was that in the primitive Church the penitential canons were established, and the forty days' fast of Lent was observed from the time of the Apostles. St. Jerome says : " According to the apostolical tradition at the proper season of the year we observe Lent." (*Epistola 27, ad Marcellum.*) And St. Leo says : " Let the apostolical institution of forty days be spent in fasting." (Third Sermon on Lent.)

The General Council of Nicæa, held in the year 325, not only alludes to the penitential discipline then in vigor throughout the whole Church of God, but further establishes certain penitential works to be performed by some kinds of sinners in Canon IX., and following. This ought to be especially noticed by those Protestants who profess veneration for antiquity, and notably for the first six general councils.

The pardon granted to the penitent thief in the saving words : " Amen, I say to thee, This day thou shalt be with me in Paradise " (St. Luke xxiii. 43), cannot be taken as a proof that we are excused by God from doing works of penance. That was a wonderful and special grace granted under extraordinary circumstances ; namely, when the blood of redemption was actually being shed upon the cross ; moreover, the dying thief, besides bearing testimony to the divinity of Jesus Christ, confessed his guilt, and in the spirit of penance suffered the torment of his crucifixion and the cruel breaking of his legs, as penalties justly due to his sins ; and it may be that it was the first time that he repented and received pardon of his sins.

The Catholic Church, which teaches the necessity of penitential works in general, holds also that grown-up persons who receive pardon of actual sins for the first time in baptism, and even those who, having fallen again into sin after baptism, die martyrs, and those who come to the sacrament of penance with a very intense perfect contrition, or who, approaching that sacrament with imperfect contrition, afterward obtain the benefit of a plenary indulgence, have no remaining debt of temporal punishment to pay.

IT is a pity that many Protestants should have been so ill-informed

about indulgences as to suppose that it means the forgiveness of a sin, or, astonishing to say, a permission to commit a sin.

By an indulgence is meant not the forgiveness of a sin, nor a permission to commit a sin, but the *remission*, through the merits of *Jesus Christ, of the whole or part of the debt of temporal punishment due to a sin, the guilt and everlasting punishment* of which sin have, through the merits of *Jesus Christ*, been already forgiven in the sacrament of penance.

Indulgences do not secure heaven, but hasten the time of entering it to those who have already secured heaven by having obtained forgiveness of their sins and put themselves in a state of grace before death.

Catholics believe that the power of granting indulgences was left by Christ to the Church. It is included in the promise made by Jesus Christ to St. Peter: "And whatsoever thou shalt loose upon earth shall be loosed also in heaven" (St. Matt. xvi. 19), for these words contain an ample and universal power given to St. Peter and his successors of loosing a properly disposed person from everything that may hinder him from going to heaven; and the debt of temporal punishment does hinder for a time even a justified soul from going into eternal bliss; that is, until that debt be paid or remitted.

It may be said, at least according to their principles, that Protestants give, in their way, a kind of plenary or full indulgence to every one, when they say that works of penance are not necessary; but Catholics believe that from all of us poor sinners works of penance are required, and that the power of binding and loosing, which includes that of granting an indulgence, was left only to the legitimate successors of the Apostles, in whom alone this power is still vested.

Thus the criminal Corinthian was subjected to a very severe penance by St. Paul. At length, however, upon the solicitation of the brethren, the Apostle granted to that repentant sinner an indulgence, suspended the punishment inflicted upon him, and readmitted him to the communion of the faithful. (1 Corinth. v., and 2 Corinth. ii.)

Experience proves that this granting of an indulgence is very useful: it encourages the faithful to deeper repentance, to have more frequent recourse to the sacraments of penance and communion, and to exercise works of charity and devotion: for it is the doctrine of the Catholic Church that, in order to obtain any indulgence, the soul must be in a state of grace, that is, must be free from mortal sin; and the conditions for gaining a plenary indulgence almost always are, that the applicant should worthily receive the sacraments of penance and the holy Eucharist, as a preparation for the reception of the indulgence, and perform some outward works of piety. Therefore an indulgence granted only under such conditions, far from being an inducement to sin, encourages

us to repent and to do penance and other works of piety, and is a happy corrective of sin and a preservative against falling again into sin.

Chapter XXX.

On Purgatory.

PURGATORY is a state of suffering after this life, in which those souls are for a time detained which depart this life after their deadly sins have been remitted as to the stain and guilt, and as to the everlasting pain that was due to them; but which souls have on account of those sins still some debt of temporal punishment to pay; as also those souls which leave this world guilty only of venial sins. In purgatory these souls are purified and rendered fit to enter into heaven, where nothing defiled enters.

Catholics believe that a Christian who dies after the guilt and everlasting punishment of mortal sin have been forgiven him, but who, either from want of opportunity or through his negligence, has not discharged the debt of temporal punishment due to his sin, will have to discharge that debt to the justice of God in purgatory.

They believe also that those Christians who die with the guilt of venial sin,* only, upon their soul do not immediately enter heaven, where "nothing defiled" can enter, but go first to purgatory for an allotted time, and after being purified there from the stain of these venial or lesser faults, are admitted into heaven. As to the place, manner, or kind of these sufferings, nothing has been defined by the Church.

As works of penance have no value in themselves except through the merits of Jesus Christ, so the pains of purgatory have no power in themselves to purify the soul from sin but only in virtue of Christ's redemption; or, to speak more exactly, the souls in purgatory are able to discharge the debt of temporal punishment demanded by God's justice, and to have their venial sins remitted only through the merits of Jesus Christ, "yet so as by fire."

The Catholic belief in purgatory rests on the authority of the Church and her apostolic traditions recorded in ancient liturgies, and by the ancient fathers, Tertullian, St. Cyprian, Origen, Eusebius of Cæsarea, Arnobius, St. Basil, St. Ephrem of Edessa, St. Cyril of Jerusalem, St. Gregory of Nyssa, St. Ambrose, St. Epiphanius, St. John Chrysostom, St.

* See Chapter XIII. on mortal sin, in which a notion of venial sin is also given.

Jerome, St. Augustine, on the Fourth Council of Carthage, and on many other authorities of antiquity.

That this tradition is derived from the Apostles, St. John Chrysostom plainly testifies in a passage quoted at the end of this chapter, in which he speaks of suffrages or help for the departed.

St. Augustine says of Acrius, that he was the first who dared to teach that it was of no use to offer up prayers and sacrifices for the dead; and this doctrine of Acrius he reckoned among heresies. (Book of Heresies, Heresy 53d.)

There are also passages in Holy Scripture from which the fathers have confirmed the Catholic belief on this point.

St. Paul, in his First Epistle to the Corinthians (chap. iii. 11-15) writes: "For other foundation no man can lay but that which is laid; which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire: and the fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire."

The ancient fathers, Origen in the third century, St. Ambrose and St. Jerome in the fourth, and St. Augustine in the fifth, have interpreted this text of St. Paul* as relating to venial sins committed by Christians, which St. Paul compares to "wood, hay, stubble," and thus with this text they confirm the Catholic belief in purgatory, well known and believed in their time, as it is by Catholics in the present time.

In St. Matthew (chap. v. 25, 26) we read: "Be at agreement with thy adversary betimes, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, thou shalt not go out from thence till thou repay the last farthing."

On this passage St. Cyprian, bishop of Carthage, a father of the third century, says: "It is one thing to be cast into prison, and not go out from thence till the last farthing be paid; and another to receive at once the reward of faith and virtue; one thing in punishment of sin to be purified by long suffering and purged by long fire, and another to have expiated all sins by suffering (in this life); one, in fire, at the day of judgment to wait the sentence of the Lord, another, to receive an immediate crown from him." (Epistle lii.)

* Origen, Homily xiv. on Leviticus, and in Homily xvi. (in some editions xii.) on Jeremias; St. Ambrose in his comments on 1 Corinthians; St. Jerome in his second book against Jovinian, title 4, part 2; St. Augustine in his *Enarratio* on Psalm xxxvii. title 4.

Our Saviour said: "He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." (St. Matt. xii. 32.)

From this text St. Augustine argues, that "It would not have been said with truth that their sin shall not be forgiven, *neither in this world, nor in the world to come*, unless some sins were remitted in the next world." (*De Civitate Dei*, book xxi., chap. xxiv.)

On the other hand, we read in several places of Holy Scripture that God will render to every one (that is, will reward or punish) according as each deserves. (See, for example, St. Matt. xvi. 27.) But as we cannot think that God will punish everlastingly a person who dies burdened with the guilt of venial sin only—it may be an "idle word"—it is reasonable to infer that the punishment rendered to that person in the next world will only be temporary.

The Catholic belief in purgatory does not clash with the following declarations of Holy Scripture, which every Catholic firmly believes, namely, that it is Jesus who cleanseth us from all sin, that Jesus bore "the iniquity of us all," that "by His bruises we are healed" (Isaias liii. 5); for it is only through the blood of Jesus and His copious redemption that those pains of purgatory have power to cleanse the souls therein detained.

Likewise the Catholic belief in purgatory is not in opposition to those texts of Scripture in which it is said that a man when he is justified is *translated from death to life; that he is no longer judged; that there is no condemnation in him*. For these passages do not refer to souls taken to heaven when natural death occurs, but to persons in this world, who from the death of sin pass to the life of grace. Nor does it follow that, dying in that state of grace, that is, in a state of spiritual life, they must go at once to heaven. A soul may be justified, entirely exempt from eternal condemnation, and yet have something to suffer for a time; thus also in this world many are justified and yet are not exempt from suffering.

Again, it is not fair to bring forward against the Catholic doctrine on purgatory that text of the Apocalypse (Rev. xiv. 13): "Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors; for their works follow them," for this text applies only to those souls who die perfectly in the Lord, that is, entirely free from every kind of sin, even venial, and from the stain, the guilt, and the debt of temporal punishment of every sin. Catholics believe that these souls have no pain to suffer in purgatory, as is the case with the martyrs and saints who die in a perfect state of grace.

It is usual to bring forward against the Catholic belief in purgatory

that text which says: "If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be." (Ecclesiasticus xi. 3.)

This text confirms and illustrates the truth that when death comes the final doom of every one is fixed, and there is no more possibility of changing it, so that one dying in a state of mortal sin will always remain in a state of mortal sin, and consequently be rejected for ever; and one dying in a state of grace and friendship with God will for ever remain accepted by God, and in a state of grace and in friendship with Him.

But this text proves nothing against the existence of purgatory; for a soul, although in a state of grace, and destined to heaven, may still have to suffer for a time before being perfectly fit to enter upon that eternal bliss to enjoy the vision of God.

Some might be disposed, notwithstanding, to regard this text as opposed to the Catholic doctrine of purgatory, by saying that the two places alluded to in the texts are heaven and hell. But this interpretation Catholics readily admit, for at death either heaven or hell is the final place to which all men are allotted, purgatory being only a passage to heaven.

This text surely does not tell against those just ones of the Old Law who died in a state of grace and salvation, and who, though sure of heaven, yet had to wait in some middle state, until after the ascension of Jesus Christ; neither, therefore, does it tell against purgatory.

Christ's redemption is abundant, "plentiful," as Holy Scripture says (Psalm cxxix. 7); and Catholics do not believe that those Christians who die guilty only of venial sins unrepented of, and unforgiven, are condemned to the everlasting pains of hell, as Protestants must believe, if consistent with their principles. Catholics believe that for such there is still a way, although painful, of being cleansed from these lesser faults after this life, through the merits of Jesus Christ. And this is in purgatory, where they can be purified like gold in the fire, and made fit to enter into the heavenly Jerusalem, wherein "there shall not enter anything defiled" (Apocalypse [Rev.] xxi. 27); or, to use the language of St. Paul, "he himself shall be saved, yet so as by fire." (1 Corinth. iii. 15.)*

Catholics also believe that the souls in purgatory continue to be members of the Church of Christ, and that they are relieved by the sacrifice of the Mass, by prayer, and by pious works, such as almsdeeds. These and other helps are called "suffrages," which are applied to them by the faithful here on earth, with the intention of helping them. Indulgences may also be applied to them.

The living can pray for each other efficaciously. St. James the Apostle says: "Pray for one another, that you may be saved." (v. 16.) Why, then, should we not be able to pray also with efficacy for the de-

* See note on this passage in the Douay Catholic version.

parted, especially since the souls in purgatory quitted this life in the state of grace and love which, according to St. Paul, "never falleth away." (1 Corinth. xiii. 8.) If death does not break their ties of love toward us, the same should not sever our bonds of love toward them, nor prevent us from doing what we can in their behalf. The Jews retain in their liturgy to this day the pious practice of praying for the departed.

This Catholic belief is comprised in those words of the Apostles' creed, "I believe the communion of saints." The natural meaning of this declaration being that we are in communion of prayers with the saints, whether in heaven, in purgatory, or on earth. It has always been the practice of the Catholic Church to offer prayers and other pious works in suffrage for the dead, as is amply testified by the Latin fathers; for instance, Tertullian, St. Cyprian, St. Augustine, St. Gregory; and amongst the Greek fathers, by St. Ephrem of Edessa, St. Basil, and St. John Chrysostom.

St. Chrysostom says: "It was, not without good reason, ordained by the Apostles that mention should be made of the dead in the tremendous mysteries, because they knew well that these would receive great benefit from it." (On the Epistle to Philippians, Homily iii.) By the expression "tremendous mysteries" is meant the holy sacrifice of the Mass.

St. Augustine says: "It is not to be doubted that the dead are aided by the prayers of holy Church and by the salutary sacrifice, and by the alms which are offered for their spirits; that the Lord may deal with them more mercifully than their sins have deserved. For this, which has been handed down by the fathers, the universal Church observes." (Vol. v., Sermon 172, *Enchirid.*)

The same pious custom is proved also from the ancient liturgies of the Greek and other Eastern churches, both Catholic and schismatic, in which the priest is directed to pray for the repose of the dead during the celebration of the holy mysteries.

Chapter XXXI.

On Reverence to, and the Invocation of, the Angels and Saints.

RIGHTLY to understand the Catholic doctrine of the invocation of saints, it is necessary that Protestants should bear in mind that the word *worship* has different significations, according as it is applied to God or applied to creatures. When applied to God, it means the *highest* degree of honor, due to God as God, and to God alone. When applied to things created, it means *inferior*, that is, less honor,

justly paid to them, either on account of their exalted position among creatures, or on account of a special reference they bear to God.

Catholics believe that the saints reigning with Christ are to be honored and invoked, that they offer prayers to God for men, and that their relics are to be held in veneration. We read in Holy Scripture that angels were worshipped by Abraham and Josue (Genesis xix. 1; Josue v. 15); that the prophets Samuel and Eliseus were worshipped, that is, treated with marks of honor and reverence. (1 Book of Kings [or 1 Samuel] xxviii. 14.) And in the First Book of Paralipomenon (or 1 Chronicles) xxix. 20, we read: "And all the assembly blessed the Lord the God of their fathers; and they bowed themselves, and worshipped God, and then the king" (David). In the Protestant version it reads: "worshipped the Lord and the king."

"The continual prayer of a just man availeth much" (St. James v. 16); and we find St. Paul earnestly asking the prayers of the Roman Christians, saying: "I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God." (Romans xv. 30.) All Christians allow that it is right and useful to ask the prayers of holy persons who are upon earth; it cannot surely be wrong or useless to ask the prayers of the saints in heaven, now that they are so near to God, and in no danger of offending Him.

That the saints can know something of what passes on earth, and can sympathize with us, may plainly be inferred from what our Saviour says in St. Matthew (xxii. 30), that the saints "shall be as the angels of God in heaven:" and from what He said in St. Luke (xv. 7, 10), "I say to you, there shall be joy before the angels of God upon one sinner doing penance." If angels see a sinner doing penance, the saints, who are like the angels of God, are able to see the same.

The holy prophets, enlightened by God, could see what was passing in distant places, and could even foresee future things. We have a striking instance in Exodus xxxii. 7, 14. When Moses was on the mountain with God, out of sight of the people below, God told him that the people had fallen into idolatry, and that He would therefore destroy them. But Moses at once prayed God to spare them, and God did so. If Moses, far away and out of sight, but with God, was allowed to know what was passing elsewhere, and to pray as he did for the idolatrous Israelites, we may naturally suppose that the saints in heaven are allowed to know something of what takes place on earth, and to pray for sinners. Surely the saints in the glory of heaven are not less enlightened than the prophets; nor can it be said that they have lost the power of praying, being nearer to the throne of God. If charity prompts us to pray one for an-

other here on earth, may not the saints pray for us in heaven, where "Charity never falleth away"? (1 Corinth. xiii. 8.) Shall it not be permitted to us who "are fellow-citizens with the saints" (Ephesians ii. 19), to ask their intercession, that they through the merits and mediation of Jesus Christ, may obtain for us what we stand in need of? We naturally feel that these blessed souls, being bound to us by ties of nature and grace, must have a zealous desire to help us in our necessities,* and that God will not withhold from them this satisfaction.

The power which the blessed Virgin and all the saints enjoy of interceding for us is a privilege communicated to them by Christ and based on His divine merits.

An objection often raised against the invocation of saints is, that it places them between God and men, making them mediators in the same way as Jesus Christ is the Mediator. This objection has no real foundation because Jesus is the only Mediator of redemption, and also of intercession by His own rights and merits; whereas the mediation of the saints is not a mediation of redemption but only a mediation of intercession, and this through the merits of Jesus Christ, their divine Saviour and ours. Hence the Church ends all her prayers with these words, "Through Jesus Christ our Lord."

In the sense of intercessor through Jesus Christ, a saint, or any one even here on earth who prays for his neighbor, may be considered and be called a mediator, as Moses was, who could say of himself: "I was the mediator, and stood between the Lord and you." (Deuteronomy v. 5.)

Chapter XXXII.

The Blessed Virgin Mary justly called Mother of God. Honor and Devotion to the Blessed Virgin Mary.

THE blessed Virgin Mary is rightfully called mother of God; for Jesus Christ, God incarnate (that is, God made man), is truly her son, as St. Luke (i. 35) expressly states: "The Holy which shall be born of thee shall be called the Son of God." St. Elizabeth calls the blessed Virgin "the mother of my Lord." (St. Luke i. 43.) And the blessed Virgin called our Saviour "Son." (St. Luke ii. 48.)

The General Council of Ephesus (held A. D. 431) condemned Nes-

*The rich man in hell (St. Luke xvi. 27) felt sympathy for his brothers on earth; we can but suppose that the saints in heaven have no less sympathy for their relatives and friends.

torius as a heretic for denying this title of "mother of God" (in the Greek *Theotok'os*) to the blessed Virgin. Those, therefore, who refuse to her this title of "mother of God" show that they do not realize the incarnation of the Son of God. They thus virtually deny the personal divinity of the Redeemer and the efficacy of the redemption; for in that case the blood which was shed on Calvary would not have been the blood of a God-man, but simply the blood of a man. It would be like falling into the heresy of Nestorius, who (contrary to the Catholic faith, which teaches that in Jesus Christ there are two natures but only one divine person) taught that in Christ, besides the two natures there are also two persons, the divine person and the human; and that the Eternal Son of God did not become man in the sense of assuming to Himself our human nature, but only in the sense of residing in the humanity as in a temple, or of being united to it, not in one person but in some other mysterious way only; and consequently that the blessed Virgin was merely the mother of that supposed human person, but not of that divine person which is in Christ.

The reason why many Protestants object to join in the affection due to our Lady, mother of God, is because they do not properly comprehend and realize in their hearts the import of this title, "mother of God." Let us then see what this title means.

It does not mean that Mary is the mother of the divinity, if by divinity be understood the divine nature, for the divine nature is "uncreated, eternal, before all worlds." Nor does it mean that Mary is the mother of the second person of the blessed Trinity, God the Son, according to His divine nature, which would be the same as being mother of the divinity, to assert which would be indeed not only absurd but blasphemous. Nor does it mean that Mary became the mother of a person that did not exist before, as is the case naturally with all ordinary mothers, for the Son of God who became the son of Mary is in Himself co-eternal with the Father. But it means that Mary is mother of God the Son, with regard to His human nature, which He assumed in time, and which human nature He had not before He took it from Mary, for until then He possessed only one nature, the divine.

After His incarnation God the Son possessed two natures, the divine and the human. In other words, Mary gave birth to a perfect and complete human nature which, from the very first instant that she conceived it of the Holy Ghost, God the Son made His own, assumed it, and united it to His Godhead, and thus God the Eternal Word was made flesh and became man.

Hence the fathers speak of a twofold birth or nativity of the "Word," or God the Son; the one, His being born of God the Father from all

eternity (“*ex Patre natum ante omnia sæcula*”); and the other, which is in time, His being born man of the blessed Virgin (“*ex Maria Virgine, et homo factus est*”).

God the Son, by assuming this perfect human nature, which He took from the blessed Virgin, was born in the flesh, and became really the son of Mary according to His human nature. Therefore the blessed Virgin, the mother of Jesus Christ, is properly and justly called “mother of God,” that is, mother of God the Son from the time that He became also man of the substance of His mother, and was born of her in the world. True that the blessed Virgin Mary is simply a creature, deriving all her graces, privileges, and glory from God, and is wholly dependent upon Him; but it is no less true that God chose her to be the mother of the Word incarnate, that the divine infant whom she bore and brought forth into the world is a divine person, clothed indeed with human nature, but in whom no human personality exists, because two persons could not so exist in the mystery of the incarnation. If Mary were not truly the mother of the Eternal Word made man, neither would the Eternal Word be truly incarnate, nor truly the Son of man, as He occasionally called Himself.

The blessed Virgin Mary, therefore, is justly styled “mother of God,” because she is the mother of Jesus Christ, whose humanity is assumed by, and united to, a divine person, that is, God the Son. No wonder, then, that the blessed Virgin Mary should exclaim in her great hymn of praise to God, known as the *Magnificat*: “For He that is mighty hath done great things to me; and holy is His name.” (St. Luke i. 49.)

BECAUSE the blessed Virgin Mary, as the Archangel Gabriel declared, is “full of grace” (St. Luke i. 37), and because of her incomparable dignity of being the chosen mother of Jesus Christ, the Catholic Church regards her as the most highly favored of all creatures, as a creature highly exalted above all men and angels: and consequently teaches that she is to be honored as the most blessed among women, according to the admonition of St. Paul: ‘Render, therefore, to all men their dues, . . . honor to whom honor.’ (Romans xiii. 7.)

All the honor given to the blessed Virgin by men does not equal the least one of those countless acts of honor given to her by her divine Son our Lord during the time that He lived with her and St. Joseph at Nazareth; when, as we learn from the gospel, He “was subject to them.” (St. Luke ii. 51.) We need not therefore be afraid of honoring her whom the Word incarnate so greatly honored. We are encouraged by the Church to do so, and to frequently recommend ourselves to her prayers.

This honor and this recourse to her intercession, far from detracting from the divine worship due to God and to the mediation of Jesus Christ, are felt by Catholics to be really tokens of respect to our blessed Saviour

on whose account chiefly we honor her: in fact, we honor her whom He Himself has so wonderfully honored, and whom He must wish all to honor. To dishonor Christ's mother would be to dishonor Christ; to honor and to love her is to honor and to love Christ, since it is above all for His sake that we show such affection and reverence to her.

This is sweetly expressed by Father Faber in a hymn to our blessed Lady, beginning:

“ Mother of mercy,* day by day
 My love of thee grows more and more;
 Thy gifts are strewn upon my way
 Like sands upon the great sea-shore.

“ But scornful men have coldly said
 Thy love was leading me from God;
 And yet in this I did but tread
 The very path my Saviour trod.

“ They know but little of thy worth
 Who speak these heartless words to me,
 For what did Jesus love on earth
 One half so tenderly as thee ?

“ Jesus, when His three hours were run,
 Bequeathed thee from the cross to me;
 And oh ! how can I love thy Son,
 Sweet mother ! if I love not thee ?”

It has been well said: “ The glories of the mother are the reflection of the divinity of her Son, and every crown that is wreathed for Mary is laid at Jesus' feet.”

The parable in the gospel of the poor publican, who, “ standing afar off, would not so much as lift up his eyes toward heaven; but struck his breast, saying, O God, be merciful to me a sinner ” (St. Luke xviii. 13), proves humility to be the best disposition to render our prayers availing; and our recourse to the Virgin Mary is the effect of humility and of a sense of our unworthiness. Moreover, Catholics see clearly that in asking the blessed Virgin to pray for them, they thereby affirm that she is not herself the fountain of grace or of merit, since she herself, in order to obtain graces and merits for us, must, as well as we, have recourse to God, her and our Creator and Saviour; and that when she prays, she prays only through the mediation and merits of her divine Son.

In asking the blessed Virgin Mary to pray to Jesus for us, we thereby openly declare that Jesus Christ is our only Redeemer.

* Being mother of the Redeemer, she cannot but feel compassion toward those for whom her Son died.

Chapter XXXIII.

The Immaculate Conception of the Blessed Virgin Mary.

THE prophet Jeremias (i. 5) and St. John the Baptist (St. Luke i. 45) were sanctified before their birth, but some while after their conception; whereas it is the Catholic belief that the blessed Virgin was, by a special privilege, preserved immaculate, that is, free from the stain of original sin, from the first moment of her conception.

The immaculate conception of the blessed Virgin Mary, or her conception without the stain of original sin, refers to her soul, not to her body; for it is an admitted principle in theology that a human body is not in itself capable of guilt and of the stain of sin, as sin causes a moral and not a material stain. The Catholic Church teaches that in all other human beings descended from Adam, the soul, when created and united by God to the infant body yet unborn (which union is called passive conception, and in which parents have no part), necessarily contracts, by thus becoming a child of fallen Adam, the stain of original sin, which can afterward be washed away by having the merits of Jesus Christ applied to it; but that with the blessed Virgin Mary it was otherwise, for, at the very instant in which her soul was created and infused into her body, she was preserved from contracting the stain of original sin, by having sanctifying grace bestowed upon her in the very first moment of her existence, and this through the foreseen merits of Jesus Christ, her Son, which were applied to her in the way of prevention, and, therefore, in a special and more perfect manner.

The soul of the blessed Virgin was of itself liable to contract the stain of original sin like any other child of Adam, and, therefore, in need of redemption, but in view of and through the merits of Jesus Christ, whose virgin mother she was to be, and in whose favor some other general laws (as that a woman cannot be mother and virgin at the same time) were suspended, she was, by exception, preserved from contracting this stain. The Council of Basle (September 21, 1429) declared that the blessed Virgin Mary had never been subject to original sin.

Whilst the greatest part of Protestants are loath to admit the exemption of the blessed Virgin Mary from all sin, we find that even the Koran of Mahomet, written twelve centuries ago, deriving most likely the notion from ideas spread among Christians in the East, declares (chapter 3) that Mary the mother of Jesus was always protected from all the attacks of Satan.

All Christians admit that God could preserve the blessed Virgin immaculate, and most persons will feel that it would redound to the honor of Christ that His mother should never have been defiled by sin, never have been the slave of the devil, nor ever, even for an instant, have been an object hateful to God; for the Christian mind shudders at the thought that the one who was to be the living temple of God incarnate should have been permitted by God, who could prevent it, to be first the abode of the devil.

That which some Protestants think possible, reasonable, and strongly demanded by the honor of Christ, Catholics hold as an article of faith.

It is true that before the solemn definition of this doctrine a diversity of opinion was tolerated by the Church, and maintained by some Catholic theologians, who were not on that account accused of heresy; but this diversity was because the Church had not yet given an explicit definition on the subject, and some of the terms employed in debate in the divinity schools of that time were not sufficiently precise and definite, and a clear distinction between active and passive conception was not made.

The doctrine was solemnly defined as an article of faith by Pope Pius IX., speaking *ex cathedrâ* on the 8th of December, 1854, as follows: "*Auctoritate Domini Nostri Jesu Christi, beatorum Apostolorum Petri et Pauli ac Nostri declaramus, pronunciamus et definimus, doctrinam, quae tenet, beatissimam Virginem Mariam in primo instanti suæ Conceptionis fuisse singulari omnipotentis Dei Gratia et privilegio, intuitu meritorum Christi Jesu Salvatoris, humani generis, ab omni originalis culpæ labe præservatam immunem, esse a Deo revelatam, atque idcirco ab omnibus fidelibus firmiter constanterque credendam.*"

"*Quapropter si qui secus ac a Nobis definitum est, quod Deus avertat, præsumpserint corde sentire, ii noverint, ac porro sciant, se proprio judicio condemnatos, naufragium circa fidem passos esse, et ab unitate Ecclesiæ defecisse.*"

This extract from the solemn definition may be translated as follows: "By the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and by our own authority, we declare, pronounce, and define, that the doctrine which holds that the most blessed Virgin Mary, in the first instant of her conception, by a special grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of mankind, was preserved free from all stain of original sin, has been revealed by God, and therefore is to be firmly and steadfastly believed by all the faithful.

"Wherefore, if any shall presume, which may God avert, to think in their heart otherwise than has been defined by us, let them know and, moreover, understand, that they are condemned by their own judgment, that they

have made shipwreck as regards the faith, and have fallen away from the unity of the Church."

That this doctrine is in accordance with Holy Scripture and the ancient Tradition of the Church, may be seen in books* that treat on this subject, as also in the apostolic letter of his holiness Pope Pius IX., "*Ineffabilis Deus*" (so named from the Latin words with which the said encyclical letter begins), of the 8th of December, 1854, which contains the dogmatical definition of the immaculate conception. In this document is also clearly explained how this doctrine, far from detracting from the redemption of Christ, adds to it a new lustre, inasmuch as it shows Christ's merits to be so efficacious as not only to have power to efface the stain of original sin after it is contracted, but also, what is more wonderful and beneficial, to preserve the soul from contracting it.

To treat this important subject in a satisfactory manner would require an entire volume, but for the satisfaction of some I will here quote one text of Holy Scripture, and a few passages from the ancient fathers in confirmation of the Catholic belief in the immaculate conception.

In the book of Genesis (iii. 15) God said to the serpent: "I will put enmities between thee and the woman, and between thy seed and her seed."

According to all ancient interpreters this is a prophecy. The woman mentioned is Mary the mother of Jesus Christ, and the seed of the woman is Jesus Christ himself, the Redeemer of mankind.

Certainly the enmity which exists between Jesus Christ and the serpent, that is, the devil, is a perpetual one, and excludes sin of all kinds.

But the same enmity, it is here declared by God, should exist between the woman (that is, the blessed Virgin Mary) and the evil spirit.

Therefore it follows that the enmity which exists between the Virgin Mary and the devil must be a perpetual one, and also necessarily excludes all sin, and, therefore, also original sin, which of itself suffices to enslave a person to the devil.

This text sufficiently proves that the blessed Virgin Mary, through the merits of her Son Jesus Christ, was from the first moment of her existence immaculate: that is, she was preserved from contracting the stain of original sin in the first moment that her soul was united to her body and began to exist as a human being, that is, at the time of her passive conception. In the Hebrew and Samaritan text and Alexandrian version the pronoun is masculine or neuter, therefore referable either to seed, or to Christ, but this does not weaken the argument, for the proof does not depend upon the pronoun referring rather to one than to the other, but

* See F. Passaglia, S. J., and Bishop Ullathorne, O. S. B., on the Immaculate Conception, as also Father Patrizi, S. J.

upon the absolute and perpetual enmity of the Son and His mother against the demon, from which enmity it follows that both the Son and the mother have perfectly and entirely triumphed over the demon, though by a diverse title: that is, the Son by his own virtue, the mother by virtue of the Son.

The ancient writer of *De Nativitate Christi*, found in St. Cyprian's works, says: Because (Mary) being "very different from the rest of mankind human nature, but not sin, communicated itself to her." (See the Anglican Bishop Fell's edition, A. D. 1700, p. 60, col. 2.)

Theodorétus, a father who lived in the fifth century, says that Mary "surpassed by far the cherubim and seraphim in purity." Had Theodorétus believed that Mary was born in sin, he would hardly have used such an expression.

St. Ephrem, a father of the fourth century, says that Mary was "entirely free from every defilement and stain of sin." (*Oratio ad Beatam Virgine.*)

St. Cyril of Alexandria, who lived in the beginning of the 5th century, has these words: "With the exception of Christ and His blessed mother, we are all born in sin." (Lib. vi. in Joannem C. 15.)

St. Maximus, bishop of Turin, a father of the fifth century, says: "Mary clearly was a worthy dwelling-place for Christ, not on account of the beauty of her person, but because of original grace." (*Homilia v. ante Natalem Domini.*)

In the Greek liturgy of St. Chrysostom, a father of the fourth century, which liturgy is still used by the United Catholic Greeks and the schismatic Greeks, the following words are directed to be chanted by the choir during the canon of the Mass: "It is truly meet that we should praise thee, O mother of God, who art always to be blessed, and who art exempt from every fault: thou art the mother of our God, to be venerated in preference to the cherubim; thou art beyond comparison more glorious than the seraphim." (Goar: *Euchologium*, p. 78.)

Theodorus, patriarch of Jerusalem, said in the second Council of Nicæa that Mary "is truly the mother of God, and virgin before and after childbirth; and she was created in the condition more sublime and glorious than that of all natures, whether intellectual or corporeal." (Labbe, vol. viii.)

Add to all this, that disbelief in the immaculate conception of the blessed Virgin Mary would imply belief in the following revolting consequences: that He who is holiness itself, and has an infinite horror of sin, took human nature from a corrupt human source, whilst He might have taken it from an incorrupt one; that the infinite purity was enshrined in the ark of the maternity which had been sullied by original sin, whilst

He might have avoided it ; that the divine person drew the precious blood of his humanity from a source which was not from the first immaculate, whilst He might have preserved it immaculate, and this without diminishing, but rather enhancing, the glory of His redemption.

Who can believe that, it being in the power of God the Son to exempt the blessed Virgin, who was to be His mother, from contracting the stain of original sin, He should not have done so ?

Who can believe that, it being in the power of God the Son to prepare a spotless holy temple wherein to dwell incarnate for nine months, should have preferred to have one which had been first profaned by the stain of original sin ?

Who can imagine that God, who could become incarnate by preparing to Himself a mother immaculate in her conception, should have preferred a mother who had first been stained by sin and had been once in the power and slavery of Satan ?

To admit such oppositions is shocking to Christian minds. Christian sense, grounded on theological reasons, sees at a glance that the mother of God incarnate *must* have always been immaculate : that without this the enmity of Mary to sin would not have been perpetual and complete. It having been in the power of God to preserve Mary unstained from original sin, there is every reason to believe that He should have done it. *Potuit ergo fecit* (God was able, therefore He did it). It is hard, indeed, to imagine how the incarnation of the Son of God could have taken place, unless the mother had been preserved free from the stain of original sin, and had always been adorned with the splendor of the most perfect holiness.

Chapter XXXIV.

Reverence to Relics and other Religious Objects.

THE Catholic Church teaches that the images or representations of Jesus Christ, of His blessed virgin mother, and of the saints in general, are to be honored with "due honor ;" not, indeed, for what they are in themselves, but for what they represent. This honor is called relative honor, because it relates or refers to the person represented. Thus it would be simply a token of affection toward our parents if we were to kiss the likeness of a dear father or mother. At the House of Lords it is a customary mark of respect to Her Most Gracious Majesty the Queen to bow before her chair of state, even though it be empty. Again, men honor Her Majesty by putting her portrait in a distinguished

place and by bowing before it. It would be dishonoring the Queen herself to treat her portrait with any disrespect.

The reverence paid by Catholics to holy images does not offend against the commandment of God. It is true that the latter part of the first commandment declares: "Thou shalt not make to thyself a graven thing," but this is explained by the words that follow: "Thou shalt not adore them (*non adorabis ea*), nor serve them." (Exodus xx. 4, 5, and Deuteronomy v. 9.) The meaning, therefore, clearly is: Thou shalt not make unto thyself a graven thing or idol for the sake of adoring it as a false god or idol. The words, "bow down," in the Protestant version, instead of "adore," are calculated unhappily to mislead unreflecting persons. This commandment cannot be taken to condemn the use of images intended to promote the honor and worship of our Lord Jesus Christ, the true living God, or the inferior honor due to the holy angels and the saints, as this is not worship of strange gods, and, therefore, not idolatry.

It was thus understood by the Jews, who by the command of God placed two graven images of the cherubim on the ark of the covenant (3 Kings vi. 23), and other images of angels in the Temple of Solomon. (2 Paralipomenon [or 2 Chronicles] iii. 10, 11.) It is, in fact, thus practically understood also by those Protestants who have no scruple in making graven images, and even in setting them up in their places of worship.

No Christian certainly could find in his heart to treat the crucifix, that affecting image and appealing likeness of our crucified Saviour, as an idol, and trample it under his foot. Christian feeling would prompt him to respect it, as he respects and reveres the precious word, the sound, the very letters, of the holy name of Jesus.

It would be idolatry to worship any saint, or the image of any saint as God, but it is not idolatry to honor the saints for what they are, namely, the faithful servants of God, and to honor pictures of them for what these pictures represent. If we may pay respect to the likeness of a parent, child, or friend, living or departed, we may surely honor pictures of the saints who are the special friends of God, and show our reverence for those who, now glorious in heaven, are "The spirits of the just made perfect" (Heb. xii. 23), who are "like to Him" (1 St. John iii. 2) and who behold Him "face to face." (1 Corinth. xiii. 12.)

The danger which some Protestants suppose to exist that any one Christian might, through ignorance, worship the image for the reality—in other words, make an idol of it—is very remote indeed; for every Christian, even the least educated, knows how to distinguish an image from what it represents. The very word "image" or "likeness" itself marks plainly this distinction. If any one, seeing a poor Catholic woman praying before an image or picture of the blessed Virgin, were to say to her: "The blessed

Virgin is in heaven and not there, my good woman," she would look at such a person with pity and surprise for thinking it necessary to remind her of that.

Josue and the ancients did not break the commandment of God when they remained a whole day prostrate before the ark of the covenant and the likenesses of the cherubim, as stated in the book of Josue (vii. 6) in these words: "But Josue rent his garments, and fell flat on the ground before the ark of the Lord until the evening, both he and all the ancients of Israel."

In the Catholic Catechism of Christian Doctrine (chapter the fourth), learned amongst the first lessons by every Catholic child in England, is seen the Decalogue or the Ten Commandments of God, taken from the twentieth chapter of Exodus, but following, as to the last two commandments, the order of the repetition of the law in the fifth chapter of the book of Deuteronomy (see especially verse 21). The division of the commandments into ten adopted by the Catholic Church is that made by St. Augustine, bishop of Hippo, in the fifth century, in his book of "Questions on Exodus" (Question 17). This is a philosophical arrangement worthy of remark and study, and naturally suggested by the different matter of each part. This division is followed by the Protestants in Germany, and in general, except by the English Protestants.

In the same chapter of the Catholic Catechism we are taught the kind of respect and honor we should pay to relics and pictures in answer to the following questions: Question: "Should we give honor to relics, crucifixes, and holy pictures?" Answer. "Yes; we should give to relics, crucifixes, and holy pictures an inferior and relative honor, as they relate to Christ and his saints, and are memorials of them." Question: "May we not pray to relics or images?" and the plain answer put in the mouth of the child is: "No, for they can neither see, nor hear, nor help us."

As to those who fear lest it be idolatrous to pay honor to relics, I would only refer them to St. Jerome, who, opposing Vigilantius for pretending that the honor paid by the faithful to relics was idolatrous, argued with him in this way: "Not only do we not adore the relics of the martyrs, but we do not even adore the angels, the archangels, the cherubim and seraphim. Yet we honor the relics of the martyrs that we may adore Him whose martyrs they are. We honor the servants, that the honor bestowed on them may redound to their Master."

That God wills we should bestow honor on the relics of his saints, we gather from the marvelous virtue with which it pleases God sometimes to honor their bones and other relics. Thus in the Fourth Book of Kings (2 Kings of the Protestant version) we read: "Some that were

burying a man, . . . cast the body into the sepulchre of Eliseus [Elisha]. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet." (xiii. 21.)

The afflicted woman in the gospel who, full of faith and humility, trusted for her cure in the touch of the hem of the garment of our Lord (St. Matt. ix. 20); and those who had confidence in the "shadow" of St. Peter to cure their sick (Acts v. 15); and those who confided in the "handkerchiefs" and "aprons" that had touched the body of St. Paul, and brought them to the sick (Acts xix. 12)—all these were not disapproved by our Lord nor by the Apostles, but rewarded by God, who, by these humble means, cured them.

The many celebrated miracles wrought at the tombs of the martyrs prove that the honor we pay to them is agreeable to God. (See St. Augustine, book xxii., *City of God*, chap. viii.)

Chapter XXXV.

On the Use of the Latin Language.

THE Church is apostolic. She is the Church of St. Peter and of the other Apostles, and she has guarded with tenderness all the precious memories they have left.

When the Apostles parted from each other for their mission to announce to all nations the gospel of salvation, two languages chiefly were spoken and understood by the two great civilized divisions of mankind—the Latin language for the most part in the west and the Greek in the east. They preached the faith chiefly in Latin and Greek; their teachings and their institutions were written in those two rich languages, and the Church has preserved these monuments with a religious veneration. This is one reason why her language is for the most part Latin in the west, and Greek in the east. Yet this which, in fact, is a testimony in favor of her antiquity, is made by some a theme of reproach against her.

Providence had already disposed all in advance. Latin and Greek became dead languages, and hence invariable, and wonderfully adapted to formulate (or express with precision) the doctrines of the Church which alters not because she is divine.

An interesting calculation made on the changes that have been made in the living languages, shows, that had the Church adopted the various living languages instead of the Latin, she would have been obliged to

modify the formula (or essential words) used in the administration of the sacrament of baptism a great many times; otherwise these formulas would not have expressed correctly the idea they should convey. By this we can judge of the many changes which the wording of the creed, and decrees of the early councils and those of the Popes would undergo, were they not recorded in an unalterable (or dead) language.

Protestants have perhaps reason in preferring the use of spoken modern tongues in their authorized books of religion. Living languages, continually changing, are more suited to convey doctrines which are subject to frequent alteration. But the Catholic Church prefers old, unchangeable languages because she is herself unchangeable.

The Church speaks Latin, not only because she is unchangeable, but also because she is Catholic, or universal, and has to address herself to all people in all times.

During the first four centuries of Christianity Latin was the language of the civilized world, and although then a living language, it had that character of universality which the Church requires. When in course of time the world was divided into many nationalities, the Church still preserved her beautiful primitive language, and thus remained unchanged in her speech as in her essence.

Thus the Church speaks Latin because she is *apostolic, unchanging, and Catholic*.

St. Paul, it is true, in his First Epistle to the Corinthians (chap. xiv.), directed the Christians to use in their assemblies a language understood by all the faithful present; but many Protestants draw from this an objection which does not apply to the present question.

The Apostle confines himself to the preaching, exhorting, and instructing the assembled faithful, all which, he says, must be done in the vernacular or common language of the people. The word "prophecy" includes instructions—speaking on things divine. The Catholic Church follows this apostolic command to the letter. Her bishops, priests, missionaries, and catechists always employ in their teaching a language understood by all. They speak, when needed, in the most obscure and most barbarous dialects, in order that the Word of God preached may reach the understanding of all.

The Catholic Church speaks not only the particular distinctive language of each land and tribe when instructing the people, but has also a special Catholic language, that her pastors, belonging to every nation, may readily communicate with each other, that they may minister together at the altar, and that her laity, of whatever tongue, may not, when in a foreign land, feel strange in the house of God, but feel at home in any Catholic place of worship, in any part of the world.

In this way the Church unites in one universal tongue to implore the mercy and sing the praises of God. This beautiful and sublime harmony of nations in one faith, with one voice, in the one fold of the one Shepherd, is worthy of the Church of Christ, and of the unity which is her grand characteristic.

The Mass is a sacrifice offered directly to God, and it is not necessary for the people to follow in the Latin the words of the priest. When the Catholic priest stands at the altar, though there may be persons present from every clime, so soon as he pronounces aloud any part of the service, all understand, and take an intelligent part in his ministration; a fact which reminds one of the preaching of the Apostles on the Day of Pentecost, when all from every nation heard St. Peter, each in his own tongue. (Acts ii. 6.)

The Church speaks Latin, therefore, not only because she is *apostolic*, *unchangeable*, and *Catholic*, but also because she is *one*.

Change of language in the liturgy would seem to break the link with the past, and raise some suspicion of innovation in what is expressed in the liturgy; while the having retained the same ancient language indicates that the Church which continues to use it is the very same as of old, and that she has not changed in any essential matter, having been so careful as not to change even her language, which, compared with doctrine, is of much less importance.

It is fairly presumed that the Church which possesses the language of antiquity has antiquity on her side; that, being the inheritor of the language, she is also the inheritor of the ancient faith. The fact of her still using the Latin language makes us feel the more sure that the Catholic Church is the one old, unchangeable Church of God.

Chapter XXXVI.

Some Things that Catholics do not Believe.

WE have already passed in review what seem to be the principal points of Catholic belief, and now, in order to meet the most common of the misapprehensions and misrepresentations on these matters, we will here state, though it may be in part a repetition, some things that Catholics do *not* believe.

1st. They do *not* believe that there is any other Mediator of redemption than our Saviour Jesus Christ, "For there is no other name under heaven given to men, whereby we must be saved" than that of Jesus

(Acts of the Apostles iv. 12); and when they call the blessed Virgin or any other saint a mediator, it is *not* in the sense of Mediator of redemption, attributed to our Saviour, but in the sense of *intercessor* or *pleader*, in which sense any Christian may be called a mediator, whenever he intercedes or mediates between God and his fellow-man, as Abraham and Moses and St. Paul did, and thus prays for his neighbor. God himself commanded Eliphaz and his friends to apply to the patriarch Job that he should pray for them, and God promised to accept his prayers. "Go to my servant Job, and offer for yourselves a holocaust; and my servant Job shall pray for you; his face I will accept, that folly be not imputed to you." (Job xlii. 8.) In this sense Moses could also say, "I was the mediator, and stood between the Lord and you." (Deuteronomy v. 5.)

2d. They do not believe that the blessed Virgin is in any way equal or even comparable to God, for she, being a creature, although the most highly favored, is infinitely less than God. Nor do they claim for her any power beyond that which she derives from Him; for she is entirely dependent on God for her existence, her privileges, her grace, and her glory.

The strong, loving expressions used oftentimes by Catholics, which seem to attribute to the blessed Virgin more than is here stated, are to be understood in the limited sense meant by Catholics themselves, as here explained; that is, in a way consistent with the Catholic teaching and spirit, and not in the unlimited, un-Catholic sense which persons not understanding that teaching may be led to apply to them. These tender expressions, I say, ought not to be judged of by cold or hostile criticism, for they spring from fervent, heartfelt devotion and unmeasured love.

If it were permitted to take offense at expressions which are only true in a limited sense, surely from those words of Scripture: "I have said, You are gods" (Psalm lxxxi. 6), one might argue that Holy Scripture holds certain men to be really gods. From those words of the Gospel: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, . . . he cannot be my disciple" (St. Luke xiv. 26), one might pretend that Christ encourages the hating of parents and other relatives. That direction of our Lord, "If thy right hand scandalize thee, cut it off" (St. Matt. v. 30), might be taken to justify self-mutilation. And from the words: "How knowest thou, O man, whether thou shalt save thy wife?" (1 Corinth. vii. 16) some might argue that according to Scripture a man can be the saviour of his wife.

If, therefore, even in the interpretation of Holy Scripture, it would be a wrong principle to take in the full extent expressions that were meant to be understood in a qualified sense only; so still more unjust it would

be to apply this wrong principle to expressions found in books of devotion or in religious poetical compositions, in which a certain latitude to the expansion of a warm heart is allowed.

It is a common practice among men to use expressions which are true only in a secondary and limited sense. For instance, a great poet or artist is spoken of as "divine;" mothers often call their children their little, "angels," "kings," and "queens," and are said to "adore" or "idolize" them, and no one thinks of blaming such tender exaggerated expressions of heartfelt love. In like manner the title of "Worshipful" is given to every guild or ancient company of the city of London, to mayors and magistrates, and justices of the peace. Thus again, in the marriage service in the Book of Common Prayer of the Established Church of England, the bridegroom has to say to the bride: "With my body *I thee worship.*"

No one should take offence at these expressions; indeed, it would seem captious to do so; more especially when the speaker declares his meaning.

3d. Catholics do *not* believe that there is any authority upon earth or in heaven that can give leave to commit any sin, even the least; or that a sin can be forgiven for money; or that a priest can give valid absolution to a sinner who does not repent and truly purpose to forsake sin and amend his life.

4th. They do *not* believe that a man can by his own good works, independently of the merits and passion of Jesus Christ and of His grace, obtain salvation, or make any satisfaction for the guilt of his sins, or acquire any merit.

5th. They do *not* believe that it is allowable to break a lawful oath, or tell a lie, or to do any other wicked thing whatever for the sake of promoting the supposed interest of the Church, or for any good, however great, likely to arise from it. The false and hateful principle, that the end justifies the means, or that we may do evil that good may come, is utterly condemned by the Catholic Church.

6th. They do *not* believe that it is in the power of the Church to add to the truths contained in the "deposit of faith," that is, to frame or enforce any doctrine which has not for its source the written or unwritten Word of God, or authority from the same. Nor do they believe, when the Church makes a definition in matters of faith, that this definition or article of faith is a new doctrine, but only a solemn declaration and a clearer statement of what was believed, at least implicitly (that is, in an implied way, or inferentially), in the time of the Apostles, though some private persons might have doubted of it.

7th. Catholics do *not* believe that Protestants who are baptized, who

lead a good life, love God and their neighbor, and are blamelessly ignorant of the just claims of the Catholic religion to be the only one true religion (which is called "being in good faith"), are excluded from heaven, provided they believe that there is one God in three divine persons;* that God will duly reward the good and punish the wicked; that Jesus Christ is the Son of God made man; who redeemed us, and in whom we must trust for our salvation; and provided they thoroughly repent of having ever, by their sins, offended God.

Catholics hold that Protestants who have these dispositions, and, moreover, have no suspicion of their religion being false, or have not means to discover, or fail in their honest endeavors to discover, the true religion, and who are so disposed in their heart that they would at any cost embrace the Roman Catholic religion if they knew it to be the true one, are Catholics in spirit and in some sense within the Catholic Church, without themselves knowing it. She holds that these Christians belong to, and are united to, the "soul," as it is called, of the Catholic Church, although they are not united to the visible "body" of the Church by external communion with her, and by the outward profession of her faith.

Very different is the case of a person who, having the opportunity, neglects to learn from genuine, trustworthy sources what the Catholic religion is and really teaches, fearing that, were he to become convinced of the truth of the Catholic faith, he would be compelled by his conscience to forsake his own religion and bear the worldly inconveniences attached to this step. This very fear shows a want of good faith, and that he is not in that insurmountable ignorance which could excuse him in the sight of God, but that he is one of those of whom it is said in Psalm xxxv. 4, "He would not understand that he might do well."

Fairness, no less than common sense, teaches that a man should study and examine the teaching of the Catholic Church at Catholic sources before condemning her. Surely no man ought to reject Catholic doctrines if he has not made himself well acquainted with them. Nor is it fair to form a judgment on misrepresentations made by ill-informed, interested, or prejudiced persons; but he should rather, by the study of authorized Catholic works, judge of the truth with that calm and unprejudiced mind which the all-important subject of religion deserves. Thus having heard both sides you will be in a state to pass a judgment and not in danger of being guided by prejudice.

Our Saviour gave no hope of salvation to the Samaritan woman unless she entered the one true Church of that time, saying to her, destitute of

* A believer in one God who, without any fault on his part, does not know and believe that in God there are three divine persons, is, notwithstanding, in a state of salvation, according to the opinion of most Catholic theologians.

a sure guide: "You adore that which you know not; we adore that which we know; for salvation is of the Jews." (St. John iv. 22.) So likewise there is no salvation for any one who, having by God's grace come to the knowledge of the truth, obstinately refuses to join the true Church of God.

There was no safety out of the ark of Noë during the deluge, and no one can be saved who is in no sense within the true Church, prefigured by that ark. According to St. Cyprian: "No one can have God for his Father who has not the Church for his mother. If any one could escape the deluge out of the ark of Noë, he who is out of the Church may also escape." (Book on the Unity of the Church.)

It is hard to understand how a Protestant can daily say in the Apostles' creed, as many happily do still say: "I believe in the holy Catholic Church," without at least a thought arising in his mind, that perhaps, after all, the Church which alone is truly Catholic or universal, both in name and in fact, has more claim on his love and obedience than his own denomination, which really is not Catholic.



Chapter XXXIII.

Conclusion.

MAY the blessing of God accompany the reading of this short exposition of Catholic doctrine and practice!

May honest-hearted Protestants, by the study of these few pages of plain and candid explanation, be helped to form a more correct idea of the real teaching of the Catholic Church, and be better disposed to listen to her claim upon their love and obedience.

"The charity of Christ presseth us" (2 Corinth. v. 14) to entreat such earnest-minded persons to pray heartily to God for supernatural faith, for light to lead them on to the truth, and for strength to tear themselves away from all dangerous hindrances and from all attachments to any known sin.

If these earnest souls persevere in prayer and in avoiding sin and the occasion of sin, they shall find the truth—and the truth shall make them free indeed: "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (St. Matt. vii. 8; St. Luke xi. 10.) Jesus said: "Blessed are the clean of heart: for they shall see God." (St. Matt. v. 8.) He also said: "Other sheep I have, that are not of this fold; them also I must bring, and they shall hear my

voice, and there shall be one fold and one shepherd." (St. John x. 16.) If, then, they are constant in prayer, they shall be guided into the one fold of the Good Shepherd, Jesus Christ, our blessed Lord and Saviour, to whom, with God the Father, and God the Holy Spirit, be all honor and glory, for ever and ever. Amen.

A PRAYER.*

For light to find the true Church of Christ, and for grace to submit humbly and heartily to her guidance when found.

O God the Father, my Creator; O God the Son, my Redeemer; O God the Holy Ghost, my Sanctifier; Holy Trinity, One God, have mercy upon me!

O Jesus, the Way, the Truth, and the Life, who didst appoint thine Apostles to act in thy stead, with power to teach all revealed truth, and to dispense thy sacraments, give me light to know thy one true Church visible here on earth.

Help me, dear Saviour, to submit myself humbly to her guidance, and let me not be tossed to and fro by every wind of doctrine.

Thou who didst heal the sick, heal me. Thou who didst give sight to the blind, grant that I may see. Let me find in thy Church pardon and salvation, through the merits of thy most precious blood.

Help me, a poor sinner, to follow after thee, and to press forward to the full enjoyment of thee forever in heaven. Amen.

Ejaculations or little prayers, recommended to be repeated very often, humbly and fervently.

Jesus, meek and humble of heart, make my heart like to thy heart.

Dear Jesus, lead me into thy one fold, O God of my salvation.

O God the Holy Spirit, give me light to know, and courage to profess, the true religion.

Jesus, our God: Have mercy on us.

Maxim.

No security is too great where Eternity is at stake.

* It is strongly recommended to pray and to pray much, as conversion is a matter depending on God's light and grace. How many are thoroughly convinced of the truth of the Roman Catholic religion, and yet have not the courage to embrace it, because they do not pray, or do not pray properly and enough. See observations of Cardinal Newman on Faith, in Part II. of this book, No. 12.



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NO CROSS, NO CROWN.

PART II.

PRACTICAL DIRECTIONS TO A PROTESTANT BEFORE AND AFTER BEING RECEIVED INTO THE CATHOLIC CHURCH.

No. 1.—Answers to some Difficulties, and to some Questions that a Person earnestly seeking the true Religion might wish to ask.

Question.—May we not consider that all Christian denominations are good for salvation, provided a man lives up to the principles of the religion he professes?

Answer.—No; for though, under certain conditions, as explained at Chapter XXXVI., No. 7, some may be saved, who, without any fault of their own, are not outwardly, that is, visibly, united to the body of the Church, yet it is a great mistake to say that all Christian religions or denominations are good, and leading to salvation.

The Church of Jesus Christ, as is explained in Chapter XX., can be but one, and Jesus Christ has threatened condemnation to any one who refuses to hear this one appointed divine teacher. (St. Mark xvi. 16.)

We are as much bound to submit our intellect to God as we are bound to submit to Him our will. But to give credit to opinions taught by persons not sent by God, or by interpreters not authorized by Him, is not submitting our intellect to God.

Again, as the law of God in morals excludes vice, so in intellectual matters it excludes error in faith (“dissensions, sects”), and forbids it under pain of exclusion from heaven. (See Galatians v. 20, 21.)

God, who is essential truth, can only command true faith, that is, believing what is true; therefore every one is bound to look for the true faith.

To suppose that God is indifferent as to whether we have the truth or the contradiction of it, which is error, whether we commit ourselves to the guide appointed by Him, or rebel against that guide, and commit ourselves to unauthorized teachers, would be to bring to naught the object of revelation, to nullify the office of the Church, to contradict the declaration of Christ, and, if done wilfully, to offer an insult against the God of holiness, charity, and truth.

Question.—I can scarcely suppose that God requires of me to give up the religion of my fathers, in which I was born and brought up, for another religion, in which it may be difficult for me to feel at home. Does God require of me such a sacrifice as the ruin of my prospects, the loss of property, the opposition of parents and friends, who will, in all likelihood, resent such a step and forsake me, leaving me an outcast of society, and an object of pity and suspicion?

Answer.—This must naturally be a painful thought, but instead of regarding this step as abandoning the religion of your fathers, you should consider it, as it really is, a coming back to the old religion and faith of your forefathers, of which faith you and your parents have unconsciously been deprived; for it is a well-known historical fact that down to the time of the so-called Reformation in the sixteenth century, almost without exception all Christian people in England were Catholics, and that the people in England have been forced into Protestantism by the banishment of all Catholic bishops and priests, and by stringent penal laws against anyone who was absent from Protestant service, or who attended Catholic worship.

If Protestantism had been introduced in a fair way (as by persuasion), Protestants would have built churches for themselves, leaving the Catholic churches in possession of their rightful owners. The simple fact that all Catholic cathedrals, churches, colleges, and other Catholic public edifices in England have been taken away from Catholics by Protestants, and not one of them left in their hands, is a sign that Protestantism was introduced into that country in a violent way.*

Were the hardships entailed on a Protestant for embracing the true religion even greater in number and more severe than they really are, they ought not to be considered great when compared with the gain: and one ought to be ready to undergo them with a generous heart, out of a sense of duty to God, and in view of one's eternal interest.

The sacrifice of any temporal advantage is never too great to secure

*See Part III., No. 10, of this book.

everlasting salvation. No earthly advantage, which is but for a time, can make up for the loss of heaven. Our Lord expressed this truth in those searching and solemn words: "What doth it profit a man if he gain the whole world, and suffer the loss of his own soul?" (St. Matt. xvi. 26.)

The example of so many millions of martyrs who died for the faith ought to stir up our courage and devotion.

Our Lord says: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not up his cross, and followeth me, is not worthy of me." (St. Matt. x. 37, 38.) "So likewise everyone of you that doth not renounce all that he possesseth, cannot be my disciple." (St. Luke xiv. 33.) "For he who shall be ashamed of me and of my words, of him the Son of man shall be ashamed when he shall come in his majesty, and that of his Father, and of the holy angels." (St. Luke ix. 26.) "Do not think that I came to send peace upon earth; I came not to send peace, but the sword." (St. Matt. x. 34.)

From all this it is plain that our Lord Jesus Christ expects some sacrifice from us. We ought, therefore, not to be backward in making them for the love of Him who sacrificed Himself unsparingly for the love of us. We ought to be glad to have an opportunity of doing so: and our Lord will not be sparing in His rewards. (See St. Matt. xix. 29.)

Some are naturally much affected by the thought of having to leave the religion in which they were born and educated, and in which they passed so great a part of their life. But surely this is to allow oneself to be guided by feeling rather than by duty, conscience, and reason. If this were a good motive, all those who have the misfortune of being brought up in heresy would be justified in remaining in it. To have been born and bred in a certain religion is not a sound reason for retaining it, when you come to see clearly that it is not true. You will be answerable to God for obstinately continuing to profess a religion which, by God's grace, you have seen to be false, and for obstinately refusing to embrace that religion which, by God's grace, you feel convinced is the true religion founded by Jesus Christ.

The thought of changing your long-cherished religious profession disturbs and alarms you. You should observe, however, that though, on the one hand, you are required to give up all that is false in the religious belief you have professed until now, you will happily retain everything good and true that you possessed as a Protestant, to which you have only to add those necessary points of belief in which you are deficient. Whatever truth and whatever good there is in the religious belief you have hitherto professed you will find, in all their genuine simplicity and fulness, in the Catholic Church. Instead of having less affection for

your parents and friends, your love for them will be deepened, your sympathy ennobled and enlarged, your love for Jesus Christ intensified, and your respect for the Word of God more consistent and more true.

If what keeps you back were fear of not being able to surmount certain difficulties, you should consider that as it is a strict duty on your part to embrace the true religion, God will not fail to give you the necessary strength to that end. To doubt this and to distrust God's assistance would be more unreasonable, more offensive to God and more fatal to yourself than the distrust shown by the Israelites in the desert of being able to overcome the obstacles which opposed their taking possession of the promised land. (See book of Numbers, chapters xiii. and xiv.)

Question.—If a person believes all that the Catholic Church teaches, and frequents Catholic services and fulfills other Catholic duties, is he not then a Catholic, without any need of a formal reception by a Catholic priest?

Answer.—No adult baptized Protestant is considered to be a convert to the Catholic Church until he is received into the Church according to the prescribed rite. No other way of admitting any non-Catholic Christian as a member of the Catholic Church was ever known but that of absolving him with an external rite from ecclesiastical censures (that is, certain spiritual disadvantages and penalties) resting on him, and of admitting him into the Church. This rite is performed only by a Catholic priest in the name of the Church.*

A foreigner or alien is not considered to be a subject of the British Empire unless he has undergone the formalities of naturalization making him a British subject; and a Christian estranged from the Church of God is not, as a rule, reckoned as belonging to the Church—the kingdom of God on earth—unless he is duly absolved and received. One must be within the ark to be safe from the deluge; one must be within the walls of the city to be safe from the enemy. The Church is that ark, that city. St. Jerome says: “Whoever is not in the ark of Noë will perish by the deluge.” (Epistle to Pope Damasus.) And in a passage of Isaias which refers to the Church it is said: “Salvation shall possess thy walls.” (lx. 18.)

Question.—Nicodemus was a disciple of Christ, though secretly; cannot I in like manner be a Catholic in heart and in secret?

Answer.—Nicodemus was a disciple of Jesus Christ in secret; but he presented himself to our Lord. Begin therefore by presenting yourself to the Catholic priest, to be instructed and received into the Church. After being received into the Church privately, if weighty reasons in the judgment of your spiritual director justify it, such as loss of home, or

* See Conversion of Victorinus, Part II. No. 3, of this book.

property, or employment, and so long as those weighty reasons last, you need not make your Catholicity public, but may attend to your Catholic duties privately. Circumstances, however, may occur in which either plain duty or the sacredness of truth, or the honor of God, or the edification of neighbors may require of you "to contend earnestly for the faith" (St. Jude 3); imitating Nicodemus himself, who when required boldly came forward and attended to the burial of Christ; for in such cases, as St. Paul warns us, "with the mouth confession is made unto salvation." (Romans x. 10.)

Question.—What should a person do who is convinced of the truth of the greater part of Catholic teaching, but who is not quite satisfied about some points?

Answer.—Humbly beg God's aid and blessing; apply with confidence to a Catholic priest; state your difficulties to him, and ponder well, before God, upon his explanations and advice.

As a father, he will be sure to receive you kindly, whoever you are, and will patiently hear what are your difficulties. He will gladly remove from your mind any mistaken notion about the Catholic faith, and, it may be, he will be able to remove your difficulties.

It is very important that you should hear for yourself an answer to your religious difficulties from one who, by study, training, and in virtue of his office, is fitted to deal with such matters; for it often happens that the particular objections you may have on your mind are not answered, or, perhaps, even so much as mentioned, in ordinary books of Catholic instruction.

Go, then, to him at once, as you value your immortal soul; for you may never be able by yourself to overcome your difficulties; and by delaying you may lose, through a mere crotchet perhaps, after all, the priceless joy and peace of living and dying in the embrace of your true mother the holy Catholic Church, the Church founded and ever protected by Jesus Christ.

Question.—What steps should be taken by any one who, after having thought on the matter well and prayed earnestly, has decided to become a Catholic?

Answer.—You must apply to a Catholic priest, who will judge of your dispositions and of your knowledge of the Catholic faith. He will give you further instruction if needed, and explain your duties, and how you have to act after your reception into the Church. When he is satisfied that you are properly prepared, he will appoint the time for your being received.

Question.—What is the usual practice for the reception of a convert into the Catholic Church?

Answer.—On coming to be received, if it is certain that you have never been baptized, you will receive the sacrament of baptism, and that is a full reception into the Church without any other form. In such case, it may be useful to make a confession of your past sins; but you are not bound to do it, because holy baptism remits not only original sin, but also all actual sins.

For a convert who presumably has been baptized when a Protestant, though not quite certain that he has been baptized well, coming to be received into the Church, the practice is:

1st. You go to the altar or to the sacristy, or other place convenient for your reception.*

2d. The priest who is with you says certain prayers appointed by the Church; you, in the meantime, kneel down and pray silently.

3d. You will then read, or repeat aloud, after the priest, the profession of faith, namely, that summary of Catholic belief known as the Creed of Pope Pius IV., or some other authorized form, as that approved by the Sacred Congregation of the Holy Office. (See Part II., No. 2, Second Form of Profession of Faith.)

4th. After this, the prayer called the "general confession," or *Confiteor*,† is said by yourself, or by the priest, if no one else is there to say it for you. He will then release you from the ban and censures of the Church, under which as a Protestant (by misfortune, probably, rather than by fault), you have hitherto been, and he will so receive you into the fold of the Church. If you do not yourself say the *Confiteor*, you will do well to repeat in a low voice with sorrow of heart those words of the penitent in the gospel: "O God, be merciful to me a sinner." (St. Luke xviii. 13.)

5th. The priest will then administer to you baptism under condition (*sub conditione*), by pouring a little water thrice on your head or forehead, whilst he addresses you by your Christian name, and pronounces these words: "[Christian name], if thou art not already baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."‡

* It has been the practice until of late to hear a preparatory confession from a Protestant before being received into the Church; which confession was completed and followed by sacramental absolution after the conditional baptism had been administered. This practice, I am authorized to state, is now, as a rule, discontinued; for, by an instruction of the holy see, which is printed in the Appendix to the 4th Provincial Council of Westminster (Chapter xviii.), it is required: (1) That those persons who, on being converted to the Catholic faith in England, are conditionally baptized, shall also make a full sacramental confession of the sins of their past life; and (2) that this confession with conditional absolution, shall follow the conditional baptism. I said, "as a rule," because if a convert, of his own accord, wishes to open his mind and tell his sins beforehand to the priest, completing his confession, and receiving absolution after having received conditional baptism, there is nothing to prevent it.

† The *Confiteor* will be found four pages hence.

‡ The Latin form used by the priest is: "[N. N.], *si non es baptizatus, ego te baptizo in nomine Patris et Filii et Spiritus Sancti. Amen.*"

“If thou art not already baptized,” makes this act to be no baptism at all if the first baptism was valid. In this way the danger and even the possibility of administering a second baptism is effectually avoided.

Conditional baptism is, as a rule, administered for safety's sake to all converts from Protestantism, on their reception into the Church, from the fear that, as sometimes has been the case, what they received before as baptism was not really baptism, either for want of intention, or on account of some defect in the element used, or in the words uttered, or on account of some serious fault in the administration; and to obtain full information about every case is almost an impossibility.*

It is to be remarked, therefore, that only when there has previously been really no baptism, does this baptism “under condition” take effect; for holy baptism is a sacrament that can be received only once.

In baptism under condition the ceremonies prescribed for baptism are not required, nor are sponsors needed.

6th. After the baptism under condition the priest recites the ancient hymn of the Church, beginning: “*Te Deum laudamus*” (“We praise thee, O God”). (See Part II., No. 10.)

7th. Being now baptized and received into the Church, you will go and kneel in the confessional, or other appointed place in the Church, to make your confession and to receive from the priest the sacramental absolution.† While receiving absolution, you must renew your sorrow and your hatred of sin, and your resolution to amend, making a sincere act of contrition. (See Part II., No. 12, and middle of No. 15.)

As some converts feel a great deal of needless alarm and anxiety about confession, it may be well here to remark—

1st. That we are bound to confess only mortal sins (that is, grievous sins which “kill the soul,” by depriving it of the grace of God) (see chapter XIII.), which after self-examination can be called to mind. Our venial sins (that is, lesser faults, which, “though they offend God, do not kill the soul”), we are not bound to confess, although it is recommended to do so. Holy communion, an act of contrition, or a fervent act of the love of God, suffices, through the merits of Christ, without sacramental confession, to cleanse the soul from the stain of venial sin.

2d. That it is not required of us to mention each sin of the same sort or kind in detail, but the sins of one kind may be all mentioned together: for example, the penitent confessing may say: “I accuse myself of having

* Though a priest is not bound under the said circumstances to make investigation about the validity of the baptism of each convert, yet if, in some particular case, the priest happens to be thoroughly convinced that a person has been validly baptized, the baptism under condition is omitted according to directions from Rome.

† Directions how to approach the sacrament of penance will be found in Part II., No. 15, of this book.

been guilty of grievous disobedience to my father or mother, or of having given way to great spiteful anger, about [so many] times," stating, according to the best of his belief, after careful examination, the number; and thus also of other mortal sins. A circumstance which may cause a venial sin to become mortal, or a sin of one kind to become further a sin of another kind, must also be declared.

3d. That if we are not able to remember the exact number of our sins, it is enough to state the probable number, to the best of our recollection and judgment, saying: "I have committed that sin about [so many] times" a day, a week, or a month. In fact, we are bound to reveal our conscience to the priest as we know it ourselves, there and then stating the things certain as certain, those doubtful as doubtful, and the probable number as probable; for God does not require impossibilities, but only what we can offer, namely, sincerity and ordinary diligence.

Confession, fairly explained and rightly understood, is not so difficult as some imagine it to be.

Confession is the healing medicine of the soul, and we must not wonder that, in the providence of God, it is somewhat bitter; yet we ought to be ready to use it for our soul's health, as we take a medicine for the good of the body, however distasteful that medicine may be.

If prisoners condemned to death were offered release on condition that they would make confession of their misdeeds, in secret only, to one of the judges, who would be bound, in honor, never to reveal a word of what they had confessed, surely they would thankfully avail themselves of the offer, and would easily overcome their natural dislike to self-accusation in order to purchase life and liberty. So a Christian ought not to consider it too hard a condition of forgiveness to have to confess to any priest he may choose, who has the authority, called "faculty," from his bishop to hear confessions, and who is most solemnly bound, not only in honor but in conscience, by the law of God and by the positive law of the Church, to the most sacred and inviolable secrecy with regard to what he hears in sacramental confession. The penitent sinner will not think it too hard to make confession of his sins if he only considers the punishment his sins have deserved, the sufferings which our Saviour underwent for his sins, the forgiveness he receives, his rescue from the slavery of Satan, and his restoration to the friendship of God, and what a great folly it is, for the sake of sparing himself a little shame here in confessing his sins, to expose himself to eternal shame hereafter.

Jesus Christ shed His precious blood, to the last drop, in the midst of the most cruel torments on the cross, to provide for us sinners an overflowing fountain of salvation in the sacrament of penance—the sacrament of reconciliation. To refuse to make use of this life-giving sacrament, on

the plea that to confess to a priest is disagreeable to nature, is unworthy of a Christian.

Let me add that confession is not, after all, so hard in practice as some, not accustomed to it may imagine. With God's grace and the assistance of your confessor, added to your own good dispositions, confession becomes surprisingly easy and consoling.

How many converts there are who, though in alarm before making their confession, have afterward exclaimed: "And is that all? Had I only known how easy it was, I would not have endured upon my conscience the burden of sin so long, and put off my reception into the Catholic Church. Thank God! now I feel an unspeakable peace."

Oh, that many, many more would thus readily obtain peace and happiness! Why are there persons who endanger their salvation by choosing to remain in a state of uncertainty in matters necessary to be believed, having all the while their conscience burdened with sin and misery? Cardinal Newman feelingly observes on this point:

"How many are the souls in distress, anxiety, or loneliness, whose one need is to find a being to whom they can pour out their feelings unheard by the world! Tell them out they must; they cannot tell them out to those whom they see every hour. They want to tell them and not to tell them; and they want to tell them out, yet be as if they be not told; they wish to tell them to one who is strong enough to bear them, yet not too strong to despise them; they wish to tell them to one who can at once advise and sympathize with them; they wish to relieve themselves of a load, to gain a solace, to receive the assurance that there is one who thinks of them, and one to whom in thought they can recur, to whom they can betake themselves, if necessary, from time to time, while they are in the world. How many a Protestant's heart would leap at the news of such a benefit, putting aside all distinct ideas of a sacramental ordinance, or of a grant of pardon and the conveyance of grace! If there is a heavenly idea in the Catholic Church, looking at it simply as an idea, surely, next after the blessed sacrament, confession is such. And such is it ever found in fact—the very act of kneeling, the low and contrite voice, the sign of the cross hanging, so to say, over the head bowed low, and the words of peace and blessing. Oh, what a soothing charm is there, which the world can neither give nor take away! Oh, what piercing, heart-subduing tranquillity, provoking tears of joy, is poured almost substantially and physically upon the soul, the oil of gladness, as Scripture calls it, when the penitent at length rises, his God reconciled to him, his sins rolled away for ever! This is confession as it is in fact." (*Present Position of Catholics*, p. 351.)

Oh! if they only would, how many might joyfully exclaim, with the

royal psalmist: "Our soul hath been delivered as a sparrow out of the snare of the fowlers; the snare is broken, and we are delivered" (Psalm cxxiii. 8); and why will they not?

"Oh, taste and see that the Lord is sweet; blessed is the man that hopeth in him." (Psalm xxxiii. 9.)

THE "CONFITEOR" OR CONFSSION.

Confiteor Deo omnipotenti, beátæ Mariæ semper Virgini, beáto Michaéli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccávi nimis cogitatione, verbo et opere, meá culpâ, meá culpâ, meá maxima culpâ.

Ideo precor beátam Mariam semper Virginem, beátum Michaélem Archangelum, beátum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te Pater, oráre pro me ad Dominum Deum nostrum.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. [*Here strike your breast in sorrow thrice.*]

Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you, father, to pray to the Lord our God for me.

No. 2.—The Apostles' Creed.

Divided into 12 Articles.

1, I believe in God the Father Almighty, Creator of heaven and earth; 2, and in Jesus Christ, His only Son, our Lord; 3, who was conceived by the Holy Ghost, born of the Virgin Mary; 4, suffered under Pontius Pilate, was crucified, dead, and buried; 5, He descended into Hell; the third day He rose again from the dead; 6, He ascended into heaven; sitteth at the right hand of God the Father Almighty; 7, from thence He shall come to judge the living and the dead; 8, I believe in the Holy Ghost; 9, the holy Catholic Church; the communion of saints; 10, the forgiveness of sins; 11, the resurrection of the body; 12, and the life everlasting. Amen.

CREED OF POPE PIUS IV.*

I [*N., Christian name*], with a firm faith, believe and profess all and every one of those things which are contained in that creed which the

* This Creed, an extension of the Nicene Creed, was composed at the conclusion of the General Council of Trent (capital of the Austrian Tyrol), held from the year of our Lord 1545 to 1563, to meet the errors of the first Protestants, Luther, Calvin, and others, then spreading. A few supplementary words were added by Pope Pius IX., referring to the Supremacy and Infallibility of the Roman pontiff.

holy Roman Church maketh use of. Namely : I believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God : Light of Light : true God of true God ; begotten, not made, consubstantial* to the Father ; by † whom all things were made. Who, for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. He was crucified also for us, under Pontius Pilate, He suffered and was buried, and the third day He rose again according to the Scriptures. He ascended into heaven, and sitteth at the right hand of the Father, and He shall come again with glory to judge the living and the dead :—of whose kingdom there shall be no end. And I believe in the Holy Ghost, the Lord and Life-giver, who proceedeth from the Father and the Son, who, together with the Father and the Son, is adored and glorified ; who spoke by the prophets.

And I believe one holy, Catholic, and apostolic Church. I confess one baptism for the remission of sins : and I look for the resurrection of the dead, and the life of the world to come. Amen. ‡

I most steadfastly admit and embrace the apostolical and ecclesiastical traditions, § and all other observances and constitutions of the same Church.

I also admit the Holy Scriptures, according to that sense which our holy mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures : ¶ neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers. ¶

I also profess that there are truly and properly seven sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, although not all of them necessary for every one,

* Of one substance with.

† Or through whom, "per quem."

‡ So far, this is, word for word, the Nicene creed, which was mainly composed by the Council of Nicæa, held in the year of our Lord 325, against the Arians, who denied the divinity of Jesus Christ.

§ That is, "I admit as points of revealed truth what the Church declares that the Apostles have taught as such, whether clearly or not clearly expressed or not even mentioned in the written Word of God: as, for instance, that baptism is to be conferred on infants, that Sunday instead of Saturday (called the Sabbath) is to be kept holy: and moreover, I admit those points of discipline which the Church holds as established by the Apostles, or by their successors as lawful rulers of the Church in the early centuries of Christianity, such as points of liturgy or of Church government.

¶ This means: "I will not take the Holy Scripture in a *wrong sense*;" as would be the case if one were to interpret a passage of Scripture in a sense opposed to that defined by the Church. (See Chapter VIII.)

¶ This regards points of faith or morals not yet defined by the Church; and it means that when it is known that the fathers (venerated Christian writers of ancient times) agree in the interpretation of any passage of Scripture on matters of *faith or of morals*, it would be rash and wrong to disregard their interpretation; as in such cases their testimony represents the faith of the Church. It does not, however, imply that an obligation rests on a private person to consult the fathers when reading Holy Scripture for his own edification and instruction. To put such an interpretation on this passage would be mere cavilling.

namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace; and that of these, baptism, confirmation, and orders, cannot be repeated without the sin of sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the Eucharist, there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation. I also confess that, under either kind alone, Christ is received whole and entire, and a true sacrament.

I steadfastly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages* of the faithful. Likewise that the saints reigning together with Christ are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be held in veneration.†

I most firmly assert that the images‡ of Christ, of the Mother of God, ever Virgin, and also of other saints, ought to be had and retained, and that due honor and veneration are to be given them.§

I also affirm that the power of granting indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people. (See Chapter XXIX.)

I acknowledge the holy Catholic, apostolic, Roman Church for the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor of St. Peter, prince of the Apostles, and vicar of Jesus Christ. (See Chapter XXI., on the Supremacy of the Bishop of Rome.)

I likewise undoubtedly receive and profess all other things which the sacred canons and general councils, and particularly the holy Council of

* That is, spiritual helps, such as pious works or prayers.

† This article does not enjoin as a command the pious invoking of the saints and the honoring of their relics, as this, except in the public services of the Church, is left by the Church to the discretion and devotion of each individual; but it intends to condemn the error of those who reject altogether as wrong the invocation of saints and the honor paid to them and their relics.

‡ Or pious memorials.

§ In this passage also there is no command implied to keep holy images for private devotion, but it binds us to admit the principle of the lawfulness of the practice, and that it is right and good to use them.

Trent and the Œcumenical Vatican Council, have delivered, defined, and declared, and in particular, about the supremacy and infallible teaching of the Roman pontiff.* And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

I [*Christian name*], do at this present freely profess and sincerely hold this true Catholic faith, out of which† no one can be saved.‡ And I promise most constantly to retain and confess the§ same entire and unstained, with God's assistance, to the end of my life.

A SHORTER FORM OF PROFESSION OF FAITH. ¶

I [*name*], son [*or daughter*] of [*name and surname of the father*], born in [*place of birth and whether married or single*], kneeling before you Rev. Father duly authorized by the bishop of [*Bishopric*], having before my eyes the holy Gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy Catholic Apostolic Roman Church holds, believes, and teaches, against which I grieve that I have greatly

erred, inasmuch as I have held and believed doctrines opposed to her teaching :

I now, enlightened by divine grace to see my past errors, profess that I believe the Holy Catholic Apostolic Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject all the articles that she rejects and condemns, and I

* "*Et ab Œcumenico Concilio Vaticano tradita præsertim de Romani Pontificis Primatu et infallibili magisterio.*"

† (*Extra quam*).

‡ This expression should not appear too strong, as it is only a repetition of what Christ said : " But he that believeth not, shall be condemned." (St. Mark xvi. 16.) This condemnation is not intended to apply to the earnest Christian who has not the means of knowing the Catholic faith, for he thus belongs in some sense to the Catholic Church, being excused, on account of involuntary or invincible ignorance. This remark applies also to those who are altogether out of the light of the faith, but who follow with fidelity the light of the natural law they possess written in their hearts. (See Chapter XXXVI., Some Things that Catholics do Not Believe, No. 7.)

§ This condemns the opinion of some, that for salvation it is enough to believe the Catholic faith only inwardly ; for, not professing habitually the religion of Christ is equivalent to being ashamed of Christ ; and regarding those who are ashamed of Him, Christ declared He would be ashamed of them when He should come in the glory of his Father. (St. Mark viii. 38, and St. Luke ix. 26.) St. Paul declares, " with the heart we believe unto justice, but with the mouth confession is made unto salvation." (Romans x. 10.) From the moment that one is convinced that the Catholic faith is the true faith, and the Catholic Church the true Church of Christ, it is his duty to become a member of it, and be added to it also exteriorly by an outward reception ; as otherwise he would belong neither implicitly nor explicitly to it, that is, neither to the soul nor to the body of the Church. Not to the soul, because that is the privilege only of a person in good faith, as explained in Chapter XXXVI. No. 7. Not to the body, because, as we suppose, he refuses to join it outwardly in the manner appointed by the Church. Thus it was not enough for St. Paul or for Cornelius the centurion to believe inwardly, though enlightened by a supernatural light, but the former had, by God's direction, to apply for that purpose to the priest Ananias, and Cornelius to St. Peter. (See example of Victorinus, Part II. No. 3.)

¶ I am authorized by his lordship the bishop of Calcedonia, General Commissary of the Holy Office, Monsignor Vincent Leo Sallua, to state that this form of profession of faith is authorized by the holy see for the whole of Christendom, and that it is the form constantly used in Rome for the reception of Protestants and schismatics into the Catholic Church.

am ready to observe all that she commands me. And especially, I profess that I believe :

One only God in three Divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost;

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine Maternity of the most holy Mary, together with her Immaculate Conception and most spotless Virginity;

The true, real, and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;

The seven Sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, Matrimony;

Purgatory, the Resurrection of the dead, Everlasting life;

The Primacy, not only of honor, but also of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ;

The veneration of the Saints, and of their images;

The authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret and understand only in the sense which our holy mother the Catholic Church has held, and does hold;

And everything else that has been defined and declared by the Sacred Canons, and by the General Councils, especially by the Holy Council of Trent; and by the Œcumenical Council.

With a sincere heart, therefore, and with unfeigned belief, I detest and abjure every error, heresy, and sect opposed to the said Holy Catholic and Apostolic Roman Church. So help me God, and these His holy Gospels, which I touch with my hand.

MODE OF RECEPTION.

The priest authorized by the bishop sits on a chair, and the person to be received kneels before him and reads the above profession of faith, touching with his right hand the Gospel. Then the psalm Miserere, or De Profundis, is recited, ending with Gloria Patri. After this the priest rises and says :

Kyrie eleison, Christe eleison, Kyrie eleison, Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvum fac famulum tuum [vel famulam tuam] Domine.

R. Deus meus sperantem in Te.

V. Domine exaudi orationem meam.

R. Et clamor meus ad Te veniat.

V. Dominus Vobiscum.

R. Et cum spiritu tuo.

OREMUS.

Deus cui proprium est misereri et parcere, Te supplices deprecamur, ut hunc famulum tuum [vel famulam tuam] quem excommunicationis catena constringit miseratio tuæ pietatis clementer absolvat. Per Christum, etc.

(Here the Priest sits and says)—

Auctoritate Apostolica qua fungor in hac parte absolvo te a vinculo Excommunicationis quam incurristi, et restituo te sacro-sanctis Ecclesiae Sacramentis, Communioni et unitati fidei in Nomine Patris, et Filii, et Spiritus Sancti. Amen.

(The priest enjoins a salutary penance consisting of a prayer, or visit to a church, or similar. Then the baptism under condition is administered when needful to do so.

A VERY SHORT FORM OF PROFESSION OF FAITH, TO BE USED ONLY IN CASES OF VERY GRAVE AND URGENT NECESSITY.

Theologians teach that in case of an urgent necessity, as of grave illness, a short, comprehensive form may be used. I propose the following as an example :

I [*Christian name*], do sincerely and solemnly declare that, having been brought up in the Protestant religion [*or other religion, as the case may be*], but now, by the grace of God, having been brought to the knowledge of the truth, I firmly believe and profess all that the holy Catholic and Roman Church believes and teaches, and I reject and condemn whatever she rejects and condemns.

No. 3.—Conversion of Victorinus.*

To encourage timid souls to apply at once to a Catholic priest for instruction when the truth of the Catholic religion comes home to their minds, and not to allow themselves to be kept back by human respect from frankly applying to be received into the Church when thoroughly convinced of the truth of her divine claim to their obedience, I might here mention many illustrious examples of our own time of conversion to the Catholic faith in England.

Foremost among these would stand the honored names of Henry Edward Manning (now cardinal archbishop of Westminster), of John Henry Newman (now cardinal), of Father Frederick Faber, of Akers, Allies, Anderdon, Ashburnham, Aspinall, Badeley, Bagshawe, Ballard, Bampfield, Barff, Belaney, Bellasis, Beste, Bethell, Blair, Bowden, Bowyer, Britten, Brownlow, Buchan, Buckler, Bury, Bute, Campbell, Caswall, Christie, Clarke, Clutton, Coffin, Coleridge, Dalgairns, Denbigh, Digby, Douglas, Dunraven, Emly, Fincham, Formby, French, Lane-Fox, Galton, Gainsborough, Garside, Goldsmid, Gordon, Grindle, Harper, Hibbert, Humphrey, Hutchison, Hutton, Jerrard, Kenyon, Keogh, Kerr, Knox, Laing, Towry-Law, Leigh, Leslie, Lindsay, De Lisle, Lockhart, Louth, Lucas, Luck, Macmullen, Manners, Marshall, Maskell, Maude, Maxwell, Mayo, Mivart, Molesworth, Montagu, Monteith, Morell, Morris, Scott-Murray, North, Northcote, Oakeley, Paley, Palmer, Patmore, Patterson, Phillips, Pollan, Procter, Wegg-Prosser, Pye, Welby-Pugin, Ranken,

* His full name was Fabius Marius Victorinus. He was of "consular dignity," and is supposed to have been one of the teachers of St. Jerome. He flourished in the time of the Emperor Constantius, son of Constantine the Great, about A. D. 352. St. Jerome (*De Scriptoribus Eccl.* cap. 101) gives this short notice: "Victorinus, of African origin, taught rhetoric under Constantius, and, when already much advanced in years, he embraced the faith of Jesus Christ. He wrote some books against Arius . . . and commentaries upon the Apostle St. Paul."

Rawes, Rhodes, Richardson, Ripon, Robertson, Roscommon, Rowe, Watts-Russell, Ryder, St. John, Hope-Scott, Seager, Orby-Shipley, Spencer, Stanton, Stokes, Talbot, Healy-Thompson, Thynne, Todd, Turnbull, Urquhart, De Vere, Ward, Wenham, Wilberforce (three brothers), Winchester, Woodward, Warmoll, and others; and of noble women not a few, best known to God and to the poor, but some whose names cannot be unknown to many an English Poor Mission, as Argyll, Atchison, Athole, Buccleuch, Chisholm, Coleridge, Fullerton, Gladstone, Hamilton, Hastings, Herbert, Holland, Kenmare, Lockhart, Londonderry, Lothian, Queensberry, Stanley, Tatton Sykes, Thynne, Waterford, and Wilberforce, who, with many more of either sex, in every condition of life, some highly distinguished in their profession, have shown great moral courage and loftiness of mind, undaunted by the frown of the world, or by any personal or public loss. These all have cheerfully submitted to the Catholic Church, and have humbly sought and found reception into her fold, in lasting joy and peace.

But passing over our own day, I prefer to relate a truthful and affecting history of early Christian times—the conversion of Victorinus, a celebrated orator and poet of Rome, which occurred in the fourth century. It is recorded by the illustrious African bishop and doctor of the Church, St. Augustine, in his deeply interesting work called “Confessions.”*

From this historic account it will be seen that the formal reception by an authorized priest, now required of a convert on becoming reconciled and formally admitted a member of the Catholic Church, is not anything new, but is a practice which has been the universal custom of the Church from very early times.

This narrative by St. Augustine, translated for me by my kind friend, Mr. William Hutchison, from the beautiful Latin (*Confessiones*, book viii., chap. 2), is as follows:

“Therefore [O Lord], I went straightway to the priest, Simplicianus, who, in the conveying of thy grace, was the spiritual father of Ambrose, then bishop, and whom Ambrose really loved as his father.†

“To Simplicianus I disclosed the mazy wanderings of my errors. When, however, I told him that I had read certain books of the Platonic school, which Victorinus, formerly professor of rhetoric in the city of Rome, had translated (from the Greek) into Latin, and who, as I had heard, died a Christian, he rejoiced with me that I had not fallen in with the writings of those other philosophers that are full of fallacies and de-

* St. Augustine wrote his “Confessions” about the year of our Lord 400.

† St. Augustine calls Simplicianus the spiritual father of St. Ambrose, because it was at the hands of this holy Roman priest that St. Ambrose received the grace of holy baptism. Simplicianus was sent from Rome by Pope Damasus I. to Milan, to aid St. Ambrose, whom he succeeded in that bishopric. (See St. Augustine's “Retractations,” book ii., chap. 1.)

ceits, according to the principles of this world ;* whereas the Platonic writings tend, in every way, to suggest God and His divine Word.†

“To encourage me, then, in the love of Christ’s humility, hid from the wise, and revealed to little ones,‡ he recalled to mind the same Victorinus, with whom he, when living at Rome, had been most intimately acquainted ; and he took occasion to relate to me an account of his friend that I will not pass over in silence, because it redounds to the great glory of thy grace, O Lord.

“Simplicianus related how this aged and most learned man, thoroughly versed in all the liberal sciences, who had read and judged and explained so many works of the philosophers, who had taught so great a number of noble senators, and who also had merited and gained for himself, in acknowledgment of his remarkable success as a teacher, the rare honor, so highly prized by the citizens of this world, of having his statue set up in the Roman Forum ; how he, even to that, his old age, had been a worshiper of idols, taking part in those profane rites to which nearly all the nobility as well as the people of Rome at that time were so given up ; for they worshiped all kinds of monstrous divinities, even the barking [dog-headed] Anubis of Egypt ; monsters, who all in former days had, as enemies to the Romans, fought against Neptune, Venus, and Minerva ; § so that, indeed, Rome was now supplicating the very demons she had vanquished.

“How this aged Victorinus, who, by his thunderlike eloquence, for so many years had been defending these hateful idols, yet now, old as he was, did not blush, O God, to become the child of thy Christ, the newborn babe of thy baptismal font, submitting his neck to the yoke of humility, and his subdued forehead to the reproach of the cross.

“O Lord, my Lord, thou who didst bow the heavens and didst come down, who didst touch the mountains, and they gave forth smoke, ¶ by what winning ways didst thou make entrance for thyself into that heart ?

“Victorinus, as Simplicianus told me, used to read Holy Scripture, and most diligently examine and most profoundly study all Christian writings ; and one day he said to Simplicianus, not publicly, but in a more confidential and friendly way : ‘ You must know that now I am a Christian.’ To this Simplicianus replied : ‘ I will not believe it, nor shall I account you as a Christian unless I see you among the faithful in the Church of Christ.’

“Victorinus, turning it into jest, with a smile replied : ‘ Do the walls, then, make people Christians ?’ And often would he say that now he

* See Colossians ii. 8.

† *Logos, Sermo, or Verbum.*

‡ St. Matthew xi. 25.

§ See *Æneid* of Virgil, book viii., line 698.

¶ Psalm cxliiii. 5.

was a Christian, and Simplicianus as often made the same reply as before, to which Victorinus would always return the same jest about the walls; for he was afraid of offending his friends, those haughty worshipers of demons, from the lofty height of whose Babylonian dignity, as from the cedars of Libanus,* which the Lord had not yet broken in pieces, he feared that a heavy storm of enmity would fall down upon him.

“But, after a while, by reading, and by a thirst for truth, he gained inward strength, and feared to be disowned by Christ before the holy angels if he should be afraid to confess Him before men; and he seemed to himself guilty of a great crime in being ashamed of the mysteries of the humiliation† of thy eternal Word, and of not having been ashamed of the sacrilegious rites of proud demons, in which, as a haughty worshiper, he had taken part.

“Emboldened to cast off false shame in quitting vanities, he took shame to himself for not having stood by the truth; so that suddenly and unexpectedly he said to Simplicianus, who told me so himself: ‘Come, let us go to the Church, for a Christian I will be.’

“Simplicianus, beside himself with joy, at once went with him. When there, after he had received the first instructions in the Christian mysteries, he soon also gave in his name that he might be regenerated in holy baptism, to the wonder of Rome and joy of the Church. ‘The proud saw and were angry, they gnashed with their teeth and pined away.’‡ ‘But as for thy servant, the Lord God was his hope, and he had not regard to vanities and lying follies.’§

“At last, when the hour came for his making profession of the faith, which, at Rome, it is the custom for those who come to receive thy grace to pronounce in a set form of words learnt by heart, from a raised place, in the sight of the faithful, Simplicianus told me that it was proposed by the priests to Victorinus to make his profession privately, as it was customary to allow to some who seemed likely to be troubled through bashfulness; but that he chose rather to make his profession of the saving faith in the presence of the holy congregation.

“What he had been accustomed to teach from his chair of rhetoric was not indeed a matter of salvation, and yet he had professed that science publicly; how much less reason could there be for him, who never had feared when speaking his own words to crowds of foolish men, now to be afraid to pronounce thy words, O Lord, before thy gentle flock?

“When, then, as he went up to make his present profession, of faith, all who knew him (and who was there that did not know him?) one and all, according to their acquaintance with him, uttered his name in an out-

* Psalms xxviii. 5.

† Psalm cxi. 9.

‡ St. John i. 14.

§ Psalm xxxix. 4.

burst of joy ; and, from the mouths of all rejoicing together, in a hushed voice on all sides, resounded, 'Victorinus! Victorinus!'

"Quickly the people broke silence at the joy of seeing him, and quickly all again were still, in order to hear him speak.

"He pronounced the truthful Christian faith with admirable confidence, and all were longing to carry him off into their innermost heart ; and this, O Lord, they did by the embrace of joy and love—these two affections were the hands that took him prisoner."

No. 4.—Some Distinguished Converts of North America.

Among the many illustrious men who have left the ranks of Protestantism for the Catholic Church in America are the Most Rev. James Roosevelt Bayley, D. D., late archbishop of Baltimore; the Most. Rev. James Frederick Wood, D. D., archbishop of Philadelphia; the Right Rev. Josue Young, D. D., late bishop of Erie; Tyler, late bishop of Hartford; Becker, bishop of Wilmington; Gilmour, bishop of Cleveland; S. H. Rosencrans, bishop of Columbus; E. P. Wadhams, bishop of Ogdensburg; and the late L. S. Ives, D. D., formerly Protestant bishop of North Carolina, who, having recognized the truth of Catholicism, renounced everything to become a layman in her fold; the Very Rev. George H. Doane, vicar-general of the diocese of Newark, and son of the Protestant bishop of that name; the late Rev. Francis A. Baker, C. S. P., a well-known missionary in the United States; the Rev. James Kent Stone, late president of Hobart and Kenyon colleges, now a Passionist (Father Fidelis); the Very Rev. I. T. Hecker, C. S. P.; A. F. Hewitt, C. S. P.; Edward Dwight Lyman; formerly Protestant clergymen of distinction, and now Catholic priests; Generals Rosecrans, Newton, James A. Hardy and others; Orestes A. Brownson, LL. D., the distinguished reviewer, whom Lord Brougham styled "the master-mind of America;" General D. W. Clark of Vermont; Dr. Joshua Huntington, the well-known author of *Rosemary, Gropings after Truth*, etc.; the Hon. Thomas Ewing, senator from Ohio, and for some time secretary of the United States Treasury; the Hon. Henry May, one of the leaders of his party in the House of Representatives; Homer Wheaton, Esq., of Poughkeepsie, N. Y., at first a lawyer, afterward a Protestant minister, until he was led into the Catholic Church; the late Judge Arrington of Chicago; Prof. Otto Shurrer of the University of Nôtre Dame, formerly a Lutheran minister; Prof. Lucius Tong of the same institution; Hon. Frank Hurd, the distinguished member of Congress; the late Senator Progh, and the late Prof. Halderman, an eminent man of science. Besides these, there are the Hon. Thomas B. Florence of

Philadelphia, for sixteen years a member of the United States House of Representatives; the Hon. Judge T. Parkin Scott of Baltimore, and a great number of others, eminent in the different walks of life.

No. 5.—Earnest Appeal to Protestants, Suggested by the Affecting Words of St. Augustine, Bishop of Hippo, to the Donatists.

Let me beg of you, my brethren, to consider how beautiful is the Catholic unity in doctrine by which the faith is preached, without shadow of change and with authority, in each Catholic cathedral and church; and how revered it is by the faithful. See how the Catholic teaching is set high in our colleges above the assaults of infidelity and the contradictory wranglings of so-called scientific theories; how striking is the Catholic unity in government, by which spiritual jurisdiction, issuing from Christ, flows in fair subordination through bishop and priest, so that each pastor knows his own flock, while his flock knows him and hears his voice.

What a contrast between this blessed vision of peace within the Church and the scene of disorder and tumult that oppresses you outside! There, nearly every pulpit is made the centre of a different teaching, which delivered without authority, is heard without submission; there, sometimes, the very foundations of Christianity are upturned to be shaped anew, according to the individual bias or the caprice of an excited assembly; there, the flock strays after strangers whose own the sheep are not.

Here seasonably come those words of St. Augustine: "Diverse doctrines resound, various heresies arise. Fly to the tabernacle of God—namely, the Catholic Church; there you will be protected from the contradiction of tongues." *

I will also appeal to you in the affectionate words which the same holy doctor and father of the Church addressed to the Donatists of his day: "Come to us, brothers, come, that you may be engrafted on the true vine. You yourselves cannot but perceive what the Catholic Church is, and what it is to be cut off from the stem. If, then, there be among you any who have care of themselves, let them arise, and come and draw vigor from the root. Let them come before it is too late; before they lose the little Catholic sap that yet remains to them, and become dry wood fit only for the fire. Come, then, to us, brothers, if you will, and be engrafted on the vine. It grieves us to see you lying as you are, lopped off from the tree. Reckon, then, one by one, the pontiffs who have

* *Diversae doctrinae personant, diversae haereses oriuntur. Curre ad tabernaculum Dei, id est, Ecclesiam Catholicam! ibi protegeris a contradictione linguarum.*"

sat from this time downward on Peter's very seat, and mark the regular succession in that order of fathers. That seat is the rock which the proud gates of hell overcome not."

No. 6.—A Choice of Prayers.

Our Father who art in heaven, hallowed be Thy name ; Thy kingdom come ; Thy will be done on earth, as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil. *Amen.*

THE HAIL MARY.

Hail Mary, full of grace, the Lord is with thee ; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. *Amen.*

GLORIA PATRI.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

A DAILY PRAYER.

O God, of infinite majesty and power, Creator of heaven and earth, I adore thee profoundly, and thank thee from the bottom of my heart for the great benefits of creation and redemption, and for all the other blessings which thou hast bestowed upon me ; I love thee with all my heart, and above all things. And, because thou art the very truth who canst neither be deceived, nor deceive any one, I firmly believe all things thou hast revealed to the Church, and through the Church hast made known unto me. I trust, in thy infinite mercy and goodness, that thou wilt pardon all my sins through the merits of Jesus Christ, and give me all the necessary means of salvation, doing on my part what thou commandest and requirest of me. I am extremely sorry for having offended thee. With the help of thy grace, which I humbly and fervently implore, I will never offend thee willfully again, for the time to come. Give me strength to withstand every temptation ; give me patience in my troubles : help me to keep in charity with all my neighbors, and grant me the grace of perseverance.

O Virgin Mary, intercede for me ; Saint Joseph, pray for me ; my guardian angel, protect me ; all ye saints and angels of heaven, pray for me. *Amen.*

ROSARY OF THE BLESSED VIRGIN.

By the rosary (or beads) is meant an excellent devotional practice devised by the wise God, made known by the Blessed Virgin herself to St. Dominic, and commenced in the thirteenth century. It consists of fifteen small parts. Each part is made up of "a mystery," one "Our Father" and ten "Hail Marys," followed by one "Glory be to the Father." No other prayers whatever form part of the rosary: those that are said before or after each decade, are merely pious additions.

By "mystery" is understood a trait of the life of our Lord or of His holy Mother. These mysteries are divided into three series of five each, called the *Joyful*, the *Sorrowful*, and the *Glorious*.

JOYFUL MYSTERIES.

1. The Annunciation to the blessed Virgin.
2. Visitation of the blessed Virgin to St. Elizabeth.
3. Birth of Jesus at Bethelam.
4. Presentation of Jesus in the Temple.
5. Finding of the child Jesus in the Temple.

SORROWFUL MYSTERIES.

1. The Agony of Jesus in the Garden of Gethsemane.
2. Scourging of Jesus at the pillar.
3. Crowning of Jesus with thorns.
4. Carrying of the cross by Jesus to Mount Calvary.
5. Crucifixion of Jesus on Mount Calvary.

GLORIOUS MYSTERIES.

1. The Resurrection of Jesus.
2. Ascension of Jesus.
3. Descent of the Holy Ghost upon the Apostles.
4. Assumption of the blessed Virgin into heaven.
5. Crowning of the blessed Virgin in heaven.

NOTE.—Most people say only the third part of the rosary, that is, five decades, each day: in that case, though you may say either the Joyful, or the Sorrowful, or the Glorious Mysteries at your choice, yet it is the prevailing custom to say the Joyful Mysteries on Mondays and Thursdays, the Sorrowful on Tuesdays and Fridays, and the Glorious on Wednesdays, Saturdays and Sundays.

THE ANGELUS.*

- | | |
|--|---|
| I. <i>V.</i> Angelus Domini nuntiavit Mariæ. | I. The angel of the Lord announced unto Mary. |
| R. Et concépit de Spiritu Sancto. | R. And she conceived of the Holy Ghost. |

* At Easter Time, instead of the "Angelus," the "*Regina Coeli laetare, Alleluia*," is said, standing.

Ave Maria, gratiâ plenâ, Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

II. *V.* Ecce Ancilla Domini.

R. Fiat mihi secundum verbum tuum.

Ave Maria, etc.

III. *V.* Et Verbum caro factum est.

R. Et habitâvit in nobis.

Ave Maria, etc.

V. Ora pro nobis, Sancta Dei Genetrix.

R. Ut digni efficiámur promissionibus Christi.

Oremus.

Gratiam tuam, quæsumus, Domini, mentibus nostris infunde; ut qui, angelo nuntiante, Christi Filii tui incarnationem cognóvimus, per Passionem ejus et Crucem ad resurrectionis gloriam perducámur; per eundem Christum Dominum Nostrum. Amen.

From Compline on Holy Saturday till Trinity Eve.

Regina Coeli, lætare; alleluia.

Quia quem meruisti portare; alleluia.

Resurrexit sicut dixit; alleluia.

Ora pro nobis Deum; alleluia.

V. Gaude et lætare, Virgo Maria; alleluia.

R. Quia surrexit Dominus vere; alleluia.

Oremus.

Deus, qui per resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es; præsta, quæsumus, ut per ejus Genetricem Virginem Mariam perpetuæ capiámus gaudia vitæ, per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium maneat semper nobiscum.

R. Amen.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death, Amen.

II. Behold the handmaid of the Lord.

R. Be it done unto me according to thy word. (St. Luke i. 38.)

Hail, Mary, etc.

III. And the Word was made flesh.

R. And dwelt among us. (St. John i. 14.)

Hail, Mary, etc.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us Pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the incarnation of Christ Thy Son was made known by the message of an angel, may, by His Passion and Cross, be brought to the glory of His resurrection; through the same Christ our Lord. Amen.

Joy to thee, O Heavenly Queen, alleluia.

He whom thou wast meet to bear; alleluia.

As He promised, hath arisen; alleluia.

Pour for us to Him thy prayer; alleluia.

V. Rejoice and be glad, O Virgin Mary; alleluia.

R. For the Lord hath risen indeed; alleluia.

Let us Pray.

O God, who didst vouchsafe to give joy to the world through the resurrection of Thy Son our Lord Jesus Christ; grant, we beseech Thee, that, through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

PRAYERS FOR THE DYING.

Let us say three "Our Fathers" in honor of the agony of Jesus, and three "Hail Marys," in honor of our Lady's dolors, for the faithful who are this day throughout the world in their last agony.

Indulgences: 300 days every recital. Plenary once a month, both applicable to the holy souls in purgatory.

THE DIVINE PRAISES, *said after Mass and Benediction in many Churches, the People repeating each portion after the Priest.*

1. Blessed be God.
2. Blessed be His holy name.
3. Blessed be Jesus Christ, true God and true man.
4. Blessed be the Name of Jesus.
5. Blessed be Jesus in the most Holy Sacrament of the Altar.
6. Blessed be the great Mother of God, Mary most holy.
7. Blessed be her holy and Immaculate Conception.
8. Blessed be the name of Mary, Virgin and Mother.
9. Blessed be God in His Angels and in His Saints. *Amen.*

ACT OF RESIGNATION TO THE WILL OF GOD.

May the most just, most high, and most amiable will of God be done, praised, and eternally exalted in all things. *Amen.*

May the most sacred Heart of Jesus be loved by all.

PRAYER IN OUR LAST AGONY.

Into Thy hands, O Lord, I commend my spirit. (St. Luke xxiii. 46.)
Lord Jesus, receive my soul.

No. 7.—A Prayer for a Good Death.

Lord Jesus, God of goodness, and Father of mercy, I prostrate myself before Thee with a contrite and humble heart, and commend to Thee my last hour, and what thereafter awaits me.

When my feet, motionless, shall warn me that my course in this world is approaching its end, O loving Jesu, have mercy on me.

When my hands, cold and shaking, shall no longer be able to keep holding the crucifix presented to me, and I shall be obliged to let it drop on my bed of sorrow, O loving Jesu, have mercy on me.

When my eyes, cloudy, and turned aside, through dread of imminent

death, shall cast upon Thy image languid and dying looks, O loving Jesu, have mercy on me.

When my lips, cold and trembling, shall utter for the last time Thy adored name, O loving Jesu, have mercy on me.

When my cheeks, pale and livid, shall inspire compassion and grief in the bystanders, and my hair, moistened by the cold sweat of death, shall announce that my end is come, O loving Jesu, have mercy on me.

When my ears, ready to be shut for ever to the discourses of men, shall open to listen to Thy voice, uttering the irrevocable sentence that fixes my everlasting doom, O loving Jesu, have mercy on me.

When my fancy, disturbed by painful and dreadful imaginations, shall be plunged into sadness, and my spirit, troubled by the sight of my iniquities and by the dread of Thy justice, shall struggle with the spirit of darkness who would turn away my eyes from Thy soothing mercies, and throw me into despair, O loving Jesu, have mercy on me.

When my feeble heart, torn by the pangs of illness, shall be assailed by the dread of death, and exhausted by the efforts it shall have made against the enemies of my salvation, O loving Jesu, have mercy on me.

When I shall shed the last tears, symptoms of my imminent dissolution, receive them, O Lord, as a sacrifice of expiation, and grant that I may breathe my last as victim of penance ; and in that terrible moment, O loving Jesu, have mercy on me.

When my relatives and friends, standing by me, shall sympathize with my miserable state, and pray for me, O loving Jesu, have mercy on me.

When I shall have lost the use of my senses, and the whole world shall disappear from me, and I shall sigh in the anguish of agony and the struggles of death, O loving Jesu, have mercy on me.

When the last sighs of my heart shall compel my soul to leave the body, receive them, O Lord, as signs of a holy longing to fly to Thee ; and then, O loving Jesu, have mercy on me.

When my soul, from the door of my lips shall go out of this world for ever, and shall leave my body pale, cold, and lifeless, accept, O Lord, the dissolution of my being as a homage which I offer to Thy divine majesty ; and then, O loving Jesu, have mercy on me.

Lastly, when my soul shall appear before Thee, and shall behold for the first time the immortal splendor of Thy majesty, O Lord, pray, do not reject it from Thee ; deign to receive my poor soul in the arms of Thy mercy, that it may sing Thy praises for ever.

O God, who, condemning us to death, didst conceal the moment and the hour of it, grant that, walking in the paths of justice and holiness, we may deserve to depart from this world in Thy holy love, through the

merits of our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. *Amen.*

No. 8.—Stations (or Way) of the Cross.

The "Stations of the Cross" is a devotional exercise instituted as a means of helping us to meditate on, and have sympathy for, the sufferings of our divine Lord. The early Christians had the deepest love and veneration for the places made sacred by the sufferings and presence of Jesus Christ. Devout pilgrims went to the Holy Land, from the furthest parts of the earth, to visit Jerusalem, the Garden of Olives, and Mount Calvary. To encourage the piety and devotion of her children, the Church granted many and great indulgences to those who with true sorrow visited certain spots of our Lord's passion. Now, there were many who wished to share in this devotion, and partake of the spiritual blessings attached to it, but who, through various causes, were unable to do so; therefore the Church sanctioned the erecting in churches of fourteen pictures, representing fourteen scenes of the passion, called "stations of the cross," and granted to persons who practice this devotion the same indulgences as are granted to those who visit the said holy places in Jerusalem.

If you have a prayer-book with the prayers of the "Way of the Cross" in it, you will follow the directions, and say the prayers therein laid down. If not, you can still practise this devotion in a church where the stations are duly erected, and gain likewise the indulgences by acting as follows:

First you say three "Our Fathers" before the holy sacrament in preparation for the "Way of the Cross," in order to obtain help from God to do it well; then you go to the first station, kneel down, meditate for a few minutes on the mystery there represented, or on any other point of the passion of our Lord, and conclude with the Lord's Prayer, a "Hail Mary," and "Glory be to the Father." You rise and walk to the other thirteen stations, doing before each the same thing. At the end of the fourteenth station, you go again before the high altar, thank Almighty God for the privilege and assistance granted, and recite five "Our Fathers," "Hail Marys," and "Glory be to the Father," according to the intention of the sovereign pontiff.

PRAYER TO OUR CRUCIFIED LORD,

while we contemplate what He suffered for us.

Behold, O kind and most sweet Jesus, I cast myself on my knees in Thy sight, and with the most fervent desire of my soul I pray and be-

seech Thee to impress upon my heart lively sentiments of Faith, Hope, and Charity, with true repentance for my sins, and a most firm purpose of amendment ; while with deep affection and grief of soul I call to mind and ponder on Thy five most precious wounds, having before my eyes that which the prophet David spoke of Thee, O good Jesus : " They have dug my hands and feet ; they have numbered all my bones." (Psalm xxi. 17.)

NOTE.—To the devout reciting of this foregoing prayer, " Behold, O kind," &c., in any language, is annexed, by Pope Pius VII., April 10, 1821 (in a decree of the Sacred Congregation of Indulgences), a plenary indulgence, which may be obtained by all the faithful who, after having confessed their sins with contrition, and received holy communion, shall devoutly recite it before any representation of Christ crucified. This indulgence is also applicable to the souls in purgatory.

ASPIRATIONS TO JESUS.

Jesus, poor, abject, unknown, and despised, hated, calumniated, persecuted, and abandoned by men, tempted by the devil, betrayed, and sold for a vile price.

R. Have mercy on us.

Jesus, sorrowful unto death, dragged along and bound with ropes and chains, clothed in the garment of shame and ignominy, blamed, accused, condemned and set aside for Barabbas.

R. Have mercy on us.

Jesus, stripped with infamy, and scourged unto blood, beaten and derided, crowned with thorns, saluted in mockery, defiled with spittle, struck, outraged, and jeered.

R. Have mercy on us.

Jesus, laden with the cross of our sins, and with the maledictions of the people, nailed to the infamous tree between two thieves, overwhelmed with opprobrium, agony, and humiliations, despised, and dishonored before men.

R. Have mercy on us.

O most sweet Jesus, Thou who for love of us hast deigned to suffer an infinity of shame and incomprehensible humiliation, may our hearts be deeply impressed with esteem and love for Thy sufferings, and an ardent desire to imitate Thee in Thy humble, poor, laborious, beneficent, and despised life. *Amen.*

PIOUS OFFERING.

Eternal Father, we offer Thee the most precious blood of Jesus Christ for the whole state of Christ's Church, and for all other ends which may be pleasing to Thee.

A PRAYER IN SICKNESS OR AFFLICTION.

O Lord Jesus Christ, I receive this affliction with which Thou art pleased to visit me as coming from Thy fatherly hand. It is Thy will, and therefore I submit—"Not my will, but Thine be done." May it be to the honor of Thy holy name, and for the good of my soul. I here offer myself with an entire submission to all Thy appointments; to suffer whatever Thou pleasest, as long as Thou pleasest, and in what manner Thou pleasest; for I, Thy creature, O Lord, have often and most ungratefully offended Thee, and Thou mightest justly have visited me with Thy severest punishments. Oh, let Thy justice be tempered with mercy, and let Thy heavenly grace come to my assistance, to support me under this affliction! Confirm my soul with strength from above, that I may bear with true Christian patience all the uneasiness, pains, and troubles under which I labor; preserve me from all temptations and murmuring thoughts, that in this time of affliction I may in no way offend Thee; and grant that this and all other earthly trials may be the means of preparing my soul for its passage into eternity, that, being purified from all my sins, I may believe in Thee, hope in Thee, and love Thee above all things, and finally through Thy infinite merits, be admitted into the company of the blessed in heaven, there to praise Thee for ever and ever. *Amen.*

O God, who hast doomed all men to die, but hast concealed the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may be able to quit this world in the peace of a good conscience, and in the embrace of Thy love, through Jesus Christ our Lord. *Amen.*

A PRAYER FOR OUR HOLY FATHER THE POPE.

"The Lord preserve him and give him life; and make him blessed upon the earth; and deliver him not up to the will of his enemies." (Psalm xl. 3.)

THE FOURTH PENITENTIAL PSALM.

(The Psalms called Penitential are the 6th, 31st, 37th, 50th, 101st, 129th and 142d.)

Psalm 50 (Prot. Version, 51). *Miserere.*

1. *David prays for remission of his sins.* 8. *for perfect sanctity.* 17. *Praises a contrite heart, and prays for the exaltation of the Church.*

Miserere mei, Deus: * secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum: * dele iniquitatem meam.

Amplius lava me ab iniquitate mea: * et a peccato meo munda me.

1. Have mercy upon me, O God; according to thy great mercy.

2. And according to the multitude of thy tender mercies: blot out my iniquity.

3. Wash me yet more from my iniquity; and cleanse me from my sin.

Quoniam iniquitatem meam ego cognosco: *
et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: *
ut justificeris in sermonibus tuis, et vincas
cum iudicaris.

Ecce enim in iniquitatibus conceptus sum: *
et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: * incerta et
occulta sapientiae tuae manifestasti mihi.

Asperges me hyssopo et mundabor: * lavabis
me, et super nivem dealabor.

Auditui meo dabis gaudium et letitiam: * et
exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: * et
omnes iniquitates meas dele.

Cor mundum crea in me, Deus: * et
spiritum rectum innova in visceribus meis.

Ne projicies me a facie tua: * et Spiritum
sanctum tuum ne auferas a me.

Redde mihi letitiam salutaris tui: * et
spiritu principali confirma me.

Docebo iniquos vias tuas: * et impii ad te
convertentur.

Libera me de sanguinibus, Deus, Deus salutis
meae: * et exultabit lingua mea justitiam
tuam.

Domine labia mea aperies: * et os meum
annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem
utique: * holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: * cor
contritum et humiliatum, Deus, non despicias.

Benigne fac Domine, in bona voluntate tua
Sion: * ut aedificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiae, obla-
tiones, et holocausta: * tunc imponent super
altare tuum vitulos.

[Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper, et
in saecula saeculorum. Amen.]

4. For I acknowledge my iniquity: and my
sin is always before me.

5. Against thee only have I sinned, and
done evil in thy sight: that thou mayest be
justified in thy words, and mayest overcome
when thou art judged.

6. For behold, I was conceived in iniquities:
and in sins did my mother conceive me.

7. For behold, thou hast loved truth: the
uncertain and hidden things of thy wisdom
thou hast made manifest to me.

8. Thou shalt sprinkle me with hyssop, and
I shall be cleansed: thou shalt wash me, and
I shall be made whiter than snow.

9. Thou shalt make me hear of joy and
gladness: and the bones that have been hum-
bled shall rejoice.

10. Turn away thy face from my sins; and
blot out all my iniquities.

11. Create in me a clean heart, O God: and
renew a right spirit within my bowels.

12. Cast me not away from thy face: and
take not thy Holy Spirit from me.

13. Restore unto me the joy of thy sal-
vation: and strengthen me with a perfect
spirit.

14. I will teach the unjust thy ways: and
the wicked shall be converted unto thee.

15. Deliver me from blood-guiltiness, O
God, thou God of my salvation: and my
tongue shall extol thy justice.

16. Thou shalt open my lips, O Lord: and
my mouth shall declare thy praise.

17. For if thou hadst desired sacrifice, I
would indeed have given it: with burnt-offer-
ings thou wilt not be delighted.

18. A sacrifice to God is an afflicted spirit:
a contrite and humbled heart, O God, thou
wilt not despise.

19. Deal favorably, O Lord, in thy good
will with Sion: that the walls of Jerusalem
may be built up.

20. Then shalt thou accept the sacrifice of
justice, oblations, and whole burnt offerings:
then shall they lay calves upon thine altar.

[Glory be to the Father, and to the Son, and
to the Holy Ghost. As it was in the begin-
ning; is now, and ever shall be, world without
end. Amen.]

THE SIXTH PENITENTIAL PSALM.*

Psalm 129—*De Profundis.**The cry of a contrite heart imploring the Divine mercy.*

De profundis clamávi ad te, Domine : *
Domine, exaudi vocem meam.

Fiant aures tuæ intendentes : * in vocem
deprecationis meæ.

Si iniquitátes observaveris, Domine : * Domine,
quis sustinébit ?

Quia apud te propitiatio est : * et propter
legem tuam sustinui te Domine.

Sustinuit anima mea in verbo ejus : * spe-
ravít anima mea in Domino.

A custodia matutina usque ad noctem : *
speret Israel, in Domino.

Quia apud Dominum misericordia : * et co-
piósa apud eum redemptio.

Et ipse rédimet Israel, * ex omnibus iniqui-
tatibus ejas. *

[Requiem aeternam dona eis Domine.

Et lux perpetua luceat eis.

Requiescant in pace. Amen.

1. Out of the depths have I cried unto thee,
O Lord: Lord, hear my voice.

2. Oh, let thine ears consider well : the voice
of my supplication.

3. If Thou, O Lord, wilt mark iniquities :
Lord, who shall stand it ?

4. For with Thee there is merciful forgive-
ness : and because of Thy law I have waited
for Thee, O Lord.

5. My soul hath relied on His Word : my
soul hath hoped in the Lord.

6. From the morning watch even until night :
let Israel hope in the Lord.

7. For with the Lord there is mercy : and
with Him is plentiful redemption.

8. And He shall redeem Israel from all his
iniquities.

[Eternal rest give to them, O Lord.

And let perpetual light shine upon them.

May they rest in peace. Amen.

PRAYER FOR ANOTHER'S CONVERSION.

O Divine and adorable Saviour, Thou who art the way, the truth, and the life, I beseech Thee to have mercy upon [N.] and bring him [or her] to the knowledge and love of Thy truth. Thou, O Lord, knowest all his darkness, his weakness, and his doubts ; have pity upon him, O merciful Saviour ; let the beams of Thy eternal truth shine upon his mind ; clear away the cloud of error and prejudice from his eyes, and may he humbly submit to and embrace with his whole heart the teaching of Thy Church. Oh, let not his [or her] soul be shut out from Thy blessed fold ! Unite him to Thyself in the communications of Thy love, so that, partaking of the blessings of Thy grace in this life, he may come to the possession of those eternal rewards which Thou hast promised to all who believe in Thee and who do Thy will. Hear this my petition, O merciful Jesus, who, with the Father and the Holy Ghost, livest and reignest ever and ever. *Amen.*

FOR A FRIEND IN DISTRESS.

O merciful Lord, give the sweetness of Thy comfort to Thy afflicted servant [N.], and, according to Thy accustomed mercy, remove the heavy

* This Psalm is often said by Catholics for the souls in purgatory, in which case, instead of ending it with the "Glory be to the Father," it is ended as here laid down.

burden of his afflictions. Give him, I humbly beseech Thee, patience in his sufferings, resignation to Thy adorable will, and perseverance in Thy service.

FOR THE SICK.

V. Heal Thy servants, O Lord, who are sick, and who put their trust in Thee.

R. Send them help, O Lord, and comfort them from Thy holy place.

O Almighty and everlasting God, the eternal salvation of them that believe in Thee, hear us in behalf of Thy servants who are sick; for whom we humbly crave the help of Thy mercy; that, their health being restored to them, they may render thanks to Thee in Thy Church; through Jesus Christ our Lord.

PRAYER FOR A BISHOP OR PRIEST.

O God, who hast raised up Thy servant [N.] to the dignity of Bishop [or Priest], grant, we beseech Thee, that he may also be admitted in Heaven to Thy everlasting fellowship, through Jesus Christ our Lord.

Amen.

FOR THE DEAD.

O Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all who Thou foreknowest will be Thine by faith and good works; we humbly beseech Thee, that they for whom we offer up our prayers may, by Thy mercy and goodness, obtain pardon and full remission of their sins; through our Lord Jesus Christ, Thy Son, who, with Thee and the Holy Ghost, liveth and reigneth one God, world without end. *Amen.*

PRAYER FOR A DEPARTED FATHER AND MOTHER.

O God our Heavenly Father, Who hast commanded us to honor our Father and our Mother, have mercy on the departed souls of my dear Father and Mother, and grant that, if they are not yet with Thee, they may soon come to enjoy Thy blessed vision in Heaven; through Jesus Christ our Lord. *Amen.*

OTHER PRAYERS FOR THE DEAD.

The Psalm *Miserere* and the Psalm *De Profundis* and others may be recited for the dead, saying, at the end of each, instead of "Glory be to the Father," etc., the Versicle:

V. Eternal rest give unto them, O Lord.

R. And let perpetual light shine upon them.

A PRAYER FOR THE FAITHFUL DEPARTED.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that,

through pious supplications, they may obtain the pardon which they have always desired. Who livest and reignest with God the Father, in the unity of the Holy Ghost, world without end. *Amen.*

ON THE DAY OF A PERSON'S DECEASE OR BURIAL.

O God, whose property is always to have mercy and to spare, we humbly beseech Thee for the soul of Thy servant [N.], which Thou hast this day commanded to depart out of this world, that Thou wouldst not deliver it into the hands of the enemy, nor forget it unto the end, but wouldst command it to be received by Thy holy angels, and conducted to Paradise, its true country ; that, as in Thee it hath hoped and believed, it may not suffer the pains of hell, but may take possession of eternal joys. Through Christ our Lord.

FOR THE PATRONAGE OF ST. JOSEPH.

O God, who by thy adorable Providence didst vouchsafe to choose the blessed Joseph for the spouse of thy most Holy Mother, grant, we beseech thee, that he whom we venerate as our protector on earth may be our intercessor in heaven ; who livest and reignest for ever and ever. *Amen.*

No. 9.—Hymns.

HYMN TO THE HOLY GHOST.

“ VENI, CREATOR SPIRITUS.”

Ascribed to St. Ambrose (Fourth Century). English Version by Mr. William J. M. Hutchison (1881).

Veni, Creator Spiritus,
Mentes tuorum visita,
Imple supernâ gratiâ,
Quæ tu creasti pectora.

Qui diceris Paráclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio:.

Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu ritè promissum Patris,
Sermóne ditans guttura:

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri córporis
Virtúte firmans perpeti.

Come, O Creator Spirit, come,
And make Thy children's minds Thy home;
O fill our hearts with grace divine,
Our hearts, by new creation Thine.

Thou, Who The Comforter art named,
And gift of God most high proclaimed,
Thou living fount, Thou fire and love,
And soul's sweet unction from above:

Thou, Who Thy seven-fold gifts hast planned,
Thou finger of the Father's hand,
Sure promise of the Father, Thou,
Who dost our tongue with speech endow:

Revive our senses, light impart,
And pour Thy love within each heart ;
Our mortal frame, so weak in fight,
Make strong with Thy enduring might.

Hostem repellas longiùs,
Pacemque dones protinùs;
Ductore sic te prævio
Vitèmus omne noxium.

Per te sciámus da Patrem,
Noscámus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum. *Amen.*

[*Tempore Paschali.*]

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paráclito,
In sæculorum sæcula. *Amen.*

The Foe yet further drive away,
And give us now Thy peace, we pray;
So may we, close to Thee, our Guide,
Escape all harm from every side.

Give us to know in Thy clear light,
The Father and the Son aright,
And Thee from Both the Spirit pure
To own, while ages all endure.

To God the Father endless praise
And to His only Son we raise;
Like praise, O Holy Ghost, to Thee
Both now and through eternity. *Amen.*

[*For Paschal Time.*]

Praise to the Father, and the Son
Who from the dead arose, Life won;
And equal praise forever be,
O God the Comforter, to Thee. *Amen.*

ADESTE, FIDELES—*Hymn for Christmas.*

Adeste, fidèles,
Læti triumphantes;
Venite, venite in Bethlehem:
Natum videte
Regem angelorum:
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

Deum de Deo,
Lumen de lumine,
Gestant puellæ viscera;
Deum verum,
Genitum, non factum:
Venite adoremus, &c.

Cantet nunc Io !
Chorus angelorum:
Cantet nunc aula cœlestium,
Gloria
In excelsis Deo !
Venite adoremus, &c.

Ergo qui natus
Die hodierna,
Jesu tibi sit gloria;
Patris æterni
Verbum caro factum !
Venite adoremus, &c.

Ye faithful, approach ye,
Joyfully triumphing:
O come ye, O come ye, to Bethlehem:
Come and behold ye
Born the King of angels:
O come, let us worship,
O come, let us worship,
O come, let us worship Christ the Lord.

God of God,
Light of Light,
Lo, He disdains not the Virgin's womb:
Very God,
Begotten, not created:
O come, let us worship, &c.

Sing choirs angelic,
Sing with exultation ;
Sing, all ye citizens of heaven above,
Glory to God
In the highest !
O come, let us worship, &c.

Yea, Lord, we greet Thee,
Born this happy morning;
Jesu, to Thee be glory given;
Word of the Father
In our flesh appearing:
O come, let us worship, &c.

THE "STABAT MATER."

Stabat Mater dolorosa
 Juxta crucem lacrymosa,
 Dum pendebat Filius.
 Cujus animam gementem,
 Contristatam, et dolentem,
 Pertransiuit gladius.

O quam tristis et afflicta
 Fuit illa benedicta
 Mater Unigeniti.
 Quæ mærebat, et dolebat,
 Pia Mater, dum videbat
 Nati pœnas inclyti.

Quis est homo qui non fletet,
 Matrem Christi si videret
 In tanto supplicio ?
 Quis non posset contristari,
 Christi Matrem contemplari
 Dolentem cum Filio ?

Pro peccatis suæ gentis
 Videt Jesum in tormentis,
 Et flagellis subditum.
 Vidit suum dulcem Natum
 Moriendo desolatum,
 Dum emisit spiritum.

Eia Mater, fons amoris,
 Me sentire vim doloris
 Fac, ut tecum lugeam.
 Fac ut ardeat cor meum
 In amando Christum Deum,
 Ut sibi complaceam.

Sancta Mater, istud agas,
 Crucifixi fige plagas
 Cordi meo valide.
 Tui Nati vulnerati,
 Tam dignati pro me pati,
 Pœnas mecum divide.

Fac me tecum pie flere,
 Crucifixo condolere,
 Donec ego vixero.
 Juxta Crucem tecum stare,
 Et me tibi sociare
 In planctu desidero.

At the Cross her station keeping,
 Stood the mournful Mother weeping;
 Close to Jesus to the last:
 Through her heart, His sorrow sharing,
 All His bitter anguish bearing,
 Now at length the sword had passed.

Oh, how sad and sore distressed
 Was that Mother highly blessed
 Of the sole-begotten One !
 Christ above in torment hangs:
 She beneath beholds the pangs
 Of her dying glorious Son.

Is there one who would not weep,
 Whelmed in miseries so deep
 Christ's dear Mother to behold ?
 Can the human heart refrain
 From partaking in her pain,
 In that Mother's pain untold ?

Bruised, derided, cursed, defiled,
 She beheld her tender Child
 All with bloody scourges rent:
 For the sins of His own nation,
 Saw Him hang in desolation,
 Till His spirit forth He sent.

O thou Mother ! fount of love !
 Touch my spirit from above,
 Make my heart with thine accord:
 Make me feel as thou hast felt,
 Make my soul to glow and melt
 With the love of Christ my Lord.

Holy Mother ! pierce me through,
 In my heart each wound renew
 Of my Saviour crucified:
 Let me share with thee His pain,
 Who for all my sins was slain,
 Who for me in torments died.

Let me mingle tears with thee,
 Mourning Him who died for me
 All the days that I may live:
 By the Cross with thee to stay,
 There with thee to weep and pray,
 Is all I ask of thee to give.

Virgo virginum præclara,
Mihi jam non sis amara;
Fac me tecum plangere.
Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolare.

Fac me plagis vulnerari,
Fac me Cruce inebriari,
Et cruore Filii.
Flammis ne urar succensus,
Per te, Virgo, sim defensus
In die iudicii.

Christe, cum sit hinc exire
Da per Matrem me venire
Ad palmam victoriae.
Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria.

Amen

Virgin of all virgins best !
Listen to my fond request:
Let me share thy grief divine:
Let me to my latest breath,
In my body bear the death
Of that dying Son of thine.

Wounded with His every wound,
Steep my soul till it hath swooned
In His very blood away:
Be to me, O Virgin, nigh,
Lest in flames I burn and die,
In His awful judgment day.

Christ, when Thou shalt call me hence,
Be Thy Mother my defence,
Be Thy Cross my victory;
While my body here decays,
May my soul Thy goodness praise,
Safe in Paradise with Thee.

Amen.

No. 10.—Te Deum Laudamus.

Te Deum laudamus: * te Dominum confitémur.

Te æternum Patrem, * omnis terra veneratur.

Tibi omnes ángeli, * tibi cœli, et universæ protestates:

Tibi Chérubim, et Séraphim, * incessabili voce proclamant:

Sanctus, sanctus, sanctus, * Dominus Deus Sabaoth:

Pleni sunt coeli et terra, * majestatis gloriæ tuæ.

Te gloriosus * Apostolorum chorus.

Te Prophetarum * laudabilis número.

Te Martyrum candidatus * laudat exercitus.

Te per orbem terrarum * sancta confitétur Ecclesia:

Patrem * immensæ majestatis.

Venerandum tuum verum * et únicum Filium.

Sanctum quoque * Paraclitum Spiritum.

Tu Rex gloriæ, * Christe.

We praise Thee, O God: we acknowledge Thee to be the Lord.

All the earth doth worship Thee: the Father everlasting.

To Thee all angels cry aloud: the heavens and all the powers therein.

To Thee Cherubim and Seraphim: continually do cry:

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full: of the majesty of Thy glory.

The glorious choir of the Apostles: praise Thee.

The admirable company of the Prophets: praise Thee.

The white-robed army of Martyrs: praise Thee.

The Holy Church throughout all the world: doth acknowledge Thee.

The Father: of an infinite majesty.

Thy adorable, true: and only Son.

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Tu Patris * sempiternus es Filius.

Tu ad liberandum suscepturus hominem, * non horruisti Virginis úterum.

Tu devicto mortis acúleo, * aperuisti credentibus regna cœlórum.

Tu ad dexteram Dei sedes, * in gloria Patris.

Judex créderis * esse ventúrus.

† Te ergo quæsumus, tuis famulis súbveni, * quos pretiósó sanguine redemisti.

Æterna fac cum Sanctis tuis, * in gloria numerari.

Salvum fac populum tuum, Domine, * et benedic hæreditati tuæ.

Et rege eos, et extolle illos, * usque in æternum.

Per singulos dies * benedicimus te.

Et laudamus nomen tuum in sæculum, et in sæculum sæculi.

Dignare, Domine, die isto, * sine peccato nos custodire.

Miserére nostri, Domine, * miserére nostri.

Fiat misericordia tua, Domine, super nos : * quemadmodum speravimus in te.

In te, Domine, speravi ; * non confundar æternum.

Thou art the everlasting son : of the Father. When Thou tookest upon Thee to deliver man : Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sting of death : Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

We believe that Thou shalt come : to be our Judge.

We pray Thee, therefore, help Thy servants : whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy Saints : in glory everlasting.

O Lord, save Thy people : and bless Thine inheritance.

Govern them : and lift them up forever.

Day by day we magnify Thee.

And we praise Thy name for ever : yea, for ever and ever.

Vouchsafe, O Lord, this day : to keep us without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let Thy mercy be showed upon us : as we have hoped in Thee.

O Lord, in Thee have I hoped : let me not be confounded for ever.

No. II.—Observations on Faith, by Cardinal Newman.

“Faith is not a mere conviction in reason ; it is a firm assent, it is a clear certainty, greater than any other certainty ; and this is wrought in the mind by the grace of God, and by it alone. As, then, men may be convinced and not act according to their conviction, so may they be convinced and not believe according to their conviction. They may confess that the argument is against them, and that they have nothing to say for themselves, and that to believe is to be happy, and yet, after all, they avow they cannot believe ; they do not know why, but they cannot ; they acquiesce in unbelief, and they turn away from God and His Church. Their reason is convinced, and their doubts are moral ones, arising in their root from a fault of the will. In a word, the arguments for religion do not compel any one to believe, just as arguments for good conduct do

† Here it is usual to kneel.

not compel any one to obey. Obedience is the consequence of willing to obey, and faith is the consequence of willing to believe; we may see what is right, whether in matters of faith or obedience, of ourselves, but we cannot will what is right without the grace of God. Here is the difference between other exercises of reason and arguments for the truth of religion. It requires no act of faith to assent to the truth that two and two make four; we cannot help assenting to it, and hence there is no merit in assenting to it; but there is merit in believing that the Church is from God; for though there are abundant reasons to prove it to us, yet we can, without an absurdity, quarrel with the conclusion; we may complain that it is not clearer, we may suspend our assent, we may doubt about it, if we will; and grace alone can turn a bad will into a good one." (*Discourses to Mixed Congregations on Faith and Doubt*, No. 11.)

No. 12.—Acts of Faith, Hope, Charity, and Contrition.

AN ACT OF FAITH.

(From the *Penny Catechism of Christian Doctrine, for England, 1881.*)

I firmly believe that there is One God; and that in this one God there are Three Persons, the Father, the Son, and the Holy Ghost; that the Son took to himself the nature of man, from the Virgin Mary's womb, by the power of the Holy Ghost; and that in this our human nature He was crucified and died for us; that afterwards He rose again and ascended into heaven, from thence He shall come to repay the just with everlasting glory, and the wicked with everlasting punishment. Moreover, I believe whatsoever else the Catholic Church proposes to be believed, and this because God who is the sovereign Truth, who can neither deceive nor be deceived, has revealed all these things to this His Church.

AN ACT OF HOPE.

O my God, relying on Thy almighty power and Thy infinite mercy and goodness, and because Thou art faithful to Thy promises, I trust in Thee that Thou wilt grant me forgiveness of my sins, through the merits of Jesus Christ Thy Son; and that Thou wilt give me the assistance of Thy grace, with which I may labor to continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which Thou hast promised in heaven.

AN ACT OF CHARITY.

O Lord, my God, I love Thee with my whole heart, and above all things, because Thou, O God, art the sovereign Good, and for Thine own

infinite perfections art most worthy of all love; and for Thy sake I also love my neighbor as myself.

AN ACT OF CONTRITION.

O my God, who art infinitely good in Thyself, and infinitely good to me, I beg pardon from my heart for all my offences against Thee; I am sorry for all my sins, and detest them above all things, because they deserve Thy dreadful punishments, because they have crucified my loving Saviour, Jesus Christ, and because they offend Thy infinite goodness; and I am firmly resolved by the help of Thy grace never to offend Thee for the time to come, and carefully to avoid the occasions of sin.

(It is the strict duty of every Christian to make sometimes these or similar acts of faith, hope, charity, and contrition, and it is strongly recommended to repeat them often, because by an act of faith we worship God's infinite wisdom and truth; by an act of hope we worship God's infinite mercy, and honor our Saviour's redemption by placing in that divine redemption our full reliance for pardon, justification, and grace; by an act of charity we worship God's infinite goodness, holiness, and all His perfections in general; by an act of contrition we worship God's infinite justice and mercy, and acknowledge Him as the Father of Mercies.)

SHORT ACTS OF FAITH, HOPE, LOVE, AND CONTRITION.

Act of Faith.—My God, I believe in Thee, and all Thy Church doth teach, because Thou hast said it, and Thy word is true.

Act of Hope.—My God, I hope in Thee for grace and for glory, because of Thy promises, Thy mercy, and Thy power.

Act of Charity.—My God, because Thou art so good, I love Thee with all my heart, and for Thy sake I love my neighbor as myself.

Act of Contrition.—O my God, because Thou art so good I am very sorry that I have sinned against Thee, and I will not sin again.

No. 13.—The Mass not a mere Form of Words.

In answer to the objection that the prayers of Holy Mass are generally recited by the Priest in a speedy manner.

Cardinal Newman, in his work *Loss and Gain* introduces the Anglican convert Willis, to speak as follows:

“I declare to me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Massees for ever and not be tired. It is not a mere form of words—it is a great action, the greatest action that can be on earth. It is not the invocation merely, but if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before whom angels bow and devils tremble; that is that awful event which is the scope, and is the interpretation of every part of the solemnity. Words are necessary, but

as means, not as ends ; they are not merely addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. They hurry on as if impatient to fulfil their mission. Quickly they go, the whole is quick ; for they are all parts of one integral action. Quickly they go ; for they are awful words of sacrifice : they are a work too great to delay upon ; as when it was said in the beginning, "What thou doest do quickly." Quickly they pass ; for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one, and then another. Quickly they pass ; because as the lightning that shineth from one part of the heaven unto the other, so is the coming of the Son of Man. Quickly they pass ; for they are as the words of Moses when the Lord came down in the cloud, calling on the name of the Lord as He passed by, "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." And as Moses on the mountain, so we, too, make haste, and bow our heads to the earth and adore. So we, all around, each in his place, look out for the great Advent, "waiting for the moving of the water." Each in his place with his own heart, with his own wants, with his own thoughts, with his own intention, with his own prayers, separate, but concordant, watching what is going on, watching its progress, united in its consummation ; not painfully and hopelessly following a hard form of prayer from beginning to end, but, like a concert of musical instruments, each different, but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men, and simple laborers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving ; there are innocent maidens, and there are penitent sinners ; but out of these many minds rises one eucharistic hymn, and the great action is the measure and the scope of it. And oh ! my dear Bateman, you ask me whether this is not a formal, unreasonable service ? it is wonderful, quite wonderful !"

No. 14.—A Short Method of Hearing Mass.

(It is recommended that each of the following prayers be said at the very time assigned in the "*Directions.*" (☞))


☞ *Just before the Mass begins, say :*

O my God, give me grace to assist with attention and devotion at this solemn act of religion, by which the Church intends to worship Thee in a manner worthy of Thee.


☞ *When the Priest at the foot of the Altar begins Mass, and the "Confiteor" or General Confession is recited, say :*

O God, who am I that I should dare to stand in Thy Temple before Thy altar, guilty, as I am, of so many sins ? Prostrate at Thy feet, O


Lord, I will humbly repeat over and over again the words of the penitent publican in the Gospel, "O God, be merciful to me a sinner."

 *When the Priest ascends the steps and kisses the Altar, then goes twice to his right, or the Epistle side, and shortly after, once to his left or the Gospel side, say :*


This reminds me, O Lord, of the beginning of Thy bitter Passion : 1st, Thy agony in the Garden, where Thou wast betrayed by Judas with a kiss ; 2d, Thy being taken and led captive to the different tribunals of Annas, Caiaphas, Pilate, King Herod, and back again to that of Pontius Pilate ; 3d, It reminds me how, in these tribunals, Thou wast ill-treated, falsely accused, and unjustly condemned. O Lord, give me patience in all my crosses and troubles, of whatever kind they may be.

 *At the Kyrie Eleison (Lord have mercy) say :*

Lord have mercy on me, and forgive me my sins. Christ have mercy on me. Lord have mercy upon me.

 *At the Gloria in Excelsis (Glory to God in the Highest) say :*

Glory be to God on High, and on earth peace to men of goodwill. We praise Thee ; we bless Thee ; we adore Thee ; we glorify Thee ; we give Thee thanks for Thy great glory, O Lord God, heavenly king, God the Father Almighty. O Lord Jesus Christ, only-begotten Son ; O Lord God, Lamb of God, Son of the Father, Thou who takest away the sins of the world, have mercy on us. Thou who takest away the sins of the world, receive our prayers. Thou who sittest at the right hand of the Father, have mercy on us. For Thou only art holy ; Thou only art the Lord ; Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*


 *When the Priest (or Deacon) reads the Epistle, say :*

Thou hast taught us, O Lord, Thy sacred truths by Thy Prophets and Apostles ; grant that we may so improve by their doctrine and example in the love of Thy holy Name and of Thy Holy Law, that we may show forth by our life that we are Thy disciples. May we no longer follow the corrupt inclinations of the flesh, but subdue all our passions. May we be ever directed by Thy light, and strengthened by Thy grace to walk in the way of Thy Commandments, and serve Thee with pure hearts, through our Lord Jesus Christ.


 *When the Priest reads the Gospel, and the people stand, say :*

O Jesus, the Way, the Truth, and the Life, I give Thee most hearty thanks for the heavenly truths Thou teachest us. I thank Thee also for having appointed Thy Holy Church on earth a sure guide to make known to us which are the inspired Books of Scripture, and the true sense in which they are to be understood. Never may I abandon Thy holy Word,

or Thy Church, the lawful interpreter of the same. It has pleased Thee, O Lord Jesus, to continue daily to teach us by Thy holy Gospel; grant me grace that I may not be wanting in procuring to myself all necessary instruction in Thy saving truths; let me be as industrious for my soul as I am for my body, that while I take pains in the affairs of this world, I may not, through stupidity or neglect, let my soul starve and perish everlastingly. Let the rules of the Gospel be the guide of my life, that I may not only know Thy will, but likewise do it. May I keep all Thy Commandments, and resisting all the inclinations of corrupt nature, may I, as a true disciple, ever follow Thee who art the Way, the Truth, and the Life.

 *When the Priest recites the Nicene Creed (see Part II., No. 2) say:*


O my God, I believe this Creed and all the definitions of faith made by the Holy Catholic Church, which Thou hast appointed to teach Thy revealed truth to all mankind, and which Thou dost assist in a special manner, that she never can lead us astray; and in this faith of Thy Saints I wish to live and die.

 *When the Priest uncovers the paten and the chalice, and offers to God first the bread and then the wine about to be consecrated, say:*


O God, I offer Thee this holy sacrifice for the same ends for which the Church offers it to Thee, namely:


1. To Thy honor and glory.
2. In thanksgiving for all the benefits we have received from Thee.
3. To obtain pardon for my sins and for those of all men.
4. To obtain more graces for myself and for all others.

(Dwell a while upon each of these four points, repeating them with devotion and fervor.)

 *At the Preface and Sanctus, say:*

O my God, I rejoice to see that the angels in heaven and men on earth are ranged, as it were, in two choirs to extol Thy glory, and to thank Thee for Thy countless benefits. Unworthy though I am, I wish to unite in heart and voice with them in thanking and glorifying Thee; and in exclaiming: Holy, Holy, Holy, is the Lord God of Hosts. Heaven and earth are full of Thy Glory. Blessed is he that cometh in the name of the Lord. Hosanna in the highest!

 *Here pray for living friends and enemies.*

 *Whilst the Priest reads the Canon in secret, call to mind the following points of the passion of our Lord:*

- Jesus terribly scourged at the pillar.
- Jesus cruelly crowned with thorns.
- Jesus unjustly condemned to death.
- Jesus loaded with the heavy weight of the Cross.
- Jesus sadly meeting His desolate Mother in the way.
- Jesus falling down thrice under the weight of the Cross on his way to Calvary.

Jesus there stripped of his clothes and nailed to the Cross.

☞ When the consecration takes place, and the priest raises above the level of his head the Host, and shortly afterwards the chalice, whilst the little bell is rung by the server at each elevation to call special attention to this, the principal part of the Mass, call to mind when the cross, with Jesus nailed thereon, was raised on Mount Calvary; how He remained hanging there in agony in the midst of most excruciating torments for three long hours; how at last He expired, the victim of immeasurable love for us; and then say:

O Jesus, I adore Thee, I thank Thee with all my heart for having allowed Thy love to carry Thee to that excess as to die for me upon the Cross. In return, I wish to love Thee with all my heart and soul, and above all things, I repent most sincerely for having offended Thee. I am distressed and filled with shame on account of my past ingratitude to Thee; yet, full of confidence, I run to Thy sacred wounds for refuge. I thank Thee for having graciously instituted for us this holy sacrifice, and thus afforded us an opportunity of joining Thee, our High Priest, in offering Thyself to Thy Eternal Father as a most pure and most acceptable Divine Victim of expiation, and of thanksgiving, able to call down upon us all blessings.

O Eternal Father, I offer to Thee the most precious Blood of Thy beloved Son Jesus Christ in expiation of my sins, for the wants of Holy Church, in thanksgiving for all the benefits ever imparted to us, and in order to obtain many graces still from Thee.

☞ *At the Memento of the dead, say:*

I offer Thee again, O Lord, this holy sacrifice of the Body and Blood of Thy only Son, in behalf of the faithful departed, and in particular for the souls of [*here name those you wish to pray for*]. To these, O Lord, and to all that died in Christ, grant, we beseech Thee, a place of refreshment, light, and peace, through the same Jesus Christ, our Lord.

☞ *When the Priest recites the "Pater Noster," that is, the Lord's Prayer, say with devotion:*

Our Father who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil. *Amen.*

☞ *Whilst the priest says thrice "Agnus Dei" (Lamb of God), and shortly after, thrice, "Domine non sum dignus" (Lord, I am not worthy);* and whilst the priest administers to himself the Body and the Blood of Christ you will do well, if you are not among those happy ones who go up to the altar-rails to receive your Saviour sacramentally, to awaken in your heart a great desire to receive Christ spiritually within you. This is called spiritual communion, and you will do well to say:*

O Jesus, I firmly believe that Thou art truly present in this Blessed Sacrament. I see Thee therein full of love, willing to pardon us, and

* At this moment the server again sounds the little bell, to give notice of this other principal part of the Mass, and to remind those who have to communicate (if Communion is then given) that it is time to approach the altar-rail, and kneel there to receive holy Communion. Few go to Communion at High Mass, which is generally celebrated at a late hour, ten or eleven, in the morning. Most persons going to holy Communion, and therefore fasting, prefer to go to an earlier Mass, seven or eight, called Low Mass, from having fewer ceremonies than High Mass.

anxious to dwell within us, and to be very closely united to us. I wish most earnestly to answer to this Thy desire and love. I detest all my sins by which I have displeased Thee. Pardon me, O Lord, and purify my soul in Thy precious Blood ; I love Thee, O Lord, and I wish to love Thee more and more. Come to me, O Lord, and dwell within me. I long to have Thee within my breast. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee, and unite myself to Thee, as if Thou wast already there. With all the love I have, I cling to Thee. Guard me from falling into sin, that I may never be separated from Thee, but may remain united with Thee for ever.

When the priest says, "ite missa est" (that is, "You may go, the Mass is said"), and then blesses the people, you will sign yourself with the sign of the cross, saying:

In the name of the Father and of the Son, and of the Holy Ghost. *Amen.* O Holy Trinity, one God, may Thy blessing remain with us for ever. Glory be to the Father, and to the Son, and to the Holy Ghost : as it was in the beginning, is now, and ever shall be, world without end.

Amen. Eternal thanks to Thee, O Lord, for having given me the opportunity to be present at the highest Act of Religion, and to unite in spirit and truth in that worship which thou didst institute, which alone is worthy of Thee, and in which Thy Father is well pleased. *Amen.*

No. 15.—Method of Confession.

A person who wishes to receive the sacrament of penance has to do these five things—First, he has to examine carefully his conscience. Second, to be heartily sorry for having offended God. Third, to make a firm resolution never to commit any sin again. Fourth, to make a candid and humble confession of all his mortal sins to a priest. Fifth, he must have an intention of doing the penance enjoined by the priest, and of satisfying his neighbor to the best of his power if he has done injury to any one.

Before all this, however, he should say the following or a similar prayer to obtain divine aid to make a good confession :

“O Almighty God, I long to return to Thee, the fountain of all good. I desire, like the prodigal son, to look seriously into my heart, and to forsake my evil ways without delay. I am wearied in pursuit of empty toys, seeking in vain to satisfy my thirst with muddy waters, and my hunger with husks fit only for swine.

“But, O my God, though I can go astray from Thee by myself, I can-

The sign of the cross is made thus : We place the extended fingers of our right hand on our forehead, while saying, “In the name of the Father ;” then putting them on our breast, we say, “and of the Son ;” then we place them on our left shoulder, and immediately afterward on our right shoulder, while we say, “and of the Holy Ghost. Amen.”

not make one step toward Thee without the help of Thy grace. This grace, then, I most humbly implore for the sake of Jesus Christ my Redeemer. And since I have now to examine my conscience, and call to mind my sins, in order to detest and bitterly to deplore them and confess them, mercifully enlighten my understanding that I may clearly see the state of my conscience. Disclose to me, O my God, those secret thoughts, irregular desires, criminal words and actions, or omissions of my duty, by which I have violated Thy sacred laws, or given scandal to my neighbor. Do not permit self-love to deceive me, but help me that I may behold the true state of my heart, and weep bitterly over my sins, and now humbly and sincerely confess them to Thy minister."

You will then proceed to examine your conscience, and as you are bound to confess mortal sins, and not bound, although recommended, to confess lesser faults, called venial sins, your first care should be to find out the mortal sins, that is, the grievous sins you may have committed since your last confession to, and absolution by, a Catholic priest, and find out also the precise number of times each such sin was committed, or at least the probable number.

If you are not in the regular habit of making your examination of conscience, the following list of sins may be of some assistance to you.

SINS MORE DIRECTLY AGAINST GOD.

Have you been guilty of disbelieving an article of faith?—Made a bad confession or communion?

Have you neglected needful instruction in religion?

Have you rashly exposed yourself to the danger of infidelity by reading dangerous books or keeping bad company? How often?

Have you abused the words of Holy Scripture by indecent or grossly irreverent application of them?

Have you been negligent in procuring the necessary instruction for those under your care in their duties to God?

Have you despaired of salvation or of the forgiveness of your sins?

Have you thought it impossible to avoid mortal sin or to be good?

Have you presumed on God's goodness without caring to amend?

Have you notably delayed repentance?

Have you murmured against the providence of God?

Have you thought God cruel or unjust, or indifferent to our doing good or evil?

Have you neglected to prevent evil, when it was your duty and in your power to do so?

Have you said and maintained maliciously that all religions were good?

- Have you been wilfully negligent in the church during divine worship ?
 Have you neglected prayer for several weeks ?
 Have you said your prayers with great want of attention ?
 Have you been irreverent in the church by talking, laughing, or making others behave irreverently ?
 Have you sworn to a lie, or sworn to do what was wrong ?
 Have you broken your lawful oath ?
 Have you taken the holy name of God in vain ?
 Have you passed Sunday or a holy day of obligation in idleness or sin, or have you been the occasion to others of so passing such time ?
 Have you done or commanded servile work for a considerable space of time without necessity upon those days ?

SINS AGAINST OUR NEIGHBOR.

[*Sins in Thought*].—Have you judged rashly, injuriously, of your neighbor ? How often ?

Have you wilfully harbored any thought of rancor or of revenge against any one ?

Have you from hatred avoided any one, or refused to show him ordinary civility ?

Have you maliciously envied any one for their appearance, merit, reputation, talent, fortune, or employment ?

Have you knowingly harbored any desire of revenge ?

[*Sins in Words*].—Have you spoken very harshly, or used abusive language, toward your neighbor ? How often ?

Have you grievously deceived your neighbor ?

Have you wilfully misconstrued another's actions ?

Have you said what was false of your neighbor ?

Have you detracted your neighbor by revealing, to his or her injury, without just cause, what was true but secret ?

Have you encouraged calumny or detraction by listening with pleasure to reports of that kind ?

Have you been a scandal to any one by giving bad advice or bad example, by instilling bad principles, or by using bad language in the presence of any one ?

[*Sins of Deed*].—Have you cheated any one in buying or selling ? How often ?

Have you injured any one by stealing, helping to steal, or usury, extortion, or by any unlawful contract ?

Have you knowingly bought or received stolen goods ?

Have you refused or neglected to pay your just debts ?

Have you neglected the work or business for which you were hired, and were obliged by contract to perform?

Have you neglected to restore ill-gotten goods, or to make compensation for wrong done to your neighbor when it was in your power to do so?

Have you shared in the sin of another by counsel, by command, by consent, by flattery, or by silence?

Have you neglected to restore the character which you may have injured by calumny or detraction?

[*Sins of Omission*].—Have you neglected your duties as a Christian? as a parent? as a husband? as a wife? as master? or as servant? In short, any duty belonging to your state of life or calling? How often?

Have you been wanting in your duty as son or daughter? Have you been guilty of grave disrespect or of grave disobedience to your parents, guardians, or superiors? Have you despised or insulted them? Have you provoked them to great anger, to curse or to swear? Have you treated them in a haughty and insulting manner? Have you spoken evil of them?

Have you omitted to assist your neighbor in his great necessity when you could have helped him?

SINS AGAINST OURSELVES.

[*By Pride*].—Had you too great an esteem of yourself, or boasted unduly, and haughtily despised others?

Did you feel a secret pleasure in hearing others seriously disparaged, or found fault with?

[*By Covetousness*].—Have you through covetousness been unjust to your wife and family?

Have you been seriously wanting in charity and compassion toward the poor? Did you use toward them unmerited, imperious, ill-natured, or insulting language?

Have you received exorbitant interest for money lent?

Have you charged exorbitant prices?

Have you knowingly kept that surplus of change of money which was given to you by mistake?

Have you desired to steal, defraud, or commit any other kind of injustice?

[*By Impurity*].—Have you sinned against purity, by wilfully dwelling upon and taking pleasure in any unchaste thought? How often?

By desiring to commit any immodest action?

By going into bad company?

Talking immodestly? Listening with pleasure to impure language? Singing any unchaste song?

Reading any immodest book? or lending any such book to any other?
Looking unchastely at any immodest object?

Doing any immodest action either alone or with others? Permitting any immodest liberty to be taken with you?

[*By Anger*].—Have you harbored great dislike toward any one? How often?

Have you given way to great angry passion?

Have you of set purpose taken part in a serious quarrel or duel?

Have you provoked others to quarrel or fight?

Have you struck your wife or husband? struck your children unduly?

Have you struck any one else in anger?

Have you been guilty of wanton cruelty to any animal?

Have you refused to forgive any injury? or refused to be reconciled? or refused to give signs of reconciliation or forgiveness?

Have you been guilty of great impatience? of too severely correcting those under your charge? of cruel and abusive treatment?

[*By Gluttony*].—Have you exceeded the bounds of temperance, by eating or by drinking to excess? Have you induced others to do so? How often?

Have you through drunkenness been a scandal to your neighbor, a source of unhappiness, and quarrel, and injustice to your family?

[*By Envy*].—Have you felt sorry at the prosperity of others? or have you rejoiced at their misfortune?

[*By Sloth*].—Have you for a long time neglected prayer or other religious duty? How often?

Have you performed these duties carelessly?

Have you led a life of idleness?

Have you neglected to admonish those whom it was your duty to admonish?

Have you neglected to pray when assailed by great temptation or in great danger of sin?

Have you remained voluntarily in proximate (that is, near) occasions of sin?

Examine yourself carefully whether any of the sins you have committed have been the cause of bad example or scandal to others

SECOND, BE HEARTILY SORRY.

Having tried to bring to your memory the different sins of which you have been guilty, together with their number, and such circumstances as may have considerably increased their malice or changed their nature, you should pass to the next thing to be done in preparation for confession—namely, you should endeavor to excite in your heart a great sorrow for

having committed them, and a sincere detestation of them. For this purpose you should—

1st. Beg of Almighty God to give you grace to feel this abhorrence of your sins.

2d. Consider those things which may help you to detest your sins; as, for example, that by your sins you have lost heaven, deserved hell, rebelled against your Creator, grieved and offended a God of infinite goodness, been very ungrateful to your greatest Benefactor, your Heavenly Father, and your Redeemer who suffered so much, and died on the cross for you: that you have deprived yourself of the grace of God, and become an object hateful to Him.

3d. By saying with great fervor, and more than once, the following or a similar act of contrition:

SPECIAL ACT OF CONTRITION.

O Lord Jesus, behold at Thy feet a great sinner. I am ashamed and distressed on account of the many sins which I have committed.

I reproach myself bitterly for having been so ungrateful and wicked. I have abused Thy goodness, O Lord, my Redeemer, my best Benefactor.

I have offended Thee, O God of infinite goodness! Every time I committed a grievous sin I have deserved and called down upon myself that dreadful sentence: "Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels." (St. Matt. xxv. 41.)

I cannot complain of this sentence, for of my own accord I have departed from Thee, and lived wilfully away from Thee, and in a state of rebellion against Thee.

How often did Thy sweet voice invite me to repentance!

How often have Thy corrections warned me to return! and I was deaf to Thy call, and hardened my heart against Thee.

Often hast Thou stretched out Thy hand to me, O Lord, and I turned my back upon Thee: but, O Lord, I now repent: I am sorry indeed. Who shall give "a fountain of tears to my eyes," that day and night I may weep for my ingratitude to Thee, O Lord? My transgressions are a heavy burden to me. The thought of being astray from Thee alarms me; I am wretched, buried as I am in the depth of sin and misery.

But I will not despair; for if my sins are many and great, Thy mercy, O Lord, is greater. Thou hast waited for me until now to give me time to repent. A humbled and contrite heart Thou wilt not despise; why shall I not trust in Thee? Yes, I do trust in Thy infinite mercy, O Lord, in Thy precious blood shed for me, in Thy divine promise of receiving the repentant sinner, like the prodigal son, as soon as ever he returns to Thee.

Full of confidence, therefore, and out of the depth of my poor heart, I cry out to Thee: "O God, be merciful to me a sinner." (St. Luke xviii. 13.) I detest all my sins; I heartily wish that I had never committed them. They are hateful now in my sight; but as my repentance can never be sufficient, I beg to offer Thee, O Lord, the sighs, the tears, the faintness and the sweat of blood, the horror and the grief for sin, with which, in the Garden of Gethsemane, Thou didst supply the poorness of my repentance.

Touch my stony heart, O Lord, with Thy powerful grace, that with tears of sorrow I may bewail my ingratitude and all my past sins in the bitterness of my heart.

Root out of my soul whatever is displeasing to Thee, and lay in me the foundation of a new life. I love Thee, O Lord Jesus, with all my heart and soul, and wish to love Thee more and more. With the help of Thy grace, I will never offend Thee again; no, nevermore. Strengthen Thou my resolution. (See pages 211 and 222.)

THIRD, MAKE A FIRM RESOLUTION NEVER TO SIN AGAIN.

A true sorrow for having offended God must contain a firm purpose of amendment. Without this, the sorrow would not be true nor sufficient for making a good confession.

It is clear that if a person, although uneasy for having offended God, yet were wavering whether he should or should not choose to commit sin again, that person would not be truly sorry, nor be in a fit state to obtain pardon of his sins.

Would a father show readiness to forgive a son who had grievously offended him, if that son should remain sullen, or showed himself disposed to repeat the same fault?

When a person is truly sorry for having offended God, he is also determined, with the help of God's grace, not to offend Him ever again, and is resolved also to avoid proximate occasions of sin.

It might happen that, notwithstanding this resolution to quit all sin, you might after some time yield to temptation, change your mind for the worse, and fall again into sin; because neither this resolution nor the absolution you receive will render you impeccable. Yet it is no less true that when you are sincerely determined to avoid sin, you are then in a fit state to receive pardon, and if you are not so resolved, you would not be in a fit state for receiving absolution.

It would be foolish to hesitate to make such a resolution on the ground that it is a promise, and to say: If I make a promise, and then fail to keep my word, it would be still worse.

But it is not so, because, strictly speaking, it is not a *promise* which is

demande of you, but only a *resolution*, that is, a determination, that you will do what you are bound to do—namely, observe the commandments and avoid sin.

Now, to resolve over and over again, “I will not offend God ; I will do my duty,” does not create a new obligation, but it encourages us to do what we are simply bound to do. If a sentry at his post, with a view to drive away timidity and encourage himself to do his duty, were to repeat to himself : “I will be brave, I will not desert my post,” that would not surely be contracting a new obligation.

Whether you make such resolutions or not, you are equally bound not to offend God ; but the making of fresh resolutions serves to strengthen your will, and confirm you in your duty and fidelity to God ; and you do not thereby impose upon yourself a fresh obligation.

It is clear, therefore, that to make such resolutions is a real gain, and can but be profitable to your soul. It would therefore be to your interest to repeat often and fervently such purpose of amendment as the following :

O my God, with the help of Thy grace, I will never wilfully offend Thee again.

Rather would I die than wilfully offend Thee, O my God !

I will no longer be unfaithful and ungrateful to Thee. I will no more add to the number of my sins, but put a stop to them, dear Lord. Henceforth I will be altogether Thine. By myself I can do nothing, but with the help of Thy grace I can resist all temptations and keep all Thy commandments. Help me, O Lord, with Thy powerful grace, that I may nevermore offend Thee. O, what a happiness, could I live without offending Thee any more !

Psalm 118 (Prot. vers. 119), beginning, “Blessed are the undefiled in the way,” or part of it, might be recited with great spiritual profit, as it is full of beautiful resolutions to observe God’s commandments.

FOURTH, MAKE A CANDID AND HUMBLE CONFESSION.

After having prepared yourself in this manner, you should go to confession with modesty and humility, determined to be sincere, and willing to suffer some shame in penance for your sins, and thus avert the greater shame and confusion which you will otherwise certainly have to endure in the Day of Judgment. Then kneel down at the side of the confessional where the priest is seated for hearing confessions.

Before confessing, turn toward the priest, and say—

“Bless me, father, for I have sinned.”

Immediately after these words recite the first part of the “Confiteor,” consisting of the following words in English or other language (see page 194):

“I confess to Almighty God, to Blessed Mary, ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the Holy Apostles Peter and Paul, to all the Saints, and to you, my spiritual father, that I have sinned exceedingly in thought, word and deed ; through my fault, through my fault, through my most grievous fault.” If it is your first confession you will tell it to the confessor. If you have been to confession before you will tell the confessor how long since you had been ; whether in it you received absolution or not ; and whether you performed the penance enjoined on you by the confessor.

You then begin to confess your sins. If needed, the priest will readily help you in the matter, especially if you ask him to do so. Tell him, if he does not know it, that it is your first confession.

If it is your first confession, you have to confess all the grievous sins committed during your life ; or, if you have been to confession before, you have to confess the sins you have committed since your last confession, at which you received absolution.

The priest will give you some advice, enjoin a penance, usually some prayers to be said by you, and in the end, if he finds you properly disposed, give you, in God's name, absolution of your sins, whilst you make an act of sincere contrition ; and this absolution will be made good by God in heaven, according to His promise to His Apostles : “Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven ; and whatsoever you shall loose upon earth, shall be loosed also in heaven.” (St. Matt. xviii. 18.) And according to what we read in St. John : “He said therefore to them again, Peace be with you. As the Father has sent me, I also send you. When he had said this, he breathed on them : and he said to them, Receive ye the Holy Ghost : whose sins ye shall forgive, they are forgiven them ; and whose sins you shall retain, they are retained.” (xx. 21.)

You will now leave the confessional, and, kneeling in some other part of the church, you will offer a hearty thanksgiving to God for the great helps and wonderful blessings received. And, if time allows, you will then perform the penance, usually some prayers, enjoined on you by the priest, your confessor.

A true penitent, who wishes to repair by well-doing the evil done, has a choice in the following Commandments, Virtues, Works, and Beatitudes.

No. 16.—The Ten Commandments of God.

(Taken in substance from Exodus xx. and Deuteronomy v.)

I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath day.
4. Honor thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife. (Deut. v. 21.)
10. Thou shalt not covet thy neighbor's goods.

THE COMMANDMENTS OF THE CHURCH.

We are chiefly commanded by the Church—

1. To keep the Sundays and holy days of obligation holy, by hearing Mass, and resting from servile works.
2. To keep the days of fasting and abstinence appointed by the Church.
3. To go to confession at least once a year.
4. To receive the blessed sacrament at least once a year, and that at Easter or thereabouts, as directed by the bishop of each one's diocese.
5. To contribute to the support of our pastors.
6. Not to marry within certain degrees of kindred, nor to solemnize marriage at the forbidden times.

The Seven Deadly Sins, and the opposite Virtues.

Pride.	} <i>Contrary</i> }	Humility.
Covetousness.	} <i>Virtues</i> }	Liberality.
Lust.		Chastity.
Anger.		Meekness.*
Gluttony.		Temperance.
Envy.		Brotherly Love.
Sloth.		Diligence.

* The virtue of meekness, so strongly recommended to us by our Saviour, should extend also to animals, so as never to cause them unnecessary pain. The saints had not only a fervent love for the souls of men, and an anxious care for the poor and suffering, but had also a tender compassion for every living creature. "The just regardeth the lives of his beasts: but the bowels of the wicked are cruel." (Proverbs xii. 10.) A striking lesson of tenderness towards God's creatures is conveyed to us in the divine command repeatedly given: "Thou shalt not boil a kid in the milk of his dam." (Exodus xxiii. 19.; Deut. xiv. 21.) The gentle poet Coleridge has well written:

"He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

The Seven Spiritual Works of Mercy.

- | | |
|---------------------------|--------------------------------------|
| To reclaim sinners. | To bear wrongs patiently. |
| To instruct the ignorant. | To forgive offences. |
| To counsel the doubtful. | To pray for the living and the dead. |
| To comfort the sorrowful. | |

The Seven Corporal Works of Mercy.

- | | |
|-------------------------------|------------------------------|
| To feed the hungry. | To visit the sick. |
| To give drink to the thirsty. | To visit the imprisoned, and |
| To clothe the naked. | To bury the dead. |
| To harbor the harborless. | |

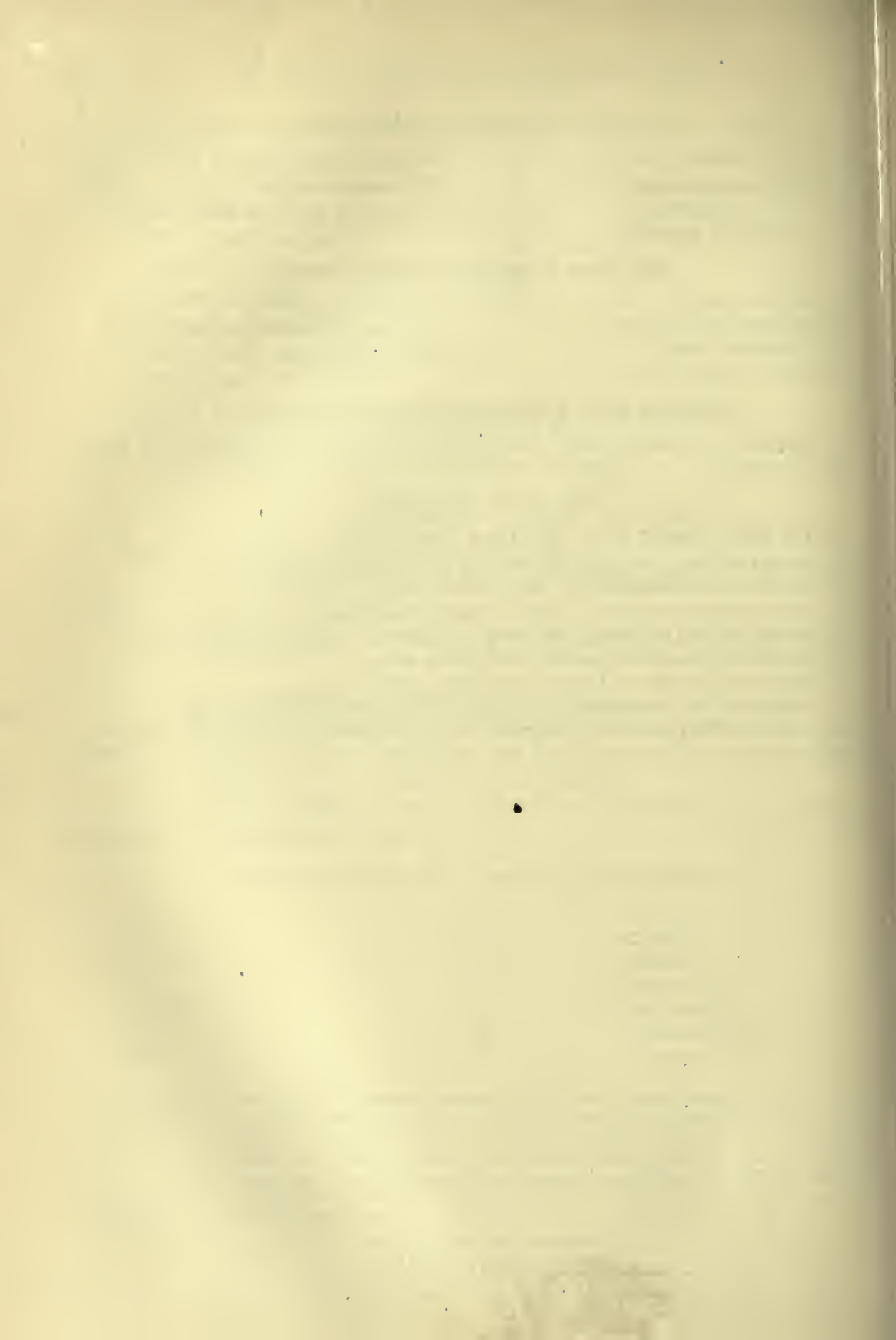
The Seven Gifts of the Holy Spirit. (Isaias xi. 2.)

1. Wisdom. 2. Understanding. 3. Counsel. 4. Fortitude. 5. Knowledge. 6. Piety.
7. Fear of the Lord.

The Eight Beatitudes.

In the fifth chapter of St. Matthew Jesus said :

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.
2. Blessed are the meek; for they shall possess the land.
3. Blessed are they that mourn; for they shall be comforted.
4. Blessed are they that hunger and thirst after justice; for they shall have their fill.
5. Blessed are the merciful; for they shall obtain mercy.
6. Blessed are the clean of heart; for they shall see God.
7. Blessed are the peacemakers; for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice' sake; for theirs is the kingdom of heaven.



PART III.

MISCELLANEOUS SUBJECTS.

No. 1.—St. Peter in Rome.

In the face of millions of Catholics recognizing, generation after generation, the Bishops of Rome as the successors of St. Peter in that see; in the face of the most ancient and most illustrious of all dynasties, the regular line of 257 Roman pontiffs (A. D. 1884), who have at all times claimed to succeed to the chair of Peter, and in the face of a large number of historians and other ancient writers who have asserted the same thing, without one single ancient writer asserting the contrary, some modern writers have boldly questioned the fact that St. Peter ever was in Rome.

As it has happened in other instances that the bitter attacks of our adversaries only served to bring out the Catholic truth in greater relief, so it is in this case. The modern denial of the fact that St. Peter was ever in Rome only gave an opportunity to Catholics to bring forth a host of historical documents in proof of this point of general belief.

To prove that St. Peter was in Rome as the founder and first Bishop of that Church, it would almost suffice to see the great embarrassment into which they have thrown themselves who deny it.

They are unable to tell us, if this is not the fact, how it happens that the whole of Christendom has uniformly, through all ages, believed that St. Peter was the first Bishop of Rome, and there suffered martyrdom.

They cannot explain how it is that this historical fact was never doubted or gainsaid, even by schismatics, heretics, and other bitter enemies of the Roman see, for upward of fourteen centuries, though they were deeply interested in raising doubts about it.

Holy Scripture informs us that before St. Paul went to Rome, in the tenth year of the Emperor Claudius, there was already in Rome a large number of Christians, to whom St. Paul wrote, and of whom he could say that their faith was spoken of in the whole world. (Romans i. 8.) Now, if St. Peter did not convert the Roman people, and was not their pastor, how is it that our opponents cannot tell us who first converted the Romans; and, if not St. Peter, who was their bishop?

They cannot explain how so important a belief, if untrue, could be imposed upon all Christianity, even at the time when St. John the Evangelist was still living, without any one protesting against it, or even noticing the imposture, but rather all taking it for granted.

As it cannot be supposed that St. Peter had no see during the last twenty-five years of his life, if St. Peter was not Bishop of Rome during that period, they ought to tell us of what other place he was bishop, and where he died, and how and when his mortal remains have been transferred to Rome. But of these things they tell us nothing.

If St. Peter was not the first Pontiff of Rome, they ought to be able to explain how since St. Linus the supremacy over the whole Church was ever claimed, and is still claimed, by the Roman see, and not by any other, not even the see of Antioch, which St. Peter occupied for a time. But this also they are unable to explain.

Besides this grave embarrassment, their not being able, also, to bring forth in support of their assertion any positive argument, but only negative ones, serves to betray the weakness of their cause. These are the chief of their objections.

"Chronologists," they say, "vary in fixing the time that St. Peter went to Rome. It is difficult to reconcile the assertion that St. Peter was in Rome with certain passages of Scripture. We cannot account for St. Paul's not sending, in his letter to the Romans, his salutations to St. Peter if St. Peter had then been the Bishop of Rome. Holy Scripture," they add, "does not state that St. Peter went to Rome, or lived or died there."

In answer to this it should be noted that the disagreement of writers regarding the time in which a fact occurred renders doubtful, at most, only the thing upon which those writers differ, namely, *time*, not the *fact* upon which they agree. Indeed, if the disagreement about some point regarding a fact renders that point doubtful, the agreeing about the fact itself which they relate is a great sign of the truth of the fact related.

Therefore, even supposing that the historians disagree in fixing the exact date on which St. Peter went to Rome, or died in Rome, this is not a reason for denying that St. Peter lived and died there. Thus no one thinks of denying the birth, the baptism, and the death of our Lord,



ST. PETER.

merely because chronologists are divided in fixing the exact years when these facts occurred.

Thus, likewise, because, ignorant of certain particulars, we are unable to reconcile one fact with another, or to explain some expressions, or account for certain omissions, is not a reason for denying what is otherwise satisfactorily proved from trustworthy documents.

Thus, suppose we were unable to account why mention is not made in Holy Writ of St. Peter's going to Rome, and of his dwelling and teaching there; suppose we could not explain why St. Paul, writing to the Romans, did not send his salutations to St. Peter—this is not a reason why we should deny what is otherwise testified about St. Peter by positive and solid authority; otherwise we might deny that St. John was bishop of Ephesus, and St. James bishop of Jerusalem, on the ground that St. Paul, writing to the Ephesians, did not send his salutations to their bishop, St. John; and, writing to the Hebrews, did not salute St. James, their bishop in Jerusalem.

We attach more value to the testimony of a few trustworthy witnesses asserting a thing than to the silence of a hundred persons who do not deny what the others affirm.

Sometimes the very notoriety of a fact, universally admitted, is the very reason why no pains are taken to establish it, and sometimes why no mention even is made of it. Thus, for example, the historian Eusebius, bishop of Cæsarea, who lived in the fourth century, after having stated that St. Paul was beheaded and St. Peter crucified under Nero, adds, "I think it superfluous to look for other testimonies in proof of these facts, for that these things have taken place is testified by remarkable and most splendid monuments." (Book ii., chap. 25.)

These seeming discrepancies can, I think, be reconciled, and these difficulties surmounted. I will here give a short sketch of the movements of St. Peter in his apostolic labors, which, I trust, will enable the reader to solve most, at least, of those difficulties.

St. Peter began his apostolic labors ten days after the ascension of our Lord into heaven, that is, on the Day of Pentecost, 15th of May of the year 34 from the birth of Christ. In fact, on the very Day of Pentecost, St. Peter, full of the Holy Ghost, preached before a large crowd of people and converted three thousand of them. (Acts ii. 41.) Some days after, being freed from prison by an angel (Acts v. 19), he preached in the temple and converted five thousand more. During the four years that he stayed in Jerusalem he visited and preached the gospel in many parts of the Samaritans (Acts viii. 25), and visited especially the city of Samaria itself, where he administered the sacrament of confirmation to the baptized Christians of that city, and sharply rebuked Simon Magus. (Acts viii.)

In the beginning of the fourth year of his dwelling in Jerusalem St. Peter was visited by St. Paul. (Acts ix. 27, 28.) During the same year St. Peter "passed through, visiting all, and came to the saints who dwelt at Lydda" (Acts ix. 32), where he miraculously cured Eneas from his eight years' infirmity; then he went to Joppe (now called Jaffa), and there he raised to life Tabitha (Dorcas), who had died shortly before. It was in that same town of Joppe that St. Peter had the vision of the great linen sheet descending from heaven. (Acts x. 11, 12.) After a few days he went, by God's direction, to Cæsarea, where he instructed the centurion Cornelius and his household, all of whom he baptized and received into the Church. (Acts x. 23.)

From Cæsarea he returned to Jerusalem (Acts xi. 18), but did not tarry there long.

Having heard that in Syria, in the city of Antioch, the gospel had made wonderful progress, Barnabas and several of the disciples hastened thither, and St. Peter also; which thing, though not mentioned by St. Luke, because the principal subject of his history was not St. Peter but St. Paul, is, however, attested by Anacletus (Epistola iii.), by Marcellus (Epistola iii.), by St. Innocent I. (Epistola xiv.), by St. Damasus in the Pontifical Book, by St. Jerome (*De Viris Illustribus*), by Eusebius (in *Chronicon*), by St. Leo (*Sermone i., De SS. Petro et Paulo*), and by others.

During his episcopacy in Antioch, which lasted seven years, St. Peter made excursions to the near provinces of Asia Minor, Pontus, Galatia, Cappadocia, and Bithynia, as St. Leo testifies (Sermon on Saints Peter and Paul).

In the eleventh year after the ascension of our Lord, which was the second year of the reign of the Roman Emperor Claudius, St. Peter left the bishopric of Antioch, which he intrusted to Euodius, and chose for himself Rome. Before, however, going to Rome, he first went to Jerusalem. Then it was that Herod cast him into prison, as related in the Acts of the Apostles. (Chap. xii.) But being miraculously delivered by an angel from prison a second time, he made his way to Rome.

St. Peter was the first to preach the gospel in Rome, and owing to his sanctity, zeal, prudence, and power of working miracles, it was not long before he made many converts. The number of Christians increasing steadily every year, he chose the most distinguished among them, and sent them as bishops or priests to different parts of the world, as recorded in the Roman Martyrology. To Sicily he sent Pancras, Marcian, and Berillus; to Capua, Priscon; to Naples, Aspren; to Terracina, Epaphroditus; to Nepe, Ptolomeus; to Fiesole, Romulus; to Lucca, Paulinus; to Ravenna, Apollinaris; to Verona, Exuperius; to Padua, Prosdorimus; to Ticinus, Syrus; to Aquileia, Hermogora. To Gaul (France), likewise,

St. Peter sent to Toulouse, Martial ; to Cologne, Maternus ; to Rheims, Sixtus ; to Arles, Trophimus ; to Vienne, Crescent. To Germany he sent Eucharius, Egistus, and Marcian. To Spain he sent Torquatus, Ctesiphons, Secundus, Indalesius, Cecilius, and Esikius ; and others to other places.

In the seventh year of St. Peter's pontificate in Rome the Emperor Claudius banished from that city all the Jews. With the Jews the Christians, who were considered by the pagans a Jewish sect, had also to go.

St. Peter, leaving Rome, directed his journey, according to some, first to Britain ; according to Metaphrastes, first to Carthage, where he placed Crescent as bishop of the Christians who were in that city, then to Alexandria, where he raised that see to a patriarchate, and placed in it St. Mark, with jurisdiction over all the surrounding regions.* He also made Rufus bishop of Thebes, after which he continued his journey to Jerusalem.

About that time there arose a great dispute at Antioch, some holding that the Christians were bound to observe circumcision and other legalities of the law of Moses, others maintaining the contrary ; and as they could not come to any conclusion, hearing that St. Peter had returned to Jerusalem, they sent there St. Paul and St. Barnabas to consult him and the other Apostles and priests who were there on the matter. A council was held, and after sufficient time had been given to debate, St. Peter, who was then Bishop of Rome, stood up, referring to a special revelation made to him by God, declared that certain Jewish legalities were not binding on Christians ; which decision was immediately confirmed by St. James, bishop of Jerusalem, and by all the rest. (Acts xv. 8.)

That that council took place in the tenth year of Claudius, St. Jerome gathers from the Epistle to the Galatians ; for St. Paul, who was converted the year next after our Lord's ascension, went to Jerusalem to visit St. Peter the third year of his conversion (Gal. i. 18), and fourteen years after that visit he went again to Jerusalem (Gal. ii. 1) and attended the council. (Acts xv.) So that altogether there elapsed eighteen years between our Lord's crucifixion and the Council of Jerusalem ; and the eighteenth year from the death of Christ was the tenth of the reign of the Emperor Claudius.

Claudius died after a reign of thirteen years, and his edict of banishment against the Jews, which he enacted four years before, ended with his life.

To Claudius succeeded Nero (at the age of eighteen), who, in the beginning of his reign, was of a peaceable disposition. This encouraged

* St. Mark died a martyr in Alexandria (Egypt) in the eighth year of Nero.

many of the Jews and Christians to return to Rome, as Aquila and Priscilla did. St. Peter hastened also to Rome in the very first year of Nero. Two years after this (second of Nero), St. Peter was joined in Rome by St. Paul, who, some years before, when Peter was absent, had written his Epistle to the Romans, and now came there a prisoner. A difficulty is advanced here from the Acts of the Apostles that St. Paul found in Rome that the Jews knew of the Christian religion only by report, which could not be if St. Peter had preached to them. We must bear in mind that St. Peter's first coming to Rome was before the expulsion of the Jews by Claudius. St. Paul was conducted to Rome in the reign of Nero, after the Jews had been permitted again to reside in the city. Those who had heard St. Peter had been banished, and probably had not returned. Two years later (fourth of Nero), being set free, St. Paul passed some time in that capital, and then left for Spain and other parts.

In the tenth year of the reign of Nero (the twenty-second of St. Peter's Roman pontificate), Rome was set on fire. Nero, to free himself from the charge of being the author of that conflagration, and turn elsewhere the menacing rage of the people, threw the blame on the Christians, and under that pretext many of them were made to suffer imprisonment and death.

The following year Nero enacted the first sanguinary persecution against the Christians, which was kept in full vigor for the remainder of his life.

In the twelfth of Nero (the twenty-fourth of St. Peter's Roman pontificate), St. Peter, who had absented himself for a time, came back to Rome, and St. Paul also, to revive the Church, which through Nero's persecution was being cruelly wasted. During this year it was that St. Peter wrote his second epistle, in which he foretells his approaching death: "Being assured that the laying away of this my tabernacle is at hand." (Chapter i. 14.)

At that time Simon Magus so captivated the Romans, and Nero especially, by his magical arts, that they decreed to him divine honors.

On the day that Simon Magus was to delight the Romans by an ascent in the air, and they were in most anxious expectation to see such a prodigy, St. Peter and St. Paul went to the spot where this was to take place, full of confidence in God that he would confound that impostor and undeceive the poor deluded people. And so it was: as Simon Magus, before an immense crowd of people, was already carried by the wicked spirits on high in what appeared to be a carriage drawn by fiery horses, St. Peter made a fervent prayer to God that He would abase that man, and, behold, in an instant, the fiery horses and chariot vanished away, and Simon Magus fell headlong to the ground and died.

This defeat of Simon Magus, wrought by St. Peter, enlivened the spirits of the Christians, and was the cause of a great many conversions. But Nero, exasperated at seeing himself and the Romans thus deprived of the magical amusements of Simon Magus, ordered St. Peter and St. Paul to be cast into the Mamertine prison, on the Capitol, and there they were kept in strict confinement for nine months. From that prison St. Paul wrote his second letter to St. Timothy, requesting him to come to Rome to be witness of his martyrdom, which then was near.

While prisoners they converted to the faith Process and Martinian, the keepers of the prison, and forty-seven other prisoners, who were baptized with the water which, for this purpose, St. Peter miraculously caused to spring forth in the rock floor of the prison itself; which prison and fountain of pure water still exist in wonderful preservation under the Church of St. Joseph at the foot of the Capitol.

In the year 74 of the common era, that is, in the year 80 since the birth of Christ, in the year 35 after the ascension of our Lord, in the thirty-fourth year of St. Paul's conversion, in the twenty-fifth year since St. Peter took possession of the see of Rome, in the thirteenth year of Nero, July 29th, St. Peter and St. Paul were sentenced, St. Peter to be crucified, St. Paul to be beheaded, on account of their being disciples of Jesus Christ. They were in consequence taken out of prison, and St. Peter was crucified on Mount Janiculum, not far from the Vatican Hill, * with his head toward the earth, at his special entreaty, because, in his humility, he thought himself unworthy to die in the same manner as his Lord and Saviour did; and St. Paul was taken to the Salvia Waters, about four miles southward from Rome, on the left of the road to Ostia, and there beheaded. When his head fell under the sword, it made three bounds, and a fountain sprung forth at each place where the head touched the ground. The three fountains—known as *Le Tre Fontane*—are still to be seen on that spot, about two miles beyond the noble basilica of St. Paul, which stands outside the walls (*fuori le mura*) of Rome, by the left bank of the Tiber on the Ostian Way.

This simple sketch of St. Peter's life from the Day of Pentecost to his death will enable any one to explain several of the difficulties which have been raised through not knowing how to reconcile certain facts with others; how, for example, St. Peter could have been seven years at Antioch and twenty-five years Bishop of Rome, and yet be in Jerusalem in the fourth, eleventh, and eighteenth years after our Lord's ascension, as inferred from the Epistle to the Galatians, and from the Acts of the holy Apostles.

St. Peter having fixed his see in Rome to the end of his life, and having died there a martyr, it follows, as a matter of course, that his heirs and

* The very spot is venerated at *St. Pietro in Montorio*, Rome.

successors in that see should enjoy the prerogatives of that episcopate—that is, the supremacy which St. Peter received—not for his own private advantage, but for the good of the Church; for if any bishop can say with St. Augustine “that we are Christians is for our own sake, that we are bishops is for your sake” (“*Quod christiani sumus propter nos est, quod præpositi sumus propter vos est*”) (*Libro de Pastoribus*, c. i.), how much more pointedly St. Peter and his successors can say: “That we are pontiffs is not for our sake but for the good of the Church, which at all times needs a supremacy to set in order many things which would otherwise remain unsettled, and keep all the flock of Christ together.” And as the need ever is greater as the flock of Christ increases, so the supremacy is to be enjoyed in perpetuity by all the successors of St. Peter. *

To give more satisfaction to those who may have been prejudiced in this matter, or who wish to enter more fully into this subject, I will here subjoin some other proofs to confirm this fact.

I must premise that amongst the first Christians pagan Rome was often designated under the name of Babylon, and naturally so, especially among the converted Jews, who saw the great similarity between the two capitals on account of their vastness, pagan immorality, superstition, and common antagonism to the people of God.

For this reason no one mistook what St. John in the Apocalypse designated under the figure of Babylon.

In the end of the first general Epistle of St. Peter we have these words: “The Church that is in Babylon, elected together with you, saluteth you: and so doth my son Mark;” in which passage the word “Babylon” must be taken to mean Rome; in fact, it is not recorded either in Holy Scripture or elsewhere that St. Peter or St. Mark had ever been to ancient Babylon in Asia †; and no ancient writer has ever said that this letter was dated really from ancient Babylon, or that it was so understood by any one; on the contrary, it is recorded positively in the history of Eusebius (Book ii., chap. 15) as having been stated by Papias, the disciple of St. John the Evangelist and friend of St. Polycarp, that St. Peter, in his first epistle, which he wrote from Rome, called Rome figuratively Babylon. The same thing is asserted by St. Jerome in his book of *Illustrious Men* when he speaks of St. Mark.

That St. Peter was in Rome is also proved from those ancient writers who relate as a notorious fact that St. Mark wrote his gospel in Rome as he heard it there preached by St. Peter. This is stated by Eusebius (History, Book ii., chap. 15); by Irenæus (Book ii., chap. 1); by St. Jerome

* See Supremacy of the Bishop of Rome, Chap. XXI.

† Josephus (Book xviii. *Antiq.* Ch. 12) records that in the time of Caius the Jews in Babylon of Assyria were killed or banished. The Babylon in Egypt was, according to Strabo (Book xvi.) only a castle and an obscure place.

in his book of *Illustrious Men* just quoted, when speaking of St. Mark ; by St. Damasus in his *Pontificate* in the Life of St. Peter ; by Isidorus in the Life of St. Mark ; by Ado of Vienne, in France, in his *Chronicon*, year 45 ; by Tertullian (Book iv. against Marcion), who also adds that the Gospel of St. Mark is attributed to St. Peter, because St. Mark was the interpreter and disciple of St. Peter.

I might dispense with quoting testimonies of ancient writers to the fact that St. Peter was the first Bishop of Rome, as it is a thing acknowledged by a good number of Protestant writers, as, for instance, by Cave, who in his *Literary History of Ecclesiastical Writers* writes thus : " That St. Peter was the first Bishop of Rome we affirm boldly with the whole multitude of the ancients. We give testimonies above all exception, taken from the remotest antiquity : Ignatius, bishop of Antioch, disciple of St. Peter, and certainly his successor in the see of Antioch (Epistle to the Romans) ; Papias of Hierapolis, hearer of St. John the Evangelist, at least in his old age (see Eusebius, ii. 15) ; Irenæus of Lyons, a bishop belonging to the apostolic times, disciple of St. Polycarp (Against Heresies, iii. 1) ; Dionysius of Corinth (see Eusebius, ii. 25) ; Tertullian (in the Book of Prescriptions, xxxvi. ; of Baptism, iv. : Scorpiate, last chapter), the Roman priest Cajus, an ecclesiastic of great repute (see Eusebius, ii. 25) ; Origenes (see Eusebius, iii. 1—vi. 14). After names so venerable, and after monuments of antiquity so illustrious, who will call in doubt a thing so clearly and constantly attested ? "

To Cave I might add the learned Ernestus Bunsen, who in a letter to the *Times*, June 5, 1871, admits the coming of St. Peter to Rome in the year 42. He grounds his belief especially on a passage of the History of Eusebius (Armenian version), in which Eusebius says that in the second year of the reign of Claudius, that is, in the year 42 of the Christian era, Philo had familiar intercourse with St. Peter whilst in Rome preaching the gospel.

Also Dr. Von Döllinger wrote thus : " All the fathers understood the word ' Babylon,' used in St. Peter's Epistle, to signify Rome. It has been asserted, especially by those who maintain the monstrous opinion that St. Peter never was at Rome, that we must take the word literally for Babylon on the Euphrates. These authors do not remember that the Jews had been driven from Babylon and Seleucia a short time previous to the writing of this epistle, and we cannot suppose that St. Peter, the Apostle of the circumcision, would travel to so distant a city in which he could find none of his nation. In the epistle St. Peter says that St. Mark was with him ; we know from the writings of St. Paul that St. Mark was at Rome about this time. It has been said that in an epistle in which there exists no allegory, nor allegorical form of speech, St. Peter could not,

without some qualification, call Rome by the name of Babylon. Now be it observed that St. Peter wrote to those Jewish converts who were familiar with the writings of the prophets, by whom Rome, the centre of paganism, is frequently designated by that appellation. I might cite the example of 'Luther, who, without previous allusion to the Apocalypse, dates his letter, written at Wartburg, from the Island of Patmos.' (*History of the Church.*)

Calvin himself wrote: "I cannot withstand the consent of those writers who prove that Peter died at Rome." (*Institutions*, Book iv.)

Wishing, however, to give satisfaction to my readers on this important point, I will here name some illustrious ancient authors, who plainly assert that St. Peter went to Rome; others, that he was the first to teach there; others, that he there held the pontifical Roman see for twenty-five years; others, that he died there a martyr, being suspended on the cross, and that his successors, the Bishops of Rome, were sitting on the chair of Peter.

St. Peter went to Rome and first taught Christianity there.

Thus St. Leo says: "The most blessed Peter, the Prince of the Apostolic Order, is destined to be the bulwark of the Roman Empire." (First sermon on the Birthday of the Apostles.)

Theodorétus says plainly that St. Peter was the first to dispense evangelical doctrine to the Romans. (Chap. i. in his comments on St. Paul's Epistle to the Romans.) The same thing is said by Eusebius. (*History*, Book ii., chap. 14.)

Paul Orosius in the seventh book of his *History* (chap. vi.) confirms the same thing in these words: "In the beginning of the reign of Claudius, Peter, the Apostle of our Lord Jesus Christ, came to Rome, taught with faithful word the saving faith, and confirmed it with very powerful signs; from thence Christians began to be there."

St. Peter was Bishop of Rome 25 years.

Eusebius says that St. Peter, having preached the gospel in Rome, persevered twenty-five years Bishop of Rome. (*Chronicon*, 74.)

The same thing is asserted by Isidorus in the Life of St. Peter, and by Sulpicius. (*History*, Book ii.)

The same is implied by those fathers or ancient writers who call the Roman see "the chair of Peter;" as,

St. Jerome calls St. Damasus the "Successor of the Fisherman," and his chair the chair of Peter. (*Epist.* 15 *ad Damasum.*) (See also First Letter to Pope Damasus.)

Sozomenus. (Book iv., chap. 14.)

St. Augustine. (Book ii., chap. 51, against the Letters of Petillian.)

Prudentius. (Hymn of St. Laurence.)

St. Cyprian, very frequently in his works. (See an instance in Book i., Letter 3, to Cornelius.)

St. Prosper, with his noted expression, "Rome, the see of Peter, which on account of that pastoral honor is made the head of the world."

"Sedes Roma Petri
Quæ pastoralis honoris
Facta caput mundo."—(Book *De Ingratis*.)

To these should be added those fathers who, in their list of the Roman pontiffs, place St. Peter at the head of it, as,

St. Irenæus. (Book iii., chap. 3.)

Dorotheus. (*In Synopsi*.)

St. Augustine. (*Epistola 53 ad Generosum*, tit. 2, and *contra Epistolam Fundamenti*, chap. iv., tit. 8.)

St. Peter died in Rome.

That St. Peter ended his life in Rome is stated by—

St. Augustine. (Book i., *De Consensu Evangelistarum*.)

Eusebius. (*Chronicon*, 71, *A Christo nato*.)

Paul Orosius. (*History*, Book viii.)

St. Maximus. (Sermon v. on the Birthday of the Apostles.)

Origen. (Book iii. on Genesis, as stated by Eusebius, *History*, Book iii., chap. 2.)

St. Jerome, who writes thus: "Simon Peter goes to Rome to combat Simon Magus; he retains there the sacerdotal chair twenty-five years, up to the last; that is, up to the year 13 of Nero, by whom, being nailed to a cross, he died a martyr with his head downward." (Book of *Illustrious Men*.)

Tertullian adds that St. Peter was crucified in Rome, after having ordained St. Clement for his successor. (Book of Prescriptions, chap. 32.)

St. Clement, in fact, succeeded St. Peter, though after Linus and Anacleus, who were previously the bishop-coadjutors of St. Peter, and therefore St. Clement, in his humility and discretion, wished they should succeed before himself. The same Tertullian, alluding to the death of St. Peter and St. Paul in Rome, addresses that city thus: "Happy Church, over which the Apostles have poured forth the whole of their doctrine together with their blood." (Book of Prescriptions, chap. 36.)

I abstain from giving the quotations of Pope St. Clement I., St. Anacleus, St. Marcellus I., St. Damasus I., St. Innocent I., St. Leo I., St. Gelasius I., John III., St. Gregory I., St. Agatho, Adrianus, St. Nicholas I., who all have asserted that they were succeeding to Peter, and sitting in the chair of Peter.

Some might take the exception that they were speaking in their own cause. Yet their testimony is of great weight if we consider that they were all holy men, who would not claim as a right that which they were not lawfully entitled to, and that they did, however, claim to be the direct successors of St. Peter, and this without any one protesting or doubting, or showing surprise, or finding fault with what they asserted.

I close this short essay by quoting two general councils in support of this assertion—that of Ephesus in the year 431, and that of Chalcedon in 451.

In the Council of Ephesus the Roman pontiff, Celestinus I., is called “The ordinary successor and Vicar of Blessed Peter, the Prince of the Apostles” (“Ordinarius successor et Vicarius Beati Petri Apostolorum Principis.”) (Chap. 16.)

In the Council of Chalcedon, as the letter of Pope St. Leo the Great, the Roman pontiff at that time, was read, all the 630 fathers who were sitting in that council exclaimed, “Peter has spoken through Leo” (“*Petrus per Leonem locutus est.*”)

In the quoted expressions used by these two general councils, their belief that St. Peter was the first Bishop of Rome is evidently implied.

No. 2.—The Truth about Cusa, Copernicus, Galileo, and Kepler.

The astronomical system which had prevailed in the world down to the seventeenth century is what is called the *geocentric* or Ptolemaic system, by which it was supposed that the earth was motionless, and that the sun went daily round it, causing the days and the nights; and that the sun in the course of twelve months moved gradually forward and backward inside the equatorial zone in such a way as to cause the different seasons.

This was the system received by the Arabians, the Chinese, the Persians, and the Europeans. “For,” says an eminent French philosopher, “all the researches which have been prosecuted with the most scrupulous exactness have failed to bring to light any other astronomy than that of Ptolemy.” In accordance with this theory, which is so strongly and constantly suggested by our senses, is of course the language of revelation addressed to man.

Such being the state of astronomy from the remotest antiquity, to have departed from a system rendered so venerable by age required an intellect of the boldest originality. With such an intellect was gifted a priest of humble origin, Nicholas Cusa, a son of a fisherman.

This celebrated man was born in a small hamlet called Cusa on the banks of the Moselle. Having studied in the most famous universities

of Germany and Italy, he became archdeacon of Liège, and in that capacity he assisted at the Council of Basil in 1431. He had previously written several works, and among them was a treatise on astronomy, in which, well-nigh two centuries before Galileo, he boldly laid it down as his conviction that the earth and not the sun is in motion, and that the true system of astronomy should be called, not *geocentric* (earth-central) but *heliocentric* (sun-central). This opinion he maintained side by side with his friend, Cardinal Cesarini, before the assembled fathers of the council. What was the consequence? Was he summoned to Rome to answer for his bold speculations? Yes, he was summoned before the reigning pontiff, Nicholas V., but it was to receive the highest dignity the Pope could confer on him: to receive the cardinal's hat, and with it the bishopric of Brixen in the Tyrol.

But the glory of Cusa is cast into the shade by the transcendent lustre of the immortal Copernicus. This great man left early his native town of Thorn, on the banks of the Vistula, and journeyed to Rome under the conviction that in no other place on earth could he display his talents more advantageously. Nor did he err. Already, in the year 1500, he was professor in the Pope's university, and was engaged in giving lectures on his new astronomical theory to more than two thousand pupils.

During his long sojourn in Rome, Copernicus enjoyed the friendship and confidence of the highest dignitaries of the Church, and when he was about to return to Germany, a pension for life was given him. Nor did the liberality of his ecclesiastical friends stop here. When afterward he was unable, out of his slender income as canon of Frouenburg, to give to the world the great work to which he had devoted the labor of his life, Cardinal Schomberg, with princely munificence, came forward and undertook the entire expense of the publication. No wonder, then, when the great work appeared, it should have on its title-page a tender and grateful dedication to the reigning pontiff, Paul III.

If the Roman authorities have shown themselves so favorable to the cultivation of science in the instances of Cusa and Copernicus, how is it that the fate of Galileo was so different?

It may be said that all the troubles which befell Galileo arose from his wilful and obstinate departure from the prudent course which had been pursued both by Cusa and Copernicus.

Neither of these philosophers had ever claimed for his scientific opinion more than the arguments advanced to support it warranted him to claim—that is to say, a strong and very strong *probability* in its favor.

Again, Cusa and Copernicus had kept the question of religion altogether aloof from their philosophical speculations. Now, these are precisely the two points on which Galileo committed his capital errors.

The discoveries which Galileo had made by the use of the telescope, especially the discovery that the planet Venus has changing phases, so convinced him of the truth of the Copernican system that he not only asserted it as a demonstrated fact, but treated with scornful disdain all who called it into question.

Now, was Galileo justified in doing so? Had he really proved the truth of his scientific views? All modern philosophers affirm that he had done no such thing. The celebrated Delambre, who, under the direction of the French Constituent Assembly, measured the arc of the meridian between Dunkerque and Barcelona, says that till the velocity of light was ascertained by Reaumur, and the aberration of light was calculated by Bradley, and till the laws of gravitation were established by Newton, all the Copernicans were reduced to mere probabilities. Hence, we are told by Lord Macaulay, that the founder in England of the inductive school of philosophy, Lord Bacon, rejected the theory of Galileo with scorn; and so did Descartes. No wonder, then, that when he went to Rome for the first time to defend himself from his assailants, though gardens and palaces were thrown open to him, and the highest dignitaries lavished on him every mark of respect; though a commission of the ablest astronomers in Rome, appointed by Cardinal Bellarmine, declared that the discoveries made by Galileo were undeniable, yet did not regard his proofs as demonstrative of the truth of the Copernican system. Thus, after obtaining the blessing of Paul V. and bidding farewell to troops of friends, the philosopher returned to Florence.

The second capital error committed by Galileo was to pretend to prove his theory from Holy Scripture, asserting that portions of the Scripture could not be satisfactorily explained unless his theory was admitted. A denunciation was drawn up against him; he was formally accused of interpreting the Scriptures in a sense at variance with the teaching of the fathers. This denunciation was quashed in the very first stage of the proceedings in hopes that Galileo would desist from his imprudent attempts. But, on the contrary, he became more and more persisting. Letter after letter came to him from his numerous friends in Rome, entreating him not to interfere with the Scriptures, and to confine himself to scientific argumentation. Monsignor Ciampoli wrote, "I have been emphatically assured by Cardinal Barberini (afterward Pope Urban VIII.) that you will be put to no trouble, provided you do not travel out of the limits of physics and mathematics."

But Galileo would not be content either to hold his opinion as a philosophical probability, or to uphold it on merely scientific grounds. He would have it acknowledged as an unquestionable truth, and would have it declared by the Inquisition as conformable to Scripture. For this pur-

pose he set out for Rome a second time, and was again well and warmly received. With great ability and vehemence he defended on every occasion the Copernican system; but his keen satire and sarcasm excited and inflamed many opponents. The Tuscan ambassador, writing to his court, says of him, "He is so heated that he seems not to know how to govern himself." At a most inopportune moment, Galileo forced the Pope to send his affair before the Inquisition. In a few days a papal decree, founded on a decision of the Inquisition, was issued obliging him to promise that he would no longer teach, as a demonstrated fact, that the earth moved round the sun, as such opinion appeared contrary to Scripture. To this decree he humbly submitted, returned to the fair city on the banks of the Arno, in his pleasing villa called Segni, situated in the lovely suburbs of Bellosguardo.

Seven years after, that is, in 1632, Galileo was cited before the Inquisition for having broken his promise and taught his system in a printed sarcastic dialogue. After a trial of ten months, Galileo was condemned in June, 1633. During these ten months, with the exception, perhaps, of three days (others say one night, when for his own convenience he slept near the court), he resided in the palace of the Tuscan ambassador. He was ordered to abstain from teaching, as a demonstrated fact, that the earth was in motion, as it appeared to be against the express words of Scripture.* He was, moreover, sentenced to remain a prisoner at the good will of the court, and to recite the seven Penitential Psalms once a week for three years. To this sentence Galileo submissively bowed, and without ever uttering "*Eppur si muove*" (It moves, however), words constantly attributed to him, he left the presence of his judges.

It was at the pleasing villa of Ascetri, about a mile from Florence, that Galileo was located, at a short distance from the Church of St. Matthew, where his two daughters were cloistered nuns. To this convent the father used often to go in order to enjoy the sweet conversation of his daughters, and to be comforted by the many proofs of tender affection his children gave him. Thus the theory of the rotation of the earth, which Cusa and Copernicus had been by Catholic dignitaries allowed and encouraged to teach, and even rewarded for teaching, Galileo was forbidden to teach on account of his pretension of teaching it, not as a mere theory, but as a demonstrated truth, and, moreover, as a truth proved from Scripture.

To us who live in times when the system of Copernicus is no more regarded as a theory but as a demonstrated truth, it seems very easy to reconcile it with Holy Scripture by saying that Scripture never intended to teach any astronomical system, but that it spoke of the earth, sun,

* The decree of the Inquisition against Galileo is not formally a papal document.

moon and stars as they appear to the human eye (as all men, including astronomers, still commonly speak of sunrise and sunset), accommodating itself to the popular way of speaking; but it was not an easy thing when the Copernican system was only a theory supported by mere probabilities.

No wonder, then, that Protestants of that age fell into the same mistake of denouncing as warmly as Catholics the rotary system of the earth as clashing with Holy Scripture.

As a proof of this I here subjoin part of a correspondence written in the year 1853, about Kepler, to the editor of the London *Catholic Standard*.

DEAR SIR: On perusing in a German newspaper a few days ago, a very full report of an eloquent discourse delivered at Leeds by the Cardinal Archbishop of Westminster (Wiseman) on the encouragement given to science by the Catholic Church, it occurred to me, *apropos* of Galileo and the Roman Inquisition, that we Catholics would do well to bring more prominently forward than we are accustomed to do, another contemporaneous event of a similar kind—one which entitles us to reply to every taunt cast at us on account of Galileo, that, even granting his ecclesiastical judges condemned him in the manner popularly supposed, they at least did not do so without first having the example set them by a Protestant tribunal not unlike their own, and under circumstances just the same.

I allude here to the condemnation of the celebrated astronomer Kepler by the theological faculty of Tübingen, in 1596, for affirming the identical scientific truth, which thirty-seven years later got Galileo into trouble. The great majority of English Protestants are, without doubt, ignorant of this interesting case, which I venture to think a very fair set-off to their favorite story about Galileo. It may very likely have escaped the attention of many Catholics also; and, therefore, with your permission, Mr. Editor, I will just give the heads of it as briefly as possible.

John Kepler, born near Stuttgart, in Würtemberg, in 1571, I need scarcely remark, reflected no less lustre on Protestant Germany in the seventeenth century than Galileo on Catholic Italy. Kepler it was who, by his great discovery of the elliptical form of the planetary orbits, was led to establish those laws in the astronomy known by his name, which first settled the truth of the Copernican system on an immovable basis, purifying it as he did from the erroneous hypothesis of the circular orbits, which its great author had still left adhering to it. For doing this, Bailly, in his *Histoire de l'Astronomie Moderne*, calls Kepler "one of the greatest men that ever appeared on the earth," and "the true founder of modern astronomy."

When he wrote his celebrated work, whose lengthy title begins with the words, "*Prodromus Dissertationum Cosmographicarum*," etc., in which he undertook by argument to demonstrate the truth of the Copernican system, not less reprobated at that time by the Protestants of Germany and England than by the Catholics of Italy, he had to lay it before the Academical Senate of Tübingen for their approbation, without which, in the regular course of things, it could not be printed. The unanimous decision of the divines comprising this senate was that Kepler's book contained a deadly heresy, because it contradicted the teaching of the Bible in that passage where Joshua commands the sun to stand still. To this Kepler replied, "that as the Bible addressed itself to mankind, in general, it spoke of things in the life of men as men in general are accustomed to speak of them; that the Bible was in no respect a Manual of Optics or Astronomy, but had much higher objects in view; that it was a blamable abuse to seek in it for answers to worldly things; that Joshua had wished to have the day prolonged, and God had responded to his wish; how this had happened was not a subject for inquiry." Such an answer as this might at least have been expected to make an impression on a body of theologians, the

very pillar and foundation of whose religious creed was the right of every man to explain the Bible for himself. So far from this, they repeated their condemnation with more acerbity than before, and had not the Duke of Würtemberg, who was personally attached to Kepler, interposed in his behalf, he would inevitably have been subjected to a persecution far more rigorous than anything Galileo had to undergo. As it was, the vexations with which his clerical opponents contrived to embitter his existence on account of his opinions, in spite of the duke's protection, were such as occasioned him to write in despair to his friend Mastlin, "that he held it for the best to imitate the disciples of Pythagoras, and keep silence on the discoveries he had made, lest, like Apian, he should lose his situation, and be doomed to die of hunger." The upshot was, that he quitted Würtemberg, and fled for refuge—whither?—to the Jesuits of Gratz and Ingoldstadt! who, staunch Protestant as he was to the last, honored his great talents, and received him with open arms because of the services he had rendered to science. Eventually, on the death of Tycho Brahe, he received the appointment of court astronomer to the Emperor Rudolph II., at Prague. . . .

I am, very truly yours,

R. RABY.

MUNICH, *Saturday in Holy Week*, 1853.

No. 3.—The Transmission of the Sin of Adam to his Children Considered.

The transmission of original sin is a mystery which Catholics believe on the authority of God who reveals it. It is not out of harmony with reason, and to some extent admits of explanation.

God decreed to raise human nature to a supernatural order of love and friendship with Himself, with a right and duty of aspiring to Him as our supernatural end, and being preserved from death, of finally possessing Him in the "beatific vision" of Him in heaven.

No sooner did God create Adam than He bestowed upon him, as head of the whole human family, all the supernatural gifts called holiness and original justice, to be transmitted, together with human nature itself, to all his children.

Unhappily, Adam by his sin of disobedience, which was also a sin of pride, disbelief and ambition, forfeited, or, more properly speaking, rejected that original justice; and we, as members of the human family, of which he was the head, are also implicated in that guilt of self-spoliation, or rejection and deprivation of those supernatural gifts; not indeed on account of our having willed it with our personal will, but by having willed it with all the will of our first parent, to whom we are linked by nature as members to their head.

Hence, it appears that not the whole sin of Adam is imputed to us, not his ambition, his pride, his disbelief, not even his disobedience, regarded only as such; in short, not his sin, so far as it was only personal to Adam; but we are implicated in that special guilt of his sin in which he could and did act as the head of the human family; for only in that

capacity could the guilt of his act be attributed to his posterity, and he transmitted with nature itself to every human being descended from him.

Now, what was this special and transmissible guilt of the sin of Adam?

Inasmuch as Adam received certain supernatural gifts, to be transmitted by him to his descendants, the special guilt of the sin of Adam consists in this: that he sinfully rejected those gratuitous supernatural gifts; and, on account of our union with him as his offspring and members of the human family, of which he is the head, we also have shared with Adam in his self-spoliation and voluntary deprivation of original grace.

Therefore, original sin does not consist in the privation of original justice considered as a mere privation, as a mere misfortune, or even as a punishment, because mere privation, mere misfortune and mere punishment are not sin. But when we speak of original sin, we speak of sin properly so called in the range of morality; and, therefore, although the essence of original sin consists in the privation of original justice, yet it consists in this privation, or, more properly, deprivation or self-spoliation, inasmuch as the deprivation is offensive to God and ruinous to us, having been (and being) willed by our human nature in Adam, with the will of Adam.

Hence original sin is also called sin of nature; sin in which our personal will has no part, but with which only our nature has to do, as being one with that of Adam.

According to this explanation, there is no need to suppose that our will was included in the will of Adam like as in law the will of the infant is said to be included in that of a guardian.

Nor is there any need to suppose an express or an implied bond between God and Adam, to the effect that, if Adam had remained faithful to God, he and his offspring should enjoy those supernatural gifts, but if not faithful, he should lose them for himself and for his posterity.

Nor can we suitably employ as an illustration the example of a man who, having by his own fault lost his estates, his children are also deprived of them; for with regard to the children this would be a mere misfortune, unaccompanied by any fault in them or stain of sin.

It is not by an arbitrary act on the part of God that we inherit original sin, nor is it on His part an imputing to us a guilt which we really have not. On the contrary, original sin is a necessary consequence of the sinful breaking by Adam of the supernatural order established by God; in which sin we share, inasmuch as we form one moral body, that is, one family, with him.

In this mystery of original sin we have great reason to humble ourselves, and to adore God's judgments; but we have no ground to complain, as if our contracting the guilt of original sin were unjust.

It was a great favor that the supernatural gifts of sanctity and original justice should have been gratuitously conferred upon Adam. It was also a great favor that such gifts should have been intended not only for Adam but for the whole human race, so that each of the children of Adam should receive it on receiving human nature, and that they should receive it without any merit, or even without any predisposition on their part.

But from this order of things it followed, that if the first man should sin, human nature, which was all included in him, would lose those gifts.

Therefore, on account of the sin of the first man, all his children are indeed born deprived of certain gifts, but gratuitous gifts. They are born averse to God, but averse to God as a supernatural end which is not demanded by nature. If God is said not to love them, the meaning of this is only that God, who loves them as His intelligent creatures, does not love them with a love of gratuitous friendship, with a love ready to confer on them a supernatural blessedness. They are truly sons of wrath, but only inasmuch as the supernatural beatitude is denied to them, and in which privation their condemnation consists. They are called sinners, but not because any actual personal guilt of Adam is imputed to them, but inasmuch as the deprivation of grace brought upon himself by Adam as a necessary consequence of his sin is justly considered voluntary in them by the will of the head of the human race. Therefore they are sinners, not by any personal sin of their own, but by a sin, so to speak, of nature, because brought upon nature by the actual refusal of those gifts by Adam in the name of the whole human nature, and as head of the whole human family.

Nor can it be said that God does thereby impute to us the personal sin of another. He imputes a sin which is ours, though, at the same time, also of another; because it is not the sin of Adam, inasmuch as that was personal which God imputes, but the necessary effect of his sin, that is, the deprivation, the rejection, as it were, of original justice, which Adam wilfully incurred as head of the whole human race, and which, therefore, we also, as united to Adam, have incurred.

In this no vestige of injustice appears. Men do not thereby lose anything which their nature requires. God cannot be charged with being the cause of the sin of nature; but the cause of it is the free will of Adam, the head parent of all men. This sin, therefore, is justly attributed to all his descendants.

All complaint that could possibly be raised might be reduced to the following: "Why did God give these supernatural gifts to human nature to be passed on to all men through Adam only, and not give them successively to each individual?" But such a complaint comes to this:

“Why did not God create another order of Providence rather than this, in which as many as derive their nature from the first parent, if this nature should happen to become sinful, would have to be born in sin?”

It is evident that there is no just ground for this complaint; for God, being Master of His gifts and of His creatures, has a right to choose the mode whereby to communicate those gifts to them.

Were we to grant, for argument's sake, that the other mode would have been in some respects better, yet as God is not bound to do what is in itself absolutely best, but only what is good or relatively best, it follows that neither God's justice nor even His goodness can be justly found fault with for having acted thus.

The supernatural gifts destined by God for all human nature could not be lost by human nature through the sin of any one but that of Adam. For only the will of the head of the human family could be considered in this point the will of the whole human family. As those gifts were given to human nature, they could only be lost by the will of one whose will, in respect to those gifts, was the will of the whole human nature; and such the will of Adam was.

If Eve alone had sinned, we should not have incurred original sin, because Adam alone, and not Eve, was the head of the human race. Hence both Tradition and Scripture attribute the fallen state to one alone, namely, Adam; and to this one they contrast the only second Adam, our Lord Jesus Christ. Eve, therefore, was the first to give occasion to our ruin, but not to effect it.

From this teaching it is easy to understand that only the first sin of Adam could transmit its guilt to posterity, because only at the committing of the first sin of our first parent was there annexed the implied rejection of original justice granted to nature, and should a second or a third sin have been committed by Adam, there was no more original grace to reject, and therefore nature could no more be affected thereby.

The grace also which Adam could recover, through the merits of Jesus Christ being applied to him, was not transmissible, because received for himself alone as an individual through faith and other personal dispositions, and not for human nature.

So, also, the justice and sanctity which any parent besides Adam might have obtained through being regenerated in Christ does not pass to his children. The reason is this: because that recovery of grace is granted by God to the individual, and not simply to nature, and could not, therefore, pass to another by generation; for generation, which is an act not of the superior, but of the inferior part of man, is only capable of transmitting nature, and the gifts, if any, attached to nature and not the gifts granted and attached to an individual person.

The generation by which human nature and original sin are transmitted to us is done in virtue of the first Adam, and not in virtue of the second Adam, our Lord Jesus Christ, or in virtue of the newness of life in Christ. They who generate do not generate as being children of Christ, but inasmuch as they are children of Adam.

No. 4.—Communion in One Kind.

The Church has always believed that there is no command from our Lord Jesus Christ for the laity to receive the holy Communion under two kinds, that is, under the species of bread and of wine. She holds that this twofold reception was not demanded by the nature or by the institution of this holy sacrament.

The Church therefore either left the faithful free to receive under both kinds or under one kind, or she regulated this point of discipline as she thought proper under existing circumstances.

When the Church left the lay people free to receive either under one or under both kinds, the custom sometimes inclined more to one side, sometimes more to the other.

If at any time it became an obligation for the laity to receive under both kinds or to receive only under one, it was when the Church, for good reasons, thought proper to issue an express command on the matter, or when some general custom prevailed that had the force of law.

Up to the fifth century the Church left the people free to receive holy Communion either under one or under both kinds.

The Manichean heretics considered wine as evil, and held that Christ had no real blood. Owing to the permission which existed at that time of receiving Communion under one kind alone, these heretics could approach to the altar with Catholics and receive the most holy Eucharist under the form of bread alone, without causing surprise; and by so doing they would not manifest their heretical principles, or be known as members of that heretical sect.

On this account Pope Leo I. in the year 443, and Pope Gelasius in 496, commanded that all should communicate under both species—not for the sake of correcting any abuse that had crept into the Church, but because they considered that such a command would deter these heretics from profaning this holy sacrament, and would serve to detect them and expose their heresy.

When the Manichean heresy died away, the law which was made on their account was relaxed. The faithful were again left free to receive holy Communion either under both kinds or under one, just as they felt piously inclined; and by degrees the custom of taking holy Communion

under the species of bread alone prevailed, especially in the twelfth and thirteenth centuries, when it became universal, without any positive law binding to this effect.

It was only in the fifteenth century, when some turbulent men began to accuse the Church of error for permitting holy Communion under one kind, that the Church in the Councils of Constance and of Trent sanctioned with a positive law the then prevailing custom among the laity of taking holy Communion under the species of bread only, lest, by introducing and permitting Communion under both kinds, she might appear to connive at the errors of those innovators, and to admit, contrary to truth, that for fifteen centuries she had not known the nature of this sacrament; that she had allowed this sacrament to be mutilated and profaned. The necessity of counteracting these errors and their destructive consequences was considered a sufficient reason for enacting a general law that the people of the Latin Rite should receive holy Communion under the species of bread only.

It has always been believed that in those things which are not immediately connected with the essence of a sacrament, the Church has a right to change her discipline and the mode of administering the sacraments according to the needs of time and circumstances. Hence we find various changes introduced in the Roman ritual, as it was considered advisable at different times and places, in reference to things that are not of the essence of the sacraments.

At this very day the Roman Catholic Church sanctions different rites, languages, and ceremonies in the administration of the sacraments and in the celebration of the holy sacrifice of the Mass: namely, the Latin, United Greek, Armenian, Chaldaic, Syro-Chaldaic, Maronite, and Coptic rites, each in their respective language; all of which, while they agree in points of faith defined by the Church, differ in many usages of less importance. Amongst other things they differ in the manner of administering the holy Communion; some being permitted to give it under both kinds, some having to administer it under one kind alone.

It might be contended that, even admitting that the administration of this sacrament under the species of wine is non-essential with regard to a Christian who receives under the species of bread, yet it would seem more profitable to receive under both and that therefore it is surprising that a command should have been given enjoining what is less-profitable.

To this it may be answered, that the privation of this additional comfort and advantage is abundantly compensated, with regard to the receiver himself in particular, by affording him the opportunity of an act of obedience, and greater facility of approaching the holy table, and with regard to the Church at large, by rendering the administration of the sacrament

more easy and less exposed to irreverence. For if the holy Eucharist had always to be given under both kinds, those unable to bear the taste of wine, the sick, and those who live in remote and almost inaccessible regions, or in very hot or very cold climates, where wine can with very great difficulty be procured or preserved, these people would, in many instances at least, have to be deprived of Communion. The same may be said of those poor localities where they cannot afford to buy wine, especially for a large number of communicants.

Also the administration of the holy Eucharist under the species of bread alone is less subject to irreverence ; for experience has proved that in the administration of the chalice there is danger of spilling the sacred blood, especially when great crowds are approaching Communion, besides other difficulties and irreverences liable to happen.

But there are two other very important reasons which have induced the Church to confirm by a positive law the custom, which had already generally prevailed, of giving Communion under the species of bread only. One was that the Church herself might not seem to countenance the error of those who denied the real presence of the body and blood of Christ under each species ; the other to oppose the error of those who, in the fifteenth century, as we have already remarked, taught that the holy Eucharist is no sacrament unless given under the two species ; which error, if admitted, would have sapped the very foundation of the Church, inasmuch as it would have been equivalent to saying that the Church had been teaching what was false for fifteen centuries.

No one, therefore, should blame the Church for having enacted such a law, based on a constant belief of the Church that Communion under one kind was a complete sacrament of the body and blood of Christ, and resting also on the custom then prevailing, and on the greater facility thus afforded of promoting the well-being of the Church at large.

On the other hand, it is not to be wondered at that people who had already formed a party in opposition to the Catholic Church, who denied Christ's presence under either kind or under both kinds, and regarded the sacraments as mere empty symbols, and who were, moreover, guided by the novel principle of private interpretation, should have also opposed this law of the Church. Alas ! what dogma or law is there that cannot be attacked under the destructive principle of private interpretation ? How easy it is, even with a seemingly good intention, to make Holy Scripture speak according to one's inclination or fancy, when all authority to decide is rejected except one's own !

From the fact that St. Paul frequently mentions Communion in both kinds, some persons conclude that therefore there must have been a divine precept obliging all the faithful to receive under both.

Such a consequence does not follow, as those fervent primitive Christians may gladly have availed themselves of it because in itself a privilege.

That it was not a custom nor a divine precept to receive under both kinds appears from what our Lord Himself did on the day of His resurrection, when He made Himself known to the two disciples at Emmaus, as we read, "in the breaking of bread" (St. Luke xxiv. 30, 31), which passage St. Jerome, St. Augustine, and St. Chrysostom understand as signifying a real Communion; as seems also clear from the context itself, and from the spiritual effect produced by the breaking of the bread; for their eyes were then opened to recognize our blessed Lord.

That the primitive Christians used also to receive Communion under one kind alone may be inferred from the Acts of the Apostles (ii. 42), by which we learn that the first baptized converts of Jerusalem "were persevering in the doctrine of the Apostles and in the communication of the breaking of bread, and in prayers," and also from Acts xx. (verse 7), where the inspired writer says: "And on the first day of the week, when we were assembled to break bread, Paul discoursed with them." In these passages no mention is made of the species of wine.

Besides, we know from genuine historical documents that the early Christians were permitted to carry home the holy sacrament with them under the species of bread only, in order to receive holy Communion privately.

These texts of Holy Scripture and this custom of early Christians prove that the Apostles and their immediate successors gave Communion, at least sometimes, under one kind alone, and that, therefore, the giving Communion under both kinds was not considered to be required either by the nature of the sacrament or by the command of Christ, but that it was left to the judgment of the Church.

Some Protestants refer us to the fifty-fourth verse of the sixth chapter of the Gospel of St. John: "Except you eat the flesh of the Son of man and drink His blood, you shall not have life in you," in order to prove the necessity of receiving Communion under both kinds.

When Catholics quote the latter part of this chapter of St. John in proof of the real presence of Christ in the blessed sacrament, many Protestants take upon themselves to declare that the whole chapter refers only to faith and not to holy Communion.

It is remarkable, therefore, that in order to prove the necessity of receiving Communion under both kinds, Protestants should quote from this sixth chapter of St. John.

It is again somewhat strange that they who hold that in this chapter both the eating and the drinking mean one and the same thing (namely, partaking of Christ's body and blood spiritually, by faith), should oppose

Catholics who hold that to receive our Lord in either kind is partaking in reality both of the body and blood of Christ, and, therefore, keeping Christ's commandment contained in this passage.

Yet as an objection is drawn from this passage, I will not leave it unnoticed.

It appears that the scope of our Lord in this passage of St. John was not to reveal the mode of partaking of His body and blood ; and thus His hearers understood His words. They did not strive about the manner or medium of reception of His body and blood—whether under the species of oil, or of milk, or of wine, or of bread, or of fruit, or other chosen thing. This point our Lord did not touch at all, and therefore His hearers could not have anything to say on the matter, but they strove only about the possibility of His giving His real flesh as food. "How can this man," said they, "give us His flesh to eat?" (verse 53.) Therefore the answer of our Lord should be taken to mean merely a precept to partake of His flesh and blood in reality, and not as referring to the mode of reception of His body and blood under the particular species of bread and wine. The elements of bread and wine are not even once mentioned in the whole chapter.

Some may think that, though wine is not mentioned, natural bread at least is mentioned in the latter part of the chapter, which relates to the holy Eucharist. But on examination it will be found that not once in the whole chapter can the word "bread" be taken in the sense of natural bread.

Every time that the word "bread" occurs there, it is so qualified that it signifies not natural bread, but a peculiar bread, that is, Jesus Christ Himself, and relates to what Christ had said before at verse 51: "I am the living bread." Thus in verses 52 and 59, He says, "This bread;" in verse 52, "The bread that I will give;" in verse 59, "The bread that came down from heaven." Therefore from the above-quoted text (chap. vi. 54) the necessity of receiving Christ's body and blood is indeed clearly made known, but whether His body and His blood is to be received under the species of bread and of wine, or of some other elements, whether under one species alone, or under two different species or more, is not pointed out.

It is necessary here to remark, that according to the Catholic belief, Jesus Christ in the blessed sacrament is not partly contained under one species and partly under another—that is to say, Christ is not with His body deprived of His blood under the species of bread ; and with His blood without His body under the species of wine separately : but He is in the blessed sacrament whole and entire, with His divinity, soul, body, and blood, under either of the species ; and this is so by the necessity or exigency of the case, that is, by virtue of the existing mutual insepara-

bility called *concomitance*, which means that the body and blood, human soul, and divine nature of Christ, must always go together. The reason is because not the dead body of Christ is made present by consecration, but His living body with His blood, soul, and divinity, which after His resurrection are never to be separated again from each other. This might be called *inseparableness*, that is, the impossibility of the body and blood, soul and divinity of Christ ever being separated.

It is part of the doctrine of the incarnation that the inseparability (arising from what is known as "hypostatic union") of the two natures, divine and human, in Christ is such that His divinity can never be separated from His humanity nor from any part of it, even when those parts were separated from each other, as occurred at Christ's death; and that after Christ's resurrection that inseparability became still more close, not even admitting the possibility of any part of His manhood being ever for an instant separated from each other. St. Paul assures us of it when he says: "Christ, rising again from the dead, dieth no more." (Romans vi. 9.) His soul can no longer be separated from His body or blood, nor His blood from His body, as it was at His death on Calvary. His glorified human nature does not admit of mutilation or separation of its parts, so that the body, and blood, and soul, and divinity of Christ must always remain united.

The words of consecration, therefore, which realize the presence of the body under the species of bread, and of the blood under the species of wine, involve the belief that under either kind Jesus Christ is present in the perfection of His human and divine natures.

Hence, under the species of bread is received not only Christ's body, but also His blood, soul and divinity; and, under the species of wine, not only Christ's blood, but also His body, soul and divinity.

Therefore the communicant who receives under the species of bread alone, receives the same precious gift, the body and the blood, the divine and the human nature of our Lord, as truly and entirely as the one who receives holy Communion under the species both of bread and of wine.

It might be urged that there must be some reason why our Lord Jesus Christ in this passage (St. John vi. 54) used the figure of eating and drinking.

The reason seems clear. In verse 52 our Lord had promised to give His flesh to be eaten. As some of His hearers disbelieved the possibility of this, our Lord confirmed His teaching, by adding that they had not only to partake of His flesh, but of His blood also. Now, having previously used the word "eat" with regard to His flesh, He could not with propriety of language use the same word, "eat," with regard to His blood, and say, "Unless you eat my flesh and blood," but was compelled to use

the word "drink" respecting the blood, that He might speak with propriety of language. Thus for example, a man after having said, "Eat this orange," and wishing for some reason to advert to its juice, could not with propriety say, "Eat this juice," but he would be obliged to say, "Drink this juice."

Some objector might say that the commemoration of our Lord's passion, which we should make in receiving the holy Eucharist, requires the presence of both species; but no necessity exists, for it is evident that a person can, if he wishes, call to mind Christ's bitter passion when he receives the holy Eucharist under one kind alone as perfectly as the one who receives Communion under the two species.

The commemoration of Christ is commanded (1 Corinth. xi. 24, 25) after each of the species, and by St. Luke (xxii. 19) after the species of bread; therefore the commemoration of Christ and His passion and death can be well made on taking Communion under one kind only. To commemorate depends upon our free will, and we can commemorate or call to mind the death of Christ perfectly on taking Communion under one kind only.

Let us see, now, whether the nature of this sacrament requires both species, as some imagine, or in other words, whether Communion under one kind only is, or is not, a true sacrament, conferring on the receiver the same essential grace as is conferred by this sacrament when given under the two species.

Here should be recalled to mind the Catholic doctrine, just stated, of the real presence of Christ's body, soul and divinity, under each kind in this sacrament, from which doctrine it clearly follows that he who receives Communion under the species of bread only, thereby receives Christ as entirely as the one who receives Him under both kinds.

Is not Communion under one kind an outward sign conferring the inward grace which it signifies, and therefore a true sacrament? In the schismatic Greek Church they give Communion under both kinds by taking with a small spoon out of the chalice a little wine, consecrated, with a few crumbs of consecrated bread moistened in it. Between a member of the Latin Church who receives Communion under the species of unleavened bread, and a member of the Greek Church who receives it under the species of leavened bread moistened in a few drops of consecrated wine, there is no essential difference.

The Greek schismatic Church, moreover, in some instances gives Communion also under one kind only, and never insisted upon this difference as a cause of separation from the Church of Rome.

It is true that receiving Communion under both kinds separately might help the receiver to call to mind more vividly the death of Christ,

but between a remembrance and a more lively remembrance there is no difference in essence but only in degree; and this seeming disadvantage cannot render the sacrament invalid. Baptism by immersion, or dipping under water, as practised in some parts of Christendom, signifies more vividly the burial and resurrection of Christ, yet baptism by effusion, that is, by pouring water on the head, is equally valid, and is generally used by the Church in the west.

In this way may be fairly answered those accusations so freely made against Catholics of mutilating and profaning this sacrament, of defrauding the laity of their inheritance, or of giving them only, as some strangely maintain, half a sacrament, half the inheritance. All these accusations fall to the ground of themselves, for whether under one kind or under both, the communicant receives the entire sacrament, that is, the body and blood, the soul and divinity, of Jesus Christ.

Catholics might also with justice reply to the accusations of their opponents by saying that Protestants, instead of an inheritance more precious than many jewels, only give to the receiver, so to speak, an empty coffer. Instead of realities, they give natural elements, more empty, poor, and weak than those that were formerly in use under the Old Testament; instead of a sacrament that signifies what it contains and gives what it signifies, they dispense empty signs, signifying what they do not contain, and not giving what they signify; instead of a sacrament in which Christ is really present, they give that from which the body and blood of Christ are truly absent; and are careful at the same time to declare that what they dispense is but bread and wine: that Christ's body is nowhere but in heaven, as far distant from the bread consecrated as heaven is from earth.

It is hardly the part of those who give the cup without the precious blood to accuse Catholics of giving the divine blood without the cup, for we have already remarked that Catholics receiving the body of Christ under one kind necessarily receive His blood also.

But some still accuse us of giving to the laity a mutilated sacrament. To suppose that Communion in one kind is a mutilated sacrament would involve consequences both impious and absurd.

A mutilated sacrament is a sacrilege both in the giver and in the receiver, as it would then be a profanation of a holy thing instituted by Christ. Can we think that the early Christians in the east and west were habitually sacrilegious? Did an Ambrose, a Jerome, a Basil, a Serapion, and other saints who at their death partook of this sacrament under one kind only, receive a mutilated sacrament? Did they make a sacrilegious Communion before appearing in the presence of their Lord? Shall the Catholic Church be accused of having throughout all ages profaned the

holiest of sacraments, or of having all along been ignorant of its nature?

Protestants may refer us to Holy Scripture and say: "If it cannot be shown from the nature of this sacrament that both kinds are required in the Communion, it can be proved from the fact that our Saviour in giving the chalice said: 'Drink ye all of this'" (St. Matt. xxvi, 27), implying thereby that *all* persons—priests and laymen—were bound to receive the chalice, besides the consecrated bread.

"It is remarkable," they say, "that Jesus Christ did not use this expression when He gave the consecrated bread. It seems," they add, "that Christ foresaw that some people would in course of time neglect this part of the sacred rite, and that, therefore, He used this expression to put his followers upon their guard."

We reply, that there is no reason why we should take those words, "Drink ye all of this," as addressed to the laity; for, first, it is clear that our Saviour addressed these words only to the Apostles, "the twelve" then present, and the Apostles were priests, not laymen. If everything that was said to the Apostles (that is, to priests) must be understood as addressed to laics, it would follow that also the words delivered by our Saviour to the Apostles: "Go ye, therefore, and teach all nations, baptizing them" (St. Matt. xxviii, 19); "Whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained" (St. John xx, 23), should be taken as addressed to every layman, woman and child, as well as to priests. (See St. Matt. xxvi, 29.)

That the word "all" in the text quoted refers only to the Apostles present, and not to any one absent, is shown clearly by the words that occur in St. Mark (xiv, 23), "And they all drank of it;" for if all who had to drink actually drank, there remained no one else to whom the word "all" could be applied.

Again, the expression, "Drink ye all," clearly refers to the same persons to whom He said, "Do this;" therefore it means, "Do in after time what you have seen me do now:" that is, "Give thanks, bless, consecrate and take." If the words "drink ye all" were to be taken as addressed to laymen as well as to consecrating priests, it would follow that the laity—men, women and children—have the right and the power, and are bound to consecrate; as it would be arbitrary, indeed, to say that the words "do this" mean "thank, bless, consecrate and take" when applied to priests, but when applied to laymen only mean "receive this."

The natural interpretation, acknowledged also as such by Protestants, of the words, "Drink ye all of this," is, "Hand the chalice one to another, and drink, each and all of you, a portion out of it."

Christ had no need to say the like words respecting the bread, as He

had broken it (probably into as many pieces as there were Apostles), and given one portion to each; but with regard to the chalice, which was only one, and of which all the Apostles had to partake, it was natural that Christ should say, "Drink ye all of this."

This interpretation, which appears so genuine from the context, seems evidently more so by the corresponding expression used by St. Luke, "Take and divide it among you" (xxii. 17), which expression is clearly used as equivalent to the other, "Drink ye all of this."

Some will perhaps say: "Why, then, did our Saviour, at the very time that He instituted the holy Eucharist, distribute it under the species of bread and of wine, if there was not a necessity for receiving under both kinds?"

We answer that Christ instituted the holy Eucharist under both species, and the consecrating priest is bound to partake of it under both species, because the holy Eucharist, besides being a sacrament, is also a sacrifice. It is requisite for a sacrifice that the victim should be really present, and immolated or destroyed, at least mystically, in order that it may represent the death of the victim. This was done at the Last Supper, and is still done in the Mass, by the symbolical severance of the body and blood of Christ through the separate consecration of each of them.

It is also requisite for the completion of the sacrifice that the priest who has immolated the great Victim, by mystically separating, by a distinct consecration, the body and the blood of that Victim, should consume it in both these kinds as often as he celebrates Mass, in order to show forth in a still more striking manner "the death of the Lord until He come" (1 Corinth. xi. 26); whereas, at other times, when they do not act as sacrificers, neither priests nor bishops, nor the Pope himself, even upon their death-beds, receive Communion in the western parts of Christendom otherwise than the rest of the faithful, namely, only under the species of bread which has been previously consecrated by a priest during Mass.

We do not read that our Lord at the Last Supper said anything about the distribution of this sacrament to the laity, as we have already noticed, much less whether it should be given to them under both kinds or under one alone. This being the case we are obliged to take apostolico-ecclesiastical tradition for our guide on this subject.

The Apostles, as we have already remarked, used to give Communion also under one kind. It is said in the Acts of the Apostles that the first Christians "were persevering in the doctrine of the Apostles and in the communion of the breaking of bread and in prayers" (ii. 42), "breaking bread from house to house" (ii. 46), "on the first day of the week, when we were assembled to break bread." (xx. 7.)

The Apostle Paul is far from insisting on the necessity of receiving under both kinds, for in the following passage of his First Epistle to the Corinthians his words imply that under either kind alone we receive a full sacrament, namely, the blood and body of Christ. He writes: "Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord." (1 Corinth. xi. 27.) If by taking Communion unworthily under one kind alone a person becomes guilty both of the body and blood of the Lord, it follows that by receiving under one kind a person receives the entire sacrament and the whole Jesus Christ.

The mistranslation of this passage which occurs in the authorized Protestant English Version must have materially served to fix more deeply in the minds of the readers the Protestant view of the Communion of the laity under both kinds; for the Protestant version puts the conjunction "and" in place of the disjunctive "or," contrary to the Latin Vulgate, and even contrary to the translation of Beza, and the German translation of Luther, which has the word "oder" ("or").

Many Protestant scholars have acknowledged the corruption of this text in the English Protestant authorized version. Amongst others, the late Dr. Stanley, Anglican dean of Westminster, who wrote these remarkable words: "Probably from the wish to accommodate the text to the change of custom, or from hostility to the Roman Catholic practice of administering the bread without the cup, the English translators have unwarrantably rendered ἥ 'and', that is, 'and' for 'or': καὶ for ἥ occurs only in the Alexandrian,* and in three cursive manuscripts." (Comments on First Epistle to Corinthians xi. 27, note p. 211.) Dean Alford says: "The meaning of this ἥ ('or') is not to be changed to καὶ ('and') as is most unfairly done in our English version and the completeness of the argument thereby destroyed."†

The ancient Sinaitic Codex, discovered by Baron Constantine Tischendorf in 1859, in the Monastery of Saint Catharine, Mount Sinai, has ἥ ("or").

What took place in the time of the Apostles was done in all after ages, so that there never was a time in which the Communion under one kind, and especially under that of bread, was not practiced.‡ Even when by universally prevailing custom, or by positive law of the Church, Communion was given under both kinds, there were yet exceptional cases in which Communion under one kind was allowed.

* The Alexandrian Codex was brought into England in 1628, and is now in the British Museum.

† The Anglican compilers of the revised version (1881) of the New Testament have corrected this passage.

‡ In England at the beginning of the seventh century, Communion was publicly given in the churches under one kind. (See Ven. Bede, Hist., book ii., chapter 5.)

Both ways of giving Communion run side by side throughout all ages, not only in the Latin Church, but also in the Greek and other Eastern churches, both before and after these latter had detached themselves from the Roman Catholic Church.

That in Holy Scripture no divine command is given nor any other kind of necessity can be discovered obliging the priests to give, and the laity to receive, Communion under both kinds, is a thing which seems also admitted by a great number of Protestants.

The Protestant "Confession of Augsburg" (A. D. 1550), alluding to the Catholic custom of giving Communion under one kind, excuses the Catholic Church from any blame in this matter. (See Augsburg Confession, page 235.)

When the Protestant religion was established in England, King Edward and Parliament in 1548, by separate Acts, under the title of "Communion under both kinds," provided that this sacrament should only be commonly so delivered and ministered, yet an exception was made in case necessity should otherwise require. (Burnet's History of the Reformation, part ii., p. 41.)

The Calvinists of France, in their Synod of Poitiers, 1560, decreed thus: "The bread of our Lord's Supper ought to be administered to those who cannot drink wine, on their making a protestation that they do not refrain from it through contempt." (On the Lord's Supper, chap. iii., p. 7.)

All this tends to confirm what we have tried to prove with a fair number of arguments, that though we are commanded by Christ to receive the holy Communion, yet, that Communion under both kinds does not fall under a divine precept, and that it is not a thing demanded by the institution of this sacrament, nor by the nature of it; but that Christ left this point, as a matter of discipline, to be regulated by the Church, according to time and other circumstances.

Yet it is sad to think, that, notwithstanding all this, some who may read these pages will perhaps persist in maintaining (such is the force of education, habit, and prejudice) that this sacrament, if taken under one kind alone, is no sacrament at all, or that it is only a mutilated sacrament.

In this case the manner of reasoning adopted by such persons seems to be as follows: "In spite of the foregoing observations I hold to my private opinion that the words of the institution of this sacrament imply a necessity and a command to the laity of communicating under both kinds. The passages which you bring to prove that Communion was given by the Apostles under the species of bread alone do not satisfy me, nor is the expression you quote from St. Paul enough to convince me

that the body and blood of Christ is received under each kind. I am not moved by the historical fact that even in those centuries when Communion in both kinds was in use, yet in a vast number of cases, as of sick, of infants, of prisoners, of persons living in remote places, or keeping themselves concealed through raging persecutions and other causes, the Church sanctioned Communion under one kind. I am not willing to admit that the word 'all' is clearly confined to those then present of whom it is said, 'They all drank;' nor am I concerned about the consequences of my opinion, which implies that the Church, during fifteen centuries before the Reformation, was ignorant of a most important divine precept, and of the nature of the most holy of sacraments, and that she was a constant profaner of the same. I do not even pay regard to the view of those Protestants, or bodies of Protestants, who, by admitting exceptional cases, seem to agree with Catholics in this matter. Their way of thinking is not an authority for me; my opinion is as good as theirs; I will not be argued out of it."

It is to be hoped, however, that many candid Protestants will reason differently: perhaps somewhat in this manner:

"From the observations made in this essay it appears that no proof can be drawn from the words of the institution of a divine precept binding upon all persons to receive Communion under both kinds. It is clear from Holy Scripture, that Christ intrusted the dispensation of this and the other sacraments to the Apostles and their successors, who were well informed and competent to regulate this point. It belonged to them to determine whether this sacrament ought to be distributed under two kinds, or under one alone. I cannot suppose that the Apostles and their successors were uninformed on this important point of religion. It is known that in the time of the Apostles, and in all after centuries, Communion under one kind alone was, to say the least, occasionally given, and this is enough to prove that the Church always held that no divine precept existed commanding all the faithful to receive Communion under both kinds, or forbidding to receive Communion under one kind alone. I cannot understand how saints, as St. Ambrose, on their death-bed would have consented to receive, and the Church would have dared to give, Communion under one kind, as undoubted historical testimonies prove was done, if to give it under one kind were to mutilate a sacrament; to suppose that this did really take place would reflect on our Lord Himself, as having been unable to foresee or provide properly for His Church on this important point.

"Therefore I think I cannot do better in this matter than distrust myself, my prejudices and my private interpretation, or the interpretation of those who claim no higher authority than their own private opinion in

deciding the sense of Holy Scripture, and put my confidence in the holy Catholic Church to guide me in this point—that Church which shows every mark that her pastors are the lawful successors of the Apostles to whom Christ said: ‘Teach ye all nations . . . 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.’ (St. Matt. xxviii. 19, 20.)

“From this passage it also seems evident that the Apostles, together with their successors, were made the interpreters, promulgators, teachers and the natural guardians of the commands of Christ. It was, therefore, their business, and not that of laymen or other unauthorized persons, to declare which commandments are divine and which are not, and how far the obligation of such divine commandments extends. To the Apostles was promised the Holy Ghost, to abide personally with them and their successors for ever. (St. John xiv. 16.) Therefore, I cannot do better than accept what is held by the Catholic Church on the subject.”

No. 5.—Predestination.

I begin by premising that God on account of His goodness, mercy and holiness, desires the salvation of all men. St. Paul says: That God “will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator of God and men, the man Christ Jesus, who gave Himself a redemption for all, a testimony in due times.” (1 Tim. ii. 4.) And in a passage which follows close upon the mention of predestination to life the same Apostle says: “He that spared not even His own Son, but delivered Him up for us all.” (Romans viii. 32.) St. Peter declares that God is “Not willing that any should perish, but that all should return to penance.” (2 St. Peter iii. 9.) Our Lord Jesus Christ touchingly represents Himself as knocking at the door of our hearts, most desirous to get admittance: “Behold, I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I will come in to him and will sup with him and he with me.” (Apocalypse [Revelation] iii. 20.)

If any one is lost, notwithstanding the means of salvation that God affords to every one, such a one cannot justly blame God, but only himself and his sins. Sin is the only cause of exclusion from heaven. No one is a reprobate but by his own fault. Hence our Saviour justly reproached the Jews for refusing to be saved, with those touching words, “Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy

children as the hen doth gather her chickens under her wings, and thou wouldst not!" (St. Matt. xxiii. 37.)

Grace is a gift of God entirely gratuitous in itself, and so excellent that no creature, independent of Christ, is able to merit it by his own works; but our divine Saviour has merited it for us by the shedding of His precious blood; and on account of Christ's infinite merits, divine mercy gives to every man a measure of grace, at least sufficient for his salvation. (See 1 St. Timothy ii. 4.) Even the greatest sinner is moved from time to time by grace to return to God, and God gives him sufficient grace to correspond.

It is nevertheless true that God distributes this precious gift in an unequal manner, giving more to some and less to others, according to the inscrutable designs of His mercy and of His wisdom; but to no one does He give less grace than is sufficient for salvation.

The goodness of God goes before and meets the soul, and gives to every soul gratuitously a *first* grace (an actual, not justifying grace), by the aid of which the soul can perform good works (not, however, deserving heaven), and obtain further grace. The holy patriarchs, Job and Abraham, the Syrophœnician woman, Nicodemus, and the centurion, are examples. Most frequently one of the first graces is the grace to pray in order to obtain more abundant help. This first grace may be compared to a sum of money given to a poor person, which, if turned to a good account, may make his fortune, but, if abused or not accepted, will be of no benefit to him. Every one can, by prayer, obtain more grace from God, prepare himself to obtain the free gift of justification, and, by coöperating or working with it, arrive at everlasting life.

Almighty God, because he is Eternal and All-knowing, knows beforehand the coöperation of the good with His grace, their good works, perseverance, and final salvation. As the salvation of the good is owing to God's grace, given to them in the measure that He foreknew they would make use of, and not resist, though they *could* have resisted it, it follows that those that are saved must be considered to have been predestined, because their salvation was not only foreseen but effected by God, through His grace, which sanctified them and helped them in the good use of their free will left in them unconstrained.

Thus there is predestination of the good who are saved; but it cannot be said, strictly speaking, that there is predestination of the wicked who are lost; because, although God knows beforehand their resistance to His grace, their obstinacy in sin, and their final condemnation, yet it cannot be said that because He knows beforehand He therefore *wills* beforehand, and by *willing* causes the works of the wicked; nay, His having poured upon them His grace to enable them to do good proves the very contrary.

If God by His grace, which He refuses to none, stirs and enables us to avoid sin, He cannot be said to lead us into sin should we resist His grace.

The second Council of Orange (near Avignon, in France), A. D. 529, pronounced thus: "that any persons are by the divine power predestined to evil, we not only do not believe, but if there be any persons minded to believe so great an evil, with utter detestation thereof we say anathema to them." (Canon 25.) St. Fulgentius says: "Never could God have predestined man to that which He had Himself intended to forbid by His precept, and to blot out by His mercy, and to punish by His justice."

Catholics do not believe that any soul is predestined by God to be lost, or that God causes any man to fall into sin and thus be lost. This the Catholic Church condemns as an impious and monstrous doctrine.* She teaches that as God foresees everything, so it must ever have been known to Him that many of the children of Adam would not attain everlasting life in heaven, notwithstanding the plenteous redemption through the blood of Jesus Christ, because His precious blood has not been, through their own fault, applied to them to free them from the stain of original sin; or that, though freed from original sin and justified, they would of their own free will resist His grace, which is given in a sufficient measure to all, would plunge into sin, forfeit justification, die without repenting, and consequently be justly condemned.

Now, this foreknowledge cannot properly be called predestination in the strict sense; and in fact the word "predestination" is never applied in Holy Scripture to those who are lost. It may properly be called "pre-science," "foreseeing," "prevision," or "judicial reprobation," which expressions do not imply that God has an active part in their having deserved that doom. The doctrine of predestination to life and prevision to everlasting misery, as taught in the Catholic Church, is reconcilable with God's goodness, justice, holiness, and wisdom; with the just man's merits and the wicked man's demerits; it is reconcilable with God's commands and threats; with His rewarding the good and punishing the wicked, and agrees with that saying of St. James (i. 13), that God "tempteth no man."

If any should ask why God, who can predestinate some to eternal life, cannot predestinate others to everlasting condemnation, the answer is plain. Salvation is an act of mercy, and can be granted even to one who has no merit; condemnation is an act of justice and a punishment, and can only be inflicted on a guilty person; and therefore God can predestinate only in the former case and not in the other, because God cannot be unjust.

To this purpose St. Augustine of Hippo eloquently says, referring to punishment and reward: "God returns evil for evil because He is just;

* See Council of Trent, Session vi., Canon 6.

good for evil because He is good ; good for good because He is good and just ; only He does not render evil for good because He is not unjust." (On Grace and Free Will, chap. 23.)

On the other hand, the foreknowledge of God about the perdition of some men has not the least influence over their actions ; and no one will be lost in consequence of God's necessary foreknowledge, but only because that one has himself deserved such condemnation.

That no one is condemned without some great fault of his own is clear from these declarations in Holy Scripture : that God "will render to every man according to his works." (Romans ii. 6.) "Depart from me, all ye workers of iniquity." (St. Luke xiii. 27.) "Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat, I was thirsty, and you gave me not to drink." (St. Matt. xxv. 42.)* "The wicked shall be turned into hell, and all the nations that forget God." (Psalm ix. 17.) All which, and other similar passages, show that those who are lost are lost on account of their being guilty of grievous sin.

It may be objected that some texts represent God as the author of sin ; that He "loved Jacob" and "hated Esau" (Malachias i. 2 ; Romans ix. 13)† ; that He darkened the minds of some so that they might not see ; hardened the hearts of others that they might not be moved to repentance ; that there is no evil of which He is not the cause—and such-like expressions.

The answer to this difficulty is, that when there is a truth plainly stated in the Holy Scripture, which truth other texts seem to contradict, the universally admitted rule of interpretation demands that these passages should be explained in a sense consistent with that plain doctrine, as there cannot be any contradiction in the Word of God. Therefore all the expressions just quoted, and similar ones, must be understood to mean that God darkens the mind, hardens the heart, and offers temptation, not directly but indirectly, that is, by permitting or not stopping these evils as He might, but which He is not in His justice bound to do.

Most ungrounded and unwise it would be to say that, since only those who are predestined to life will be saved, therefore it is of no use to pray, or to try to do good, as, if predestined to life, no matter what amount of evil we commit, we should be saved.

Nor is it true to say that he who is not predestined to life, whatever he may do, will be lost, and that the predestined one, whatever he may do, will be saved ; for none will be lost but the wicked, and none will be saved but the good : and the more good works the just man by God's grace shall do on earth, the fairer shall be his blissful mansion in heaven,

* See Job xxxiv. 9-II.

† See Note in Douay version.

“for star differeth from star in glory” (1 Corinth. xv. 41); and the more works of darkness the wicked man shall do in this world, the greater shall be his punishment hereafter. There is being “beaten with many stripes” and “beaten with few stripes.” (St. Luke xii. 47, 48.)

The doctrine of predestination, understood in the Catholic sense, far from discouraging prayer, diligence, faithfulness, hope and all good works, is an incentive to the same, because God has so predestined men that they should attain their salvation through those very means by which we strive to imitate our Saviour Jesus Christ, and become, as St. Paul says, “conformable” to his image. (Romans viii. 29.)*

As long as we live, though the testimony of the Holy Spirit † and of a good conscience can give us a holy confidence, and even a great confidence, yet unless (as declared by the Council of Trent, Session vi. chap. 9) a person has received from God a special revelation, as was given to Daniel the prophet, our salvation cannot be certainly known to us with certainty of faith, and therefore no one should presume upon his security or be cast down by despair. We must love God and rely on His justice and mercy, and follow the advice of St. Paul, “with fear and trembling work out your salvation” (Philippians ii. 12), who also writes: “I chastise my body and bring it into subjection: lest perhaps when I have preached to others, I myself should become a castaway” (1 Corinth. ix. 27); and remember the admonition of St. Peter: “Wherefore, brethren, labor the more, that by good works you may make sure your calling and election.” (2 St. Peter i. 10.)

No. 6.—Justification by “Faith Alone” Considered.

1. As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called Reformation, which was a revolution against Church authority and order in religion, it seems that it was the aim of the reformers to decoy the people under the pretext of making them independent of the priests, in whose hands our Saviour has placed the administering of the seven sacraments of pardon and of grace.

They began, therefore, by discarding five of these sacraments, including the sacrament of orders, in which priests are ordained, and the sacrament of penance, in which the forgiveness of sins is granted to the penitent by virtue of those words of Christ: “Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.” (St. John xx. 23.)

They then reduced, as it appears, to a mere matter of form the two

* See footnote in Douay Bible on this passage.

† See footnote in Douay Bible on Romans viii. 16.

sacraments they professed to retain, namely, holy baptism and the holy Eucharist. To make up for this rejection, and enable each individual to prescribe for himself, and procure by himself the pardon of sins and divine grace, independently of the priests and of the sacraments, they invented an exclusive means, never known in the Church of God, and still rejected by all the eastern churches and by the Roman Catholics throughout the world, by which the followers of Luther ventured to declare that each individual can secure pardon and justification for himself independently of priests and sacraments. They have framed a new dogma, not to be found in any of the creeds, or in the canons of any general council; I mean, the new dogma of justification by faith alone, or by faith only.

2. This new doctrine has gone through many changes in course of time. It exists even now under many shades of variety in its details. Still, it may be asserted, that the vast majority of Protestants think that the only means appointed by our Saviour for our being pardoned, justified, and adopted by God—that is, for our passing from a state of condemnation to a state of acceptance with God, with the consequent blessings of grace and state of salvation, or, as Catholics would say, from a state of sin to a state of grace—is faith alone.

By adding the word “alone,” Protestants profess to exclude all exterior, ceremonial, pious, or charitable works, works of obedience or of penance, and good moral acts whatever, as means of apprehending justification, or as conditions to obtain it. Protestants by that word “alone” mean also to exclude the sacraments of baptism and penance as means of apprehending or possessing themselves of justification, which they maintain is only apprehended by faith.

By the word “alone,” Wesleyans (who as a body seem, next to the Anglican Establishment, to retain more of Catholic doctrine than other dissenters) and some others do not actually shut out hope, repentance, belief in gospel truths, fear of God, and a purpose of amendment from accompanying faith. They teach that although it is not the part of these moral acts to secure justification, yet the faith which alone takes hold upon Christ has necessarily these results. Most other Protestants, on the contrary, by the word “alone” seem to exclude (with the exception of belief in the plan of redemption and repentance) belief in all other revealed truths and all other interior good moral acts whatsoever—love of God and neighbor, resolution to avoid sin, fear of God, obedience, readiness to do works of penance and the desire to receive the sacraments of baptism and penance; either because they hold it impossible to make these works properly, or because they consider them sinful in themselves, or at least unnecessary and useless for justification.

Indeed, some of them go so far as to consider these interior good acts, as well as other exterior good deeds, rather hindrances than dispositions to justification.

To do these acts with the view of being justified is, they say, like giving a penny to the Queen to obtain from her a royal gift. Come as you are, they add; you cannot be too bad for Jesus. Through faith alone in His promise, they assert, you can and should accept Christ's merits, seize Christ's redemption and His justice, appropriate Christ to yourself, believe that Jesus is with you, is yours, that He pardons your sins, and all this without any preparation and without any doing on your part; in fact, that however deficient you may be in all other dispositions which Catholics require, and however loaded with sins, if you only trust in Jesus that He will forgive your sins and save you, you are, by that trust alone, forgiven, personally redeemed, justified, and placed in a state of salvation.

3. Nothing certainly can be better for us poor sinners than to be converted, pardoned, actually redeemed, saved and united with Christ. Catholics, indeed, can not aim at anything more needful and desirable than this. The question, however, is not about that. The question is, Is justification, according to Scripture, to be had only by this trusting or faith in Christ for personal salvation, or is it not?

We know that Christ died for all, and yet that all are not saved; but only such are saved as fulfil certain conditions and become just; so that the promise of salvation is not absolute but conditional. Hence St. Paul says: "He became to all that obey Him the cause of eternal salvation."*

Now these conditions, these dispositions demanded by Christ before making us share His merits, His grace, and the fruit of His redemption, before pardoning and justifying us, are they many, or is there only one? And if only one, is it the reliance or faith in Christ for personal salvation taught by Protestants, or is it another kind of faith, or some other means?

Some Protestants are apt to say: "If I have Jesus Christ with me I can not wish for more:" yes, if by this kind of faith you can really have Him; but if this kind of faith is not the right means, and if faith is not the sole, exclusive means appointed by Him for that purpose, you may imagine that you possess Christ, whilst in reality you do not.

To people who are brought up in the belief of justification by faith alone, and who are constantly told that the word "faith" in Holy Scripture mostly means simple acceptance or reliance on Christ for personal salvation, this theory of justification by faith alone must naturally appear very scriptural indeed; for they imagine it to be confirmed every time that mention is made in Scripture of being saved by faith. But on examining, with unprejudiced mind, all the texts generally brought forward in

* See Hebrews v. 9; also St. Matthew xxv. 46.

proof of that doctrine, it is found that not one of them tells clearly in favor of it.

The word "faith," in Scripture, sometimes means confidence in God's omnipotence and goodness; that He can and is willing to cure or benefit us by some miraculous interposition. Mostly it refers to revealed truths, and signifies belief in them as such. No one has a right to give to the word "faith" a new meaning, and take it, for instance, to signify reliance on Jesus for being personally saved through this very reliance alone, unless Jesus Christ or the Apostles had, in some instance, clearly attributed such a meaning to the word "faith," and taught the doctrine of trust in Christ for personal salvation as the only requisite for justification. No one should attach a particular meaning to the word "faith," without having a good warrant in Scripture or in divine tradition.

4. Now in many passages of Holy Scripture in which "saving faith" is plainly spoken of, by "faith" is not meant a trust in Christ for personal salvation, but evidently a firm belief that Jesus is the Messiah, the Christ, the Son of God; that what is related of Him in the Gospel is true, and that what He taught is true. This faith, however, does not exclude, but leads to, trusting in Christ, and to all other virtues.

The following are instances. In St. John we read: "These are written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name." (xx. 31.) It is evident that the saving belief here mentioned is not a trust in Christ for personal salvation, but the believing what is asserted of Christ in the gospel. In St. Mark we read: "And after that John was delivered up Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is accomplished, and the kingdom of God is at hand; repent and believe the gospel." (i. 14, 15.) It is clear that here our Saviour for salvation requires repentance and belief in all the gospel truths, of course, in order to carry them into practice.

Thus, likewise, the whole eleventh chapter of St. Paul's Epistle to the Hebrews (which, as is admitted on every side, treats of saving faith), evidently shows that the object of this saving faith is not to make a person confident of actually obtaining mercy through trusting in Christ, but it is to make him certain of the existence of truths not to be discovered by simple reason, but revealed by God.

The saving faith of the chamberlain of Queen Candace, required by St. Philip, was not directly a confidence in Christ for mercy, but a belief in His divinity. (Acts viii. 37.) The faith of the man sick of the palsy, that gained for him the pardon of his sins, was not a reliance on Christ for the forgiveness of his sins, but a belief in the divine omnipotence and goodness of Christ, that He could and would heal his body. (St. Luke v.

20.) When Jesus Christ said to Martha: "Every one that liveth and believeth in me shall not die for ever. Believest thou this?" Martha answered, "Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world." (St. John xi. 26, 27.) This was not a trust in Christ for pardon, but a belief that Jesus was the Son of God, the Messias.

Again, Jesus Christ declared that saving faith was to know and believe that His Father was the only true God, and that He Himself was His divine Son, sent by Him to redeem the world. "Now this is eternal life; that they may know thee, the only true God, and Jesus Christ whom thou hast sent." (St. John xvii. 3.)

St. Paul, explaining the nature of justifying faith, says: "For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him up from the dead, thou shalt be saved." (Romans x. 9.)* It is clear that to believe in Jesus Christ, and consequently to believe what He teaches and what He promises, is not the same as a mere confidence in Christ for pardon. When our Saviour said: "Go ye, therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you;" "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (St. Matt. xxviii. 19, 20, and St. Mark xvi. 16), our Lord evidently spoke of saving faith, and this faith was simply to believe the revealed truths taught by Christ and preached by the Apostles, with the intention of practising them as a necessary condition of justification.

These texts, which all refer to saving faith, prove to evidence that not trust in Christ for personal salvation, but the faith of the creed, the faith in revealed truths, the faith of the gospel, as St. Paul calls it (Philippians i. 27), is the faith availing for justification, though this saving faith, as we have said, does not exclude trusting in Christ, but leads to it.

St. Paul confirms all this plainly in his Second Epistle to the Thessalonians, where he says that the love of the truth is necessary for salvation (chap. ii. 10)—that not to believe the truth is to wish not to be justified, but to be judged (verse 11)—that we are chosen to salvation and sanctification through belief of the truth (verses 12, 13). That by faith of the truth St. Paul meant believing everything revealed by God, and taught by the true messengers of God, he makes sufficiently clear in verses 14, 15, where he tells them to stand fast and hold everything they had been taught by him.

5. Now surely it must be admitted, that whenever in other parts of Holy Scripture saving faith is spoken of without any clear indication of its meaning (the word "faith" being left unexplained by the context),

* See also Philippians iii. 9, 10.



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such a meaning should be attached to this word "faith" as is clearly set forth in other texts; according to the universally accepted rule of interpretation, that we must interpret the obscure or less clear texts of Scripture by those that are more clear. To interpret passages of Scripture which are not clear as though clear, and some even in contradiction to other clear texts, is against reason, and violates the first rule of interpretation.

In no text of Holy Scripture in which "saving faith" is clearly mentioned, are we compelled by the context to take the word "faith" to mean, primarily, trust, and not belief in gospel truths as the first and direct meaning. Therefore, to take certain texts of Scripture in which faith, or belief, or approaching to Christ is mentioned, and take them to mean reliance in Christ for pardon as the primary meaning, and that reliance as the sole means of justification, is a mere assumption, and contrary to the rule of interpretation just mentioned.

6. To trust in God for mercy and pardon has certainly its place along with the other dispositions in the plan of justification. But nowhere in Holy Scripture is justification clearly attributed to that trust as the sole apprehending instrument of justification.

Thus we see that if the penitent publican trusted in the mercy of God, it was not at the same time without some love of God, fear, repentance, prayer, confession of his guilt, and humility, shown by his standing at the far end of the temple, striking his breast, and calling himself a sinner; and there is no allusion made to his having been forgiven only in view of his trust as the sole apprehending instrument of justification, but rather having regard to all the aforesaid dispositions, trust included, and especially his humility, which our Saviour contrasted with the pride of the Pharisee, who boldly felt assured that he was justified. And of this penitent publican our Saviour declared: "I say to you this man went down into his house justified rather than the other." (St. Luke xviii. 14.) Thus St. Peter, speaking to Simon the sorcerer, though he raised somewhat his hope for pardon, yet said to him: "Do penance therefore from this thy wickedness: and pray to God if perhaps this thought of thy heart may be forgiven thee." (Acts viii. 22.)

Thus it is also clearly said that "we are saved by hope" (Romans viii. 24); but it is not said that this hope or trust is the only apprehending instrument of justification; and faith or belief in gospel truths is not excluded, but implied in it, as Protestants also teach; and this faith in gospel truths demands in its turn, and leads to all the other dispositions which the revealed Word of God requires, not for apprehending justification, but for being rendered fit to receive it. If you pretend that by trusting in Christ you apprehend Christ and become justified, then it is

through your efforts and through your work you get justification ; then the getting of justification depends on you, not as merely disposing yourself, as Catholics teach, but as on an active agent ; then would justification not be gratis, but partly a fruit of your work.

This novel apprehending, besides being unscriptural, is also uncalled for. God bestows His justification on us when he finds us disposed to receive it. No apprehending instrument is required. We simply receive His justifying grace when it is given to us, just as we receive any other grace. Trusting is not in itself apprehending ; it is quietly expecting and waiting the gift of God to be given by Him when He shall be pleased to bestow it on us, even without our perceiving it. Thus a man on the point of drowning, without grappling at anything, is caught and rescued by another, moved to compassion by his miserable condition, by his cries, by his humble prayer, and by the confidence he places in him who comes to his rescue.

Luther admitted that justification and salvation by faith alone was a new doctrine, for in his comments on 1 Corinthians v., he was vain enough to speak of himself as one "to whom the mystery of genuine faith, hidden from former ages in God, had been revealed." But having determined to introduce his newly invented doctrine of justification by a mere reliance in Christ for pardon, which he called faith, and despairing to find another text that could serve his purpose better than the text of St. Paul, Romans iii. 28, "For we account a man to be justified by faith without the works of the law," he thought of making this text the great bulwark of his new doctrine ; and being at the same time fully convinced that even this text was insufficient to establish his new principle, he betook himself to the mad expedient of corrupting this passage, adding the word "alone" ("*allein*," which word still remains in the Protestant German version of the Bible) to the word "faith," in order to make it appear that saving faith was not only in contrast to the works of the Old Law, called by St. Paul the law of works, but also to the deeds of the New Law, called by the same holy Apostle the law of faith ; that thus it might help him to start a new method of justification by faith alone.

People remonstrated with him on every side on this account ; even his fellow-reformer Zuinglius accused him in these sharp words : "Luther, thou corruptest the Word of God. Thou art seen to be a manifest and common corrupter and perverter of Holy Scripture ;" but it was of no avail. Despairing to find one text in the whole Scripture to prop efficiently his device, and seeing the necessity of introducing this word "alone" in order to give this passage the appearance of favoring his novel principle of justification by faith alone, he declared unblushingly that this word should remain in spite of everything and of every-

body; and this on no other but his own authority, and for no other reason than his own will.

The new doctrine started by Luther was adopted by the State Church of England, and embodied in the eleventh of the *Thirty-nine Articles of Religion* of 1562, still in force, in these words: "Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort."

During fifteen centuries, both in the Western and Eastern churches, the saving faith mentioned in Holy Scripture was always understood to signify belief in God and God's revelation, as such belief naturally leads to the adoption of all prescribed dispositions and means for being justified; and the kind of apprehending saving faith which means confidence to get pardon, without the sacraments, by the sole means of that confidence, as taught in these later times by Protestants, was then unknown.

Luther invented, as we have said, this doctrine, and was the first to affix such meaning to the word "faith." His new interpretation of the word was adopted in course of time by a vast number of Lutherans, Calvinists, and other Protestants; and from that period only there existed men who saw in the word "faith," occurring so frequently in Holy Scripture, that which had never been seen by the fathers, by the doctors, by the saints, and by the whole Church of God.

To show the unfairness of taking the word "faith" occurring in Holy Scriptures in this new Protestant sense of trust in Christ for pardon, to the exclusion of any other disposition or means, and not in the Catholic sense of belief in revealed truths, which belief virtually implies the use of all dispositions, trust included, and of all proper means, allow me to use the following illustration.

Suppose that a man afflicted with a grave disease sends for a physician of repute. The physician comes and prescribes, and, to inspire the patient with more confidence, tells him, "Only believe in me and you will be cured." Can we suppose that the poor sufferer, on the departure of the physician, would say: "I shall take no medicine, for the physician said, 'only believe and you will be cured?'"

Such way of reasoning and acting seems impossible to occur with regard to the cure of the body, but respecting the cure of the soul it is an unhappy matter of fact that thousands of persons fall into this sad mistake.

7. We seem to hear Jesus, our Heavenly Physician, say: "I died for all, and thereby prepared in my blood a remedy for all. If you would have the merits of my passion and death applied to you, and free your souls from sin, you must come to me, you must believe that I am what I represent myself to be, and you must believe all that I teach. (St. Mark

xvi. 15, 16.) Moreover, assisted by my grace, you must fear and serve me. (St. Luke i. 50; Proverbs i. 7; xiv. 27; xix. 23; Psalm lxxxiv. 10 [or Prot. version lxxxv. 9]; Psalm cii. [or ciii.] 11–13.) You must hope and trust in my goodness, omnipotence, and mercy. (1 St. John iii. 3; Romans viii. 24; Psalms xxxii. [or xxxiii.] 18.) You must love me. (Galatians v. 6; 1 St. John iv. 19; St. Luke x. 27.) You must love your neighbor (1 St. John iii. 14; iv. 7–16; 1 St. Peter iv. 8; St. James ii. 25; Daniel iv. 24); and forgive your enemies. (St. Matt. vi. 14, 15; St. Mark xi. 25, 26; 1 St. John iii. 15.) You must humble yourselves, and be sorry for the sins you have committed, hate the evil you have done, and repent. (Psalm i. [or li.] 19; Psalm cxlvi. [or cxlvii.] 3; St. James iv. 6; 1 St. Peter v. 5; Isaias lvii. 15; St. Luke i. 51, 52.) You must turn to me, amend your lives, have a good intention of avoiding sin for the future, of keeping my commandments, and of doing works of penance. (Zacharias i. 3, 4; St. Luke x. 13; xiii. 5; Ezekiel xviii. 21, 30, 31; St. Matt. iii. 7, 8; Acts ii. 38.) If, assisted by my grace, you come to me with these dispositions, then I am ready to apply to you the atonement of my passion and death, not as though this mercy were due to any merit of yours, but freely, without any price, to grant you forgiveness of your sins, to unite you to myself by justifying grace, and place you in a state of salvation through the sacrament of baptism (Acts ii. 38; St. John iii. 5; Titus iii. 5; Ephesians v. 26), or through the sacrament of penance. (St. John xx. 23.) In one word, I say to you, Believe: and you are saved."

The natural import of these last words would be, "Believe that I am what I declare myself to be, and believe what I teach. Do also what I have told you to do, and then you shall have the merits of my passion and death applied to you, and you shall be justified."

It would be unwarrantable to detach the last words, "Believe and you are saved," to disconnect them from what preceded, and then cry out: "The Lord declares that faith alone is necessary, faith alone is sufficient for our justification; we have only to trust in Christ for pardon, and we are justified."

The Catholic Church, therefore, teaches the necessity of faith or belief in revelation, of hope or trust, fear and love of God, humility, repentance, purpose to observe the commandments and to apply for the sacraments to obtain justification. Her teaching accords with Holy Scripture, whilst the Protestant theory of justification by faith alone is not according to Scripture rightly interpreted, but is opposed to it.

8. Even by the light of reason and common sense, one can see that it is right on the part of God that He should require these dispositions in a sinner before granting him the free gift of justification. What more reasonable than that our Saviour should say: "If you wish that I should

grant you pardon of your sins and apply to you the merits of my passion and death, and justify you freely, do not contradict me and disbelieve what I have revealed, but believe me and have faith ; do not despise me, but fear and revere me ; do not despair, and do not distrust me as if I were unmerciful, but trust and hope in me ; do not reject me, but love me ; be not unconcerned about having offended me, or about offending me again, but detest your sins, be sorry for them, and be determined, with the help of my grace, to avoid all sin in future, and to keep my commandments : for if you be wanting in these dispositions, you set yourself in opposition to me, you offend me and reject me, and so long as you are in this deplorable state of opposition to me, you are unfit to receive my mercy, my pardon and my grace."

9. The common pretext put forward by many Protestants for looking upon reliance on Christ for pardon as the only thing required for justification, and for rejecting all other, seems to be, that they regard this kind of faith as simple acceptance of a gift freely offered, and do not consider it a work, whilst the other dispositions, they think, not being simple acceptance but something else, are works, and, if such, they cannot be admitted as requirements for justification, for St. Paul, they say, expressly declares that we are not justified by works.

This, however, should not create a difficulty, for St. Paul, as we have already pointed out, when he said that we are justified by faith without the works of the law, clearly meant that Christian justification was totally different from the kind of justification which the Jewish converts imagined it to be. They thought it was nothing else but the result of their own exterior good works, independent of grace ; whilst Christian justification, or justification by faith, is a free gift of God ; he therefore insisted that the Jewish rites and ceremonies, now done away with, never could of themselves effect justification : and that though the moral precepts are still in force, and therefore good and necessary to be kept, yet that justification was not a natural fruit of, nor due to, the keeping of them as a strict debt ; but justification was granted as a free gift, undeserved as a claim or merit by good works done without grace, or even by works done with the help of divine grace.* But St. Paul never meant to discountenance gospel works, that is, internal or external moral acts or good works, done by God's grace before being justified, and done, not as deserving justification, but as a preparation to it, for if he had meant to assert such a thing, he would have set faith against faith, grace against grace, God against God, just as if God were discountenancing what He himself had inspired and helped them to do. St. Paul could never have meant that.

* The Council of Trent declares: "None of those things which precede justification, whether faith or good works, can merit this grace" (of justification). (Session vi. chapter 9.)

Protestants admit that these works are good and necessary to be done after being justified as fruits and signs of justification. How can it be wrong or useless to do them before? How can they be supposed to have been discountenanced by St. Paul, merely because he said that justification is not the natural result of ceremonial, or even of good moral works? Although justification is not the result of good works, yet good works are congenial to, and in harmony with, justification, and an indisposition to good moral works is an indisposition to justification; and, therefore, a willingness to do those moral works is a good disposition to justification. St. Paul cannot be supposed by the expression just quoted to have discountenanced good works before being justified in view of being justified, so long as we regard them as dispositions or preparations to justification, and not as producing justification, since justification is purely a gracious, free gift of God.

To be convinced that St. Paul, in that passage and in other similar passages, did not mean to depreciate good moral works, done with the help of divine grace, as dispositions for justification, but only meant to set aside certain kinds of works—as the Jewish rites and ceremonies, or works merely done in the order of nature without faith and grace—let us observe that, if we had to understand St. Paul in these passages to exclude all sorts of good moral works, faith itself would have to be excluded, as faith is evidently the work of the mind and of the will, as much as fear, love and repentance. Even that kind of faith which resolves itself into a mere confidence for personal salvation is also an act of the mind and of the will, and, therefore, a work; and presupposes two acts, of the mind and of the will, namely, belief in revelation, and consent of the will and affection to this plan for obtaining justification.

In fact, faith is clearly called “work” in the gospel itself, in which we find these words: “What shall we do that we may work the works of God? Jesus answered and said to them, This is the work of God, that you believe in Him whom He hath sent.” (St. John vi. 28, 29.)* Now faith, though a work, is not excluded, but required by St. Paul, because a work of faith, and not a work of the law; for the same reason the fear of God, hope, charity, repentance, humility, willingness to obey, and other dispositions, though acts of the mind and of the will, are works, and not excluded by St. Paul.† Even supposing that these inward acts of virtue have been carried out into outward acts, yet because they are works of faith, done through, and as fruits of, faith and grace, and are not works

* Also St. Paul calls faith a work: “Being mindful of the work of your faith.” (1 Thess. i. 3; 2 Thess. i. 11.)

† The necessity of doing good moral work, observing the commandments, and avoiding sin in order to persevere in justification and obtain salvation, is made manifest from Matt. xix. 17; 1 John ii. 4; and from the Epistle to the Romans xi. 6–13. Look also at the references to the same.

of the Jewish law, nor mere efforts of natural strength, they should not be regarded as excluded by St. Paul as dispositions to justification.

In that and other instances St. Paul makes mention only of faith, because faith (that is, belief in revealed truths) is the root and foundation of all other supernatural virtues, and because a true lively faith cannot remain inactive, but makes a man ready to carry at once into practice all that faith requires to the intent for which faith is given; therefore, it was not necessary that St. Paul should mention the works of faith. It was enough to mention faith, since faith (that is, belief in revealed truths) leads to all other dispositions which faith requires to effect its purpose, being itself, so to speak, a spring of work. And this is still more apparent if we consider the people whom he was addressing. They certainly would not even have dreamed of an inactive principle of religion, or of an idle faith, and therefore it was quite enough for his purpose to discard the works of the Old Law and mention only faith. To do so answered better the object he had most at heart in his epistle, of winning them. He took care not to excite their susceptibility or opposition by putting flatly before them a new law, superseding the old, but insinuated it in an inoffensive manner by the word "faith," meaning belief in the new law of grace. As the word "law" in common speech among the Jews meant the whole system of the ancient dispensation, so the word "faith" was introduced as a contradistinction to mean the whole system of the new Christian dispensation.

10. That St. Paul in these passages, by the expression "without the works of the law," did not exclude other dispositions except faith, but implied them in the word "faith," is made still more clear by other passages of his, in which he also attributes justification to hope, charity, fear of God, penance, willingness to keep the law, and holy baptism.

Thus, with regard to hope, he says: "We are saved by hope." (Romans viii. 24.)

As to charity, he says: "If I should have all faith [therefore, also, what Protestants call saving faith], so that I could remove mountains, and have not charity, I am nothing." (1 Cor. xiii. 2.) Again, the faith that availeth is a "faith that worketh by charity." (Gal. v. 6.)

As to penance, he says: "For the sorrow that is according to God worketh penance steadfast unto salvation." (2 Corinth. vii. 10.)

As to willingness to keep the commandments, St. Paul says: "The doers of the law [of faith] shall be justified." (Romans ii. 13.) Again: "Know you not that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin, unto death, or of obedience, unto justice?" (Rom. vi. 16.)

As to the sacrament of baptism, St. Paul says clearly that by it we

partake of Christ's death and redemption, and are justified from sin. "He saved us, by the laver of regeneration, and renovation of the Holy Ghost." (Titus iii. 5.) "Know ye not that all we, who are baptized in Christ Jesus, are baptized in His death? For we are buried together with Him by baptism unto death." (Rom. vi. 3, 4.)

Now, unless we were to accuse St. Paul of contradicting himself, we must conclude from these passages that by the expression "without the works of law" he did not exclude the works of faith; on the contrary, we are compelled to admit that in the word "faith" he includes them. And as it would be unreasonable to pick out one of these passages, and say, for example: "We are clearly told by St. Paul that we are 'saved by penance,' therefore neither faith, nor hope, nor humility, nor prayer, nor anything else is necessary for salvation, but penance alone is required and is sufficient—or, at least, penance is the only thing that apprehends justification—so equally unreasonable would it be to look upon faith in the sense of trust as the only disposition or condition necessary, or the only means to attain justification. By this Catholic interpretation, not only is St. Paul made to agree with himself but also with other parts of Holy Scripture, as, for instance, with those already quoted.

11. The necessity of these various dispositions to fit us for the reception of the free gift of justification is in such harmony with Scripture, reason, and common sense, that although Protestant ministers preach very warmly and frequently upon this cherished theory of justification by faith alone, yet in practice, as can be seen in their tracts, books, sermons, and hymns, they not infrequently, by way of preparation for the reception of justification by faith, excite people to repentance, to the love of God and of our neighbor, to a fear of wrath to come, to confidence in the mercy of God and to prayer.*

They even pray with them on their knees, and often repeat with them those words of the penitent publican, "O God, be merciful to me a sinner." In fact, practically, they excite the people to all those dispositions which Catholics teach should always accompany faith, confession itself not excluded. Thus, during the revival meetings of Messrs. Moody and Sankey from America in London in the year 1875, any person, who, being moved by Mr. Moody's earnest appeals to seek conversion, had resorted to the inquiry room, was handed over to a Protestant minister or other person, to whom the distressed one opened his or her conscience,

* Thus, for instance, in the *Justified Believer* by Mr. W. Mackenzie, M. A., the person to be justified is encouraged to prepare himself for it by feeling alarmed and terrified, by believing the gospel record, by intense anguish and sorrow, by conflict of spirit, and by feeling the trouble, the wounds, and the burden of the soul, by readiness to obey, by feeling unworthy, sorrowful, and ashamed like Ezra, by making a strict examination of conscience (p. 65), by weeping like St. Peter and Mary Magdalen. The same thoughts occur in the *Pilgrim's Progress*, and other Protestant works on justification.

making acts of contrition, and expressing determination to lead a good life ; in fact, the penitent may be said to have made to the other a candid confession.

This evidently shows that a great many Protestants, whatever be their teaching in theory, encourage in practice those other good dispositions which Catholics believe to be requisite in order that justification may take place, feeling that to do so is consistent with Holy Scripture, with reason and good sense, with the honor due to Jesus Christ, and with His free gift of justification.

Wesleyan ministers, in fact, professedly teach that faith is not saving faith unless it includes repentance, fear of God, belief in gospel truths, and obedience. If the requirement of these four acts, or moral works, does not prevent the Wesleyans and other Protestants from considering a believer to be justified " gratis by God's free grace, through the redemption that is in Christ Jesus," the same should be said of Catholics, though, besides the four moral acts mentioned, admitted to be needful by Protestants, they require a few more, namely, consent to the suggestions of preventive grace, incipient love of God and desire to receive the sacraments. Catholics can thus truly speak of having " their hearts purified by faith " (Acts xv. 9), because actuated by a lively faith in gospel truths, as it embraces, or rather holds forth not only some, but *all* the requirements for justification.

Another proof that very many Protestants in their hearts look upon the Catholic system of justification as scriptural and reasonable is, that when they undertake to oppose it, they do not give as their reason of opposition that Catholics require belief in God's revelation, fear of God, repentance, humility, a willingness to do penance, and to keep the commandments (which indeed is all that the Catholic Church teaches to be needful for receiving pardon and justification in the sacrament of penance) ; but the reason they assign is, that Catholics, as they imagine, exact a long series of penitential or other works, in order to be justified.

The fact, however, is, that no Catholic theologian teaches that these penitential works should necessarily be done before justification in order to be justified. Nor does the Council of Trent teach that. The only conditions for justification which that general council requires (Session vi., chapter 6), are faith in God and in our Saviour Jesus Christ, consent to the suggestions of preventive grace inciting us to conversion, dread of the effects of divine justice, excited by motives derived from the teaching of faith, united at the same time with hope. In this hope, love's dawn, or the initial love of God, may already be traced, called forth by the consideration of divine mercy and Christ's merits. Finally, sincere hatred of sin, and a firm resolution of amendment of life.

A sinner may receive justification in the sacrament of penance without having previously performed any penitential work. To be willing to perform them afterward suffices.

The necessity of performing penitential works before justification is not even mentioned by the Council of Trent. Hence the constant ordinary practice of the Church is to grant absolution to the true penitent in the tribunal of penance, before he has performed any exterior act of penance. If sometimes it is done otherwise it is in rare and exceptional cases. No doubt it is better if a person by way of preparation does some penitential actions, * but this is not absolutely necessary.

About the works of penance, Catholic theologians say that a man who wishes to be justified must be willing to bring forth worthy fruits of penance, because Christ says : “ Except you do penance you shall all likewise perish.” (St. Luke xiii. 5.) That the word “ penance ” includes also exterior works of penance, appears clearly from the 21st verse of the eleventh chapter of St. Matthew, and Acts of the Apostles xxvi. 20. Surely Protestants cannot find fault with us because we teach that, in order to be justified, at least a willingness should be required of the sinner to observe this commandment as well as all other commandments. Are they prepared to say that a man can be justified whilst determined to break the commandments? I think not ; for this would amount to saying that a man is in a fit disposition to make peace with his enemy while offering him a new insult, or in a fit condition for receiving a gift while striking the giver, or that the giver cannot show his readiness and freedom in giving, unless He should give to a person who is in open revolt against him.

Our Protestant brethren, therefore, cannot do better than adopt openly the teaching of the Catholic Church, so clearly set forth in the General Council of Trent, which requires the above-enumerated dispositions for the reception of the grace of justification in the sacraments of baptism or of penance, and at the same time professes to believe, and solemnly teaches, that justification is not merited by those dispositions, but that a man is, notwithstanding those dispositions, justified freely and gratis, purely through the gracious good will of God. Here are the precise words of the council : “ *Gratis autem justificari ideo dicamur, quia nihil eorum quæ justificationem præcedunt, sive fides sive opera, ipsam justificationis gratiam promerentur ; si enim gratia est, jam non ex operibus, alioquin ut idem Apostolus inquit, gratia jam non est gratia* ” (“ But that therefore we are said to be justified freely [gratis], because none of those things which precede justification, either faith or works, deserve that same grace of justification ; for if it be grace then it is not from works ; otherwise, as the same Apostle says, grace is no more grace ”). (Session vi., chap. 8.)

* See Isaiah i. 16, 17, 18.

Take an illustration of it from the widow spoken of in the Fourth Book of Kings, chapter iv. (2d Book in Protestant version). By doing what she was told by the prophet Eliseus, that is, by borrowing empty vessels and by pouring in the oil she was not the cause of the prodigious multiplication of that liquid, nor did she, by so doing, deserve it, but that miraculous supply of oil was still a free gift of the prophet; and yet if she had not done what she was told she would have got no oil. Thus, notwithstanding the dispositions demanded by the Catholic Church for obtaining justification, and all dispositions and preparations on the part of the subject, justification is still a free gift of God.

Where there is a living human body there is a soul: so likewise where there is the true Church of Christ, compared by St. Paul to a living body, there is the Holy Spirit which animates it. As the Catholic Church is always guided in her teaching by the Holy Spirit (Acts xv. 28), if we set ourselves against the Church we set ourselves against the Word of God and against the Holy Spirit; but if we allow ourselves to be guided by the Church, we cannot go wrong, and we feel sure that we are guided by the Holy Spirit; "the Spirit Himself giveth testimony to our spirit that we are the sons of God." (Romans viii. 16.) "For whosoever are led by the Spirit of God, they are the sons of God." (Romans viii. 14.)

Would that our Protestant friends might see that their theory of justification rests upon a mistake, by attributing to the word "faith," occurring in Holy Scripture, the sense of trust as the primary meaning, under the specious reason that trust supposes faith in gospel truths, and faith in gospel truths leads to trust in Christ for pardon; not perceiving that the same thing could be said of the fear and love of God, of repentance and of obedience, all of which, in germ, are implied in faith in gospel truths, and faith in gospel truths leads to them; and that therefore trust is no more apprehending justification than is faith in gospel truths itself and the other above-mentioned acts of virtue, but all must be placed only in the rank of dispositions or conditions toward being justified.

In a sermon on "Justification by faith," preached in 1812 in Albion Street Chapel, Leeds, by Mr. Jabez Bunting, and published at the request of the Methodist Conference, then assembled in that town, the preacher devotes a full page of his pamphlet to prove that justification is nothing else in itself than the pardon of our sins.* But regeneration, and therefore justification and pardon of sins, given for the first time, are clearly

* This agrees with the Catholic teaching, provided this pardon is not separated from the infusion of charity in the soul.

St. Bernard, speaking the sentiment of the Catholic Church, says: "Happy, and truly happy, he whose sins God will not lay to his charge. To be justified it needs but to have His favor whom we have offended. Not to sin belongs to God alone. *The indulgence of God is man's justice.*" (See work on the Love of God, and fragments from a fragment, by St. Bernard, translated by Marianne Caroline Patmore, and Coventry Patmore, page 87.)

attached by our Lord to the sacrament of baptism (St. John iii. 5), which is emphatically styled by St. Paul “the laver of regeneration” (St. Titus iii. 5); and again our Lord Jesus Christ has plainly and peremptorily attached the pardoning of sins at other times to the sacramental absolution of the priest (St. John xx. 21–23), and not to mere trusting; though hope or trust in God is in itself one of the necessary dispositions never to be omitted on coming to the sacrament of penance, as the Catholic Church teaches.

Let our Protestant friends not forget that there is such a thing as a perverted trust, called presumption, when a man will trust and at the same time neglect the necessary conditions and the use of the necessary means appointed by God to obtain salvation. In that case it is not trusting in Christ, but rather against Christ. This is not doing a thing pleasing to God, but rather tempting God. It is not to hope against human hope as Abraham laudably did, but rather to trust against godly trust.

Prayer.—O God, give light to see, and strength to embrace the truth, to Thy honor and glory, and for the salvation of our soul, through Jesus Christ our Lord. *Amen.*

No. 7.—List of the Chief Fathers of the Church and of some other noted Ecclesiastical Writers.

Fl. signifies *flourished*; *c.* (*circa*) *about*; *d.* *died*.

The fathers of the Church are writers, for the most part bishops, who flourished in the Church within the first twelve centuries, who have always been highly esteemed for their great learning in matters of Christian religion, and almost all of them for their exalted holiness of life.

They are considered trustworthy witnesses of what was generally taught in the time in which they lived, and of the apostolic Tradition.

As such, they have been venerated by all antiquity and by the later ages; and their teaching about faith and morals has always been considered of great weight, especially when they all agree in what they state.

It is, therefore, important to know something about them, especially in what part of Christendom they lived, and in what time they flourished. The nearer they are to apostolic times, the weightier is their authority.

The following list will be useful to many:

Fathers of the First Century.

St. Barnabas, martyr, bishop of Cyprus, a disciple of St. Paul, who died about A. D. 76.

Hermas, flourished about the year 90.

St. Clement, Roman pontiff, *d.* 100.

Of the First and Second Centuries.

- St. Ignatius, bishop of Antioch, martyr, *d.* 114.
 St. Polycarp, bishop of Smyrna, martyr, *d.* 155.
 St. Papias, bishop of Hierapolis, *fl.* about 120.
 St. Quadratus, bishop of Athens, *fl.* about 123.

Of the Second Century.

- St. Justin of Siche, Palestine, professor of philosophy, martyr, *d.* 163.
 Tatianus, disciple of St. Justin, martyr, *d. c.* 170.
 St. Hegesippus, a converted Jew, *d.* about 180.
 St. Apollinaris, bishop of Hierapolis, *fl.* about 176.
 Melito, bishop of Sardis, *fl.* about 176.
 Athenagoras, Christian philosopher, *fl.* about 176.
 St. Theophanes of Antioch, *d.* about 186.
 St. Dionysius, bishop of Corinth, *fl.* between 161 and 192.

Of the Second and Third Centuries.

- St. Irenæus, bishop of Lyons, terse, energetic, *d.* 202.
 Apollonius of Rome (Senator), *fl.* 180-210.
 Clement, priest of Alexandria, elevated in his style, *fl. d.* about 217.
 St. Hippolytus, bishop and martyr, *d.* 235.
 Tertullian of Carthage, concise, energetic, *fl.* between 195 and 230.

Of the Third Century.

- Caius of Rome, priest, *fl.* between 211 and 217.
 Minutius Felix of Rome, orator and governor, consultant, *fl.* about 220.
 Julius of Africa, *fl.* about 221.
 Origen, patriarch of Alexandria, too diffuse, *d.* 253.
 St. Cyprian, bishop of Carthage, martyr, vigorous, *d.* 258.
 St. Dionysius, bishop of Alexandria, *d.* 265.
 St. Gregory, Thaumaturgus, bishop of Cæsarea, *d.* 265-270.
 St. Archelaus, bishop of Cascari, *fl.* 276-282.
 St. Anatolius, bishop of Laodicea, *fl.* between 270 and 283.

Of the Third and Fourth Centuries.

- St. Victorinus, bishop of Pictavium, martyr, *d. c.* 302.
 St. Methodius, bishop of Patara, martyr, *d. c.* 303.
 St. Pamphilus of Cæsarea, apologist, martyr, *d.* 309.
 St. Peter, patriarch of Alexandria, *d.* 311.

Of the Fourth Century.

- Arnobius of Africa, rhetorician, *fl.* about 310.
 Lactantius of Fermo, rhetorician, *d.* about 325.
 Eusebius, bishop of Cæsarea, *d.* 340.
 St. James, bishop of Nisibi, *d.* between 338 and 350.
 Firminius, martyr, *fl.* about 340.
 St. Hilarius, bishop of Poitiers, styled by St. Jerome the "Rhone of Latin Eloquence," *d.* 367-368.

- St. Eustachius, bishop of Antioch, *d.* 360–361.
 St. Athanasius, bishop of Alexandria, *d.* 371–373.
 Luciferus of Cagliari (Sardinia), *d.* 371.
 St. Basil, bishop of Cæsarea, pure and elegant, *d.* 373.
 Titus, bishop of Bostra, *d.* about 378.
 St. Ephrem Cyrus, deacon of Nisibi, Mesopotamia, *d.* 379.
 St. Zeno, bishop of Verona, *d.* about 380.
 St. Damasus from Spain, Roman pontiff, *d.* 384.
 St. Cyril, patriarch of Jerusalem, *d.* in the year 386.
 St. Gregory of Nazianzum, Asia Minor, archbishop of Constantinople, sublime, majestic,
d. 389.
 St. Macarius, Senior (or the Elder), *d.* 390–391.
 St. Amphilochius, bishop of Iconium, *d.* after 394.
 St. Gregory, bishop of Nyssa, brilliant, pleasing, *d.* after 394.
 St. Philostratus of Brescia, *d.* between 387–397.
 St. Pacianus, bishop of Barcelona, *d.* 392.
 Didymus of Alexandria, *d.* about 395.
 St. Ambrose, bishop of Milan, concise, pointed, *d.* 397.
 St. Optatus of Africa, bishop of Milevi, *fl.* about 370.
 St. Asterius, bishop of Amasea in Pontus, *d.* 400.

Of the Fourth and Fifth Centuries.

- St. Jerome of Stridon (Dalmatia), priest, *fl.* 370, *d.* 420.
 St. Epiphanius, bishop of Salamina, Cyprus, *d.* 403.
 St. John Chrysostom of Antioch, archbishop of Constantinople, perspicuous, splendid, *d.* 407.
 St. Gaudentius, bishop of Brescia, *d.* about 410.
 St. Prudentius from Spain, styled “the glory of the Christian poets,” *fl.* about 405.
 Rufinus of Aquileia, priest and monk, *d.* 410.
 Sulpicius Severus of Agen, priest, *fl.* about 415.
 St. Augustine, bishop of Hippo, universally admired, *fl.* 386, *d.* 430.
 St. Paulinus, bishop of Nola, *d.* about 431.

Of the Fifth Century.

- Sinesius, bishop of Ptolemais, *d.* 429.
 St. Nilus of Mount Sinai, abbot, *d.* about 430.
 St. Isidorus, priest of Pelusium, Africa, *fl.* 400–434.
 Cassian John, priest of Marseilles, *fl.* between 416 and 433.
 St. Cyril, bishop of Alexandria, *fl.* between 412 and 444.
 St. Proclus, bishop of Constantinople, *d.* 446.
 St. Hilarius, bishop of Arles, *d.* 449.
 Marius Mercator, *fl.* between 418 and 450.
 St. Peter Chrysologus, bishop of Ravenna, *fl.* 433–450.
 St. Eucherius, bishop of Lyons, *d.* about 450.
 Theodoret, bishop of Cyrus (Zuars), province of Antioch, perspicuous and pleasing, *fl.* 423,
d. 458.
 St. Vincent of Lerins, priest of Provence, *fl.* between 434 and 450.
 St. Basil, bishop of Seleucia, *d.* about 459.
 St. Leo the Great, Roman pontiff, eloquent, *d.* 461.
 St. Prosper of Aquitania (Gascogne) bishop, *fl.* 428–463.

- St. Maximus, bishop of Turin, *d.* about 465.
 Salvian, priest of Marseilles, *fl. c.* 430, *d. c.* 485.
 St. Apollinaris, of Sydon, priest, *d.* 484-490.
 Faustus, bishop of Riez, Provence, *d.* after 490.
 Gennadius, bishop of Marseilles, *fl. c.* 494.
 St. Gelasius, Roman pontiff, *d.* 496.

Of the Fifth and Sixth Centuries.

- Vigilius, bishop of Tapsa, *fl.* about 485.
 St. Ennodius, bishop of Pavia, *d.* 521.
 St. Avitus, bishop of Vienne (France), *d.* 523.

Of the Sixth Century.

- Boëthius Manlius, of Pavia, philosopher, martyr, *d.* 524.
 St. Fulgentius, bishop of Ruspa (Africa), clear, copious and sweet, *d.* 533.
 St. Cæsarius, bishop of Arles, *d.* 542.
 Facundus, bishop of Hermiana, *fl.* 545.
 Cassiodorus of Squillace (Calabria), abbot, *d. c.* 562.
 St. Gregory, bishop of Tours, clear and elegant, *d.* 595.
 St. John Climacus, monk of Palestine, *d.* 598.

Of the Sixth and Seventh Centuries.

- Venantius Fortunatus of Italy, archbishop of Poitiers, *fl. c.* 565.
 St. Eulogius of Alexandria, *fl.* 581.
 St. Gregory the Great, Roman pontiff, *d.* 604.

Of the Seventh Century.

- St. Isidore, archbishop of Seville (Spain), *d.* 637.
 St. Maximus, martyr, abbot of Constantinople, *d.* 662.
 St. Ildephonsus, archbishop of Toledo, 667.

Of the Seventh and Eighth Centuries.

- Venerable Bede, priest and monk, native of Yarrow, Northumberland, England, *d.* between 732 and 735.

Of the Eighth Century.

- St. Boniface of England, bishop of Maintz, Germany, and martyr, *d.* 755.
 St. John of Damascus, styled "the Scholastic," priest and monk of the Monastery of St. Saba, few hours from Jerusalem, *d.* about 730.
 St. Paulinus, bishop of Aquileia, *fl.* 780.

Of the Eighth and Ninth Centuries.

- Alcuin of York, disciple of St. Bede, *d.* 804.

Of the Ninth Century.

- Paschasius Rathbertus, monk of Soissons, *d.* 865.
 Hincmar, archbishop of Reims, *d.* 882.
 Anastasius, priest, keeper of the Vatican Library (Rome), *d.* 886.

Of the Tenth Century.

- Atto, bishop of Vercelli, *d.* 945.
 Flodoardus or Frodoardus of Epernay, *d.* 966.
 Ratherius, bishop of Verona, *d.* 974.
 St. Dunstan, archbishop of Canterbury, *d.* 988.

Of the Eleventh Century.

- Burchard, bishop of Worms, *fl.* 1020.
 Lanfranc, archbishop of Canterbury, clear, *fl.* 1070.
 Theophylact, archbishop of Constantinople, *d.* about 1071.
 St. Peter Damianus of Ravenna, bishop of Ostia, cardinal, *d.* 1072.

Of the Eleventh and Twelfth Centuries.

- St. Bruno, Carthusian abbot, Cologne, *d.* 1101.
 St. Anselm of Aosta, Piedmont, archbishop of Canterbury, *d.* 1109.
 Hugo of St. Victor, priest, *fl.* 1120.

Of the Twelfth Century.

- Rupertus, abbot of Deutch, *d.* 1135.
 Peter Lombard, bishop of Paris, *fl.* 1145.
 St. Bernard, abbot of Clairvaux (Champagne), *d.* 1153.
 Eminent ecclesiastical writers after this date are known chiefly by the name of Scholastics; as were
 Alexander of Hales, *d.* 1245.
 St. Thomas Aquinas, Dominican, *d.* 1272.
 St. Bonaventure, Franciscan, *d.* 1274.
 John Duns Scotus, Franciscan, *d.* 1308.
 John Gerson, *d.* 1439.

No. 8.—Canonized Founders of Orders and Congregations in the Church.

Month of Feast.	Names, Orders and Congregations.	Died. A. D.	Month of Feast.	Names, Orders and Congregations.	Died. A. D.
Jan. 15.	St. Paul, first hermit, . . .	342	Mar. 21.	St. Benedict, abbot, patriarch Monks of the West, Order of Benedictines, . . .	543
Jan. 16.	St. Anthony, patriarch of Monks,	356	April 2.	St. Francis of Paula, Order of Minims,	1507
Jan. 29.	St. Francis of Sales, doctor, Visitation Nuns, . . .	1622	April 8.	St. Albert, compiler of Car- melite Rules,	1214
Jan. 31.	St. Peter Nolasco, Order of Our Blessed Lady of Mercy,	1258	April 28.	St. Paul of the Cross, Pas- sionists,	1775
Feb. 7.	St. Romuald, The Camal- doli,	1027	May 19.	St. Peter Celestine, founder of Celestines,	1296
Feb. 8.	St. John of Matha, Trinita- rians,	1213	May 26.	St. Philip Neri, Oratorians, .	1595
Mar. 11.	St. John of God, Brothers of Charity, for the Sick, .	1550	May 31.	St. Angela of Brescia, Ursu- lines,	1540

Month of Feast.	Names, Orders and Congregations.	Died. A. D.	Month of Feast.	Names, Orders and Congregations.	Died. A. D.
June 6.	St. Norbert, Premonstratensians,	1134	Aug. 21.	St. Jane Frances de Chantal, foundress, with St. Francis de Sales, of many Convents of the Visitation,	1641
June 9.	St. Columb, abbot, founder of Monasteries,	597	Aug. 21.	St. Bernard Ptolemy, Olivetans,	1348
June 19.	St. Juliana Falconieri, the Mantellate Servites,	1340	Aug. 23.	St. Philip Benizi, promoter of the Order of the Servites of Mary,	1285
June 25.	St. William, Monte Vergine, near Naples,	1142	Aug. 27.	St. Joseph Calasanctius, founder of the Order of the Pious Schools, called also Piarists,	1648
July 12.	St. John Gualbert, Valombrosa,	1073	Aug. 28.	St. Augustine, bishop, doctor, Augustinians,	430
July 18.	St. Camillus de Lellis, for Visiting the Sick,	1648	Oct. 4.	St. Francis of Assisi, Order of Friars Minor,	1226
July 19.	St. Vincent de Paul, Lazarists, and Sisters of Charity,	1660	Oct. 6.	St. Bruno, Carthusian Monks,	1101
July 20.	St. Jerome Emilianus, The Somasky,	1537	Oct. 15.	St. Teresa, reformer of the Barefooted Carmelites,	1582
July 31.	St. Ignatius of Loyola, founder of the Society of Jesus,	1556	Oct. 21.	St. Ursula, patroness of Ursulines,	650
Aug. 2.	St. Alphonsus Liguori, doctor, Redemptorists,	1787	Nov. 4.	St. Charles Borromeo, Oblates of St. Charles,	1584
Aug. 4.	St. Dominic, Order of Friars Preachers,	1221	Nov. 20.	St. Felix of Valois, Trinitarians,	1221
Aug. 7.	St. Cajetan, Theatines,	1547			
Aug. 12.	St. Clare of Assisi, Poor Clares,	1253			

No. 9.—Chief Heresies.

1. The **ARIANS**, founded by Arius, an ambitious priest of Alexandria; who denied the divinity of our Lord, and said that He was not born of the Father, but made by Him; that He was not equal to, but inferior to, the Father. These heretics were condemned at the Council of Nice, a town in Bithynia, A. D. 325, under Pope St. Sylvester I. The Nicene creed was drawn up at this council.

2. The **MANICHEANS**, who taught that our Lord did not take to Himself a *real* body, but only the appearance of a body, something similar to what the angels assumed when they visited holy persons, as mentioned in Scripture. They also said that there were two gods, a good one and a bad one. These heresies commenced about A. D. 280, and were finally condemned in the Fourth Lateran Council by Pope Innocent III., A. D. 1215.

3. The **MACEDONIANS**, founded by Macedonius, who had usurped the see of Constantinople. He denied the Godhead of the Holy Ghost, and said that He was only a creation like the angels, but of a higher order.

This heresy was condemned at the First Council of Constantinople, A. D. 381, under Pope St. Damasus I.

4. The PELAGIANS, founded by Pelagius, a native of Britain. He denied the existence of original sin in the soul of man, and taught that without the aid of grace man is perfectly able to fulfill the law of God. This heresy was condemned at a council of African bishops held at Carthage, A. D. 416, the decision of the council being confirmed by Pope St. Innocent I.

5. The NESTORIANS, founded by Nestorius, bishop of Constantinople. He taught that there were two separate persons in our Lord, one the Son of God, and the other the son of man; and that the blessed Virgin was not Mother of God, but only of the Man Christ. This heresy was condemned at the Council of Ephesus, A. D. 431, under Pope St. Celestine I. The latter part of the "Hail Mary" was added—"Holy Mary, Mother of God," etc.

6. The EUTYCHIANS, founded by Eutyches, who taught that there was only one nature, the divine, in our Lord. He said, that at the moment of the incarnation, the human nature was absorbed by, or changed into, the divine. This heresy was condemned at the Council of Chalcedon, A. D. 451, under Pope St. Leo the Great.

7. The SEMI-PELAGIANS taught that the beginning of faith and first desire of virtue came from the powers of man alone, unassisted by divine grace. They also said that the grace of final perseverance can be merited by our own efforts, and is not a free gift of God. This heresy was first taught by some priests of Marseilles. It was condemned at the Second Council of Orange, A. D. 529, the decrees of the council being confirmed by Pope Boniface II.

8. The MONOTHELITES said that Jesus Christ had no separate human will, but only a divine one. They were condemned at the Third Council of Constantinople, A. D. 680, under Pope St. Agatho.

9. The ICONOCLASTS, or breakers of holy images, rejected the use of holy images and pictures, and the practice of paying them due respect. They were condemned at the Second Council of Nice, A. D. 787, under Pope Adrian I.

10. The GREEK HERESY and SCHISM was commenced in 879 by Photius, who, though not a priest, took unjust possession of the see of Constantinople. This schism was consummated in A. D. 1054, by Michael Cerularius, who broke entirely away from the supremacy of the Popes, and established what is called the Greek Church. The Greeks say that the Holy Ghost proceeds from the Father alone, instead of from the Father and the Son, as taught by the Catholic Church from the beginning. Photius was deposed and condemned at the Fourth Council of

Constantinople, A. D. 870, under Pope Adrian II., and St. Ignatius was restored to his see.

11. The HERESY OF BERENGARIUS, who was archdeacon of Angers. He said that the body and blood of our Lord are not really present in the holy Eucharist, but only in figure. He was condemned at Rome, A. D. 1078.

12. The ALBIGENSES taught that there were two Gods and two Christs; they condemned marriage, denied all the sacraments and the resurrection of the body. It was whilst preaching to these heretics that the devotion of the rosary was revealed by the blessed Virgin to St. Dominic.

13. The WALDENSES taught that it was a heinous sin for a magistrate to condemn to death for any crime; that it was a mortal sin to take an oath; and that the clergy became reprobates by holding one farthing's worth of property. The Albigenses and Waldenses were condemned at the Third Lateran Council, under Pope Alexander III., A. D. 1179.

14. The HERESY OF WICKLIFFE. He taught that the Pope is not the visible head of the Church; that bishops have not preëminence over simple priests; that all ecclesiastical powers are either forfeited or are in abeyance during mortal sin; that man is bound to sin; that God approves of sin; that confession is quite useless; and that temporal princes should cut off the head of any ecclesiastic who sinned, etc. These doctrines were, after the death of Wickliffe, preached by John Huss and his followers in the towns and villages of Bohemia. Condemned at the Council of Constance, A. D. 1414.

15. The HERESY OF LUTHER. Luther was a monk of the Order of St. Augustine, and professor in the University of Wittenberg. Pride and jealousy induced him to attack the ancient faith, and invent a new creed. Pope Leo X. having granted a plenary indulgence, Luther was annoyed that the commission to preach it was given to the Dominicans, and not to his own order. He then attacked the doctrine of indulgences itself. He also taught that faith alone will save mankind; that the sacrifice of the Mass is an abomination; that there is no necessity for confession, abstinence, fasting, or any mortification whatever. He said that priests might marry; he denied the supremacy of the Pope; he wrote against purgatory, free will, and almost every article of Christian belief.

16. CALVIN, who is regarded as second only to Luther, was the founder of Presbyterianism. His chief stronghold was Geneva. He taught, among other things, that God created men on purpose to damn the greater number of them; that God is the author of all sin; and that man has no free will. He denounced not only the Pope, but bishops and priests also.

At the Council of Trent, held from 1545 to 1563 A. D., the heresies of Luther, Calvin, and others were condemned. The creed of Pope Pius IV. is grounded on the decisions of this council.

17. The Jansenists, so called after their leader, Jansenius, bishop of Ypres, in Flanders. He maintained that man was not free; that it was impossible to keep some of God's commandments; that all good works of unbelievers are sins; that God will punish us for not practicing virtues which are not in our power; that our Lord died only to save a few privileged souls, and not the whole human race. Two illustrious French bishops, Bossuet and Fénelon, defended the truth against these heretics. Christopher de Beaumont, archbishop of Paris (1746-1781), was also a great champion of the true faith, and by his virtues and exertions did much to put down this heresy, which had already been condemned by Pope Urban VIII., A. D. 1642, and by Pope Clement XI., A. D. 1705.

No. 10.—Cardinal Manning on Total Abstinence.*

“When I see around me every day the wreck of men, women and children, from the highest to the lowest class, the utter desolation of homes once happy and innocent, the destruction of the domestic life of the millions of our great working class, upon whom the whole fabric of our commonwealth must rest, I feel that temperance and total abstinence ought to be familiar thoughts in the minds even of those who have never in all their life been tempted to excess. If they would all conscientiously unite by example, by word, and by influence to save those who are perishing in the dangers from which they themselves are happily safe, many a soul and many a home now fearfully wrecked would, I believe, be saved.

“When St. Paul told the Christians in Rome that it ‘is good not to eat flesh and not to drink wine, nor anything whereby thy brother is offended, or scandalized, or made weak’ (Romans xiv. 21), he certainly did not intend to limit the wide reach of this principle of Christian charity to meats offered to idols. . . . If any self-denial on our part, in things that are lawful and to us altogether safe, shall help, or encourage, or support, or give even a shadow of strength to those to whom such lawful things are not only dangerous but often deadly, then assuredly the love of souls will prompt us to place ourselves at their side, and, in sharing their acts of self-denial, to give them a hand and a heart of sympathy.

“Now I say this not as a precept, but as a counsel. If it be good, as

* Extract from the introductory letter by His Eminence to Father Bridgett's interesting book, entitled *The Discipline of Drink*.

St. Paul says it is, freely to forego lawful things for the sake of others, it is certainly good for us, of our own free will, to offer any little mortification we can in reparation and expiation, and intercession for others. It is on this ground, as it seems to me, that total abstinence may be affirmed to be a wise and charitable use of our Christian liberty.

"And if, by laying on ourselves so slight a privation, we can in any way help those who are perishing, and those who are tempted, I do not think we shall ever have cause to regret that we freely chose that slight self-denial."

FIVE GOOD REASONS FOR TOTAL ABSTINENCE.*

The late Dr. Guthrie of Edinburgh said: "I have four good reasons for being an abstainer: My head is clearer, my health is better, my heart is lighter, and my purse is heavier." And we would add, "My ear is readier to the cry of the poor, and our self-denial will edify our neighbor." "Now, we that are stronger ought to bear the infirmities of the weak, and not to please ourselves." (Romans xv. 1.)

No. 11.—Lines on the Blessed Virgin by the American Poet, Longfellow.

"PRINCE HENRY (*on gaining a view of Italy after passing the Alps*).

"Oh, had I faith, as in the days gone by,
That knew no doubt, and feared no mystery:

This is indeed the blessed Mary's land,
Virgin and Mother of our dear Redeemer!
All hearts are touched and softened at her name;
Alike the bandit with the blood-stained hand,
The priest, the prince, the scholar and the peasant.
The man of deeds, the visionary dreamer,
Pay homage to her as one ever present!
And even as children, who have much offended
A too indulgent father, in great shame,
Penitent, and yet not daring unattended
To go into his presence, at the gate
Speak with their sister, and confiding wait
'Til she goes in before and intercedes;
So men, repenting of their evil deeds,
And yet not venturing rashly to draw near
With their requests an angry Father's ear,
Offer to her their prayers and their confession,
And she for them in Heaven makes intercession.
And, if our faith had given us nothing more

* See *Temperance Lesson Book*.

Than this example of all womanhood,
 So mild, so merciful, so strong, so good,
 So patient, peaceful, loyal, loving, pure,
 This were enough to prove it higher and truer
 Than all the creeds the world had known before."

No. 12.—Census of Religions in the World.

Dr. Hurst's *Outline History of the Church* (1875) gives the following populations to the creeds of the world :

Christianity,	407,000,000.
Judaism,	7,000,000.
Buddhism,	340,000,000.
Mohammedanism,	200,000,000.
Brahmanism,	175,000,000.
Confucianism,	80,000,000.
All other forms of religious belief,	174,000,000.

Of the Christian populations of the world, 131,007,449 are assigned to Protestantism ; 200,339,390 to Roman Catholicism ; and 76,390,040 to the Oriental churches. In the New World, comprising North and South America, the Roman Catholics are in the majority, having about sixty millions, and the Protestants about thirty-seven millions.*

According to Hubner, in his *Statistical Tables of all the Countries of the Earth*, there are in the German Empire 25,600,000 Protestants, 14,900,000 Catholics, 38,000 Orthodox Greek Christians, 512,000 Jews, 6,000 of all other denominations or of none. In Austro-Hungary there are 23,900,000 Catholics, 3,600,000 Protestants, 7,220,000 Greek and other Christians, 1,375,000 Jews, 5,000 Mohammedans and others. In France there are 35,390,000 Catholics, 600,000 Protestants, 118,000 Jews, 24,000 Mohammedans and others. In Great Britain and Ireland there are 26,000,000 Protestants of various denominations, 5,600,000 Catholics, 26,000 Greeks, etc., 46,000 Jews, 6,000 Mohammedans and others. In Italy there are 26,660,000 Catholics, 96,000 Protestants, 100,000 Greeks, etc., 36,000 Jews, 25,000 Mohammedans and others. In Spain there are 16,500,000 Catholics, and 180,000 adherents of other denominations (details not given). In European Russia there are 56,100,000 Orthodox Greek Christians, etc., 2,680,000 Protestants, 7,500,000 Catholics, 2,700,000 Jews, and 2,600,000 Mohammedans and others. In Belgium there are 4,920,000 Catholics, 13,000 Reformed Church, 2,000 Jews, and 3,000 belonging to other denominations. In the Netherlands there are 2,001,000 members of the Reformed Church, 1,235,000 Catholics, 64,000 Jews and 4,000 of other denomina-

* Behm and Wagner.

tions. In Sweden and Norway there are 4,162,000 members of the National Evangelical Church, 4,000 Greeks and other Christians, and 2,000 Jews; the number of Catholics is not officially given—it is estimated at less than 1,000.

No. 13.—Census of Catholics in the World.

The *Deutsche Reichszeitung* estimates the number of Catholics in the world as follows: Number of Catholics in France, 36,405,000; Austro-Hungary, 25,357,000; Italy, 27,942,000; Spain, 16,912,000; German Fatherland, 15,950,000; Russia (including Poland), 18,300,000; England, Ireland, Scotland, and Malta, 6,140,000; Belgium, 5,450,000; Portugal, 4,433,000; Holland, 1,652,000; Switzerland, 1,127,000; Turkey, 500,000; Roumania, 114,000; Montenegro, 25,000; Greece, 10,000; Leichtenstein, 9,000; Monaco, 7,000; Servia, 4,000; Denmark, 2,000; and Norway, 1,000—total in Europe, 153,344,000.

Brazil, 10,000,800; Mexico, 9,389,460.

United States, 8,000,000; Colombia, 2,950,017; Peru, 2,699,945; Bolivia, 2,325,000; Chili, 2,116,718; Argentine, 1,812,490; Venezuela, 1,784,197; Guatemala, 1,190,754; Ecuador, 946,053; Hayti, 550,000; Uruguay, 440,000; Salvador, 434,520; Honduras (census of 1858), 357,700; Nicaragua, 300,000; Paraguay, 293,844; San Domingo, 250,000; Costa Rica, 185,000; British America, 2,100,000; Spanish West Indies, 2,080,652; French, 340,000; Dutch, 34,000; Danish, 26,000—total in America, 51,400,391.

Philippine Islands, 5,700,000; British India, 1,600,600; Timor and Macao, 70,000; China, 423,887; Cochin China and Tonkin, 510,581; Japan, 20,000; Corea, 20,000; Mongolia, 5,000; Mantchooria, 9,000; Thibet, 9,300; Siam, 11,150; Cambodia, 11,000; Burmah, 11,950; Malaya, 6,000; Dutch Possessions, 31,324; Maronites, 530,000; United Jacobites, 35,000; Armenians in Syria and Asia Minor, 10,000; Chaldeans, 20,000; Melchites, 20,000; Levant (Latin Rite), 60,000; Siberia and Caucasus, 52,000—total in Asia, 9,166,192.

Algeria, 270,000; Reunion, 150,000; Noyotte and Nossi-be, 20,000; Tetuan, 15,000; Canary Islands, 283,000; Fernando Po, 500; Madeira, 121,753; St. Thomas, 21,441; Cape Verde, 90,604; Continent, 500,000; Cape and Natal, 30,000; Mauritius, 90,000; Madagascar, 30,000; Tunis, 26,000; and Egypt, 35,000—total in Africa, 1,686,998.

Australia, Tasmania, and New Zealand, 590,000; Sandwich Islands, 25,000; Wallis, 4,000; Futana, 1,000; Tonga, 2,000; Fiji, 5,000; Samoan Islands, 5,000; on French territory, 20,000—total in Australasia, 652,000. Grand total, 219,249,531 (about 220 millions).

No. 14.—Difficulties of Private Interpretation, by Father G. Bampffield, B.A., Oxon.*

“I was a young man when my inquiry into truth began. I wished to save my soul—to know the truth and do the right; I asked myself and others how I was to find the truth; the answer was ever the same, ‘Search the Scriptures.’”

“But here came a difficulty.

“I knew that the Scriptures were the Word of God; but I knew also that God’s Writings are then only of use to us when we know what God meant by that which He wrote. God’s Word, if we put to it the devil’s meaning or man’s meaning, is not God’s Word at all. ‘The letter killeth;’ it is ‘the spirit’ which ‘quickeneth.’ † What we need is God’s meaning of God’s Word. The same Holy Ghost who wrote the Scriptures, He only can interpret them.

“Was it possible for me to miss this meaning? I read in the gospels that the Scriptures could be so misused. The devil tempted our Lord with Scripture texts, using God’s Word with the devil’s meaning (St. Matthew iv.); the Pharisees rejected our Lord by Scripture: ‡ ‘Search the Scriptures, and see that out of Galilee a prophet riseth not’ (St. John vii. 52), using God’s Word, indeed, but perverted by man’s sin: of the Sadducees our Lord said that though they read the Scriptures, they knew them not (St. Mark xii. 24); and the Apostles were ‘foolish and slow of heart to believe all the things which the prophets have spoken.’ (St. Luke xxiv. 25.) It was not the multitude who ‘knew not the law’ who condemned our dearest Lord, but the Pharisee, the scribe, and the lawyer, whose whole study was in the Sacred Writ.

“Nay, the Scriptures themselves told me plainly, § ‘that no prophecy of the Scripture is made by private interpretation.’ (2 St. Peter i. 20.) And, again, that in St. Paul’s epistles, at least, there ¶ ‘are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their destruction.’ (2 St. Peter iii. 16.) The Scriptures, then, can be used to our destruction, and who was I that I should think myself learned or stable? ‘Thinkest thou,’ said Philip to Queen Candace’s chamberlain, ¶¶ ‘that thou understandest what thou

* *St. Andrew’s Magazine*, April, 1879.

† 2 Cor. iii. 6. “The letter killeth, but the spirit giveth life.” (Prot. version.)

‡ “Search and look, for out of Galilee ariseth no prophet.” (Prot. version.)

§ “No prophecy of the Scriptures is of any private interpretation.” (Prot. version.)

¶ “Are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.” (Prot. version.)

¶¶ “Understandest thou what thou readest? And he said, How can I, except some man should guide me?” (Prot. version.)

readest?' who said 'How can I, unless some one show me?' (Acts viii. 30, 31.)

"It was, then, I concluded, possible for me to miss the true meaning of God's Word; and if I missed it, I missed it to my 'own destruction.' The fault lay not in the Scriptures, which are holy, but in my wretchedness, who misinterpreted.

"When I stated this difficulty to others, I received always the same answer, 'Pray to God the Holy Ghost, and He will guide you.' But here arose two or three difficulties.

"(a) I knew that without God's help no man can understand the Scriptures; but I knew also, that God's help is given more or less in proportion to the fervency of prayer and the righteousness of him who prays. It is the 'continual prayer of a just man;' or, as the Protestant translation renders it, 'the effectual fervent prayer of the righteous man' (St. James v. 16), not the lukewarm prayer of the unrighteous, that 'availeth much.' Dared I 'trust in myself that I was righteous?' (Luke xviii. 9)—my prayer 'fervent and effectual?' If conscience did not compel, humility would exhort me to think otherwise; and, if so, how could I tell that the true meaning of Scripture was given me in answer to such worthless prayers as mine? The fault lay not in God, who is ever ready to give to them that ask, but in the poverty of the asking and the asker.

"(b) But I found that, on this view, not only must I trust in myself that I was righteous, but also despise others. (St. Luke xviii. 9.) For I found that others did the very same thing which I did—namely, pray to the Holy Ghost, and yet explained Scripture in a sense wholly opposite to mine. If I learned from the Scripture that baptism was necessary to salvation, another from the very same Scripture would teach that baptism was not necessary to salvation, and that my doctrine was soul-destroying and hateful to God. If I prayed to the Holy Spirit, so did he; if I was fully convinced, so was he; if to my spirit I hoped that 'the Holy Spirit gave testimony that I was a child of God' (Rom. viii. 16), * the same claim also did he make. How could I tell that he was wrong and I right? My prayers answered and his not? Was I holier than he? I dared not think so.

"Of one thing I was certain, that the Holy Ghost could not teach to me that a doctrine was true and to him that the same doctrine was not true. One of us was wrong, and teaching, what God hates, a lie; but by what sure sign could I say what was wrong?

"Sometimes I was told that these differences were not essential points; but I could not understand this. Men certainly differ, for example, on the question whether baptism is necessary to salvation or not. Surely a de-

* "The Spirit itself beareth witness with our spirit that we are the children of God." (Prot. version.)

bate about a necessity is an essential point. In no worldly business, I am certain, in no question about the life of our bodies should we say, 'Such a thing may be necessary, but it is not essential for us to know whether it is necessary or not.'

"Moreover, who would dare to tell us which part of our Lord's teaching was essential and which not? 'Such a truth will save us, but such another truth He need not have brought from heaven.' This I knew, that not one jot or one tittle of His words shall pass away (St. Matt. v. 18; St. Matt. xxiv. 35), and that we dare not add to nor take from His words (Rev. xxii. 18, 19), but I knew not who was to be the judge of our Lord's teaching, and tell us which part we must believe and which we might reject.

"It is a marvel to me how men can believe that Christ, who is love, has so left Christianity in the world, that nearly nineteen centuries have passed away, and men are still in doubt about the very necessities of salvation. In the Catholic Church alone is no doubt.

"(c) The third difficulty which came to me, when I was told to pray to the Holy Ghost and He would guide me, was this. 'But then,' was my reply, 'if I can be mistaken when I interpret Scripture, how am I to tell when I am mistaken, and when not?' To this question I have to this day been unable to obtain an answer, except in the Catholic Church. I propose it once more for solution.

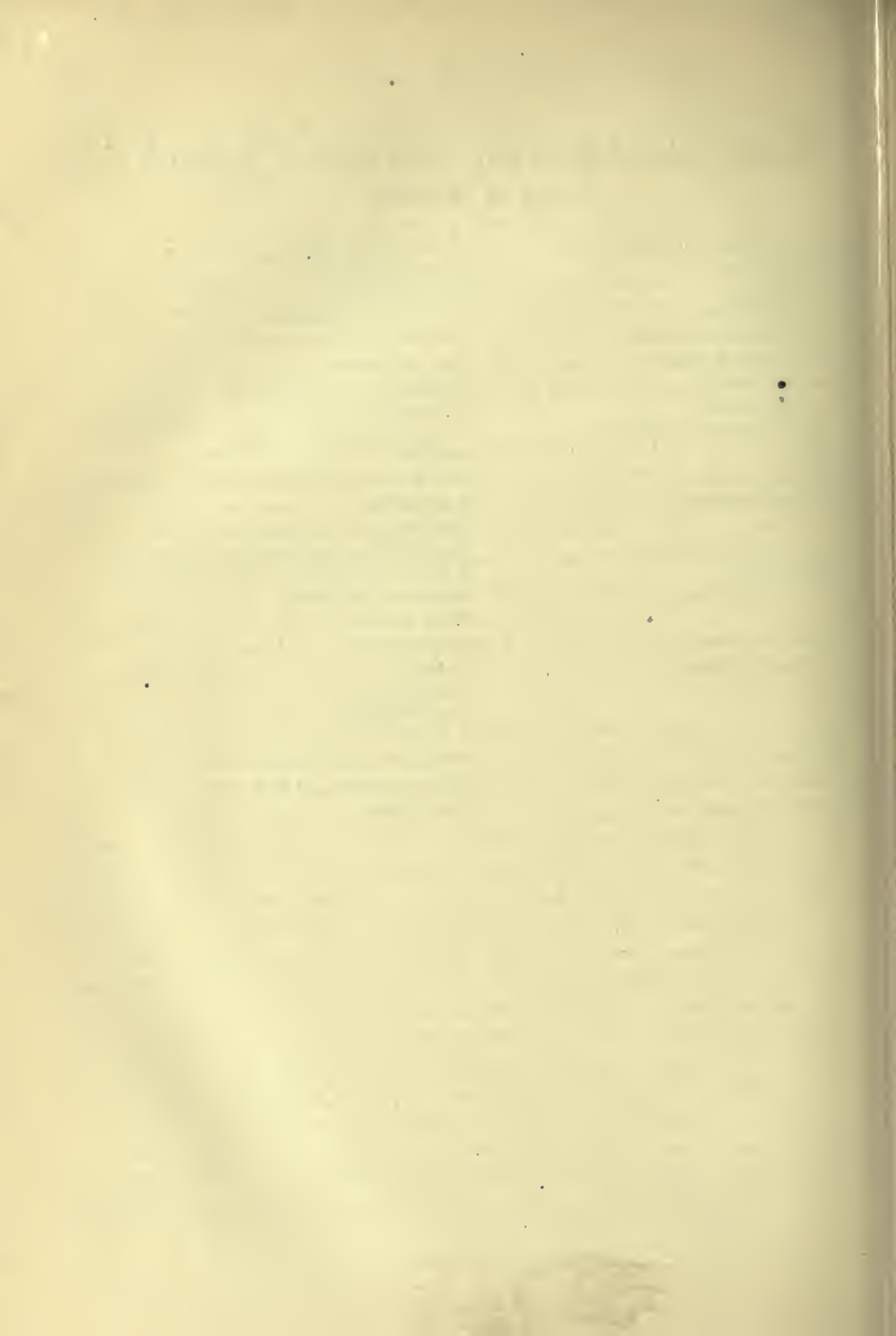
"The answer which I made to myself was that if our interpretations of Scripture are little more than guesses, in which we might be mistaken, we could never tell if we were right or not; and that, as a result, the possession of truth was to us impossible; if we once admit doubt we cease to know it as a truth. Most of all should this be the case with religious truth: if heaven is not a certainty it were hard to struggle for it; if it be doubtful that there are three persons in God, who could worship them? What martyr would bleed for an opinion which was possibly false?

"Our interpretations are fallible opinions; and opinions, however probable, are not certain truth. It seemed to me, then, that we had the choice of two evils, either to hold that each individual interpreter of Scripture is infallible, or to acknowledge that all interpretations of Scripture are fallible, and therefore all religious doctrines uncertain. I need not show the absurdity of the first alternative; for the upholders of private judgment are the very men who deny infallibility. I fear, then, we must accept the second, and own that there is no certain religious truth on earth, unless, indeed, the Catholic Church be right, and God has provided, in his mercy, a guide whom he has made infallible."

No. 15.—List of Some Protestant Sects in the United States of America.

Adventist or Second Adventist.
 Baptist (Regular).
 Free-Will Baptist.
 Seventh-Day Baptist.
 German Seventh-Day Baptist.
 Free Communion Baptist.
 Anti-Mission Baptist.
 Six-Principle Baptist.
 Cath. Apost. Church (not Roman).
 Christian.
 Christian Connection.
 Christian Perfectionist.
 Church of God.
 Congregationalist Unitarian.
 Congregationalist.
 Disciples (Campbellites).
 Dunkers.
 Episcopal (Protestant).
 Evangelical Association.
 Friends or Quakers.
 Hicksites.
 Lutheran.
 Mennonites.
 Methodist.
 Methodist Episcopal.

Methodist Protestant.
 Methodist Church.
 African Methodist.
 Zion African Methodist.
 Methodist Episcopal (South).
 Free Methodist.
 Western Primitive Methodist.
 Independent Methodist.
 Moravians (Unitas Fratrum).
 Mormon.
 New Jerusalem (Swedenborgian).
 Presbyterian.
 Presbyterians, Associated and United.
 Reformed Church (late Dutch Reformed).
 Reformed Church (late German Reformed).
 Reformed Mennonites.
 River Brethren.
 Second Advent.
 Shakers.
 Spiritualist.
 True Wesleyan.
 Unitarian.
 Unitarian Congregationalist.
 United Brethren in Christ.
 Universalist.



A CHRISTIAN'S RULE OF LIFE.

BY

ST. ALPHONSUS MARY DE LIGUORI,

BISHOP OF ST. AGATHA, AND FOUNDER OF THE CONGREGATION OF THE
MOST HOLY REDEEMER.

NEWLY TRANSLATED FROM THE ITALIAN, AND EDITED BY

ROBERT A. COFFIN, C.S.S.R.

Preface.

THE name of St. Alphonsus is too well known and loved, and the merits of his works too well appreciated, to make it necessary for the editor to say more than a few words by way of introduction to the present volume.

The favorable manner in which the prospectus of the new translations was received, has fully justified the grounds for believing that the time had now arrived when the world would welcome a complete edition of the saint's works, presented to them by the children of his own congregation.

It would be impossible to place before the reader the many letters of encouragement and support which the editor received at the commencement of the undertaking, especially from the venerable prelates and other distinguished ecclesiastics, whose approbation he was the most anxious to secure, and for which he desires in this place to express his grateful acknowledgments.

It is unnecessary to do more than just allude here to those still higher sanctions and approbations of the works of St. Alphonsus, conferred upon them by so many sovereign Pontiffs; but lest it might be objected that their interest and utility have lessened, and that their influence was a matter of time and place, of national character and disposition, the editor cannot refrain from inserting here, in order to meet such an objection, the striking words of two who have occupied the chair of St. Peter; and who, though at an interval of more than a quarter of a century the one from the other, bear the same testimony as well to the peculiar merits of the works of St. Alphonsus, as to the great utility of publishing a complete edition of them not only in Italy, but in those countries of which it is sometimes said that they are too cold to appreciate and enter into the glowing spirit, and almost enthusiastic devotion of a warm Italian heart.

Pope Leo XII. in a Brief dated February 19, 1825, to Signor Marietti, of Turin, approving of his complete edition of the works of St. Alphonsus, classes the saint among the number of the pious and learned writers raised up by divine Providence to stem the torrent of bad publications which at that time was coming down on society at large, and says of him, "that he is pre-eminent for a most tender piety and devotion, and

for the singular zeal with which, in his writings, he urges the frequentation of the Sacraments, and inculcates the love of Jesus Christ, and confidence in His merits and mercy, together with devotion to the Blessed Virgin Mother of God, and to the saints, which are indeed the surest bulwarks against every kind of demoralization." And of Signor Maretti himself, his Holiness says, "that in collecting and publishing the works of such a writer, he had deserved well, not only of religion, but, if it did but know its own real good, of society in general."

In like manner, his Holiness Pope Pius IX., in a letter to the Rev. Father Hugues, dated November 25, 1846, is pleased to express his joy and consolation on hearing that the German edition of St. Alphonsus's works had met with such great success "at a moment, too, when, by-the insidious devices of the enemies of religion, so many pestilential books are in circulation on every side, to corrupt and deprave the minds and morals especially of those not on their guard against them." "Wherefore," his Holiness continues, "we greatly commend your pious undertaking, and we encourage you to continue with still greater diligence in endeavoring to spread the most wholesome writings of St. Alphonsus every day more and more. To read them cannot but be of the greatest advantage, not only to Christians in general, but also to ecclesiastics, and to those especially who have the care and direction of souls. From the works of that most holy and most learned man, written with an extraordinary tenderness of piety and devotion, breathe in every page a special love for Jesus Christ, and confidence in His merits and mercy; they inspire the highest devotion to the Virgin Mother of God and to the saints; they inflame men's hearts with the desire of frequenting the most holy Sacraments, and furnish a most copious supply of excellent admonitions, counsels, and injunctions for procuring and carrying on the work of the salvation of souls."

Nothing is wanting to add force to such testimonies as these; they speak for themselves. At the same time it must not be forgotten that the present edition rests also under the shadow and protection of St. Peter, having received the benediction of the Holy Father, in the form which is here prefixed.

With regard to the present volume, the editor believes that it is impossible for any one to make use of it with a good will, and with an earnest desire to advance in the way of perfection, corresponding to his state in life, without finding himself led on as it were irresistibly to the spirit of prayer, and to a more tender love of our dearest Lord and His most blessed Mother; and if so, the aim which St. Alphonsus had in view will have been gained, as, indeed, it has been hitherto, wherever his works have been known and read.

Instances, moreover, might be mentioned of persons who owed their conversion, under God, to having met with *The Practice of the Love of Jesus Christ, the Treatise on Prayer*, etc., etc. Works of perhaps greater eloquence, humanly speaking, of a more finished style, had left little or no impression on their souls; sermons on the terrors of the divine judgments and the torments of an eternal fire had been to them as unmeaning words; and so for many a sad long year they remained in the cold indifference of a sinful life, until at length St. Alphonsus, with his oft-repeated words, "I love thee, I love thee, I love thee; pray, and you shall be saved; pray, for God will hear you; pray, and heaven is yours," roused them from the sleep of death; opened a new world, as it were, before them; filled them with encouragement and hope; spoke to them of sweeter joys and more lasting pleasures; and led them with broken but loving hearts to seek forgiveness through the intercession of Mary in the Sacred Heart of Jesus crucified.

The victory which neither eloquence nor learning could achieve, was reserved for the irresistible power of the simplicity of a heart burning with the love of God, and with desire for the salvation of souls.

That Almighty God will deign in like manner to make use of the present volume for the welfare both of those who are going on to perfection, and of those who, alas, are strangers to the love of Jesus, and to the compassion of His dearest Mother, who do not, and cannot, or rather know not, how to pray—of this there can be no doubt; for what He has done of old, He does now, and will ever do.

The success, then, of the present volume, as indeed of the whole undertaking, the editor leaves unreservedly in the hands of God; and should the pains and labor which have been bestowed upon it be of any worth, to Him, and to Him alone, be the praise.

"Neither he that planteth is anything, nor he that watereth, but God who giveth the increase."

In conclusion, the editor will only add, that all the references given by St. Alphonsus have been carefully corrected and verified, as far as it was possible.

The editor desires to avail himself of this opportunity of expressing his sincere thanks to the several friends who, by their learning, advice, and otherwise, have kindly assisted him in the present volume.

ROBERT ASTON COFFIN, C.S. S.R.

St. Mary's, Clapham.



Reciting the Rosary.

Reading Imitation of Christ.

THE FAITH OF OUR FOREFATHERS.

A CHRISTIAN'S RULE OF LIFE.

In this rule the first chapter treats of the means we must make use of to keep ourselves in the grace of God. In the second, the acts of those devout exercises which should be practised are set forth at length. In the third is shown the exercise of the principal virtues which a Christian ought to practice.

CHAPTER I.

OF THE MEANS OF PRESERVING THE GRACE OF GOD.

WE must be fully persuaded that in order to obtain eternal salvation it is not sufficient to wish to be saved ; but we must further take the means which have been left us by Jesus Christ. Otherwise, if we commit sins, it will not avail us in the Day of Judgment to excuse ourselves by saying that the temptations were great, and we were weak ; because God has given us the means, through His grace, to conquer all the assaults of our enemies ; if, then, we will not take advantage of them, and are overcome, the fault is our own. All men desire to be saved ; but because they omit to employ the means of salvation they sin, and are lost.

1. *To fly the occasions of sin.*—The first means is, to avoid all occasions of sin. It is impossible for any one who does not endeavor to fly from the occasions of sin, especially in the matter of sensual pleasures, to avoid falling into sin. St. Philip Neri said : “ In the war of the senses, the conquerors are the cowards who fly.” The occasion is like a veil put before our eyes, so that we can see nothing else—neither God, nor hell, nor the resolutions we had made. The Scripture says it is impossible to walk on burning coals without being burnt : “ Or can he walk upon hot coals, and his feet not be burnt ? ” (Prov. vi. 28.) So it is morally impossible for any one to put himself voluntarily into the occasion of sin and not to fall, although he may have made a thousand resolutions and a thousand promises to God. This is clearly shown every day by the

misery of so many poor souls who are plunged into vice for not avoiding the occasions. Anyone who has had the evil habit of sins of impurity must know that, in order to restrain himself, it is not enough merely to avoid those occasions which are absolutely proximate; for if he does not also fly from those which are not altogether proximate, he will easily fall again. Nor must we allow ourselves to be deceived by the devil into thinking that the person toward whom we are tempted is a saint; it often happens that the more devout a person is, the stronger is the temptation. St. Thomas Aquinas says that the holiest persons attract the most. The temptation will commence in a spiritual way, and will terminate carnally. The great servant of God, F. Sertorio Caputo, of the Society of Jesus, said that the devil first induces one to love a person's virtue, then the person, and then blinds a man and brings him to ruin. We must also fly from evil companions: we are too weak; the devil continually is tempting us, and the senses are drawing us to evil; the slightest suggestion of a bad companion is alone wanting to make us fall. Therefore the first thing that we have to do to save ourselves is to avoid evil occasions and bad companions. And we must in this matter use violence with ourselves, resolutely overcoming all human respect. Those who do not use violence with themselves will not be saved. It is true that we must not put confidence in our own strength, but only in the divine assistance; but God wills that we should do our part in using violence with ourselves, when it is necessary to do so, in order to gain paradise: "The violent bear it away." (St. Matt. xi. 12.)

2. *Mental Prayer.*—The second means is mental prayer. Without this, the soul will find it almost impossible to remain a long time in the grace of God. The Holy Spirit says: "In all thy works remember thy last end, and thou shalt never sin." (Ecclus. vii. 40.) He who often meditates on the four last things, namely death, judgment, and the eternity of hell and paradise, will not fall into sin; these truths are not to be seen by the natural eyes, but only with the eyes of the mind: if they are not meditated on, they vanish from the mind; and then the pleasures of the senses present themselves, and those who do not keep before themselves the eternal truths are easily taken up by them; and this is why so many abandoned themselves to vice, and are damned. All Christians know and believe that they must die, and that we shall all be judged; but because they do not think about it, they live far from God. Without mental prayer there is no light: we walk in the dark, and, walking in the dark, we do not see the danger we are in, we do not make use of the means we ought, nor pray to God to help us, and so we are lost. Without prayer we have neither light nor strength to advance in the ways of God, because without prayer we do not ask God to give us His grace,

and without so praying we shall certainly fall. It was for this reason that Cardinal Bellarmine declared it to be morally impossible for a Christian who did not meditate to persevere in the grace of God ; whereas, one who makes his meditation every day can scarcely fall into sin ; and if unhappily he should fall on some occasion, by continuing his prayer he will return immediately to God. It was said by a servant of God, that "mental prayer and mortal sin cannot exist together." Resolve, then, to make every day, either in the morning or in the evening—but it is best in the morning—half an hour's meditation. In the following chapter you will see, briefly explained, an easy method for making this prayer. For the rest, it is sufficient that during that time you should occupy your thoughts by reading some book of meditations, either this one, or one of the many there are ; and from time to time excite some good affection or some such aspiration as you will find pointed out in the following paragraph. Above all, I beg you never to leave off this prayer, which you should practise at least once a day, although you may be in great aridity, and should feel great weariness in doing it. If you do not discontinue it, you will be certainly saved.

Together with prayer, it is of great use to make a spiritual reading, in private, in some book which treats of the life of a saint or of the Christian virtues, for half or at least a quarter of an hour. How many, by reading a pious book, have changed their way of living and become saints, like St. John Colombino, St. Ignatius Loyola, and so many others. It would also be a most useful thing if you were every year to make a retreat in some religious house. But at any rate do not omit your daily meditation.

3. *The frequenting of the Sacraments.*—The third means is frequenting the sacraments of confession and communion. By confession the soul keeps itself purified ; and by it not only obtains remission of sins, but also greater strength to resist temptations. For this purpose you should choose your director, and always confess to the same, consulting him on all important matters, even temporal ones ; and obey him in everything, especially if you are distressed by scruples. He who obeys his confessor need not fear to go astray : "He that heareth you heareth me." (St. Luke x. 16.) The voice of the confessor is the voice of God.

The holy Communion is called heavenly bread, because as common bread preserves the life of the body, so the Communion preserves the life of the soul : "Except you eat the flesh of the Son of Man . . . you shall not have life in you." (St. John vi. 52.) On the other hand, to those who often eat this bread eternal life is promised : "If any man eat of this bread, he shall live for ever." (St. John vi. 52.) Therefore the Council of Trent calls the Communion "the medicine which delivers us from

venial sins, and preserves us from mortal ones." You should, then, resolve to go to Communion at least once a week, being determined not to give it up for anything in the world ; there is no affair of greater importance than that of your eternal salvation. Indeed, the longer you remain in the world, the greater need you have of assistance, because your temptations are greater. A certain learned priest wrote three books against the opinion which I had maintained, namely, that a person who desires to keep himself in the grace of God may be allowed to communicate every week, although he may not be purified from the affection to venial sins. On this matter, I beg the reader to read the last answer in my *Instruzione Morale*, lately printed in vol. iii. append. 1, § 4, at the end. To make a good confession, as also a good communion, see the following chapter, where you will also find the acts which may be made before and after confession and communion by way of preparation and thanksgiving.

4. *To hear Mass.* — The fourth means is to hear Mass every day. When we assist at Mass we give more honor to God than all the angels and saints in heaven can give Him, because theirs is the honor of creatures ; but in the Mass we offer to God Jesus Christ, who gives Him an infinite honor. Read the following chapter, where you will also find a way of assisting at Mass with much profit.

5. *The visit to the Most Holy Sacrament and to the Blessed Virgin.* — The fifth means is to make a visit every day to the most holy sacrament in some church, and to the divine Mother before some devout image. Jesus Christ dwells on the altars of so many churches in order to dispense graces to all who come to visit Him ; and thus the souls of those who practise this beautiful devotion receive innumerable benefits from it. At the end of the next chapter you will find the prayer which may be said when visiting the most holy sacrament, and one you should say in visits to the divine Mother. The graces you ought especially to ask for, both from Jesus and Mary, are the love of God and holy perseverance till death.

6. *Prayer.* — The sixth means which I recommend you, above all, to put in practice is holy prayer. It is certain that without the divine assistance we can do nothing good for our souls. God also has declared that graces are granted to those only who ask for them : " Ask, and it shall be given you." (St. Matt. vii. 7.) Seek, and it shall be given you ; therefore, as says St. Teresa, " he who seeks not does not receive." Hence it is a common opinion of the holy fathers, with St. Thomas, that without prayer it is impossible to persevere in the grace of God, and to save oneself. But he who prays is sure of the help of God ; we have His word for it, which cannot fail, repeated so often in the sacred gospels : " All things whatsoever you ask when ye pray, believe that you shall receive.

and they shall come to you." (St. Mark xi. 24.) "Every one that asketh receiveth." (St. Luke xi. 10.) "Amen, amen, I say unto you, if you ask the Father any thing in my name, He will give it you." (St. John xvi. 23.) God grants everything that we ask Him for in the name of Jesus Christ. If, then, we wish to be saved we must pray, and pray with humility and confidence, and, above all, with perseverance. And this is why mental prayer is so useful, because then we remember to pray; otherwise we forget it, and so are lost. St. Teresa says that out of her desire of seeing every one saved, she would have wished to go to the top of a mountain and then to cry out, so as to be heard by all men, nothing but these words, "Pray! pray!" The ancient fathers of the desert in their conferences decided that there was no better means of saving ourselves than by continually repeating the prayer of David: "Incline unto my aid, O God! O Lord, make haste to help me!" So let us also try to say. Or else let us make use of the beautiful ejaculation of the blessed F. Leonard of Porto Maurizio: "My Jesus, mercy!" and the two principal graces which we must always ask for, as I have said before, are the love of God and holy perseverance. We must always ask the same graces from the most holy Mary, who is called the dispenser of all the divine graces; and when we pray to her, she certainly obtains them for us from God. Therefore does St. Bernard thus exhort us: "Let us seek grace, and let us seek it through Mary; for what she seeks she finds, and she cannot be disappointed."

CHAPTER II.

DEVOUT EXERCISES TO BE PRACTISED.

I. ACTS ON RISING IN THE MORNING.

MAKE the sign of the cross, and then say: (1) "My God, I adore thee and love thee with all my heart." (2) "I thank thee for all thy benefits, and especially for having preserved me this night." (3) "I offer thee whatever I may do or suffer this day, in union with the actions and sufferings of Jesus and of Mary, with the intention of gaining all the indulgences I can." (4) "I resolve to fly from all sin this day, and especially such a one (it is good to make a resolution, particularly about the fault into which we fall the oftenest); and I beg of thee to give me perseverance, for the love of Jesus Christ. I resolve to conform myself to thy holy will, and particularly in those things which are contrary to my inclination, saying always: 'Lord, thy will be done.'

"My Jesus, keep thy hand over me this day. Most holy Mary, take me beneath thy mantle. And do thou, eternal Father, help me, for the love of Jesus and Mary. O my angel guardian and my patron saints, assist me." An "Our Father" and a "Hail Mary" and the creed, with three "Hail Marys" in honor of the purity of Mary.

When you begin any work or study, say, "Lord, I offer thee this work." When you eat, "My God, bless this food and me, that I may commit no fault about it; and may all be for thy glory." After having eaten, "I thank thee, Lord, for having done good to one who was thine enemy." When the clock strikes, "My Jesus, I love thee; never permit me to offend thee again, and let me never be separated from thee." In adverse circumstances, "Lord, since thou hast so willed it, I will it also." In time of temptation often repeat, "Jesus and Mary!" When you know or doubt of some fault or sin you have committed, say immediately, "My God, I repent of having offended thee, O infinite goodness; I will do so no more." And if it was a grievous sin confess it directly.

It would be a good thing for parents, masters and mistresses, to make the children under them learn these acts by heart, that they may make use of them afterward throughout their whole life.

2. METHOD OF MAKING MENTAL PRAYER.

Mental prayer consists of three parts: the preparation, meditation, and the conclusion. The preparation consists of three acts: one of faith in the presence of God; of humility, with a short act of contrition; and of prayer to be enlightened, saying as follows, for the first: "My God, I believe that thou art present with me, and I adore thee with all the affection of my soul." For the second: "O Lord, by my sins I deserve to be now in hell; I repent, O infinite goodness, with my whole heart, of having offended thee." For the third: "My God, for the love of Jesus and Mary, give me light in this prayer, that I may profit by it." Then say a "Hail Mary" to the most blessed Virgin, that she may obtain light for us; and a "Glory be to the Father," to St. Joseph, to your guardian angel, and to your patron saint, for the same end. These acts should be made with attention, but briefly; and then you go on directly to the meditation.

In the meditation you can always make use of some book, at least at the commencement, and stop where you find yourself most touched. St. Francis of Sales says that in this we should do as the bees, which stop on a flower as long as they find any honey on it, and then pass on to another. It should also be observed that the fruits to be gained by meditation are three in number: to make affections, to pray, and to make res-

olutions; and in these consists the profit to be derived from mental prayer. After you have meditated on some eternal truth, and God has spoken to your heart, you must also speak to God; and first, by forming affections, be they acts of faith, of thanksgiving, of humility, or of hope: but above all, repeat the acts of love and contrition. St. Thomas says that every act of love merits for us the grace of God and paradise: "Every act of love merits eternal life." Each act of contrition obtains the same thing. Acts of love are such as these: "My God, I love thee above all things. I love thee with all my heart. I desire to do thy will in all things. I rejoice that thou art infinitely happy," and the like. For an act of contrition it is enough to say; "O infinite goodness, I repent of having offended thee."

In the second place, you must pray; ask God to enlighten you, to give you humility or other virtues, to grant you a good death and eternal salvation; but, above all, His love and holy perseverance. And when the soul is in great aridity, it is sufficient to repeat: "My God, help me! Lord, have mercy on me! My Jesus, have mercy!" and if you do nothing but this, your prayer will succeed exceedingly well.

In the third place, before finishing your prayer, you must form a particular resolution; as, for instance, to avoid some occasion of sin, to bear with an annoyance from some person, to correct some fault, and the like.

Finally, in the conclusion, three acts are to be made: in the first, we must thank God for the inspirations we have received; in the second, we must make a determination to observe the resolutions we have made; in the third, we must ask God, for the love of Jesus and Mary, to help us to keep our purpose. The prayer concludes by the recommendation of the souls in purgatory, the prelates of the Church, sinners, and all our relatives and friends, for which we may say an "Our Father" and a "Hail Mary." St. Francis of Sales exhorts us to choose some thought which may have struck us more especially in our prayer, that we may remember it during the rest of the day.

Benedict XIV. granted seven years' indulgence to those who make half an hour's mental prayer during the day, and a plenary indulgence if it is made every day for a month, on the condition of confession and communion.

3. ACTS TO BE MADE BY WAY OF PREPARATION AND THANKSGIVING BOTH FOR CONFESSION AND COMMUNION.

Before confessing, the penitent should beg for light from God to enable him to know what sins he has committed, and to obtain the grace of a true sorrow and purpose of amendment. He should also particularly recommend himself to Our Lady of Sorrows that she may obtain contrition for him. Then he may make the following acts:

Act before Confession.—O God of infinite majesty, behold at thy feet a

traitor, who has offended thee over and over again, but who now humbly seeks forgiveness. O Lord, reject me not; thou dost not despise a heart that humbles itself: "A contrite and humble heart, O God, thou wilt not despise." (Ps. l. 19.) I thank thee that thou hast waited for me till now and hast not let me die in sin, casting me into hell as I deserved. Since thou hast waited for me, my God, I hope that, by the merits of Jesus Christ, thou wilt pardon me in this confession for all the offences I have committed against thee; I repent, and am sorry for them, because by them I have merited hell and lost paradise. But, above all, it is not so much on account of hell which I have merited, but because I have offended thee, O infinite goodness, that I am sorry from the bottom of my heart. I love thee, O sovereign good; and because I love thee, I repent of all the insults I have offered thee. I have turned my back upon thee; I have not respected thee; I have despised thy grace and thy friendship. O Lord, I have lost thee by my own free will; forgive me all my sins for the love of Jesus Christ, now that I repent with all my heart; I hate, detest, and abominate them above every ill. And I repent not only of mortal sins, but also of venial sins, because these are also displeasing to thee. I resolve for the future, by thy grace, nevermore willingly to offend thee. Yes, my God, I will rather die than ever sin again.

And if a person confesses a sin into which he has often relapsed, it is a good thing to resolve particularly not to fall into it again, by promising to avoid the occasion of it, and to take the means pointed out by the confessor, or such as he may himself judge to be most efficacious, for correcting himself of it.

Act after Confession.—My dear Jesus, how much do I not owe thee! By the merits of thy blood I hope that I have this day been pardoned. I thank thee above all things. I hope to reach heaven, where I shall praise thy mercies forever. My God, if I have hitherto lost thee so often I now desire to lose thee no more. From this day forward I will change my life in earnest. Thou dost merit all my love; I will love thee truly; I will no longer see myself separated from thee. I have promised thee this already; now I repeat my promise of being ready to die rather than offend thee again. I promise also to avoid all occasions of sin; and to take such means as shall prevent my falling again. My Jesus, thou knowest my weakness; give me grace to be faithful to thee till death, and to have recourse to thee when I am tempted. Most holy Mary, help me! Thou art the mother of perseverance; I place my hope in thee.

Preparation for Communion.

There is no means more efficacious in freeing us from our sins and in enabling us to advance in the love of God, than the holy Communion. Why is it, then, that some souls find themselves always in the same tepidity, and committing the same faults, notwithstanding the many

communions they make? This happens through the want of a proper disposition and preparation. Two things are requisite for this preparation. The first is to disengage our heart from all affections which are an impediment to the divine love. The second is to have a great desire to love God. And this, says St. Francis of Sales, should be our chief intention when we communicate, namely, to increase in divine love. Out of love alone, says the saint, ought our God to be received, who out of love alone gives Himself to us. For this end let us make the following acts.

Acts before Communion.—My beloved Jesus, true Son of God, who didst die for me on the cross in a sea of sorrows and ignominy, I firmly believe that thou art present in the most holy sacrament; and for this faith I am ready to give my life.

My dear Redeemer, I hope by thy goodness, and through the merits of thy blood, that when thou dost come to me this morning, thou wilt inflame me with thy holy love, and wilt give me all those graces which I need to keep me obedient and faithful to thee till death.

Ah, my God, true and only lover of my soul, what couldst thou do more to oblige me to love thee? Thou wast not satisfied, my Love, with dying for me, but thou wouldst also institute the most holy sacrament, making thyself my food, and giving thyself all to me; thus uniting thyself most closely to such a miserable and ungrateful creature. Thou dost thyself invite me to receive thee, and dost greatly desire that I should receive thee. O infinite Love! A God gives Himself all to me! O my God, O infinite Love, worthy of infinite love, I love thee above all things; I love thee with all my heart; I love thee more than myself, more than my life; I love thee because thou art worthy of being loved; and I love thee also to please thee, since thou dost desire my love. Depart from my soul, all ye earthly affections; to thee alone, my Jesus, my treasure, my all, will I give all my love. This morning thou dost give thyself all to me, and I give myself all to thee. Permit me to love thee; for I desire none but thee, and nothing but what is pleasing to thee. I love thee, O my Saviour, and I unite my poor love to the love of all the angels and saints, and of thy Mother Mary, and the love of thy eternal Father. Oh, that I could see thee loved by all! Oh, that I could make thee loved by all men, and loved as much as thou dost deserve!

Behold, O my Jesus, I am now about to draw near to feed on thy most sacred flesh. Ah, my God, who am I? and who art thou? Thou art a Lord of infinite goodness, and I am a loathsome worm, defiled by so many sins, and who have driven thee out of my soul so often.

Domine, non sum dignus. Lord, I am not worthy to remain in thy presence; I ought to be in hell for ever, far away, and abandoned by thee. But out of thy goodness thou callest me to receive thee. Behold, I come: I come humbled and in confusion for the great displeasure I have given thee, but trusting entirely to thy mercy and to the love thou

hast for me. I am exceedingly sorry, O my loving Redeemer, for having so often offended thee in time past. Thou didst even give thy life for me, and I have so often despised thy grace and thy love, and have exchanged thee for nothing. I repent, and am sorry with all my heart for every offense which I have offered thee, whether grievous or light, because it was an offense against thee, who art infinite goodness. I hope thou hast already pardoned me; but if thou hast not yet forgiven me, pardon me, my Jesus, before I receive thee. Ah, receive me quickly into thy grace, since it is thy will soon to come and dwell within me.

Come, then, my Jesus, come into my soul, which sighs after thee. My only and infinite good, my life, my love, my all, I would desire to receive thee this morning with the same love with which those souls who love thee most have received thee, and with the same fervor with which thy most holy mother received thee; to her communions I wish to unite this one of mine. O blessed Virgin, and my Mother Mary, give me thy Son; I intend to receive Him from thy hands. Tell Him that I am thy servant, and thus will He press me more lovingly to His heart, now that He is coming to me.

Acts after Communion.

The time after communion is a precious time for gaining treasures of grace, because the acts and prayers made whilst the soul is thus united to Jesus Christ have more merit, and are of more value than when they are made at any other time. St. Teresa says that our Lord then dwells in the soul enthroned as on a mercy-seat, and speaks to it in these words: "My child, ask of me what you will; for this end am I come to you to do you good." Oh, what great favors do those receive who converse with Jesus Christ after communion! The Ven. F. Avila never omitted to remain two hours in prayer after communion; and St. Aloysius Gonzaga continued his thanksgiving for three days. Let the communicant, then, make the following acts, and try during the rest of the day to go on making acts of love and prayer, in order to keep himself united to Jesus Christ, whom he has received in the morning.

Lo! my Jesus, thou hast come, thou art now within me, and hast made thyself all mine. Be thou welcome, my beloved Redeemer. I adore thee, and cast myself at thy feet; I embrace thee, I press thee to my heart, and thank thee for that thou hast deigned to enter into my breast. O Mary, O my patron saints, O my guardian angel, do you all thank Him for me! Since, then, O my divine King, thou art come to visit me with so much love, I give thee my will, my liberty, and my whole self. Thou hast given thyself all to me: I will give myself all to thee; I will no longer belong to myself; from this day forward I will be thine, and altogether thine. I desire that my soul, my body, my faculties, my senses, should be all thine, that they may be employed in serving and pleasing thee. To thee I consecrate all my thoughts, my desires, my affections, and all my life. I have offended thee enough, my Jesus; I de-

sire to spend the remainder of my life in loving thee, who hast loved me so much.

Accept, O God of my soul, the sacrifice which I, a miserable sinner, make to thee, and who desires only to love and please thee. Work thou in me, and dispose of me, and of all things belonging to me, as thou pleasest. May Thy love destroy in me all those affections which are displeasing to thee, that I may be all thine, and may live only to please thee.

I ask thee not for goods of this world, for pleasures, for honors; give me, I pray thee, by the merits of thy passion, O my Jesus, a constant sorrow for my sins. Enlighten me, and make me know the vanity of worldly goods, and how much thou dost deserve to be loved. Separate me from all attachment to the world, and bind me entirely to thy love, that from henceforth my will may neither seek nor desire any thing but what thou willest. Give me patience and resignation in infirmities, in poverty, and in all those things which are contrary to my self-love. Make me gentle toward those who despise me. Give me a holy death. Give me thy holy love. And, above all, I pray thee to give me perseverance in thy grace till death; never permit me to separate myself from thee again (*Jesu dulcissime, ne permittas me separari a te*). And I also ask of thee the grace always to have recourse to thee, and to invoke thy aid, O my Jesus, in all my temptations; and the grace to ask thee always for holy perseverance.

O eternal Father, thy Son Jesus Christ has promised me that thou wilt grant me everything that I shall ask thee in His name: "If you ask the Father anything in my name, He will give it you." (St. John xvi. 23.) In the name, therefore, and by the merits of this Son, I ask for thy love and holy perseverance, that I may one day love thee in heaven with all my strength, and sing thy mercies for ever, secure of nevermore being separated from thee.

O most holy Mary, my mother and my hope, obtain for me these graces which I so desire; as also a great love for thee, my Queen; may I always recommend myself to thee in all my necessities!

4. METHOD OF HEARING MASS.

The same action is performed in the Mass as was accomplished on Calvary; except that there the blood of Jesus Christ was really shed, while on the altar it is shed mystically; but in the Mass the merits of the passion of Jesus are applied to each one in particular. To hear Mass, therefore, with great fruit, we must pay attention to the ends for which it was instituted, namely: 1. To honor God. 2. To thank Him for His benefits. 3. To satisfy for our sins. 4. To obtain graces. For this reason you may use the following prayer during Mass:

Eternal Father, in this sacrifice I offer to thee thy Son Jesus with all the merits of His passion: 1. In honor of thy majesty. 2. In thanksgiving for all the favors thou hast hitherto shown me, and for all those which

I hope to receive for all eternity. 3. In satisfaction for my sins, and for those of all the living and dead. 4. To obtain eternal salvation, and all the graces which are necessary for me to gain it.

At the elevation of the Host: My God, for the love of this thy Son, pardon me and give me holy perseverance.

At the elevation of the Chalice: By the blood of Jesus, give me thy love and a holy death.

At the communion of the priest make a spiritual communion, saying: My Jesus, I love thee, and desire to possess thee. I embrace thee, and I will nevermore separate myself from thee.

5. ACTS TO BE MADE IN VISITING THE MOST HOLY SACRAMENT AND THE DIVINE MOTHER.

My Lord Jesus Christ, who, for the love thou bearest to mankind, dost remain night and day in this sacrament, full of pity and love, awaiting, calling, and receiving all who come to visit thee; I believe that thou art present in the sacrament of the altar; I adore thee from the depths of my own nothingness; I thank thee for the many graces thou hast given me, and especially for having given me thyself in this sacrament; for having given me Mary thy mother as my advocate, and for having called me to visit thee in this church. I salute thy most amiable and most loving heart; and I do so, first, in thanksgiving for this great gift; second, to atone for all the insults thou hast received in this sacrament from all infidels, heretics, and bad Catholics; third, I intend in this visit to adore thee in all those places where thou, thus veiled in the most holy sacrament, art least revered and most abandoned. My Jesus, I love thee with my whole heart. I am sorry that I have hitherto so often offended thy infinite goodness. With the help of thy grace, I resolve to displease thee no more; and, unworthy as I am, I now consecrate myself wholly to thee; I renounce and give to thee my will, my affections, my desires, and all that is mine. Henceforward do with me, and all that belongs to me, whatsoever thou pleasest. I ask for nothing but thee and thy holy love, final perseverance, and a perfect fulfillment of thy will. I recommend to thee the souls in purgatory, especially those who were most devout to this most holy sacrament, and to most holy Mary. I also recommend to thee all poor sinners. And lastly, my beloved Saviour, I unite all my affections with those of thy most loving heart; and thus united, I offer them to thy eternal Father; and in thy name I beseech Him to accept and grant them.

On visiting any image of the ever-blessed Virgin.—Most holy, immaculate Virgin Mary, my Mother, I, the most miserable of sinners, have this day recourse to thee, the Mother of my Lord, the Queen of the universe,

the advocate, the hope, the refuge of sinners. I worship thee, O great Queen, and I thank thee for the many favors thou hast hitherto obtained for me; especially for having delivered me from hell, which I have so often deserved. I love thee, O most amiable Lady, worthy of all love; and for the love I bear thee, I promise to serve thee always, and to do everything in my power to make others serve thee also. In thee do I hope; I place my salvation in thy hands. Accept me for thy servant, receive me under thy mantle, O Mother of mercy. Thou art all-powerful with God; free me, then, from all temptations, or at least obtain for me strength to conquer them as long as I live. From thee I beg a true love of Jesus Christ; and by thy help I hope for a good death. I beseech thee, Mother, by the love thou bearest to God, that thou wilt always help me, but especially at the last moment of my life. Leave me not till thou shalt see me safe in heaven, blessing thee, and singing thy mercies for all eternity. Amen. This is my hope. So may it be.

6. CHRISTIAN ACTS, TO BE MADE IN THE EVENING BEFORE GOING TO BED.

Before going to rest, make your examination of conscience in the following manner: First thank God for all the favors you have received; then cast a glance over all the actions you have done, and the words you have spoken, during the day, repenting of all the faults you have committed. Afterward make the Christian acts in the following manner:

Act of faith.—O my God, who art infallible truth, because thou hast revealed it to thy Church, I believe all that she proposes to my belief. I believe that thou art my God, the Creator of all things; that thou dost reward the just with an eternal paradise, and dost punish the wicked in hell for all eternity. I believe that thou art one in essence, and three in persons, namely Father, Son and Holy Ghost. I believe in the incarnation and death of Jesus Christ. I believe, in fine, all that the holy Church believes. I thank thee for having made me a Christian; and I protest that I will live and die in this holy faith.

Act of hope.—O my God, confiding in thy promises, because thou art powerful, faithful and merciful, I hope, through the merits of Jesus Christ, to obtain pardon of my sins, final perseverance, and the glory of paradise.

Act of love and contrition.—O my God, because thou art infinite goodness, worthy of infinite love, I love thee with all my heart above all things; and for the love of thee I love my neighbor also. I repent with all my heart, and am sorry above all things for all my sins, because by them I have offended thy infinite goodness. I resolve, by the help of thy grace, which I beseech thee to grant me now and always, rather to die than ever to offend thee again. I propose, also, to receive the holy sacraments during my life, and at the hour of my death.

It is well to know that, to those who make these Christian acts with the desire of receiving the holy sacraments during their life and at their death, Benedict XIII. granted seven years' indulgence; and a plenary indulgence, applicable to the souls in purgatory, when they are said regularly for a month; as also a plenary indulgence in *articulo mortis*. Besides, by a concession of Benedict XIV., the indulgence may be gained several times a day by any one who recites the above acts, provided he does so with the intention of gaining the indulgence.

Conclude the whole by saying the rosary and the litany of the blessed Virgin.

Devout acts to be made every day.—I adore thee, my God, most holy Trinity, Father, Son and Holy Ghost, three persons and one only God.

I humble myself in the abyss of my nothingness to the will of thy infinite majesty.

I firmly believe all that thou hast deigned to make known to me by means of the Holy Scripture and thy holy Church, because thou hast said it; and I am ready to give my life a thousand times for this faith.

I place all my hope in thee. Whatever good I may have, whether spiritual or temporal, either in this life or in the next, I hope for from thee, through the merits of Jesus Christ, O God, my life and my only hope.

I love thee, infinite goodness, with all the affection of my heart and of my soul, because thou dost merit all my love. I wish I knew how to love thee as the angels, the saints, and just men love thee. I unite my imperfect love with that which all the saints, most holy Mary, and Jesus Christ bear to thee.

My God, because thou art the supreme good, infinitely worthy of being loved and served, I am sorry and repent of all my sins, detesting them as much as possible above every other evil. I resolve for the future rather to die than to consent to anything that may give thee the slightest displeasure.

I offer thee now and forever my body, my soul, and all my senses and faculties, my memory, my understanding, and my will. Do with me, Lord, and with all that belongs to me, what thou pleasest. Give me thy love and final perseverance, and grant that in all temptations I may always have recourse to thee.

I resolve to employ myself entirely in those things which are pleasing to thee, being ready to suffer any pain and labor in order to please thee, saying always, Lord, may thy will be done.

I desire that all should serve and love thee. I would gladly spend my time in persuading all mankind to love and honor thy majesty.

I offer to thy majesty all the works I shall ever do, steeping them in the blood of Jesus, my Redeemer.

I intend to gain all the indulgences I can in my actions this day, and to apply them by way of suffrage to the souls in purgatory.

I recommend to thee all the souls in purgatory, as also all sinners;

enlighten and strengthen these unhappy creatures, that they may know and love thee.

I rejoice exceedingly that thy happiness is infinite, and will never have an end.

I thank thee for all the graces and benefits which thou hast bestowed upon all mankind, but especially upon me, who have been more ungrateful than others.

My beloved Jesus, I take refuge within thy sacred wounds: do thou there defend me this day, and forever, from all temptations, till thou shalt grant me to see thee and love thee eternally in paradise. Amen. This is my hope, and so may it be.

7. DEVOUT PRAYERS TO JESUS AND MARY TO OBTAIN THE GRACES NECESSARY FOR SALVATION.

Prayer to Jesus Christ to obtain His holy love.—My crucified Jesus, I confess thee to be the true Son of God and my Saviour. I adore and thank thee for the death thou didst suffer for me. My dear Redeemer, if I have hitherto done nothing but offend thee, I am now sorry for it above all things, and I desire nothing but to love thee. Thou hast promised to hear those who pray to thee; by the merits of thy passion I ask thee to give me thy holy love. Ah, draw my heart entirely to thyself, that from this day forward I may love thee with all my strength, and may love none other but thee; and so may I one day come to love thee for all eternity in paradise.

Prayer to obtain final perseverance.—O sovereign and eternal God, I thank thee for having created me; for having redeemed me by means of Jesus Christ; for having made me a Christian by calling me to the true faith, and giving me time to repent after the many sins I have committed. O infinite goodness, I love thee above all things; and I repent with all my heart of all my offences against thee. I hope thou hast already pardoned me; but I am continually in danger of again offending thee. For the love of Jesus Christ, I beg of thee holy perseverance till death. Thou knowest my weakness; help me, then, and permit me not ever again to separate myself from thee. Rather let me die a thousand times, than ever again to lose thy grace. O Mary, my mother, obtain for me holy perseverance.

Another prayer to obtain final perseverance.—Eternal Father, I humbly adore and thank thee for having created me, and for having redeemed me by means of Jesus Christ. I thank thee for having made me a Christian by giving me the true faith, and by adopting me for thy child in holy

baptism. I thank thee for having given me time for repentance after my many sins, and for having (as I hope) pardoned all my offences against thee. I renew my sorrow for them, because I have displeased thee. O infinite goodness! I thank thee also for having preserved me from falling again, as often as I should have done, if thou hadst not held me up and saved me. But my enemies do not cease to fight against me, nor will they until death, that they may again have me for their slave; if thou dost not keep and help me continually by thine assistance, I shall be wretched enough to lose thy grace anew. I therefore pray thee, for the love of Jesus Christ, to grant me holy perseverance till death. Thy Son Jesus has promised that thou wilt grant us whatever we ask for in His name. By the merits then of Jesus Christ, I beg of thee for myself, and for all those who are in thy grace, the grace of nevermore being separated from thy love, but that we may always love thee in this life and in the next. Mary, Mother of God, pray to Jesus for me.

The same prayer to obtain final perseverance.—Eternal God, I adore and thank thee for having created and redeemed me by means of Jesus Christ; for having made me a child of thy holy Church; for having waited for me when I was in sin; for having pardoned me so often, and preserved me from many faults, into which I should have fallen again, if thou hadst not helped me by thy grace. But my enemies will not cease tempting me till death; if thou dost not assist me, I shall offend thee more than before. For the love of Jesus Christ, give me holy perseverance. Jesus Christ has promised that thou wilt grant us all those graces which we ask for in His name; by the merits, then, of this thy Son, I beg of thee the grace nevermore to separate myself from thee (*ne permittas me separari a te*). And this grace I also ask for all who are now in thy friendship. I know certainly that if I continue to ask for perseverance, I shall obtain it, because thou hast promised to hear those who pray to thee. My only fear is, that I shall omit on some occasion to recommend myself to thee, and so I shall be lost. I therefore beseech thee to give me this grace in the name of Jesus and Mary. Thus, my God, do I certainly hope to die in thy grace, and to come and love thee in paradise, where I shall be secure of nevermore being separated from thee, and shall love thee for all eternity. Amen.

Prayer to Jesus Christ, to obtain His holy love.—My crucified love, my dear Jesus! I believe in thee, and confess thee to be the true Son of God and my Saviour. I adore thee from the abyss of my own nothingness, and I thank thee for the death thou didst suffer for me, that I might obtain the life of divine grace. My beloved Redeemer, to thee I owe all my salvation. Through thee I have hitherto escaped hell; through thee have I received the pardon of my sins. But I am so ungrateful, that, instead

of loving thee, I have repeated my offences against thee. I deserve to be condemned, so as not to be able to love thee any more: but no, my Jesus, punish me in any other way, but not in this. If I have not loved thee in time past, I love thee now; and I desire nothing but to love thee with all my heart. Without thy help I can do nothing. Since thou dost command me to love thee, give me also the strength to fulfil this thy sweet and loving precept. Thou hast promised to grant all that we ask of thee: "You shall ask whatever you will, and it shall be done unto you." (St. John xv. 7.) Confiding, then, in this promise, my dear Jesus, I ask, first of all, pardon of all my sins; and I repent, above all things, because I have offended thee, O infinite goodness. I ask for holy perseverance in thy grace till my death. But, above all, I ask for the gift of thy holy love. Ah, my Jesus, my hope, my love, my all, inflame me with that love which thou didst come on earth to enkindle (*Tui amoris in me ignem accende*). For this end, make me always live in conformity with thy holy will. Enlighten me, that I may understand more and more how worthy thou art of our love, and that I may know the immense love thou hast borne me, especially in giving thy life for me. Grant, then, that I may love thee with all my heart, and may love thee always, and never cease to beg of thee the grace to love thee in this life; that living always, and dying in thy love, I may come one day to love thee with all my strength in heaven, never to leave off loving thee for all eternity.

O Mother of fair love, my advocate and refuge, Mary, who art of all creatures the most beautiful, the most loving, and the most beloved of God and whose only desire it is to see Him loved, ah, by the love thou bearest to Jesus Christ, pray for me, and obtain for me the grace to love Him always, and with all my heart. This I ask and hope for from thee. Amen.

The same prayer, to be said every day to Jesus Christ, to obtain His holy love.—My crucified love and my most sweet Jesus, I believe in thee, and confess thee to be true Son of God and Saviour of the world! I adore thee from the abyss of my misery, and thank thee for the death which thou didst suffer, to obtain for me the life of divine grace. O most faithful of all friends! O most loving of all fathers! O kindest of all masters! my beloved Redeemer, to thee I am indebted for my salvation, for my soul, my body, and my whole self. Thou hast delivered me from hell; through thee I have received the pardon of my sins; through thee do I hope for paradise. But my ingratitude is so great, that instead of loving thee, after so many mercies and special endearments of love, I have only offended thee afresh. I confess that I deserve not to be allowed to love thee any more. But no, my Jesus, choose some other punishment for me, and not this. If I have despised thee up to this time, now I love thee, and I desire to love thee with all my heart. Thou knowest very well that

without thy help I can do nothing. Since, then, thou dost command me to love thee, and dost offer me thy grace—provided I ask it in thy name, confiding in thy goodness, and in the promise thou hast made me, saying, “Whatsoever you shall ask the Father in my name, that I will do” (St. John xiv. 13)—I present myself, poor as I am, before the throne of thy mercy; and by the merits of thy passion, I ask thee first to pardon all my sins, of which I repent with all my soul, because by them I have offended thee, who art infinite goodness. Pardon me, then, and at the same time, give me holy perseverance till death; grant me also the gift of thy holy love.

Ah, my Jesus, my hope, and my only love, my life, my treasure, my all, shed over my soul that light of truth and that fire of love, which thou didst come to bring into the world. Enlighten me to know every day better why thou shouldst be loved, and to see the immense love thou hast shown me in suffering and dying for me. Ah, grant that the same love may be in me as that with which thy eternal Father loves thee. And as He is in thee, and is one with thee, so may I, by means of a true love, be in thee, and by a perfect union of will become one with thee. Grant me, then, O my Jesus, the grace of loving thee with all my affections, that I may love thee always, and ever beg the grace to love thee; so that, ending my life in thy love, I may come to love thee in heaven with a purer and more perfect love, never to cease loving thee, and to possess thee for all eternity.

O Mother of beautiful love, most blessed Virgin, my advocate, my mother, my hope after Jesus—who art of all creatures the most loving toward God, and desirest nothing but that He should be loved by all—ah, for the love of this Son, dying before thine eyes for my salvation, pray for me, and obtain for me the grace to love Him always, and with all my heart. I ask it of thee, and from thee do I hope to obtain it. Amen.

Prayer to obtain confidence in the merits of Jesus Christ, and in the intercession of Mary.—Eternal Father I thank thee for myself, and on behalf of all mankind, for the great mercy that thou hast shown us in sending thy Son to be made man, and to die to obtain our salvation; I thank thee for it, and I should wish to offer thee in thanksgiving all that love which is due for such an inestimable benefit. By His merits our sins are pardoned, and thy justice is satisfied for the punishment we had merited; by these merits thou dost receive us miserable sinners into thy grace, while we deserve nothing but hatred and chastisement. Thou dost receive men to reign in paradise. Finally, thou hast bound thyself, in consideration of these merits, to grant all gifts and graces to those who ask for them in the name of Jesus Christ.

I thank thee also, O infinite goodness, that, in order to strengthen our confidence, besides giving us Jesus Christ as our Redeemer, thou hast also given us thy beloved daughter Mary as our advocate; so that, with that heart full of mercy which thou hast given her, she may never cease to succor by her intercession any sinner who may have recourse to her; and this intercession is so powerful with thee, that thou canst not deny her any grace which she asks of thee.

Hence it is thy will that we should have a great confidence in the merits of Jesus, and in the intercession of Mary. But this confidence is thy gift, and it is a great gift which thou dost grant to those only who ask thee for it. This confidence, then, in the blood of Jesus Christ, and in the patronage of Mary, I beg of thee, through the merits of Jesus and Mary. To thee, also, my dear Redeemer, do I turn; it was to obtain for me this confidence in thy merits that thou didst sacrifice thy life on the cross for me, who was worthy only of punishment. Accomplish, then, the end for which thou hast died; enable me to hope for all things through confidence in thy passion. And O Mary, my Mother, and my hope after Jesus, obtain for me a firm confidence, first in the merits of Jesus thy Son, and then in the intercession of your prayers—prayers which are all-powerful in gaining all they ask. O my beloved Jesus! O sweet Mary! I trust in you: to you do I give my soul; you have loved it so much, have pity on it, and save it.

Prayer to obtain the grace of being constant in prayer.—O God of my soul, I hope, in thy goodness, that thou hast pardoned all my offences against thee, and that I am now in a state of grace. I thank thee for it with all my heart, and I hope to thank thee for all eternity (*Misericordias Domini in æternum cantabo*). I know that I have fallen because I have not had recourse to thee when I was tempted, to ask for holy perseverance. For the future, I firmly resolve to recommend myself always to thee, and especially when I see myself in danger of again offending thee. I will always fly to thy mercy, invoking always the most holy names of Jesus and Mary, with full confidence that when I pray thou wilt not fail to give me the strength which I have not of myself to resist my enemies. This I resolve and promise to do. But of what use, O my God, will all these resolutions and promises be, if thou dost not assist me with thy grace to put them in practice, that is, to have recourse to thee in all dangers? Ah, eternal Father! help me, for the love of Jesus Christ; and let me never omit recommending myself to thee whenever I am tempted. I know that thou dost always help me when I have recourse to thee; but my fear is, that I should forget to recommend myself to thee, and so my negligence will be the cause of my ruin, that is, the loss of thy grace, the greatest evil that can happen to me. Ah, by the merits of Jesus Christ, give me

grace to pray to thee; but grant me such an abundant grace that I may always pray, and pray as I ought. O my Mother Mary, whenever I have had recourse to thee, thou hast obtained for me the help which has kept me from falling. Now I come to beg of thee to obtain a still greater grace, namely, that of recommending myself always to thy Son and to thee in all my necessities. My Queen, thou obtainest all thou dost desire from God by the love thou bearest to Jesus Christ; obtain for me now this grace which I beg of thee, namely, to pray always, and never to cease praying till I die. Amen.

Prayer to be said every day, to obtain the graces necessary for salvation.

—Eternal Father, thy Son has promised that thou wilt grant us all the graces which we ask thee for in His name. In the name, therefore, and by the merits of Jesus Christ, I ask the following graces for myself and for all mankind. And first, I pray thee to give me a lively faith in all that the holy Roman Church teaches me. Enlighten me, also, that I may know the vanity of the goods of this world, and the immensity of the infinite good that thou art; make me also see the deformity of the sins I have committed, that I may humble myself and detest them as I ought; and, on the other hand, show me how worthy thou art by reason of thy goodness, that I should love thee with all my heart. Make me know also the love thou hast borne me, that from this day forward I may try to be grateful for so much goodness. Second, give me a firm confidence in thy mercy of receiving the pardon of my sins, holy perseverance, and, finally, the glory of paradise, through the merits of Jesus Christ and the intercession of Mary. Third, give me a great love toward thee, which shall detach me from the love of this world and of myself, so that I may love none other but thee, and that I may neither do nor desire anything but what is for thy glory. Fourth, I beg of thee a perfect resignation to thy will, in accepting with tranquillity sorrows, infirmities, contempt, persecutions, aridity of spirit, loss of property, of esteem, of relations, and every other cross which shall come to me from thy hands. I offer myself entirely to thee, that thou mayest do with me and all that belongs to me what thou pleasest; do thou only give me light and strength to do thy will; and especially at the hour of death help me to sacrifice my life to thee with all the affection I am capable of, in union with the sacrifice which thy Son Jesus Christ made of His life on the cross on Calvary. Fifth, I beg of thee a great sorrow for my sins, which may make me grieve over them as long as I live, and weep for the insults I have offered thee, the sovereign good, who art worthy of infinite love, and who hast loved me so much. Sixth, I pray thee to give me the spirit of true humility and meekness, that I may accept with peace, and even with joy, all the contempt, ingratitude and ill-treatment that I may receive. At the same

time I also pray thee to give me perfect charity, which shall make me wish well to those who have done evil to me, and to do what good I can, at least by praying, for those who have in any way injured me. Seventh, I beg of thee to give me a love for the virtue of holy mortification, by which I may chastise my rebellious senses, and cross my self-love; at the same time, I beg thee to give me holy purity of body, and the grace to resist all bad temptations by ever having recourse to thee and thy most holy Mother. Give me grace faithfully to obey my spiritual father and all my superiors in all things. Give me an upright intention, that in all I desire and do I may seek only thy glory, and to please thee alone. Give me a great confidence in the passion of Jesus Christ, and in the intercession of Mary immaculate. Give me a great love toward the most adorable sacrament of the altar, and a tender devotion and love to thy holy Mother. Give me, I pray thee, above all, holy perseverance, and the grace always to pray for it, especially in time of temptation and at the hour of death.

Lastly, I recommend to thee the holy souls of purgatory, my relatives and benefactors; and in an especial manner I recommend to thee all those who hate me or who have in any way offended me; I beg of thee to render them good for the evil they have done or wish to do me. Finally, I recommend to thee all infidels, heretics, and all poor sinners; give them light and strength to deliver themselves from sin. Oh, most loving God, make thyself known and loved by all, but especially by those who have been more ungrateful to thee than others, so that by thy goodness I may come one day to sing thy mercies in paradise; for my hope is in the merits of thy blood, and in the patronage of Mary. O Mary, Mother of God, pray to Jesus for me. So I hope; so may it be.

Prayer to obtain all holy virtues.—My Lord and my God, by the merits of Jesus Christ, I ask thee first to enlighten me; make me know the vanity of the goods of this world, that there is no other good but to love thee, the supreme and infinite good. Make me know my unworthiness, and how worthy thou art of being loved by all, and especially by me for the love thou hast borne me. Give me holy humility to embrace with cheerfulness all the contempt I may receive from men. Give me a great sorrow for my sins. Give me the love of holy mortification, that by it I may curb my passions; and punish my rebellious senses. Give me a love for the obedience I owe to my superiors. Give me grace to direct all I do to the sole end of pleasing thee. Give me holy purity of mind and body, and a detachment from everything that does not tend to the love of thee. Give me a great confidence in the passion of Jesus Christ, and in the intercession of the ever-blessed Mary. Give me, above all, a great love toward thee, and a perfect conformity to thy divine will. I recommend to thee, also, the souls of purgatory, my relatives; bene-

factors, and friends, and all those from whom I have received any affront or injury ; I pray thee, shower down upon them all blessings. Finally, I recommend to thee infidels, heretics, and all those who are in a state of sin. Since thou, my God, art worthy of infinite love, make thyself known and loved by all ; but especially by me, who have been most ungrateful to thee. I have offended thee enough ; make me love thee exceedingly, and bring me to heaven, where I shall sing thy mercies for all eternity. Blessed Mary, pray to Jesus for me. Amen.

Prayer of a devout soul to Mary and Jesus.—My Queen and my Mother, if thou protect me I fear not that I shall go to hell ; because thou dost interpose thy prayers and thy merits for those whom thou dost protect, and Jesus Christ knows not how to deny anything that thou dost ask Him. My dear Lady, for the love thou hast for thy Son, pray to Him, and have pity on me. And thou, my Jesus, by the prayers and merits of thy mother, and by the blood which thou hast shed for me, deliver me from hell ; because in hell I cannot love thee. From this hell I pray thee to deliver me, by that compassion which forced thee even to die on the cross for the love of me. Jesus and Mary, you are my love and my hope.

Prayer to be made every day to obtain holy perseverance.—My God, I thank thee for having pardoned me, as I trust thou hast, all the offences I have committed against thee. I love thee above all things ; and I am more sorry for having despised thy infinite majesty than for any other evil that has happened to me. I resolve rather to die than ever to offend thee again ; but I fear lest through my weakness I should fall again, and lose thy grace. Ah, by the merits of Jesus Christ, never permit me to fall again under thy displeasure ! And thou, Jesus my Redeemer, since thou hast died on the cross to save me, never let me separate myself from thee again. My Jesus, my Jesus, hear me (*Ne permittas me separari te ; ne permittas me separari a te*). Such is my hope in that blood which thou hast shed for me with so much grief. And thou, Mary, my mother and my hope, pray for me ; and when thou seest me assailed by any temptation, obtain for me that I may always have recourse immediately to thy Son and thee, saying, “Help me, my Jesus ; my mother, come to my aid, that I may not lose God ;” thus I hope to die loving God and thee, in order to love thee eternally in paradise.

Prayer to consecrate oneself to the Blessed Virgin.—Most holy Virgin Mary, Mother of God, I [*N. N.*], although most unworthy of being thy servant, nevertheless, moved by thy wonderful compassion, and by a desire to serve thee, choose thee this day, in presence of my angel guardian, and of all the heavenly court, for my special lady, advocate, and mother ; and I firmly resolve to serve thee always, and to do everything

my power to make others serve thee also. I beseech thee, then, most merciful mother, by the blood of thy Son, which was shed for me, to take me into the number of thy clients as thy servant for ever. Protect me in my actions, and obtain for me grace so to measure my thoughts, words, and works, that I may never offend thy most pure eyes, nor those of thy divine Son Jesus. Remember me, and abandon me not at the hour of my death.

To most holy Mary, to obtain the forgiveness of our sins and holy perseverance.—Behold, O Mother of God, at thy feet a miserable sinner, who has recourse to thee, and trusts in thee. O mother of mercy, have pity on me. I hear thee called by all the refuge and the hope of sinners; thou art, then, my refuge and hope also. By thy intercession thou hast power to save me. Help me, for the love of Jesus Christ; lend thy hand to a fallen wretch, who recommends himself to thee, and who dedicates himself to thee as thy faithful servant. I offer myself, then, O Queen of heaven, to serve thee all my life; accept me, and reject me not, as I deserve. O my mother, in thy protection have I placed all my hopes. I bless and thank God a thousand times for having in His mercy given me this confidence in thee, which I consider as an earnest of my salvation. Ah, how many times have I unhappily fallen because I had no recourse to thee! I hope now, that through the merits of Jesus Christ and thy prayers, these sins have been pardoned. I may still, notwithstanding, again lose the divine grace. Do thou, my Lady, protect me; never let me again become the slave of hell. Help me always. By thy help I know I shall conquer; and I know that thou wilt surely assist me if I recommend myself to thee; but my fear is, that in the occasions of falling, I should omit to call upon thee, and so should be lost. This, then, is the grace I seek from thee, and which I beseech and conjure thee to obtain for me, namely, that in the assaults of hell I should always have recourse to thee, and say: "Mary, help me! help me, O Mary, my mother, permit me not to lose my God!"

To most holy Mary, to obtain a good death.—O Mary, what death shall I die? When I now think of my sins, and of that moment in which I shall expire and be judged, I am confounded and tremble. O my mother, in the blood of Jesus Christ and in thy intercession do I place my hopes. O comforter of the afflicted, abandon me not at that moment; fail not to console me in that great affliction. If thou help me not, I shall be lost. O lady, before death comes, obtain for me a great sorrow for my sins, a true amendment and a constant fidelity to God during the remainder of my life. And when I come to the last stage of my existence, O Mary, my hope, help me in these moments of misery; and comfort me, so that I may not despair at the sight of my sins, which the devil will then put

before me. Obtain for me that I may then invoke thee more frequently, that I may die with thy name and that of thy divine Son on my lips. Pardon my boldness if I ask thee even to come thyself to console me by thy presence before I expire. I am a sinner, it is true, and I am not worthy of such a favor; but I am thy servant; I love thee, and have great confidence in thee. O Mary, I shall expect thee; leave me not without consolation! At least, if I am unworthy of such a grace, assist me from heaven, that I may go forth from this life loving God and thee, and come to love you both eternally in paradise.

To most holy Mary, to obtain deliverance from hell and the possession of Paradise.—O most dear lady, I thank thee that thou hast so many times delivered me from hell, which I have so often merited by my sins. I, a miserable wretch, was at one time condemned to that prison; already, perhaps at my first sin, the sentence would have been executed on me, if thou hadst not mercifully helped me. Without my even praying to thee, but out of thy pure compassion, thou didst restrain the divine justice, and then, overcoming my hardness of heart, thou didst encourage me to have confidence in thee. And, oh, into how many other sins should I not have fallen, in the many dangers which have occurred to me, if thou, most loving mother, hadst not preserved me by the graces thou didst obtain for me. Ah, my Queen, keep me far from hell. O my mother, leave me not to myself, for I shall then be lost, but make me always fly to thee. Save me, my hope! save me from sin, which can alone condemn me to hell. May I come to rejoice with thee in heaven for all eternity. I thank God above all things for having given me this confidence in the blood of Jesus Christ, and in thee. Yes, I hope that thou wilt save me; that thou wilt free me from sin, and wilt obtain for me light and strength to fulfill the divine will, and finally that thou wilt conduct me in safety to the gates of paradise. Thy servants have always had this hope, and none have been deceived. Neither shall I be. O Mary, it is so; thou must save me. Pray to thy Son (as I also pray to Him by the merits of His passion), that He may ever keep and increase in me this confidence, and so I shall be saved.

Thoughts and Ejaculations.

O God! who knows what fate awaits me?
 I shall be either eternally happy or eternally miserable.
 Of what worth is all the world without God?
 Let all be lost, but let not God be lost.
 I love thee, my Jesus, who didst die for me.
 Would that I had died before I ever offended thee!
 I will rather die than lose God.
 Jesus and Mary, you are my hope.
 My God, help me, for the love of Jesus Christ!

My Jesus, thou alone art sufficient for me!
 Suffer me not to separate myself from thee.
 Give me thy love, and then do with me what thou pleasest.
 Whom shall I love, if I love not thee, my God?
 Eternal Father, help me, for the love of Jesus!
 I believe in thee, I hope in thee, I love thee.
 Here I am, O Lord; do with me what thou wilt.
 When shall I see myself altogether thine, my God?
 When shall I be able to say to thee, my God, "I can lose thee no more"?
 Mary, my hope, have pity on me.

Mother of God, pray to Jesus for me.
 Lord, who am I, that thou shouldst desire to be loved by me?
 My God, I desire thee alone, and nothing more.
 I desire all which thou dost will, and that alone.

O, that I might be annihilated for thee, who wast annihilated for me!
 Toward thee alone, my God, have I been ungrateful.

I have offended thee enough; I will no longer displease thee.

If I had died then, I could not have loved thee any more.

Let me die before again offending thee.

Thou hast waited for me that I might love thee. Yea, I will love thee.

I consecrate the remainder of my life to thee.

O my Jesus, draw me entirely to thyself.

Thou wilt not leave me; I will not leave thee. I hope that we shall always love one another, O God of my soul.

My Jesus, make me all thine before I die.

Grant that when thou shalt come to judge me, I may see thee with a benign countenance.

Thou hast done more than enough to oblige me to love thee. I love thee, I love thee!

Deign to accept the love of a sinner who has so often offended thee.

Thou hast given thyself all to me; I give myself all to thee.

I desire to love thee exceedingly in this life, that I may love thee exceedingly in the next.

Teach me to know Thy great goodness, that I may love thee very much.

Thou lovest those that love thee. I love thee; do thou also love me.

Give me the love thou requirest of me.

I rejoice that thou art infinitely happy.

Oh, that I had always loved thee, and had died before I had offended thee.

Grant that I may overcome all things to please thee.

I give thee my whole will; dispose of me as thou pleasest.

My pleasure is to please thee, O infinite goodness.

I hope to love thee for all eternity, O eternal God.

Thou art omnipotent; make me a saint.

Thou didst seek me while I was flying from thee; thou wilt not drive me away now that I seek after thee.

I thank thee for giving me time to love thee. I thank thee, and love thee.

Let me give myself entirely to thee this day.

Punish me in any way, but deprive me not of the power of loving thee.

I will love thee, my God, without reserve.

I accept all sufferings and all contempt, provided I may love thee.

I desire to die for thee, who didst die for me.

I wish that all could love thee, who didst die for me.

I wish that all could love thee as thou meritest.

I wish to do everything that I know to be thy pleasure.

I care more to please thee than for all the pleasures of the world.

O holy will of God, you are my love.

O Mary, draw me entirely to God.

O my Mother, make me always have recourse to thee; it is for thee to make me a saint; this is my hope.

Protestation for a happy death.—My God, being certain that I shall die, and not knowing when it will be, I intend now to prepare myself for death; and I therefore declare that I believe all that the holy Catholic Church believes, and especially the mystery of the most holy Trinity, the incarnation and death of Jesus Christ, paradise and hell; because thou, who art truth itself, hast revealed all these truths.

I deserve a thousand hells: but I hope in thy mercy, through the merits of Jesus Christ, to obtain pardon, final perseverance, and the glory of paradise.

I protest that I love thee above all things, because thou art the infinite good; and because I love thee, I am more sorry that I have so often offended thee than for any other evil, and I resolve rather to die than offend thee again. I pray thee rather to take away my life than to permit me to lose thee by another sin.

I thank thee, my Jesus, for all the sufferings thou hast undergone for me, and for the many mercies thou hast shown me, after I had so greatly offended thee.

My beloved Lord, I rejoice in that thou art infinitely happy, and that thou art loved by so many souls in heaven and on earth. I desire that all should know and love thee.

I protest that if any one has offended me, I pardon him for the love of thee, O my Jesus; and I beg of thee to do good to him.

I declare that I desire to receive the most holy sacraments, both in life and death: and I intend now to ask for absolution of my sins, in case I should not be able to give any sign of it at my death.

I accept my death, and all the pains which shall accompany it, in union with the death and sorrows which Jesus suffered on the cross. And I accept, my God, all the pains and tribulations which thou shalt send me before my death. Do with me, and with all that belongs to me, what thou pleasest. Give me thy love and holy perseverance, and I ask nothing more.

My mother Mary, assist me always, but especially at my death. In the meantime, help me and keep me in the grace of God. Thou art my hope. Under thy mantle I will live and die. St. Joseph, St. Michael, archangel, my guardian angel, help me always, but especially in the hour of my death.

And thou, my dear Jesus, who, to obtain for me a happy death, didst give thyself to suffer such a bitter death, abandon me not in my last hour. From this time I embrace thee, that I may die in thy arms. I deserve hell, but I throw myself on thy mercy, hoping in thy blood to die in thy friendship, and to receive thy blessing when I shall see thee first as my judge. Into thy hands, wounded for my love, I commend my soul. I hope in thee, that thou wilt not then condemn me to hell (*In te, Domine, speravi; non confundar in æternum*). Ah, help me always, but especially in my death; grant me to die loving thee, so that the last sigh of life may be an act of love, which shall transport me from this earth to love thee forever in paradise.

Jesus, Mary and Joseph, assist me in my agony. Jesus, Mary and Joseph, I give myself to you; do you receive my soul at that moment.

Another protestation for a happy death, to be made with the people in common.—My God, prostrate in thy presence, I adore thee; and I intend to make the following protestation, as if I were on the point of passing out of this life into eternity.

My Lord, because thou art the infallible truth, and hast revealed it to thy holy Church, I believe in the mystery of the most holy Trinity, Father, Son and Holy Ghost, three persons, but only one God, who rewards the just with heaven, and punishes sinners with hell. I believe that the second person, that is, the Son of God, was made man and died for the salvation of mankind; I believe everything else that the holy Church believes. I thank thee for having made me a Christian, and I protest that in this holy faith I will live and die.

My God and my hope, trusting in thy promises I hope, from thy mercy, not by my own merits but through the merits of Jesus Christ, to receive the pardon of my sins, perseverance in thy grace, and after this miserable life, the glory of paradise. And if the devil should tempt me to despair at the sight of my sins, I declare that I will always hope in thee, my Lord, and I desire to abandon myself at death into the loving arms of thy goodness.

O God, worthy of infinite love, I love thee with all my heart, I love thee more than myself; and I protest that I desire to die making an act of love in order to go on loving thee forever in paradise. I therefore ask it of thee, and earnestly desire it. And if, instead of loving thee, I have hitherto despised thy infinite goodness, I repent, my Lord, with all my heart; and I declare that I desire to die detesting and sorrowing for all my offences against thee. I resolve for the future rather to die than sin again. And for thy love I forgive all who have ever offended me.

My God, I accept death and all the pains which may accompany my own death; I unite them to the pains and death of Jesus Christ, and I

offer it to thee in honor of thy supreme dominion, and in satisfaction for my sins. Accept, Lord, this sacrifice of my life which I make to thee, for the sake of that great sacrifice which thy divine Son made thee of Himself on the altar of the cross. I resign myself now entirely to thy divine will, in anticipation of the hour of my death; protesting that I desire to die uttering these words: "May thy will, O Lord, be always done."

Most holy Virgin, my mother and my advocate, thou, after God, art and shalt be my hope and comfort at the point of death. From this time I have recourse to thee, and pray thee to assist me in that passage. My dear Queen, abandon me not in that last hour; but come, then, to take my soul and present it to thy Son. From henceforth I expect thee, and I hope to die under thy mantle and clinging to thy feet. St. Joseph, my protector, St. Michael, archangel, my guardian angel, and my holy patrons, help me in this last conflict with hell.

And thou, my crucified love, my Jesus, who didst choose such a bitter death to obtain for me a happy death, remember, then, that I am one of those thy sheep whom thou hast purchased with thy blood; thou who, when all men shall have abandoned me, and when none can help me any longer, thou alone canst console and save me, make me worthy to receive thee at that hour in the viaticum; permit me not to lose thee forever, and to be banished forever, far from thee in hell. No, my beloved Saviour, receive me then into thy sacred wounds; for this end I also embrace thee now, and declare that I intend to breathe out my soul in the loving wound of thy sacred side, saying now, beforehand: "Jesus, Mary and Joseph, I give you my heart and my soul. Jesus, Mary and Joseph, receive my soul in that last moment."

'Tis blessed to suffer, Creator, most kind,

'Tis blessed to die, and to suffer for Thee.

I embrace Thee, O Crucified, hoping to find

Thine arms everlasting in death circling me.

So it will not be death, but ineffable rest,

That shall close at the last on these earth-wearied eyes;

When my forehead by Mary is soothingly prest,

And Jesus receives my last penitent sighs.

A short prayer to be said every day to Jesus crucified, and to Our Lady of Sorrows, to obtain the grace of a good death.—My Lord Jesus Christ, by that bitterness which thou didst endure on the cross when thy blessed soul was separated from thy most sacred body, have pity on my sinful soul, when it shall leave my miserable body to enter into eternity.

O Mary, by that grief which thou didst experience on Calvary in seeing Jesus expire on the cross before thine eyes, obtain for me a good death, that, loving Jesus and thee, my mother, in this life, I may attain heaven, where I shall love you for all eternity.

Domine Jesu Christe, per illam amaritudinem, quam sustinuit nobilissima anima tua, quando egressa est de benedicto corpore tuo, miserere animæ meæ peccatricis quando egredietur de corpore meo. Amen

CHAPTER III.

THE PRACTICE OF THE CHRISTIAN VIRTUES.

1. THE PRACTICE OF HUMILITY.

No one can please God without being humble, for He cannot bear the proud. He has promised to hear those who pray to Him; but if a proud man prays to Him, the Lord hears him not. To the humble, on the contrary, He dispenses His graces: "God resisteth the proud, and giveth grace to the humble." (St. Jas. iv. 6.) Humility is of two kinds; humility of affection and humility of the will. The former consists in the conviction we have of our own wretchedness, so that we can neither know nor do anything but what is evil. All that we have and do that is good comes from God. Let us come now to the practice of humility. With regard, then, to the humility of affections: first, we must put no confidence in our own strength, nor in our own resolutions; but we must be always diffident and fearful of ourselves: "With fear and trembling work out your salvation." (Phil. ii. 12.) St. Philip Neri said: "He who fears not is sure to fall." Second, we must not glory in things that belong to us, as in our natural abilities, in our actions, in our birth, in our relatives, and the like. It is therefore well never to speak of our actions, except to point out where we have been wrong. And it is better not to speak of ourselves at all, either for good or bad; because, even when we blame ourselves, it is often an occasion of vainglory, by making us think that we shall be praised, or at least be considered humble, and thus humility becomes pride. Third, let us not be angry with ourselves after we have committed a fault. That would not be humility but pride; and it is even a device of the devil to take away all our confidence, and make us leave off following a good life. When we see that we have fallen, we should say with St. Catharine of Genoa, "Lord, these are the fruits of my own garden." Then let us humble ourselves, and rise up immediately from the fault we have committed by an act of love and contrition, resolving not to fall into the same fault again, and trusting in the help of God. And if we unhappily do fall again, we must always do the same. Fourth, when we see others fall, we are not to wonder; rather let us compassionate them, and let us thank God, praying Him to keep His hand over

us; otherwise the Lord will punish us by permitting us to fall into the same sins, and perhaps worse. Fifth, we must always consider ourselves as the greatest sinners in the world, even when we know that others have sinned more than we; because our sins, having been committed after we had received so many favors and had been enlightened by so many graces, will be more displeasing to God than the faults of others, though they may be more numerous. St. Teresa writes that we must not think we have made any progress in the way of perfection, if we do not esteem ourselves worse than every one else, and desire to be considered the last of all.

The humility of the will consists in being pleased when we are despised by others. Any one who has deserved hell deserves to be trodden under foot by the devils for ever. Jesus Christ desires that we should learn of Him to be meek and humble of heart: "Learn of me, because I am meek and humble of heart." (St. Matt. xi. 29.) Many are humble in word, but not in heart. They say: "I am worse than all: I deserve a thousand hells." But when any one reproves them, or says a word that displeases them, they immediately take umbrage. They are like hedgehogs, which put out their bristles as soon as they are touched. But how is it? you say you are worse than all, and yet you cannot bear a word. He who is truly humble," says St. Bernard, "esteems himself good for nothing, and desires to be considered good for nothing by others as well."

In the first place, then, if you wish to be truly humble, when you receive an admonition receive it in good part, and thank the person who admonishes you. St. Chrysostom says, "when the just man is corrected, he is sorry for the error he has committed; but the proud man is sorry that the error should be known." The saints, when they are accused, even wrongfully, do not justify themselves, except when to defend themselves is necessary to avoid giving scandal: otherwise they are silent, and offer all to God.

In the second place, when you receive any affront, suffer it patiently, and increase in love toward the person who has ill-treated you. This is the touchstone by which you may know whether a person is humble and holy. If he resents an injury, even though he may work miracles you may say that he is an empty reed. Father Balthazar Alvarez said that the time of humiliation is the time to gain treasures of merits. You will gain more by peaceably suffering contempt, than you could do by fasting ten days on bread and water. Humiliations which we inflict on ourselves are good: but those which we accept from the hands of others are worth much more, because in these last there is less of self and more of God; therefore, when we know how to bear them the merit is greater. But what can a Christian pretend to do if he cannot bear to be despised for

the sake of God? How many contempts did not Jesus Christ suffer for us! Buffetings, derisions, scourging, and spitting in His face! Ah, if we loved Jesus Christ, not only should we not show resentment for injuries, but we should rejoice at seeing ourselves despised as Jesus Christ was despised.

2. THE PRACTICE OF MORTIFICATION.

“If any man will come after me, let him deny himself and take up his cross, and follow me.” (St. Matt. xvi. 24.) This is all that anyone who wishes to be a follower of Jesus Christ has to do. The denying of oneself is the mortification of self-love. Do we wish to be saved? We must conquer all to make sure of all. How miserable is the soul that allows itself to be guided by self-love! Mortification is of two kinds, internal and external; by interior mortification we have to study to conquer our passions, and especially our predominant one. A person who does not overcome his predominant passion is in great danger of being lost; whereas he who has overcome that will easily conquer all the others. Some, however, allow one vice to predominate in themselves, and think that they are good because they do not see in themselves vices which others have. “But what does it matter?” says St. Cyril: “one leak is sufficient to sink the ship.” Nor will it suffice to say, “I cannot abstain from this vice;” a resolute will conquers all; that is, of course, with the assistance of God, who will never fail us.

External mortification has to do with conquering the sensual appetites. Worldly people call the saints cruel when they deny their bodies all satisfaction of the senses, and chastise them with *cilices*, disciplines, and other penances. “But,” says St. Bernard, “they are much more cruel in reality to themselves, who condemn themselves to burn for ever in hell-fire for the sake of the short and miserable pleasures of this life.” Others say that all forbidden pleasures should be denied to the body; but they despise external mortifications, saying that interior mortification is what is required; that is, the mortification of the will. Yes, my good sir, it is principally necessary to mortify the will, but the mortification of the flesh is also necessary; because, when the flesh is not mortified, it will be hard to be obedient to God. St. John of the Cross said that any one who taught that external mortification was not necessary, ought not to be believed, even though he worked miracles. But let us come to the practice of it.

In the first place, the eyes must be mortified. The first arrows which wound the soul, and often kill it, enter through the eyes. The eyes are, as it were, grappling-irons of hell, which drag souls, as if by main force, into sin. A certain pagan philosopher voluntarily put out his eyes to free

himself from impurities. It is not lawful for us to pluck out our eyes, but we ought to make them blind by means of mortification; otherwise we shall find it difficult to keep ourselves chaste. St. Francis of Sales said, "You must close the gates, if you do not wish the enemy to enter into the citadel." We must, then, abstain from looking at any object that may give occasion to temptation. St. Aloysius Gonzaga did not dare to raise his eyes to look even at his own mother; and when by chance our eyes light on some dangerous object, let us take care not to fix them on it. It is not so much the mere seeing, said St. Francis of Sales, but the inspecting and continuing to look, that is the cause of ruin. Let us, then, be very careful in mortifying our eyes; because many are now in hell on account of sins committed with the eyes.

In the second place, we must mortify our tongue by abstaining from words of detraction, or of abuse, or of obscenity. An impure word spoken in conversation, even in jest, may prove a scandal to others, and be the cause of a thousand sins arising from it. And it should be observed, that sometimes a word of double meaning, said in a witty way, does more harm than a word openly impure.

In the third place, we must mortify the taste. St. Andrew Avellini said that, in order to begin to live a good Christian life, a man must commence by the mortification of his palate. And St. Francis of Sales said, "we must eat to live, not live to eat." Many seem to live only to eat, and thus they destroy the health both of their soul and body. For the most part obstructions, diarrhœa, and other illnesses, are caused by the vice of gluttony. But the worst is, that intemperance in eating and drinking, is often the cause of incontinency. Cassian writes, that it is impossible but that a man, who is satiated with food and heating drinks—as wine, brandy, and the like—should feel many impure temptations. "But how is this?" says such a one; "must I eat no more?" Yes, my good friend, we must eat to preserve our life, but like rational beings, not as brutes. Especially if you desire to be free from impure temptations, abstain from eating overmuch meat, and from overmuch wine. The Scripture says, "Give not wine to kings." (Prov. xxxi. 4.) By a king is meant one who brings his flesh under the dominion of reason. Much wine makes us lose our reason, and involves not only the vice of drunkenness, which is certainly a mortal sin, but also that of impurity. Regret not having sometimes to fast or to abstain, especially on a Saturday, in honor of the most holy Mary. Many do so on bread and water; this you can at least do on the vigils of the seven principal feasts of our Lady. I pray you to observe at least the fasts of obligation. Some go beyond fifteen or twenty ounces at collation, and say, "It is sufficient if I am not satisfied." No, it is not enough; the most that can be taken on the even-

ings of fast days of obligation is eight ounces; and even that has grown up by custom, for in olden times food could only be taken once a day.

In the fourth place, we must mortify our hearing and our touch; the hearing, by avoiding listening to immodest and scandalous conversations; the touch, by using all possible caution, as well toward others as with ourselves. Some say it is nothing—that they only do it in fun; but who, I ask, would play with fire?

3. THE PRACTICE OF CHARITY TOWARD OUR NEIGHBOR.

He who loves God loves his neighbor also; but he who loves not his neighbor, neither does he love God; for the divine precept says, "That he who loveth God, loves also his brother." (1 St. John iv. 21.) We must love our neighbor in heart as well as in deed. And how much are we to love him? Here is the rule: "Love the Lord thy God with thy whole soul . . . and thy neighbor as thyself." (St. Luke x. 27.) We must, then, love God above all things, and more than ourselves, and our neighbor as ourselves. So that, as we desire our own good, and take delight in it when we have it, and, on the contrary, are sorry for any evil that may happen to us, so also we must desire our neighbor's good, and rejoice when he obtains it; and, on the other hand, we must be sorry for his misfortunes. So, again, we must neither judge nor suspect evil of our neighbor without good grounds. And this is what constitutes interior charity.

External charity consists in our words and actions toward our neighbor. As to words, first, we must abstain from the least shadow of detraction. A detractor is hateful to God and man. On the contrary, he who speaks well of every one is beloved by God and men; and when the fault cannot be excused, we must at least excuse the intention. Second, let us be careful not to repeat to any one the evil that has been said of him by another; because sometimes long enmities and revenge arise from such things. The Scripture says he who sows discord is hated by God. Third, we must take care not to wound our neighbor by saying anything that may hurt him, even were it only in jest. Would you like to be laughed at in the same way as you laugh at your neighbor? Fourth, let us avoid disputes. Sometimes on account of a mere trifle quarrels are begun which end in abuse and rancor. We have also to guard against the spirit of contradiction, which some indulge when they gratuitously set themselves to contradict everything. On such occasions give your opinion, and then be quiet. Fifth, let us speak gently to all, even to our inferiors; therefore let us not make use of imprecations or abuse. And when our neighbor is angry with us, and is somewhat abusive, let us answer meekly, and the quarrel will be at an end: "A mild answer breaketh

wrath." (Prov. xv. 1.) And when we are annoyed by our neighbor, we must be careful not to say anything; because our passion will then make us go too far: it will make us exaggerate, and afterward we shall certainly be sorry for it. St. Francis of Sales says, "I was never angry in my life, that I did not repent of it shortly afterward." The rule is to be silent so long as we feel ourselves disturbed. And when our neighbor continues to be irritated, let us reserve the correction till another time, even though it should be necessary; because for the moment our words would not convince, and would do no good.

With regard also to the charity of our actions toward our neighbor: First, it is practiced by aiding him as we best may. Let us remember what says the Scripture: "For alms deliver from all sin and from death, and will not suffer the soul to go into darkness." (Job iv. 11.) Almsgiving, then, saves us from sin and from hell. By alms is understood any assistance which it is in our power to render to our neighbor. The kind of almsgiving which is the most meritorious is, to help the soul of our neighbor by correcting him gently and opportunely, whenever we can. And let not us say with some, "What does it signify to me?" It does signify to one who is a Christian. He who loves God wishes to see Him loved by all.

Second, we must show charity toward the sick, who are in greater need of help. Let us take them some little present, if they are poor. At least let us go and wait on them, and comfort them, even though they should not thank us for it; the Lord will reward us for it.

Third, we must, above all, show charity to our enemies. Some are all kindness with their friends; but Jesus Christ says, "Do good to those that hate you." (St. Matt. v. 44.) By this you may know that a man is a true Christian, if he seeks to do good to those who wish him evil. And if we can do nothing else for those who persecute us, let us at least pray that God will prosper them, according as Jesus commands us: "Pray for them that persecute you." (St. Matt. v. 44.) This is the way the saints revenged themselves. He who pardons anyone who has offended him, is sure of being pardoned by God, since God has given us the promise, "Forgive, and you shall be forgiven." (St. Luke vi. 37.) Our Lord said one day to the blessed Angela of Foligno that the surest sign of a soul being loved by God is when it loves a person who has offended it.

Fourth, let us also be charitable to our neighbors who are dead, that is, to the holy souls in purgatory. St. Thomas says that if we are bound to help our neighbors who are alive, we are also bound to remember them when dead. Those holy prisoners are suffering pains which exceed all the sufferings of this life, and therefore are in the greatest necessity, since they cannot possibly help themselves. A Cistercian monk once said to

the sacristan of his monastery: "Help me, brother, by your prayers, when I can no longer help myself." Let us, then, endeavor to succor these holy souls, either by having Masses said for them, or by hearing Masses for them, by giving alms, or at least by praying and applying indulgences in their behalf; they will show themselves grateful by obtaining great graces for us, not only when they reach heaven, if they get there sooner through our prayers, but also in purgatory.

4. THE PRACTICE OF PATIENCE.

St. James says that patience is the perfect work of a soul: "And patience hath a perfect work." (St. James i. 4.) It is by patience that we gain heaven. This earth is a place where we can gain merit; therefore it is not a place of rest, but of labors and sufferings; and it is for this end that God makes us live here, that by patience we may obtain the glory of paradise. Every one has to suffer in this world; but he who suffers with patience suffers less and saves himself, while he who suffers with impatience suffers more, and is damned. Our Lord does not send us crosses that He may see us lost, as some impatient people say, but that we may be thereby saved, and inherit more glory in heaven. Sorrows, contradictions, and all other tribulations, when accepted with patience, become the brightest jewels in our heavenly crown. Whenever, then, we are in affliction, let us console ourselves and thank God for it, since it is a sign that God wishes us to be saved, by chastising us in this life, where the chastisements are but slight and short, so as not to punish us in the next, where the chastisements are cruel and eternal. Woe to the sinner who is prosperous in this life! it is a sign that God has reserved for him eternal punishment.

St. Mary Magdalene of Pazzi said, "All sufferings, however great, become sweet when we look at Jesus on the cross." And St. Joseph Calasanctius: "He who cannot suffer for Jesus Christ does not know how to gain Jesus Christ for his own." He who loves Jesus Christ bears patiently all external crosses—sickness, pains, dishonor, loss of parents and friends; and all interior crosses—afflictions, weariness, temptations, and desolation of spirit, and he bears them all in peace. On the other hand, he who is impatient and angry when he is in tribulation, what does he do? He does but increase his suffering, and adds to his punishments in the next life. St. Teresa says in her writings, "The cross is felt by those who drag it after them by force; but he who embraces it with a good will does not feel it." Hence St. Philip Neri also said, "In this world there is no purgatory: it is either heaven or hell; he who bears tribulation with patience is in heaven, but he who does not is in hell." Let us go on to the practice.

First, patience must be practised in sickness. The time of sickness is a time for testing the devotion of people, whether it is of lead or of gold. Some are pious and cheerful when they are in good health; but when they are visited by any illness they lose their patience, complain of everything, and give themselves up to melancholy, and commit a thousand other faults. Their gold turns out to be lead. St. Joseph Calasanctius said, "If sick people were patient, we should hear no more complaints." Some complain and say: "But as long as I am in this state, I cannot go to church, nor to communion, nor to Mass; in short, I can do nothing." You say you can do nothing. You do everything when you do the will of God. Tell me, why do you want to do those things you have named? Is it to please God? This is the good pleasure of God, that you should embrace with patience all you have to endure, and should leave everything else that you wish to do alone. "God is served," writes St. Francis of Sales, "more by suffering than by any other works we can do."

If our sickness be dangerous, then especially must we accept it with all patience, being willing to die, should the end of our life be really at hand. Neither let us say, "But I am not now prepared; I should like to live a little longer to do penance for my sins." And how do you know that if you were to live on you would do penance, and would not fall into greater sins? How many there are who, after recovering from some mortal illness, have become worse than they were before, and have been lost; while if they had died then, perhaps they would have been saved. If it is the will of God that you should leave this world, unite yourself to His holy will, and thank Him for allowing you the help of the holy sacraments, and accept death with tranquillity, abandoning yourself into the arms of His mercy. This compliance with the divine will, by accepting death, will be sufficient to insure your eternal salvation.

In the second place, we must accept also with patience the death of our relatives and friends. Some, on the death of a relative, are so inconsolable, that they leave off saying their prayers, frequenting the sacraments, and all their devotions. Such a one goes so far as even to be angry with God, and to say, "Lord, why hast thou done it?" What rashness is this! Tell me, what does all your grief profit you? Do you, perhaps, think to do pleasure to the dead person? No; what you are doing is displeasing to him as well as to God. He desires that, with regard to his death, you should become more united to God, and should pray for him if he is in purgatory.

In the third place, let us accept the poverty which God sends us. When you are in want even of the necessaries of life, say, "My God, thou alone art sufficient for me." One such act will gain treasures for us in paradise. He who possesses God has every good. In the same way

let us embrace with patience the loss of property, the failure of our expectations, or even the loss of those who were helping us. Let us be resigned at such times to the will of God, and God will help us ; and if He should not then help us as we should wish, let us be content with whatever He may do, because He will do it to try our patience, that He may enrich us with greater merits and the goods of heaven.

In the fourth place, we must accept patiently contempts and persecutions. You will say, "But what evil have I done, that I should be so persecuted? Why have I had to suffer such an affront?" My brother, go and say this to Jesus Christ on the cross, and He will answer, "And I, what have I done, that I should have to suffer such sorrow and ignominy, and this death of the cross?" If Jesus Christ has suffered so much for the love of you, it is no great thing that you should suffer this little for the love of Jesus Christ. Particularly if you have ever during your life committed some grievous sin, think that you deserve to be in hell, where you would have to suffer much greater contempt and persecution from the devils. If, also, you should be persecuted for having done good, rejoice exceedingly. Hear what Jesus Christ says: "Blessed are they, that suffer persecution for justice's sake." (St. Matt. v. 10.) Let us be convinced of the truth of what the Apostle says, that he who would live united to Jesus Christ in this world must be persecuted.

In the fifth place, we must practise patience also in spiritual desolation, which is the heaviest affliction for a soul that loves God. But God in this way proves the love of His beloved ones. At such times let us humble ourselves and be resigned to the will of God, putting ourselves entirely into His hands. Let us be most careful, also, not to leave off any of our devotions, our prayers, frequenting of the sacraments, our visits to the blessed sacrament, or our spiritual reading. As we do everything then with weariness and trouble, it seems to us to be all lost, but it is not so: while we persevere in all these things, we work without any satisfaction to ourselves, but it is very pleasing to God.

In the sixth and last place, we must practice patience in temptations. Some cowardly souls, when a temptation lasts a long time, are disheartened, and will sometimes even say, "God then desires my damnation." No; God permits us to be tempted, not for our damnation, but for our advantage, that we may then humble ourselves the more, and unite ourselves more closely to Him, by forcing ourselves to resist, redoubling our prayers, and thereby acquiring greater merits for heaven. "And because thou wast acceptable to God, it was necessary that temptation should prove thee." (Tob. xii. 13.) Thus was it said to Tobias. Every temptation which we overcome gains for us fresh degrees of glory, and greater strength to resist future temptations. Nor does God ever permit

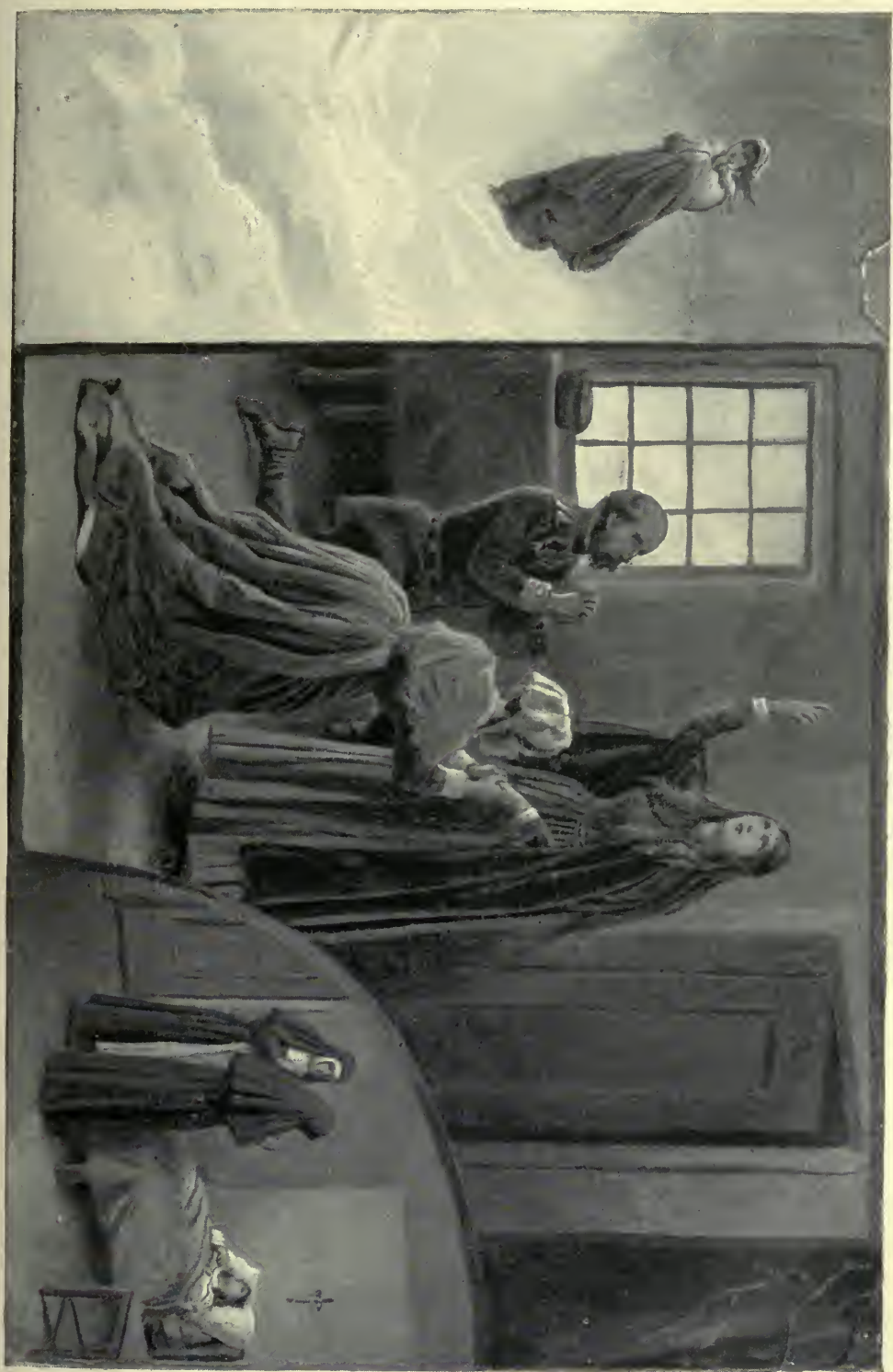
us to be tempted beyond our strength: "And God is faithful, who will not suffer you to be tempted above what you are able; but will make also, with temptation, issue, that you may be able to bear it." (1 Cor. x. 13.)

We should, however, beg our Lord to deliver us from temptations; notwithstanding, when they come, let us resign ourselves to His holy will, beseeching Him to give us strength to resist. St. Paul was troubled with carnal temptations, and he prayed to God to deliver him from them; but the Lord said to Him: "My grace is sufficient for thee; for power is made perfect in infirmity." (2 Cor. xii. 9.) In sensual temptations especially, the first precaution to be taken is to remove ourselves as far as possible from all occasions, and then immediately to have recourse to Jesus Christ for help, not trusting in our own strength. And when the temptation continues, let us not cease to pray, saying: "Jesus help me! Mary, ever Virgin, assist me!" The mere invocation of these all-powerful names of Jesus and Mary will suffice to defeat the most violent assaults of hell. It is also of great use to make the sign of the cross on our forehead or over our heart. By the sign of the cross, St. Anthony Abbot overcame similar attacks of the devil. It is also a very good thing to acquaint your spiritual father with your temptations. St. Philip Neri used to say, "A temptation which is declared is half overcome."

5. THE PRACTICE OF CONFORMITY TO THE WILL OF GOD.

All sanctity consists in loving God; and the love of God consists in fulfilling His holy will. In this is our life: "And life in His good will." (Ps. xxix. 6.) And he who is always united to the will of God is always in peace; for the divine will takes away the bitterness of every cross. By saying, God wills it so, God has so willed it, holy souls find peace in all their labors: "Whatsoever shall befall the just man, it shall not make him sad." (Prov. xii. 21.) You say, "Everything goes wrong with me; God sends me all kinds of misfortunes." Things go wrong with you, my friend, because you make them go wrong; if you were to be resigned to the will of God, all would go well, and for your good. The crosses which God sends you are misfortunes because you make them misfortunes; if you would take them with resignation, they would no longer be misfortunes, but riches for paradise. The Venerable Balthazar Alvarez says, "He who in his troubles resigns himself with peacefulness to the divine will, runs to God post-haste." Let us now come to this practice.

And first, let us resign ourselves in the sicknesses which befall us. Worldly people call illnesses misfortunes, but the saints call them visitations of God and favors. When we are ill we ought certainly to take remedies in order to be cured, but we should always be resigned to



THE TRIUMPH OF FAITH

Fourth, we must be resigned in aridity of soul ; if, when we say our prayers, make our communions, visit the blessed sacrament, etc., all seems to weary and give us no comfort, let us be satisfied in knowing that we please God, and that the less satisfaction we feel ourselves in our devotions the more pleasure do we give Him. At no time can we know better our own insufficiency and misery than in the time of aridity ; and therefore let us humble ourselves in our prayers, and put ourselves with resignation into God's hands, and say, " Lord, I do not deserve consolations ; I desire nothing but that thou have pity on me ; keep me in thy grace, and do with me what thou wilt." And so doing, we shall gain more in one day of desolation than in a month of tears and sensible devotion. And, generally speaking, this should be the continual tenor of our prayers, offering ourselves to God that he may do with us as he pleases ; saying to Him in our prayers, our communions, and in the visit, " My God, make me do thy will." In doing the will of God we shall do everything. For this end let us accustom ourselves to have always on our lips the ejaculation, *Fiat voluntas tua* (Thy will be done), even in the least things we do ; for instance, if we snuff out a candle, break a glass, or stumble over something, let us always repeat, " God's will be done !" And when we lose any of our possessions, or when one of our relatives dies, or anything else of the same sort happens to us, let us say, " O Lord, it is thy will, it is my will also." And when we fear any temporal ill, let us say, " O Lord, I will whatever thou willest." Thus we shall be very pleasing in the sight of God, and shall be always in peace.

6. THE PRACTICE OF PURITY OF INTENTION.

Purity of intention consists in doing everything with the sole view of pleasing God. The good or bad intention with which an action is performed renders it good or bad before God. St. Mary Magdalene of Pazzi said " God rewards actions according to the amount of purity of intention with which they are done." Let us examine the practice of it.

In the first place, in all our exercises (of devotion), let us seek God and not ourselves : if we seek our own satisfaction we cannot expect to receive any reward from God. And this holds good for all spiritual works. How many labor and exhaust themselves in preaching, hearing confessions, serving at the altar and in doing other pious works ; and because in these they seek themselves and not God, they lose all. When we seek neither approbation nor thanks from others for what we do, it is a sign that we work for God's sake : as also when we are not vexed at the good we undertake not succeeding ; or when we rejoice as much at any good that is done by others, as if it had been done by ourselves. Further, whenever we have done some good in order to please God, let us not tor-

ment ourselves in endeavoring to drive away vainglory ; if we are praised for it, it is enough to say, "To God be the honor and glory." And let us never omit doing any good action which may be edifying to our neighbor, through the fear of vainglory. Our Lord wishes us to do good even before others, that it may be profitable to them. "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." (St. Matt. v. 16.) Therefore when you do good, have, first, the intention of pleasing God ; and, second, that also of giving a good example to your neighbor.

In the second place, in our bodily actions : whether we work, or eat, or drink, or amuse ourselves with propriety, let us do all in order to please God. Purity of intention may be called the heavenly alchemy which changes iron into gold ; by which is meant, that the most trivial and ordinary actions, when done to please God, become acts of divine love. St. Mary Magdalene of Pazzi used to say, "A person who performs all his actions with a pure intention will go straight to paradise." A holy hermit, before putting his hand to any work, used to raise his eyes to heaven and keep them fixed there for a short time ; and when he was asked what he was doing, he replied, "I am taking my aim, so that I may not miss the mark." Let us also do in like manner : before beginning any action, let us make sure of our aim, and say, "Lord, I do this to please thee."

RULES FOR AVOIDING TEPIDITY.

Souls that make no account of venial sins, and give themselves up to tepidity, without a thought of freeing themselves from it, live in great danger. We do not here speak of those venial sins which are committed by mere frailty, such as useless or idle words, interior disquietudes, and negligence in small matters ; but we speak of venial sins committed with full deliberation, above all when they are habitual. St. Teresa writes thus, "From all deliberate sin, howsoever small it may be, O Lord, deliver us!" The Venerable Alvarez used to say, "These little backbitings, dislikes, culpable curiosity, acts of impatience and intemperance, do not indeed kill the soul, but they weaken it so that when any great temptation takes it unexpectedly it will not have strength enough to resist, and will consequently fall." So that as, on the one hand, deliberate venial sins weaken the soul, so, on the other, do they deprive us of the divine assistance ; for it is but just that God should be sparing with those who are sparing toward Him : "He who soweth sparingly, shall also reap sparingly." (2 Cor. ix. 6.) And that is what a soul that has received special graces from God has the most reason to fear. Still more ought it to fear lest such faults should be caused by some passionate attachment, as of

ambition or avarice, or of aversion or inordinate affection toward any person. It happens not unfrequently to souls that are in bondage to some passion as it does to gamblers, who, after losing many times, at the last throw say, "Let us risk everything," and so finish by losing all they have. In what a miserable state is that soul which is the slave of some passion; for passion blinds us, and lets us no longer see what we are doing. Let us now come to the practice of what we have to do in order to be able to deliver ourselves from the wretched state of tepidity.

It is necessary, in the first place, to have a firm desire to get out of this state. The good desire lightens our labor, and gives us strength to go forward. And let us rest assured that he who makes no progress in the way of God will always be going back; and he will go back so far that at last he will fall over some precipice. Second, let us try to find out our predominant faults to which we are most attached, whether it be anger, ambition, or inordinate affection to persons or things: a resolute will overcomes all with the help of God. Third, we must avoid the occasion, otherwise all our resolutions will fall to the ground. And, lastly, we must, above all, be diffident of our own strength, and pray continually with all confidence to God, begging Him to help us in the danger we are in, and to deliver us from those temptations by which we shall fall into sin; which is the meaning of the petition, *Ne nos inducas in tentationem* (Lead us not into temptation). He who prays obtains: "Ask, and you shall receive." (St. John xvi. 24.) This is a promise of God, and can never fail; therefore we must always pray, always pray; and let us never leave off repeating, "We must pray always, we must pray always; my God, help me, and that soon!"

8. THE PRACTICE OF DEVOTION TOWARD THE GREAT MOTHER OF GOD.

As regards this devotion, I hope that the reader is fully persuaded that, in order to insure eternal salvation, it is most important to be devout to the most holy Mary. And if he should wish to be still more convinced of it, I would beg him to read the book I have written, called *The Glories of Mary*. We shall here speak only of the practices you may observe that you may obtain the protection of this sovereign Lady. First, every morning and evening, when you get up and before you go to bed, say three "Hail Marys," adding this short prayer: "By thy pure and immaculate conception, O Mary, make me pure in body and holy in soul!" And put yourself beneath her mantle, that she may keep you that day or that night from sin. And every time you hear the clock strike, say a "Hail Mary;" do the same whenever you go in or out of the house, and when you pass by any picture or statue of the blessed Virgin. So, also, when you begin and finish any of your occupations; such as your study, work,

eating, or sleeping, never omit to say a "Hail Mary." Second, say the rosary, meditating on the mysteries, every day—at least five decades. Many devout people also say the Office of Our Lady; it would be well to say, at any rate, the Little Office of the Name of Mary, which is very short, and composed of five short psalms. Third, say an "Our Father" and "Hail Mary" every day to the ever blessed Trinity in thanksgiving for the graces that have been bestowed upon Mary. The blessed Virgin herself revealed to a person that this devotion was very pleasing to her. Fourth, fast on bread and water every Saturday in honor of Mary, or at least on the vigils of her seven feasts; or, at any rate, fast in the ordinary way, or eat only of one dish, or abstain from something you like. In short, make use of some kind of mortification on Saturdays, and on the above-named vigils, for the sake of this Queen, who, as St. Andrew of Crete says, repays these little things with great graces. Fifth, pay a visit every day to some image of your patroness, and ask her to give you holy perseverance and the love of Jesus Christ. Sixth, let no day pass without reading a little about our Lady, or else say some prayer to this blessed Virgin. For this purpose we have here put seven prayers to Mary for the seven days of the week. (See chap. ii. 7.*) Seventh, make the novenas for the seven principal feasts of Mary, and ask your confessor to tell you what devotions and mortifications you should practise during those nine days: say at least nine "Hail Marys" and "Glory be to the Father," and beg her each day of the novena to give you some special grace that you are in want of. Lastly, often recommend yourself to this divine Mother during the day, and particularly in time of temptation, saying at such times, and often repeating with great affection, "Mary, help me! help me, my Mother!" And if you love Mary, try to promote devotion to this great Mother of God among your relatives, friends and servants.

9. ON THE PRACTICE OF CERTAIN MEANS BY WHICH WE MAY ACQUIRE THE LOVE OF JESUS CHRIST.

Jesus Christ ought to be our whole love. He is worthy of it, both because He is a God of infinite goodness, and because He has loved us to such an excess, that He died for us. Oh, what a great obligation we are under to Jesus Christ! All the good we enjoy, all our inspirations, calls, pardons, helps, hopes, consolations, sweetnesses, and loving affections, come to us through Jesus Christ. Let us see by what means we are to acquire this love of Jesus Christ.

In the first place, we must desire to have this love of Jesus Christ, and we must, therefore, often ask Him to give it us, especially in our prayers,

* The seven prayers to which the saint refers are in the *Glories of Mary*, and have been indulgenced by Pius VII. Vid. *Raccolta d'Indulgenze*.

in our communions, and in the visit to the blessed sacrament. And this grace must also be sought for at the hands of the ever-blessed Mary, from our guardian angel and our holy patrons, that they may enable us to love Jesus Christ. St. Francis of Sales says that the grace of loving Jesus Christ contains all other graces in itself; because he who truly loves Jesus Christ cannot be wanting in any virtue.

In the second place, if we wish to acquire the love of Jesus Christ, we must detach our hearts from all earthly affections; divine love will find no place in a heart that is full of this world. St. Philip Neri used to say, "The love we give to creatures is all so much taken from God."

In the third place, we must often exercise ourselves, especially when we pray, in making acts of love to Jesus Christ. Acts of love are the fuel with which we keep alive the fire of holy charity. Let us make acts of love and complacency, saying, "My Jesus, I rejoice that thou art infinitely happy, and that thy eternal Father loves thee as much as Himself." Of benevolence, "I wish, my Jesus, that all could know and love thee." Of predilection, as "My Jesus, I love thee more than all things. I love thee more than myself." Let us also often make acts of contrition, which are called acts of sorrowful love.

In the fourth place, if any one wishes to make sure of being inflamed with love toward Jesus Christ, let him often try to meditate on His passion. It was revealed to a holy solitary, that no exercise was more efficacious in enkindling love than the consideration of the sufferings and ignominy which Jesus Christ endured for love of us. I say it is impossible that a soul, meditating often on the passion of Jesus Christ, should be able to resist His love. It was for this that, although He could have saved us by one drop of His blood, nay, even by a single prayer, He chose to suffer so much and to shed all His blood that He might attract all hearts to love Him; therefore he who meditates on His passion does what is very agreeable to Him. Do you, then, often make your meditation on the passion of our Lord Jesus Christ. Do so at least every Friday, the day on which He died for the love of us. For this purpose I have written many meditations on the passion of our Lord Jesus Christ, especially the *Darts of Fire*, which speak of the love which Jesus Christ has borne us in the great work of our redemption.

Abridgment of the Rule of Life for a Christian.—I. On rising in the morning, make the following acts: 1. "My God, I adore thee; I love thee with my whole heart, and I thank thee for all thy benefits, especially for having preserved me the night past." 2. "I offer thee all my actions and sufferings of this day, in union with the actions and sufferings of Jesus and Mary; and I make the intention of gaining all the indulgences in my power during the present day." 3. "I purpose, O Lord, to avoid

offending thee this day ; but be thou pleased to support me constantly in thy hands, that I may not betray thee. O Mary most holy, shelter me under your mantle. My angel guardian and all my holy patrons, assist me." Then conclude with an "Our Father," "Hail Mary," and creed ; and say, finally, three "Hail Marys," in honor of the purity of Mary.

II. Take care to make half an hour's meditation as soon as possible in the day. For though meditation is not absolutely necessary, it is morally necessary, in order to obtain the grace of perseverance. Those who neglect it will find it very difficult to persevere in the grace of God. The reasons for this are twofold : the first is, because the eternal truths cannot be seen by the eyes of the flesh, but by the eye of the understanding, which is reflection. Hence he does not perceive them who does not meditate ; and for want of perceiving them he will hardly arrive at a due appreciation of the importance of salvation, of the means which secure it, and of the obstacles which hinder it ; so that his salvation will be placed in imminent risk. The second reason is, because the soul that does not practice meditation will also be backward to practice prayer. Now prayer is necessary, not merely as a precept, but as a means to observe the commandments, since, as a general rule, and speaking of adults, God only gives His grace to those who ask for it. But without meditation a person has a very faint notion of his own spiritual wants, and he is, moreover, but slightly impressed with the necessity of praying, in order to overcome temptations and to save his soul ; thus he is led to pray but little or not at all, and for want of prayer is eventually lost. The eminent Bishop Palafox said, "How will the Lord give us perseverance, unless we ask Him for it? And how shall we ask Him for it without prayer?" On the other hand, St. Teresa declares that it is hardly possible for a man that prays to remain long in sin ; he will either forsake prayer or forsake sin : prayer and sin are incompatible.

III. With regard to practice, meditation has three parts : preparation, consideration and conclusion. In the preparation must be made three acts : 1, of the presence of God ; 2, of humility ; 3, of petition for light. We say, 1. "My God, I believe thou art here present, and I adore thee" ; 2. "I deserve at this moment to be burning in hell. O my God, I am sorry for having offended thee." 3. "Eternal Father, for the love of Jesus and Mary, grant me light in this meditation, that I may profit by it." Then say a "Hail Mary" to the divine Mother, and a "Glory be to the Father," etc., in honor of our angel guardian. Then read the point of meditation, and be sure to meditate, at least occasionally, on the passion of Jesus Christ. It must also be understood that the fruit of prayer does not so much consist in meditating, but, rather, 1. In producing affections—for instance, of humility, confidence, love, sorrow, offering, resignation

and the like. 2. In making petitions, and especially imploring God to grant us perseverance and His holy love. 3. In making the resolution to avoid some particular sin, and of practicing some particular virtue.

Finally, the conclusion is made thus: 1. "I thank thee, O God, for the lights thou hast given me." 2. "I purpose to keep the resolutions I have made." 3. "And I beg thy grace to fulfill them." Neither must we ever forget to recommend to God the holy souls in purgatory, and all poor sinners. We must never omit our accustomed meditation, whatever coldness and weariness we may feel over it; for St. Teresa says, "To do so would be to cast ourselves into hell with our own hands." Moreover, let all bear in mind that Benedict XIV. granted a plenary indulgence to everyone who shall make a meditation of half an hour every day for a month, with confession and Communion; and partial indulgences are also granted every day to those who meditate.

IV. Do not omit to hear Mass daily. But what is of the greatest importance is, that those who hear Mass should make a special application to their own souls of the merits of the passion of Jesus Christ. Mass should be heard for the same ends for which it was instituted, namely: 1, to honor Almighty God; 2, to thank Him for His benefits; 3, to make atonement for the punishment due to our sins; 4, to obtain divine grace. So that we ought, then, to pray as follows: "Eternal Father, in this Mass I offer thee Jesus Christ, with all the merits of His passion: 1, to honor thy majesty; 2, to thank thee for all thy benefits toward me; 3, in satisfaction for my sins, and for those of all the living, and of those who died in thy grace; 4, to obtain all the graces necessary for salvation." At the elevation of the Host, we may say, "By the blood of Jesus Christ, grant me to love thee in this life and in the next." When the priest communicates, make the spiritual Communion thus: "My Jesus, I love thee, and I long for thee in my soul; I embrace thee, and wish nevermore to be separated from thee."

V. In addition to this, read some spiritual book for half an hour, or at least a quarter; and it will be best to make use of the lives of the saints.

VI. Moreover, do not fail to pay every day a visit to the most holy sacrament, when you should make at least the following acts: 1. "O Lord, I thank thee for thy love in leaving thyself to me in this holy sacrament." 2. "With my whole heart I love thee, O Good, above all other good; and because I love thee I am sorry for all my offences against thee, whether great or small." 3. "I beseech thee to grant me perseverance in thy grace and thy holy love." At the same time make a visit to our blessed Lady, before one of her images, and beg of her also the same graces of perseverance and the love of God.

VII. In the evening make the examination of conscience, and then add the Christian acts.

VIII. Frequent the holy sacraments of confession and Communion at least once a week, and oftener if possible. With regard to confession, say beforehand: "I thank thee, O my God, for having waited for me until now. I hope, through the merits of Jesus Christ, for the pardon of all my offences against thee. I am sorry for them, and repent of them with my whole heart, because by them I have lost heaven and have deserved hell; but, above all, I am grieved to my inmost soul, and hate and detest my sins more than all evils, because they have offended thy infinite goodness. I purpose in future rather to die than offend thee any more."

After confession, thank Almighty God for the pardon which you hope you have received, and renew your good resolution nevermore to offend Him, and to avoid all occasions of sin; and pray to Jesus and Mary for perseverance.

As to the holy Communion, we must know that it is the grand medicine, as the Council of Trent terms it, which purifies us from our daily venial faults, and preserves us from mortal ones. He who communicates most frequently will be freest from sin, and will make greatest progress in divine love; only let him communicate with a good desire. But, in order to derive more abundant fruits from Communion, he should manage to spend half an hour after receiving in performing devout acts, or at least in praying out of some spiritual book; however, let no one make this more frequent Communion without the counsel of his spiritual director, and, on this account,

IX. It is well to make choice of a good confessor, and to follow his direction in all spiritual matters, and even in temporal matters of importance; nor should he be left without a good reason. St. Philip Neri spoke thus: "Let those who are desirous of advancing in the way of God put themselves under an enlightened confessor; and let them obey him, as occupying the place of God. Whoever does this may feel assured that he will never have to render an account to God of what he does." And this is only conformable to the words of Jesus Christ, that whosoever hears His ministers, hears Himself: "He that heareth you heareth me." A general confession should be made, if it has not hitherto been made, for it is a most excellent means of bringing one's life into good order; and it is advisable to make it to the director himself, that he may be the better able to guide us.

X. Avoid idleness, dissipated companions, immodest conversations, and, more than all, evil occasions, especially where there is danger of incontinency; and for this reason one cannot be too cautious in keeping his

eyes from dwelling on any dangerous objects. For a person that does not avoid the voluntary occasions of sin, especially those which have frequently proved fatal to his innocence, it is morally impossible to persevere in the grace of God: "He that loves the danger shall perish in it."

XI. In temptations trust not to yourself, nor to all the good resolutions and promises which you have made, but rely solely on the divine assistance; and for this reason have immediate recourse to God and the blessed Virgin. Especially in temptations against purity, the greatest care must be taken not to remain to dispute with the temptation. In such moments some are accustomed to set their will to make acts of the contrary virtue; but they run considerable risk. The best plan to adopt on these occasions is to renew the firm purpose rather to die than to offend God, and forthwith to make the sign of the cross without remonstrance, and to call on God and the divine Mother, making frequent invocations of the most holy names of Jesus and Mary, which have a wonderful efficacy against filthy suggestions, and should therefore be invoked continually till the temptations are over. Of ourselves we have not strength to overcome the attacks of the flesh, our most cruel enemy; but God readily supplies the strength to all who ask Him; but he that fails to do so almost invariably falls a prey to the enemy. The same is to be observed in combating temptations against faith, protesting at such times, without remaining in dispute, that we are ready to die for the holy faith, and instead of then eliciting acts of faith, it is better to elicit other acts, as of love, contrition, and hope.

XII. If you commit a venial fault, make an act of the love of God and of contrition, purpose amendment, and forthwith resume your wonted tranquillity. To remain troubled after a fault is the greatest fault that a person can commit, for a troubled soul is incapable of doing the least good. If, by mischance, the fault has been grievous, then immediately make an act of contrition, which is sufficient to recover the divine grace, resolve never to be guilty of the same again, and take the first opportunity of going to confession.

XIII. Endeavor to hear all the sermons in your power. And it would be most advisable to make a spiritual retreat once a year in some religious house; or, if that be impracticable, at least in your own house, by applying yourself for eight days to prayer and spiritual reading; during this time all company and conversation on secular matters should be avoided. In like manner make a retreat of one day every month, with confession and Communion. If your state of life allow it, become a member of some confraternity in which the sacraments are frequented, and there make your eternal salvation the grand and sole aim. Whoever enters a confraternity for the sake of managing, directing, or out of party spirit, will

derive more harm than good from it. If a person would really profit by it, he must enter it solely with a view to his spiritual interests.

XIV. In all the vicissitudes of life, such as illnesses, losses, and persecutions, be ever mindful to bow with resignation to the will of God, and repose on these words: "God wills it so, and so I will it likewise." Or thus: "God will have it so; so be it done." He that behaves in this manner stores up immense rewards for heaven, and always lives in peace. On the contrary, he that refuses to bow to the will of God only redoubles his afflictions; for he must endure them whether he will or no; and moreover, by his impatience, he lays up for himself an additional punishment.

XV. Be especially careful to preserve a tender and marked devotion to most holy Mary, by performing daily in her honor some exercise of piety. Never omit—the first thing in the morning and the last at night—to say three times the "Hail Mary" in honor of her purity, imploring her to keep you from all sin. Read every day something, be it only a few lines, on the blessed Virgin. Say her litanies, and the rosary, meditating on the mysteries. When you leave or enter the house, ask her blessing with a "Hail Mary;" and on passing by any of her images, salute her in the same way. When the clock strikes, say the "Hail Mary;" and then, "Jesus and Mary, I love you. Do not permit me to offend you." With the advice of your confessor, fast on Saturdays, on the vigils of the seven festivals of our blessed Lady, and make the novenas for the said feasts; as also for Christmas, Pentecost, and for the feast of your patron saint.

Necessary advice for people of all states of life that they may secure their salvation.—God wishes us all to be saved: "Who will have all men saved." (1 Tim. ii. 4.) And He is ready to give to all the help necessary for salvation; but He grants it only to those that ask Him, as St. Augustine says, "He gives only to those who ask." Hence, it is a common opinion of theologians and of the holy fathers that prayer is necessary for adults as a means of salvation; that is to say, that a person who does not pray, and neglects to ask of God the help requisite for overcoming temptations, and for preserving grace already received, cannot be saved.

On the other hand, our Lord cannot refuse to give graces to those who ask for them, because He has promised to do so: "Cry to me, and I will hear thee." (Jer. xxxiii. 3.) Have recourse to me, and I will not fail to hear you. Ask of me all you desire, and you shall attain it: "Ask, and it shall be given to you." (St. Matt. vii. 7.) These promises, however, are not to be understood with reference to temporal goods, because God only gives these when they are for the good of the soul; but He has promised absolutely to give spiritual graces to anyone who asks Him;

and having promised it, He is obliged to give them to us: "By His promise, He has made Himself our debtor," says St. Augustine.

It should also be observed, that on God's part prayer is a promise, and on our part a binding precept: "Ask, and it shall be given you." "We ought always to pray." (St. Luke xviii. 1.) These words, "ask," "we ought," convey, as St. Thomas teaches, a grave precept, which is binding for our whole life; but especially when a man is in danger of death, or falling into sin; because if he does not then have recourse to God, he will certainly be overcome. And he who has already fallen under God's displeasure, commits a fresh sin when he does not turn to God for help to arise out of his miserable state. But will God hear him while he is yet His enemy? Yes, He does hear, if the sinner humbles himself, and prays for pardon from his heart; since it is written in the gospel, "For every one that asketh, receiveth." (St. Luke xi. 10.) It says that God has promised to hear all that pray to Him, whether they are just or sinners. In another place God says, "Call upon me . . . and I will deliver thee." (Ps. xlix. 15.) Call upon me, and I will deliver thee from hell, to which thou dost stand condemned.

No, there will be no excuse in the day of judgment for any one who dies in mortal sin. It will be of no use for him to say that he had not the strength to resist the temptation which troubled him; because Jesus Christ will answer: "If you had not the strength, why did you not ask it of me, and I should certainly have given it you? If you fell into sin, why did you not have recourse to me, that I might have delivered you from it?"

You see, then, that if you desire to be saved, and would keep yourself in the grace of God, you must often pray to Him that He would keep His hand over you. The Council of Trent declares that for a man to persevere in the grace of God, it is not enough that he should have only that general aid which He gives to all; but he must also have that special assistance which can only be obtained by prayer. For this reason all the doctors of the Church say, that each one is bound, under grievous sin, to recommend himself often to God, and to ask for the grace of holy perseverance at least once a month. And anyone who finds himself in the midst of many dangerous occasions is under the obligation of asking more frequently for the grace of perseverance.

It is, besides, most useful to keep up some particular devotion to the Mother of God, who is called the Mother of perseverance, in order to obtain this grace; and a person who has not this special devotion to the blessed Virgin, will find it very difficult to persevere; for as St. Bernard says, all divine graces, and especially this one of perseverance, which is the greatest of all, come to us by means of Mary.

Would to God that preachers were more mindful in putting before their hearers this great means of prayer! Some, even in the whole course of their Lenten sermons, scarcely mention it more than once or twice in passing: while they ought often to make it their chief subject, besides speaking of it in every discourse; if they omit to do so, they will have to render a heavy account for it to God. Thus, also, many confessors are particular merely about the resolution their penitents make not to offend God again; and few take the trouble to inculcate that they must pray when they are tempted again to fall; but we must be well persuaded that when a temptation is violent, if the penitent does not beg for God's assistance, all his resolutions will avail him little; prayer alone can save him. It is certain that he who prays is saved; he who prays not is damned.

Therefore, I repeat, if you wish to be saved, pray continually to the Lord that He would give you light and strength not to fall into sin. Thus we must be importunate with God in asking Him for His grace. "This importunity with God is our opportunity," says St. Jerome. Every morning we must beseech Him to keep us from sin during that day. And when any bad thought or occasion of sin presents itself to your mind, or you are tempted by some dangerous occasion, immediately have recourse to Jesus Christ and the blessed Virgin, and say, "My Jesus, help me! most blessed Virgin, come to my aid!" It is enough at such a time to pronounce the names of Jesus and Mary, and the temptation will vanish; but should the temptation continue, persevere in invoking the assistance of Jesus and Mary, and you will be victorious.

Rules for a good life.—I. In the morning, on rising from bed, to make the Christian acts. Every day to make mental prayer for half an hour; to read at least for a quarter of an hour some spiritual book. To hear Mass. To make the visit to the most blessed sacrament and to the divine Mother. To say the rosary. And in the evening to make the examination of conscience, with the acts of contrition, and the Christian acts, together with the litany of the ever-blessed Mary.

II. To go to confession and Communion at least every week, and oftener if possible, with the advice of your spiritual director.

III. To choose a good, learned and pious confessor, and to be directed always by him, as well in your exercises of devotion as in all affairs of importance, and not to leave him without a good reason.

IV. To avoid idleness, bad companions, immodest conversations, and, above all, occasions of sin, especially where there is danger of incontinency.

V. In temptations of impurity particularly, to sign yourself immediately with the sign of the holy cross, and to invoke the most holy names of Jesus and Mary, as long as the temptation lasts.

VI. When you commit any sin, to repent of it at once, and resolve to amend ; and if it is a grievous sin, to confess it as soon as possible.

VII. To hear sermons as often as you can, and to belong to some confraternity, with no other end than to attend to the affair of your eternal salvation.

VIII. To fast in honor of the ever-blessed Mary on Saturday, and on the vigils of her seven feasts, observing some other corporal mortification, according to the advice of your spiritual father, to make the novenas of the above-named feasts of Mary, as well as of the Nativity, Pentecost, and that of your holy patron. In adverse circumstances, as in sickness, losses, persecutions, you must unite yourself in all things to the will of God, and be resigned, saying always, "This is (or has been) the will of God ; may His will be done."

IX. To make the spiritual exercises every year in some religious house, or in some place apart ; or at least to make them in your own house, applying yourself during those days as much as possible to prayer, spiritual reading, and to silence. And in the same way to make a day of retreat every month, by going to Communion, and by avoiding all conversation.

AN EPITOME OF THE VIRTUES IN WHICH A CHRISTIAN SOUL, THAT DESIRES TO LEAD A PERFECT LIFE AND BECOME A SAINT, SHOULD EXERCISE ITSELF.

It would be useful to read this epitome every time you make your day's retreat, that you may see in what virtues you are wanting.

To desire always to increase in love toward Jesus Christ. Holy desires are wings with which souls fly to God. St. Aloysius Gonzaga made himself a saint in a short time through the great desire he had of loving God ; and as he knew he should never be able to love Him as much as He was worthy of being loved, he consumed himself in ardent desires. On this account, St. Mary Magdalene of Pazzi called St. Aloysius a martyr of love.

To meditate often on the passion of Jesus Christ. St. Bonaventure said that the wounds of Jesus Christ are wounds which pierce every heart, and inflame them with holy love.

Often during the day to make acts of love toward Jesus Christ, beginning from the time you wake in the morning, and trying to make an act of love as you fall asleep. "Acts of love," says St. Teresa, "are the fuel with which the fire of divine love is kept burning in our hearts."

Always to ask Jesus Christ to give you His holy love. The grace of loving God, as wrote St. Francis of Sales, is the grace which contains and brings along with it all the other graces ; because he who truly loves God will endeavor to avoid anything that might be displeasing to Him, and

will study how to please Him in all things. It is therefore necessary, above all things, to ask of God the grace to love Him.

To frequent the holy Communion. A soul can do nothing that is more pleasing to God than to communicate in a state of grace. The reason of this is, that love tends to perfect union with the object beloved; as Jesus Christ loves a soul that is in grace with an immense love; He ardently desires to unite Himself with it. This is what holy Communion does; by it Jesus Christ is wholly united to the soul: "He that eats my flesh dwells in me, and I in him." Consequently the soul can perform no action that is dearer to Jesus Christ than that of receiving Him in the holy Eucharist. For this reason let spiritual souls endeavor to communicate many times in a week, and if possible every day, but always with the permission of their director; for Communions and mortifications, done out of a person's own head, lead to pride rather than spirituality. For the rest, the penitent should earnestly ask his director both for Communions and mortifications; because directors are induced to grant them, more or less frequently, according to the greater or less desire of them which they discover in their penitents.

To make during the day many spiritual Communions; at least three.

Often to visit the most holy sacrament of the altar, at least once or twice a day, and in the visit, after the acts of faith, of thanksgiving, of love and contrition, to ask fervently for perseverance and holy love.

When disturbances, losses, affronts, or other adverse things happen, to have recourse to the ever-blessed sacrament, at least in spirit, if you cannot go to the church.

Every morning, on getting up, to offer yourself to God to suffer in peace, and to accept from His hands all the crosses which shall befall you on that day; embracing also in peace all contradictions. *Fiat voluntas tua*, is the word which is constantly in the mouths of the saints: Lord, may thy will be always done!

To be glad, and to rejoice that God is infinitely happy and blessed. If we love God more than ourselves, as we are bound to love Him, we ought to rejoice more at God's happiness than at our own.

To desire heaven and death, that we may be delivered from the danger we are in of losing God, and to go and love Jesus Christ with all our strength and forever, without the fear of losing Him again.

Often to speak with others of the love which Jesus Christ has borne us, and of the love we owe to Him.

To go to God without reserve, not denying Him anything which we know to be pleasing to Him; but rather choosing such things as are most agreeable to Him.

To desire and endeavor to persuade all to love Jesus Christ

Always to pray for the souls in purgatory, and for poor sinners.

To drive away from your heart all affections that have not God for their object.

Often to have recourse to the saints, and especially to the ever-blessed Mary, that they may obtain for you the love of God.

To honor Mary in order to please God.

To do all your actions with the sole end of pleasing Jesus Christ ; saying at the commencement of each action : " O Lord, let it be all for thee."

To offer yourself many times during the day to God and to Jesus Christ, as willing to suffer any pain for His love, and say : " My Jesus, I give myself all to thee ; here I am : do with me what thou wilt."

To be resolved to die a thousand times rather than commit a deliberate sin, even though only a venial one.

To deny yourself even lawful satisfactions ; doing so at least once or twice a day.

When we hear people talk of riches, honors, and amusements of the world, let us remember that all things have an end ; and let us then say, " My God, I wish for thee alone, and nothing more."

To make two hours of mental prayer, or at least one hour during the day.

To make use of all those external mortifications which obedience permits ; but to pay particular attention to interior mortification, such as abstaining from gratifying our curiosity, from answering when we are reproached, from saying witty things, and the like, and never to do anything for your own satisfaction.

Whatever devout exercise you may perform, to do it as if it were the last time you had to do it. - To this end, in your meditation you should often think of death ; and when you go to bed, think that you will one day there expire.

Not to leave off your usual devotions, or any other good work, on account of any aridity or weariness that you may experience. He who begins to leave them off for a slight cause is in danger of giving them up entirely.

Not to leave undone any good action out of human respect. Not to complain in sickness of any want of attention on the part of the doctors, servants, or assistants, and to try and conceal even our sufferings as much as we can. To love solitude and silence, in order to be able to discourse with God alone. And for this reason we must shun the conversations of this world.

To drive away sadness, preserving our tranquillity and a cheerful countenance in all events with a constant uniformity. One who wills what God wills should never be afflicted.

To recommend yourself often to spiritual persons.

Always to have recourse immediately to Jesus and Mary with great confidence in your temptations; continuing to pronounce the names of Jesus and Mary as long as the temptation lasts.

To have great confidence, first in the passion of Jesus Christ, and then in the intercession of Mary; and to ask God every day to give you this confidence.

After a fault, not to be disturbed and never to despair, even though you should know yourself to be wanting in fidelity, and should fall, over and over, again into the same fault; but to repent immediately, and to renew your promise of amendment, with confidence in God.

To render good to any one who does you evil, or at least to pray to the Lord for him.

To answer with meekness when any one says or does anything to injure you; and so you will gain him over to you. Moreover, when you feel yourself annoyed, it is well to be silent until you are composed, otherwise you will commit many faults without perceiving it.

When you have to correct any one, you should choose a time when neither you nor the person who is to be corrected are excited, otherwise the correction will prove more hurtful than useful.

To speak well of all; and to excuse the intention when you cannot justify the action.

To help your neighbor as much as you can, especially one who has been opposed to you.

Not to say or do anything that may be displeasing to anyone; and except it were necessary in order to please God rather than men.

And if sometimes you are wanting in charity toward anyone, to ask his pardon, or at least speak kindly to him.

To speak always with meekness, and in a low voice.

To offer to God the contempt you meet with, and not to complain of it afterward to others.

To observe carefully the rules given you by your director.

To consider and honor in your superiors the person of Jesus Christ Himself.

To love the most humble employments.

To choose the poorest things for yourself.

To obey without replying, and without showing repugnance; and, on the other hand, not to ask anything for your own satisfaction.

Not to speak of yourself, whether it be good or evil; sometimes to speak in disparagement of ourselves fosters pride.

To humble yourself even toward your inferiors.

Not to excuse yourself when you are reprov'd or calumniated; unless

it should be absolutely necessary for the common good, or to avoid scandal to others.

To visit and assist the sick as much as possible ; and especially most abandoned.

Often to say to yourself : " If I wish to become a saint, I must if I wish to please God, I must do His will, and not my own."

Always to renew your resolution of becoming a saint, and not courage in whatever state of tepidity you may find yourself.

To renew each day the resolution you have taken of going on to perfection.

Let the religious endeavor every day to renew the vows of the profession. The doctors of the Church say that a person who renews his vows of religion gains a plenary indulgence, as he does the first time he makes them.

The exercise which is most essential to be practiced by a soul that desires to please God is to conform itself in all things to the divine will, and to embrace with peace all things which are contrary to the senses in pains, sicknesses, affronts, contradictions, loss of property, the death of relatives or of other persons who are dear to us ; and to receive them each day as we awake as coming from God. Tribulations are those blessed treasures where the saints find such stores of merits. We cannot give greater glory to God than by conforming ourselves in all things to His holy will. This is the continual practice of devout souls. And it is the end to be attained by mental prayer. St. Teresa says, " That all that a person who gives himself up to prayer ought to seek is conformity to the divine will ; and let him be sure that in this consists the highest perfection." This, then, must be our only intention in all our actions, in our meditations, and in our prayers ; we must always pray, " O Lord, teach me to do thy will." " Tell me, O Lord, what thou dost desire of me, and I will do it all." " Thy will be done." Such is the prayer continually on the lips of the saints. And this is all that God requires of us : " My son, give me thy heart."

But perfection consists in conforming ourselves to the will of God in those things which are disagreeable to us. The Venerable F. Avila said, " It is of more use to say once, ' Blessed be God ' in any contradiction, than to thank Him six thousand times when we are pleased." We must also be conformed to those crosses which come to us by means of others, as in calumniations, deceptions and contempt, because it all comes from God. Not that the Lord wills the fault of the person who offends us, but He does will that we should be humble and mortified : " Good things and evil are from God." (Eccclus. xi. 14.) We call tribulations evils and misfortunes ; and we make them so by suffering them with im-

patience ; but if we received them with resignation, they would become graces and jewels to enrich our crown in heaven. In a word, he who is always united to the will of God becomes a saint, and enjoys even here on earth a perpetual peace. "Whatever shall befall the just man it shall not make him sad." (Prov. xii. 21.)

To recommend ourselves to the prayers of devout people ; but still more to recommend ourselves to the saints in heaven, and especially to the ever-blessed Mary, setting great value on devotion toward this divine Mother ; and not omitting any opportunity of inducing others to practise it. Those who have a great confidence in the patronage of Mary ought to be very grateful to God for it, for it is a great pledge of their salvation ; and those who have it not, ought to pray that He would grant it to them.

SPIRITUAL MAXIMS FOR A CHRISTIAN.

Of what use will it be to gain the whole world, and to lose our soul ?
Everything has an end ; but eternity has no end.

All may be lost, provided God be not lost.

No sin, however small, is a light evil.

If we desire to please God, we must deny ourselves.

That which is done for our own satisfaction is all loss.

In order to save ourselves we must be in constant fear of falling.

Let me die so that I please God.

The only evil we ought to fear is sin. All that God wills is good, and therefore to be desired.

He who desires nothing but God is happy and contented at everything that happens.

I ought to imagine to myself that there are no others in the world but God and myself.

The whole world cannot satisfy our heart ; God alone can satisfy it.

All good consists in loving God. And loving God consists in doing His will.

All our riches are in prayer. He who prays obtains everything he can wish for.

Let us consider that day lost on which we omit our mental prayer. "He who leaves off praying," said St. Teresa, "casts himself into hell of his own accord."

Let us not pass a day without reading some spiritual book.

Points of honor are the plague of spirituality.

To be humble of heart, and not merely in word, it is not sufficient to say that we are deserving of all contempt, but we must also be glad when we are despised. And what has a Christian learned to do, if he cannot

suffer an affront for God's sake? When you are insulted, take it all cheerfully.

He who thinks on hell, which he has deserved, finds every trouble easy to bear.

He who loves poverty possesses all things. In the things of this world we must choose the worst; in the things of God we must choose the best.

An obedient soul is the delight of God.

True charity consists in doing good to those who do us evil, and thus to gain them over.

Of what use are the riches and honors of this world at the hour of death?

It is a great grace of God to be called to His holy love.

God does not leave a single good desire unrewarded,

All attachment, even to good things, except to God is bad.

Let us be grateful, and first of all to God. Let us therefore resolve to deny Him nothing, making choice of those things which are most pleasing to Him.

The most beautiful prayer is when, in sickness, we unite ourselves to the will of God.

A holy life and sensual pleasures cannot agree together.

He who trusts in himself is lost; he who trusts in God can do all things.

And what greater delight can a soul have than to know that it is pleasing God?

God is ready to give Himself to those who leave all for His love.

The only way by which we can become saints is the way of suffering.

It is by aridity and temptations that God tries those who love Him.

No one can be lost who loves God and trusts in Him.

Let us beg of God to give us a tender devotion to His divine Mother.

He who looks on Jesus crucified suffers everything in peace.

He who loves God most in this world is the happiest. All that is not done for God, turns to pain.

No kind of disquietude, although for a good end, comes from God.

It is enough that we do not stand still; we shall arrive in the end.

He who desires God alone, is rich and happy: he is in want of nothing, and may laugh at all the world.

Nothing can satisfy one whom God does not satisfy.

God, God, and nothing more.

We must overcome all to gain all.

PIOUS REFLECTIONS TO EXCITE IN US THE HOLY LOVE OF GOD, AND DEVOTION TO MARY.

God is a treasury of all grace, of all good, of all perfection.

God is infinite, God is eternal, God is immense, God is unchangeable.

God is powerful, God is wise, God is provident, God is just.

God is merciful, God is holy, God is beautiful, God is brightness itself, God is rich, God is all things, and He is therefore worthy of love ; and of how much love !

God is infinite ; He gives to all, and receives nothing from anyone. All that we have comes to us from God ; but God has nothing from us : "Thou art my God, for Thou hast no need of my goods." (Ps. xv. 1.) God is eternal ; He has ever been eternal, and always will be. We can count the years and the days of our existence ; but God knows no beginning, and will never have an end : "But thou art always the selfsame, and thy years shall not fail." (Ps. ci. 28.)

God is immense, and is essentially present in every place. We, when we are in one place, cannot be in another. But God is in all places, in heaven, on earth, in the sea, in the depths, without us, and within us. "Whither shall I go from thy spirit ? or whither shall I flee from thy face ? If I ascend into heaven, thou art there : if I descend into hell, thou art present." (Ps. cxxxviii. 7, 8.)

God is unchangeable ; and all that He has ordained by His holy will from eternity He wills now, and will do so for ever. "For I am the Lord, and I change not." (Mal. iii. 6.)

God is powerful ; and with respect to God all the power of creatures is but weakness.

God is wise ; and with respect to God all human wisdom is ignorance.

God is provident ; and with respect to God all human foresight is ridiculous.

God is just ; and with respect to God all human justice is defective : "And in His angels He found wickedness." (Job iv. 18.)

God is merciful ; and with respect to God all human clemency is imperfect.

God is holy ; in comparison with God all human sanctity, though it be heroic, falls short in an infinite degree : "None is good but God alone." (St. Luke xviii. 19.)

God is beauty itself ; yes, how beautiful is God ! and with respect to God all human beauty is deformity.

God is brightness itself ; and with respect to God all human brightness, even that of the sun, is darkness.

God is rich ; and with respect to God all human riches is poverty.

God is all things ; and with respect to God the highest, the most sublime, the most admirable of created things, and even if they were all united in one, are as nothing : "All men are as nothing before thee." (Ps. xxxviii. 6.) He is, therefore, worthy of love ; and oh, how much !

Ah, God is worthy of so much love that all the angels and all the saints of paradise do nothing but love God, and they will throughout all eternity be occupied only in loving Him ; and in this love of God, they are and will be always happy.

Ah, God is so worthy of love, that He is obliged to love Himself with an infinite love ; and in this same love, so necessary, **but** at the same time so delightful, which God bears to Himself, consists His beatitude ; and shall we not love Him ?

How did the saints love Him ?

St. Francis Xavier used to loosen his clothes and throw himself on the ground, not being able to stand against the impulse of holy love.

St. Stanislaus Kostka bared his breast, and used to run to fountains to refresh himself with the water.

The heart of St. Philip Neri became sensibly enlarged by the force of holy love.

St. Francis of Sales said, that if he had known that there was the smallest fibre in his heart that was not saturated with divine love, he would have wished to tear it out at once, and to cast it far from him.

And St. Catharine of Sienna, St. Teresa, St. Mary Magdalene of Pazzi, and other souls like them, were often in transports, and ravished, as it were, through the violence of the holy love of God ; and St. Mary Magdalene of Pazzi, not satisfied with loving Him so much herself, sometimes went about her convent, in order to give vent to her love, crying with a loud voice, "Love is not loved ; Love is not loved." And shall we not love Him ?

Do you know why we do not love Him ? It is because we know Him so little. The saints, who knew Him better than we do, loved Him so much. Let us also try to know Him a little more.

Let us meditate from time to time on His divine attributes, on His divine perfections ; let us at least, from time to time, raise our minds by a simple glance to Him, in the way I have here proposed, and our hearts will also become inflamed with this holy, divine love.

It is condescension in so great a God, that He should permit Himself to be loved by such vile creatures as we are ; and it is also His sweet commandment.

When God gave Moses His law on the top of Mount Sinai, before giving him any other precept He taught him this (Deut. vi. 5) : "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength." And He enjoined him, first of all, to imprint well these words in his own heart : "And these words shall be in thy heart ;" and afterward to promulgate them with ardor among the children of Israel : "And thou shalt tell them to thy children." Let us

also love Him as He deserves ; let us fulfill perfectly this His precept, which is at the same time so noble and so sweet ; which is, in fine, the first and greatest precept of the law : “ This is the greatest and the first commandment.” (St. Matt. xxii. 38.) And let us live and die in the fulfillment of this precept.

SURE SIGNS BY WHICH WE MAY KNOW WHETHER WE HAVE THE DIVINE LOVE
IN US.

Divine love is compared in the Scriptures to fire.

Our Lord, in declaring to us in the gospel that He had come on earth to bring down the divine love, expresses Himself by saying that He had come on earth to bring fire. “ I am come to cast fire on the earth.” (St. Luke xii. 49.) And God Himself, in the Apocalypse, counsels a soul to provide itself with burnt gold : “ I counsel thee, O soul, to buy of me gold fire-tried ” (Apoc. iii. 18) ; that is, divine love.

Now fire has these two properties : it resists what is contrary to itself—I mean to say, that instead of being put out by winds and gusts, it is thereby augmented ; and it is operative—if it is fire it will act. Here are, therefore, two sure signs, by which we may find out if we have ourselves the holy love of God—works and patience.

Do we always work for our God, at least by means of a pure, right intention of doing His divine will in all things, of finding His divine good pleasure in all things ? Do we voluntarily suffer for His sake everything that is against our inclination: poverty, tribulations, sickness, and everything else ? And instead of such things making us go far from Him, do they bring us nearer to Him ? If they do, then we have the holy love of God. Our love is a fire which acts, which opposes what is contrary to itself, otherwise we have it not ; our love toward God will be not true, but false ; it will be a love of the lips, but not of the heart. St. John also warns us against this in his second epistle, chap. iii. 18 : “ My little children [see how he makes use of the very expressions of love], let us not love in word and in tongue, but in deed and in truth.”

St. Grègory says, “ If there is no work, there is no love.” And Jesus Christ : “ He that hath my commandments and keepeth them [he who keeps my commandments and observes them faithfully], he it is that loveth me.” And St. Augustine adds : “ The bitterest and most disagreeable things are rendered comparatively easy, and almost of no account, by love.” So that if we always act in the manner laid down above—that is, for our God—if we keep His divine commandments, if we observe them faithfully (and with the divine commandments come also those of the holy Church, the obligations of our state, and each one’s

own duty), if we overcome with generosity and even with cheerfulness, for our God, everything that is contrary to our nature, though it be most distasteful to us, we have in us the holy love of God. Our love is then a fire which acts, which resists what is contrary to itself; otherwise we have it not: our love toward God will certainly not be true, but false; it will be a love of the lips, not a love of the heart: "My little children, let us not love in word nor in tongue, but in deed and in truth."

Let us give some more practical examples. Suppose you have an opportunity of making such and such profit, but it is dishonest to do so; or an opportunity occurs for you to indulge yourself in some pleasure, but that pleasure is unlawful; the duties of your state trouble you, or the labors of your employment weary you; and for the sake of your God you do not care to make that profit, you renounce that pleasure, do your duty, and continue your work; then you have the holy love of God; your love is a fire which operates; otherwise you have it not; your love toward God will not be true love, but false; it will be a love of the lips, and not a love of the heart: "My little children, let us not love in word nor in tongue, but in deed and in truth."

Further, suppose some tribulation comes upon you suddenly; that an action is brought against you unexpectedly, on which all you have depends; that you suddenly lose some person in whom were all your hopes, and who was your whole support—do you with promptness offer it all to our Lord; do you even bear all with joy? If so, you have the holy love of God. Your love is a fire which resists what is contrary to itself; otherwise you have it not: your love will not be true, it will be false—a love of the lips, not a love of the heart: "My little children, let us not love in word nor in tongue, but in deed and in truth."

But it is a still surer sign of love to suffer than to act; because in acting a person employs himself in favor of the person beloved, and so far gives a sign of love; but in suffering a person has no care for himself, and thinks of nothing but the person beloved, and therefore gives a sign of greater love. And by this mark God was pleased singularly to try the great love of holy Job toward Him.

The holy man Job was certainly a great lover of God; but when did he show himself most truly to be so? Was it when he was surrounded by a numerous family? When he was in the enjoyment of an abundance of earthly goods? When he was in perfect health? Yes, even then, for even then he acknowledged that all came from God; he thanked Him for all these things, offered sacrifices, and fulfilled his duty; giving good advice to his sons, and continually praying for them that they might never sin and offend their Lord: "Lest, perhaps, my sons have sinned." (Job i. 5.) But his love of God showed itself really great, when God,

on purpose to try his great love for Him, despoiled him of all his possessions at once ; caused all his sons to die at the same time ; deprived him entirely, in one moment, of his health ; so that he was reduced to such a state, that, covered with ulcers from head to foot, he sat on a dung-hill, and scraped with a potsherd the corrupt matter from all his members ; with all these horrible misfortunes, and in the midst of all these unheard-of afflictions, he did nothing but repeat continually, with invincible and more than wonderful patience: "The Lord gave, and the Lord hath taken away ; as it hath pleased the Lord, so be it done ; blessed be the name of the Lord." (Job. i. 21.)

But why speak of the holy Job ? Jesus Christ Himself said to His Apostles, as He was going to His passion, "That the world may know that I love the Father," etc. "Arise, let us go hence." (St. John xiv. 31.) Here, then, we have the surest and most incontestable proof of the true love of God—patience, patience: the voluntary suffering anything for Him.

The sayings and doings of the saints on this matter are also known to all.

St. Teresa said, "either to suffer or to die ;" St. Mary Magdalene of Pazzi, "to suffer, and not to die ;" St. John of the Cross, "to suffer and be silent."

The holy martyrs invited their executioners to torment them, and the wild beasts to devour them.

St. Lidwina willingly suffered a painful illness for thirty-three years.

St. Frances of Rome willingly suffered the unjust banishment of her husband, and the confiscation of all their property ; and St. John of the Cross, already named, willingly endured a cruel imprisonment for nine months, with numberless other inconveniences and hardships.

See, see, the surest and most incontestable mark of the true love of God, patience, patience ; suffering, willingly suffering everything for Him.

And oh, happy and blessed is he who by these two sure marks of works and patience, of acting and suffering for our great God, shall discover in himself the holy love of God !

All the gold in the world, when compared to the smallest degree of the holy love of God, is nothing but a handful of sand : "All gold in comparison of her is as a little sand." (Wisd. vii. 9.) All the riches of the world, even compared to the least degree of the holy love of God, are as nought, as the wise man says in the Scripture : "I esteemed riches nothing, in comparison of her." (Wisd. vii. 8.)

But why talk about all the gold or all the riches of the world, while all the greatest of the supernatural gifts are worth nothing without the holy love of God ? This is the language of the holy Apostle Paul, who

possessed the holy love of God in such abundance, and who therefore so well knew its value. (1 Cor. xiii.)

If, said he, I had the gift of all tongues, and could speak not only in all the languages of men, but also in that wonderful language with which the angels speak to each other: "If I speak with the tongues of men and angels," and had not the holy love of God, "and have not charity," I should be no better than a cymbal that was out of tune: "I am become as sounding brass or as a tinkling cymbal."

If I had the highest gift of prophecy, so that I could penetrate the depths of the most abstruse mysteries: "And if I should have prophecy, and should know all mysteries;" if I had the gift of all sciences, and such a great faith that I could remove mountains from one place to another; "if I should have all knowledge, and all faith, so that I could remove mountains," and had not the holy love of God, "and have not charity," I am good for nothing: "I am nothing."

This beautiful virtue of charity, or holy love of God, is the queen of all the other virtues, and reigns, and will reign, for all eternity.

After death faith will have its reward, because it will see that in which it has believed; but the virtue of faith will have no place in paradise.

After death hope will have its reward, because it will possess that which it hoped in; but there will be no virtue of hope in heaven. After death, charity or love toward God will have its reward and will reign eternally, because with infinite beatitude it will continue to love, throughout all eternity, that same God which it loved here on earth.

Therefore, oh, how happy, oh, how blessed is he who, by these two most certain marks of works and patience, voluntarily acting and suffering for his God, is able to recognize in himself the holy and true love of God!

Let us, then, all love our God, and let us all love Him in the manner and according to the rule here given. In all our works let us have God before our eyes, in everything fulfilling always His divine will, his divine good pleasure; and let us bear not only patiently but also joyfully all that is contrary to our self-love and to our human sensibilities.

It is for this one only end, that of loving our God, that we have been created and put into this world by Him.

To the accomplishment of this one only end let us turn all our care, all our solicitude.

On His love alone let us set any value; let us often ask Him to give us His holy love alone: "Thy holy love alone [let all and each of us say constantly], give me thy holy love alone, O Lord, together with thy holy grace, and I am rich enough; nor will I ask anything else of thee;" as that great saint who was so filled with the love of God, the great St. Ignatius, continually prayed.

A short act of perfect love toward God, to be repeated very often.—My God, I love thee above all things, and in all things, with my whole soul, because thou art worthy of all love.

TWELVE SHORT EJACULATIONS FOR THE TWELVE GREATEST SOLEMNITIES IN THE YEAR—SEVEN OF OUR LORD AND FIVE OF THE BLESSED VIRGIN, WHICH MAY BE USED AT ANY OTHER TIME AND ON ANY DAY, ACCORDING TO EACH ONE'S DEVOTION.

For the holy Nativity of our Lord.—Come, my Jesus, and be born in my heart.

For the Circumcision of our Lord.—May thy name, O Jesus, be my joy.

For the Epiphany.—With the wise men, O Jesus, I adore thee and love thee.

For Easter.—My Jesus, let me first suffer, and then rejoice with thee.

For the Ascension of our Lord.—Take my heart also with thee into heaven.

For Pentecost.—Holy Spirit, Light, Fervor, and Perseverance!

For the Feast of Corpus Christi.—Jesus, our food! Jesus, our sweetness! Jesus, our joy!

For the Immaculate Conception.—Most holy Virgin, free from sin and full of grace at the first moment of thy existence, may I be free from sin and in the grace of God at the last moment of my life.

For the Nativity of the ever-blessed Virgin.—Thy birth, O blessed Virgin, was holy; may my death be holy.

For the Annunciation.—O Virgin, ever blessed, thou art raised to the sublime dignity of Mother of God; may I remain always faithful in His service.

For the Purification.—Most holy Virgin, purer than the angels after thou hadst brought forth thy Son, may I be purified at least after I have sinned.

For the Assumption.—Most holy Virgin, who didst die out of pure love, may I at least die with contrition.

Let all, all, be devout to the most blessed Virgin; and after God, let us honor the most holy Virgin.

Happy is the Christian who has the most blessed Virgin for him; and miserable is that Christian who has not the blessed Virgin on his side.

The most blessed Virgin can obtain everything from God, because she is His true Mother, and is so much beloved by Him; and she will do everything for us, because she is our Mother also, and loves us so much.

Let us, therefore, always try to gain her friendship more and more; let us ingratiate ourselves with her more and more, by continually fostering in ourselves devotion toward her.

Every day let us say her rosary.

Fast in her honor every Saturday.

Observe the novenas and the fast before all her principal feasts.

Practise some devotion also on all her smaller, even smallest, feasts.

And let us, besides, in all our necessities, in all our misfortunes, have recourse to her, have confidence in her, and, through her, security in life, security in death, security throughout all eternity.

It must be so ; for do you know what takes place in heaven ? The most blessed Virgin stands before her divine Son (*Mater stat ante Filium*), and she reminds Him of the womb, where He was enclosed for nine months, and the sacred breast, at which she so often gave Him suck ; the Son places Himself before His divine Father (*Filius stat ante Patrem*), and shows Him His pierced side and those sacred wounds which He received for our sake (*Et ostendit Patri latus et vulnera*) ; and at the sight of such sweet pledges of a Son's love, He can deny nothing to His divine Son—all is obtained for us : there can be no refusal where there are so many signs of love (*Ibi nulla poterit esse repulsio, ubi sunt tot amoris insignia*). It is thus that St. Bernard, himself so devout to the ever-blessed Virgin, encourages us.

But since the most blessed Virgin is also the Mother of fair love, as well as being true Mother of God (*mater pulchræ dilectionis*), she obtains for us holy love ; and through her means God Himself fills our hearts with His holy love (*Ignem sui amoris accendat Deus in cordibus nostris*).

Live, Jesus our love, and Mary our hope !

VOL. II.

*POPE LEO XIII. ON THE HOLY SCRIPTURES.
THE CATHOLIC CHRISTIAN INSTRUCTED.
THE SACRIFICE OF THE MASS.
THE GROUNDS OF FAITH.*

POPE LEO XIII.

ON THE

STUDY OF THE HOLY SCRIPTURES, FOR THE PROMOTION OF CATHOLIC TRUTH.

THE ENCYCLICAL LETTER OF OUR HOLY FATHER, LEO XIII., BY DIVINE PROVIDENCE POPE, ON THE STUDY OF SACRED SCRIPTURE, IS ADDRESSED TO THE VENERABLE BRETHREN, THE PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS OF THE CATHOLIC WORLD IN GRACE AND COMMUNION WITH THE HOLY SEE.

THE Most Provident God, who by an admirable counsel of charity, raised mankind in the beginning to a participation in the divine nature, and then, after they had been freed from a common stain and from destruction, restored them to their pristine dignity, has also conferred upon them the singular safeguard of laying open to them in a supernatural way the mysteries of His divinity, wisdom, and mercy. For although there are also included in divine revelation things which are not inaccessible to human reason, so revealed to men that they can be understood by all quickly with firm certainty and without any admixture of error, yet not for this reason is revelation to be said to be absolutely necessary, but because God in His infinite goodness designed man for a supernatural end (*Conc. Vat., sess. iii., cap. 2, de Revel.*). This supernatural revelation, according to the belief of the Universal Church, is contained both in unwritten conditions and also in written books, which are called sacred and canonical, because, being written with the inspiration of the Holy Ghost, they have God for their author, and as such they were given to the Church (*Ibid.*). This, indeed, the Church has always held and openly professed with respect to the books of both Testaments; and those most important documents of the ancients are known, in which it is announced that God spoke first through the prophets, then through Himself, and afterwards through the Apostles; that He also provided the Scriptures, which are called canonical (*St. Aug. de Civ. Dei, xi, 3*); that

these are oracles and divine utterances ; that writings were given by the Heavenly Father to the human race wandering far from their fatherland, and were transmitted by sacred authors (St. Clem., Rom. i. ad Cor., 45 ; St. Polycarp ad Phil., 7 ; St. Iren, c. Haer, ii. 28, 2). Now, such being the excellence and dignity of the Scriptures, that being composed (*confectæ*) by God Himself as their author, they embrace His highest mysteries and works, it follows that that part of sacred theology which is concerned with the preservation and interpretation of these divine books is also of the greatest excellence and utility. Whilst, therefore, with the aid of God, We have taken care and not fruitlessly, that certain other kinds of learning—namely, those which appear to be most effective for the increase of the divine glory and of man's welfare—should be promoted by means of frequent letters and exhortation, We have been thinking long since of stimulating, commending, and also directing more in accordance with the requirements of the times, this most noble study of the sacred writings. We are in truth moved and almost impelled by the solicitude of Our Apostolic position not only to desire to open up this beautiful fountain of Catholic revelation more safely and abundantly for the advantage of the faithful, but also to prevent it from being injured in any part by those who are manifestly drawn to the Holy Scriptures by an impious audacity, or who fallaciously and imprudently attempt to bring to light certain novelties. We are not indeed unaware, venerable brethren, that there are not a few Catholics, men of great ability and learning, who zealously undertake the defense of the divine books, and the work of making them better known and understood. But whilst rightly praising their diligence and the fruits of their labors, We cannot but most earnestly exhort others also, whose skill, learning, and piety give the greatest promise in this matter to merit the same praise by their efforts—that is to say, We wish and are anxious that a larger number should duly undertake and constantly maintain the protection of the divine writings ; and that they especially who have been called by divine grace to holy orders should devote themselves with daily increasing diligence and industry to reading, meditating on, and explaining those same writings.

For apart from their beauty and the obedience due to the Word of God, the principal reason why this study appears to be so deserving of commendation lies in the manifold utility which We know on the sure authority of the Holy Spirit will flow from it :

“ ALL SCRIPTURE INSPIRED OF GOD IS PROFITABLE TO TEACH

to reprove, to correct, to instruct in justice that the man of God may be perfectly furnished to every good work ” (2 Tim. iii. 16, 17). That the



HIS HOLINESS POPE LEO XIII.

Scriptures were indeed given by God to men with such an intention is shown by the example of Christ Our Lord and the Apostles. For He who "procured authority by miracles, secured faith by authority, and attracted the multitude by faith." (St. Aug. *de util. cred.* xiv. 32), was wont to appeal to the sacred writings in fulfilling His sacred embassy; for occasionally He even points out from them that He was sent by God and is God; He draws arguments from them to teach the disciples and to confirm His doctrine; their testimonies He both vindicates from the calumnies of disparagers and opposes to the Saducees and Pharisees to convict them, and He turns them against Satan himself when audaciously tempting Him: and towards the very end of His life when He had risen again He made use of these writings and explained them to His disciples—until He ascended to the glory of the Father. Now the Apostles, who were trained by His voice and His precepts, although He gave "signs and wonders to be done by their hands" (Acts iii.), still drew great power from the divine books in bringing home Christian wisdom to peoples far and wide, in breaking down the obstinacy of the Jews, and in repressing the heresies that arose. This is plain—and especially in the case of St. Peter—from their discourses which they wove for the most part by the words of the Old Testament into a most firm argument in favor of the New Law; and the same is manifest from the Gospels of Matthew and John and from the Epistles which are called Catholic; but it is most clearly evident from the testimony of Him who "boasts that he had learned the Law of Moses and the Prophets at the feet of Gamaliel, so that, armed with spiritual weapons, he afterward said confidently: 'The arms of our warfare are not of flesh but the power of God'" (St. Hier, *de Studio Script.* ad Paulin ap. liii. 3). Let all, therefore, and especially young soldiers in the sacred warfare, learn from the examples of Christ Our Lord and the Apostles how much importance is to be attached to the sacred writings, and with what zeal and with what a religious spirit they ought to approach this armory as it may be called. For to those who may have to treat of the truths of Catholic doctrines amongst the learned or the unlearned nowhere, are there afforded either more abundant resources or a fuller exposition respecting God the highest and most perfect good, and the wisdom of His works as reflecting His glory and charity. And with regard to the Preserver of the human race there is nothing more copious or more expressive than what is found in the collective text of the Bible; and Jerome rightly affirms that "ignorance of the Scriptures is ignorance of Christ" (*In. Is. Prol.*): for from them stands out, as it were, His image living and breathing from which comes in a truly wonderful way, a mitigation of evils and encouragement to virtue, and an invitation to divine charity.

AS FAR AS THE CHURCH IS CONCERNED,

its foundation, nature, functions and graces are so frequently mentioned therein, so numerous, strong and ready to hand are the arguments in its favor, that the same Jerome has most truly declared: "He who is strengthened by the testimonies of the sacred Scripture is a bulwark of the Church" (*Jn. In. Is. liv. 12*). And if a search be made with respect to the regulation and discipline of life and morals, apostolic men will discover in the same writings liberal and most excellent support, directions full of sanctity, exhortations seasoned with gentleness and force, and distinguished examples in every kind of virtue; and there are besides in the name and word of God Himself the most important promise of rewards and the threats of punishment for eternity.

It is this peculiar and special power of the holy Scriptures derived from the divine afflatus of the Holy Spirit which lends influence to the sacred orator, confers apostolic freedom of speech, and imparts nervous energy and irresistible eloquence. For whoever, in speaking, reproduces the spirit and strength of the divine Word, speaks "not in word only, but in power also, and in the Holy Ghost and in much fullness" (*1 Thess., i. 5*). Wherefore, they who deliver discourses on religion and deliver the divine message in such a way as to use scarcely anything else but the language of human science and prudence, rely more on their own than on divine arguments, and their sermons, however brilliant they may appear, must be weak and cold, inasmuch as they want the fire of God's Word (*Jer. xxiii., 29*), and must be far inferior to those into which the divine Word infuses its power; for "the Word of God is living and effectual, and more piercing than any two-edged sword, and reaches unto the division of the soul and the spirit" (*Heb. iv. 12*). Of course it must also be admitted by those of much experience that there is in the sacred writings a wonderful variety and a rich eloquence worthy of the greatest subjects, as St. Augustine taught and expressly pointed out (*de doct. Chr. iv., 6, 7*), and as is confirmed by the fact that the most eminent among sacred orators have gratefully attested before God that they owed their fame principally to the assiduous use of the Bible and pious meditation.

The holy fathers, who had complete knowledge and experience of all this, never ceased from extolling the sacred writings and their fruit. In numerous places they call them "that most wealthy treasury of heavenly doctrines" (*Chrysos. in. Gen. hom. 21, 2; hon. 60, 3; St. Aug. de Discipl. Chr. 2*), or perennial fountains of salvation (*St. Athan. Ep. fest. 39*), or they recommend them as fertile fields and most pleasant gardens in which the Lord's flock may be reinvigorated and delighted (*St. Aug. Serm. 26: 24; St. Ambr. in Ps., c. xviii., Serm. 19, 2*). These words of

St. Jerome to the cleric Nepotianus may be aptly referred to: "Read the holy Scriptures frequently; nay, let the sacred writings never be out of your hands; learn that which you may teach. . . . Let the discourses of the priests be based upon the reading of the Scriptures" (St. Heiron *de vit cler ad Nepot*); and appropriate is the opinion of St. Gregory the Great, than whom nobody has described more judiciously the duties of the priests of the Church. "It is necessary," he says, "that those who attain to the office of preaching should never give up the study of the sacred Scriptures" (St. Greg. M. Regul, post. ii., al 22; Moral xviii., 26, al 14). Here, too, it is well to recall the admonition of St. Augustine: "He is an empty preacher of the Word of God publicly who does not inwardly take it to heart" (St. Aug. Serm. 179, 1), and the instruction of the same Gregory to preachers "that they should examine themselves as to the words of divine Scripture before setting them forth to others, lest in reproving other people's conduct they should neglect themselves" (St. Greg. M. Regul, post. iii., 24, al 48). But from the example and pattern of Christ, who "began to do and to teach," the voice of the Apostles had already insisted upon this, addressing not Timothy alone but the clergy of all ranks in this command, "take heed to thyself and to doctrine; be earnest in them; for in doing this thou shalt both save thyself and them that hear thee" (1 Tim., iv. 16). Assuredly exceptional aids to salvation and protection, both for one's self and others, are ready to hand in the sacred writings, a fact which is the subject of eloquent praise in the Psalms; but these aids are for those who bring to the consideration of the divine writings not merely docile and attentive mind but a just and pious disposition of soul. For these books are not to be regarded as of the ordinary kind, but because they were dictated by the Holy Spirit Himself, and contain matters which are of the highest moment, and in many points recondite and exceedingly difficult to understand and interpret; they always need the coming of the same Spirit—that is, His light and grace; and these, as we are frequently reminded by the authority of the divine psalmist, are to be asked for with humble prayer, and to be preserved by holiness of life.

CLEARLY, THEREFORE, AROSE THE PRECAUTIONS TAKEN BY THE CHURCH,

which, by means of the most admirable institutions and laws, has taken care "that this heavenly treasury of the sacred books which the Holy Spirit bountifully gives to men should not lie neglected" (Conc. Trid., sess. v., decret., de refor. 1), for she has arranged not only that a large portion of them should be read and piously pondered by all her ministers in the daily office of sacred psalmody, but also that the explanation and interpretation of them should be dealt with by men of suitable ability in cathedral churches, in monasteries, and in convents of other regulars in

which studies may conveniently flourish. And she has strictly ordered that at least on Sundays and solemn festivals the faithful should be nourished with the salutary words of the gospel (*ibidem*, 1, 2). To the wisdom and care of the Church, also, has been due in every age a lively devotion to the Scriptures, which has been productive of pre-eminent advantages. In this connection, to strengthen our previous exhortations, it gives us pleasure to note how from the beginning of the Christian religion those who were distinguished by sanctity of life and the knowledge of divine things always paid frequent and assiduous attention to the sacred writings. We see the immediate disciples of the Apostles, among them Clement of Rome, Ignatius of Antioch, Polycarp, likewise the apologists, especially Justin and Irenæus in their letters and books, whether concerned with the protection or recommendation of Catholic dogmas, deriving from the sacred writings in particular confidence, vigor, and every grace of piety. Catechetical and theological schools having sprung up in connection with various Episcopal sees—those at Alexandria and Antioch were most celebrated—the teaching imparted in these consisted scarcely of anything else but the reading, explanation, and defence of the divine Scriptures. From them came forth many fathers and writers whose labors, studies, and excellent works formed such a rich store during the three following centuries or so that the period was called the “golden age of Biblical exegesis.” Among the Easterns the principal place is held by Origen, wonderful for the quickness of his intellect and persevering labors, whose numerous writings and immense work, the Hexapla, nearly all others have drawn upon in turn. Mention should be made of a number who have extended the limits of this study. For instance, among the most distinguished, Alexandria produced Clement and Cyril; Palestine, Eusebius and another Cyril; Cappadocia, Basil the Great and the two Gregorys—Gregory Nazianzen and Gregory of Nyssa; Antioch, the renowned John Chrysostom, whose skill as a Biblical scholar rivalled his lofty eloquence.

Nor were others less noteworthy in the West. Eminent amongst those deserving of a singular commendation are the names of Tertullian, Cyprian, Hilary, and Ambrose, Leo the Great and Gregory the Great; most illustrious of all those of Augustine and Jerome, one of whom was remarkably acute in discerning the meaning of Scripture and most successful in applying it to the support of Catholic truth, while the other from his extraordinary knowledge of the Bible and his great labors upon its application, has been honored by the voice of the Church with the title of *Doctor Maximus*. Although this study was not pursued with the same ardor and fruit from that time up to the eleventh century, still it flourished, mainly through the exertions of the clergy, for they took care to

consult the best works that the ancients had left on this subject, and publish them suitably edited with editions of their own, as was done especially by Isidore of Seville, Bede, and Alcuin; or to elucidate the sacred manuscript with glosses, as did Valafridus, Strabo, and Anselm Laudunensis, or, like Peter Damian and Lanfranc, to take fresh measures for preserving them in their entirety. But in the twelfth century a great many treated, in a praiseworthy way, of the allegorical meaning of the Scriptures; in this expository method St. Bernard, whose writings scarcely savor of anything else than the divine Scriptures, easily excelled all others. A fresh and agreeable development was given to this study by the system of the scholastics. Although they sought to investigate the genuine reading of the Latin version, as is plainly shown by the *Correctoria Biblica* which they drew up, yet they devoted greater zeal and industry to explanation and interpretation; for in a regular and clear manner, than which there had been nothing better previously, the various senses of the sacred language was distinguished; the weight of each was considered theologically; the parts of the books and the subjects of the parts were defined; the designs of the writers were sought out; the relationship and interconnection of the sentences explained. Everyone must see how much light was by this means brought to bear on obscure passages. Moreover, a choice abundance of Scriptural learning is fully displayed both in their works on theology and their commentaries on the Scriptures; in which respect Thomas Aquinas held the palm amongst them. Then when our predecessor Clement V., added to the Athenæum, in this city, and some celebrated universities, courses of Oriental literature, Our people began to labor with greater accuracy on the primitive codex of the Bible and on the Latin copy. The erudition of the Greeks being then brought back to Us, and all the more effectually because of the new method of book printing, happily discovered, the cultivation of the sacred Scripture extensively increased. It is marvelous in what a short space of time copies, chiefly of the *Vulgate*, multiplied by the press, filled, so to speak, the Catholic world, in such honor and regard were the sacred volumes held during this very period which is unfairly assailed by the enemies of the Church. Nor should we omit to notice what a number of learned men, mainly from the religious congregations, come forward to promote Biblical knowledge from the Council of Vienna to that of Trent; and these employing new aids and bringing into requisition their varied stock of erudition and ability not only increased the accumulated resources left by those who had gone before, but it may be said opened the way for the pre-eminence of the age which followed the same Council of Trent, and during which the glorious age of the Fathers almost appeared to have returned. Nobody is unaware, and it is pleasant

to us to recall the fact, that our predecessors, from Pius IV. to Clement VIII., caused the preparation of those celebrated editions of ancient versions of the Vulgate and the Alexandrine which were afterwards brought out by the command and authority of Sixtus V., and the same Clement, and are in common use. It is known that in those times other ancient versions of the Bible as well as the Polyglots of Antwerp and Paris, thoroughly suitable for the purpose of sincere investigation, were most carefully brought out that there was no book of either Testament which had not more than one capable expositor ; and no serious question connected with the subject that did not in an elaborate way exercise the abilities of many ; amongst whom not a few of the more studious Holy Fathers won for themselves a distinguished reputation. Nor in truth has energetic ability been wanting amongst our people since that age, for men of distinction have continued to do good work in the same sphere, and against the figments of Rationalism wrested from philology and kindred studies have vindicated the sacred writings by arguments drawn from the same sources. They who consider all these things fittingly as they should, will certainly allow that the Church has never in any way failed to provide for the diffusion amongst her children of the waters from the fountains of divine Scripture, and that she has always maintained and equipped with every resource of learning the watchful attitude in which she has been divinely placed for the protection and safeguarding of the dignity of these writings, so that she has not heeded and does not need any *stimuli* from outsiders.

Now, venerable brethren,

THE PURPOSE FOR WHICH OUR OFFICE WAS ESTABLISHED,

demands that We should communicate with you as to the best method of ordering these studies. But it is well to take cognizance in this place of the kind of men who turn away from and oppose Our principles, and what are the arts and arms upon which they rely. As heretofore the issue was chiefly with those who, relying on private judgment and repudiating the divine traditions and magisterium of the Church, maintained that the Scripture was the only source of revelation and the supreme deciding authority ; so now the contention is against the rationalists, who, as their children and heirs, relying upon their view, have altogether rejected even the very remains of Christian faith accepted by their fathers. For they deny altogether the revelation, inspiration and holiness of the Scripture, and assert that they are nothing else but the devices and contrivances of men ; that they are not true narratives of historical facts, but either inept fables or lying stories ; that the predictions and prophesies are not such, but either predictions invented after the events,

or foreknowledge acquired by natural means ; that the miracles and prodigies of divine power are not really such, but astonishing things by no means above the powers of nature, or delusions and myths : that the Gospels and the Apostolic writings are plainly to be attributed to other authors. Astounding errors of this kind by which they think that the sacred truths of the divine books will be torn to shreds, they put forward as decisive pronouncements of a so-called new and *liberal science* ; as to which their own views are so unstable that they frequently change them and add to them. Although they feel and speak so impiously concerning God, Christ, the Gospel, and the rest of the Scripture, there are not wanting amongst them those who desire to be considered both Christian and Evangelical theologians, and under this honorable name they display the temerity of a haughty disposition. These men have been joined and aided by not a few who are engaged in other studies, and who, through a dislike of revelation, have been in a similar way drawn into opposition to the Bible. We cannot in truth sufficiently deplore how far this opposition has extended, and how much more bitter it becomes from day to day. It is introduced amongst erudite and earnest men, though they can guard against it with less difficulty ; but it is mainly amongst the multitude of the unlearned that these furious enemies labor with every sort of design and artifice. They pour forth the destructive virus in books, pamphlets, and journals ; they insinuate it in speeches and discourses ; they have now invaded every place, and they keep withdrawn from the guardianship of the Church many schools of youth, in which, even by mockery and scurrilous jokes, they wretchedly deprave credulous and weak minds, and train them into contempt for the Scriptures. These things, venerable brethren, should move and excite a common pastoral anxiety to oppose to this new and *falsely-called science*, the ancient and true knowledge which the Church received from Christ through the Apostles, and in such a struggle should call forth suitable defenders of the sacred Scripture.

Therefore, let it be the first care that in ecclesiastical seminaries and academies the divine writings should be treated as the importance of this study and the requirements of the time demand. And for this purpose nothing ought to be deemed more advisable than the prudent selection of teachers ; for this office there ought to be chosen not ordinary men, but those who are fit for the discharge of the duties, and are recommended by a great love and daily use of the Bible, and whose minds are properly equipped with learning. And the education of those who will hold this office in the future should be looked to at an early age. It will be well, therefore, wherever it can be conveniently done, that some students of the greatest promise, after they have creditably gone through their theo-

logical course, should be assigned altogether to the study of the sacred books, the opportunity being given them of a somewhat fuller curriculum. Let teachers thus chosen and trained approach with confidence the task entrusted to them, and that they may the better understand it, and may bring forth the fitting fruit, it seems right to furnish them with certain proofs detailed with exceptional fulness. Let such attention, then, be given to the abilities of young students from the threshold of their studies that their judgment shall be carefully moulded and cultivated for examining the sacred books, and seizing their meaning. Useful for this end is the tract called *De Introductione Biblica*, which affords the student suitable help for proving the perfection and authority of the Bible, for investigating and ascertaining its legitimate sense, and for radically refuting captious propositions. It is scarcely necessary to say how important it is that these things should be examined in the beginning methodically, skilfully, consecutively, and with the aid of theology, since the whole subsequent treatment of Scripture either rests upon these foundations or is made clear by their light.

Next, let the diligence of the teacher be most zealously expended on that more fruitful part of this study which is concerned with interpretation, so that his hearers may be often able to employ the riches of the divine Word for the promotion of religion and piety. Of course, we understand that owing to their extent and to want of time the whole of the Scriptures can not be expounded in detail in the schools; but as there is need of furthering a certain mode of interpretation, the prudent teacher should avoid the defect, on the one hand, of those who go over the various books too cursorily; and, on the other hand, of those who dwell at immoderate length on some single part of one book. And if in many schools the course pursued in the higher colleges cannot be well followed—that is to say, that certain books should be expounded freely, with some continuity and wealth of explanation—the parts of the books selected for interpretation should receive a treatment that is suitably full, so that the students being as it were attracted and trained by this specimen, they will themselves thoroughly examine the rest, and be devoted to this study during their lives. In this course, in accordance with the usages of our ancestors, let the Vulgate version be taken as the model, which version, as the Council of Trent has decreed, must be held as “authentic in public reading, disputation, preaching, and exposition” (Sess. iv., Decr. de edit. et usu sacr. Libor), and which the Church by daily custom recommends. At the same time due consideration must be given to other versions, which received the praise of, and were used by, Christians in ancient times, especially the original codices. For although the Greek and Hebrew meaning is well brought out in the Vulgate, still

if there is in it anything not wholly accurate, advantage will be derived from the examination of "the earlier language," as St. Augustine advises (*De Doct.* 2, *Chr.* iii, 4). Then it is self-evident how much assiduity must be employed in this examination, as it is "the duty of the commentator to explain not what he wishes himself, but what is the meaning of the author whom he interprets" (*St. Hier., ad Pammach.*). After weighing the reading with every care where it is necessary then will be the time for research and putting forward an opinion. And it is of the first importance that the commonly approved rules of interpreting should be followed all the more exactly the more bitter the attacks of adversaries.

Therefore with the study of the meaning of the words, of the order which is followed, of parallels and the like, let there be combined opposite and learned illustrations from outside sources: let this be done cautiously, however, lest more time and labor should be thus expended than in obtaining a knowledge of the sacred books, and lest the multiplicity of the points submitted for instruction should prove more injurious than useful to the minds of youth. From this the progress to use of the sacred Scripture in theology will be safe. And here attention should be paid to the fact that, in addition to the other causes of difficulty which are usually met with in certain works of the ancients, there are some peculiar to the sacred book. For according to the authority of the holy Spirit in the words of Holy Writ are laid down many things which far surpass the strength, power, and acuteness of human reason, that is to say, divine mysteries, and various other things connected with them, and this sometimes to a larger extent and in more recondite manner, than the letter of the text and the laws of hermeneutics appear to indicate; besides the literal meaning itself certainly admits of other senses, either to illustrate dogma or to commend the precepts of life. Accordingly, it is not to be denied that the sacred books are involved in a certain religious obscurity, so that no one can approach them without a guide (*St. Hier., ad Paulin de studio Scripturæ, ep. liii, 4*), God, according to the common opinion of the Fathers, arranging it so in order that men might examine them with great earnestness and zeal, and should more deeply impress upon their minds and hearts the precepts so fully set forth therein; and should understand especially that God had delivered the Scriptures to the Church, which on that account in the reading and treatment of His Word should be followed as a more sure guide and teacher. For

WHERE THE GRACES OF THE LORD HAVE BEEN BESTOWED

there the truth is to be learned, and already St. Irenæus taught that the Scriptures are expounded without danger by those who hold the Apostolic succession (*C. Haer., iv, 26, 5*).

This view, indeed, which was also the view of the other Fathers, was adopted by the Vatican Synod when renewing the Tridentine Decree concerning the interpretation of the inspired Written Word, "it declared that its meaning was that in matters of Faith and morals pertaining to the promotion of Christian doctrine that is to be considered the true sense of the Holy Scripture which Holy Mother Church has held and holds, whose province it is to judge respecting the true sense and interpretation of the sacred Scriptures: and therefore no one is permitted to interpret the sacred Scriptures contrary to this sense or, even contrary to the unanimous consensus of the Fathers" (Sess. iii., cap. II., de Revel. of Conc. Trid. Sess. iv., decr. de edit. et usu Saer libor). By this law, full of wisdom, the Church does not at all retard or check the investigation of Biblical science, but rather exhibits it free from error and greatly furthers its true progress. For a wide field is open to each private teacher in which, pursuing safe methods, he may by his own industry in interpreting brilliantly and usefully enter into rivalry with the Church. Indeed in the parts of divine Scripture which yet require a fixed and definite exposition, such measures can be taken that in the design of God's loving providence the judgment of the Church may be hastened, as it were, by this diligent investigation; and in points already defined the private teacher can be equally of service if he places before the faithful in a clearer light and before the learned with greater ability, or if he proves himself more successful in repelling adversaries.

Wherefore, let it be the sacred and primary duty of the Catholic interpreter to see that those testimonies of the Scripture, of which the sense has been authentically declared either through sacred authors with the inspiration of the Holy Ghost, as in the case in many parts of the New Testament, or through the Church with the assistance of the same Holy Spirit, "either by a solemn decision or by the ordinary and universal magisterium" (Conc. Vat. Sess. iii., 3, de fide), are explained by him in the same sense; and with the aid of his knowledge let him show that that interpretation alone can be rightly approved of according to the laws of sound hermeneutics. In other things the analogy of faith is to be followed and the Catholic doctrine as accepted by the authority of the Church can be taken as the supreme standard; for as the same God is the author of the sacred books and of the doctrine deposited with the Church, a different sense to that which she adopts cannot by any legitimate interpretation be deduced from those books. Whence it appears that that interpretation is to be rejected as false and absurd which places the inspired authors at variance with one another, or which is opposed to the doctrine of the Church. It also behooves teachers in this department of religious education to be so endowed mentally as to have a thorough

grasp of all theology and to be well versed in the commentaries of the Fathers, Doctors, and best interpreters. This is inculcated by St. Jerome, (Ibid. 6, 7), and emphatically by St. Augustine, who justly complains "if every study, however humble and easy, in order to be understood requires a teacher or master, what greater presumption can there be than to be unwilling to learn the inspired books from their interpreters" (*Ad Honorat, de util, it cred* xvii. 35). This was felt and confirmed by the example of the other Fathers "who sought to understand the divine Scriptures, not by their own presumption, but from the writings and authority of their predecessors, who themselves, it is certain, receive the rule of interpretation by Apostolic succession" (Rufin, Hist. Eccl. ii. 9). Now, as the authority of the Fathers, by whose labors "after the time of the Apostles as planters, waterers, builders, pastors and nourishers, the Holy Church increased" (St. Aug., c. Julian, ii., 10, 37), is supreme, as often as there is any public testimony from them pertaining to doctrines of faith or morals, let all explain it in the same way; for it is quite clear from their agreement that it was so handed down by the Apostles according to the Catholic faith. The view of the Fathers is also to be considered as of great weight, when, as it were, in a private way they discharge the office of teachers in these matters, inasmuch as they are men whom not only the science of revealed religion and the knowledge of many things useful for the understanding of the Apostolic books strongly commended, but whom as persons distinguished by sanctity of life and zeal for the truth God Himself has assisted with the more ample safeguards of His own Light. Therefore, let the interpreter make their exposition his own; let him reverently follow in their footsteps, and let him by an intelligent choice of their opinions make use of their labors. Nor need he think on this account that he is hindered when a just cause arises from proceeding further in inquiry and expounding, provided he religiously observes the instruction wisely given by Augustine, namely, that the literal and, as it were, obvious sense is by no means to be departed from unless reason prevents it from being held, or necessity compels its abandonment (*De Gen. ad litt.*, I viii, c. 7, 13), and this instruction is to be followed the more steadfastly, because of the danger of error owing to the great desire for novelties and the license of opinion. Let him take care not to neglect those allegorical and similar interpretations of the Fathers when they depart from the literal meaning and are supported by the authority of many. For

SUCH A METHOD OF INTERPRETATION THE CHURCH RECEIVED FROM
THE APOSTLES,

and has approved of by her own example, as is evident from the liturgy; not that the Fathers in this way strove to prove dogmas

of faith, but because they well knew it to be fruitful in nourishing virtue and piety. The authority of the other Catholic interpreters is less indeed, but since the study of the Bible has made a certain continuous progress in the Church their commentaries must also receive their own share of honor, from which works many things may be opportunely sought for refuting contrary opinions and unravelling difficulties. And, indeed, it is really discreditably that any one ignorant of or despising the excellent works which have been left in abundance by Catholics, should prefer the writings of the heterodox, and should seek from them—with imminent danger to sound doctrine, and not unfrequently to the detriment of faith—the explanation of passages to which Catholics have already most effectively devoted their abilities and labors. For although the Catholic interpreter can be sometimes assisted by the studies of the heterodox prudently used, let him remember at the same time a fact which is also evident from many ancient documents (Cir. Clem. Alex. Strom. vii., 19; Orig. de Princ. iv. 8; in Levit. hom. 4, 8; Tertull. de præscr. 15 seqq.; St. Hilar. Pict. in Math. 13, 1), that the pure sense of the sacred Scriptures is nowhere found outside the Church and cannot be given by those who, wanting the true faith, do not reach the marrow of the Scriptures, but nibble at the bark.

It is most desirable and necessary that the use of the divine Scripture should permeate the whole teaching of theology and be almost its very soul; such, in every age, the Fathers and most distinguished theologians regarded it, as evinced by their actions. For they endeavored to point out and to prove by the divine writings what are the objects and effects of faith, and from these writings also, as well as from divine tradition, to refute the novel fictions of heretics and to search out the reason, meaning, and connecting links of Catholic dogmas. Nor will any one be surprised at this who bears in mind that the divine books must hold such a place among the fountains of revelation that theology cannot be treated properly and according to its dignity except by their study and assiduous employment. For, although it is right that youth should be so trained in the academies and schools as to obtain an understanding and knowledge of dogmas by arguing from the articles of faith to other things to be deduced from them, according to the rules of approved and solid philosophy, still a serious and erudite theologian must by no means neglect the demonstration of dogmas drawn from Biblical authorities, for “theology does not accept its principles from other sciences, but immediately from God by revelation. And, therefore, it takes not from other sciences as if they were superior to it, but it uses them as inferiors and handmaids.” This mode of treating theology is taught and commended by Aquinas, the prince of theologians (Summ. theol., p. I. q. I. a. 2), who, moreover,

from this well understood mode of dealing with Christian theology showed how a theologian could defend his own principles by argument on those things which are received through divine revelation ; as by an

AUTHORITY OF THE SACRED SCRIPTURES

and dispute against heretics and use an article against those who deny another. If, however, the adversary believes none of these things which have been divinely revealed, the course then is not to prove the articles of faith by argument, but to solve any argument he may bring forth against faith (I. dem. a. 8). It is, therefore, to be seen that youths, suitably instructed and prepared, should approach Biblical studies so that they should not disappoint just hopes, or, what is worse, incautiously fall into the danger of error, carried away by the fallacies of rationalism and apparent erudition. They will, however, be most excellently prepared if, under the guidance of St. Thomas, they religiously cultivate and understand philosophy and theology in the way we have marked out and prescribed. Thus let them duly proceed, both in Biblical knowledge and what is called positive theology, and they will make most gratifying progress in both.

To prove, expound, and illustrate Catholic doctrine by a legitimate and skilful interpretation of the sacred books is a great deal; but another task, and that of as great moment as it is laborious, remains, namely, that the integral authority should be most effectually defended. This, indeed, cannot be fully and generally done except by recourse to the living and proper magisterium of the Church, which, in itself and on account of its admirable extension, its extraordinary sanctity, its inexhaustible fecundity in all good things, its Catholic unity and its invincible stability, is a great and perpetual motive of credibility, and an irrefragable testimony of its divine mission (Conc. Vat. sess. iii., c. iii. fide). Since, however, the divine and infallible magisterium of the Church is also based on the authority of the sacred Scripture we must, therefore, first of all, require and assume at least a human faith in the Scripture, in the books of which, as in the language of most approved witnesses of antiquity, the divinity and mission of Christ our Lord, the establishment of the hierarchy of the Church, and

THE PRIMACY CONFERRED ON PETER AND HIS SUCCESSORS,

are surely and clearly to be found. It will be greatly conducive to this if a number of men from the sacred ministry are specially prepared to do battle for the faith in this field likewise, and to repel the attacks of the enemy, having been careful to put on the armor of God, as the Apostle advises (Eph. iv. 13 Sequ.), and being not unaccustomed to the enemy's new weapons and methods of warfare. This is beautifully enum-

erated by St. Chrysostom among the duties of priests in the following words: "We must exert great zeal in order that the Word of Christ may dwell abundantly in us (Cfr. Col. iii. 16); and we should be prepared, not for one kind of combat alone, for the warfare is varied and varied are the enemies; and neither do all use the same weapons, nor do they adopt merely one mode of assailing us. He, then, who is to enter the field against all comers, should be aware of the contrivances and stratagems of all; he should be at once an archer and slinger, a tribune and the leader of a cohort, a commander and a soldier, a member of the infantry and of the cavalry, an expert in naval and mural warfare; for unless every art of warfare is known, the devil knows how to take advantage of a single side, if that be neglected, and to carry off the sheep by sending in his plunderers" (*De Sacerd* iv. 4).

We have above indicated the various artifices and stratagems of the enemy in making their attacks; now let us point out what supports must be relied upon for the purposes of defence.

These consist, in the first place, in the study of the ancient languages of the East, and, at the same time, in what is called the critical art. As the knowledge of both is nowadays much prized and honored if the clergyman possess it to a greater or less degree, according to the requirements of places and people, he will be the better able to sustain the dignity and carry out the duties of his position; for he ought to become "all things to all men" (1 Cor. ix. 22), being ready always to "satisfy every one that asketh a reason of that hope which is in him" (1 Peter, iii. 15). Therefore it is necessary for professors of sacred Scripture and becoming for theologians to understand those languages in which the canonical books were first penned by the hagiographical writers, and it will be most advantageous if they are cultivated by Church students, especially those who aspire to degrees in theology. And provision should be made in all academies for what has already been most commendably established in some—that is, professorships of the other ancient languages likewise, especially the Semetic, and of correlative branches of learning for the benefit above all of those who it is decided are to devote themselves to sacred literature. On the same account these ought themselves to be particularly learned and skilled in true criticism; for wrongly and to the detriment of religion the system honored with the name of the Higher Criticism has been introduced to bring out the origin, integrity and authority of every book ascertained alone by internal evidence as they term it; whereas, on the contrary, it is clear in questions of a historical character, such as that respecting the origin and preservation of books, that historical proofs are of pre-eminent importance, and that they should be most zealously procured and investigated, and that the internal evidence

referred to is not of sufficient value to be called to one's aid except by way of strengthening certain points. If another course is pursued, serious inconvenience will result, for the enemies of religion will have greater confidence in their work of attacking and destroying the authenticity of the sacred books. In fact, the meaning of the Higher Criticism, which is so much extolled, will come to this—that in interpreting each one should follow his own inclination and prejudiced opinions; neither will it shed on the Scriptures the light sought for, nor will learning derive any advantage from it, but that sure mark of error, diversity and dissimilarity of view will be apparent, as is already shown by the leaders of this new system themselves; and most of them being infected with the maxims of a vain philosophy and of rationalism, they will not hesitate to remove from the sacred books prophecies, miracles, and everything else that is above the natural order. In the second place, it is necessary to meet the attacks of those who, abusing their knowledge of physical science, investigate the sacred books with minute care, in order that they may expose the ignorance displayed on this subject by the authors, and may vilify their writings. And since these contentions are concerned with sensible objects, they are all the more dangerous, falling as they do, into the hands of the masses, and especially those of youth who are fond of literature, and who, when they have once lost their reverence for divine revelation in any of its parts, will easily give up all belief in the whole. It is beyond doubt that the more suitable natural science is, if rightly taught, for ensuring the perception of the glory of the great Maker stamped upon creation, the more effectually it may be employed, if instilled in a wrong way in the minds of the young, to uproot the first principles of sound philosophy and corrupt morals. Wherefore, a knowledge of natural science will afford valuable assistance to the teacher of sacred Scripture by enabling him the more readily to expose and refute the fallacies of this kind also which are brought forward against the authority of the sacred books. Indeed, no real difference can arise between the theologian and the physical scientist so long as each keeps to his own province, both in accordance with the warning of St. Augustine, being on their guard against “making any rash statement, or asserting as known what is unknown” (*In. Gen. Op Imperf ix.*, 30). But if there should be any disagreement as to how the theologian should act, St. Augustine also gives a rule compendiously. “Let us show,” says he, “that whatever they can demonstrate by sure proofs respecting the nature of things is not contrary to Our writings, but let Us likewise show that whatsoever they may have brought forth from any of their works in opposition to our writings, that is, to the Catholic faith, is in some sense false, or that we consider it altogether unworthy of belief.” (*De Gen. add litt. i.* 21, 41.)

In considering the justice of this rule, it must be borne in mind, first of all, that the sacred writers, or rather "the Spirit of God which spoke through them, deemed it inadvisable to teach men these things (that is, the innermost constitution of visible objects) as they would not be conducive to salvation" (St. Aug. *ib.*, n. 3, 20); and accordingly that these writers, instead of duly entering into an investigation of nature sometimes described and treated of affairs either in a certain figurative style, or in the ordinary language, as is frequently done in daily life at the present day, even amongst men of the greatest learning. As in common language suitable expressions are first found for what falls under the senses, in like manner (as the Angelic Doctor reminds us), the sacred writer followed sensible impressions or the language which God Himself used in addressing men, adopting the human mode of speech to be within the reach of their understanding.

It must not be concluded that because Holy Scripture is to be strenuously defended the opinions expressed by individuals, or afterwards by interpreters in making it known, are to be equally upheld; their opinions being those of the age in which they lived, in explaining passages where questions of physical science arose they may sometimes have erred in judgment, so as to make statements which by no means meet with approval now. In their interpretations, therefore, we must carefully note what they really hand down respecting the faith or what is closely connected with it, and what they set forth with unanimous accord; for, as St. Thomas holds, "in matters which are not of faith the saints could, like ourselves, have different opinions." In another passage St. Thomas also most wisely observes: "To me it appears safer that views respecting which philosophers have held a common opinion, and which are not opposed to our faith, should neither be affirmed as dogmas of faith, although they are sometimes put forward in the name of philosophers, nor be denied as contrary to faith, lest the wise men of this world should be afforded an occasion of contemning the teaching of faith" (Opus, x).

Although the interpreter ought to show that the points which natural scientists have by certain arguments maintained as beyond doubt are no-wise at variance with the Scriptures properly expounded, at the same time the fact should not be lost sight of that these men have sometimes claimed certitude for statements which have afterward been called in question and repudiated. If writers on physics, going beyond the confines of their own province, invade the domain of philosophy with perverse opinions, let the theological interpreter send them to the philosophers for refutation. It will be well to adopt the same course in reference to cognate studies, especially, history. For it is to be regretted that many laboriously investigate and bring to light the monuments of an-

tiquity, the manners and institutions of nations, and other similar testimonies of the past, too often with the design of discovering mistakes in the sacred books, and thus weakening and damaging their authority everywhere. This is done by some with a palpably hostile disposition, and without impartiality of judgment; and they rely on ancient secular books and documents as securely as if the suspicion of error could not be met with in them, whilst if they come across a supposed error in the books of the sacred Scripture, without duly discussing it, they refuse to accord even a like measure of credibility to them. It may happen that copyists may make certain mistakes in writing out from manuscripts, though this must not be admitted unless where it has been considered and proved; and it may also happen that the genuine meaning of some passage may remain in doubt. In determining it the most approved rules of interpretation will be serviceable. But it would be utterly mischievous either to restrict inspiration to some portions of sacred Scripture or to admit that the sacred author himself had erred. Nor can we tolerate the method of those who free themselves from difficulties of this kind by not hesitating to grant that inspiration attaches to matters of faith and morals and nothing besides, for they falsely imagine that when there is question of the truth of certain views we are not so much to search for what God has said as to consider the cause for which He has said it. For all the books which the Church has received as sacred and canonical, have been written

IN THEIR ENTIRETY AND IN ALL THEIR PARTS AT THE DICTATION
OF THE HOLY SPIRIT,

and so far is it from being possible for an error to occur in what has been divinely inspired that of itself inspiration not only excludes all error but excludes and rejects it with the same necessity that renders it impossible for God, the Supreme Truth, to be the author of any error whatsoever.

THIS IS THE ANCIENT AND CONSTANT BELIEF OF THE CHURCH,

defined by a solemn decision of the Councils of Florence and Trent and subsequently confirmed and more expressly proclaimed at the Vatican Council, by which it was absolutely decreed that "The books of the Old and New Testaments in their entirety and in all their parts as enumerated in a decree of the same Council (of Trent) and as contained in Latin and the old Vulgate edition, are to be received as sacred and canonical. The Church regards them as sacred and canonical, not because being arranged by human diligence alone they were then approved by her authority, nor merely because they contain revelations without error, but because being written by the inspiration of the Holy Spirit they have God for

their author" (Sess. iii., o. ii., de revel). Accordingly, to assert that the Holy Ghost took men as instruments to write as if any thing false could have come not indeed from the first author but from the inspired writers is of no consequence whatsoever. For He, by His supernatural power, so stimulated and moved them to write, and so assisted them when writing, that they properly conceived, desired to write with fidelity, and suitably expressed with infallible truth all those things—and only those—which He commanded; otherwise He would not be the author of the whole of the sacred Scripture. This was always the opinion of the Fathers: "When, then," says St. Augustine, "they wrote what He pointed out and said it should by no means be asserted that He did not write, seeing that His members did what they understood from the dictation of the Head" (De Consensu Evangel, l. 1, c. 35). And St. Gregory the Great declares: "It is entirely superfluous to inquire who wrote these books, as the Holy Spirit is firmly believed to be their author. He wrote them who dictated when they were being written; he was the writer who was the inspirer of the work" (Præf. in Job n. 2.) It follows that they who think anything false can be found in authentic parts of the sacred books assuredly either pervert the Catholic idea of divine inspiration or make God Himself the author of error. So thoroughly convinced were all the Fathers and Doctors that Holy Writ, as set forth by the sacred writers, is entirely free from error, that they endeavored not less skilfully than religiously to reconcile and harmonize the many passages which appeared to present any divergencies or contradictions (it is for the most part these passages that now form the groundwork of the objections raised in the name of the "new science") and they unanimously declared that these books, both in their entirety and in their parts, are equally of divine inspiration, and that God Himself having spoken through the sacred authors could set down nothing whatever foreign to truth.

Let what Augustine wrote to Jerome be of force everywhere: "I acknowledge to you, my friend, that I have learned to pay to those books alone of the sacred Scriptures which are now called canonical such reverence and honor as to believe firmly that no error whatever was committed by their authors in writing them. And if I should meet in these writings with anything that appears contrary to truth, I will come to no other conclusion than that the manuscript was wrong, or that the interpreter did not follow what was stated, or that I myself failed to understand perfectly" (Ep lxxxiii. 1. *et crebrius alibi*). Now, to strive fully to establish the sanctity of the Bible with every aid from the deeper sciences is far more than can be justly expected from the skill of interpreters and theologians alone. It is to be desired also that those amongst Cath-

olics who have attained any reputation in external sciences should join and assist in this work. As in the past ability of this kind has never been so, it is not now, thank God, wanting to the Church; and it is to be hoped that it will increase for the benefit of faith.

FOR WE OUGHT TO CONSIDER NOTHING OF GREATER IMPORTANCE THAN
THAT THE FAITH

should have more numerous and more powerful defenders, and that they should understand the tactics of her adversaries; and nothing could be more effective in impressing upon the masses the duty of accepting the truth than to see it publicly professed by those who have gained distinction in any particular walk of life. Nay, the ill will of disparagers would quickly cease, or at least they would not dare so boldly to accuse faith of being the enemy of science if they saw the highest honor and reverence paid to it by distinguished scientific men.

Since then, they who with their Catholicity have received from a kindly Providence this happy talent can do so much for the advantage of religion, let each, in the fierce controversy respecting those subjects which touch the Scriptures in any way, choose for himself a suitable sphere of study, and excelling in it, repel with distinction the attacks made on the sacred writings by a dishonest science. And here it is pleasant to command it deserves the action of some Catholics, who have formed societies and provided them with abundant funds, that learned men may be enabled with every possible facility to engage in and promote these studies. This method of employing money is most excellent and suitable to the times: The less the hope of receiving aid from the State in such studies, the more ready and liberal should be the generosity of individual Catholics, so that those who have been favored by God with riches may use it for the protection of revealed truth.

That efforts of this character may be conducive to the advancement of true Biblical science, let the learned rely upon the principles We have above pointed out, and let them firmly hold that God, the maker and ruler of all things, is the author of the Scriptures, and, therefore, that neither from nature nor from the monuments of history can anything be gathered that is opposed to them. If such difficulty there should seem to be, it should be carefully disposed of by bringing to bear upon it the prudent judgment of the theologians and interpreters as to the more probable and correct meaning of the passage, and by earnestly examining the force of the arguments brought against it. Nor should we leave off if even then something tells against it, for, as truth cannot be opposed to truth, it is certain that a mistake must have occurred either in the interpretation of the sacred words or in some part of the discussion; if it

cannot be discovered in either of these, further patience must be exercised in the investigation of the meaning. For many objections, drawn from all kinds of sciences, have for a long time past been raised against the Scripture, and, being empty, have turned out worthless. In like manner, there are certain passages in Scripture (not properly belonging to the domain of faith or morals) which have at one time received various interpretations, and which later investigation has placed in a clearer and truer light. Time obliterates unsound views, but "truth remains and prevails forever" (III. Esdr. 4, 38). Wherefore, as nobody should assume that he rightly understands the whole of the Scripture in which Augustine acknowledged that there were many things he did not understand (ad. Januar. Ep. lv. 21), if any point should be met with too difficult to be explained, let each one adopt the prudence and moderation of the same doctor: "It is better even to be oppressed under unknown but serviceable standards than to place one's neck uselessly in the snares of error after it has been freed from the yoke of slavery in the work of interpretation" (De Doctr., Chr, m. 9, 18).

If those who are engaged in these auxiliary labors properly and modestly

FOLLOW OUR ADVICE AND INSTRUCTIONS,

if in writing and teaching they direct their efforts to refuting the enemies of truth, and preventing the loss of faith amongst the young, then they can rejoice that they are performing a duty worthy of the sacred writings, and rendering such assistance to Catholicity as the Church rightly expects from the piety and learning of her children.

Such, venerable brethren, are the instructions and cautions we deem it opportune by God's grace to impart concerning the study of the sacred Scripture. Let it be your care now to see that they are, as they should be, religiously obeyed and observed, so that the thanks due to God for having communicated the words of His wisdom to the human race may be more signally rendered, and that the results we desire may be most successfully attained, to the advantage especially of youths who are undergoing ecclesiastical training, and who are our most earnest care and the hope of the Church. Be instant by authority and exhortation in providing that these studies are held in due honor and prosper in the seminaries and academies subject to your jurisdiction. May they flourish happily and in the fullest measure under the direction of the Church in accordance with the wholesome teachings and examples of the Fathers and the laudable custom of our ancestors; and, in the course of time, may they make such progress as to be truly a support and glory for Catholic truth, which has been divinely given for the eternal salvation of the people.

Finally, with a paternal love, We urge all students and ministers of

the Church to approach the sacred writings always in a most pious and reverent disposition ; for they cannot be understood with the requisite profit unless the pride of worldly science is put aside, and zeal be cultivated for the wisdom *which is from on High*. When the mind has once been applied to this study, and enlightened and strengthened by it, it will be capable, in an extraordinary degree, of detecting and avoiding the deceptions of human science, of recognizing genuine fruit, and of reckoning it amongst eternal possessions. Thus the soul will be greatly inflamed, and will struggle in a more eager spirit for the promotion of virtue and divine love : “ Blessed are they that search His testimonies, that seek Him with their whole heart ” (Ps. cxviii, 2).

Now, relying on the hope of divine aid, and trusting to your pastoral zeal, We most lovingly in the Lord and as a pledge of Heavenly favors and a mark of Our special good will, impart the Apostolic Benediction to you all and to all the clergy, and people entrusted to your care.

Given at St. Peter's, Rome, on the 18th day of November, 1893, in the sixteenth year of Our Pontificate.

LEO XIII., POPE.

THE
CATHOLIC CHRISTIAN INSTRUCTED
IN DEFENCE OF THE FAITH.

THE SACRAMENTS, SACRIFICES, CEREMONIES AND OBSERVANCES
OF THE CHURCH,

BY WAY OF QUESTION AND ANSWER.

BY THE
MOST REV. DR. CHALLONER.

PREFACE.

THE design of the following sheets being to explain the doctrine and ceremonies of the Catholic Church, and to vindicate the same from the misrepresentations of our adversaries, the reader, whether Catholic or Protestant, may reasonably expect that I should not send him abroad into the world without taking some notice of a late performance of Dr. Conyers Middleton, entitled, *A Letter from Rome Showing an Exact Conformity between Popery and Paganism; or, The Religion of the Present Romans Derived from that of their Heathen Ancestors*. This being a work directly leveled against some part of the ceremonies of the Church, and having been received with great applause by many in England, so as to have passed through three editions in the space of a few years, it is to comply with so reasonable an expectation that I have determined to employ my preface in making some animadversions upon this letter of the doctor; to which, though consisting of seventy pages in quarto, I hope, with the help of God, in one short sheet to give a full and satisfactory answer.

The chief objections which the doctor advances against the religion of modern Rome, and upon which he grounds the parallel which he pretends to make between popery and paganism, are these: 1st, The use of incense and perfume in churches; 2d, The use of holy water; 3d, The burning of lamps and candles; 4th, Offerings, or votive gifts; 5th, Images, which he jumbles together with the veneration of the saints; 6th, Chapels on the wayside for the devotion of travelers, crosses, and sometimes chapels upon hills; 7th, Processions; 8th, Miracles, with which it seems he is very much offended wherever he meets them; and therefore he dwells longer upon that subject than any other. All these things he pretends to discover in the religion of the old pagans, and, therefore, imagines he has a right to conclude that the modern Romans have derived their whole religion from them.

Before I proceed to examine these particulars, and to answer the doctor's objections against them, I cannot but take notice of a piece of foul play in him, unworthy of that candor of which he makes profession, and which he acknowledges he met with in all those whom he had the honor to converse with at Rome; which is, that having undertaken in his title page to show an exact conformity between the religion of the present Romans and that of their pagan ancestors, and in the body of his book

having more than once given the preference to the latter, yet, in drawing his parallel, he has been so disingenuous as to dissemble, on the one side, all the grosser superstitions of the pagans, and for the most part only to take notice of certain observances, which were no otherwise criminal than in being applied to the worship of false gods ; and, on the other side, he has quite passed over in silence the most substantial parts of the religion of the present Romans, and only caviled at some ceremonies, or matters of less importance. For, can the doctor really think that the belief of the Scripture, and of the creeds, is no part of the religion of Rome ? Is not the one, true, and living God worshiped there in three persons, the Father, and the Son, and the Holy Ghost ? Do not the people universally believe in Jesus Christ ? Is not the eucharistic sacrifice offered in all their churches, in memory of His death and passion ? Is not the Word of God preached amongst them ; the divine office, consisting of psalms, Scripture lessons, etc., daily sung ; the sacraments frequented, etc. ? And which of these things has been derived by the modern Romans from their heathen ancestors ? But it was not the doctor's purpose to take notice of any of these things ; no, not so much as even of the articles of the profession of faith, published by Pope Pius IV., which he very well knows to be the standard of what he calls popery ; and yet he has not so much as offered to show any conformity in any one of them (excepting the article of saints and their images, which he grossly misrepresents) with the doctrine or practice of the pagans. To such shifts as these are persons unhappily driven who are resolved to maintain a bad cause.

But let us see what these gross superstitions are, upon which the doctor grounds his charge against the modern Romans, and would have his readers believe they are no better than pagans. In the first place, he instances the use of incense in churches ; and we may presume he is too well acquainted with the rules of rhetoric not to rank in the front some of those which he esteems his strongest arguments : so that he looks upon this as one of the most notorious instances of heathenish superstition. But has he anything to urge against it from Scripture, the only rule of a Protestant's faith ? Not a single word. On the contrary, if he had been as well read in the Scriptures as he would seem to be in the heathen poets, he would have found the use of incense in the temple of God, and that by God's own ordinance (see Exod. xxx. 7, 8 ; xl. 27 ; Levit. xvi. 12, etc.), in records of a far more ancient date than any he can produce for the use of it amongst the heathens, who in this, as in many other things, did but mimic the sacred ceremonies prescribed in the law of God. And certainly a person that has been but moderately versed in the sacred writings, will be surprised to find the use of incense ranked by the doc-

tor among the heathen rites, since it is so frequently mentioned with honor in God's holy Word ; as when the psalmist desires that his prayer may ascend as incense in the sight of God (Ps. cxli. 2) ; as when the prophet Malachi, as his words are rendered in the Protestant Bible, foretells, chap. i. 11, that in the church of Christ incense shall be offered in every place to God's holy name ; as when St. John, in the Revelation, chap. v. 8, and viii. 4, etc., represents to us odors and incense burning before God in the heavenly Jerusalem. For, allowing these texts to be figurative, yet we are not to suppose that the sacred penman would describe to us the service, either of the militant or triumphant Church, by figures borrowed from heathenish superstition. As for what the doctor has alleged against the use of incense out of the acts of the martyrs, who chose rather to die than offer incense to false gods, and out of the law of Theodosius, which confiscates the places in which the pagans had offered incense to their deities, he could not but know that all this was utterly foreign to his purpose ; but if he had a mind to be informed of the antiquity of the ceremonial use of incense amongst the Christians, he might have found it in the most ancient liturgies, and even in the very canons attributed to the Apostles, Can. 3.

The next thing the doctor objects to as heathenish, is the use of holy water, which he pretends to derive from the heathens, because he finds in his poets that the pagans of old, on entering their temples, used to be sprinkled with water ; and he thinks he has discovered, in some scraps of old Greek verses, that there was salt mingled with this water, and, which is still a more wonderful discovery, on poring over old medals, he imagines he has found out something not unlike a sprinkling-brush amongst the things used by the pagan priests. But what a pity it is that, amongst all these great discoveries, he has not met with any account of the heathen ever making use of "water sanctified by the word of God and prayer, in the name and by the virtue of Jesus Christ." For this is what we call holy water, and this the pagans never used. As for the rest, we find mention of holy water, that is, water sanctified for religious uses, in the most sacred records of the divine law, long before the heathens abused it to their superstition. (See Numbers xix.) And the doctor might, with full as good a grace, have proved the sacrament of baptism to be a heathenish practice, from the pagans' use of water in their temples, as have alleged it against holy water, which is with us a memorial of our baptism, as that in the old law was a figure of it. As for the yearly festival, which the doctor says is celebrated with great solemnity in the month of January, and is called the Benediction of Horses, I never yet met with it in the Roman Calendar ; and though I have spent the greater part of my life abroad, I never saw nor heard of any such cere-

mony as that which he pretends is practised upon that day by the monks of St. Anthony, near St. Mary Major, in Rome. But however this be, we may hope there is nothing heathenish in this ceremony, since the doctor, who is so good a Christian, procured, though it was, as he says, at the expense of eighteen pence, his own horses to be blessed by these good monks (p. 20).

The third thing with which the doctor quarrels, as derived from the heathens, is the burning of lamps before the altars, and setting up wax candles to burn in the time of divine service. This, he says, was first introduced by the Egyptians, for which he quotes, in the margin, Clement of Alexandria, Stromat, L. I. C. 16. But this author says no such thing; and the true original of setting up lights, or burning lamps in temples, is to be found in the law of God. (Exod. xxv., xxxvii. and xl.) And as the devil affected to have his temples, altars, priests, sacrifices, and all other things which were used in the worship of the true God, so no wonder that he succeeded in having lamps set up in his temples in imitation of those which by the law of God were appointed to burn before the sanctuary. The doctor, therefore, is very much mistaken when he too hastily concludes that every ceremony used by the heathens in the worship of their false gods is consequently heathenish, and as such ought to be banished from the worship of the true God, since the greater part of these ceremonies were indeed borrowed by the heathens from the worship of the true God.

Next to the lamps or wax lights burning before the altars, he falls upon the number of offerings or votive gifts hung up, in testimony of cures or deliverances, around the altars or shrines of the saints; all which he takes for downright heathenism, because he finds the footsteps of the like offerings hung up in the temples of the heathens. But here let him take notice, once for all, that practices, in themselves innocent, are not rendered unlawful by having been abused by the heathens to their superstition—and all that was heathenish in this case was the referring and dedicating these things to the honor of their false deities—and that it cannot be disagreeable to the true and living God that such as believe they have received favors from Him by the prayers of His saints, should make a public acknowledgment of it.

The doctor could not but be sensible that the things to which he has hitherto objected had nothing heathenish in their nature, and that not one of them was ever condemned or prohibited by the law of God; and therefore, since truth would furnish him with no arms in order to make out his charge of idolatry and heathenish superstition, in which he pretends that modern Rome equals or exceeds her pagan ancestors, he is forced to call in to his assistance misrepresentation and slander. For

what is it else but the grossest misrepresentation and downright slander, to charge the Church of Rome, as he does (p. 29), of “the finishing and last scene of genuine idolatry, in crowds of bigoted votaries prostrating themselves before some image of wood or stone, and paying divine honors to an idol of their own erecting”? The doctor should have remembered here what he promised in his preface, viz., to “produce,” for what he should charge upon us, “such vouchers as we ourselves would allow to be authentic.” Instead of which we are, it seems, upon his bare word, without either proof or witness, to believe a charge which in itself is highly improbable, and which every one that is acquainted with the doctrine and practice of the Catholic Church knows to be absolutely false. The second Council of Nice, to which the Council of Trent refers in the decree concerning images, declares that “divine honor (*latría*) is not to be given to them” (Acts vii.); and the Council of Trent, Sess. xxv., declares that we are not to believe there is any divinity or virtue in them for which they are to be worshiped; that we are not to pray to them, nor put our trust in them. And every child among us knows that if we keep with respect the images or pictures of Christ and His saints, it is not to make them our gods, as the heathens did their idols, nor to give them the honor that belongs to God; but, by the honor we show to the memorials, to express our esteem, love and veneration for the persons represented by them, and to use them as helps to raise our thoughts and affections to heavenly things.

But, to make out the easier this charge of idolatry against us, the doctor has made an important discovery, which he fathers upon St. Jerome—though indeed it is a brat of his own—which is, that all images of the dead are idols, and consequently are liable to all those censures which in the Scripture, in the fathers, and in the laws of Christian emperors, are pronounced against idols. An important discovery, indeed, by which it appears that, after all the pretences of his own Church to a thorough reformation, she has not yet got rid of idols, but has them everywhere standing, and new ones daily erected, in spite of the law of God; and that not only in every private house inhabited by her children (scarcely one of which is found without some image or picture of the dead), but also in her public places, and in her very churches, out of which, though she has generally removed the images of Christ (which it is hoped the doctor will not look upon to be idols, if he believes the resurrection of his Redeemer), yet she has brought in, in their stead, the images of Moses and Aaron, who are certainly dead; and, what is worse still, has introduced dead lions and unicorns into their sanctuary, in place of the cross of Christ; though this also of late has been erected upon the top of the chief church of the kingdom, surrounded with many others of the doctor’s idols, to the great

offence of the Puritans, who are the only people that will thank the doctor for the pains he has been at to furnish them with arms against the Established Church ; though it is to be feared, if they take for good the doctor's definition of an idol, their zeal against idolatry may raise some scruple in them with relation to the images of kings deceased, which they carry in their pockets, or hoard up in their bags, and which, it is thought, they worship more than the living God, or any deity whatsoever.

What, then, is the real difference between idols (Lat. *simulacra*) and those images or pictures which we have in our churches ? It is this, that idols, according to the ecclesiastical use of the word adopted by the holy fathers and all antiquity, are only such images as are set up for gods and honored as such ; or in which some divinity or power is believed to reside by their worshipers, who accordingly offer prayers and sacrifice to them, and put their trust in them. Such were the idols of the Gentiles, and such were those images of the dead of which St. Jerome speaks (in cap. 37, *Isaiæ*), viz., the gods of those nations which Sennacherib and his predecessors, the Assyrian kings, had destroyed ; which, having been no better than the images of her doubly dead, were by Sennacherib and his servants foolishly and impiously compared to the true and living God. So that it is true enough that these idols were images of the dead, which is all that St. Jerome asserts ;* but it is not true that all images of the dead are idols, which is what Dr. Middleton would infer. I shall only add, with relation to St. Jerome, that he expressly affirms that the saints are not to be called dead, but living ; and therefore their images are out of the question. (*E. contra Vigilant. "Sancti non appellantur mortui sed viventes."*)

"But our notion of the idolatry of modern Rome," says the doctor, p. 31, "will be much heightened still and confirmed, as oft as we follow them into those temples and to those very altars which were built originally and dedicated by their heathen ancestors, the old Romans, to the honor of their pagan deities, where we shall hardly see any other alteration than the shrine of some old hero filled now by the meaner statue of some modern saint." There is another trifling difference, which he does not think worth while to take notice of ; which is, that all these temples are now dedicated to the service of the true and living God ; that the Word of God is there preached, the divine praises sung, and the great eucharistic sacrifice, the memorial of the passion of Jesus Christ, daily celebrated ; whereas, before, they were dedicated to the worship of the devil.

But, besides this, the doctor cannot be ignorant that the modern Roman altars are not the same as those the heathens made use of for their sacrifices ; that the image of Christ crucified is placed upon all our altars, not to be worshiped as a god, like those idols, which he calls shrines of his old

* *Quæ idola intelligimus imagines mortuorum : in cap. 37. Isaiæ.*

heroes, but as a memorial of Christ's passion ; that the churches, though called by the names of the saints whose relics are there deposited, or memory celebrated, are not erected to the saints, much less to their images, but to the God of the saints ; that our devotion to the saints goes no farther than the desiring their prayers ; and that their pictures or images are no more with us than their memorials, which we respect for their sakes.

But the doctor, it seems, is offended that the Pantheon and other temples of the pagans have been changed into churches of the blessed Virgin and the saints, and thinks that the old possessors (the heathen deities) had a better title to them than the Mother of Christ, or His martyrs; and declares that he should be much more inclined to pay his devotion to a Romulus or Antonine than to the illustrious martyrs, Lawrence or Damian, pp. 33, 34. I suppose, by the same rule, he must take it very ill to find so many popish churches, nigher home, changed into Protestant temples, without so much as taking the pains to newly christen them ; so that, without going to Rome, we find a Lawrence, an Alban, and a great number of other Romish saints in the very heart of London. For since he openly declares that the pagan deities had a juster title to religious veneration than any of these saints, consequently a church of St. Lawrence must needs give him more offence than a temple of Bacchus.

But some may possibly apprehend, from the way the doctor speaks of the martyrs of Christ, that he is no greater friend to Christianity in general than he is to popery ; for though some ancient heretics have objected of old to the Catholic Church, as he now does, that we had but changed our idols, in worshipping the saints instead of the pagan deities (which was the objection of Vigilantius and of Faustus the Manichæan, as we learn from the writings of St. Jerome against Vigilantius, and of St. Augustine against Faustus, L. 20, C. 21), yet no one who pretended to the name of Christian ever ventured to prefer the pagan deities to the martyrs of Christ. This was an extravagance that none but Julian the Apostate was capable of, from whom the doctor has copied it. (See Cyril of Alexandria, i. 6, *contra Julianum*.)

As to what he tells us upon hearsay, that some of the images of the saints were originally statues of the pagan deities, and others designed by the sculptors or painters for the representation of their own mistresses, till he brings some better authority for it than a "'tis said," we shall not think it worth our while to take any notice of it. For if, in things that he positively asserts, he makes no scruple of advancing notorious untruths—as when he tells us, p. 33, that many of the Romish saints were never heard of but in our legends, and that many more have no other merit than that of raising rebellions in defence of their idols, and throwing whole kingdoms into convulsions for the sake of some gainful impos-

ture—if, I say, in such things as these, which he affirms to be certain, he advances such falsehoods, who will venture to believe what he tells only on hearsay?

His pretending to derive the name of St. Orestes from Mount Soracte is ridiculous beyond measure; and his suspecting that some who are honored as martyrs were originally no other than the heathen deities, by reason of some affinity which he discovers in their name, is a groundless suspicion, as any one will be convinced that is not entirely a stranger to ancient Church history, in which we find, by innumerable instances, that as a great part of the primitive saints and martyrs had been converts from paganism, so a great many of their names had no small affinity with those of the heathen deities, and sometimes were the very same, as in the New Testament itself we find a Dionysius (Acts xvii. 34), which is the Greek name of Bacchus, and a Hermes (Rom. xvi. 14), which is the name of Mercury.

As to what he writes of Julia Evodia, no such saint was ever honored in our Church, much less any St. Viar; so that those pretty stories, like the inscriptions that he alleges, which are the works of private persons without any authority, are not worthy our notice, any more than Usher's conjecture concerning St. Amphibalus, or Mabillon's concerning St. Veronica; for, allowing them both to be as well grounded as the doctor can desire, it will only follow that there has been a mistake in the name of the ecclesiastic harbored by St. Alban, and that of the pious woman on whose handkerchief our Saviour imprinted the image of His face. But, after all, neither the one nor the other was ever canonized by the Church, nor are their names found in the Roman martyrology.

I cannot comprehend why the doctor, p. 44, should bring in the adoration of the Host, which he calls the principal part of worship, and the distinguishing article of faith in the creed of modern Rome, of which he confesses he cannot find "the least resemblance or similitude in any part of the pagan worship," unless it were to disprove that exact conformity, which in his title page he has promised to prove, betwixt popery and paganism; or rather, to make way for alleging against us the authority of Tully, which he prefers before that of the Apostles and evangelists, of the absurdity of believing that to be God which we receive under the sacramental veils: an absurdity which the doctor could have no reason for objecting to, had he not forgotten his own catechism, which informed him that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." For if the faithful, in this system, may not be said to feed upon their God, neither can they in the system of transubstantiation.

But now the doctor is pleased to leave the churches, and to make an

excursion into the country, "the whole face of which," as he is pleased to tell us, p. 44, "has the visible character of paganism upon it;" because of the little chapels which frequently occur upon the way, where travelers often kneel down to say a prayer; and because of the many crosses everywhere erected. And who will dare presume after this to open his mouth in favor of popery, when he understands that the doctor has demonstrated, by what he has discovered in his travels, that all papists are pagans, because their very travelers are so superstitious as sometimes to kneel down and say a prayer before a country chapel, where they find some memorial of Christ's passion; and because they have everywhere erected the antichristian standard—the cross of Christ? But what is still more heathenish in the doctor's eyes, is, that these little oratories or crosses are sometimes under trees, and sometimes upon the tops of hills, which he ingeniously interprets to be the high places condemned in the Old Testament. But the truth is, and all papists are convinced of it, that a place is neither better nor worse for divine worship because it is on a high or a low place, near trees or at a distance from them: and what was condemned of old in the high places mentioned in the Scripture, was not their being upon hills, for God is no less the God of the mountains than of the valleys, and His temple in Jerusalem was built upon a hill, viz., Mount Moriah (2 Chron. iii. 1); but they were condemned because the worship there exhibited was either heathenish or schismatical; that is, it was either given to strange gods, or, if to the God of Israel, was given contrary to His appointment, who had forbidden sacrifice to be offered in any other place but in His temple at Jerusalem. (See Deut. xii. 5, 11, 13, 14.)

From the country the doctor returns again to the towns, and there quarrels with the images and altars which he pretends to meet with everywhere, and which he takes to be visible marks of paganism: but were the old pagans to come to life again, and to understand whose images these are, viz., of Jesus Christ, of His blessed Mother, of His Apostles and martyrs, by whose preaching, labors and blood, pagan superstition was banished out of the world, and who upon that account are now honored, they would be far from being of the doctor's mind, and would look upon these images as evident proofs of these people being Christians, who show so much regard to Christ and His saints.

But in the towns the doctor is also offended with processions, which, as he is pleased to say, are seen on every festival of the Virgin, or other Romish saint; which he supposes to be the *Thusiai kai pompai kai choreia* (sacrifices, poms and dances), mentioned by Plutarch in Numa, p. 16, and concludes that these processions must needs be heathenish, the more, because he finds in Apuleius an account of something like a procession per-

formed by the heathens in honor of their gods. But the doctor might have found an account of a religious procession in an author much more ancient than Apuleius, amongst the worshipers of the true God, if he would have consulted 2 Samuel vi. I fear the doctor has no great opinion of this kind of monuments of antiquity ; the less, because he finds herein frequent mention of miracles, which are things he can never digest, wherever he meets them.

But the pagans, it seems, pretended to miracles, and therefore the Romish religion, which pretends to miracles, must needs be paganish. It is a pity the doctor did not here speak out in favor of his friends the free-thinkers, and argue thus : “The pagans pretended to build their religion upon miracles ; therefore, the Jewish religion of old, and the Christian now, both which appeal to miracles as their first and chief foundation, are no better grounded than paganism.” But even in the instances which the doctor alleges (and we may be sure he has picked out such as he thought most to his purpose), it is easy to take notice that the miracles pretended to by the pagans had no probable grounds to support them, no number of witnesses to attest them, no contemporary writers to vouch for them, but, as in the case of the victory supposed to have been gained over the Latins by the assistance of Castor and Pollux, all was built upon a popular opinion, or the testimony of one or two that pretended to have seen those deities ; which was greedily swallowed by the general and senate as a token of the divine favor, who thereupon erected a temple to them. Whereas, in the case which the doctor supposes to be parallel to this, of the victories gained against the infidels in the holy wars by the assistance of the martyrs, these saints, as it appears by what he has in the margin, were seen by both the Christian and the infidel army : and the history of it was written, as we learn from the doctor himself, by an eye-witness.

But whether the miracles, which he has pitched upon for the subject of his ridicule, be true or false, there is nothing at least heathenish in them, and, consequently, nothing that can be of any service to him to make out the exact conformity, which he pretends to demonstrate, between popery and paganism. In the meantime the doctor is not ignorant that it is not upon such things that we lay any stress, as is the case with most of those to which he objects ; neither have we any need to appeal to them ; for God has been pleased in every age to work far more evident miracles in His Church by the ministry of His saints : in raising the dead to life, in curing the blind and the lame, in casting out devils, in healing in a moment inveterate diseases and the like stupendous works of His power, attested by the most authentic monuments, and very frequently (as may be seen in the acts of the canonization of the saints) by the de-

positions of innumerable eye-witnesses, examined upon oath, and by the public notoriety of the facts ; which kind of miracles, so authentically attested, will be to all ages a standing evidence that the Church, in whose communion they have all been wrought, is not that idolatrous Church which the doctor pretends, but the true spouse of Christ, which alone has inherited in all ages that promise which her Lord made at His departure (St. John xiv. 12, 13) : “ Amen, amen, I say to you, he that believeth in me, the works that I do, shall he do also, and greater works than these shall he do, because I go unto my Father. And whatsoever you shall ask in my name, that will I do.”

And here I might take my leave of the doctor, for what he adds, p. 65, etc., of deriving the church sanctuaries from the asylum opened by Romulus to receive fugitives, the authority of the Pope from the pagan pontiff, and the religious orders from the colleges of the augurs, Falii, etc., is so very weak that it would be trifling away my time to take any notice of it. But before we part I must put the doctor and his friends in mind that some people will naturally infer, from what he imagines he has so fully proved, viz., that popery and paganism stand upon the same bottom, and that one is no better than the other ; they will infer, I say, that the orders which his Church pretends to have by succession from the Church of Rome, are no more valid than if they proceeded from an Indian brahman or a Mohammedan dervise (Chandler's serm., p. 36) ; and by the self-same way of arguing, by which he pretends to demonstrate an exact conformity between the religion of the present Romans and that of their heathen ancestors, these same gentlemen will, with a much fairer show of probability, prove an exact conformity between the religion by law established and popery. The consequence of which will be, if the doctor be not mistaken in his parallel, that English Protestantism is no better than heathen idolatry.

But that I may not seem to say this without reason, let us suppose that Chandler, or some other of the same kidney, should take into his head to charge the Church by law established with popery, and to this purpose should heap together all that he could of those ceremonies, observances, etc., which Protestants have retained from the old religion, and in one of his learned declamations deliver himself as follows to his dissenting auditory :

“ Beware, my dearly beloved, of those people that call themselves the Church of England ; for their religion is wholly derived from that of their Romish ancestors, and has an exact conformity, or uniformity rather, with popery, and, consequently, with paganism, from which, as Dr. Middleton has lately demonstrated, the papists have borrowed their whole religion. Now mark ye, my beloved, how plainly I shall prove that

these people who call themselves Protestants have taken their whole religion from the papists :

“1st. Their churches are the very same which were originally built by their popish ancestors, and are still dedicated to the same popish saints as formerly they were, though one of their own divines plainly tells them they might better have dedicated them to Bacchus or Venus. Now, of all the honors that the papists have ever given to their saints, this of dedicating temples to them was certainly the greatest—far greater than that of kissing their relics or desiring their prayers ; and, consequently, if the Church of Rome were ever guilty of idolatry in relation to the saints, her daughter, the Church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to Christ.

“2d. In their churches they have altars, too, like the papists ; and what should altars do there, if they did not offer sacrifice like the papists ? To these altars they cringe and bow ; which is giving religious honor, which God has appropriated to Himself, to insensible creatures, and therefore is no better than downright idolatry. In many places they have over these altars images and pictures, like the papists, in spite of the second commandment. And though they are pleased to tell us that they worship them not, yet what can we think when we see them perpetually bowing down to that which is indeed no more than an image, viz., the name of Jesus, which, of all images of Christ, has the least of solid substance in it, as being only formed in the air by the empty sounds of the two syllables of His name ? But what respect they have for images we may judge by that which they show to the cross, which they have lately erected in the highest place of the capital city of the kingdom ; and so much are they bewitched with the notion of this standard of popery that they look upon none rightly baptized without being marked with the sign of the cross.

“3d. Their liturgy or common prayer is wholly popish, and at the best but a bungling imitation of the Romish mass : from this they have borrowed their collects, lessons, etc., and a great part of what they call their communion service. Their orders of bishops, priests and deacons, both as to the name and thing, were taken from Rome ; and from thence they all pretend to derive their succession. Their way of ordaining ministers resembles that of the papists, and is equally blasphemous in their bishops pretending to give the Holy Ghost, with the power of forgiving and retaining sins. Their surplices are but the rags of the whore of Babylon. Their organs and music in their churches, their singing boys, their anthems and “Te Deums,” are all popish inventions.

“4th. Their Church government by archbishops and bishops, their spiritual courts, their dignities of deans, archdeacons, prebendaries, etc.,

are all visibly derived from the papists; and, like the papists, their bishops pretend to give confirmation, in which they are the less excusable, because in their very articles of religion (Art. 25) they declare that "confirmation comes of a corrupt following of the Apostles." The same thing they declare with regard to the popish sacrament of penance or priestly absolution, and yet have retained it in their 'Order for the visitation of the sick;' where they prescribe auricular confession and a form of absolution the same in substance as that used in the Church of Rome.

"5th. Like the papists they pay an idolatrous worship to the elements of bread and wine, to which they kneel at the time of communion; and their declaring (contrary to the express words of their catechism) that they do not believe the body and blood of Christ to be there does but aggravate their guilt beyond that of the papists, because these believe that in the sacrament they worship Christ, whereas our pretended Protestants believe they have nothing there but bread and wine.

"6th. They observe days like the papists in honor of the saints and angels: which, if it be not religious worship, I know not what is. They pray to be defended by the angels in their collect for Michaelmas day, which is rank popery. Their calendar is full of popish saints. They prescribe fasts and abstinence like the papists, and from them have taken into their books the fasts of Lent, vigils, ember-days and Fridays: though, to give them their due, this part of popery, for a long time, has been found nowhere but in their books.

"In fine, their godfathers and godmothers in baptism, their churching of women after child-bearing, their whole order of matrimony, their consecration of churches, their anointing of kings, and such like observances, are no better than popery; and, in a word, the whole face of their religion, both in town and country, is an exact resemblance of that of their popish forefathers. And consequently, since popery and paganism stand upon a level, I cannot but conclude that English Protestantism is nearly allied to paganism. For whilst we see these pretended Protestants worshiping at this day in the same temples, at the same altars, sometimes before the same images, and always with the same liturgy and many of the same ceremonies as the papists did, they must have more charity, as well as skill in distinguishing, than I pretend to, who can absolve them from the same crime of superstition and idolatry with their popish ancestors." (Dr. Middleton, pp. 70, 71.)

So far the Nonconformist, agreeably to the copy which the doctor has set him in his parallel between popery and paganism. Now this kind of rhetoric, I am persuaded, whatever effect it might have with regard to dissenters, would excite no other emotions in the minds of Church Protestants than those of indignation or contempt; and the same would be their

disposition with regard to Dr. Middleton's performance, if they would make use of the same weights and measures in our case as in their own.

I shall add no more but that I cannot but apprehend that the doctor, in pretending to impeach us of paganism, has impugned the known truth, a truth so evident that, notwithstanding the violent humor of Luther, and all his bitter declamations against us, yet he could not help acknowledging, in his book against the Anabaptists, "That under the papacy are many good Christian things; yea, all that is good in Christianity; and that Protestants had it from thence. I say, moreover," says he, "that under the papacy is true Christianity—even the very kernel of Christianity." So far the father and apostle of the Reformation; who, whilst he is forced to grant that we have the very kernel of Christianity, has, I fear, kept nothing for himself but the shell. If the doctor, in quality of one of his children, has inherited any part of this treasure, I do not envy him the inheritance, but shall leave him in the quiet possession of it.

THE
CATHOLIC CHRISTIAN INSTRUCTED
IN DEFENCE OF THE FAITH.

THE SACRAMENTS, SACRIFICES, CEREMONIES AND OBSERVANCES
OF THE CHURCH.



CHAPTER I.

OF THE SIGN OF THE CROSS.

Q. WHY do you treat of the sign of the cross before you begin to speak of the sacraments?

A. Because this holy sign is made use of in all the sacraments, to give us to understand that they all have their whole force and efficacy from the cross, that is, from the death and passion of Jesus Christ. "What is the sign of Christ," says St. Augustine,* "which all know, but the cross of Christ? which sign, if it be not applied to the foreheads of the believers, to the water with which they are baptized, to the chrism where-with they are anointed, to the sacrifice with which they are fed, none of these things are duly performed."

Q. But did the primitive Christians only make use of the sign of the cross in the administration of the sacraments?

A. Not only then, but also upon all other occasions. "At every step," says the ancient and learned Tertullian,† "at every coming in and going out, when we wash, when we sit down at table, when we light a candle, when we go to bed—whatsoever conversation employs us, we imprint on our foreheads the sign of the cross."

Q. What is the meaning of this frequent use of the sign of the cross?

A. It is to show that we are not ashamed of the cross of Christ; it is to make an open profession of our believing in a crucified God; it is to help us to bear always in mind His death and passion, and to nourish thereby in our souls the three divine virtues of faith, hope, and charity.

Q. How are these three divine virtues exercised in the frequent use of the sign of the cross?

* Tract. 229, in Joan.

† *L. de Corona Milit.* c. 3.

A. 1st, Faith is exercised, because the sign of the cross brings to our remembrance the chief article of the Christian belief, viz., the Son of God dying for us upon the cross. 2d, our hope is thereby daily nourished and increased, because this holy sign continually reminds us of the passion of Christ, on which is grounded all our hope for mercy, grace, and salvation. 3d, charity, or the love of God, is excited in us by that sacred sign, by representing to us the love which God has shown us in dying upon the cross for us.

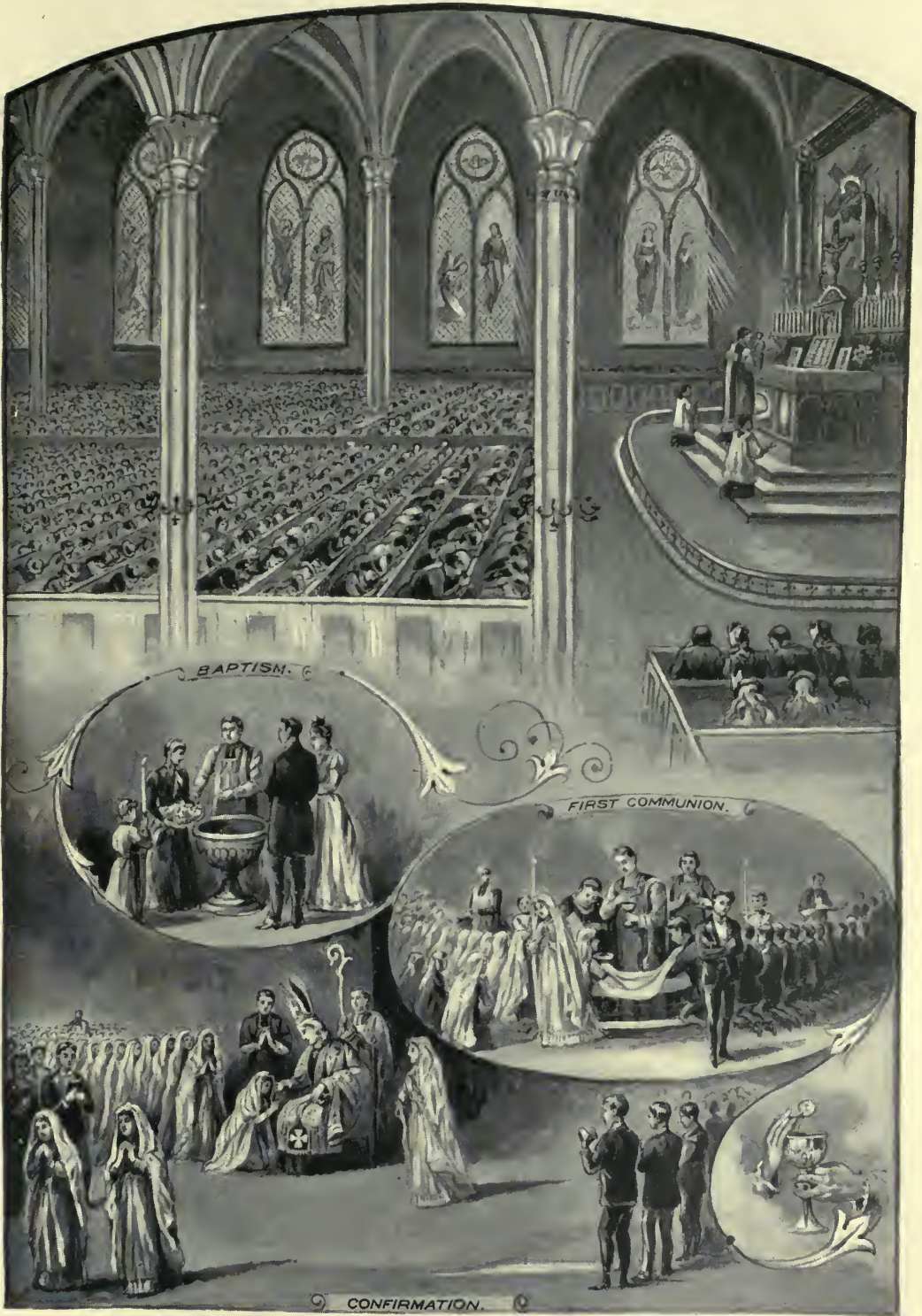
Q. In what manner do you make the sign of the cross ?

A. In blessing ourselves we form the sign of the cross by putting our right hand to the forehead, and so drawing, as it were, a line down to the breast or stomach, and then another line crossing the former from the left shoulder to the right ; and the words that we pronounce at the same time are these : " In the name of the Father, and of the Son, and of the Holy Ghost ;" by which we make a solemn profession of our faith in the blessed Trinity. But in blessing other persons or things, we form the cross in the air, with the right hand extended toward the thing we bless.

Q. Have you any thing more to add in favor of the cross, and the use of signing ourselves with the sign of the cross ?

A. Yes. The cross is the standard of Christ, and is called by our Lord Himself (St. Matt. xxiv. 30) " The sign of the Son of Man." It is the badge of all good Christians, represented by the letter *Tau*,* ordered to be set as a mark upon the foreheads of those that were to escape the wrath of God. (Ezekiel ix. 4.) It was given by our Lord to Constantine, the first Christian emperor, as a token and assurance of victory, when he and his whole army, in their march against the tyrant Maxentius, saw a cross formed of pure light above the sun, with this inscription, "*En touto nika*" (By this conquer) ; which account the historian Eusebius, in his first book of the Life of Constantine, declares he had from the emperor's own mouth. To which we may add that the sign of the cross was used of old by the holy fathers as an invincible buckler against the devil, and as a powerful means to dissipate his illusions, and that God has often made it an instrument in their hands of great and illustrious miracles, of which there are innumerable instances in ancient Church history, and in the writings of the fathers, which it would be too tedious here to recount.

* St. Jerome upon Ezek. ix.



BY OUR FAITH WE ARE SAVED.

CHAPTER II.

OF THE SACRAMENT OF BAPTISM.

Q. WHAT do you mean by a sacrament ?

A. An outward sign or ceremony, of Christ's institution, by which grace is given to the soul of the worthy receiver.

Q. What are the necessary conditions for a thing to be a sacrament ?

A. These three: 1st. It must be a sacred sign, and consequently, as to the outward performance, it must be visible or sensible. 2d. This sacred sign must have annexed unto it a power of communicating grace to the soul. 3d. This must be by virtue of the ordinance or institution of Christ.

Q. How do you, then, prove that baptism is a sacrament, since the Scripture nowhere calls it so ?

A. Because it has these three conditions: 1st. It is an outward visible sign, consisting in washing with water, with the form of words prescribed by Christ. 2d. It has a power of communicating grace to our souls, in the way of a new birth; whence it is called by the Apostle (Tit. iii. 5.): "The laver or washing of regeneration and renewing of the Holy Ghost." 3d. We have the ordinance and institution of Christ (St. Matt. xxviii. 19): "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And (St. John iii. 5): "Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God."

Q. In what manner must baptism be administered, so as to be valid ?

A. It must be administered in true natural water, with this or the like form of words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;" which words ought to be pronounced at the same time as the water is applied to the person that is baptized, and by the same minister, who ought to have the intention of doing what the Church does.

Q. What if the words, "I baptize thee," or any one of the names of the three persons, should be left out ?

A. In that case it would be no baptism.

Q. What if the baptism should be administered in rose water, or any of the like artificial waters ?

A. It would be no baptism.

Q. Ought baptism to be administered by dipping, or by pouring of the water, or by sprinkling with the water ?

A. It may be administered validly in either of these ways; but the

custom of the Church is to administer this sacrament either by dipping in the water, which is used in the east, or by pouring of the water upon the person baptized, which is more customary in these parts of Christendom. Moreover, it is the custom in all parts of the Catholic Church, and has been so from the Apostles' days, to dip or pour three times at the names of the three divine persons; though we do not look upon this as so essential that the doing otherwise would render the baptism invalid.

Q. What think you of those who administer baptism so slightly that it is doubtful whether it may in any sense be called an ablution or washing: as for instance, those who administer it only with a fillip of a wet finger?

A. Such as these expose themselves to the danger of administering no baptism.

Q. What do you think of baptism administered by heretics or schismatics?

A. The Church receives their baptism, if they observe the Catholic matter and form; that is, if they baptize with true natural water, and have the intention of doing what the Church does, pronouncing at the same time these words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Q. What think you of baptism administered with the due form of words, but without the sign of the cross?

A. The omission of this ceremony does not render the baptism invalid.

Q. What is your judgment of the baptism said to be administered by some modern Arians, "In the name of the Father, through the Son, in the Holy Ghost"?

A. Such a corruption of the form makes the baptism null and invalid.

Q. What is the doctrine of the Church as to baptism administered by a lay man or woman?

A. If it be attempted without necessity, it is a criminal presumption; though even then the baptism is valid, and is not to be reiterated: but in case of necessity, when a priest cannot be had, and a child is in imminent danger of death, baptism may not only validly, but also lawfully, be administered by any person whatsoever. In which case a cleric, though only in lesser orders, is to be admitted preferably to a layman, and a man preferably to a woman, and a Catholic preferably to a heretic.

Q. How do you prove that infants may be baptized who are not capable of being taught or instructed in the faith?

A. I prove it, 1st, by a tradition which the Church has received from the Apostles,* and practiced in all ages ever since. Now, as none were

* St. Irenæus, i. ii. c. 39. Origen, 1, 5, in c. 6, ed. Rom. St. Cyprian, *Ep. ad Fidum*. St. Chrysostom, *Hom. ad. Neophytos*. St. Augustine, 1, 10. *de Gen.* c. 23, etc.

more likely or better qualified than the Apostles to understand the true meaning of the commission given them by their Master to baptize all nations, so none were more diligent than they to execute faithfully this commission according to His meaning, and to teach their disciples to do the same. (St. Matt. xxviii. 20.) So that what the Church has received by tradition from the Apostles and their disciples, was undoubtedly agreeable to the commission of Christ.

2d. I prove it by comparing together two texts of Scripture, one of which declares that without baptism no one can enter into the kingdom of heaven (St. John iii. 5): "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." The other text declares that infants are capable of this kingdom (St. Luke xviii. 16): "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God:" and consequently they must be capable of baptism.

3d. Circumcision in the old law corresponded to baptism in the new law, and was a figure of it. (Col. ii. 11, 12.) But circumcision was administered to infants (Gen. xvii.); therefore baptism in like manner is to be administered to infants.

4th. We read in Scripture of whole families being baptized by St. Paul. (Acts xvi. 15, 33; Cor. i. 16.) Now it is probable that in so many whole families there were some infants.

5th. As infants are not capable of helping themselves by faith and repentance, were they not capable of being helped by the sacrament of baptism they could have no share in Christ and no means to be delivered from original sin, and consequently almost one-half of mankind, dying before the use of reason, must inevitably perish, if infants were not to be baptized.

6th. If infant baptism were invalid, the gates of hell would have long since prevailed against the Church; yea, for many ages there would have been no such thing as Christians upon earth: since, for many ages before the Anabaptists arose, all persons had been baptized in their infancy, which baptism, if it were null, they were no Christians, and consequently there was no Church. Where, then, was that promise of Christ (St. Matt. xvi. 19.)? "Upon this rock I will build my church, and the gates of hell shall not prevail against it." And (St. Matt. xxviii. 20): "Behold I am with you all days, even to the consummation of the world."

Besides, if infant baptism be null, the first preachers of the Anabaptists had never received baptism, or had received it from those who never had been baptized. A likely set of men for bringing back God's truth banished from the world, who had not so much as received the first badge or character of a Christian; and who, so far from having any orders or mission, had not been so much as baptized.

Q. How do you prove, against the Quakers, that all persons ought to be baptized?

A. From the commission of Christ (St. Matt. xxviii. 19): "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" from the general sentence of our Lord (St. John iii. 5): "Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God;" from the practice of the Apostles, and of the first Christians, who were all baptized. Thus we read (Acts ii. 38), with relation to the first converts to Christianity at Jerusalem, when they asked of the Apostles what they should do, that "Peter said unto them, Do penance, and be baptized, every one of you, in the name of Jesus Christ." And (ver. 41): "Then they therefore that received his word were baptized," etc. Thus we read of the Samaritans converted by Philip (Acts viii. 12, 15), that "they were baptized, both men and women: and that Simon (Magus) himself also believed, and was baptized," as was also the eunuch of Queen Candace, vers. 36, 38. Thus we find Paul baptized by Ananias, Acts ix. 18; Cornelius and his friends by order of St. Peter, Acts x. 47, 48; Lydia and her household by St. Paul, Acts xvi. 15, etc. In fine, from the perpetual belief and practice of the whole Church ever since the Apostles' days, which in all ages and all nations has ever administered baptism in water to all her children, and never looked upon any to be Christians till they were baptized. Now, "if a person will not hear the church, let him be to thee as a heathen and a publican." (St. Matt. xvii.)

Q. How do you prove from Scripture that the Apostles gave baptism in water?

A. From Acts viii. 36, 38: "See here is water," said the eunuch to St. Philip, "what does hinder me to be baptized? . . . and they went down both into the water, both Philip and the eunuch, and he baptized him." And Acts x. 47, 48: "Can any man forbid water," said St. Peter, "that these should not be baptized who have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord:" where we see that even they who received the Holy Ghost, and consequently had been baptized by the Spirit, were, nevertheless, commanded to be baptized in water. Hence St. Paul (Eph. v. 25, 29) tells us that "Christ loved the church, and gave himself for it, that he might sanctify it, cleansing it by the laver of water, in the word of life." And Heb. x. 22: "Let us draw near with a true heart . . . having our hearts sprinkled from an evil conscience, and our bodies washed with clean water."

Q. What are the effects of the sacrament of baptism?

A. 1st. It washes away original sin, in which we were all born by

reason of the sin of our first father Adam. 2d. It remits all actual sins, which we ourselves have committed (in case we have committed any before baptism), both as to the guilt and pain. 3d. It infuses the habit of divine grace into our souls, and makes us the adopted children of God. 4th. It gives us a right and title to the kingdom of heaven. 5th. It imprints a character or spiritual mark in the soul. 6th. In fine, it lets us into the Church of God, and makes us children and members of the Church.

Q. How do you prove that all sins are remitted in baptism ?

A. From Acts ii. 38 : "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Acts xxii. 16 : "Arise and be baptized," says Ananias to Paul, "and wash away thy sins [in the Greek, "be washed from thy sins"], calling upon the name of the Lord." Ezek. xxxvi. 25 : "I will pour clean water upon you, and you shall be cleansed from all your filthiness." Hence, in the Nicene creed, we "confess one baptism unto the remission of sins."

Q. May not a person obtain the remission of his sins and eternal salvation, without being actually baptized ?

A. In two cases he may. The first is, when a person not yet baptized, but heartily desiring baptism, is put to death for the faith of Christ, before he can have this sacrament administered to him ; for such a one is baptized in his own blood. The second case is, when a person that can by no means procure the actual administration of baptism, has an earnest desire of it, joined with a perfect love of God and repentance of his sins, and dies in this disposition ; for this is called the baptism of the Holy Ghost (*Baptismus Flamini*).

Q. From whence has baptism the power of conferring grace, and washing away our sins ?

A. From the institution of Christ, and in virtue of His blood, passion, and death ; from whence also all the other sacraments have their efficacy. For there is no obtaining mercy, grace, or salvation, but through the passion of Jesus Christ.

Q. In what manner must a person that is come to the years of discretion, prepare himself for the sacrament of baptism ?

A. By faith and repentance ; and therefore it is necessary that he be, first, well instructed in the Christian doctrine, and that he firmly believe all the articles of the Christian faith. 2d. That he be heartily sorry for all his sins, firmly resolving to lead a good Christian life, to renounce all sinful habits, and make full satisfaction to all whom he has any way injured.

Q. But what if a person should be baptized without being in these dispositions ?

A. In that case he would receive the sacrament and character of baptism, but not the grace of the sacrament nor the remission of his sins,

which he cannot obtain till by a sincere repentance he detests and renounces all his sins.

Q. Is it necessary for a person to go to confession before he receives the sacrament of baptism?

A. No, it is not; because the sins committed before baptism are washed away by baptism, and not by the sacrament of penance; and therefore there is no need of confessing them.

Q. What think you of those who put off for a long time their children's baptism?

A. I think they are guilty of a sin, in exposing them to the danger of dying without baptism: since, as daily experience ought to convince them, young children are so quickly and so easily snatched away by death.



CHAPTER III.

OF THE CEREMONIES OF BAPTISM, AND THE MANNER OF ADMINISTERING THIS SACRAMENT IN THE CATHOLIC CHURCH.

Q. WHY does the Church make use of so many ceremonies in baptism?

A. 1st. To render thereby this mystery more venerable to the people. 2d. To make them understand the effects of this sacrament, and what the obligations are which they contract in this sacrament.

Q. Are the ceremonies of baptism very ancient?

A. They are all of them very ancient, as may be demonstrated from the writings of the holy fathers; and, as we know no beginning of them, we have reason to conclude that they come from apostolical tradition.

Q. In what places does the Church administer the sacrament of baptism?

A. Regularly speaking (excepting the case of necessity), she does not allow baptism to be administered anywhere but in the churches that have fonts; the water of which, by apostolical tradition, is solemnly blessed every year on the vigils of Easter and Whitsunday.

Q. What is the meaning of having godfathers and godmothers in baptism?

A. 1st. That they may present to the Church the person that is to be baptized, and may be witnesses of his baptism. 2d. That they may answer in his name, and be sureties for his performance of the promises which they make for him.

Q. What is the duty of godfathers and godmothers?

A. To see, as much as lies in them, that their godchildren be brought

up in the true faith, and in the fear of God ; that they be timely instructed in the whole Christian doctrine, and that they make good those engagements which they have made in their name.

Q. May all sorts of persons be admitted for godfathers and godmothers ?

A. No : but only such as are duly qualified for discharging the obligations of a godfather or godmother. Upon which account none are to be admitted that are not members of the Catholic Church ; none whose lives are publicly scandalous ; none who are ignorant of the Christian doctrine, etc. (*Rit. Rom.*)

Q. How many godfathers and godmothers may a person have in the Catholic Church ?

A. The Council of Trent, Sess. xxiv. chap. 2, orders that no one should have any more than one godfather and one godmother ; that the spiritual kindred which the child and its parents contract with the godfathers and godmothers, which is an impediment to marriage, may not be extended to too many persons.

Q. In what order or manner does the Catholic Church proceed in the administration of baptism ?

A. 1st. The priest, having asked the name of the person who is to be baptized (which ought not to be any profane or heathenish name, but the name of some saint, by whose example he may be excited to a holy life, and by whose prayers he may be protected), inquires of him, “*N.*, what dost thou demand of the Church of God ?” To which the person himself, if at age, or the godfather and godmother for him, answers, “Faith :” by which is meant not the bare virtue, by which we believe what God teaches, but the whole body of Christianity, as comprehending both belief and practice ; into which the faithful enter by the gate of baptism. The priest goes on and asks, “What does faith give thee ?” Ans. “Life everlasting.” Priest. “If, then, thou wilt enter into life, keep the commandments ; thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind ; and thy neighbor as thyself.”

After this, the priest blows three times upon the face of the person who is to be baptized, saying, “Depart out of him or her, O unclean spirit, and give place to the Holy Ghost the Comforter.” This ceremony was practised by the universal Church long before St. Augustine’s days, who calls it a most ancient tradition :* it is used in contempt of Satan, and to drive him away by the Holy Ghost, who is called the Spirit or breath of God.

Then the priest makes the sign of the cross on the forehead and on

* *L. de Nuptiis*, c. 18 et 29.

the breast of the person that is to be baptized, saying, "Receive the sign of the cross upon thy forehead, and in thy heart; receive the faith of the heavenly commandments, and let thy manners be such that thou mayest now be the temple of God." This sign of the cross upon the forehead is to give us to understand that we are to make open profession of the faith of a crucified God, and never to be ashamed of His cross; and the sign of the cross upon the breast is to teach us that we are always to have Christ crucified in our hearts.

After this there follow some prayers for the person that is to be baptized, to beg of God to dispose his soul for the grace of baptism. Then the priest blesses some salt, and puts a grain of it into the mouth of the person that is to be baptized; by which ancient ceremony we are admonished to procure and maintain in our souls true wisdom and prudence, of which salt is an emblem or figure, inasmuch as it seasons and gives a relish to all things. Upon which account it was commanded in the law (Levit. iii. 13) that salt should be used in every sacrifice or oblation made to God, to whom no offering can be pleasing where the salt of discretion is wanting. We are also admonished by this ceremony so to season our souls with the grace of God as to keep them from the corruption of sin, as we make use of salt to keep things from corrupting.

Then the priest proceeds to the solemn prayers and exorcisms, used of old by the Catholic Church in the administration of baptism, to cast out the devil from the soul, under whose power we are born by original sin. "I exorcise thee," says he, "O unclean spirit, in the name of the Father, ✠ and of the Son, ✠ and of the Holy Ghost, ✠ that thou mayest go out, and depart from this servant of God, *N.*; for He commands thee, O thou cursed and condemned wretch, who with His feet walked upon the sea, and stretched forth His right hand to Peter that was sinking. Therefore, O accursed devil, remember thy sentence, and give honor to the living and true God. Give honor to Jesus Christ His Son, and to the Holy Ghost, and depart from this servant of God, *N.* For our God and Lord Jesus Christ has vouchsafed to call him to His holy grace and blessing, and to the font of baptism." Then he signs the forehead with the sign of the cross, saying, "And this sign of the holy cross, which we imprint on his forehead, mayest thou, cursed devil, never dare to violate, through the same Christ our Lord. Amen."

All that has been hitherto set down of the prayers and ceremonies of baptism is usually performed in the porch or entry of the church, to signify that the catechumen or person that is to be baptized is not worthy to enter into the church until the devil first be cast out of his soul. But after these prayers and exorcisms the priest reaches forth the extremity of his stole to the catechumen; or, if it be an infant, lays it upon him,

and so introduces him into the church, saying, "*N.*, come into the temple of God, that thou mayest have part with Christ, unto everlasting life. Amen."

Being come into the church, the priest, jointly with the party that is to be baptized, or, if it be an infant, with the godfather and godmother, recites aloud the Lord's prayer and the Apostles' creed. Then he reads another exorcism over the catechumen, commanding the devil to depart, in the name and by the power of the most blessed Trinity. After which, in imitation of Christ, who cured with His spittle the man that was deaf and dumb (St. Mark vii. 32, etc.), he wets his finger with his spittle and touches first the ears of the catechumen, saying, "Ephpheta," that is, "Be thou opened;" then his nostrils, adding these words, "Unto the odor of sweetness. But be thou put to flight, O devil, for the judgment of God will be at hand." By which ceremony the Church instructs her catechumens to have their ears open to God's truth and to smell its sweetness; and begs this grace for them.

Then the priest asks the person that is to be baptized, "*N.*, dost thou renounce Satan?" To which the person himself, if at age, otherwise the godfather and godmother, in his name, answer, "I renounce him." The priest goes on, "And all his works?" Ans. "I renounce them." Priest: "And all his pomps?" Ans. "I renounce them."

This solemn renunciation of Satan, and of his works and his pomps, in the receiving of baptism, is a practice as ancient as the Church itself, and in a particular manner requires our attention; because it is a promise and vow that we make to God, by which we engage ourselves to abandon the party of the devil, to have nothing to do with his works, that is, with the works of darkness and sin; and to cast away from us his pomps, that is, the maxims and vanities of the world. It is a covenant we make with God, by which we on our part promise Him our allegiance, and to fight against His enemies; whilst He on His part promises us life everlasting if we are faithful to our engagements. But in the moment we break this solemn covenant by willful sin, we lose both the grace of baptism and all that title to an eternal inheritance which we received in baptism, together with the dignity of children of God; and become immediately slaves of the devil and children of hell.

After this renouncing Satan and declaring war against him (to give us to understand what kind of arms we are to procure in this spiritual conflict), the priest anoints the catechumen upon the breast and between the shoulders with holy oil, which is solemnly blessed by the bishop every year on Maundy Thursday; which outward unction is to represent the inward anointing of the soul by divine grace, which like a sacred oil penetrates our hearts, heals the wounds of our souls, and fortifies them

against our passions and concupiscences. Where note that the anointing of the breast is to signify the necessity of fortifying the heart with heavenly courage to act manfully and do our duty in all things; and the anointing between the shoulders is to signify the necessity of the like grace to bear and support all the adversities and crosses of this mortal life. The words which the priest uses at this juncture are, "I anoint thee with the oil of salvation in Christ Jesus our Lord, that thou mayest have eternal life. Amen."

Then the priest asks the catechumen, "*N.*, dost thou believe in God the Father Almighty, Creator of heaven and earth?" Ans. "I believe." Priest. "Dost thou believe in Jesus Christ, His only Son our Lord, who was born and who suffered for us?" Ans. "I believe." Priest. "Dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?" Ans. "I believe." Which answers are made, either by the catechumen himself, if able, or by the godfather and godmother, and imply another part of the covenant of baptism, viz., the covenant of faith, by which we oblige ourselves to a steady and sincere profession of the great truths of Christianity; and that, not by words alone, but by the constant practice of our lives.

After this the priest asks, "*N.*, wilt thou be baptized?" Ans. "I will." Then the godfather and godmother, both holding or touching their godchild, the priest pours the water upon his head three times in the form of a cross, or (where the custom is to dip), dips him three times, saying at the same time these words, "*N.*, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." Which words are pronounced in such manner, that the three pourings of the water concur with the pronouncing of the three names of the divine persons; for the form is to be pronounced but once. But if there be a doubt whether the person has been baptized before or not, then the priest makes use of this form: "*N.*, if thou art not already baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Then the priest anoints the person baptized, on the top of the head in form of a cross with holy chrism, which is a compound of oil and balm, solemnly consecrated by the bishop. Which ceremony comes from apostolical tradition, and gives to understand: 1st. That in baptism we are made partakers with Christ (whose name signifies Anointed), and have a share in His unction and grace. 2d. That we partake also in some manner of His dignity of king and priest, as all Christians are called by St. Peter (1 Pet. ii. 9), "A royal [or kingly] priesthood"—and therefore we are anointed in this quality as kings and priests are anointed. 3d. That we are consecrated to God by baptism, and therefore are anointed

with holy chrism, which the Church is accustomed to make use of in anointing all those things which she solemnly consecrates to the service of God.

The prayer which the priest recites on this occasion is as follows:—
 “May the Almighty God, the Father of our Lord Jesus Christ, who has regenerated thee of water and the Holy Ghost, and who has given thee remission of all thy sins, ✠ anoint thee with the chrism of salvation in the same Christ Jesus our Lord, unto life everlasting. Amen.” Then the priest says, “Peace be to thee.” Ans. “And with thy spirit.”

After which the priest puts upon the head of the person that has been baptized, a white linen cloth, commonly called the chrism, in place of the white garment with which the new Christians used formerly to be clothed in baptism, to signify the purity and innocence which we receive in baptism, and which we must take care to preserve till death. In putting on this white linen, the priest says, “Receive this white garment, which thou mayest carry unstained before the judgment-seat of our Lord Jesus Christ, that thou mayest have eternal life. Amen.”

Then he puts a lighted candle into the hand of the baptized, or of the godfather, saying, “Receive this burning light, and keep thy baptism without reproof; observe the commandments of God, that when our Lord shall come to His nuptials, thou mayest meet Him, together with all the saints, in the heavenly court, and mayest have life eternal, and mayest live for ever and ever. Amen.” Which ceremony alludes to the parable of the ten virgins (St. Matt. xxv.), who “took their lamps and went forth to meet the bridegroom:” and admonishes us to keep the light of faith ever burning by the light of good works; that whensoever our Lord shall come, we may be found with our lamps burning, and may go in with Him into the eternal life of His heavenly kingdom.

Lastly: The priest, addressing himself to the person baptized, says, “Go in peace, and the Lord be with thee. Amen.” Then he admonishes, as well the parents as the godfather and godmother, of their respective duty with regard to the education and instruction of their child, and of the care which the Church requires of the parents, not to let the child lie in the same bed with them, or with the nurse, for fear of its being overlaid. And, lastly, he informs them of the spiritual kindred which is contracted between the sponsors and the child, as also between the sponsors and the parents of the child, which makes it unlawful for them afterward to marry with those to whom they are thus spiritually allied.

CHAPTER IV.

OF THE SACRAMENT OF CONFIRMATION, AND THE MANNER OF ADMINISTERING IT.

Q. WHAT do you mean by confirmation ?

A. A sacrament by which the faithful, after baptism, receive the Holy Ghost by the imposition of the hands of the bishop, and prayer, accompanied with the unction, or anointing of their foreheads with holy chrism.

Q. Why do you call it confirmation ?

A. From its effects, which are to confirm or strengthen those that receive it in the profession of the true faith, to make them soldiers of Christ, and perfect Christians, and to arm them against their spiritual enemies.

Q. How do you prove from Scripture that the Apostles practised confirmation ?

A. I prove it from Acts viii. 14–18, where we read of St. Peter and St. John confirming the Samaritans. “They prayed for them that they might receive the Holy Ghost . . . then laid they their hands on them, and they received the Holy Ghost,” etc. Also Acts xix. 5, 6: “They were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them.” It is of confirmation also that St. Paul speaks, Heb. vi. 1, 2: “Not laying again the foundation,” etc., “of the doctrine of baptism, and of laying on of hands,” etc. And 2 Cor. i. 21, 22: “Now he who confirmeth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.”

Q. How do you prove that confirmation is a sacrament ?

A. 1st. Because it is plain from Acts viii. that the visible sign of the imposition of hands has annexed to it an invisible grace, viz., the imparting of the Holy Ghost; consequently confirmation is a visible sign of invisible grace, and therefore a sacrament. 2d. Because the Church of God, from the Apostles' day, has always believed it to be a sacrament, and administered it as such. (See St. Dionysius, *L. de Eccles. Hierarch.* c. 4. Tertullian, *L. de Baptismo*, c. 7. *L. de Resurrectione carnis*, c. 8; *L. Præscrip. adversus Hæreses*, c. 4. St. Cornelius, *Epist. ad Fabium Antioch*, apud Eusebium, L. 6. *Histor.* c. 43. St. Cyprian, *Epist.* 70, *ad Januarium*; *Epist.* 72, *ad Stephanum Papam*; *Epist.* 73, *ad Jubaianum*; *Epist.* 74, *ad Pompeium*; *Firmilian*, *Epist. ad St. Cyprianum*. The Council of Illiberis, can. 38. The Council of Laodicea, can. 48. St. Cyril of Jerusalem, *Catech. Mystag.* 3. St. Pacian, *Epist.* 1 and 3, *ad Sympron. et in Sermone de Baptismo*. St. Ambrose, *L. de iis qui mysteriis initiantur*, c.

7. The author of the book of the sacraments, attributed to St. Ambrose, L. 2, c. 2. St. Optat. of Milevis, L. 7, *contra Parmenianum*. St. Jerome, in *Dialogo contra Luciferianos*. St. Innocentius, *Epist.* 9, *ad Decentium*. St. Augustine, Tract. 6. in *Epist.* 1 *Joannis*, L. 2. *contra Literas Piteliani*, c. 104, etc. St. Cyril of Alexandria, *ad Joelis*, 2. v. 24. St. Leo, Pope, Sermon. 4. *de Nativ.* Theodoret in comment. *ad Cantic.* 1. v. 3. St. Gregory the Great, *Homil.* 17, in *Evangelia*, etc.)

Q. Who is the minister of this sacrament ?

A. The ordinary minister of this sacrament is a bishop only.

Q. Can this sacrament be received any more than once ?

A. No ; because, like baptism, it imprints a character or spiritual mark in the soul, which always remains. Hence, those that are to be confirmed are obliged to be so much the more careful to come to this sacrament worthily, because it can be received but once ; and if they then receive it unworthily, they have no share in the grace which is thereby communicated to the soul ; instead of which they incur the guilt of a grievous sacrilege.

Q. In what disposition is a person to be, in order to approach worthily to the sacrament of confirmation ?

A. He must be free from mortal sin, and in the state of grace ; for the Holy Ghost will never come into a soul which Satan possesses by mortal sin.

Q. In what manner, then, must a person prepare himself for the sacrament of confirmation ?

A. 1st. He must examine his conscience, and if he find it charged with willful sin, he must take care to purge it by a good confession. 2d. He must frequently and fervently call upon God to dispose his soul for receiving the Holy Ghost.

Q. What kind of grace does this sacrament communicate to the soul ?

A. It communicates to the soul the fountain of all grace, viz., the Holy Ghost, with all His gifts ; but more in particular a fortifying grace, to strengthen the soul against all the invisible enemies of the faith.

Q. Is, then, this sacrament absolutely necessary to salvation ?

A. It is not so necessary but that person may be saved without it : yet it would be a sin to neglect it, when a person might conveniently have it, and a crime to contemn or despise it.

Q. What kind of persons stand in most need of the grace of this sacrament ?

A. Those who are most exposed to persecutions upon account of their religion, or to temptations against faith.

Q. At what age may a person be confirmed ?

A. Ordinarily speaking, the Church does not give confirmation till a

person is come to the use of reason, though sometimes she confirms infants; in which case great care must be taken that they be put in mind, when they come to the use of reason, that they have received this sacrament.

Q. What is the obligation that a Christian takes upon himself in confirmation?

A. He enlists himself for a soldier of Christ; and consequently is obliged, after having received this sacrament, to fight manfully the battles of his Lord.

Q. May a person have a godfather or godmother in confirmation?

A. He may, by way of an instructor or encourager in the spiritual warfare; and this godfather or godmother contracts the like obligations as in the sacrament of baptism, and the same spiritual kindred.

Q. May a person that is confirmed take a new name?

A. It is usual so to do, not by way of changing one's name of baptism, but by adding to it another name of some saint to whom one has a particular devotion, and by whose prayers he hopes to acquit himself more faithfully of the obligations of a soldier of Christ.

Q. Is a person obliged to receive this sacrament fasting?

A. No, he is not; though it is advisable so to receive it.

Q. In what manner is the sacrament of confirmation administered?

A. First, the bishop, turning toward those that are to be confirmed, with his hands joined before his breast, says: "May the Holy Ghost come down upon you, and the power of the Most High keep you from all sin." Ans. "Amen." Then, signing himself with the sign of the cross, he says: "Our help is in the name of the Lord." Ans. "Who made heaven and earth," etc.

Then extending his hands toward those that are to be confirmed (which is what the ancients call the imposition of hands), he prays that they may receive the Holy Ghost.

Bishop. "Let us pray."

"O almighty, everlasting God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and who hast given them the remission of all their sins, send forth upon them thy sevenfold Holy Spirit, the Comforter from heaven."

Ans. "Amen."

Bish. "The spirit of wisdom and of understanding."

Ans. "Amen."

Bish. "The spirit of counsel and of fortitude."

Ans. "Amen."

Bish. "The spirit of knowledge and of piety."

Ans. "Amen."

Bish. "Replenish them with the spirit of thy fear, and sign them with the sign of the ✠ cross of Christ, in thy mercy, unto life everlasting. Through the same Jesus Christ, thy Son our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, one God, for ever and ever. Amen."

Then the bishop makes the sign of the cross with holy chrism upon the forehead of each one of those that are to be confirmed, saying, "N., I sign thee with the sign of the ✠ cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

After which he gives the person confirmed a little blow on the cheek, saying, "*Pax tecum,*" that is, "Peace be with thee."

Then the bishop, standing with his face toward the altar, prays for those that have been confirmed, that the Holy Ghost may ever dwell in their hearts, and make them the temple of His glory. He then dismisses them with his blessing: "Behold, thus shall every man be blessed who feareth the Lord. May the Lord bless you from Sion, that you may see the good things of Jerusalem all the days of your life, and may have life everlasting. Amen."

Q. I would willingly be instructed in the meaning of these ceremonies; therefore pray tell me, first, why the Church makes use of chrism in confirmation; and what this chrism is.

A. Chrism is a compound of the oil of olives and balm of Gilead, solemnly consecrated by the bishop on Maundy Thursday; and the unction, or outward anointing of the forehead with chrism, is to represent the inward anointing of the soul in this sacrament with the Holy Ghost. The oil, whose properties are to fortify the limbs, and to give a certain vigor to the body, to assuage our pains, etc., represents the like spiritual effects of the grace of the sacrament in the soul. And the balm, which is of a sweet smell, represents the good odor or sweet savor of Christian virtues and an innocent life, with which we are to edify our neighbors after having received this sacrament.

Q. Why is this unction made on the forehead, and in the form of a cross?

A. To give us to understand that the effect of this sacrament is to arm us against worldly fear and shame: and therefore we receive the standard of the cross of Christ upon our foreheads, to teach us to make an open profession of His doctrine and maxims, and not to flinch from this profession for fear of anything that the world can either say or do.

Q. What is the meaning of the bishop's giving a little blow on the cheek to the person that is confirmed?

A. It is to imprint in his mind that, from this time forward, he is to

be ready, like a true soldier of Jesus Christ, to suffer patiently all kinds of affronts and injuries for his faith.

Q. And why does the bishop, at the same time as he gives the blow, say, "Peace be with thee"?

A. To signify that the true peace of God, which, as St. Paul says, "exceeds all understanding,"* is chiefly to be found in patient suffering for God and His truths.



CHAPTER V.

OF THE SACRAMENT OF THE EUCHARIST.

Q. WHAT do you mean by the sacrament of the Eucharist?

A. The sacrament which our Lord Jesus Christ instituted at His last supper, in which He gives us His body and blood under the forms or appearances of bread and wine.

Q. Why do you call this sacrament the Eucharist?

A. Because the primitive Church and the holy fathers† have usually called it so: for the word "Eucharist" in the Greek signifies "thanksgiving," and is applied to this sacrament because of the thanksgiving which our Lord offered in the first institution of it, St. Matt. xxvi. 27; St. Mark xiv. 23; St. Luke xxii. 19; 1 Cor. xi. 24. And because of the thanksgiving with which we are obliged to offer and receive this great sacrament and sacrifice, which contains the abridgment of all God's wonders, the fountain of all grace, the standing memorial of our redemption, and the pledge of a happy eternity. This blessed sacrament is also called the holy Communion, because it unites the faithful with one another, and with their Head, Jesus Christ. (1 Cor. x. 16, 17.) And it is called the Supper of our Lord, because it was first instituted by Christ at His last supper.

Q. What is the faith of the Catholic Church concerning this sacrament?

A. That the bread and wine are changed by the words of consecration into the real body and blood of Christ.

Q. Is it, then, the belief of the Church, that Jesus Christ Himself, true God and man, is truly, really, and substantially present in the blessed sacrament?

A. It is; for where the body and blood of Christ are, there His soul also and His divinity must needs be; and consequently there must be whole Christ, God, and Man: there is no taking Him in pieces.

* Philip. iv. 7.

† St. Justin, 3 in *Apolog.* 2. St. Irenæus, I. 4. c. 34. Tertullian, *L. de Cor. Militis*, c. 8. St. Cyprian, *Epist.* 54. 1st Council of Nice, can. 18.

Q. Is that which we receive in this sacrament the same body as that which was born of the blessed Virgin, and which suffered for us upon the cross?

A. It is the same body; for Christ never had but one body; the only difference is that then His body was mortal and passible, but now immortal and impassible.

Q. Then the body of Christ in the sacrament cannot be hurt or divided, neither is it capable of being digested or corrupted?

A. No, certainly: for though the sacramental species, or the outward forms of bread and wine, are liable to these changes, the body of Christ is not.

Q. Is it, then, a spiritual body?

A. It may be called a spiritual body, in the same sense as St. Paul (1 Cor. xv. 44), speaking of the resurrection of the body, says: "It is sown a natural body, it is raised a spiritual body;" not but that it still remains a true body, as to all that is essential to a body, but that it partakes in some measure of the qualities and properties of a spirit.

SECTION I.—THE FIRST PROOF OF THE REAL PRESENCE, FROM THE WORDS OF CHRIST AT THE FIRST INSTITUTION OF THIS BLESSED SACRAMENT.

Q. How do you prove the real presence of the body and blood of Christ in this sacrament?

A. I prove it, first, from the express and plain words of Christ Himself, the Eternal Truth, delivered at the time of the first institution of this blessed sacrament, and recorded in no less than four different places in the New Testament, viz., St. Matt. xxvi. 26, 27; St. Mark xiv. 22, 24; St. Luke xxii. 19; 1 Cor. xi. 24, 25. In all these places Christ Himself assures us that what He gives us in the blessed sacrament is His own body and blood. St. Matt. xxvi.: "Take ye and eat; this is my body. . . This is my blood of the new testament, which shall be shed for many unto the remission of sins." St. Mark xiv.: "Take ye and eat; this is my body . . . This is my blood of the new testament, which shall be shed for many." St. Luke xxii.: "This is my body which is given for you . . . This chalice is the new testament in my blood, which shall be shed for you." 1 Cor. xi.: "This is my body which is broken [in the Greek, *klotmenon*, "sacrificed"] for you . . . This chalice is the new testament in my blood." Now the body which was given and sacrificed for us, the blood of the new testament which was shed for us, is without any doubt the real body and blood of Christ; therefore what Christ gives us in this blessed sacrament is His real body and blood: nothing can be more plain.

Q. Why do you take these words of Christ at His last supper, according to the literal, rather than in the figurative sense?

A. You might as well ask a traveler why he chooses to go the high road, rather than by the by-paths with evident danger of losing his way. We take the words of Christ according to their plain, obvious, and natural meaning, agreeably to that general rule acknowledged by our adversaries,* that in interpreting Scripture the literal sense of the words is not to be forsaken and a figurative one followed without necessity ; and that the natural and proper sense is always to be preferred, where the case will admit it. It is not therefore incumbent upon us to give a reason why we take these words of Christ according to their natural and proper sense ; but it is our adversaries' business to show a necessity of taking them otherwise. The words themselves plainly speak for us ; for Christ did not say, "This is a figure of my body," and "This is a figure of my blood ;" but He said, "This is my body," and "This is my blood." It is their duty, as they value the salvation of their souls, to beware of offering violence to texts so plain, and of wresting them from their evident meaning.

However, we have many reasons to offer why we take the words of Christ (which He spoke at His last supper in the institution of the blessed sacrament) in their most plain, natural, and obvious meaning. First, because He was then alone with His twelve Apostles, His bosom friends and confidants, to whom He was always accustomed to explain in clear terms whatever was obscure in His parables or other discourses to the people. St. Mark iv. 11 : "To you," says He to His disciples, "it is given to know the mysteries [the secrets] of the kingdom of God, but unto them that are without, all things are done in parables." And ver. 34 : "Without a parable spoke he not unto them [the people] : but when they were alone he expounded all things to his disciples." St. John xv. 15 : "I will not now call you servants ; for the servant knoweth not what his Lord doth ; but I have called you friends, for all things that I have heard of my Father, I have made known unto you." How, then, is it likely that on this most important of all occasions, when, the very night before His death, He was taking His last leave and farewell of these His dear friends, He should deliver Himself to them in terms, which (if they are not to be taken according to the letter) are obscure beyond all example, and nowhere to be paralleled ?

2d. He was at that time making a covenant, which was to last as long as time itself should last : He was enacting a law which was to be forever observed in His Church : He was instituting a sacrament, which was to be frequented by all the faithful until He should come again : He was, in fine, making His last will and testament, and therein bequeathing to His disciples, and to us all, an admirable legacy and pledge of His love. Now such is the nature of all these things, viz., of a covenant, of a law,

* Dr. Harris's Sermon on Transubstantiation, pp. 7, 8.

of a sacrament, of a last will and testament, that as he that makes a covenant, a law, etc., always designs that what he covenants, appoints, or ordains, should be rightly observed and fulfilled; so, of consequence, he always designs that it should be rightly understood, and therefore always expresses himself in plain and clear terms in his covenants, laws, etc. This is what all wise men observe in their covenants, laws, and last wills, industriously avoiding all obscure expressions which may give occasion to their being misunderstood, or to contentions and law-suits about their meaning. This is what God Himself observed in the old covenant, in all the ceremonial and moral precepts of the law, in all the commandments, in the institution of all the legal sacraments, etc; all are expressed in the most clear and plain terms. It can, then, be nothing less than impeaching the wisdom of the Son of God, to imagine that He should make His new law an everlasting covenant in figurative and obscure terms, which He knew would be misunderstood by the greater part of Christendom; or to suppose that He should institute the chief of all His sacraments under such a form of words, as, in their plain, natural, and obvious meaning, imply a thing as widely different from what He gives us therein, as His own body is from a bit of bread: or, in fine, to believe that He would make His last will and testament in words affectedly ambiguous and obscure, which, if taken according to that sense which they seem evidently to express, must lead His children into a pernicious error concerning the legacy that He bequeaths them.

In effect, our Lord certainly foresaw that His words would be taken according to the letter by the bulk of all Christendom; that innumerable of the most learned and most holy would understand them so; that the Church, even in her general councils, would interpret His words in this sense. It must be, then, contrary to all probability, that He who foresaw all this would affect to express Himself in this manner in His last will and testament, had He not meant what He said; or that He should not have somewhere explained Himself in a more clear way, to prevent the dreadful consequence of His whole Church's authorizing an error in a matter of so great importance.

Q. Have you any other reason to offer for taking the words of the institution according to the letter, rather than in a figurative sense?

A. Yes: we have, for so doing, as I have just now hinted, the authority of the best and most authentic interpreter of God's Word, viz., His holy Church, which has always understood these words of Christ in their plain and literal sense, and condemned all those who have presumed to wrest them to a figure. Witness the many synods held against Berengarius, and the decrees of the general councils of Lateran, Constance, and Trent. Now, against this authority hell's gates shall never prevail.

(St. Matt. xvi. 18.) And with this interpreter Christ has promised that both He Himself and the Holy Ghost, the Spirit of truth, should abide forever. (St. Matt. xxviii. 20; St. John xiv. 16, 17.)

Q. But are not many of Christ's sayings to be understood figuratively, as when He says that He is "a door, a vine," etc.? And why, then, may not also the words of the institution of the blessed sacrament be understood figuratively?

A. It is a very bad argument to pretend to infer that because some of Christ's words are to be taken figuratively, therefore all are to be taken so: that because in His parables or similitudes His words are not to be taken according to the letter, therefore we are to wrest to a figurative sense the words of the institution of His solemn covenant, law, sacrament, and testament, at His last supper: that because He has called Himself "a door," or "a vine," in circumstances in which He neither was nor ever could be misunderstood by any one (He having taken so much care in the same places to explain His own meaning), therefore He would call bread and wine His body and blood, in circumstances in which it was natural to understand His words according to the letter, as He foresaw all Christendom would understand them, and yet has taken no care to prevent this interpretation of them.

There is therefore a manifest disparity between the case of the expressions you mention, viz., "I am the door, the vine," etc., and the words of the last supper, "This is my body, this is my blood." 1st. Because the former are delivered as parables and similitudes, and consequently as figures; the latter are the words of a covenant, sacrament, and testament, and therefore are to be understood according to their most plain and obvious meaning. 2d. Because the former are explained by Christ Himself in the same places in a figurative sense, and the latter not. 3d. Because the former are worded in such a manner as to carry with them the evidence of a figure, so that no man alive can possibly misunderstand them, or take them in any other than a figurative meaning; the latter are so expressed, and so evidently imply the literal sense, that they who have been the most desirous to find a figure in them have been puzzled to do it: * and all Christendom has for many ages judged without the least scruple that they ought to be taken according to the letter. 4th. Because the Church of God has authorized the literal interpretation of the words of the institution of the blessed sacrament; not so of those other expressions. In fine, because, according to the common laws and customs of speech, a thing may, indeed, by an elegant figure be called by the name of that thing of which it has the qualities or properties; and thus Christ, by hav-

* It was the case of Luther himself, as we learn from his epistle to his friends at Strasburg, tom. iv. fol. 502. And of Zuinglius, as we learn from his Epistle to Pomeranus, fol. 256.

ing in Himself the property of a door, inasmuch as it is by Him that we must enter into His sheepfold (St. John x. 9), and the property of the vine, in giving life and fruit to its branches (St. John xv. 1), might, according to the usual laws of speech, elegantly call Himself a door and a vine: but as it would be no elegant metaphor to call bread and wine, without making any change in them, His body and blood—because bread and wine have in themselves neither any similitude, nor quality, nor property of Christ's body and blood—so it would be absurd, for the same reason, to point to any particular door or vine, and say, "This is Jesus Christ."

Q. But may not the sign or figure, according to the common laws of speech, be called by the name of the thing signified? And have we not instances of this nature in Scripture? as when Joseph, interpreting the dream of Pharaoh (Gen. xli. 26), says, "The seven beautiful kine are seven years;" and our Lord, interpreting the parable of the sower (St. Luke viii. 11), says, "The seed is the word of God;" and St. Paul (1 Cor. x. 4) says, "The rock was Christ."

A. In certain cases, when a thing is already known to be a sign or figure of something else, which it signifies or represents, it may, indeed, according to the common laws of speech and the use of the Scripture, be said to be such or such a thing; as in the interpretation of dreams, parables, ancient figures, and upon such like occasions; when a thing is said to be this or that, the meaning is evident, viz., that it signifies or represents this or that. But it is not the same in the first institution of a sign or figure; because, when a thing is not known beforehand to be a sign or representation of some other thing, to call it abruptly by a foreign name would be contrary to all laws of speech, and both absurd and unintelligible. For instance, if a person, by an act of memory, had appointed within himself that an oak tree should be a sign or memorandum of Alexander the Great, and pointing to the tree should gravely tell his friends (who were not acquainted with his design), "This is that hero that overcame Darius," such a proposition as this would justly be censured as nonsensical and unworthy of a wise man; because such a figure of speech would be contrary to all laws of speech, and unintelligible. Just so would it have been, if our Saviour, at His last supper, without giving His disciples any warning beforehand of His meaning to speak figuratively, and without their considering beforehand the bread and wine as signs and representations of anything else, should have abruptly told them, "This is my body, this is my blood," had He not meant that they were so indeed. For, abstracting from the change which Christ was pleased to make in the elements by His almighty word, a bit of bread has no more similitude to the body of Christ than an oak tree has to Alexander the Great. So that nothing but the real presence of Christ's body and

blood could verify His words at His last supper, or vindicate them from being highly absurd and unworthy the Son of God.

Q. But do not those words which our Lord spoke (St. Luke xxii. 19), "This do for a commemoration of me," sufficiently clear up the difficulty, and determine His other words to a figurative sense?

A. These words, "Do this in commemoration of me," inform us, indeed, of the end for which we are to offer up, and to receive, the body and blood of Christ, viz., for a perpetual commemoration of His death (1 Cor. xi. 26); but they no way interfere with those other words, "This is my body, and this is my blood," so as to explain away the real presence of Christ's body and blood. For why should Christ's body and blood be less present in the sacrament because we are commanded in the receiving of them to remember His death? Certainly St. Matthew and St. Mark, who, in their gospels have quite omitted these words, "Do this in commemoration of me," never looked upon them as a necessary explication of the words of the institution, or as anywise altering or qualifying the natural and obvious meaning of these words, "This is my body, this is my blood."

Q. But does not the remembrance of a thing suppose it to be absent; for, otherwise, why should we be commanded to remember it?

A. Whatsoever things we may be liable to forget, whether really present or really absent, may be the object of our remembrance; and thus we are commanded in Scripture to "Remember God." (Deut. viii. 18; Eccles. xii. 1.) For "in Him we live, and move, and be." (Acts xvii. 28.) So that this command of remembering Christ's death is no wise opposed to His real presence; but the most that can be inferred from it is, that He is not visibly present, which is very true; and therefore, lest we should forget Him, this remembrance is enjoined. Besides, if we hearken to the Apostle (1 Cor. xi. 26), he will inform us that what we are commanded to remember is the death of Christ. Now the death of Christ is not a thing really present, but really past, and therefore a most proper subject for our remembrance.

SECTION II.—THE SECOND PROOF OF THE REAL PRESENCE, FROM ST. JOHN VI. 51, ETC.

Q. What other proof have you for the real presence of Christ's body and blood in the sacrament of the Eucharist, besides the words of the institution, "This is my body, and this is my blood"?

A. We have a very strong proof in the words of Christ, spoken to the Jews in the sixth chapter of St. John, where, upon occasion of the miracle of feeding the multitude with five loaves, having spoken of the necessity of believing in Him who is the living bread that came down

from heaven, He passes from this discourse concerning faith, to speak of this sacrament, ver. 51, etc. "I am the living bread which came down from heaven: If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, for the life of the world. The Jews, therefore, strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen, I say unto you, except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up in the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live forever." In which words the eating of Christ's flesh, and the drinking of His blood are so strongly, so clearly, and so frequently inculcated, and we are so plainly told that the bread which Christ was to give is that very flesh which He gave for the life of the world, that he must be resolved to keep his eyes shut against the light, who will not see so plain a truth.

Q. How do you prove that Christ in this place is speaking of the blessed sacrament?

A. By comparing the words which He spoke upon this occasion with those which He delivered at His last supper in the institution of the blessed sacrament. In the one place He says, "The bread that I will give is my flesh, which I will give for the life of the world:" in the other, taking bread and distributing it, He says, "This is my body, which is given for you:" where it is visible that the one is the promise which the other fulfills; and consequently, that both the one and the other have relation to the same sacrament. Hence we find that the holy fathers have always explained those words of the sixth chapter of St. John as spoken of the sacrament. (See St. Irenæus, L. 4. c. 34. Origen, Hom. 16, upon Numbers. St. Cyprian upon the Lord's prayer. St. Hilary in his 8th book of the Trinity. St. Basil in his Moral Rules, Reg. 1. c. 1. St. Cyril of Jerusalem, Catech. Mystag. 4. St. Ambrose of the Mysteries, c. 8. St. John Chrysostom, St. Augustine, and St. Cyril of Alexandria, writing upon the sixth chapter of St. John. St. Epiphanius, Hæres. 55. Theodoret, l. 4. *Hist. Eccles.* c. 11, etc.)

Q. But does not Christ promise eternal life (St. John vi. 51, 54, and 58), to every one that eateth of that bread of which He is there speaking? which promise cannot be understood with relation to the sacrament, which many receive to their own damnation. (1 Cor. xi. 29.)

A. He promises eternal life to every one that eateth of that bread ; but this is to be understood provided that he eat it worthily, and that he persevere in the grace which he thereby receives. And in this sense it is certain that this sacrament gives eternal life : whereas the manna of old had no such power, ver. 54. In like manner our Lord promises (St. Matt. vii. 7, 8), that “every one that asketh shall receive :” and yet many “ask and receive not, because they ask amiss.” (St. James iv. 3.) Thus St. Paul tells us (Rom. x. 13), that “whosoever shall call upon the name of the Lord shall be saved :” which also certainly must be understood provided they do it worthily and perseveringly, lest this text contradict that other (St. Matt. vii. 21), “Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven.” Thus, in fine, Christ tells us (St. Mark xiv. 16), “He that believeth and is baptized shall be saved :” and yet many believe and are baptized, like Simon Magus (Acts viii. 13), who for want of a true change of heart, or of perseverance in goodness, are never saved.

Q. But if those words of Christ (St. John vi. 52, 53, etc.) be understood of the sacrament, will it not follow that no one can be saved without receiving this sacrament, and that, also, in both kinds, contrary to the belief and practice of the Catholic Church ? since our Lord tells us, ver. 54, “Amen, amen, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you have [or you shall have] no life in you.”

A. It follows, from these words, that there is a divine precept for the receiving of this blessed sacrament ; which if persons willfully neglect, they cannot be saved. So that the receiving this sacrament, either actually or in desire, is necessary for all those who are come to the years of discretion, not for infants, who are not capable of “discerning the body of the Lord.” (1 Cor. xi. 28.) But that this sacrament should be received by all, in both kinds, is not a divine precept, nor ever was understood to be such by the Church of God, which always believed that under either kind Christ is received whole and entire, and consequently, that under either kind we sufficiently comply with the precept of receiving His flesh and blood.

Q. Why may not those words of Christ (St. John vi. 51, 52, 53, etc.) be taken figuratively, so as to mean no more than the believing in His incarnation and death ?

A. Because it would be too harsh a figure of speech, and unbecoming the wisdom of the Son of God, to express the believing in Him by such strange metaphors as eating His flesh and drinking His blood ; such as no man ever used before or since : and to repeat and inculcate these ex-

pressions so often, to the great offence both of the Jews, and even of His own disciples, who upon this account "went back, and walked no more with him" (vers. 60 and 66), when He might so easily have satisfied both the one and the other, by telling them that He meant no more by all that discourse than that they should believe in Him.

Q. Did, then, the Jews, and these disciples who cried out (ver. 61), "This saying is hard, and who can hear it?" understand our Saviour right, or did they mistake His meaning?

A. They understood Him rightly, so far as relates to the real receiving of His flesh and blood; but as to the manner of receiving, they understood Him not, since they had no thoughts of His giving himself whole and entire, veiled in a sacrament, but apprehended the eating of His flesh cut off from His bones, and drinking of His blood, according to the vulgar manner of other meat and drink, which we digest and consume. However, their not understanding Him seems not to have been so faulty as their refusing to believe Him: hence our Lord reprehends, not their want of understanding, but their not believing (ver. 64); and Peter in the name of the Apostles (vers. 69, 70), in opposition to those disciples who had fallen off, says, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and have known that thou art the Christ, the Son of God." So that these people ought, like the Apostles, to have submitted themselves to believe what as yet they understood not, and not to have run away from Him, who by His evident miracles proved Himself to be the Son of God, and consequently incapable of an untruth. By which example we may see how much more wisely Catholics act (who, in this mystery, like the Apostles, submit themselves to believe what they cannot comprehend, because they know that Christ has the words of eternal life) than those who, like the apostate disciples, cry out, "This is a hard saying, and who can hear it?" and thereupon will walk no more with Christ and His Church.

Q. What did our Lord say to His disciples who were offended with His discourse concerning the eating of His flesh?

A. He said unto them (vers. 62, 63), "Doth this scandalize you, if then you shall see the Son of Man ascend up where he was before?" Which words are variously interpreted, and may either be understood to signify that they who made a difficulty of believing that He could give them His flesh to eat then, whilst He was visibly amongst them, would have much more difficulty in believing it after He was gone from them by His ascension; or else Christ, by mentioning His ascension, would correct their mistaken notion of His giving them His flesh and blood in that gross manner which they apprehended: or, in fine, He mentioned His ascension into heaven to convince their incredulity by the evidence

of so great a miracle, which at once was to demonstrate both His almighty power and the truth of His words.

Q. What is the meaning of the following words (ver. 64), "It is the spirit that quickeneth, the flesh profiteth nothing: the words that I have spoken to you are spirit and life"?

A. The meaning is, that the flesh separated from the spirit, in the manner which the Jews and incredulous disciples apprehended, would profit nothing; for what would it avail us to feed on dead flesh, separated from the soul and divinity, and consequently from the life-giving spirit? But then it would be blasphemy to say that the flesh of Christ, united to His spirit (in that manner in which the Catholic Church believes His flesh to be in the blessed sacrament, accompanied with His soul and divinity), profits nothing: for if the flesh of Christ were of no profit, He would never have taken flesh for us, and His incarnation and death would be unprofitable to us; which is the height of blasphemy to affirm.

"What means, 'the flesh profits nothing'?" says St. Augustine, writing upon this text, Tract. 27, in Joan. "It profits nothing, as they understood it: for they understood flesh as it is torn to pieces in a dead body, or sold in the shambles, and not as it is animated by the spirit. Wherefore it is said, 'the flesh profits nothing,' in the same manner as it is said, 'knowledge puffeth up.' (1 Cor. viii. 1.) Must we, then, fly from knowledge? God forbid: what, then, means, 'knowledge puffeth up'? That is, if it be alone without charity; therefore the Apostle added, 'but charity edifieth.' Join, therefore, charity to knowledge, and knowledge will be profitable, not by itself, but through charity: so here also, 'the flesh profiteth nothing,' viz., the flesh alone: let the spirit be joined with the flesh, as charity is to be joined with knowledge, and then it profits much. For if the flesh profited nothing, the Word would not have been made flesh, that He might dwell in us." So far St. Augustine.

Besides, according to the usual phrase of the Scripture, flesh and blood are often taken for the corruption of our nature, or for man's natural sense and apprehension, etc. As when it is said, 1 Cor. xv. 50, "that flesh and blood cannot possess the kingdom of God;" and St. Matt. xvi. 17: "Flesh and blood hath not revealed it unto thee," etc. And in this sense, 'the flesh profiteth nothing,' but it is the Spirit and grace of God that quickeneth and giveth life to our souls. And as the words which our Lord had spoken to them tended to explain to them so great a sacrament, in which they should receive this spirit, grace, and life in its very fountain, therefore He tells them, "the words that I have spoken to you are spirit and life."

SECTION III.—OTHER PROOFS OF THE REAL PRESENCE OF CHRIST'S BODY AND BLOOD IN THE BLESSED SACRAMENT.

Q. Have you any other proofs from Scripture of the real presence of the body and blood of Christ in the blessed sacrament ?

A. Yes, 1 Cor. x., where the Apostle, to discourage Christians from having anything to do with the sacrifices offered to idols, tells them, ver. 16, that "the cup of blessing which we bless is the Communion of the blood of Christ, and the bread which we break is the Communion of the body of Christ."

2d. 1 Cor. xi. 27: "Wherefore whosoever shall eat this bread, or drink [*é piné*] this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord."

Q. How so, if what the unworthy receiver takes be more than bread and wine ?

A. 3d. 1 Cor. xi. 29: "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord." How shall he discern it, if it be not there really present ?

Q. Have you anything more to add by way of proof out of Scripture ?

A. Yes, from the ancient figures of the Eucharist, which demonstrate that there is something more noble in it than bread and wine, taken only in remembrance of Christ.

Q. What are those figures ?

A. They are many ; but I shall take notice chiefly of three, viz., the paschal lamb, the blood of the testament, and the manna from heaven.

Q. How do you prove that these three were figures of the Eucharist ?

A. I prove it with regard to the paschal lamb (which is acknowledged at all hands to have been a type of Christ), because it is visible that the rites and ceremonies of it, prescribed (Exodus xii.), had chiefly relation to the eating of it ; and consequently this typical lamb in the Old Testament corresponds to the Lamb of God in the New Testament as eaten by His people in this sacrament, which for this reason was instituted immediately after our Lord had eaten the passover with His disciples, that the figure might be both explained and accomplished, and might make way for the truth. (See, concerning this figure, the current sense of the fathers in Tertullian, *L. 4. in Marcionem*. St. Cyprian, *L. de Unitate Ecclesiæ*. St. Jerome in c. 26. St. Matthiæ. . . . St. Chrysostom, *Homil. de Proditione Judæ*. St. Augustine, *L. 2. contra Literas Petilianæ*, c. 37. St. Gaudentius, *Tract. 2. in Exod.* St. Cyril of Alexandria, *contra Nestor.*, p. 112. Theodoret in 1 Cor. xi. St. Leo, *Serm. 7. de Passione Domini*. Hesychius in c. 23. Levit. St. Gregory, *Hom. 22. in Evang.*)

2d. That "the blood of the testament with which Moses sprinkled the

people (Exod. xxiv. and Heb. ix.), saying, "This is the blood of the testament which God hath enjoined unto you." was a figure of the blood of Christ in this sacrament, our Lord Himself sufficiently declared, by evidently alluding to this figure, when He gave the cup to His disciples, saying, "This is my blood of the new testament;" (St. Matt. xxvi. 28; St. Mark xiv. 24), or, "This cup is the new testament in my blood." (St. Luke xxii. 20; 1 Cor. xi. 25.)

3d. That the manna was a figure of this sacrament, appears from St. John vi. 58: "Not as your fathers did eat manna and are dead: he that eateth this bread shall live forever." And from 1 Cor. x., where the Apostles, speaking of the figures of our sacraments in the Old Law, and taking notice of the cloud and the passage of the Red Sea as figures of baptism (vers. 1 and 2), in the 3d and 4th verses gives the manna and the water from the rock as figures of the Eucharist. The same is the current doctrine of the holy fathers, and is sufficiently demonstrated from the analogy which is found between the manna and this blessed sacrament. For which see the annotations in the Douay Bible, upon the sixteenth chapter of Exodus.

Q. How do you prove from these ancient figures the real presence of Christ's body and blood in this sacrament?

A. Because, if in this sacrament there were nothing more than bread and wine taken in remembrance of Christ, and as types and figures of His body and blood, then would the figures of the Old Law equal the sacraments of the New Law, yea, far excel them. For, who does not see that the paschal lamb was a more noble type, and far better representing Christ than bread and wine? Who does not perceive that the blood of victims solemnly sacrificed to God was a better figure of Christ's blood than the juice of the grape? Who can question but the heavenly manna, which is called the bread of angels, and was so many ways miraculous, was far beyond the bread of man? Who will not acknowledge that it is something more excellent and divine to foretell things to come, than only to commemorate things past? It must, therefore, be visible to every Christian, that if the paschal lamb, the blood of the testament, and the manna, were types of Christ, given to us in this sacrament, this sacrament itself must be something more than a type, figure or remembrance of Christ; and consequently must contain and exhibit Him really to us.

Q. But why may not a person suppose that the figures of the Old Testament might equal or excel the sacraments of the New?

A. No one who pretends to the name of Christian can suppose this. Since the Apostle assures us that the old law had nothing but "a shadow of the good things to come" (Heb. x. 1), that all its sacrifices and sacraments were but "weak and needy elements" (Gal. iv. 9), and that it was

annulled by reason of "the weakness and the unprofitableness thereof." (Heb. vii. 18.) And does not the very nature of the thing assure us that the figure must be inferior to the thing prefigured?

Q. Have you any other argument from Scripture in favor of the real presence of our Lord's body in the blessed sacrament?

A. Yes. Those innumerable texts of Scripture which prove the unerring authority of the Church of Christ, and the indispensable obligation of the faithful to follow the judgment of the Church, and to rest in her decisions, plainly demonstrate that to be the truth which the Church so long ago declared, with relation to this controversy; and that all Christians are obliged to yield to this decision.

Q. When did the Church decide this matter?

A. As soon as ever it was called in question, that is, about eight hundred years ago, in the days of Berengarius, who was the first that openly attacked the doctrine of the real presence, and was thereupon condemned by the whole Church in no less than fourteen councils, held during his lifetime in divers parts of Christendom; and the determination of these councils was afterward confirmed by the general councils of Lateran, Constance, and Trent.

Q. What Scripture do you bring to show that all Christians are obliged to submit to these decisions of the councils and pastors of the Church?

A. St. Matt. xviii. 17: "And if he will not hear the Church, let him be to thee as the heathen and publican." St. Luke x. 16: "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me." St. John xx. 21: "As the father hath sent me even so I send you." Heb. xiii. 7: "Remember your prelates, who have spoken the word of God to you; whose faith follow." Ver. 17: "Obey your prelates, and be subject to them." 1 St. John iv. 6: "He that knoweth God heareth us [the pastors of the Church]: he that is not of God heareth not us: by this we know the spirit of truth and the spirit of error." And what wonder that Christ should require this submission to His Church and her "pastors and teachers, whom he has given for the perfecting of the saints [etc.], that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine . . ." since, even in the Old Law, He required, under pain of death, a submission to the synagogue and her ministers in their decisions relating to the controversies of the law, as may be seen in Deut xvii. 8, 9, etc.

Q. What Scripture do you bring to show that the Church is not liable to be mistaken in these decisions?

A. This is evidently proved from a great many texts both of the Old and the New Testament: in which we are assured, 1st. That the "church of the living God is the pillar and ground of truth," and consequently

not liable to error. (1 Timothy iii. 15.) 2d. "And I say to thee that thou art Peter; and upon this rock I will build my church, and the gates of hell [the powers of darkness and error] shall not prevail against it." (St. Matt. xvi. 18.) 3d. "But because I have spoken these things to you, sorrow hath filled your heart." (St. John xvi. 6.) "And behold I am with you all days, even to the consummation of the world." (St. Matt. xxviii. 20.) 4th. That the Holy Ghost, "the spirit of truth, shall abide with her for ever," with these same teachers of the Church (St. John xiv. 16, 17), and "guide them into all truth," ch. xvi. 13. 5th. That God has made a covenant with the Church, that His spirit, and His words, which He has put into her mouth, at the time when our Redeemer came, should "not depart out of her mouth, nor out of the mouth of her seed, nor out of the mouth of her seed's seed, from henceforth and for ever." (Isaiah lix. 20, 21.) 6th. That God has made a solemn oath to His Church, like that which He made to Noah, "that He would not be wroth with her, nor rebuke her." (Isaiah liv. 9, 10.) That He has promised to be her "everlasting light" (Isaiah lx. 18, 19, etc.); and to "set his sanctuary in the midst of her for evermore." (Ezek. xxxvii. 26.) All which is inconsistent with her being led astray by damnable errors. And thus the Scripture, by plainly giving testimony to the Church and Church authority, plainly also gives testimony to the truth of Christ's real presence in the Eucharist, which has been so often declared by that authority.

Q. Besides these arguments from Scripture and Church authority, have you anything else to allege in proof of the real presence?

A. Yes, 1st. The authority of all the ancient fathers, whose plain testimonies may be seen in an appendix to a book, entitled, *A Specimen of the Spirit of the Dissenting Teachers*, etc., anno 1736.

2d. The perpetual consent of the Greeks, and all the Oriental Christians, demonstrated by Monsieur Arnaud and the Abbé Renaudot, in their books, bearing title *La Perpetuite de la Foy*, etc., confirmed by the authentic testimonies of their patriarchs, archbishops, bishops, abbots, etc.;* by the

* See the testimony of seven archbishops of the Greek Church, *Perpetuite*, vol. viii. p. 469. The testimonies of the archbishops and clergy of the isles of the Archipelago, etc., p. 472, etc. Of divers abbots and religious, chaps. iv. and v. Of four patriarchs of Constantinople, of the patriarch of Alexandria, and of thirty-five metropolitans or archbishops, anno 1672, chap. vi. p. 623. Of the churches of Georgia and Mingrelia, chap. vii. p. 634. Of the patriarchs of Jerusalem, and of several other archbishops, abbots, etc., p. 703. Of Macarius and Neophytus, patriarchs of Antioch, p. 723, etc. Of Methodius, patriarch of Constantinople, *Response Generale*, p. 151. See also the orthodox confession of the Oriental Church, signed by the four patriarchs, and many other bishops, *ibidem*, p. 138. That the same is the faith of the Armenians, is proved by the testimony of Haviadour, an Armenian prelate, and of Uscanus, bishop of St. Sergius; also of David the patriarch, and other bishops and priests of the Armenians, given at Aleppo, an. 1668. In the appendix to the first volume of the *Perpetuite*, pp. 78, 81, 82. Of James, patriarch of the Greater Armenia, and many other bishops and priests. *Response Generale*, i. 1, chap. xviii. Of the archbishops of the Armenians in Constantinople, Adrianople, and Amasæa, *ibid.* Of Cruciadorus, patriarch of the Lesser Armenia, with other bishops and priests, an. 672, tom. 3, *Perpetuite*, p. 774. Of the Armenians of Grand Cairo, an. 1671, and of several bishops at Ispahan the same year, *ibid.* pp. 775, 778. See also, in the first and third volumes of the

decrees of their synods against Cyril Lucar ;* by the writings of their ancient† and modern divines ; and by all their liturgies, and acknowledged by many Protestant witnesses.‡ Now what can be a more convincing evidence of this doctrine's having been handed down by tradition from the Apostles, than to see all sorts of Christians who have any pretensions to antiquity, agreeing in it ?

3d. Both ancient and modern Church history furnishes us with many instances of the best-attested miracles, which from time to time have been wrought in testimony of this sacred truth : of which, in divers parts of Christendom, there are standing monuments to this day. It would be too tedious to descend to particulars, and so much the less necessary, because all the miracles of Jesus Christ Himself, as they prove that He could not be a liar, so they demonstrate that what He gives us in this sacrament is verily and indeed His body and blood, as He has so clearly told us.

SECTION IV.—TRANSUBSTANTIATION PROVED.—OBJECTIONS ANSWERED.

Q. What do you understand by transubstantiation ?

A. That the bread and wine in the blessed sacrament are truly, really, and substantially changed by consecration into the body and blood of Christ.

Q. In what, then, does the Catholic doctrine of transubstantiation differ from the consubstantiation maintained by the Lutherans ?

A. It differs in this, that Luther and his followers maintained the real presence of the body and blood of Christ in the bread and wine, or with the bread and wine ; whereas the Catholic Church believes that the bread and wine are converted into the body and blood of Christ, so that there

Perpetuite, and in the *Response Generale*, many other attestations of the belief of the Muscovites, Jacobites, or Surlians, Copts, Maronites, and Nestorians, touching the real presence and transubstantiation.

* See the acts of the synod of Constantinople, under the patriarch Cyril, of Beræa, an. 1639. And of the synod under the patriarch Parthenius, an. 1642. And of the synod of Cyprus, an. 1668.

† See (besides the testimonies of the Greek fathers of the first six centuries) Anastasius of Sina in his *Odegos* ; Germanus, patriarch of Constantinople, in his *Theoria*. St. John Damascene, *Orat. 3, de Imaginibus*, lib. 2. Paralel. c. 5, i. 4. *Fidei Orthodoxæ*, c. 13. The second Council of Nice of 350 bishops, act 6. Elias Cret. Comment. in *Orat. 1*. St. Greg. Naz. Nicephorus, patriarch of Constantinople, *Antiheretic*, i. Num. 10. Theophylactus ad cap. 26. St. Matthiæ Euthymius in *Matt. 26*. Samonas, bishop of Gaza, in *Discept. contra Achmed Saracenum*. Nicholas of Methone, *de Corp. et Sang. Christi*. Nicholas Cabasilas, Mark of Ephesus and Bessarion, *qui omnes in suis opusculis* (says Bishop Forbes, *de Euch. 1. i. c. 3.*) *apertissime Transubstantionem confitentur, Jeremias Patriarcha in Resp. 1 and 2 ad Lutheranos*. Gabriel Philadelph. *de Sacrament*. The Greeks of Venice in *Resp. ad Cardinal. Guis. Agapius*, etc. See also in the two additional volumes of Renaudotto, the *Perpetuite de la Foy*, etc., the concurrent testimonies of divines of the other Oriental sects, and of all their liturgies.

‡ Sir Edwin Sandy's *Relation of the Religions of the West*, p. 235. Doctor Potter's *Answer to Charity Mistaken*, p. 225. Bishop Forbes *de Euch. 1. i. c. 3. p. 412*. Crusius in *Germano-græcia*, I. 5, p. 226. Danawerus, i. *de Eccles. Græc. hodierna*, p. 46, etc. Hence, Doctor Philip Nicholai, a Protestant, in his first book of the *Kingdom of Christ*, p. 22, writeth thus : " Let my Christian readers be assured, that not only the churches of the Greeks but also of the Russians, and the Georgians, and the Armenians, and the Indians, and the Ethiopians, as many of them as believe in Christ, hold the true and real presence of the body and blood of the Lord," etc.

remains nothing of the inward substance of the bread and wine after consecration, but only the outward appearances or accidents.

Q. How do you prove this transubstantiation?

A. 1st. From the texts of Scripture above quoted, especially from the words of the institution (St. Matt. xxvi. 26, etc.), and from the words of Christ (St. John vi. 51, etc.), for our Lord, when He first gave the blessed sacrament, did not say, "in this, or with this, is my body and blood;" but He said, "This is my body," and "this is my blood." Neither did He say (St. John vi.), "in the bread that I will give will I give you my flesh," etc., but He said, "The bread that I will give is my flesh for the life of the world."

2d. From the tradition of the ancient fathers, whose doctrine may be seen in the books above quoted.

3d. From the authority and decision of the Church of God, in her general councils of Lateran, Constance, and Trent.

And indeed (supposing that the words of Christ, in the institution of the blessed sacrament, are to be taken according to the letter, as both Catholics and Lutherans agree), the most learned Protestants have often urged against Luther and his followers that the Catholic transubstantiation is more agreeable to the letter of Christ's words than the Lutherans' consubstantiation. (See the Bishop of Meaux's *Histoire des Variations*, 1, 2, num. 31, 32, 33.)

Q. But does not St. Paul, 1 Cor. x. and xi., speaking of the sacrament, after consecration, call it bread?

A. He does; and so do we, 1st. Because it is the bread of life, the food and nourishment of the soul. 2d. Because it still retains the qualities and accidents of bread, and has the whole outward appearance of bread; and therefore, according to the Scripture phrase, it is called bread, as angels appearing in the shape of men are oftentimes in Scripture called men. (See St. Luke xxiv. 4, and Acts i. 10, etc.) 3d. Because it was consecrated from bread, and therefore, according to the usual method of speaking in Scripture, it is called bread, being made from bread; as man is called dust (Gen. iii. 10), because made out of dust; and the serpent is called a rod (Exod. vii. 13) because made from a rod, etc.

Besides, we have two very good interpreters that inform us what this bread is, of which St. Paul is there speaking, viz., the same Apostle, when he tells us (1 Cor. x. 16) that "the bread which we break is the communion of the body of Christ;" and our Saviour Himself when He tells us (St. John vi. 52), "and the bread that I will give is my flesh for the life of the world."

Q. But what will you say to our Saviour's calling the sacrament the "fruit of the vine"? (St. Matt. xxvi. 29.)

A. If it were certain our Saviour had so called the consecrated wine

of the blessed sacrament, it would prove no more than St. Paul's calling the other kind bread ; that is, it would only show that the name of wine, or the fruit of the vine, might be given to it, from having the accidents and appearance of wine, and having been consecrated from wine. But there is all the reason in the world to think that this appellation of the fruit of the vine was given by our Saviour, not to the consecrated cup or chalice, but to the wine of the paschal supper, which they drank before the institution of the sacrament. This appears evident from St. Luke, who thus relates the whole matter, chap. xxii.

Ver. 14. "And when the hour was come, he sat down, and the twelve apostles with him.

15. "And he said to them, With desire I have desired to eat this Pasch with you before I suffer.

16. "For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.

17. "And having taken the chalice, he gave thanks and said, Take and divide it among you.

18. "For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come.

19. "And taking bread, he gave thanks, and brake and gave to them, saying, This is my body which is given for you : do this for a commemoration of me.

20. "In like manner, the chalice also, after he had supped, saying, This is the chalice, the new testament in my blood, which shall be shed for you.

21. "But yet behold, the hand of him that betrayeth me is with me on the table."

Where it is visible that it was not the sacramental cup, but that which was drank with the passover, to which our Saviour gives the name of the fruit of the vine.

Q. But if the bread and wine do not remain after consecration, what then becomes of them ?

A. They are changed by the consecration into the body and blood of Christ.

Q. How can bread and wine be changed into the body and blood of Christ ?

A. By the almighty power of God (to whom nothing is hard or impossible), who formerly changed water into blood, and a rod into a serpent (Exod. vii.), and water into wine (St. John ii.), and who daily changes bread and wine by digestion into our body and blood.

Q. But do not all our senses bear testimony, that the bread and wine still remain ?

A. No: they only bear testimony that there remain the color and taste of bread and wine, as indeed there do ; but as to the inward substance, this is not the object of any of the senses, nor can be perceived by any of them.

Q. Are not our senses deceived, then, in this case ?

A. Properly speaking, they are not, because they truly represent what is truly there, viz., the color, shape, taste, etc., of bread and wine ; but it is the judgment that is deceived, when, upon account of the color, shape, taste, etc., it too hastily pronounces that this is bread and wine.

Q. But are we not sufficiently authorized by the testimony of the senses, to make a judgment of a thing's being in effect that which it has all the appearances of ?

A. Regularly speaking, we are, when neither reason nor divine authority interposes itself to oblige us to make another judgment. And thus the miracles and resurrection of Christ were demonstrated to the Apostles by the testimony of their senses. But the case would have been altered, if God Himself had assured them that what appeared to be flesh and bones was indeed another thing ; for in such a case they ought certainly to have believed the testimony of God rather than their own senses.

Q. Can you give any instances in which the testimony of man's senses has represented one thing, and the divine authority of God's Word has assured us that it was not indeed what it appeared to be, but quite another thing ?

A. Yes, we have many such instances in Scripture, as when angels have appeared in the shape of men, Gen. xix.; St. Matt. xxviii.; St. Mark xvi., etc.; and the Holy Ghost in the shape of a dove, St. Luke iii. 22, etc.

Q. Is there not, then, any of our senses that we may trust to, in relation to the judgment that we are to make concerning the inward part of the sacrament of the Eucharist ?

A. Yes, we may safely trust to the sense of hearing which informs us by the Word of God, and the authority of the Church of God, that what appears to be bread and wine in this sacrament is indeed the body and blood of Christ : now " faith then cometh by hearing [St. Paul, Rom. x. 17], and hearing by the word of Christ."

Q. But if the substance of the bread and wine be not there, what is it, then, that gives nourishment to our bodies when we receive this sacrament ?

A. This sacrament was not ordained for the nourishment of the body, but of the soul, though I do not deny but the body is also nourished when we receive the blessed Eucharist, not by the substance of the bread and wine, which is not there, nor by the body and blood of Christ, which is incorruptible, and therefore cannot be digested for our corporal nour-

ishment, but by the quantity and other accidents of the bread and wine (if, with the Aristotelian philosophers, you suppose them really distinguished from matter and substance), or by another substance which the Almighty substitutes, when, by the ordinary course of digestion the sacramental species are changed, and the body and blood of Christ cease to be there.

Q. But how can the accidents of bread and wine remain without the substance?

A. By the almighty power of God; which answer, if it satisfy you not, I refer you to the Cartesian philosophers, who will tell you that as the body and blood of Christ in the sacrament are contained precisely in the same circumscription and dimensions as the bread and wine were before the consecration, it follows, of course, that they must affect our senses in the same manner: now, color, taste, etc., according to modern philosophy, are nothing but the affections of our senses. (See Purchot, part I. Phys. 2, sec. 5, cap. 1.)

Q. How can the whole body and blood of Christ be contained in so small a space as that of the Host; nay, even in the smallest sensible particle of it?

A. By the same almighty power by which a camel can pass through the eye of a needle: "With men this is impossible," says our Saviour (St. Matt. xix. 26, and St. Mark x. 27), "but not with God. For all things are possible with God."

Q. How can the body of Christ be both in heaven and, at the same time, in so many places upon earth?

A. By the same almighty power of God, which we profess in the very first article of our creed, when we say, "I believe in God the Father Almighty." So that it is a question better becoming an infidel than a Christian to ask, "How can this be?" when we are speaking of a God to whom nothing is impossible; and who would not be God, indeed, if He could not do infinitely more than we can conceive. It is like the Jewish question (St. John vi. 52), "How can this man give us his flesh to eat?" As if the power of God were not as incomprehensible as Himself; and as if it were not worse than madness for weak mortals to pretend to fathom the immense depth of the power of the Almighty by the short line and plummet of human reason.

Q. But is it not an evident contradiction for the same body to be at once in two places?

A. Not at all; no more than for one God to subsist in three distinct persons; or one person in two natures; or one soul to be at once in the head and in the heart; or two bodies to be at once in the selfsame place; as when Christ's body came in to the disciples, the door being shut (St.

John xx. 26), or our bodies, after having returned to dust, to be many ages after restored at the resurrection.

Q. How do you prove there is no evident contradiction in any of all these things?

A. Because thousands of as good philosophers and divines as any among you cannot see any such contradiction; which is a plain demonstration there is no evidence in the case, and consequently it would be the highest rashness to deny the possibility of these things to the power of the Almighty.

Q. But what need was there that Christ should leave us His real body and blood in this sacrament, since, without His real presence, He might have bequeathed the self-same graces to our souls?

A. He might, indeed (if so He had pleased), as He might also have brought about the salvation of mankind, if He had so pleased, without becoming man Himself and dying upon a cross for us; but He chose these wondrous ways as most suitable to His love, and most proper to excite us to love Him. And who shall presume to call Him to an account why He has condescended so far?

Q. But are not the body and blood of Christ liable to be hurt and abused in this sacrament?

A. The body and blood of Christ are now immortal, impassible, and incorruptible, and consequently not liable to be hurt, nor divided, nor corrupted, though they may be said, indeed, to be abused by the unworthy communicant; and upon that account St. Paul (1 Cor. xi. 27), says: "Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord." But this abuse no more hurts the immortal body of Christ, than this or any other crime can hurt or violate His divinity.

SECTION V.—OF THE BREAD AND WINE MADE USE OF IN THIS SACRAMENT.

Q. What kind of bread does the Church make use of for the sacrament of the Eucharist?

A. The Church of Rome makes use of wafers of unleavened bread; that is, of bread made of fine wheaten flour, with no other mixture but pure water.

Q. Why does not the Church make use of common bread for this sacrament?

A. Because she follows the example of Christ, who at His last supper, when He first instituted and gave the blessed sacrament to His disciples, made use of unleavened bread.

Q. How do you prove that?

A. I prove it, because the day in which Christ first gave the blessed sacrament was (according to St. Matt. xxvi. 17; St. Mark xiv. 12, and St. Luke xxii. 7) "the first day of the unleavened bread." Now upon that day, and for the whole following week, there was no other bread to be found in Israel; and it was even death to use any other but unleavened bread, as we learn from Exod. xii. 15: "Seven days shall you eat unleavened bread: in the first day there shall be no leaven in your houses: whosoever shall eat any thing leavened, from the first day until the seventh day, that soul shall perish out of Israel." Verse 19: "Seven days there shall not be found any leaven in your houses." So that it is plain that our Saviour made use of unleavened bread at His last supper, and that there was no other bread used at that time.

Q. Is there any other reason why we should prefer unleavened bread?

A. Yes, unleavened bread is an emblem or symbol of sincerity and truth. Hence St. Paul admonishes us, 1 Cor. v. 7, 8: "Purge out the old leaven of malice and wickedness, and to feast with the unleavened bread of sincerity and truth."

Q. What kind of wine do you make use of for this sacrament?

A. Wine of the grape, with which, by apostolical tradition, we mingle a little water.

Q. Has the practice of mingling water with the wine been always observed from the Apostles' days?

A. It certainly has, and that throughout the whole Church. (See St. Justin, *Apolog.* 2; St. Irenæus, 1. 5, c. 2; St. Cyprian, *Epistola* 63, *ad Cæcilium*, etc.)

Q. Did Christ, when He gave the cup to His disciples, mingle water with the wine?

A. It is probable He did; though the Scripture neither mentions the water nor the wine, but only speaks of His giving them the cup; however, the ancient and universal practice of the Church in all probability comes originally from the example of Christ.

Q. Is there not some mystery or secret meaning in the mingling of the water with the wine in the chalice?

A. Yes; it represents to us, 1st, the union of the human and divine nature in the person of the Son of God; 2d, the union of the faithful with Christ their head; 3d, the water and blood that flowed from the side of Christ.

Q. Why did our Lord appoint bread and wine for the matter of this sacrament?

A. 1st. Because bread and wine, being most nourishing to the body, were the most proper to represent the grace of this sacrament which is the food

and nourishment of the soul. 2d. Because bread and wine are both composed of many individual parts (*viz.*, grains or grapes), made by a perfect union of them all; and therefore, as the holy fathers take notice, are a most proper type and symbol of Christ's mystical body, the Church, and of that unity which our Lord recommends to the faithful by this sacrament. According to St. Paul, 1 Cor. x. 17: "For we, being many, are one bread, one body, all that partake of one bread."

Q. What other things are signified or represented by the outward forms of bread and wine in this sacrament?

A. They are chiefly designed to signify or represent to us three things; the one now past, *viz.*, the passion of Christ, of which they are the remembrance; another really present, *viz.*, the body and blood of Christ, of which they are the veil; and a third to come, *viz.*, everlasting life, of which they are the pledge.

SECTION VI.—OF COMMUNION IN ONE KIND.

Q. Why do not the faithful in the Catholic Church receive under the form of wine as well as under the form of bread?

A. The Catholic Church has always looked upon it to be a thing indifferent whether the faithful receive in one kind or both; because she has always believed that they receive Jesus Christ Himself, the fountain of all grace, as much in one kind as in both; but her custom and discipline, for many ages, has been to administer this sacrament to the laity in one kind only, *viz.*, under the form of bread, by reason of the danger of spilling the blood of Christ, if all were to receive this cup; which discipline was confirmed by the general Council of Constance, in opposition to the Hussites, who had the rashness to condemn in this point the practice of the universal Church.

Q. Did the Catholic Church never allow of the Communion in both kinds?

A. She did, and may again if she please; for this is a matter of discipline, which the Church may regulate or alter, as she shall see most expedient for the good of her children.

Q. What do you mean, when you say this is a matter of discipline? I thought Communion in one kind had been looked upon in the Catholic Church as a matter of faith.

A. You must distinguish in this case between that which is of faith and that which is of discipline only. It is a matter of faith that under one kind we receive Christ whole and entire, and the true sacrament, and that there is no command of Christ for all the faithful to receive in both kinds; so far it both is and ever was the faith of the Catholic Church, for her faith is unalterable. But whether the blessed sacrament

should actually be administered to the laity in one kind or in both, that is to say, what is most proper or expedient for the Church to practice or ordain in this particular, considering the circumstances of time, place, etc., this is what I call a matter of discipline, which may be different in different ages without any alteration in the faith of the Church.

Q. But did not Christ command the receiving in both kinds (St. Matt. xxvi. 27), "Drink ye all of this"?

A. These words were addressed to the twelve Apostles, who were all that were then present, and the precept was by them all fulfilled: "And they all drank of it." (St. Mark xvi. 23.) Now it is certain that many things were spoken in the gospel to the Apostles in quality of pastors of the Church which were not directed to the laity, as when they were commissioned to preach and baptize (St. Matt. xxviii. 19, 20), and to absolve sinners (St. John xx. 22), and upon this very occasion to do what Christ had done, that is, to consecrate and administer this sacrament in commemoration of Him. (St. Luke xx. 19.) And consequently it is no argument that all are obliged to drink of the cup because Christ commanded all the Apostles to drink of it, any more than that all are obliged to consecrate the sacrament because Christ commanded all the Apostles to do it; for both these commands were delivered at the same time, upon the same occasion, and to the same persons.

Q. But why should the Apostles and their successors, the bishops and priests of the Church, be commanded to drink of the cup rather than the laity? or why should Christ, at the first institution of the sacrament, consecrate and give it in both kinds, if all Christians were not to receive it in both kinds?

A. To satisfy both these queries at once, you are to take notice that the blessed Eucharist, according to the faith of the Catholic Church (as we shall show hereafter), is a sacrifice as well as a sacrament; and of this sacrifice, by the institution of Christ, the Apostles and their successors, the bishops and priests of the Church, are the ministers, whom He has commanded to offer it in commemoration of His death. (St. Luke xxii. 19.) Now, this sacrifice in remembrance of Christ's death; for the more lively representing the separation of Christ's blood from His body, requires the separate consecration of both kinds; and therefore the priests, who are the ministers of this sacrifice, receive at that time in both kinds; and Christ, who, in the first institution of this sacrifice, consecrated and gave both kinds, designed, without doubt, that it should be so received, at least by the ministers.

Q. But why should not the nature of the sacrament as much require both kinds to be received by all, as the nature of the sacrifice requires both kinds to be consecrated?

A. Because the nature of the sacrament consists in being the sign and cause of grace: now, under either kind, there is both a sufficient sign of grace, viz., of the nourishment of the soul, and at the same time the fountain and cause of all grace, by the real presence of Christ, in whom are locked up all the treasures of grace, so that the nature of the sacrament sufficiently subsists in either kind. But the nature of the sacrifice particularly requires the exhibiting to God the body and blood of His Son, under the veils that represent the shedding of His blood, and His death; and therefore the nature of the sacrifice requires the separate consecration of both kinds, which, being consecrated, must be received by some one, and by no one more properly than by the priest.

Q. Does not Christ say (St. John vi. 54), "Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you"?

A. He does: and in the same chapter, vers. 57, 58, He tells us, "He that eateth my flesh and drinketh my blood, abideth in me, and I in him; so he that eateth me, the same also shall live by me," which texts are easily reconciled, if we consider that, according to the Catholic doctrine, and according to the truth, whosoever receives the body of Christ most certainly receives His blood at the same time; since the body which he receives is a living body (for Christ can die no more, Rom. vi. 9), which cannot be without the blood. There is no taking Christ by pieces; whoever receives Him, receives Him entirely.

Q. But are not the faithful deprived of a great part of the grace of this sacrament by receiving in one kind only?

A. No: because the grace of this sacrament, being annexed to the real presence of Christ, who is the fountain of all grace, and Christ being as truly and really present in one kind as in both, consequently He brings with Him the same grace to the soul when received in one kind, as He does when received in both.

Q. Is it not then a privilege granted to the priests above the laity, to receive in both kinds?

A. No: their receiving in both kinds, as often as they say Mass, is no privilege, but the consequence of the sacrifice which they have been offering, as you may gather from what I have told you already; for at other times, when they are not saying Mass, no priest, bishop, or Pope, even upon his death-bed, ever receives otherwise than in one kind.

Q. Have you anything more to add in favor of Communion in one kind?

A. Yes: 1st. That the Scripture in many places, speaking of the holy Communion, makes no mention of the cup. (See St. Luke xxiv. 30, 31; Acts ii. 42, 46; xx. 7; 1 Cor. x. 17.) 2d. That the Scripture promises life eternal to those who receive in one kind. (St. John vi. 51, 57, 58.) 3d. That

the ancient Church most certainly allowed of Communion in one kind and practised it on many occasions. (See Tertullian, 1, 2, *ad Uxorem* c. 5; St. Denys of Alexandria, *Epis. ad Fabium Antioch*, recorded by Eusebius, 1. 6. *Histor.* c. 34; St. Cyprian, 1. *de lapsis*. St. Basil, *Epist.* 269. St. Ambrose, *de Satyro Fratris*; Paulinus *in Vita Ambrose*, etc.) 4th. That many learned Protestants have acknowledged that there is no command in Scripture for all to receive in both kinds. (See Luther, in his *Epistle to the Bohemians*; Spalatensis, *de Rep Eccles*, 1. 5. c. 6; Bishop Forbes, 1, 2, *de Eucharist.* c. 1, 2; White, bishop of Ely, *Treatise on the Sabbath*, p. 79. Bishop Montague, *Orig.*, p. 79.)

Q. But what would you say further to a scrupulous soul, which, through the prejudice of a Protestant education, could not be perfectly easy upon this article?

A. I should refer such person to the Church and her authority, and to all those divine promises recorded in Scripture by which we are assured that in hearing the Church and her pastors, we are secure; that Christ and His holy Spirit shall be always with them to guide them into all truth; and that the gates of hell shall never prevail against this authority. So that a Christian soul has nothing to fear in conforming itself to the authority and practice of the Church of God; but very much in pretending to be wiser than the Church, or making it a scruple to hear and obey her spiritual guides.

SECTION VII.—OF THE MANNER OF ADMINISTERING THE BLESSED SACRAMENT; OF DEVOTION BEFORE AND AFTER COMMUNION; OF THE OBLIGATION OF RECEIVING IT; AND OF ITS EFFECTS.

Q. In what manner is the blessed Eucharist administered to the people?

A. After the Communion of the priest in the Mass, such of the people as are to communicate go up to the rails before the altar, and there kneel down, and taking the towel, hold it before their breasts in such a manner that if, in communicating, it should happen that any particle fell, it would not fall to the ground, but be received upon the towel. Then the clerk, in the name of all the communicants, says the Confiteor, or general form of confession, by which they accuse themselves of all their sins to God, to the whole court of heaven, and to God's ministers, and crave mercy of God, and the prayers and intercession of both the triumphant and militant Church. After which the priest, turning toward the communicants, says:

“May almighty God have mercy on you, and forgive you your sins, and bring you to life everlasting. Amen.

“May the almighty and merciful Lord grant you pardon, absolution and remission of all your sins. Amen.”

Then the priest, taking the particles of the blessed sacrament which are designed for the communicants, and holding one of them, which he elevates a little over the pix or paten, pronounces the following words: "Ecce Agnus Dei," etc., that is, "Behold the Lamb of God: behold Him who taketh away the sins of the world." Then he repeats three times, "Domine non sum dignus," etc.; that is, "Lord, I am not worthy that thou shouldst enter under my roof; speak but only the word, and my soul shall be healed." After which he distributes the holy Communion, making the sign of the cross with the consecrated particle upon each one, saying to each one, "The body of our Lord Jesus Christ preserve thy soul unto everlasting life. Amen."

Q. In what manner is the blessed sacrament administered to the sick?

A. The Catholic Church has always practiced the reserving of some consecrated particles of the blessed Eucharist for communicating to the sick, and where she enjoys free exercise of religion takes care that this blessed sacrament be carried to them with a religious solemnity, attended with lights, etc. When the priest comes into the chamber where the sick person lies, he says, "Peace be to this house." Ans. "And to all that dwell therein." Then setting down the pix, with the blessed sacrament, upon the table, which must be covered with a clean linen cloth, he takes holy water and sprinkles the sick person and the chamber, saying, "Asperges," etc. ("Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.") (Ps. l.) "Have mercy on me, O God, according to thy great mercy! Glory be to the Father," etc. Then he again repeats the anthem, "Thou shalt sprinkle me," etc. After which he adds, "Our help is in the name of the Lord." Ans. "Who made heaven and earth." Priest. "O Lord, hear my prayer." Ans. "And let my cry come unto thee." Priest. "The Lord be with you." Ans. "And with thy spirit." Priest. "Let us pray."

THE PRAYER.

"O holy Lord, almighty Father, everlasting God, graciously hear us, and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all who dwell in this habitation. Through Christ our Lord, Amen."

Then the priest, coming to the sick person, endeavors to dispose him and to prepare him for receiving the blessed sacrament; and, if he have any sin upon his conscience, hears his confession and absolves him. After which the sick person, or some other in his name, says the Confiteor, and the priest says, "May the almighty God have mercy on thee," etc., as above: "Behold the Lamb of God," etc., "Lord I am not

worthy," etc. And, in giving the blessed sacrament, if it be by way of viaticum, or preparation for death, he says, "Receive, brother [or sister], the viaticum of the body of our Lord Jesus Christ, who may guard thee from the wicked enemy, and bring thee to everlasting life. Amen." But if the sick person be not in danger of death, the priest, in giving the blessed sacrament, pronounces the usual form: "May the body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen."

After which the priest says the following prayer:

"O holy Lord, almighty Father, eternal God, we beseech thee with faith that the sacred body of our Lord Jesus Christ, thy Son, may be available to this our brother [or sister] who has received it, as a medicine to eternity, both for body and soul: through the same Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, for ever and ever. Amen."

Then, if there remain in the pix any other particles of the blessed sacrament, the priest gives the benediction therewith to the sick person: otherwise he pronounces the usual blessing, making the sign of the cross, and saying, "May the blessing of almighty God, the Father, the Son, and the Holy Ghost, descend upon thee, and remain always with thee. Amen."

Q. In what disposition of soul is a person obliged to be, in order to receive worthily the blessed sacrament?

A. He is obliged to be in the state of grace, and free, at least, from the guilt of mortal sin; that is to say, from the guilt of any willful transgression in any matter of weight, of the commandments of God, or of his Church. The reason of this is, because a soul, under the guilt of mortal sin, is an enemy to God, and a slave of the devil; and therefore it would be a grievous crime for a soul in that state to presume to receive the body and blood of Christ, which, according to the doctrine of St. Paul (1 Cor. xi. 29), would be receiving damnation to itself.

Q. What, then, is a person to do in order to prevent so great an evil?

A. St. Paul tells us (1 Cor. xi. 28), that he is to try himself; that is, to search and examine diligently his own conscience before he ventures to approach this blessed sacrament.

Q. And what if, upon examination, he finds his conscience charged with any weighty matter?

A. He must take care to discharge it in the manner Christ has appointed, viz., by a hearty repentance and sincere confession: laying open the state of his soul to those sacred judges to whom Christ said (St. John xx: 23), "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

Q. What else is required of a person that is to receive the blessed sacrament?

A. He must be fasting, at least from midnight, for so the Church commands, agreeably to a most ancient and apostolical tradition : so that if, through inadvertence, a person has taken any thing, though it were no more than one drop or crumb, after twelve o'clock at night, he must by no means receive that day, as it would be a crime to attempt it.

Q. Is there no exception to this rule ?

A. Yes, the case of danger of approaching death excepted ; for then persons are permitted to receive the blessed sacrament by way of viaticum, though they are not fasting.

Q. What kind of devotion do you recommend to a Christian that is preparing himself for holy Communion ?

A. Besides the clearing of his conscience from sin by a good confession I recommend to him, 1st. To think well on the great work he has in hand ; to consider attentively who he is, and who it is that he is preparing to receive, and earnestly to beg of God to make him worthy. 2d. To propose to himself a pure intention, viz., the honor of God, and the health of his own soul ; and in particular, that by worthily receiving Christ he may come to a happy union with Him, according to that saying of St. John vi. 56 : " He that eateth my flesh and drinketh my blood abideth in me and I in him." 3d. To meditate on the sufferings and death of his Redeemer, to comply with that command of our Lord (St. Luke xxii. 19), " Do this for a commemoration of me." 4th. To prepare himself by acts of virtue, more especially of faith, love, and humility, that so he may approach his Lord with a firm belief of His real presence in this sacrament, and of His death and passion ; with an ardent affection of love to Him, who has so much loved us, and with a great sentiment of his own unworthiness and sins, joined with a firm confidence in the mercies of his Redeemer.

Q. What ought to be a Christian's behavior at the time of receiving this blessed sacrament ?

A. As to the interior, he ought to have his soul at that time full of the sentiments we have just now mentioned, of faith, love, and humility ; and as to the exterior comportment, he ought to have his head erect, his eyes modestly cast down, his mouth moderately open, and his tongue a little advanced on his under lip, that the priest may conveniently put the sacred Host on his tongue ; which he must gently convey into his mouth, and after having moistened it for a moment or two on his tongue, swallow it as soon as he can. In all which he is carefully to avoid : 1st, the putting his mouth to the towel ; 2d, the chewing with his teeth, or raising the Host to the roof of his mouth ; 3d, the letting the sacred particles quite dissolve in his mouth ; 4th, the spitting soon after communion. But should the particles happen to stick to the roof of his mouth, let him

not be disturbed, nor put his finger into his mouth to remove it, but gently remove it with his tongue as soon as he can, and so convey it down.

Q. What devotion do you recommend after Communion?

A. 1st. Adoration, praise, and thanksgiving, in order to welcome our dear Saviour upon His coming under our roof. Here let the soul cast herself at the feet of her Lord; let her, like Magdalen, wash them in spirit with her tears, or, if she dare presume so high, let her embrace Him, with the spouse in the Canticles, and say, "I have found him whom my soul loves; I will hold him, and I will not let him go." Let her, like the royal prophet, invite all heaven and earth to join with her in praising her Lord; and let her excite all her powers to welcome him. 2d. I recommend to the devout communicant to make a present or offering to Christ, in return for His having given Himself. The present that He expects is our heart and soul, which, with all its faculties, ought on this occasion to be offered and consecrated to our Lord. 3d. At this time the soul ought to lay all her necessities before her Redeemer, and not neglect so favorable an opportunity of suing for His mercy and grace, both for herself and the whole world; for those more especially for whom she is in particular obliged to pray: but, above all things, let her pray that nothing in life or death may ever separate her from the love of Him whom she has here received and chosen for her Lord and Spouse for ever.

Q. What do you think of those who spend little or no time in recollection and devotion after Communion?

A. I think they in some manner affront Christ, in so quickly turning their backs upon Him, and that they wrong their own souls, which by this neglect are robbed of those graces and comforts which they would have received if they had stayed in His company.

Q. Have you anything more to recommend after Communion?

A. I have this to recommend, with regard to the whole following day, that a person take care to be more than ordinarily collected, and very much upon his guard against the snares of the enemy, who is never more busy than upon this occasion to fling some temptation or provocation in a Christian's way, by which he may disturb the soul, and rob her of the treasure which she has received; and therefore it behooves Christians to be cautious against this wicked enemy and all his stratagems, lest, by putting us into a passion, or otherwise drawing us into sin, he quickly drive Christ out of our souls.

If you desire to be more perfectly instructed in what relates to this blessed sacrament, and the devotion that is proper before and after Communion, I refer you to Father Lewis de Grenada's *Memorial of a Christian Life*, book iii.; Dr. Gobinet's 2d vol. of the *Instruction of Youth*, or Rev. Mr. Gother's book of *Instructions and Devotions for Confession and Communion*.

Q. Are all Christians, arrived at the years of discretion, under an obligation of receiving this sacrament?

A. They certainly are. 1st. By a divine precept or commandment of Christ (St. John vi. 54): "Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you." Which precept obliges to the receiving sometime, at least, in our life, and at our death. 2d. By a precept or commandment of the Church, published in the great Council of Lateran, anno 1215, by which all the faithful are obliged to receive at least once a year, and that within the Easter time (which begins on Palm Sunday and lasts till Low Sunday*), except the person, by the advice of his pastor, should, for some just reason, be permitted to put off his communion till another time.

Q. What is the penalty imposed by this council on such as neglect their Easter Communion?

A. The council orders that such offenders should be excluded the Church; and, if they die in their transgressions, be deprived of Christian burial.

Q. Are persons actually excommunicated who neglect their Easter Communion?

A. No, they are not, till their superiors pronounce the sentence of excommunication against them; because the council does not actually inflict this penalty, but only orders or authorizes the inflicting of it.

Q. If a person has passed by the time of Easter, or was hindered from communicating at that time, is he obliged to communicate afterward, as soon as he can?

A. Yes, he is; at least, if you speak of one who has been a whole year without communicating; for the Church precept obliges the receiving at least once a year. For the same reason, a person that has not been at Communion within the year, and foresees that he shall be hindered at Easter, ought to anticipate his paschal Communion by receiving beforehand.

Q. And what if a person has made a sacrilegious Communion at Easter; has such a one satisfied the precept of the Church?

A. No, certainly. (See the 55th proposition condemned by Innocent XI.) And therefore such a one remains obliged to go to Communion, in the same manner as if he had not communicated at all.

Q. At what age are Christians obliged by the precept of the Church to communicate?

A. As soon as they come to the years of discretion, as is expressed by the Council of Lateran; that is, when they have that perfect use of rea-

* The time appointed in the archdiocese of Dublin begins on Ash Wednesday, and terminates on Ascension day.

son, and are so well instructed in their duty as to be able to discern the body of the Lord, and to receive it with due reverence and devotion. This happens in some earlier, in others later ; but seldom earlier than about ten years of age.

Q. But if a child, that is between seven and ten years of age, should be in evident danger of death ?

A. Many divines are of opinion if such a one be come to the use of reason (which is commonly presumed after seven years of age), that he may, or even ought to receive, because of the command of Christ. (St. John vi. 54.) So Suarez, Novarrus, etc.

Q. What are the effects of this blessed sacrament in the worthy receivers ?

A. It is the food, nourishment, strength, and life of the soul, by supplying it with sanctifying grace, by repairing its forces, by arming it against its passions and concupiscences, by maintaining it at present in the life of grace, and bringing it to life and glory everlasting ; according to that saying of St. John vi. 51 : “ And the bread that I will give is my flesh for the life of the world ;” and ver. 59 : “ He that eateth this bread shall live forever.”

SECTION VIII.—OF THE WORSHIP OF CHRIST IN THIS SACRAMENT ; ALSO OF BENEDICTIONS AND PROCESSIONS.

Q. What kind of honor is due to this blessed sacrament ?

A. Divine honor and adoration, inasmuch as it contains truly and really the divine person of Jesus Christ, the Son of God ; who, as He is truly God, ought most certainly to be adored wheresoever He is.

Q. Is there no danger of idolatry in this practice ?

A. No, certainly : because this honor is not paid to the outward veil, or the sacramental signs, but to Jesus Christ who lies hidden there : now, Jesus Christ is no idol, but the true and living God.

Q. But if the doctrine of the real presence and transubstantiation should not be true, would we not then, at least, be guilty of idolatry ?

A. We are as positively certain, by divine faith, of the truth of the doctrine of the real presence and of transubstantiation, as Protestants can be of the divinity of Jesus Christ ; therefore we are as much out of the reach of the danger of idolatry in worshiping Christ in the sacrament, as they are in worshiping Him in heaven. I shall add, for their further satisfaction, that some of their best divines have discharged us from all danger of idolatry in worshiping Christ in this sacrament, as they may find in Dr. Jeremy Taylor's *Liberty of Prophesying*, sec. 20, num. 26, and in Mr. Thorndike's *Just Weights and Measures*, ch. xix., p. 125. Dr. Taylor's words on this subject deserve to be remarked ; he writes as follows :

“Idolatry is a forsaking the true God, and giving divine worship to a creature or to an idol; that is, to an imaginary God. Now it is evident that the object of their (the Catholics’) adoration, in the blessed sacrament, is the only true and eternal God, hypostatically joined with His holy humanity, which humanity they believe actually present under the veil of the sacramental signs. And if they thought Him not present, they are so far from worshiping the bread in this case, that themselves profess it idolatry to do so, which is a demonstration that their soul has nothing in it that is idolatrical; the will has nothing in it but what is a great enemy to idolatry: and nothing burns in hell but proper will.” So far this learned Protestant prelate.

Q. Why does the Catholic Church reserve the blessed sacrament in her churches?

A. She reserves the blessed sacrament in tabernacles upon her altars, partly that she may have it there to carry to the sick at all hours, whenever they shall be in need of it, and partly for the comfort of her children, who by this means have Jesus Christ always amongst them, and may come when they please to visit Him. This custom of reserving the blessed sacrament is as ancient as Christianity, as appears from the most certain monuments of antiquity.* And it is upon account of the blessed sacrament reserved in the tabernacle, that a lamp hangs before the altar, to burn there day and night, and that we kneel as often as we pass before the tabernacle.

Q. Why is the blessed sacrament, upon certain days, exposed to the view of the people in a monstrance set upon the altar?

A. It is to invite the people to come there to adore Jesus Christ, and to excite in them a greater devotion, by the sight of their Lord veiled in these sacred mysteries.

Q. What is the meaning of the benediction given on certain days?

A. It is a devotion practiced by the Church, in order to give adoration, praise and blessing to God for His infinite goodness and love, testified to us in the institution of this blessed sacrament, and to receive at the same time the benediction or blessing of our Lord there present.

Q. Why is the blessed sacrament sometimes carried in solemn procession through the streets?

A. To honor our Lord there present with a kind of triumph, and thereby to make Him some sort of amends for the injuries and affronts which are so frequently offered to this divine sacrament, and to obtain His blessing for all those places through which He passes.

* Tertullian, L. ii., *ad Uxorem*, c. 5. St. Cyprian, I. I. *de Lapsis*, etc.



THE BIRTH AND DEATH OF OUR LORD.

CHAPTER VI.

OF THE SACRIFICE OF THE MASS.

Q. WHAT do you mean by the Mass ?

A. The Mass is the liturgy of the Catholic Church, and consists in the consecration of the bread and wine into the body and blood of Christ, and the offering up of this same body and blood to God by the ministry of the priest, for a perpetual memorial of Christ's sacrifice upon the cross, and a continuation of the same till the end of the world.

Q. Why is this liturgy called the Mass ?

A. Some think this word is derived from the Hebrew word *missach* (Deut. xvi.), which signifies a "voluntary offering"; others are of the opinion that it is derived from the *missa* or *missio*, that is, from the "dismission" of the catechumens and others, who were not permitted anciently to be present at this sacrifice. But be this as it will, the name is of very ancient use in the Church, as appears from St. Ambrose, L. 2. *Epist.* 14, *ad Sororem*; St. Leo, *Epist.* 81, *ad Dioscorum*; and St. Gregory, *Hom.* 6. *in Evangelia*.

Q. Is the Mass properly a sacrifice ?

A. Yes, it is.

Q. What do you mean by a sacrifice ?

A. A sacrifice, properly so called, is an oblation or offering of some sensible thing made to God by a lawful minister, to acknowledge, by the destruction or other change of the thing offered, the sovereign power of God, and to render Him the homage due to His supreme Majesty.

Q. How, then, is the Mass a sacrifice ?

A. Because it is an oblation of the body and blood of Jesus Christ, under the outward and sensible sign of bread and wine, offered to God by the ministry of the priests of the Church, lawfully consecrated and empowered by Christ; and this oblation is accompanied with a real change and destruction of the bread and wine by the consecration of them into the body and blood of Christ, and a real exhibiting of Christ our Victim, heretofore immolated upon the cross, and here mystically dying in the separate consecration of the two different species; and this oblation is made to God to acknowledge His sovereign power, to render Him our homage, and for all the other ends for which sacrifice is offered to His divine Majesty.

Q. What are the ends for which sacrifice of old was offered, and is still to be offered to God ?

A. For these four ends: 1st, for God's own honor and glory, by ac-

knowledging His sovereignty and paying Him our homage ; 2d, to give God thanks for all His blessings ; 3d, to beg pardon for our sins ; 4th, to obtain grace and all blessings from His divine Majesty.

Q. Have the servants of God, from the beginning of the world, been always accustomed to honor Him with sacrifice ?

A. Yes, they have. Witness the sacrifice of Abel (Gen. iv.), the sacrifice of Noah (Gen. viii.), the sacrifice of Melchisedech (Gen. xiv.), the sacrifices of Abraham (Gen. xv. and xxii.), the sacrifices of Job (ch. i. 42), and the many different kinds of sacrifices prescribed in the law of Moses ; of these ancient sacrifices some were holocausts, or whole burnt-offerings, in which the victim or host was wholly consumed by fire, and thereby given fully to God without reserve, for the more perfect acknowledgment of His sovereignty. Others were pacific or peace offerings ; and these were either offered in thanksgiving for blessings received, or for the obtaining of graces and favors from the divine Majesty. Again, some were bloody sacrifices, in which the victim was slain ; others unbloody, as the sacrifice of Melchisedech, which was bread and wine (Gen. xiv.) ; the sacrifices of fine flour with oil and frankincense, of unleavened cakes, etc., prescribed (Levit. ii.) ; of the scape-goat (Levit. xvi.), etc.

Q. Were these sacrifices of the law of nature and of the law of Moses agreeable to the divine Majesty ?

A. They were, as often as they were accompanied with the inward sacrifice of the heart ; not for any virtue or efficacy that they had in themselves (being but weak and needy elements), but in view of the sacrifice of Christ, of which they all were types and figures, and in consideration of the faith of those who offered them, by which they believed in a Redeemer to come, whose blood alone was capable to reconcile them to God.

Q. Why are all these sacrifices now abolished ?

A. Because they were but figures of the sacrifice of Christ, and, therefore, were to give place to His sacrifice, as figures of the truth.

Q. How do you prove that these ancient sacrifices had no power nor efficacy of themselves, and were to make way for another sacrifice, viz., that of Christ ?

A. This is evident from many texts of Scripture ; I shall only allege one at present, viz., Psalm xxxix., spoken in the person of Christ to His Father : " Sacrifice and oblation thou wouldst not ; but ears thou hast perfected to me " ; or, as St. Paul reads it (Heb. x. 5), " but a body thou hast fitted to me. Holocausts for sin did not please thee."

Q. What is the sacrifice of Christians under the new law ?

A. We have no other sacrifice but that of Christ, which He once offered upon the cross, and daily offers, by the ministry of His priests, upon the altar, viz., the Eucharist.

Q. Is the sacrifice of the cross and that of the Eucharist the same sacrifice, or two distinct sacrifices ?

A. It is the same sacrifice ; because the Victim is the self-same, viz., Jesus Christ, and the Priest or principal Offerer is also the self-same Jesus Christ : it was He who offered Himself upon the cross ; it is He who offers Himself upon the altar. The only difference is in the manner of the offering ; because in the sacrifice of the cross Christ really died, and, therefore, that was a bloody sacrifice ; in the sacrifice of the altar He only dies mystically, and, therefore, this is an unbloody sacrifice. I say, He dies mystically, inasmuch as His death is represented in consecrating apart the bread and wine, to denote the shedding of His sacred blood from His body at the time of His death.

Q. Why do you say that Jesus Christ is the priest that offers the sacrifice of the altar, since there is always another priest to perform this office ?

A. Because the priest who officiates in the Mass officiates as Christ's vicegerent, and in His person ; and, therefore, when he comes to the consecration of the elements, in which this sacrifice essentially consists, he speaks not in his own name, but in the name and person of Christ, saying : " This is my body, this is the chalice of my blood," etc. So that Christ Himself is the principal priest ; the officiant only acts by His authority, in His name and person.

Q. But what need was there of the sacrifice of the altar, since we were fully redeemed by the sacrifice of the cross ?

A. 1st. That we might have in the sacrifice of the altar a standing memorial of the death of Christ. 2d. That by the sacrifice of the altar the fruits of His death might daily be applied to our souls. 3d. That His children might have, till the end of the world, an external sacrifice, in which they might join together in the outward worship of religion, as the servants of God from the beginning of the world had always done. 4th. That in and by this sacrifice they might unite themselves daily with their High-Priest and Victim, Jesus Christ, and daily answer the four ends of sacrifice.

Q. What proofs have you that the Mass is properly a sacrifice ?

A. Because, as we learn from many plain texts of Scripture, quoted in the foregoing chapter, and from the perpetual tradition of the universal Church, in the consecration of the holy Eucharist the bread and wine are really changed into the body and blood of Christ ; and consequently, in and by this consecration, the real body and blood of Christ, our Victim, which for us was immolated upon the cross, are in the Mass exhibited and presented to God. Therefore the Mass is properly a sacrifice, and the same sacrifice as that which Christ offered upon the cross.

And that this sacrifice is propitiatory for obtaining the remission of our sins we learn from the very words of Christ our Lord, at the first institution of it at His last supper, when, in the consecration of the elements, speaking in the present tense, He tells us (as His words are in the original Greek): "This is my body which shall be delivered for you." (1 Cor. xi. 24.) "This is my blood of the new testament, which shall be shed for many" (St. Matt. xvi. 28; St. Mark xiv. 24), or, "This [cup] is the new testament in my blood, which is shed for many," viz., for the remission of sins.

Q. Have you any other texts of Scripture for the sacrifice of the Mass?

A. Yes, besides many figures of this sacrifice in the Old Testament (of which the most evident is that of the bread and wine offered by Melchisedech, the priest of the most high God, Genesis xiv.; according to whose order Christ is said to be a priest for ever (Psalm xc.); and that, as the holy fathers* take notice by reason of this sacrifice of the Eucharist) we have the prophecy of Malachi i. 10, 11, where God, rejecting the Jewish sacrifices, declares His acceptance of the sacrifice or pure offering which should be made to Him in every place among the Gentiles; which texts the ancient fathers, both Greek and Latin, urge to show that the Eucharist is a sacrifice. (See St. Justin, *in Dialog. cum Tryphone*; St. Irenæus, I. 4. c. 32; St. Chrysostom, in *Psa. xcii.*; St. Augustine, I. 18. *de Civitate Dei*, c. 35, etc.)

In the New Testament we have Heb. xiii. 10, where the Apostle tells us, that under the new law "we have an altar [and consequently a sacrifice] whereof they have no power to eat who serve the tabernacle;" that is, they who continue in the service of the Old Law. And in 1 Cor. x. 14-21, the same Apostle makes a parallel between the partakers of the Christian sacrifice and those who partake of the Jewish or heathenish victims; so as evidently to suppose that the Christian table which he mentions (ver. 21) is an altar, where Christ is mystically immolated and afterward eaten by the faithful; as, in the Jewish and heathenish sacrifices, the victim was first offered on the altar and then eaten by the people. From whence the Apostle infers that they who were partakers of this great sacrifice of the body and blood of Christ (ver. 16) ought not to be partakers with devils, by eating of the meats sacrificed to idols. (ver. 21.) The sacrifice of the Mass is also mentioned in the thirteenth chapter of the Acts of the Apostles, ver. 2, where what we read in the Protestant Testament, "As they ministered to the Lord and fasted," etc., in the Greek original is, "As they were sacrificing (*litourgounton*) to the Lord, and fasting, the Holy

* St. Cyprian, *Epist.* 63. St. Chrysostom, *Hom.* 35. in *Gen.* Epiphanius, *Hær.* 55. St. Jerome, *Epist.* 126, *ad Evag.* St. Augustine, *Conc.* 1 *Ps.* 33; L. 15. *de Civ. Dei*, c. 22. L. 18. c. 35, etc. St. Cyril Alex., L. 2. *Glaphyr.*; Theodoret, *Qu.* 24. in *Gen.*

Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Where the word which we have rendered, in English, "sacrificing," is the selfsame which, to this day, is used by the Greeks to express the sacrifice of the Mass.

Besides these arguments from Scripture for the sacrifice offered to God in the blessed Eucharist, we have the authority and the perpetual tradition of the Church of God from the days of the Apostles. Witness the most ancient liturgies and nations, Latins, Greeks, Goths, Syrians, Armenians, Egyptians, Ethiopians, Indians, etc. Witness the manifold testimonies of the councils and fathers of all ages; witness the frequent mention in all Christian antiquity of altar, sacrifice, oblation, priest, etc. Witness, in fine, the universal consent of Christians of all denominations before Luther's time, in offering up the Eucharist as a sacrifice, which is a matter of fact that cannot be contested. To which, if we add another truth no less notorious, viz., that no one of our adversaries can pretend to assign the time in which the use of this sacrifice first began, we cannot have a more certain proof of an apostolical tradition. It is the rule which St. Augustine gives to discern apostolical traditions by. (*L. 4. de Bapt. c. 24.*)

Q. But does not St. Paul say (*Heb. x. 14*), "For by one oblation [viz., that of the cross] he hath perfected for ever them that are sanctified"? What room, then, can there be for the sacrifice of the Mass?

A. What the Apostle says is certainly true, that the sacrifice of Christ upon the cross is that one offering by which we are perfected for ever, because the whole world was redeemed by that one sacrifice, and all other means of our sanctification or salvation have their force and efficacy from that one offering. Yet as that one offering, by which "Christ hath perfected for ever them that are sanctified," is no way injured by His supplications, which as man He makes for us to His Father in heaven, where, as the same Apostle tells us (*Heb. vii. 25*), "He is always living to make intercession for us;" so neither is it any way injured, but highly honored, by the representing of the same offering to God in the sacrifice of the altar.

Q. But the Apostle tells us (*Heb. ix. 25*), "Nor yet that he should offer himself often;" what say you to this?

A. He speaks there of His offering Himself in a bloody manner, by dying for the redemption of the world, which was to be but once. But though the price of our redemption was to be paid but once, yet the fruit of it was to be daily applied to our souls by those means of grace which Christ has left in His Church, that is, by His sacraments and sacrifice.

CHAPTER VII.

OF HEARING MASS—ALSO OF THE ORDER AND CEREMONIES OF THE MASS, AND THE DEVOTION PROPER FOR THAT TIME.

Q. ARE the faithful obliged to be present at the sacrifice of the Mass?

A. They are obliged, by a precept of the Church, to be present thereat upon all Sundays and holydays.

Q. Why does the Church oblige all her children to assist at the sacrifice of the Mass upon all Sundays and holydays?

A. That as Sundays and holydays are particularly set apart for the worship of God and the sanctification of their souls, they may answer these ends by assembling together on these days, to commemorate the death of Christ, and to offer to God this solemn worship of sacrifice by the hands of the priest, and of their High-Priest, Jesus Christ: 1st, in testimony of God's sovereignty, and as a homage due to His divine Majesty; 2d, to give Him thanks for all His blessings, general and particular; 3d, to beg mercy and pardon for all their sins; 4th, to obtain all necessary graces from the fountain of all grace.

Q. Why might not this as well be done without going to hear Mass?

A. Because, as we have seen in the foregoing chapter, the Mass is a sacrifice instituted by Christ, to be offered for all those ends; and as in this sacrifice Christ Himself is both the priest and the victim, who here presents to His eternal Father that same body and blood by which we were redeemed, it must be evident that there can be no better means of adoring God and offering our homage to Him than by uniting ourselves to this sacrifice of His only Son; no more acceptable thanksgiving than that which is here offered by and through Jesus Christ; no means of obtaining mercy and pardon comparable to this oblation of the blood of the Lamb; in fine, no more seasonable time for obtaining the favors of heaven, than when we appear before the throne of grace with Him and through Him in whom His Father is always well pleased.

Q. In what disposition of the soul ought persons to go to hear Mass?

A. They ought to go as if they were going to Mount Calvary to be present at the passion and death of their Redeemer (since the Mass is, indeed, the same sacrifice as that which He there offered); and consequently there can be no better devotion for the time of Mass than that which has relation to the passion of Christ, which is therein commemorated and represented to the eternal Father. And all the faithful when they are at Mass should endeavor to put their souls in the like disposition of adoration, thanksgiving, love, and repentance for their sins with

which a good Christian would have assisted at the sacrifice of the cross, had he been present thereat.

Q. What think you of those, who, during the time of Mass, instead of attending to this great sacrifice, suffer themselves to be carried away with willful distractions?

A. Such as these do not hear Mass; that is, they do not fulfill the Church precept nor satisfy the obligation of the day, but mock God while outwardly pretending to honor Him, for their heart is far from Him.

Q. What do you say to those, who, during the time of the Mass, are laughing and talking, or pass that time in criminal amusements?

A. These are not only guilty, like the former, of breaking the Church precept, but also must answer for the scandal that they give by their ill example, and for hindering others from attending to their duty, as well as for profaning these most sacred mysteries by such an unchristian behavior at this holy time.

Q. I should be glad if you would explain to me the order and ceremonies of the Mass; and, first, pray what is the meaning of the priest's vestments?

A. The priest, in saying Mass, represents the person of Christ, who is the high-priest of the New Law, and the Mass itself represents His passion; and therefore the priest puts on vestments to represent those with which Christ was ignominiously clothed at the time of His passion. Thus, for instance, the *amice* represents the rag or clout with which the Jews muffled our Saviour's face, when at every blow they bade Him prophesy who it was, that struck Him (St. Luke xxii. 64); the *alb* represents the white garment with which He was invested by Herod; the *girdle*, *maniple* and *stole* represent the cords and bands with which He was bound in the different stages of His passion; the *chasuble*, or outward vestment, represents the purple garment with which He was clothed as a mock king; upon the back of which there is a cross, to represent that which Christ bore on His sacred shoulders. Lastly, the priest's *tonsure* or crown is to represent the crown of thorns which our Saviour wore. Moreover, as in the Old Law the priests who were to officiate in sacred functions, had, by the appointment of God, vestments assigned for that purpose, as well for the greater decency and solemnity of the divine worship as to signify and represent the virtues which God required of His ministers; so it was proper that in the Church of the New Testament Christ's ministers should, in their sacred functions, be distinguished from the laity by their sacred vestments, which might also represent the virtues which God requires in them: thus the *amice*, which is first put upon the hand, represents divine hope, which the Apostle calls the helmet of salvation; the *alb*, innocence of life; the *girdle*, with which the loins are

begirt, purity and chastity ; the maniple, which is put on the left arm, patiently suffering the labors of this mortal life ; the stole, the sweet yoke of Christ to be borne in this life, in order to a happy immortality in the next ; in fine, the chasuble, which, as uppermost, covers all the rest, the virtue of charity.

In these vestments the Church makes use of five colors : the white, on the feasts of our Lord, of the blessed Virgin, of the angels, and of the saints that were not martyrs ; the red on the feasts of Pentecost, of the invention and exaltation of the cross, and of the Apostles and martyrs ; the green, on the greater part of the Sundays ; the violet, in the penitential times of Advent and Lent, and upon vigils and ember-days ; and the black, upon Good Friday, and in the masses for the dead.

Q. Why is there always a crucifix upon the altar at the time of Mass ?

A. That as the Mass is said in commemoration of Christ's passion and death, the priest and people may have always before their eyes the image that represents His passion and death.

Q. What is the meaning of having lighted candles upon the altar at the time of Mass ?

A. 1st, To honor the triumph of our King, which is there celebrated by these lights, which are tokens of our joy and of His glory. 2d, To denote the light of faith with which we are to approach Him.

Q. What is the meaning of making a reverence to the altar ?

A. 1st. Because the altar is a figure of Christ, who is not only our sacrifice and our High-Priest, but our altar also, inasmuch as we are to offer our prayers and sacrifices through Him. 2d. Because the altar is the seat of the divine mysteries, and therefore deserves our reverence.

Q. What is the meaning of the use of incense, in the Mass and other offices of the Church ?

A. Incense is an emblem of prayer, ascending to God from hearts inflamed with His love, as the smoke of the incense ascends on high from the fire of the censer. Hence the royal prophet (Ps. cxl.) says, " Let my prayer, O Lord, be directed like incense in thy sight." And St. John in the Revelation (chap. v. 8 ; chap. viii. 4), saw the four and twenty elders and the angel offering up to God odors and incense, which were the prayers of the saints. Moreover, the incensing of the altar, of the priest, etc., is, according to the use of the Church, a token of honor to the thing that is incensed ; not of divine honor, since we also incense the whole choir and the people, but of a due respect for the things of God, for His ministers, and people.

Q. What is the use of singing and of organs in the divine service ?

A. To help to raise the heart to heaven, and to celebrate with greater solemnity the divine praises.

Q. Tell me now, if you please, the different parts of the Mass, and the ceremonies thereof ; that I may be the better instructed in this heavenly sacrifice.

A. 1st. The priest, standing at the foot of the altar, having made a low reverence, begins with the sign of the cross, saying, "*In nomine Patris,*" etc. (In the name of the Father, and of the Son, and of the Holy Ghost) ; and then recites, alternately with the clerk, the 42d Psalm, "*Judica me Deus,*" etc. (Judge me, O God, etc.), composed by David in the time that he was persecuted by Saul and kept at a distance from the tabernacle or temple of God, and expressing his ardent desires and hopes of approaching to God's altar, and offering praise and sacrifice to Him : and therefore this psalm is most proper here, as expressing those sentiments of the soul with which we ought to come to this holy sacrifice.

2d. The priest, bowing down at the foot of the altar, says the Confiteor, or general confession, acknowledging his sins to God, to the whole court of heaven, and to all the faithful there assembled, begging their prayers to God for him : and the clerk repeats the same in the name of the people ; to the end that both priest and people may dispose themselves for this great sacrifice by a sincere repentance of their sins. Our adversaries object to this form of confession, because therein we confess our sins to the saints, as if this were giving them an honor that belongs to God alone, not considering that the confessing our sins to any one, so far from being an honor peculiar to God, is what we are directed in Scripture to do to one another. (St. James v. 16.) And, accordingly, in this very form, which we call the Confiteor, we not only confess our sins to God and to His saints, but the priest also confesses to the people, and the people to the priest.

3d. The priest in going up to the altar begs for himself and the people that God would take away their iniquities, that they may be worthy to enter into His sanctuary. Then coming up to the altar, he kisses it in reverence to Christ, of whom it is a figure ; and, going to the book, he reads what is called the Introit, or entrance of the Mass ; which is different every day, and generally an anthem taken out of the Scripture, with the first verse of one of the Psalms, and the *Gloria Patri* to glorify the blessed Trinity.

4th. He returns to the middle of the altar, and says, alternately with the clerk, the *Kyrie Eleison*, or, Lord have mercy on us ; which is said three times to God the Father ; three times *Christe Eleison*, or, Christ, have mercy on us, to God the Son ; and three times again, *Kyrie Eleison*, to God the Holy Ghost. This frequent calling for mercy teaches us the necessity of approaching to this sacrifice with a penitential spirit, and that the best devotion for the beginning of the Mass is to offer up to God the sacrifice of a contrite and humble heart.

5th. After the Kyrie Eleison, the priest recites the *Gloria in Excelsis*, or, Glory be to God on high, etc., being an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of Christ. This, being a hymn of joy, is omitted in the Masses for the dead, and in the penitential times of Advent, Lent, etc. After this the priest, turning about to the people, says, "Dominus vobiscum" (The Lord be with you). Ans. "Et cum spiritu tuo" (And with thy spirit). Then returning to the book, he says, "Oremus" (Let us pray), and then reads the collects or prayers of that day, concluding them with the usual termination, "Per Dominum nostrum," etc. (Through our Lord Jesus Christ, etc.), with which the Church commonly concludes all her prayers, as hoping for no mercy, grace, or blessing, but through our Saviour Jesus Christ.

6th. After the collects the Lesson or Epistle of the day is read (and upon the Wednesdays and Saturdays in the "ember weeks," several lessons or epistles), at the end of which the clerk answers, "Deo gratias," or, Thanks be to God; to give God thanks for the heavenly instructions contained in that divine lesson of Holy Writ. The lesson or epistle is followed by the Gradual or Tract, consisting of some devout verses taken out of Scripture; to which are joined the Alleluias to praise God with joy, excepting in the penitential time between Septuagesima and Easter, for then Alleluia is not said.

7th. After the Epistle and Gradual, the book is removed to the other side of the altar, in order to read the Gospel of the day; which removal of the book represents the passing from the preaching of the Old Law, figured by the lesson or epistle, to the gospel of Jesus Christ, published by the preachers of the New Law. The priest, before he reads the gospel, makes his prayer, bowing down before the middle of the altar, that God would cleanse his heart and his lips, that he may be worthy to declare His gospel. At the beginning of the gospel both priest and people make the sign of the cross: 1st, upon their foreheads, to signify that they will not be ashamed of the cross of Christ and His doctrine; 2d, upon their mouth, to signify that they will profess it in words; 3d, upon their breast, to signify that they will always keep it in their hearts. During the gospel the people stand, to show by this posture their readiness to go and do whatsoever they shall be commanded by the Saviour in His divine Word. At the end, the clerk answers in the name of the people, "Laus tibi Christe" (Praise be to thee, O Christ), to give praise to our Redeemer for His heavenly doctrine; and the priest kisses the book, in reverence to those sacred words which he has been reading out of it. In the high or solemn Mass, the gospel is sung by the deacon, and lighted candles are held by the acolytes on each side, to denote the light which Christ brought us by His gospel.

8th. After the gospel, upon all Sundays, as also upon the feast of our Lord, of the blessed Virgin, of the Apostles, and of the doctors of the Church, the priest, standing at the middle of the altar, recites the Nicene creed, and kneels down at the words, "Et Homo factus est" (And he was made man), in reverence to the mystery of our Lord's incarnation. Then turning about to the people, he greets them with the usual salutation: "Dominus Vobiscum" (The Lord be with you). Ans. "Et cum Spiritu tuo" (And with thy spirit). After which he reads a short sentence of Scripture called the Offertory, and then takes off the veil from the chalice, in order to proceed to the offering up the bread and wine for the sacrifice.

9th. He offers, first, the bread upon the paten or little plate; then pours the wine into the chalice, mingling it with a little water, and offers that up in like manner, begging that this sacrifice may be accepted by the Almighty for the remission of sins for all there present, for all the faithful living and dead, and for the salvation of all the world. Then, bowing down, he says, "In the spirit of humility, and in a contrite mind, may we be received by thee, O Lord, and so may our sacrifice be made this day in thy sight that it please thee, O Lord God." Then he blesses the bread and wine with the sign of the cross, invoking the Holy Ghost, saying, "Come thou, the Sanctifier, the almighty and eternal God, and bless ✠ this sacrifice prepared for thy holy name." After this, he goes to the corner of the altar, and there washes the tips of his fingers, saying, "Lavabo," etc. (I will wash my hands among the innocent, and I will encompass thy altar, O Lord, etc), as in the latter part of the 25th Psalm. This washing of the fingers denotes the cleanness and purity of the soul with which these divine mysteries are to be celebrated, which ought to be such as not only to wash away all greater filth, but even the dust which sticks to the tips of our fingers, by which are signified the smallest faults and imperfections.

10th. After washing his fingers, the priest returns to the middle of the altar, and there bowing down, begs of the blessed Trinity to receive this oblation in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and for an honorable commemoration of the blessed Virgin and of all the saints, that they may intercede for us in heaven, whose memory we celebrate on earth. Then turning about to the people, he says, "Orate Fratres," etc., that is, "Brethren, pray that my sacrifice and yours may be made acceptable in the sight of God, the Father Almighty." The clerk answers, in the name of the people, "May the Lord receive this sacrifice from thy hands, to the praise and glory of His own name, and for our benefit, and that of all His holy Church."

11th. Then the priest says in a low voice the prayers called the *Secreta*,

which correspond to the collects of the day, and are different every day. He concludes, by saying aloud, "Per omnia sæcula sæculorum;" that is, "World without end." Ans. "Amen." Then after the usual salutation, "The Lord be with you." Ans. "And with thy spirit;" he admonishes the people to lift up their hearts to God (*Sursum Corda*) and to join with him in giving thanks to our Lord (*Gratias agamus Domino Deo nostro*). To which the clerk answers, "Dignum et justum est" (It is meet and just.) Then follows the Preface, so called because it serves as an introduction to the canon of the Mass; in which, after solemnly acknowledging ourselves bound in duty ever to give thanks to God, through his Son Jesus Christ, whose majesty all the choirs of angels ever praise and adore, we humbly beg leave to have our voices admitted, together with theirs, in that celestial hymn, "Sanctus, sanctus, sanctus," etc., *i. e.*, "Holy, holy, holy, Lord God of Hosts; the heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

12th. After the Preface follows the canon of the Mass, the most sacred and solemn part of this divine service, which is read with a low voice, as well to express the silence of Christ in His passion, and His concealing at that time His glory and His divinity, as to signify the vast importance of that common cause of all mankind, which the priest is then representing, as it were in secret, to the ear of God; and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries. The canon begins by invoking the Father of mercies, through Jesus Christ His Son, to accept this sacrifice for the holy Catholic Church, for the Pope, the bishop, the king, and all the professors of the Catholic and apostolic faith throughout the whole world.

Then follows the Memento, or commemoration of the living, for whom in particular the priest intends to offer up that Mass, or who have been particularly recommended to his prayers, etc. To which is subjoined a remembrance of all there present, followed by a solemn commemoration of the blessed Virgin, the Apostles and martyrs, and all the saints, to honor their memory, by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession, through Jesus Christ our Lord.

Then the priest spreads his hands over the bread and wine, which are to be consecrated into the body and blood of Christ, according to the ancient ceremony prescribed in the Levitical law, Levit. i. 3, 4, 16, that the priest or persons who offered sacrifice should lay their hands upon the victim before it was immolated; and he begs that God would accept of this oblation, which he makes in the name of the whole Church; and that He would grant us peace in this life and eternal salvation in the next.

Then he blesses the bread and wine with the sign of the cross (a ceremony frequently repeated in the Mass, in memory of Christ's passion, of which this sacrifice is the memorial ; and to give us to understand that all grace and sanctity flow from the cross of Christ, that is, from Christ crucified) ; and he prays that God would render this oblation blessed, received, approved, reasonable, and acceptable, that it may be made to us the body and blood of His most beloved Son, our Lord Jesus Christ. Then he proceeds to the consecration, first, of the bread into the body of our Lord, and then of the wine into His blood ; which consecration is made by the words of Christ pronounced by the priest in His name, and as bearing His person. This is the chief action of the Mass, in which the very essence of this sacrifice consists ; because, by the separate consecration of the bread and wine, the body and blood of Christ are really exhibited and presented to God, and Christ is mystically immolated.

Immediately after the consecration follows the elevation, first of the Host, then of the chalice, in remembrance of Christ's elevation upon the cross, and that the people may adore their Lord veiled under these sacred signs. At the elevation of the chalice, the priest recites these words of Christ, "As often as you shall do these things, you shall do them in commemoration of me." Then he goes on, making a solemn commemoration of the passion, resurrection, and ascension of Christ ; and begging of God to accept this sacrifice, as He was pleased to accept the oblations of Abel, Abraham, and Melchisedech ; and to command that it may, by His holy angel, be presented upon His altar above, in presence of His divine Majesty, for the benefit of all those who shall partake of those mysteries here below.

Then the priest makes the Memento, or the remembrance for the dead, praying for all those that are "gone before us with the sign of faith, and rest in the sleep of peace ;" and in particular for those for whom he desires to offer this sacrifice, that God would grant them a "place of refreshment, light, and peace, through Jesus Christ our Lord." Then raising his voice at "*Nobis quoque peccatoribus*" (And to us sinners), etc., he strikes his breast in token of repentance, like the humble publican in the gospel, and begs of God mercy and pardon, and to be admitted into some part and society with the holy Apostles and martyrs, through Christ our Lord. He goes on, "By whom, O Lord, thou dost always create, sanctify, enliven, bless, and give us all these good things." Then kneeling down, and taking the sacred Host in his hand, he makes the sign of the cross with it over the chalice, saying, "Through Him, and with Him, and in Him, is to thee, God the Father, in the unity of the Holy Ghost, all honor and glory ;" which last words he pronounces, elevating a little the Host and chalice from the altar ; and then kneels down,

saying with a loud voice, "*Per omnia sæcula sæculorum*" (For ever and ever). Ans. "Amen."

13th. After this follows the Pater Noster, or Lord's Prayer, which is pronounced with a loud voice; and in token of the people's joining in this prayer, the clerk, in their name, says aloud the last petition, "*Secd libera nos a malo*" (But deliver us from evil), to which the priest answers "Amen;" and goes on with a low voice, begging that we may be delivered from all evils, past, present, and to come; and by the intercession of the blessed Virgin and of all the saints be favored with peace in our days, and secured from sin and all disturbances, through Jesus Christ our Lord. Then he breaks the Host in imitation of Christ's breaking the bread before He gave it to His disciples, and in remembrance of His body being broken for us upon the cross; and puts a particle of it into the chalice, saying to the people, "The peace of the Lord be always with you." Ans. "And with thy spirit." This ceremony of mixing a particle of the Host with the species of wine in the chalice, represents the reuniting of Christ's body, blood, and soul, at His resurrection: and the priest's wish or prayer for peace, at the time of this ceremony, puts us in mind of that "*Pax vobis,*" or "Peace be unto you," which our Lord spoke to His disciples when He first came to them after His resurrection. (St. John xx. 19, 21, 26.)

14th. Then follows the *Agnus Dei*, etc., which the priest pronounces three times, striking his breast in token of repentance: the words are, "Lamb of God, who takest away the sins of the world, have mercy on us." At the third time instead of, "Have mercy on us," he says, "Grant us thy peace." After the *Agnus Dei*, follow three prayers, which the priest says to himself by way of preparation for receiving the blessed sacrament. After which, kneeling down, and then rising and taking up the blessed sacrament, he three times strikes his breast saying, "*Domine non sum dignus,*" etc. (Lord, I am not worthy that thou shouldst enter under my roof; say thou only but the word, and my soul shall be healed). Then receiving the sacred Host, he says, "The body of our Lord Jesus Christ preserve my soul to life everlasting. Amen." Having paused a while, he proceeds to the receiving of the chalice, using the like words: "The blood of our Lord Jesus Christ," etc. Then follows the Communion of the people, if any are to receive.

15th. After the Communion, the priest takes, first, a little wine into the chalice, which is called the first ablution, in order to consume what remains of the consecrated species in the chalice; and then takes a little wine and water, which is called the second ablution, upon his fingers over the chalice, to the end that no particle of the blessed sacrament may remain sticking to his fingers, but that all may be washed into the chalice,

and be so received. Then wiping the chalice, and covering it, he goes to the book and reads a versicle of the Holy Scripture, called the Communion, because it used to be sung in the high Mass, at the time that the people communicated. After this, he turns about to the people with the usual salutation, "*Dominus vobiscum*;" and then returning to the book, reads the collects or prayers called the Post Communion: after which he again greets the people with "*Dominus vobiscum*," and gives them leave to depart, saying, "*Ite, missa est*," i. e., "Go, the mass is done." Here, bowing before the altar, he makes a short prayer to the blessed Trinity, and then gives his blessing to all there present, in the name of the same blessed Trinity, "*Benedicat vos*," etc. (May the almighty God, the Father, ✠ the Son, and the Holy Ghost, bless you.) He then concludes, by reading, at the corner of the altar, the beginning of the Gospel according to St. John, which the people hear standing; but at these words, "*Verbum caro factum est*" (The Word was made flesh), both priest and people kneel, in reverence to the mystery of Christ's incarnation. The clerk at the end answers, "*Deo gratias*" (Thanks be to God): and then the priest departs from the altar, reciting to himself the Benedicite, or the canticle of the three children, inviting all creatures in heaven and earth to bless and praise our Lord.

Q. In what manner ought the people to be employed during the Mass?

A. In such prayers and devotions as are most suitable to that holy sacrifice; which, having so close a relation to the passion of Christ, is then best heard when the assistants turn the attention and affections of their souls toward the mysteries of the passion of our Lord, which are there represented.

Q. Is it not a good way of hearing Mass, to accompany the priest through every part of it, so as to accommodate one's devotion to what he is then about?

A. It is a very good and profitable way: not that the very prayers of the priest, especially in the canon and consecration, are always proper for the people; but that in every part of the Mass it is proper that the people should use such prayers as are adapted to what the priest is then doing.

Q. What kind of prayers and devotions do you esteem the best adapted to the several parts of the Mass?

A. I should recommend, 1st. In the beginning of the Mass, an earnest application of the soul to God, by way of begging His divine grace for worthily and profitably assisting at this sacrifice.

2d. At the Confiteor, and what follows to the Kyrie Eleison, inclusively, I should advise the assistants to an humble confession of their sins to God, with a most hearty repentance, and earnestly begging His mercy.

3d. At the Gloria in excelsis, let them join in that heavenly hymn, and excite their souls to the affections expressed therein.

4th. At the Collects, let them recommend to God their own necessities, and those of the whole Church.

5th. At the Epistle, Gradual and Gospel, either let them attend to the heavenly lessons contained in them ; or, if they have not the convenience for this, let them employ themselves in giving thanks to God for revealing to us His divine truths, and instructing us not only by His servants, the prophets and Apostles, but also by His Son ; and begging of God that their lives may always be conformable to the maxims of His gospel.

6th. At the Credo, let them recite it to themselves, with a lively faith of those great truths contained in it.

7th. At the Offertory, let them join with the priest in offering up, first, the Host, and then the chalice, for themselves and the whole Church ; but let them at the same time unite themselves closely with their High-Priest Christ Jesus, and with Him, through Him, and in Him, offer up their hearts and souls to God, to be consecrated to His divine service, and changed into Him ; and in particular, at the mingling of the water with the wine in the chalice, let them pray for this happy union with God.

8th. At the Lavabo, when the priest washes his fingers at the corner of the altar, let them excite in their souls a hearty act of repentance, and beg to be washed from their sins in the blood of the Lamb.

9th. When the priest turns about and says, "*Orate Fratres,*" let them pray that God would accept of that oblation for His own honor and their salvation.

10th. At the Preface, let them raise up their hearts to God, and at *Sursum Corda* pour forth their souls in thanksgiving to Him ; joining themselves with the heavenly choirs, and with them humbly and fervently pronouncing that sacred hymn, "*Sanctus,*" etc. (Holy, holy, holy, Lord God of Hosts, etc.).

11th. During the canon of the Mass, let them together with the priest, as well as with the invisible priest, Christ Jesus, offer up the sacrifice for the four ends of sacrifice, viz., 1. For God's honor, adoration, and glory. 2. In thanksgiving for all His benefits, and especially for our redemption through Jesus Christ. 3. To obtain mercy and pardon through Him for all their sins. 4. To obtain all the graces and blessings of which they stand in need. Let them also join in the solemn commemoration that is here made of the passion, resurrection, and ascension of the Son of God, and the glory of His Church triumphant in heaven.

12th. At the Memento for the living, let them earnestly commend to God their parents, friends, benefactors, etc.; their superiors, spiritual and temporal ; those who have particularly desired their prayers ; those who

are in their agony, or other great necessity, temptation, or affliction ; those to whom they have given scandal or ill example ; their enemies and all unbelievers and sinners, that God may convert them ; in fine, for all true servants of God, and for all those for whom God would have them to pray.

13th. At the Consecration and elevation, let them again offer themselves to God with and through Christ, and with all the reverence of their souls adore their Lord there really present under the sacramental veils.

14th. At the Memento for the dead, let them represent to the eternal Father this victim, which takes away the sins of the world, in behalf of all the faithful departed in the communion of the Church, and particularly of their relations, friends, etc., and those who stand most in need of their prayers, or for whom God is best pleased that they should pray.

15th. At the Pater Noster, let them join in that heavenly prayer, begging in the first petition ("hallowed be thy name") the honor and glory of God's name ; in the second petition, the propagation of His kingdom here upon earth, and that they may have a share in His kingdom in heaven ; in the third petition, the perfect accomplishment of His will by all and in all ; in the fourth, the participation of the bread of life ; in the fifth, the forgiveness of their sins ; in the sixth, the grace of God against temptations ; and in the seventh, a deliverance from all evils.

16th. At the breaking of the Host, let them remember Christ's body, broken for them upon the cross, and let them pray for that peace which the priest wishes them, with God, with their neighbors, and with themselves.

17th. At Agnus Dei, etc., let them, in the spirit of humility and contrition, beg mercy and pardon for their sins.

18th. During the following prayers, and whilst the priest is receiving, let them make a spiritual communion: 1st, by a lively faith of the real presence of the Lamb of God, slain for our sins, and of the abundance of grace which He brings to those who receive Him worthily. 2d, by an ardent desire of partaking of this life-giving food. 3d, by humbly acknowledging at the "*Domine non sum dignus,*" and heartily bewailing their unworthiness and sins, which hinder them from daring to approach this heavenly table. 4th, by fervent prayer, begging that Christ would communicate to them some share in those graces which He brings with Him to the worthy receiver, and that He would come at least spiritually to their souls, and take possession of them, and unite them to Himself by an indissoluble bond of love.

19th. After the Communion let them return thanks to God for the passion and death of His Son, and for having been permitted to assist at these divine mysteries ; let them receive with humility the benediction

given by the priest in the name of the blessed Trinity ; let them beg pardon for their negligences and distractions ; and so, offering themselves and all their undertakings to God, depart in peace.

Q. What advice would you give to those who through indisposition, or other unavoidable impediments, are not able to assist at Mass upon a Sunday or holyday ?

A. I would advise them to endeavor to hear Mass, at least in spirit, according to the method prescribed by Rev. Mr. Gother for the absent, in his little book of *Instructions and Devotions for Hearing Mass*.

Q. What if a person, through the absolute necessity of his unhappy circumstances, should be tied to a place where he can never hear Mass, do you think he might not then be allowed to join in prayer with those of another communion, by way of supplying this defect ?

A. No: certainly it is a misfortune, nay, a great misfortune, to be kept, like David, when he was persecuted by Saul, at a distance from the temple of God and His sacred mysteries ; but it would be a crime upon that account to join one's self with an heretical or schismatical congregation, whose worship God rejects as sacrilegious and impious. In such a case, therefore, a Christian must serve his God alone, to the best of his power, by offering to Him the homage of prayer, adoration, contrition, etc., and must frequently hear Mass in spirit, by joining himself with all the faithful throughout the earth, wherever they are offering to God that divine sacrifice ; ever sighing after those heavenly mysteries, and praying for his delivery from that Babylon which keeps him at a distance from the temple of God.



CHAPTER VIII.

OF SAYING MASS IN LATIN.

Q. Is it not a great prejudice to the faithful, that the Mass is said in Latin, which is a language that the generality of them do not understand ?

A. It is no prejudice to them, provided they be well instructed in the nature of this sacrifice, and taught, as we have explained above, how to accompany the priest with prayers and devotions adapted to every part of the Mass, such as they commonly have in their Manuals, or other prayer-books. Hence, it is visible to any unprejudiced eyes, that there is far more devotion among Catholics at mass, than amongst Protestants at common prayer.

Q. But is not the Mass also a common prayer that ought to be said alike by all the faithful ?

A. It is a common sacrifice, that is offered for all, and in some measure

by all ; but as for the particular form of prayers used by the priest in the Mass, there is no obligation for the faithful to recite the same ; all that God or His Church expects from them is to assist at that sacrifice with attention and devotion ; and this they comply with, when they endeavor to follow the directions given above, and use such prayers as are best adapted to each part of the Mass, though they be not the self-same as the priest uses.

Q. Can you explain to me by some example, how a person may devoutly and profitably assist at this sacrifice, though he be ignorant of the prayers which the priest is saying ?

A. Yes : what do you think if you or any good Christian had been upon Mount Calvary when Christ was offering Himself upon the cross a sacrifice for the sins of the whole world, would not the very sight of what was doing (provided that you had the same faith in Christ as you now have) have sufficed to excite in your soul most lively acts of love of God, thanksgiving for so great a mercy, detestation of your sins, etc., though you could neither hear any word from the mouth of Christ your High-Priest, nor know in particular what passed in His soul ? Just so in the Mass, which is the same sacrifice as that which Christ offered upon the cross, because both the priest and the victim are the same : it is abundantly sufficient, for the people's devotion, to be well instructed in what is then doing, and to excite in their souls suitable acts of adoration, thanksgiving, repentance, etc., though they understand not the prayers used by the priest at that time.

I must add that, for the devout and profitable concurring in sacrifice offered to God, it is not even necessary that the people should hear or recite the same prayers with the priest, but that even the very seeing of him is more than God was pleased to require in the old law. Hence we find (Luke i. 10), " And all the multitude of the people was praying without at the hour of incense." And (Levit. xvi. 17) it was expressly ordered that there should be no man in the tabernacle or temple when the high-priest went with the blood of the victim into the sanctuary to make atonement.

Q. But does not St. Paul (1 Cor. xvi.) condemn the use of " unknown tongues " in the liturgy of the Church ?

A. He says not one word, in that whole chapter, of the liturgy of the Church ; but only reprehends the abuse of the gift of tongues, of which some amongst the Corinthians were guilty, who out of ostentation affected to make exhortations or extemporary prayers in their assemblies, in languages utterly unknown, which for want of an interpreter could be of no edification to the rest of the faithful. But this is far from being the practice of the Catholic Church, where all exhortations, sermons, and such

like instructions, are made in the vulgar language; where no new, unknown, extemporary prayers are recited, but the ancient public liturgy and office of the Church, which by long use are well known, at least as to the substance, by all the faithful: where, in fine, there is no want of interpreters, since the people have the Church offices interpreted in their ordinary prayer-books;* and the pastors are commanded to explain to them the mysteries contained in the Mass. (Council of Trent, sess. xxii. chap. 8.)

Q. But why does the Church celebrate the Mass in Latin, rather than in the vulgar language?

A. 1st. Because it is her ancient language, used in all her sacred offices, even from the Apostles' days, throughout all the western parts of the world: and therefore the Church, which hates novelty, desires to celebrate her liturgy in the same language as the saints have done for many ages. 2d. For the greater uniformity in public worship, that a Christian, in whatsoever country he may be, may still find the liturgy performed in the same manner and in the same language to which he is accustomed at home; and for this the Latin is certainly of all languages the most proper, as being the most universally studied and known. 3d. To avoid the changes to which all vulgar languages, as we find by experience, are daily exposed; for the Church is unwilling to be incessantly chopping and changing her liturgy at every turn of language.

Q. Have any other Christians besides Roman Catholics ever celebrated their liturgy in a language which the greater part of the people did not understand?

A. Yes: it is the practice of the Greeks, as we learn from Alex. Ross, in his view of the *Religions of Europe*, p. 481; and Mr. Breerwood, in his *Enquiries* (chap. ii. p. 12). It is the practice of all other sects of Christians in the east and south, viz., of the Armenians, of the Syrians, of the Nestorians, of the Copts or Egyptians, and of the Abyssinians or Ethiopians, who all use in their liturgies their ancient languages, which have long since ceased to be understood by the people, as we learn from Monsieur Renaudot, in his *Dissertation upon the Oriental Liturgies*, chap. vi. And as for Protestants, we learn from Dr. Heylin's *History of the Reformation*, p. 128, etc., that in Queen Elizabeth's time "The Irish Parliament passed an Act for the Uniformity of the Common Prayer, with permission of saying the same in Latin, where the minister had not the knowledge of the English tongue; but for translating it into Irish there was no care taken. The people are required by that statute, under several penalties, to frequent their churches, and to be present at reading the English liturgy, which they understood no more than they do the Mass. By which

* See the *Missal for the Laity*, Key to it, and the complete *Catholic Directory*, *Almanac*, and *Registry*.

means we furnished the papists with an excellent argument against ourselves, for having the divine service celebrated in such a language as the people do not understand." Thus Dr. Heylin.

CHAPTER IX.

OF THE SACRAMENT OF PENANCE; OF CONFESSION, AND THE PREPARATION FOR IT; OF ABSOLUTION, ETC.

Q. WHAT do you mean by the sacrament of penance?

A. An institution of Christ, by which our sins are forgiven which we fall into after baptism.

Q. In what does this institution consist?

A. On the part of the penitent, it consists in these three things, viz., contrition, confession and satisfaction; and on the part of the minister in the absolution pronounced by the authority of Jesus Christ. So that penance is a sacrament, by which the faithful who have fallen into sins, confessing the same with true repentance and a sincere purpose of making satisfaction to God, are absolved from their sins by the ministers of God.

Q. How do you prove that the ministers of God have any such power as to absolve sinners from their sins?

A. I prove it from John xx. 22, 23, where Christ said to His ministers, "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." And Matt. xviii. 18: "I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven."

Q. But was this power given to any besides the Apostles?

A. It was certainly given to them and to their successors to the end of the world, no less than the commission of preaching, baptizing, etc., which, though addressed to the Apostles, was certainly designed to continue with their successors, the pastors of the Church, forever, according to that of Christ (Matt. xxviii. 20), "And behold I am with you all days, even to the consummation of the world." And so the Protestant Church understands these texts, in the order for the Visitation of the Sick in the Book of Common Prayer, where she prescribes a form of absolution, the same in substance as that used in the Catholic Church, viz.:

"Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me, I ab-

solve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Q. Is it your doctrine that any man can forgive sins ?

A. We do not believe that any man, by his own power, can forgive sins, as no man by his own power can raise the dead to life ; because both the one and the other equally belong to the power of God. But as God has sometimes made men His instruments in raising the dead to life, so we believe that He has been pleased to appoint that His ministers should, in virtue of His commission, as His instruments, and by His power, absolve repenting sinners : and as this is evident from the texts above quoted, it must be a false zeal, under pretext of maintaining the honor of God, to contradict this commission which He has so evidently given to His Church.

Q. But will not sinners thus be encouraged to go on in their evil ways, upon the confidence of being absolved by the pastors of the Church whenever they please, from their sins ?

A. The pastors of the Church have no power to absolve any one without sincere repentance and a firm purpose of a new life ; and therefore the Catholic doctrine of absolution can be no encouragement to any man to go on in his sins.

Q. What, then, is required on the part of the sinner, in order to obtain the forgiveness of his sins in the sacrament of penance ?

A. Three things, viz., contrition, confession and satisfaction. By contrition we mean a hearty sorrow for having offended so good a God, with a firm purpose of amendment. By confession we mean a full and sincere accusation made to God's minister of all mortal sins, which after a diligent examination of conscience, a person can call to his remembrance. By satisfaction we mean a faithful performance of the penance enjoined by the priest.

Q. What preparation do you recommend before confession, in order to discharge one's self well in this important duty ?

A. A person that is preparing himself for confession has four things to do before he goes to confession. 1st. He must pray earnestly to God for His divine grace, that he may be enabled to make a true and good confession. 2d. He must carefully examine his own conscience, in order to find out what sins he has committed, and how often. 3d. He must take due time and pains to beg God's pardon, and procure a hearty sorrow for his sins. 4th. He must make firm resolutions, with God's grace, to avoid the like sins for the future, and to fly the immediate occasions of them.

Q. Why must he begin his preparation by praying earnestly to God for His divine grace ?

A. Because a good confession is a work of the utmost importance, and withal a difficult task, by reason of the pride of our hearts, and that fear and shame which are natural to us, and which the devil, who is a mortal enemy to confession, seeks to improve with all his power; and, therefore, a Christian, who desires to make a good confession, ought, in the first place, to address himself to God by fervent prayer for His divine assistance; and the more he finds the enemy trying to instill into him an unhappy fear or shame, the more earnestly must he implore the mercy and grace of God upon this occasion.

Q. In what manner must a person examine his conscience in order to make a good confession?

A. He must use a moral diligence to find out the sins he has committed: which requires more or less time and care, according to the length of time from his last confession, and the greater or less care that he usually takes of the state of his conscience. The common method of examination is, to consider what one has done against the commandments of God; what neglects there might have been of Church precepts; how one has discharged one's self of the common duties of a Christian, and of the particular duties of one's respective station in life; how far one has been guilty of any of the seven sins which are commonly called capital, because they are the springs or fountains from whence all our sins flow, etc.; and for the helping of a person's memory in this regard, the table of sins, which is found in the Manual, or other prayer-books, may be of no small service.

Q. Is a person to examine himself as to the number of times that he has been guilty of this or that sin?

A. Yes; because he is obliged to confess, as nearly as he can, the number of his sins. But in sins of habit, which have been of long standing and very numerous, it will be enough to examine and confess the length of time he has been subject to such a sin, and how many times he has fallen into it in a day, week or month, one time with another.

Q. What method do you prescribe to a person, in order to procure that hearty sorrow for sin which is the most necessary part of the preparation for confession?

A. The best method to procure it is to beg it heartily of God; it must be His gift; for none but God can give that change of heart, which is so essential to a good confession; and He has been pleased to promise (Matt. vii. 7), "Ask, and it shall be given you: seek, and you shall find; knock, and it shall be opened unto you." To this end all those pious meditations, considerations, and devout acts of contrition, which are found in books of devotion, will much contribute, if read leisurely and attentively, so as to sink into the heart. But because many persons con-

tent themselves with running over, in haste, the prayers before confession, which they meet with in their books, with little or no change in their hearts, which, perhaps, are grown hard by sinful habits, it is to be feared their performances are too often nothing worth in the sight of God.

Q. What do you advise in the case of habitual sinners, in order to procure a true change of heart ?

A. I advise them to a spiritual retreat for some days, in which, being retired as much as possible from the noise of the world, they may think upon the great truths of religion ; of the end for which they came into the world ; of the benefits of God ; of the enormity of sin ; of the sudden passing away of all that this world admires ; of the last four things ; of the passion of Christ, etc., in order that a serious consideration of these great truths, joined to retirement and prayer, may make a due impression on their hearts, and effectually convert them to God. Those whose circumstances will not permit them to make a regular retreat, may at least endeavor, during some days, to think as often and as seriously as they can upon the truths above mentioned ; and, by frequently and fervently calling upon the Father of mercies, in the midst of their employments, may hope to procure to themselves the like grace.

Q. What must be the chief motive of a sinner's sorrow and repentance, in order to qualify him for absolution ?

A. Divines are not perfectly agreed in the solution of this query ; but all are perfectly agreed in advising every one to aim at the best motive he can ; and that the best and safest way is, to renounce and detest our sins for the love of God above all things.

Q. What do you mean by the resolution of amendment, which you suppose to be so necessary an ingredient to the preparation for confession ?

A. I mean a full determination of the soul to fly, for the future, all willful sin, and the immediate occasions of it.

Q. What do you mean by the immediate occasions of it ?

A. All such company, places, employments, diversions, books, etc., as are apt to draw a person to mortal sin, either in word, deed, or thought.

Q. And is a person indispensably obliged to avoid all such immediate occasions of sin ?

A. He is obliged to avoid them to the very utmost of his power, according to the gospel rule of parting even with the hand or an eye, that is an occasion of offence to the soul. (Matt. xviii. 8, 9.)

Q. What Scripture do you bring to recommend the confession of our sins to God's ministers ?

A. 1st. The precept of God in the Old Testament (Num. v. 6, 7), "When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the



Holy Family.

CHRIST BLESSING LITTLE CHILDREN.

commandment of the Lord, and offended, they shall confess their sin," etc. 2d. The example of the people who hearkened to the preaching of St. John the Baptist, who were baptized by him, "confessing their sins." (Matt. iii. 6.) 3d. The prescription of St. James v. 16, "Confess your sins one to another;" that is, to the priests or elders of the Church, whom the Apostle had ordered to be called for (ver. 14). 4th. The practice of the first Christians (Acts xix. 18): "Many of them that believed came confessing, and declaring their deeds."

Q. How do you prove that there is any command of Christ for the confession of our sins to his ministers?

A. I prove it from the commission which Christ has given to his ministers (John xx. 22, 23): "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (Matt. xviii. 18): "Verily I say unto you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven." For it is clear that this commission of binding or loosing, forgiving or retaining sins, according to the merits of the case and the disposition of the penitent, cannot be rightly executed without taking cognizance of the state of the soul of him who desires to be absolved from his sins by virtue of this commission; and consequently, cannot be rightly executed without confession. So that we conclude with St. Augustine,* that to pretend it is enough to confess to God alone is making void the power of the keys given to the Church (Matt. xvi. 19), that it is contradicting the gospel, and making void the commission of Christ.

Q. Are Christians then obliged to confess all their sins to the ministers of Christ?

A. They are obliged to confess all such sins as are mortal, or of which they have reason to doubt lest they may be mortal; but they are not obliged to confess venial sins, because, as these do not exclude eternally from the kingdom of heaven, so there is not a strict obligation of having recourse for the remission of them to the keys of the Church.

Q. But by what rule shall a person be able to form a judgment whether his sins be mortal or venial?

A. All those sins are to be esteemed mortal, which the Word of God represents to us as hateful to God, against which He pronounces a woe, or of which it declares, that such as do those things shall not enter into the kingdom of heaven. Of these we have many instances (Rom. i. 29, 30, 31; 1 Cor. vi. 9, 10; Gal. v. 19, 20, 21; Eph. v. 5; Apocalypse xxi. 8); and in the Old Testament. (Isa. v.; Ezek. xviii., etc.) But though it be very easy to know that some sins are mortal and others but venial, yet to

pretend to be able always perfectly to distinguish which are mortal, and which are not, is above the reach of the most able divines ; and therefore a prudent Christian will not easily pass over sins in confession, under pretence of their being venial, unless he be certain of it. And this caution is more particularly necessary in certain cases, where persons, being ashamed to confess their sins, are willing to persuade themselves they are but venial ; for in such cases, it is much to be feared, self-love may bias their judgment.

Q. Is it a great crime to conceal, through shame or fear, any mortal sin in confession ?

A. Yes, it is a great crime ; because it is telling a lie to the Holy Ghost ; for which kind of sin Ananias and Sapphira were struck dead by a just judgment of God. (Acts v.) It is acting deceitfully with God, and that in a matter of the utmost consequence. It is a sacrilege, because it is an abuse of the sacrament of penance, and is generally followed by a still greater sacrilege, in receiving unworthily the body and blood of Christ ; and what is still more dreadful, such sinners seldom stop at the first bad confession and communion, but usually go on for a long time in these sins, and very often die in them. It is not only a great crime to conceal one's sins in confession, but also a great folly and madness ; because such offenders, if they have not renounced their faith, know very well that these sins must be confessed, or that they must burn for them ; and they cannot be ignorant that these bad confessions do but increase their burden, by adding to it the dreadful guilt of repeated sacrileges, which they will have far more difficulty of confessing, than those very sins of which they are not so much ashamed.

Q. Have you any instances in Church history of remarkable judgments of God upon those who have presumed to approach the blessed sacrament without making a sincere confession of their sins ?

A. Yes ; we have several recorded by St. Cyprian (*L. de Lapsis*), and other grave authors ; but the most common and indeed the most dreadful punishment of these sins, is that blindness and hardness of heart which God justly permits such sinners to fall into, and which is the broad road to final impenitence.

Q. Have you anything to offer by way of encouragement to sinners to confess their sins sincerely ?

A. Yes ; 1st. The great benefit that their souls will reap in *the remission of their sins*, promised by Christ (Matt. xviii. 18, and John xx. 22, 23), and the other advantages which an humble confession of sins brings along with it ; such as a present comfort and ease of conscience, a remedy against future sins, directions and prescriptions from the minister of God for curing the spiritual maladies of the soul, etc. 2d. That by this short

passing confusion, which will last but a moment, they will escape the dreadful shame of having their sins written on their foreheads, at the last day, to their eternal confusion. 3d. That the greater their sins have been, the greater will be their joy, as of the whole court of heaven so of their confessor here upon earth, to see their sincere conversion to God testified by the humble confession of their most shameful sins; upon which account, so far from thinking worse of them, he will conceive far greater hopes of their future progress, and a more tender affection for them. 4th. That by the the law of God and His Church, whatever is declared in confession can never be discovered, directly nor indirectly, to any one, upon any account whatsoever, but remains an eternal secret between God and the penitent soul, of which the confessor cannot, even to save his own life, make any use at all to the penitent's discredit, disadvantage, or any other grievance whatsoever. (See *Decretum Innocentii XI., die 18 Novem. anno 1682.*

Q. But suppose it has been the sinner's misfortune to have made a bad confession, or perhaps a great many bad confessions, what must he do to repair this crime, and to reinstate himself in God's grace?

A. He must apply himself to God by hearty prayer for His grace and mercy, and so prepare himself to make a good general confession of all his sins, at least from the time of his going astray; because all the confessions that he has made since he began to conceal his sins, were all sacrilegious, and consequently null and invalid, and therefore must all be repeated.

Q. But is he obliged in this case to confess again those sins which he has confessed before?

A. He is, because the concealing of any mortal sin in confession makes the whole confession nothing worth; and as all the following confessions, till this fault is repaired, are null, therefore they must all be made again; but if it be to the same confessor, who has a confused remembrance of the sins before confessed, it may suffice for the penitent to accuse himself in general terms of all that has been confessed before; and then to specify, in particular, the sins that have been omitted, together with the number of the bad confessions and communions that have been made by him.

Q. Are there any other cases in which the confession is nothing worth, and consequently must be made again, besides this of concealing mortal sin?

A. Yes: if the penitent has taken no care to examine his conscience, or to procure the necessary sorrow for his sins, or a true purpose of amendment, his confession is good for nothing, and must be repeated; and also, if the priest to whom he has made his confession has not had the necessary faculties and approbation.

Q. What if the penitent should, through forgetfulness, pass over some mortal sin in confession ?

A. This omission, provided there was no considerable negligence which gave occasion for it, does not make the confession invalid, but then the sin that has been thus omitted must be confessed afterward, when the penitent remembers it ; and if he remembers it before Communion, it ought to be confessed before he goes to Communion ; if he remembers it not till after Communion, he must confess it in his next confession.

Q. Is a person obliged to confess the circumstances of his sins ?

A. He is obliged to confess such circumstances as quite alter the kind or nature of the sin, as also, according to many divines, such as very notoriously aggravate the guilt ; but as for other circumstances, they need not be declared ; and particularly in sins of unchastity it may sometimes be dangerous to be too circumstantial in expressing the manner of the sin.

Q. Would it be a crime to neglect the penance or satisfaction, enjoined by the priest ?

A. Yes, it would ; the more so, because we ought to regard the penance enjoined as an exchange which God makes of the eternal punishments, which we have deserved by sin, into these small penitential works.

Q. Has the Church of God always enjoined penance to sinners ?

A. Yes, she has ; and in the primitive times much more severely than in our days, when three, seven, and ten years of penance used to be imposed for sins of impurity, perjury, etc.

Q. Does the Church at present approve of giving ordinarily very slight penances for very great sins ?

A. So far from it, the Council of Trent (sess. xiv. chap. 8) gives us to understand that a confessor, by such excessive indulgence, is in danger of drawing upon his own head the guilt of his penitent's sins ; and declares that a priest ought to enjoin a suitable penance, according to the quality of the crime and the penitent's ability.

Q. Ought the penitent to content himself with performing the penance enjoined, so as to take no further thought about making satisfaction to God for his sins ?

A. By no means ; for it is to be feared that the penance is seldom sufficient to take off all the punishment due to God's justice upon account of our sins ; and it is certain that the more a penitent is touched with a hearty sorrow for his offences against God, the more he will be desirous of making satisfaction, and revenging upon himself by penitential severities the injuries done to God by them. Hence the life of every good Christian ought to be a perpetual penance.

Q. What do you recommend to a penitent, besides the performance of his penance, in order to cancel the punishment due to his sins, and make satisfaction to the divine justice ?

A. I recommend to him, 1st. Ever to maintain in himself a penitential spirit, and in that spirit to perform all his prayers, daily offering up to God the sacrifice of a contrite and humble heart. 2d. I recommend to him alms-deeds, both corporal and spiritual, according to his ability. 3d. Fasting, and other mortifications ; especially the retrenching all superfluities in eating, drinking, and sleeping ; all unnecessary diversions, and, much more, such as are dangerous ; all idle curiosity, vanity, etc. 4th. I recommend to him to have recourse to indulgences, and to perform with religious exactitude the conditions thereunto required. 5th. In fine, I recommend to him to take from the hands of God, in part of penance for his sins, all sicknesses, pains, labors, and all other crosses whatsoever ; and daily to offer them up to God, to be united to, and sanctified by, the sufferings and death of Jesus Christ.

Q. What is the form and manner of confession ?

A. The penitent, having duly prepared himself by prayer, by a serious examination of his conscience, and a hearty contrition for his sins, kneels down at the confessional on one side of the priest, and, making the sign of the cross upon himself, asks the priest's blessing, saying, "Pray, father, give me your blessing." Then the priest blesses him in the following words: "The Lord be in thy heart, and in thy lips, that thou mayest truly and humbly confess all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." After which the penitent says the Confiteor, in Latin or in English, as far as "Mea culpa," etc., and then accuses himself of all his sins, as to their kind, number, and aggravating circumstances, and concludes with this, or the like form: "Of these, and all other sins of my whole life, I humbly accuse myself, am heartily sorry for them, and beg pardon of God, and penance and absolution of you, my ghostly father." And having finished the Confiteor, "Therefore I beseech thee," etc., he then attends to the instructions given by the priest, and humbly accepts the penance enjoined.

Q. What is the form of absolution ?

A. 1st. The priest says, "May almighty God have mercy on thee, and forgive thee thy sins, and bring thee to life everlasting. Amen."

Then stretching forth his right hand towards the penitent, he says, "May the almighty and merciful Lord give thee pardon, absolution, and remission of thy sins. Amen."

"Our Lord Jesus Christ absolve thee ; and I, by His authority, absolve thee, in the first place, from every bond of excommunication or interdict, as far as I have power, and thou standest in need : in the next place, I ab-

solve thee from all thy sins, in the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen."

"May the passion of our Lord Jesus Christ, the merits of the blessed Virgin Mary, and of all the saints, and whatsoever good thou shalt do, or whatsoever evil thou shalt suffer, be to thee unto the remission of thy sins, the increase of grace, and the recompense of everlasting life. Amen."

Q. In what case is a confessor to defer or deny absolution?

A. The rule of the Church is, to defer absolution (excepting in a case of necessity) to those of whose disposition the confessor has just cause to doubt, and to deny absolution to those who are certainly indisposed for it, which is the case of all who refuse to forgive their enemies, or to restore ill-gotten goods, or to forsake the habits or immediate occasions of sin, or, in a word, to comply with any part of their duty, to which they are obliged under mortal sin. (*Rit. Rom. de Sacramento Pœnitentiæ.*)

Q. How do you prove from all that has been said that penance, *i. e.*, confession and absolution of sinners, is properly a sacrament?

A. Because it is an outward sign of inward grace, ordained by Jesus Christ, which is the very notion and definition of a sacrament: the outward sign is found in the sinner's confession and the form of absolution pronounced by the priest; the inward grace is the remission of sins promised by Jesus Christ, St. John xx. 22, 23; and the ordinance of Christ is gathered from the same place and from St. Matt. xviii. 18.

CHAPTER X.

OF INDULGENCES AND JUBILEES.

Q. WHAT do you mean by indulgences?

A. There is not any part of the doctrine of the Catholic Church more grossly misrepresented by our adversaries than that of indulgences: for the generality of Protestants imagine that an indulgence is a leave to commit sin, or, at least, that it is a pardon for sins to come; whereas, indeed, it is no such thing. There is no power in heaven or earth that can give leave to commit sin; and consequently there is no granting pardon beforehand for sins to come. All this is far from the belief and practice of the Catholic Church. By an indulgence, therefore, we mean no more than a releasing of true penitents from the debt of temporal punishment, which remained due to their sins after the sins themselves, as to the guilt and eternal punishment, had been already remitted by the sacrament of penance, or by perfect contrition.

Q. Be pleased to explain this a little further.

A. That you may understand this the better, take notice that in sin there are two things: there is the guilt of the sin, and there is the debt of the punishment due to God upon account of the sin. Now, upon the sinner's repentance and confession the sin is remitted as to the guilt, and likewise as to the eternal punishment in hell due to every mortal sin: but the repentance or conversion is seldom so perfect as to release the sinner from all debt of temporal punishment due to God's justice, which the penitent must either discharge by the way of satisfaction and penance, or, if he be deficient therein, he must expect to suffer hereafter in proportion to the debt which he owes to divine justice. Now, an indulgence, when duly obtained, is a release from this debt of temporal punishment.

Q. How do you prove that after the guilt of sin and the eternal punishment has been remitted, there remains oftentimes a debt of temporal punishment due to the divine justice?

A. I prove it, 1st. From Scripture, where, to omit other instances, we find in the case of David (2 Sam. xii.), that although upon his repentance the prophet Nathan assured him, ver. 15, "that the Lord had put away his sin," yet he denounced unto him many temporal punishments, which should be inflicted by reason of this sin, which accordingly afterward ensued. (See vers. 10, 11, 12, 15.) 2d. I prove it from the perpetual practice of the Church of God of enjoining penances to repenting sinners, in order to cancel the punishment due to their sins.

Q. How do you prove that the Church has received a power from Christ of discharging a penitent from the debt of temporal punishment which remains due upon account of his sins?

A. I prove it by that promise of our Lord made to Peter (St. Matt. xvi. 19): "I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven;" which promise, made without any exception, reservation, or limitation, must needs imply a power of loosing or releasing all such bonds as might otherwise hinder or retard a Christian soul from entering heaven.

Q. Did the primitive Church ever practise anything of this nature?

A. Yes, very frequently, in discharging penitents, when there appeared just cause for it, from a great part of the penance due to their sins, as may be seen in Tertullian, St. Cyprian, and other ancient monuments: and of this nature was what St. Paul himself practised in "forgiving," as he says (2 Cor. ii. 10), "in the person of Christ" (that is, by the power and authority received from him), the incestuous Corinthian, without waiting his going through a longer course of penance.

Q. But were these primitive indulgences understood to release the

punishment due to sin in the sight of God, or only that which was enjoined by the Church in her penitential canons ?

A. Both one and the other, as often as they were granted upon a just cause ; according to what our Lord had promised (St. Matt. xxiii. 18), " Verily I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven ; and whatsoever you shall loose upon earth, shall be loosed also in heaven."

Q. What conditions are necessary for the validity of an indulgence ?

A. On the part of him that grants the indulgence, besides sufficient authority, it is necessary that there be a just cause or motive for the grant ; for, according to the common doctrine of the best divines, indulgences, granted without cause, will not be ratified by Almighty God. 2d. On the part of him who is to obtain the indulgence, it is requisite that he duly perform the conditions prescribed, such as going to confession and Communion : fasting, alms, prayers, etc., and that he be in the state of grace ; for it is in vain to expect the remission of the punishment due to sin, whilst a person continues in the guilt of mortal sin.

Q. Does an indulgence so far remit all temporal punishment as to free a penitent from all obligation of doing penance for his sins ?

A. No : for the obligation of doing penance for sin, and leading a penitential life, is an indispensable duty. Hence the Church usually enjoins penitential works in order to the obtaining of indulgences. And the opinion of Cardinal Cajetan and others is highly probable that one condition for attaining to the benefit of an indulgence, in the release of the punishment of the next life, is a disposition to do penance in this life ; for the treasure of the Church, out of which indulgences are granted, is intended by our great Master for the relief of the indigent, yet not so as to encourage the lazy, who refuse to labor for themselves.

Q. Are you of opinion that a Christian receives no further benefit by an indulgence than he would by the penitential works which he performs for the obtaining of that indulgence ?

A. I am far from being of that opinion ; for, according to that way of thinking, no benefit would be reaped from the indulgence, but only from the works performed for obtaining it : whereas the Church of God has declared in the Council of Trent that indulgences are very wholesome to Christian people. (Sess. xxv.) But what many divines maintain is, that, regularly speaking, there is required, though not an equality, yet a proportion at least between the works to be done for the obtaining an indulgence, and the indulgence itself : and this I believe to be true. (See Soto in 4tum. Dist. 21, Q. 2. Art. 2. and *Sylvius in Supplem.* Q. 25. Art. 2. *Quæstio* 2, 5, *Conclus.* 5.)

Q. What is meant by the treasure of the Church, out of which indulgences are said to be granted ?

A. The treasures of the Church, according to divines, are the merits and satisfactions of Christ and His saints ; out of which the Church, when she grants an indulgence to her children, offers to God an equivalent for the punishment which was due to the divine justice ; for the merits and satisfaction of Christ are of infinite value, and never to be exhausted, and are the source of all our good ; and the merits and satisfactions of the saints, as they have their value from Christ, and through Him are accepted by the Father, so, by the communion which all the members of Christ's mystical body have one with another, are applicable to the faithful upon earth.

Q. What is meant by a plenary indulgence ?

A. That which, when duly obtained, releases the whole punishment that remained due upon account of past sins.

Q. What is meant by an indulgence of seven years, or of forty days ?

A. By an indulgence of so many years or days is meant the remission of the penance of so many years or days, and consequently of the punishment corresponding to the sins which, by the canons of the Church, would have required so many years or days of penance. (Bellarmin, L. i. *de Indulg.* c. 9.) And thus, if it be true that there ever were any grants of indulgences of a thousand years or more, they are to be understood with relation to the punishment corresponding to the sins which, according to the penitential canons, would have required a thousand or more years of penance. For, since by these canons seven or ten years of penance were usually assigned for one mortal sin of lust, perjury, etc., it follows that habitual sinners, according to the rigor of the canons, must have been liable to great numbers of years of penance, and perhaps some thousands of years ; and though they could not be expected to live so long as to fulfill this penance, yet as by their sins they had incurred a debt of punishment proportionable to so long a time of penance, these indulgences of so many years, if ever granted (which some call in question), were designed to release them from the debt.

Q. What is the meaning of indulgences for the dead ?

A. They are not granted by way of absolution, since the pastors of the Church have not that jurisdiction over the dead ; but they are only available to the faithful departed by way of suffrage or spiritual succor, applied to their souls out of the treasure of the Church.

Q. What is the meaning of a jubilee ?

A. A jubilee, so called from the resemblance it bears to the jubilee year in the old law (Levit. xxv. and xxvii.), which was a year of remission, in which bondmen were restored to liberty, and every one returned to his possessions, is a plenary indulgence granted every twenty-fifth year, as also upon other extraordinary occasions, to such as, being truly peni-

tent, shall worthily receive the blessed sacrament, and perform the other conditions of fasting, alms, and prayer, usually prescribed at such times.

Q. What is the difference between a jubilee and any other plenary indulgence ?

A. A jubilee is more solemn, and accompanied with certain privileges not usually granted upon other occasions, with regard to the being absolved by any approved confessor from all excommunications and other reserved cases, and having vows exchanged into the performance of other works of piety. To which we may add, that as a jubilee is extended to the whole Church, which at that time joins, as it were, in a body in offering a holy violence to heaven by prayers and penitential works ; and as the cause for granting an indulgence at such times is usually more evident, and more and greater works of piety are prescribed for the obtaining it, the indulgence, of consequence, is likely to be much more certain and secure.

Q. What are the fruits which usually are seen amongst Catholics at the time of a jubilee ?

A. As at that time the Church most pressingly invites all sinners to return to God with their whole hearts, and encourages them by setting open her spiritual treasures in their favor, so the most usual effects of a jubilee are, the conversion of great numbers of sinners, and the multiplying of all sorts of good works amongst the faithful—so far is it from being true that indulgences are an encouragement to sin, or an occasion of a neglect of good works, as our adversaries unjustly object.

CHAPTER XI.

OF THE SACRAMENT OF EXTREME UNCTION.

Q. WHAT do you mean by extreme unction ?

A. I mean the anointing of the sick, prescribed in St. James v. 14, 15 : “Is any sick among you ? Let him bring in the priests of the church ; and let them pray over him, anointing him with oil in the name of the Lord : And the prayer of faith shall save the sick man, and the Lord shall raise him up ; and if he be in sins, they shall be forgiven him.”

Q. How do you prove that this anointing of the sick is a sacrament ?

A. Because it is an outward sign of inward grace, or a divine ordinance, to which is annexed a promise of grace in God’s holy Word. The anointing, together with the prayers that accompany it, are the outward sign ; the ordinance of God is found in the words of St. James, above quoted ; the inward grace is promised in the same place : “The

prayer of faith shall save the sick man . . . and if he be in sins, they shall be forgiven him."

Q. How do you prove that this ordinance was designed for all ages, and not for the time of the Apostles only ?

A. Because the words of the Scripture, in which this ordinance is contained, are not limited to the Apostles' time, any more than the words of the ordinance of baptism (Matt. xxviii.); and because the Church of God, the best interpreter of His words and ordinances, has practised it in all ages.

Q. To what kind of people is the sacrament of extreme unction to be administered ?

A. To those who, after having come to the use of reason, are in danger of death by sickness ; but not to children under the age of reason, nor to persons sentenced to death, etc.

Q. Can the same person receive the sacrament of extreme unction more than once ?

A. Yes ; but not in the same illness, except it should be of long continuance, and that the state of the sick person should be changed so as to recover from the danger, and then fall into the like case again.

Q. What are the effects and fruits of the sacrament of extreme unction ?

A. 1st. It remits sins, at least such as are venial, for mortal or deadly sins must be remitted before receiving extreme unction, by the sacrament of penance and confession. 2d. It heals the soul of her infirmity and weakness, and of a certain propensity to sin contracted by former sins, which are apt to remain in the soul as the unhappy relics of sin ; and it helps to remove something of the debt of punishment due to past sins. 3d. It imparts strength to the soul, to bear more easily the illness of the body, and arms her against the attempts of her spiritual enemies. 4th. If it be expedient for the good of the soul, it often restores the health of the body.

Q. What kind of oil is that which is used in the sacrament of extreme unction ?

A. Oil of olives, solemnly blessed by the bishop every year on Maundy Thursday.

Q. What is the form and manner of administering this sacrament ?

A. 1st. The priest, having instructed and disposed the sick person for this sacrament, recites, if the time permit, certain prayers prescribed in the ritual, to beg God's blessing upon the sick, and that his holy angels may defend them that dwell in that habitation from all evil. 2d. The Confiteor is said, or general form of confession and absolution ; and the priest exhorts all present to join in prayer for the person that is sick, and,

if opportunity permit, according to the quality or number of persons there present, to recite the seven penitential psalms, with the litanies or other prayers upon this occasion. 3d. The priest, making three times the sign of the cross on pronouncing the name of the blessed Trinity, says, "In the name of the Father, ✠ and of the Son, and of the Holy Ghost, may all power of the devil be extinguished in thee, by the laying on of our hands, and by the invocation of all the holy angels, archangels, patriarchs, prophets, Apostles, martyrs, confessors, virgins, and all the saints. Amen." 4th. Dipping his thumb in the holy oil, he anoints the sick person, in the form of the cross, upon the eyes, ears, nose, mouth, hands, and feet; at each anointing making use of this form of prayer, "Through this holy unction, and His most tender mercy, may the Lord pardon thee whatever sins thou hast committed by thy sight. Amen." And so of the hearing, and the rest, adapting the form to the several senses. 5th. After this the priest goes on, "Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father," etc., "And lead us not into temptation." *R.* "But deliver us from evil." *V.* "Save thy servant." *R.* "Trusting in thee, O my God." *V.* "Send him, O Lord, help from thy sanctuary." *R.* "And do thou defend him from Sion." *V.* "Be to him, O Lord, a tower of strength." *R.* "From the face of the enemy." *V.* "Let not the enemy have power over him." *R.* "Nor the son of iniquity be able to hurt him." *V.* "Lord, hear my prayer." *R.* "And let my cry come unto thee." *V.* "The Lord be with you." *R.* "And with thy spirit."

Let us pray.

"O Lord God, who hast said by thy Apostle James, '*Is any one sick among you, let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him; and if he be in sins, they shall be forgiven him,*' heal, we beseech thee, O our Redeemer, by the grace of the Holy Ghost, the maladies of this sick man, cure his wounds, and forgive him his sins; drive away from him all pains of mind and body, and mercifully restore unto him perfect health, both as to the interior and exterior; that being recovered by thy mercy, he may return to his former duties: who, with the Father and the Holy Ghost, livest and reignest one God, for ever and ever. Amen."

Let us pray.

"Look down, we beseech thee, O Lord, on thy servant [*N.*] fainting under the infirmity of his body, and refresh a soul which thou hast created; that he, being improved by thy chastisements, may be saved by thy medicine: through Christ our Lord. Amen."

Let us pray.

“O holy Lord, almighty Father, everlasting God, who, by imparting the grace of thy benediction to sick bodies, preservest, according to the multitude of thy mercies, the work of thy hands ; favorably attend to the invocation of thy name ; and delivering thy servant from his illness, and restoring him to health, raise him up by thy right hand, strengthen him by thy virtue, defend him by thy power, and restore him with all desired prosperity to thy holy Church : through Christ our Lord. Amen.”

As to what belongs to the Order of the Visitation of the Sick, and the prayers and devotions proper upon that occasion, as also the manner of assisting those who are dying, consult the Roman ritual, out of which I shall present you with the following form of the recommendation of a departing soul.

CHAPTER XII.

THE ORDER OF THE RECOMMENDATION OF A SOUL THAT IS JUST DEPARTING.

Q. WHAT is the form or order of the recommendation of a soul to God in its last passage ?

A. 1st. After a short litany recited, adapted to that occasion, then the following prayers are said :

“Depart, O Christian soul, from this world, in the name of God the Father Almighty, who created thee ; in the name of Jesus Christ, the Son of the living God, who suffered for thee ; in the name of the Holy Ghost, who has been poured forth upon thee ; in the name of the angels and archangels ; in the name of the thrones and dominations ; in the name of the principalities and powers ; in the name of the cherubim and seraphim ; in the name of the patriarchs and prophets ; in the name of the holy Apostles and evangelists ; in the name of the holy martyrs and confessors ; in the name of the holy monks and hermits ; in the name of the holy virgins, and of all the saints of God ; let thy place be this day in peace, and thy abode in the holy Sion : through Christ our Lord. Amen.”

“O God most merciful ! O God most clement ! who, according to the multitude of thy tender mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences ; mercifully regard this thy servant [*N.*] and vouchsafe to hear him, who with the whole confession of his heart begs for the remission of all his sins. Renew, O most merciful Father, whatever has been corrupted in him through human frailty, or violated through the deceit of the enemy ; and associate him as a member of redemption to the unity of the body of the Church : have

compassion, Lord, on his sighs ; have compassion on his tears, and admit him, who has no hope but in thy mercy, to the sacrament of thy reconciliation : through Christ our Lord. Amen."

"I recommend thee, dear brother, to the almighty God, and commit thee to His care, whose creature thou art ; that when thou shalt have paid the debt of all mankind by death, thou mayest return to thy Maker, who formed thee of the slime of the earth. When thy soul therefore shall depart from thy body, let the resplendent multitude of the angels meet thee ; let the court of Apostles come unto thee ; let the triumphant army of the martyrs conduct thee ; let the glorious company of illustrious confessors, clad in their white robes, encompass thee ; let the choir of joyful virgins receive thee ; and mayest thou meet with a blessed repose in the bosom of the patriarchs ; let Jesus Christ appear to thee with a mild and cheerful countenance, and order thee a place amongst those that are to stand before Him for ever. Mayest thou never know the horrors of darkness, the crackling of flames, or racking torments. May the most wicked enemy, with all his evil spirits, be forced to give way ; may he tremble at thy approach in the company of angels, and fly away into the vast chaos of eternal night. Let God arise, and His enemies be dispersed ; and let them that hate Him fly before His face ; let them, like smoke, come to nothing ; and as wax that melts before the fire, so let sinners perish in the sight of God ; but may the just feast and rejoice in His sight. Let, then, all the legions of hell be confounded and put to shame ; and may none of the ministers of Satan dare to stop thee in thy way. May Christ, who was crucified for thee, deliver thee from torments. May Christ, who vouchsafed to die for thee, deliver thee from eternal death. May Christ, the Son of God, place thee in the ever-pleasant garden of His paradise ; and may He, the true Shepherd, number thee amongst His sheep. May He absolve thee from all thy sins, and place thee at His right hand in the lot of His elect. Mayest thou see thy Redeemer face to face, and standing always in His presence, behold with happy eyes the most clear truth. Mayest thou be placed amongst the companies of the blessed, and enjoy the sweetness of the contemplation of thy God for ever. Amen."

"Receive thy servant, O Lord, into the place of salvation, which he hopes for from thy mercy." Ans. "Amen."

"Deliver, O Lord, the soul of thy servant from all the perils of hell, from pains and all tribulations." Ans. "Amen."

"Deliver, O Lord, the soul of thy servant, as thou deliveredst Enoch and Elias from the common death of the world." Ans. "Amen."

"Deliver, O Lord, the soul of thy servant, as thou deliveredst Noah from the flood," Ans. "Amen."

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Abraham from the midst of the Chaldeans.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Job from his sufferings.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Isaac from being sacrificed by the hand of his father Abraham.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Lot from Sodom and the flames of fire.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Moses from the hands of Pharaoh, king of Egypt.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Daniel from the lions’ den.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst the three children from the fiery furnace, and from the hands of a wicked king.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Susannah from her false accusers.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst David from the hands of King Saul, and from the hands of Goliath.” Ans. “Amen.”

“Deliver, O Lord, the soul of thy servant, as thou deliveredst Peter and Paul out of prison.” Ans. “Amen.”

“And as thou deliveredst the blessed virgin and martyr, St. Thecla, from the most dreadful torments, so vouchsafe to deliver the soul of this thy servant, and make it rejoice with thee in the happiness of heaven.” Ans. “Amen.”

“We commend to thee, O Lord, the soul of thy servant [*N.*], and we beseech thee, O Lord Jesus Christ, the Saviour of the world, that thou wouldst not refuse to admit into the bosom of thy patriarchs a soul for which in thy mercy thou wast pleased to come down upon earth. Own him for thy creature, not made by any strange gods, but by thee, the only living and true God; for there is no other God but thee, and none that can equal thy works. Let his soul rejoice in thy presence, and remember not his former iniquities and excesses, the unhappy effects of passion or evil concupiscence; for although he has sinned, he has not renounced the Father, or the Son, or the Holy Ghost; but believed and had a zeal for God, and faithfully worshiped Him who made all things.

“Remember not, O Lord, we beseech thee, the sins of his youth, and his ignorance; but, according to thy great mercy, be mindful of him in thy heavenly glory. May the heavens be opened to him, and may the angels rejoice with him. Receive, O Lord, thy servant into thy kingdom. Let St. Michael, the archangel of God, who is the chief of the heavenly

host, conduct him. Let the holy angels of God come to meet him, and carry him to the city of the heavenly Jerusalem. May St. Peter the Apostle, to whom God has given the keys of the kingdom of heaven, receive him. May St. Paul the Apostle, who was a vessel of election, assist him. May St. John, the chosen Apostle of God, to whom were revealed the secrets of heaven, intercede for him. May all the holy Apostles to whom our Lord gave the power of binding and loosing, pray for him. May all the saints and elect of God, who in this world have suffered torments for the name of Christ, intercede for him. That he, being delivered from the bonds of the flesh, may deserve to be admitted into the glory of the kingdom of heaven by the bounty of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth for ever and ever. Amen."

After which, if the sick person still continues to labor in his agony, it may be proper, as the ritual prescribes, to continue reciting other psalms and prayers adapted to those circumstances.

Q. What is the meaning of the lighting of a blessed candle, and keeping it burning during a person's agony?

A. This light represents the light of faith in which a Christian dies, and the light of glory which he looks for. Besides, these candles are blessed by the Church with a solemn prayer to God to chase away the devils from those places where they shall be lighted.

Q. What is the form of blessing candles?

A. The ritual prescribes the following prayer:

V. "Our help is in the name of the Lord."

R. "Who made heaven and earth."

Let us pray.

"O Lord Jesus Christ, Son of the living God, bless ✠ by our prayers these candles; pour forth upon them, by the virtue of the holy ✠ cross, thy heavenly benediction, who hast given them to mankind to chase away darkness; and may they receive such a blessing by the sign of the holy ✠ cross, that in what place soever they shall be lighted up, the rulers of darkness, with all their ministers, may depart, and, trembling, fly from those dwellings, nor presume any more to disturb or molest those that serve the almighty God, who livest and reignest for ever and ever. Amen."

Q. What is the meaning of tolling the passing bell when a person is expiring?

A. To admonish the faithful to pray for him, that God may grant him a happy passage.

CHAPTER XIII.

OF THE OFFICE FOR THE BURIAL OF THE DEAD.

Q. WHAT is the manner and order of burying the dead in the Catholic Church?

A. The pastor or parish priest, accompanied by his clerics, goes to the house of the deceased, and having sprinkled the body or coffin with holy water, recites the anthem, "If thou shalt observe iniquities, O Lord, O Lord, who shall sustain it?" with the 129th Psalm, "*De profundis*" (From the depths I have cried), etc.; at the end of which he says, "Eternal rest give to him, O Lord." Ans. "And let perpetual light shine upon him." Then he repeats the anthem, "If thou shalt observe iniquities," etc.

After this the body is carried to the church, the clergy, two and two, going before, after the manner of a procession, and singing the 50th Psalm, "*Miserere*" (Have mercy upon me, O God, according to thy great mercy), etc., and the people following the corpse, and praying in silence for the deceased. When they come to the church the corpse is set down in the middle of the church, with the feet toward the altar (except the deceased was a priest, in which case his head is to be toward the altar), and wax tapers are lighted and set round the coffin. Then, if time and opportunity permit, the Dirge is recited, that is, the office of the matins and lauds for the dead, followed by a solemn Mass for the soul of the deceased, according to the most ancient custom of the universal Church.

The dirge and mass being finished, the priest, standing at the head of the deceased, begins the office of the burial, as follows:

"Enter not into judgment with thy servant, O Lord, for no man shall be justified in thy sight except thou vouchsafe to grant him the remission of all his sins. Let not, therefore, we beseech thee, the sentence of thy judgment fall upon him whom the true supplication of Christian faith recommendeth to thee: but, by the assistance of thy grace, let him escape the judgment of thy vengeance, who, whilst he was living, was marked with the sign of the holy Trinity: who livest and reignest for ever and ever. Amen."

Then the choir sings the following responsory:

"Deliver me, O Lord from eternal death, at that dreadful day, when the heavens and earth shall be removed, when thou shalt come to judge the world by fire." V. "I am struck with trembling, and I fear, against the day of account, and of the wrath to come, when the heavens and earth shall be moved." V. "That day is a day of wrath, of calamity

and misery, a great and most bitter day, when thou shalt come to judge the world by fire." *V.* "Eternal rest give to him, O Lord; and let perpetual light shine upon him." "Deliver me, O Lord," etc., as before, till the *V.* "I am struck," etc.

"Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father," etc. Here the priest puts incense into the thurible, and then, going round the coffin, sprinkles it with holy water, and afterward incenses the body, and then concludes with the Lord's Prayer. *V.* "Lead us not into temptation." *R.* "But deliver us from evil." *V.* "From the gates of hell." *R.* "Deliver his soul, O Lord." *V.* "Let him rest in peace." *R.* "Amen." *V.* "O Lord, hear my prayer." *R.* "And let my cry come unto thee." *V.* "The Lord be with you." *R.* "And with thy spirit."

Let us pray.

"O God, whose property it is always to show mercy and to spare; we humbly beseech thee for the soul of thy servant [*N.*], which thou hast this day commanded to depart out of this world, that thou wouldst not deliver it up into the hands of the enemy, nor put it out of thy memory forever, but that thou wouldst order it to be received by the holy angels, and conducted to paradise, its true country; that since it has believed and hoped in thee, it may not suffer the pains of hell, but take possession of everlasting joys: through Christ our Lord. Amen."

After this, whilst the body is carried toward the place of its interment, the following anthem is sung or said:

"May the angels conduct thee into paradise; may the martyrs receive thee at thy coming, and bring thee to the holy city of Jerusalem; may the choir of angels receive thee, and mayest thou have eternal rest with Lazarus, who was formerly poor."

When they are come to the grave, if it has not been blessed before, the priest blesses it by the following prayer, which is the same that we make use of in this country in blessing the mould or earth, which we put in the coffin with the corpse, in the private-burial office.

"O God, by whose tender mercy the souls of the faithful find rest, vouchsafe to bless this tomb, and depute thy holy angel to guard it; and absolve from all the bonds of sin the souls of those whose bodies are interred, that with thy saints they may ever rejoice without end in thee: through Christ our Lord. Amen."

Then the priest sprinkles with holy water, and afterward incenses, both the corpse of the deceased and the grave. Then, whilst the body is put in the grave, is sung or said the following anthem, with the Canticle "*Benedictus*," or the Song of Zachariah (Luke i. 68, etc.):

“I am the resurrection and the life: he that believeth in me, although he be dead, shall live; and every one that liveth and believeth in me, shall not die forever.” (St. John xi. 25.)

Or else (as is the custom in many places), when the body is put in the earth, the priest, with the assistant, recites the penitential psalm, “*Miserere.*”

Then the priest says, “Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us. Our Father,” etc. (Here he sprinkles the body with holy water.) *V.* “And lead us not into temptation.” *R.* “But deliver us from evil.” *V.* “From the gate of hell.” *R.* “Deliver his soul, O Lord.” *V.* “Let him rest in peace.” *R.* “Amen.” *V.* “O Lord, hear my prayer.” *R.* “And let my cry come unto thee.” *V.* “The Lord be with you.” *R.* “And with thy spirit.”

Let us pray.

“Grant, O Lord, this mercy to thy servant deceased, that he [or she] may not receive a return of punishment for his [or her] deeds, who, in his [or her] desires has held fast by thy will; that as here true faith has joined him [or her] to the company of thy faithful, so thy mercy there may associate him [or her] to the choirs of angels: through Christ our Lord. Amen.”

V. “Eternal rest give to him, O Lord.”

R. “And let perpetual light shine upon him.”

V. “Let him rest in peace.” *R.* “Amen.”

V. “May his [or her] soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.” *R.* “Amen.”

Then the priest, returning from the grave, recites the psalm “*De Profundis,*” with the anthem, “If thou, O Lord, wilt observe iniquities, Lord, who shall stand it?”

CHAPTER XIV.

OF PRAYERS FOR THE DEAD, AND OF PURGATORY.

Q. WHAT is the meaning of prayers for the dead?

A. Praying for the dead is a practice as ancient as Christianity, received by tradition from the Apostles, as appears by the most certain monuments of antiquity, and observed by the synagogue, or Church of God, in the Old Testament, as appears from 2 Maccab. xii., written long before Christ's time, and followed by the Jews to this day. A practice grounded upon Christian charity, which teaches us to pray for all that are in necessity,

and to implore God's mercy for all that are capable of mercy ; which, we have reason to be convinced, is the case of many of our deceased brethren, and therefore we pray for them.

Q. How do you prove that the practice of praying for the dead is as ancient as Christianity ?

A. From Tertullian, in his book of the *Soldier's Crown*, chap. iii., written about a hundred years after the death of the Apostles, where he reckons the oblations for the dead upon their anniversary days amongst the immemorial traditions observed by all Christians ; and in his book *De Monogamia*, chap. x., where he affirms it to be the duty of a Christian widow to pray for the soul of her husband, and to beg refreshment for him, and to keep his anniversaries. (See St. Cyprian, *Epist.* 66 ; Arnobius, 1. 4, *de Vita Constantini*, c. 71 ; St. Cyril of Jerusalem, *Catech. Mystag.*, 5 ; St. Gregory Nazianzen, *Orat.* 10, etc.) Hence St. John Chrysostom, Hom. 3 upon the Epistle to the Philippians, tells us that it was ordained by the Apostles that the dead should be commemorated in the sacred mysteries ; and St. Aug., *Serm.* 32, *de Verbis Apost.*, sec. 2, that it was a practice received from the fathers, and observed by the universal Church. And it appears from St. Epiphanius, *Hær.* 75, that Arius was ranked amongst the heretics by the Church in the fourth century for denying that the prayers of the living did the dead any good.

Q. Is it any argument in favor of prayers for the dead, that it was practised by Judas Maccabæus and by the Jews before the coming of Christ ?

A. Yes, a very great argument. 1st, because this practice is expressly approved in the 15th chapter of the second book of Maccabees : which books, by many councils and fathers, are ranked amongst the divine Scriptures. 2d, because the Jews, in those days, were undoubtedly the people of God. 3d, because, as Dr. Taylor writes (*Lib. of Prophesying*, sec. 20, num. 11, p. 265) : " We find, by the history of the Maccabees, that the Jews did pray and make offerings for the dead (which also appears by other testimonies, and by their form of prayers, still extant, which they used in the captivity). Now it is very remarkable, that since our blessed Saviour did reprove all the evil doctrines and traditions of the scribes and Pharisees, and argued concerning the dead and the resurrection against the Sadducees, yet He said not a word against this public practice, but left it as He found it ; which He who came to declare to us the will of His Father would not have done, if it had not been innocent, pious, and full of charity."

Q. But what reason is there to believe that our prayers can be of any service to the dead ?

A. The same reason there is to believe that our prayers are of service

to the living ; for whether we consult the Scripture or primitive tradition with relation to the promises or encouragements given in favor of our prayers, we shall nowhere find the dead excepted from the benefit of them ; and the perpetual practice of the Church of God, which is the best interpreter of the Scripture, has from the very beginning ever authorized prayers for the dead, as believing such prayers beneficial to them.

Q. But are not they who have passed this mortal life arrived at an unchangeable state of happiness or misery, so that they either want not our prayers, or cannot be bettered by them ?

A. Some there are, though I fear but few, that have before their death so fully cleared up their account with the divine Majesty, and washed away all their stains in the blood of the Lamb, as to go straight to heaven after death ; and such as those stand not in need of our prayers. Others there are, and their number is very great, who die in the guilt of deadly sin ; any such as these go straight to hell, like the rich glutton in the gospel (Luke xvi.), and therefore cannot be bettered by our prayers. But, besides these two kinds, there are many Christians who, when they die, are neither so perfectly pure and clean as to be exempt from the least spot or stain, nor yet so unhappy as to die under the guilt of unrepented deadly sin ; now, such as these the Church believes to be, for a time, in a middle state, which we call purgatory ; and these are they who are capable of receiving benefit by our prayers. For though we pray for all that die in the communion of the Church, because we do not certainly know the particular state in which each one dies, yet we are sensible that our prayers are available for those only that are in this middle state.

Q. But what grounds have you to believe that there is any such place as purgatory, or a middle state of souls ?

A. We have the strongest grounds imaginable from all kinds of arguments, from Scripture, from perpetual tradition, from the authority and declaration of the Church of God, and from reason.

Q. What grounds have you for purgatory from the Scripture ?

A. 1st. Because the Scripture teaches us in many places that it is the fixed rule of God's justice to "render to every man according to his works." (See Ps. lxxii. 12 ; St. Matt. xvi. 27 ; Rom. ii. 6 ; Rev. xxii. 12, etc.) So that, according to the works which each man has done in the time of his mortal life, and according to the state in which he is found at the moment of his departure out of this life, he shall certainly receive reward or punishment from God. Hence it evidently follows, that by this rule of God's justice they who die in great and deadly sin, not canceled by repentance, will be eternally punished in hell ; so by the same rule of God's justice, they who die in lesser or venial sins (which is certainly the case

of a great many) will be punished somewhere for a time till God's justice be satisfied ; and this is what we call purgatory.

2d. Because the Scripture assures us (Rev. xxi. 27), that "there shall in no wise enter" into the heavenly Jerusalem "anything that defileth, or that is defiled." So that, if the soul be found to have the least spot or stain at the time of her departure out of this life, she cannot in that condition go straight to heaven. Now, how few are there that depart this life perfectly pure from the dregs and stains to which we are ever subject in this state of mortality ! And yet, God forbid that every little spot or stain should condemn the soul to the everlasting torments of hell. Therefore there must be a middle place for such souls as die under these lesser stains.

3d. Because Scripture assures us (St. Matt. xii. 36) that we are to render an account hereafter to the great Judge, even for every idle word we have spoken ; and consequently every idle word, not canceled here by repentance, is liable to be punished by God's justice hereafter. No one will think that God will condemn a soul to hell for every idle word ; therefore there must be another place of punishment for those who die guilty of these little transgressions.

4th. Because "Every man's work shall be manifest by a fiery trial, and they who have built upon the foundation [which is Christ] wood, hay, and stubble [that is, whose works have been very imperfect and defective, though not to the degree of losing Christ] shall suffer loss ; but themselves shall be saved, yet so as by fire." (1 Cor. iii. 13-15.) Which place cannot be well explained any otherwise than of the fire of purgatory.

5th. Because our Lord tells us (St. Matt. xii. 32), "And whosoever shall speak a word against the Son of man, it shall be forgiven him ; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." Wherefore our Lord (who could not speak anything absurd or out of the way) would never have mentioned forgiveness in the world to come, if sins not forgiven in this world could never be forgiven in the world to come. Now if there may be forgiveness of any sin whatsoever in the world to come, there must be a middle place, or purgatory ; for no sin can enter heaven to be forgiven there, and in hell there is no forgiveness. Add to these texts of Scripture the prison (St. Matt. v.), "Thou shalt not go out from thence till thou repay the last farthing," to which our Saviour is said to have gone to preach. (1 St. Pet. iii. 18, 19, 20.)

Q. What grounds have you for purgatory from perpetual tradition ?

A. Because, as we have seen already, the Jewish Church long before our Saviour's coming, and the Christian Church from the very beginning, have offered prayers and sacrifice for the repose and relief of the faithful

departed, as appears from innumerable testimonies of the fathers, and from the most ancient liturgies of all Christian churches and nations—Romans, Greeks, Syrians, Armenians, Nestorians, Egyptians, Ethiopians, Indians, Mozarabes, etc.—which consent, so ancient and universal, of all ages and of all nations, before the pretended Reformation, is a most convincing argument that this practice came by tradition from the Apostles, and consequently that the belief of a purgatory is an apostolic tradition; for what sense could there be in praying for the repose and relief of the souls of the faithful departed, if there were no middle place, but all went straight to heaven or hell?

Q. What grounds have you for the belief of a purgatory from the authority of the Church?

A. Because the Church of Christ has declared that there is a purgatory, as well by condemning old Arius for a heretic for denying that the prayers of the living did the dead any service, as also by the express definitions of her general councils. The Scripture most evidently teaches us, in many places, that we are to hear and obey the Church, and that Christ and the Holy Ghost will be always with the Church to guide her into all truth; and that the gates of hell shall not prevail against her. So that what the Church has thus declared can be no error, but must needs be a certain truth.

Q. What grounds have you for the belief of a purgatory from reason?

A. Because reason teaches these two things: 1st, that every sin, be it ever so small, being an offence to God, consequently deserves punishment from the justice of God; and therefore that every person who dies under the guilt of any such unrepented offence, must expect to be punished by the justice of God. 2d, that there are some sins, in which a person may chance to die, that are so small, either through the levity of the matter, or for want of a full deliberation in the act, as not to deserve everlasting punishment. From whence it plainly follows, that besides the place of everlasting punishment, which we call hell, there must be also a place of temporal punishment for such as die in these lesser offences, and this we call purgatory.

Q. But does not the blood of Christ sufficiently purify us from all our sins, without any other purgatory?

A. The blood of Christ purifies none who are once come to the use of reason, from any sin, without repentance; and therefore such sins as have not been here recalled by repentance must be punished hereafter, according to the established rule of divine justice, either in hell, if the sins be mortal; or, if venial, in purgatory.

Q. Do you think that any repentance after death can be available?

A. No; for God's justice must take place, which will render to every

man according to his works. So that we do not believe that the repentance of the souls that are in purgatory, or anything else that they can then do, can cancel their sins, but they must suffer for them till God's justice be satisfied.

Q. Are they not capable of relief in that state ?

A. Yes, they are ; but not from anything they can do for themselves, but from the prayers, alms, and other suffrages offered to God for them by the faithful upon earth ; which God in His mercy is pleased to accept of by reason of that communion which we have with Him, in being fellow-members of the same body of the Church, under the same head, which is Christ Jesus.

Q. But what do you say to that text of Scripture (Eccles. xi. 3), "If the tree fall toward the south, or toward the north, in the place where the tree falleth there it shall lie" ?

A. I say that it is no way evident that this text has relation to the state of the soul after death ; but if it be understood to have relation to the soul, it makes nothing against purgatory, because it only proves what no Catholic denies, viz., that when once a soul is come to the south, or to the north, that is, to heaven or hell, its state is unchangeable.

Q. But does not the Scripture promise rest after death to such as "die in the Lord" ? (Rev. xiv. 13.)

A. Yes, it does ; but we are to understand that those are said to die in the Lord who die for the Lord by martyrdom ; or, at least, those who at the time of their death are so happy as to have no debts or stains to interpose between them and the Lord. As for others who die but imperfectly in the Lord, they shall rest indeed from the labors of this world ; but as their works that follow them are imperfect, they must expect to "receive from the Lord according to their works."

Q. Christ said to the thief upon the cross (St. Luke xxiii.), "This day shalt thou be with me in paradise ;" what appearance, then, is there that any one dying in God's grace should go to purgatory ?

A. The case of this penitent thief, to whom Christ was pleased to give a full discharge at once of all his sins, was extraordinary, as his faith and confession were extraordinary ; and therefore, to make a general rule from this particular instance is a bad way of arguing ; and the more so, because we have reason to be convinced that not one in a thousand dies so perfectly penitent as to be perfectly purged before death from all the dregs of sin, which was the particular grace granted to the penitent thief.

If you ask me what is meant by paradise in that text, and how the good thief could be with Christ that day in paradise, before our Lord had taken possession of heaven for Himself and us by His resurrection

and ascension, I answer that our Lord, descending after death into limbo, to the holy fathers, made that place a paradise by manifesting His glory to those happy souls : and this was the paradise into which He introduced the good thief immediately after His death.

CHAPTER XV.

OF THE SACRAMENT OF HOLY ORDERS.

Q. WHAT do you mean by the sacrament of holy orders ?

A. A sacrament by which ministers of Christ are consecrated to their sacred functions, and receive grace to discharge them well.

Q. How do you prove that holy orders is a sacrament ?

A. Because it is a visible sign of an invisible grace, and that by divine institution, or by the ordinance of Christ, which alone can annex the gift of grace to any outward rite or ceremony. The outward and visible sign is found in the imposition or laying on of the bishop's hands and prayer: after which sort we find the seven deacons ordained (Acts vi. 6), and SS. Paul and Barnabas. (Acts iii. 3.) The invisible grace conferred by this imposition of hands is attested in 2 Tim. i. 6: "Stir up the grace of God which is in thee, by the imposition of my hands." And the divine institution of holy orders is gathered as well from the use of the Apostles and the perpetual tradition of the Church, as from those texts in which Christ bequeathed the whole power of the priesthood to His disciples and to their successors (St. Luke xxii. 19): "Do this for a commemoration of me," and (St. John xx. 22, 23): "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

Q. By what steps do persons ascend in the Catholic Church to the order of priesthood ?

A. 1st. They must be initiated by the clerical tonsure, which is not properly an order, but only a preparation for orders. The bishop cuts off the extremities of their hair, to signify their renouncing the world and its vanities; and vests them with a surplice, and so receives them into the clergy, they making at the same time a solemn profession of taking the Lord for their inheritance and portion forever.

2d. They must pass through the minor or lesser orders, which have been received from the primitive Church, viz., the order of porter or doorkeeper of the church; lector, or reader of the lessons in the divine office; exorcist, whose function is to read the exorcisms and prayers of the Church over those who are possessed or obsessed by the devil, and

acolyte, whose function is to serve at Mass, light the candles in the church, etc. All these are ordained by receiving from the bishop the instruments or books belonging to their respective offices, and by solemn prayers prescribed in the pontifical.

3d. From the minor orders they are promoted to the order of subdeacon, which is the first of those that are called holy. In conferring this order the bishop puts the candidates in mind that hitherto they have had the liberty of quitting the ecclesiastical calling and engaging themselves by marriage in the world ; but if they will be ordained subdeacons, which he leaves to their choice, they are thereby tied forever to the service of God and His Church in the state of perpetual continence. Subdeacons are also obliged to the canonical hours of the Church office, and in the high Mass assist the deacon in his ministry.

4th. From the order of subdeacon they are advanced to the order of deacon, which is conferred upon them by the imposition of the bishop's hands, and by delivering to them the book of the gospels. The deacon's office is to assist the bishop or priest in the sacrifice of the Mass, to sing, to preach the gospels, to baptize, etc.

5th. From the order of deacon the next ascent is to the order of priest or presbyter, above which is the order of bishops, amongst whom the chief is called the Pope.

Q. In what manner is the order of priesthood administered ?

A. The person who is to be ordained is presented to the bishop by the archdeacon, desiring, in the name of the Church, that he may be promoted to the priesthood, and bearing testimony of his being worthy of that office. Then the bishop publishes to the clergy and people there present the designed promotion, and if anyone has anything to allege against the person to be ordained, he may freely declare it : if no one allege anything against him, the bishop proceeds to admonish him of the duties and functions of the priesthood, and exhorts him to a diligent discharge thereof. After which both the bishop and the person that is to be ordained prostrate themselves in prayer, whilst the litanies are sung or said by the choir or clergy there present ; which being ended, the bishop standing up and the person that is to be ordained kneeling, the bishop first, and then all the priests there present, one after another, lay both their hands on his head, which imposition of hands is immediately followed by the solemn prayers of consecration, and by re-vesting him with the priestly ornaments ; then the Holy Ghost is invoked by the hymn "*Veni Creator :*" after which the bishop anoints the hands of the person ordained, and then delivers into his hands the chalice, with the wine and water, and the paten with the bread, saying, "Receive the power to offer sacrifice to God and celebrate Mass, as well for the living as for the dead, in the name of the

Lord." Then the person ordained says Mass with the bishop, and receives the holy Communion at his hands. At the end of the Mass, the bishop again imposes his hands upon him, saying those words of Christ (St. John xx. 22, 23), "Receive the Holy Ghost: whose sins thou shalt forgive, they are forgiven them: and whose sins thou shalt retain, they are retained." After which he receives from him the promise of obedience, and gives him the kiss of peace.

CHAPTER XVI.

OF THE SUPERIORITY OF BISHOPS, AND OF THE SUPREMACY OF THE POPE.

Q. How do you prove that, besides priests or presbyters, there has been always in the Church the order of bishops, superior to that of priests?

A. I prove it both from Scripture and perpetual tradition. The New Testament in several places mention bishops, as Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7; Acts xx. 28. And it is visible that the angels of the seven churches of Asia, mentioned in the first, second and third chapters of the Revelation, were the bishops of these sees, and accordingly had a jurisdiction over them. It is no less visible from the Epistles of Paul to Timothy and Titus, that both one and the other were bishops, with power of ordaining inferior priests; and Timothy in particular is instructed by the Apostle in what manner he is to comport himself to the priests under him. (1 Tim. v. 17, 19.) And as for perpetual tradition, it is evident from all kinds of monuments, and from the most ancient Church history, that the Church has always been governed by bishops, and that the Apostles everywhere established bishops. Thus St. Irenæus, L. 3. C. 3; Tertullian, *L. de præscrip.*, and other ancients, assure us that Linus and Clement were ordained bishops by St. Peter and St. Paul for the see of Rome. Thus Eusebius, and ancient monuments also, inform us that St. Mark was the first bishop of Alexandria, and was succeeded by Anianus; that Evodius and Ignatius, disciples of the Apostles, were, after St. Peter, the first bishops of Antioch; that St. James was constituted by the Apostles the first bishop of Jerusalem, and had for his successor Simeon the son of Cleophas: that St. Polycarp was made bishop of Smyrna by St. John, etc.

Q. How do you prove that amongst bishops one should be head, and have a jurisdiction over the rest?

A. Because Christ has so appointed, who gave that preëminence to St. Peter with respect to the rest of the Apostles, as appears from St. Matt. xvi. 18, 19, when, in reward of his faith, and confession of His divinity, He confirmed to him the name of Peter or Rock, and promised him,

that upon this rock He would build His Church, and the gates of hell should not prevail against it ; and that He would give him the keys of the kingdom of heaven, etc. And from John xxi. 15, etc., when our Lord after having asked Peter, "Dost thou love me more than these?" three times, committed to him the charge of all His lambs and sheep, without exception ; that is, of His whole Church. Hence St. Matt. (x. 2), reckoning the names of the Apostles, says, "The first, Simon, who is called Peter." Now it does not appear that he could be said to be the first upon any other account but by reason of his supremacy ; for that he was first in age is more than appears, and that he was first in calling is not true ; for St. Andrew came to Christ before Peter, and was probably the elder brother ; and certain it is, that the evangelists, in reckoning up the names of the Apostles upon several occasions, neither follow the order of their age, nor of their calling ; yet they always reckon Peter in the first place, and sometimes, more clearly to intimate his preëminence, name him alone as chief or prince ; as St. Mark i. 36, "Simon and they that were with him ;" St. Luke ix. 32, "Peter and they that were with him ;" Acts ii. 14, "Peter standing up with the eleven ;" Acts v. 29, "Peter and the apostles answered and said," etc., where the Protestant translation has put in the words "other apostles," clearly seeing that the former expression (which is that of the original) too plainly expressed St. Peter's being something more than the rest.

It is also worth observing that our Lord was pleased to teach the people out of Peter's ship (St. Luke v. 3) ; that He ordered the same tribute to be paid for Himself and Peter (St. Matt. xvii. 27) ; that He particularly prayed for Peter that his faith should not fail, and ordered him to confirm or strengthen his brethren. (St. Luke xxiii. 32, etc.)

Hence, St. Peter's supremacy is acknowledged by the perpetual tradition of the holy fathers. (See Origen on the 6th chapter to the Romans, and in his 5th Homily upon Exodus ; St. Basil, of the judgment of God, T. 2. p. 402 ; St. Cyril of Jerusalem, in his 2d *Catechesis* ; St. Epiphanius, *Hær.* 51, § 17, and *Hær.* 54, § 7 ; and in his *Anchoratus*, § 6, pp. 14, 15 ; St. John Chrysostom, in his 2d Homily on the 50th Psalm, in his 54th Homily upon St. Matthew, etc. ; St. Cyril of Alexandria, in his 12th book upon St. John ; St. Austerius, bishop of Amasæa, in his Sermon upon St. Peter and St. Paul ; and, among the Latins, St. Cyprian, *Epist.* 70, to Januarius ; St. Optatus of Milevis, L. 2 and 7 ; St. Ambrose, L. 10, upon St. Luke ; St. Jerome, in his first book against Jovinian ; St. August., *L. 2 de Baptismo*, C. 1. ; St. Leo, *Epist.* 84, to Anastasius ; St. Gregory the Great, L. 4. *Epist.* 32, etc.)

Q. How do you prove that St. Peter was to have a successor in this office of chief bishop of the Church ?

A. Because, as Christ established His Church to remain till the end of the world (St. Matt. xxviii. 20), so He most certainly designed that the form of government which He established in His Church should remain forever. Hence, supposing the supremacy of St. Peter, (which we have proved above from Scripture), it cannot be questioned that our Lord designed that this supremacy, which He appointed for the better government of His Church, and the preserving of unity, should not die with Peter—any more than the Church, with which He promised to remain for ever—but should descend, after Peter's decease, to his successors. For it is not to be imagined that Christ should appoint a chief bishop for the government of His Church and maintaining unity in the Apostles' time, and design another kind of government for succeeding ages, when there was a probability of greater danger of schism, and consequently more need of one head to preserve all in one faith and one communion.

Q. But how do you prove that the Pope or Bishop of Rome is the successor of St. Peter?

A. I prove it, 1st. Because the Church never acknowledged any other for her chief pastor; and no other does, or ever did, put in a claim to the spiritual supremacy, in quality of St. Peter's successor; so that, supposing what has been proved, that Christ appointed a chief pastor for His Church, the Bishop of Rome must be the man.

2d. I prove it from the current sense of the holy fathers and councils that have acknowledged the supremacy in the see of Rome and her bishops. See St. Ignatius, disciple of the Apostles, in the beginning of his epistle to the Romans, where he calls the Church of Rome the presiding Church; St. Irenæus, L. 3. C. 3, who calls the same "The greatest and most ancient Church, founded by the two most glorious Apostles, Peter and Paul;" and adds, that all sectaries are confounded by the Roman tradition; "for to this Church, by reason of its more powerful principality," says he, "it is necessary that every Church resort, or have recourse; in which [Church] the apostolical tradition has always been preserved by those that are in every place;" and St. Cyprian, in his 55th Epistle to Pope Cornelius, where he calls the see of Rome "The chair of Peter, and the principal Church from which the priestly unity has its origin" (*Ecclesiam principalem, unde unitas sacerdotalis exorta est*).

See also St. Optatus, bishop of Milevis, in his second book against Parmenianus, the Donatist bishop of Carthage, where he thus addresses himself to his adversary: "You cannot pretend to be ignorant that Peter held first the bishop's chair in the city of Rome, in which Peter, as head of all the Apostles, sat; in which single chair unity might be maintained by all, lest the rest of the Apostles should each one claim his own sepa-

rate chair. So that he is now a schismatic and an offender who, against this single chair, erects any other. In this one chair, which is the first of the properties of the Church, Peter first sat ; to him succeeded Linus, to him Clement, etc. 'Give you, now, an account of the origin of your chair, you who claim to yourselves the holy Church.'

And St. Jerome, writing to Pope Damasus (*Epist.* 57), tells him, "I am joined in communion with your Holiness ; that is, with the chair of Peter ; upon that rock I know the Church is built ; whoever eats the Lamb out of this house is profane ; whoever is not in this ark shall perish in the deluge," etc.

And St. Augustine in his psalm against the Donatists, thus addresses himself to these schismatics : "Come, brethren," says he, "if you have a mind to be ingrafted in the vine. It is a pity to see you lie lopped off in this manner from the stock. Reckon up the prelates in the very see of Peter, and in that order of fathers see which has succeeded him. This is the rock over which the proud gates of hell prevail not." And in his 162d epistle, he tells the Donatists, "That in the see of Rome the principality [or supremacy] of the apostolic chair was ever acknowledged" (*Semper apostolicæ cathedræ viguit principatus*).

And St. Prosper, in his dogmatic poem against the enemies of grace, calls Rome "The see of St. Peter, which, being made to the world the pastoral dignity, rules by religion all that she possesses not by her arms." And to the same effect St. Leo the Great, in his first sermon upon St. Peter and St. Paul, thus addresses himself to Rome : "These are they who have advanced thee to this glory, that being made the head of the world by being St. Peter's see, thou hast a wider extent of religious empire, than of earthly dominion. For though by thy many victories thou hast extended thy dominions far and near by sea and land, yet that which has been subdued by the labor of thy arms is not so much as that which has been made subject to thee by Christian peace." All these fathers, hitherto quoted, flourished within four hundred years after the passion of Christ.

The supremacy of the Bishops of Rome has also been acknowledged by many general councils : as by the general Council of Ephesus, in the sentence of deposition against Nestorius, anno 431 ; by the general Council of Chalcedon in their epistle to St. Leo, anno 451 ; by the general Council of Constantinople, anno 680, in their epistle to Pope Agatho : not to mention the decrees of later general councils, especially the fourth of Lateran, anno 1215 ; the second of Lyons, anno 1274 : and that of Florence, anno 1439. Though, as Pope Gelasius in the council of Rome, of seventy bishops, anno 494, has declared, "The Roman see hath not its preëminence over other churches from any ordinances of councils, but

from the words of our Lord and Saviour in the gospel, 'Thou art Peter, and upon this rock I will build my Church,' etc.

Q. But has the Pope or Bishop of Rome in every age, since the days of the Apostles, exercised this supremacy over other churches?

A. Yes, most certainly; in the very age immediately after the Apostles, that is, in the second century, Pope Victor threatened to excommunicate (*apokoptein*) the bishops of Asia Minor for keeping Easter at an undue time. (Eusebius, L. 5. *Histor. Eccl.* c. 24.) And though it is probable he relented upon the remonstrances of St. Irenæus and others, yet none of them charged him with usurping an authority which did not of right belong to him. In the third century, St. Cyprian, *Epist.* 67, wrote to Pope Stephen, desiring him to dispatch his letters into the province and to the people of Arles, by which they might be authorized to depose Marcianus, the bishop of Arles, and substitute another in his place ("*Dirigantur in provinciam a te literæ, quibus abstento Marciano, alius in locum ejus substituat*").

In the fourth century Pope Julius cited St. Athanasius, bishop of Alexandria, that is to say, the second patriarch of the Church, to his council at Rome, to answer the accusations of his adversaries, who accordingly did appear, and was there cleared. (See St. Athanasius's Apology against the Arians, num. 29. p. 148 of the new edition; and Theodoret, L. 2. *Histor. C.* 3.) The same Pope, as we learn from the historian Socrates, L. 2. C. 15, and Sozomenus, L. 3. C. 8, about the same time restored by his authority to their respective sees, whence they had been deposed by the Eusebians, St. Paul, bishop of Constantinople, St. Lucius, bishop of Adrianople, Marcellus, bishop of Ancyra in Galatia, and Asclepas, bishop of Gaza in Palestine; and this, as Sozomenus expressly words it, "because by reason of the dignity of his see, the care of all belonged to him." In the fifth century Pope Celestine deputed St. Cyril, patriarch of Alexandria, to proceed as his delegate to the excommunication of Nestorius, patriarch of Constantinople, tom. 3. *Concil. Labbe*, p. 349. And in the same century St. John Chrysostom and St. Flavian, both patriarchs of Constantinople, unjustly deposed by numerous councils in the east, appealed from their judgment, the one to Pope Innocent I., the other to Pope Leo the Great. See the Epistle of St. John Chrysostom to Pope Innocent, and the 23d epistle of St. Leo. In the sixth century Pope Agapetus deposed Anthymus, patriarch of Constantinople, not to mention many other instances in all these centuries of the exercise of the Pope's jurisdiction over other churches: as to the following ages there is no dispute.

From all which it follows that the Protestant pretence of the Pope's having received his supremacy from Phocas, the emperor of Constanti-

nople, who began to reign anno 602, is a groundless fiction, like the idle tale of Pope Joan.

Q. But does not our Lord intimate (St. Luke xxii. 24, 25, 26) that amongst His disciples none should be the chief or head?

A. No: but only that "he that is the greater should be as the younger, and he that is chief as he that doth serve" (ver. 26). Which words, so far from denying, evidently suppose a chief; which is further confirmed by our Lord's alleging Himself for an example in the following verse, who was most certainly chief. So that what is here recommended is not equality of jurisdiction, but humility in superiors.

Q. But does not St. Paul say (2 Cor. xii. 11), "In nothing am I behind the very chiefest Apostles, though I be nothing:" where, then, was St. Peter's supremacy?

A. It is visible that St. Paul speaks with regard to his labors, miracles, and doctrine, in which he was inferior to none; but whether St. Peter or he had a superior jurisdiction, was foreign to the matter he had then in hand, and therefore no wonder that he takes no notice of it.

Q. If St. Peter was head how came St. Paul to withstand him to his face at Antioch? (Gal. ii. 11.)

A. Because, as the Apostle tells us in the same place, he was to blame, viz., in withdrawing himself from the table of the Gentiles for fear of giving offence to the Jews: and this it was that St. Paul reprehended, because of the danger of the Gentiles' taking scandal thereby. But this no way disproves St. Peter's superiority, since no one doubts but that a superior, when in fault, may sometimes be lawfully reprehended by an inferior.

And after all, do our adversaries imagine that the enhancing the dignity and authority of St. Paul makes anything against the Bishop of Rome, who, indeed, inherits the succession both of St. Peter and St. Paul, who both honored Rome with their preaching and with their death?

Q. But some Protestants doubt whether St. Peter ever was at Rome; what say you to this?

A. Grotius, a learned Protestant, writes that "no Christian ever doubted that St. Peter was at Rome." (*In Synopsi Criticorum*, p. 1540, H.) And Camerius, another learned Protestant, tells us that "all the fathers with great accord have asserted that St. Peter went to Rome and governed that Church" (*Omnes patres magno consensu asseruerunt Petrum Roman esse profectum eamque Ecclesiam administraresse*). (L. 13 C. 4 § 2.) And Dr. Pearson, the Protestant bishop of Chester, one of the most eminent men that the Reformation has ever produced, has demonstrated, by innumerable arguments, that Peter was at Rome, and the Bishops of Rome are his successors. (See Pearson's *Opera Posthuma*, printed at London, anno 1688, p. 27, etc.)

Q. Does the Scripture anywhere affirm that St. Peter was at Rome?

A. St. Peter's first epistle seems to affirm it (chap. v. 13), where, by Babylon, the best interpreters understand Rome, so called by the Apostles, as afterward by St. John in the Apocalypse, because of its being then the chief seat, both of the empire and of heathenish idolatry, as formerly Babylon had been. And so this place is understood by St. Papias, disciple of the Apostles, and Clement of Alexandria, alleged by Euseb., L. 2. Hist. C. 15, and by St. Jerome, *L. de Scriptore in Marco*; by Venerable Bede, Cæcumenius and others. Nor is there any probability that the Babylon here mentioned could be that in Chaldæa, which at that time was nothing but a heap of ruins; nor that in Egypt, which was but a very inconsiderable place in those days, and in which no monuments of antiquity give us the least hint that Peter ever preached.

But if the Scripture had been entirely silent in this matter, we have it proved by universal tradition, which is the means by which we come to the knowledge of the Scripture itself. And indeed, there is no more universal tradition for St. Peter's being at Rome, than there is for many parts of Scripture which the Protestants receive: for whereas many of the ancient fathers have called in question some books of Scripture; for instance, the Revelation, the Epistle to the Hebrews, etc.—and there is scarcely any part of the Bible or New Testament but what has been rejected by some heretics of old—yet we cannot find that St. Peter's being at Rome was ever called in question by any single man, infidel or Christian, Catholic or heretic, for thirteen or fourteen hundred years after Christ. Though all heretics and schismatics, as being always enemies of the Church of Rome, would have been most glad to have called in question this succession of St. Peter (which the Bishops of Rome ever gloried in) had not the matter of fact been out of dispute.

The ancient fathers that have attested St. Peter's being at Rome, besides many others, are St. Irenæus, L. 3. C. 3. St. Denys, bishop of Corinth, Caius and Origen, alleged by Eusebius in his church history, pp. 71, 78. Tertullian, *L. de præscript.* C. 36, and *in Scorpiaco*, C. 5. St. Cyprian, *Epist.* 52 and 55. Arnobius, *L. 2. contra Gentes.* Lactantius, *L. de Mort. Persecutorum*, C. 2. Eusebius, L. 3. Hist. C. 14, p. 52; L. 4, p. 74. St. Athanasius, in Apology, *de fuga sua*, p. 331. St. Cyril of Jerusalem, *Catech.* 6, p. 54. St. Ambrose, *D. 4. Hexam.* C. 8. St. Jerome, *de Scriptoribus Eccles. in Petro et in Marco*, and in his *Chronicon ad Annum 43 et 69.* Sulpitius Severus, L. 2. Hist. St. Augustine, *L. de Hær.* C. 1. *Epist.* 53; L. 2. *contra Lit. Petil.* C. 51. St. John Chrysostom, *Tom. 5. Hom.* 12. Grotius, L. 7. C. 6. St. Peter Chrysologus, *Epist. ad Eutyech.* St. Optatus, *L. 2, contra Parmenian.* Theodoret, in *Epist. ad Rom. et L. 1. Hæret. Fab.* C. 1, etc.

CHAPTER XVII.

OF THE CELIBACY OF THE CLERGY.

Q. WHAT is the reason why the Catholic clergy are not allowed to marry ?

A. Because, at their entering into holy orders, they make a solemn promise to God and the Church to live continently. Now the breach of such a promise as this would be a great sin ; witness St. Paul (1 Tim. v. 11, 12), where, speaking of widows that are for marrying after having thus engaged themselves to God, he says, they "have damnation, because they have cast off their first faith," that is, their solemn engagement made to God.

Q. But why does the Church receive none to holy orders but such as are willing to make this solemn engagement ?

A. Because she does not think it proper that they who by their office and functions ought to be wholly devoted to the service of God and the care of souls, should be diverted from these duties by the distractions of a married life (1 Cor. vii. 32, 33): "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord ; but he that is married careth for the things that are of the world, how he may please his wife."

Q. But was it always a law in the Church that the clergy should abstain from marriage ?

A. It has always been a law in the Church that bishops, priests and deacons should not marry after having received holy orders ; and we have not one example in all antiquity, either in the Greek or the Latin Church, of any such marriage ; but it has been at some times, and in some places, as at present among the Greeks, permitted for priests and deacons to continue with their wives whom they had married before their ordination ; though even this was disallowed by many ancient canons.

The 27th of the Apostolic Canons allows none of the clergy to marry but those that are in the minor orders, that is, lectors and cantors. The Council of Neocæsarea (which is more ancient than that of Nice), in its first canon, orders that if a priest marries he shall be deposed. The Council of Ancyra, which was held about the same time, orders the same thing with regard to deacons, except they protested at the time of their ordination that they could not live unmarried, and were therefore presumed to be dispensed with by the bishop. (Council Ancyran., can. 10.)

The great Council of Nice, in the third canon, forbids clergymen to have any woman in their house except a mother, sister, or aunt, etc. A

caution which would never have been thought of if they had been allowed to have wives.

In the west, the Council of Illiberis, which was held about the close of the third century (canon 33), commands bishops, priests, deacons and subdeacons to abstain from their wives, under pain of degradation. The second Council of Arles (can. 2) ordains that no married man be made priest, unless he promise conversion, that is, to live continently. The second Council of Carthage (can. 2) ordains that bishops, priests and deacons shall live continently, and abstain from their wives; and this because the Apostles so taught, and all antiquity observed ("*Ut quod apostoli docuerunt, et ipsa servavit antiquitas, nos quoque custodiamus*"). And the fifth Council of Carthage, anno. 398 (can. 2), ordains, in like manner, that all bishops, priests and deacons should abstain from their wives, or be deposed. There are many other ancient canons to the like effect, as well as decrees of the ancient popes: as of Siricius, in his epistle to Himerius, bishop of Tarragona, c. 7; of Innocent I. in his epistle to Victricius, bishop of Rome, 9; of St. Leo the Great, Epist. 82, to Anastasius, c. 3 and 4.

Hence St. Epiphanius, who flourished in the east in the fourth century, in his great work against all heretics, *Hær.* 59, writes thus: "The Church does not admit him to be a deacon, priest, bishop, or subdeacon, though he be a man of one wife, who makes use of conjugal embraces." He adds, that this "is observed in those places chiefly in which the canons of the Church are exactly kept; which, being directed by the Holy Ghost, aims always at that which is most perfect; that those who are employed in divine functions may have as little worldly distractions as possible." And St. Jerome, Epist. 50, says: "Bishops, priests, and deacons are chosen either virgins or widowers, or from the time of their priesthood perpetually chaste." He affirms the same in his book against Virgilantius, by name of the churches of the east and of Egypt, and of the see apostolic and of all bishops, in his book against Jovinianus. (See also Origen, Hom. 13, upon Numbers; Eusebius, i. 1. *Demonstr. Evang.* c. 9; and St. John Chrysostom, *Homil. de Patientia Job.*)

If you ask the reason why the Church has insisted so much, in all ages, upon this point of discipline, besides that alleged above, out of St. Paul (1 Cor. vii. 32, 33), "The reason of single life for the clergy," says Mr. Thorndike, an eminent Protestant divine (in his letters at the end of his *Just Weights and Measures*, p. 239), "is firmly grounded by the fathers and canons of the Church upon the precept of St. Paul, forbidding man and wife to part, unless for a time to attend unto prayer. (1 Cor. vii. 5.) For priests and deacons being continually to attend upon occasions of celebrating the Eucharist, which ought to be continually frequented; if

others be to abstain from the use of marriage for a time, then they always." Thus far Mr. Thorndike.

Q. But were not the Apostles married?

A. Some of them were before they were called to the apostleship; but we do not find that they had any commerce with their wives after they were called by Christ. St. Jerome expressly affirms that they had not, Epist. 50. And this seems to be clear from St. Matt. xix. 27, where St. Peter says to our Lord, "Behold, we have forsaken all things, and followed thee"; for that amongst the "all" which they had forsaken, "wives" also were comprehended is gathered from the enumeration made by our Saviour in the 29th verse, where He expressly mentions "wives."

Q. But did not St. Paul say (1 Cor. ix. 5), "Have we not power to carry about a woman, a sister, as well as the rest of the apostles?" etc.

A. The Protestant translation has willfully corrupted the text in this place; it should have been translated "a woman, a sister." The Apostle speaks not of his wife, for it is visible from 1 Cor. vii. 7, 8, he had none; but he speaks of such pious women as, according to the custom of the Hebrew nation, waited upon the Apostles and other teachers, serving them in necessaries; as they had done also upon our Lord in the time of His mortal life. (See St. Luke viii. 2, 3.) Though St. Paul, that he might be less burthensome to the faithful, chose rather to serve himself, and live by the work of his own hands.

Q. Does not the Apostle (1 Tim. iii. 2, 12) require that bishops and deacons should be the "husband of one wife"?

A. The meaning of the Apostle is not that every bishop, priest or deacon should have a wife, for he himself had none; and he declares (1 Cor. vii. 8), "But I say to the unmarried, and to the widows, it is good for them if they so continue, even as I"; but his meaning is, that none should be admitted to be a bishop, priest or deacon that had been married more than once; which law has ever since been observed in the Catholic Church: for since it was not possible in those days of the first preaching of the gospel (when there were few or no converts, either among the Jews or Gentiles, but such as were married), to have found a sufficient number of proper ministers, if they had not admitted married men. They were consequently obliged to admit such to the ministry; but with this limitation, provided they had not been twice married. But now the Church has a sufficient number of such as are trained up to a single life, and are willing to embrace perpetual continence; and, therefore, prefers such to the ministry, and is authorized so to do by the Apostle. (1 Cor. vii. 32, 33, 38.) And if, after having consecrated themselves to God in this kind of life, they should be for looking back, and engaging in a married life, they are expressly condemned by the same Apostle. (1 Tim. v. 12.)

Q. Is it not said (Heb. viii. 4), "Marriage is honorable in all"?

A. The Protestant translation has strained the text to make it say more than the original, which may full as well be rendered in the imperative mood, thus: "Let marriage be honorable in all, and the bed undefiled: for whoremongers and adulterers God will judge," which is rendered in the Protestant translation by the imperative, "Let your conversation be without covetousness," etc. So that the true meaning of this text is, that married persons should not dishonor their holy state by any liberties contrary to the sanctity of it; but not to allow marriage to those who have chosen the better part, and consecrated themselves by a vow to God.

Q. But is 'not forbidding marriage called the doctrine of devils? (1 Tim. iv. 3.)

A. It certainly was so in those of whom the Apostle there speaks, viz., the Gnostics, the Marcionites, the Encratites, the Manicheans, and many heretics, who absolutely condemned marriage as the work of the devil. For our part, no people can reverence marriage more than we do: for we hold it to be a sacrament, and forbid it to none but to those who have voluntarily renounced it, to consecrate themselves more effectually to the divine service: and in such as these St. Paul condemns it as much as we. (See 1 Tim. v. 12.) Take notice that these same heretics also condemned absolutely the use of all kinds of meat, not on fasting days only (as was always practiced by the Church), but at any time whatsoever; because they looked upon all flesh to be from an evil principle. So that it is evident these were the men of whom the Apostle (1 Tim. iv.) intended to speak.

Q. But do you think that a vow of continency so strictly obliges any person that it would be a sin in such a person to marry?

A. Yes, most certainly; because the law of God and nature requires that we should keep our vows to God. "When thou shalt vow a vow unto the Lord thy God, thou shalt not be slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform." (Deut. xxxiii. 21, 22, 23.) "Vow and pay unto the Lord your God." (Psalm lxxvi. 11.) "Pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." (Eccles. v. 4.) For if it be a crime to break our faith with man, how much more with God? If you say that the state of continency is not more acceptable to God than that of marriage, and therefore cannot be the proper matter of a vow, you contradict the doctrine of the Apostle, "He that giveth his virgin in marriage, doth well; but he that giveth her not, doth better." (1 Cor. vii. 38.)

Hence, St. Augustine (*L. de Bono Viduitatis*, c. 11) affirms that the breach of such a vow of chastity is worse than adultery; and St. John Chrysostom says (*ad Theodorum Lapsam*): "Though you call it marriage a thousand times, yet I maintain it is much worse than adultery." Hence the Council of Illiberis (can. 13), the fourth Council of Carthage (can. 104), and the great Council of Chalcedon (can. 15), excommunicate those who presume to marry after such a vow. What would the Church of those ages have thought of a religion introduced into the world by men that had notoriously broken through these most solemn engagements, and who raised the fabric of their pretended reformation upon thousands of broken vows?

Q. But all have not the gift of continency; why should the first reformers be blamed, if, finding they had not this gift, they ventured upon marrying with nuns?

A. Continency is not required of all, but of such as have by vow engaged to keep it; and, therefore, before a person engages himself by vow, he ought certainly to examine whether he has a call from God, and whether he can go through with what he thinks of undertaking; but after he has once engaged himself by vow, he is no longer at liberty to go back, but may assure himself that the gift of continence will not be denied him, if he use proper means to obtain and preserve it, particularly prayer and mortification; which, because Luther laid aside by quitting his canonical hours of prayer and the other religious exercises to which he had been accustomed in his convent, no wonder if he lost the gift of continency, which he owns he enjoyed whilst he was a "Popish friar." "Whilst I was a religious," says he, "I observed chastity, obedience and poverty; and, in short, being wholly disengaged from the cares of this present life, I wholly gave myself up to fasting, watching and prayer." (In Gal., i. 15, t. 5. Wittemb., fol. 291, 2.) But as soon as he became a reformer, to demonstrate that he was changed for the worse, he declares he had so far lost this gift, that he could not possibly live without a woman. (*Sermon de Matrim.*, t. 5. fol. 119, 1.)

Q. But does not Christ say concerning continency (St. Matt. xix. 11), "All men cannot receive this saying;" and St. Paul (1 Cor. vii. 9), "If they cannot contain, let them marry; for it is better to marry than to burn"?

A. No; both those texts are willfully corrupted in the Protestant Testament. In the original (St. Matt. xix. 11), Christ does not say, "All men cannot receive this saying;" but He says, "All men receive not this saying;" and St. Paul (1 Cor. vii. 9) does not say, "If they cannot contain, let them marry;" but he says, "If they do not contain, let them marry," where he speaks not of such as have vowed chastity, but of other

Christians, whom he advises rather to marry than to burn with unlawful lust here, and for unlawful lust hereafter. And the same advice is most frequently inculcated by Catholic divines. But as for those who have vowed chastity, they must make use of other means to prevent this burning, particularly prayer and fasting. But what a wretched case must that of the adversaries of celibacy of the clergy be, when, to maintain it, they have in so many places willfully corrupted the Scripture? And what a melancholy case must it be, that so many thousands of well-meaning souls should be wretchedly deluded with the pretence of God's pure Word, whilst, instead of this, they have nothing put into their hands but corrupt translations, which present them with a mortal poison, instead of the food of life.

CHAPTER XVIII.

OF RELIGIOUS ORDERS AND CONFRATERNITIES.

Q. WHAT is the meaning of so many religious orders in the Catholic Church, under different denominations: are not all Catholics of the same religion?

A. Yes, certainly; all Catholics, and consequently all these religious, though called by different denominations, are all of one religion, professing one and the same faith, acknowledging one and the same Church authority, and all the same decisions of the Church; subject to one and the same head, and closely united together in one communion.

Q. In what do these religious orders differ one from another, if they are all of one religion?

A. They differ in having different rules and constitutions prescribed by their respective founders, different habits, different exercises of devotion and penance, different institutes; some wholly sequestered from the world, and addicted to prayer and contemplation; others employed in preaching, teaching, and converting souls; others attending the sick, redeeming captives, etc., so as to make a beautiful variety in the Church of God of different companions, all tending toward Christian perfection, though by different exercises according to the spirit of their respective institutes.

Q. Are not all these religious consecrated to God by certain vows?

A. Yes: there are three vows which are common to them all, viz., of poverty, chastity, and obedience. By the vow of poverty they renounce all property in the things of this world, so as to have nothing at their own disposal; by the vow of chastity they renounce all carnal pleasures;

and by the vow of obedience they give up their own will to follow that of God in the person of their superior.

Q. How do we know that this voluntary poverty, perpetual chastity, and entire obedience, are agreeable to God?

A. That voluntary poverty, or renouncing the goods and possessions of this world, is agreeable to God is evident from St. Matt. xix. 21: "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." That perpetual chastity is agreeable in God, is no less evident from St. Matt. xix. 12: "There be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake: he that is able to receive, let him receive it." And that an entire obedience to lawful superiors must needs be agreeable to the divine Majesty, is evident, because "obedience is better than sacrifice;" since by obedience we give up to God, and for God, that which is naturally most dear to us, viz., our liberty; and that which stands most in the way of our soul's welfare, viz., our own will and self-love.

Q. Ought any Christian to embrace this state of life without a call from God?

A. No, certainly; it would be rashness to attempt it.

Q. How shall any person know if he have a call from God to this state of life?

A. By consulting God, his director, and his own heart. In choosing a state of life, every one ought to consult God, in the first place, by fervent prayer, begging daily of Him, like the convert St. Paul (Acts ix. 6), "Lord, what wilt thou have me to do?" He ought also to consult a virtuous and prudent director, and lay open to him the inclinations of his heart, and the motives from which he is inclined to embrace this kind of life; for there is no better proof of a call from God than when a person, after having consulted God by prayer, finds in himself a strong inclination to a religious life, and that for a long time, and upon motives which have nothing in them of self-love, but are such as could not be suggested but by the grace of God.

Q. What are the motives upon which a Christian should embrace a religious life?

A. To do penance for his sins, to fly from the dangers and corruptions of this wicked world, to consecrate himself wholly to the service of God, and sanctify himself by the exact observance of his vows, and all the exercises of a religious life, and to tend without ceasing to Christian perfection.

Q. But may it not be feared that young persons may too rashly engage themselves by vows in a religious state for which they are not fit?

A. To prevent this inconvenience, the Catholic Church suffers none to



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be professed, in any order of men or women, without a year's noviceship, by way of probation or trial.

Q. Is a religious state of life very ancient in the Church of God?

A. Yes, very ancient; for (not to mention St. John the Baptist's life in the wilderness (St. Luke i. 30), and the lives of the first Christians of Jerusalem, who "had all things in common, and sold their possessions and goods . . . continuing daily with one accord in the temple," etc. (Acts ii. 44, 45, 46), in which they exhibited a specimen of a religious life), we learn from the most certain monuments of antiquity that even in the first three centuries there were religious men, whom Eusebius called "Ascetæ," and great numbers of nuns or virgins consecrated to God; though neither the one nor the other were as yet formed into regular monasteries till the beginning of the fourth century.

About the middle of the third century, St. Paul, the first hermit, flying from the fury of the persecution begun by Decius, in the year 289, retired into the desert of Thebais, and there passed ninety years and upward in a lonesome cave, in conversation with God. His wonderful life is extant, written by St. Jerome.

About the year 271 St. Anthony, a young gentleman of Egypt, left his estate and the world to consecrate himself to a religious life. He found at his first retirement some others that had already undertaken that kind of life, though few in number, and those few living near the towns or villages; but he, by his example, drew great numbers after him into the desert, and is generally looked upon as the author and father of the monastic life. His life, written by the great St. Athanasius, is full of excellent lessons of spirituality.

About the year 313 St. Pachomius retired from the world, and, after having lived some time in solitude with St. Palemon, became the father of many religious, and the founder of the famous congregation of Tabenne, to which he prescribed a rule he had received from an angel.

From these beginnings the deserts of Egypt and the Thebais were soon peopled with innumerable solitaries, all parts of which were so full of religious of both sexes, of admirable virtue, that when Rufinus visited those countries in the latter end of the fourth century, he found in the city of Oxyrinus alone, ten thousand religious men, and twenty thousand nuns.

From Egypt this kind of life, so agreeable to the principles of Christianity, quickly spread itself through all parts of the world inhabited by Christians. St. Hilarion, having learned St. Anthony's way of living, began to practise the like in Palestine about the beginning of the fourth century; and that country was also quickly replenished with religious men and women: whilst St. James, afterward bishop of Nesibis, St. Julian

Sabas, and other great servants of God, whose lives and miracles are recorded by Theodoret in his *Philotheus*, propagated the same way of living in Syria and Mesopotamia. About the same time, or not long after, the deserts of Pontus and Cappadocia began also to be inhabited by religious men, whose manner of life was embraced by those two great lights of the Church, St. Gregory Nazianzen and St. Basil, the latter of whom composed an excellent rule for his religious, professed to this day by the Greek and Russian monks, and by some in Poland and Italy.

And in the western part of the Church we find that the monastic life had already gained a great footing there in the fourth century. St. Augustine informs us of a monastery near the walls of Milan, full of good religious men, under the care of St. Ambrose (i. 8. *Confess.* chap. 6); and of several such religious societies in Rome, in his book of the *Manners of the Catholic Church*, chap. 33; of a religious house near Treves, in Germany, where two courtiers, upon reading the life of St. Anthony, consecrated themselves to God. (i. 8. *Confess.* c. 6.) And the same St. Augustine, upon his return into Africa, after his conversion, propagated the same kind of life in that part of the world also.

In France the great St. Martin, bishop of Tours in the fourth century, whose apostolic life and miracles are recorded by Sulpicius Severus, founded the monastery of Marmontier, in which he united the clerical and monastic life, as St. Eusebius had done before him at Vercelli, in Piedmont. But the most famous monastery in all France was that of the isle of Lerins, founded toward the close of the fourth century by St. Honoratus, afterward bishop of Arles: which became the fruitful parent of many great saints and illustrious prelates.

As for our British islands, though we know not the particular time when the first monasteries began to be established, yet we are assured that we were not long behind our neighbors in embracing this kind of life. The monastery of Bangor, in Wales, in which there were above two thousand monks, was very ancient: and we are told of an ancient monastery at Winchester, before the English Saxons came over into England. As for Ireland, St. Patrick, who established Christianity there, introduced also the monastic discipline amongst his converts; which from thence was propagated among the Picts in Scotland, by St. Columba, or Columkil, the apostle of that nation, who, having first founded in Ireland the famous abbey of Dearthach, afterward passed into Scotland, and founded that in the isle of Hy, from which two monasteries many others, as well in Ireland as in Scotland, had their origin, all following the institute of the aforesaid St. Columba, of whom The Venerable Bede, in his third book of the ecclesiastical history of the English Church (chap. 4), writes thus: "Of whose life and words [he speaks of St. Columba] some writ-

ings are said to be preserved by his disciples. But whatsoever he was himself, this we know of him for certain, that he left successors renowned for much continency, the love of God, and regular observance."

From this monastery of the isle of Hy, St. Aidan, the first bishop of Lindisfarn, and many other apostolic preachers came, who preached and established Christianity among the northern English, as St. Augustine and his companions did amongst those of the south, St. Felix amongst the east English, and St. Birinus amongst those of the west.

Q. I should be glad to know which are the chief religious orders that flourish at present in the Church of God, together with the names of their founders, the time of their first institution, etc.

A. I shall endeavor to satisfy you as briefly as I can: and first as to the east. The orders that flourish there are those of St. Anthony and of St. Basil, of which we have spoken already.

In the west St. Augustine, upon his return into Africa about the year 390, with divers others his companions, entered into a religious society, wherein he lived for three years before his coming to Hippo. After his coming to that city, where he was first made priest and afterward bishop, he erected a monastery within his own house, living there with his clergy in common. To this institution the canons regular of St. Augustine owe their origin, who have flourished ever since in the Church of God, and have branched out into divers congregations, as that of St. John Lateran, of St. Victor, of St. Genovesa, etc.; as the hermits of St. Augustine's order, commonly called Austin Friars, derive their institute from his first religious society before his coming to Hippo. Those hermits were removed from deserts into towns by Pope Innocent IV., to the end that their godly conversation might be more profitable to their neighbors. From this order Luther apostatized in the sixteenth century, and, like the dragon (Rev. xii. 4), "drew with him the third part of the stars of heaven [that is, great numbers of religious of all denominations], and cast them to the earth."

Toward the end of the fifth century, St. Benedict, *vulgo* Bennet, retired from the world; and after having practised for many years a religious life in a most eminent degree of perfection, founded twelve monasteries in Latium, and the thirteenth at Mount Cassin, in the kingdom of Naples, from which he happily passed to the mountain of eternity in the sixth century. He composed an excellent rule, which was afterward embraced by almost all the religious of the west, till toward the twelfth century, and has furnished the Church of God with innumerable prelates and apostolic men, and heaven with innumerable saints. The wonderful life of St. Bennet was written by St. Gregory the Great, in his *Dialogues*.

From the rule of St. Bennet, many other orders have sprung besides

the Benedictines ; as the Cluniacenses, so called from their first abbey of Cluny, in France. These were instituted by St. Odo in the tenth century, and for a long time flourished in great sanctity ; the Camaldulenses, instituted by St. Romwald, amongst the Apennine mountains, about the year 1000, and to this day edifying the Church, yield a sweet odor of sanctity to all that come near them ; the monks of Valambrosa, instituted by St. John Gualbert in the eleventh century, and so called from the place of their first institution ; the Cistercians, so called from their first abbey, founded about the end of the eleventh century by St. Robert, abbot of Molesme, in France. St. Robert, being obliged to return to his abbey of Molesme, left for his successor St. Albericus, who was succeeded by St. Steven Harding, an Englishman, who had the happiness to receive St. Bernard into his society, by whose preaching and miracles this order was wonderfully propagated ; and the religious of it, from him, are commonly called Bernardines. Of this order is the famous abbey of La Trappe, in France, which in these days has renewed the austerities and abstracted lives of the primitive religious. I pass over several other religious, professing the rule of St. Benedict, as the Silvestrines, the Grandimontenses, the Celestines, so called from St. Peter Celestine, their founder, the Olivetans, etc.

Toward the end of the eleventh century, St. Bruno, a doctor of Paris, with six companions retired from the world to the desert mountains of Carthusia, in the diocese of Grenoble in Dauphine, and there laid the foundation of the order of the Carthusians, formerly in England called the Charter-house monks, who to this day have happily preserved their primitive fervor, observing perpetual silence (only when they are singing the praises of God), perpetual abstinence, wearing always a rough hair shirt, and continually employed in prayer and contemplation.

About the year 1120 St. Norbert, who had exchanged court life for the voluntary poverty recommended by the gospel, founded an order of canons regular called, from him, Norbertines, and Premonstratenses (from Premontre, the place of their first abbey), in the diocese of Leon, in France.

In the same age also was instituted in France the order of the Blessed Trinity, for the redemption of captives out of the hands of infidels, by St. John de Matha and St. Felix de Valois, two holy priests and solitaries, invited to this charitable work by divine visions ; and in the following age another order was instituted in Spain for the same end, by St. Peter Nolascus, which is commonly called the Order of our Lady de Mercede, or of the Redemption.

About the year 1200 the Carmelites were first brought into Europe, and quickly spread through all parts of Christendom, where they have flourished exceedingly : but nowhere heretofore more than in England,

where, from the color of their mantles, they were called White Friars. These were originally hermits, living upon Mount Carmel, who, whilst the Christians were in possession of Syria and the Holy Land, were assembled together by Aimeric, the patriarch of Antioch, and received a rule from Albert, patriarch of Jerusalem. This rule was afterwards mitigated by the Pope, but embraced again in its full extent by St. Teresa, in the sixteenth century, and by the friars and nuns that follow her reform, and are called Discalced, or Barefooted Carmelites.

Not long after the Carmelites' coming into Europe, God was pleased to raise two new orders, which have flourished from that time to this day, and furnished the Church with several Popes, innumerable cardinals, bishops, ecclesiastical writers and apostolic men, and have both been very fruitful in saints, viz., the order of St. Dominic and that of St. Francis. The Dominicans, or Friars Preachers, were instituted for preaching the gospel to infidels and sinners, which they have done with great success: these were formerly, in our country, called Black Friars, from the color of their cloak or outward habit, which is black, as the Franciscans were called Grey Friars. St. Francis would have his religious, out of humility, called Friars Minors, whom he trained up in great poverty and penance: and so great and speedy was the increase of this order, that in a chapter held by the saint himself at Assisium, there were assembled no less than five thousand religious. This order (at present the most numerous in the Church of God) is divided into three chief branches, under their respective generals, viz., the Conventuals, the Observants, and the Capuchins. The Observants are again subdivided into Cordeliers, Recollects, etc. Besides which there is the congregation of St. Peter of Alcantara, which is the most strict of all. The nuns who follow the rule of St. Francis are commonly called Poor Clares, from St. Clare, who first received the habit from St. Francis, and was the first abbess. Besides these, there are Capuchines or Penitents, nuns of the third order of St. Francis, etc.

The other orders that have been founded between the beginning of the thirteenth and sixteenth centuries are the Servites, or Servants of the Blessed Virgin, instituted about 1232, by seven gentlemen of Florence, who retired to a neighboring mountain to do penance: the Crucigeri, or Crutched Friars, though these by some are supposed to have been much more ancient; the Jesuati, instituted by St. John Columbin, anno 1356; the Brigittins, by St. Brigit, anno 1360; the Hieronimites, by Pedro Ferdinando, anno 1383; the Minims, by St. Francis of Paula, about the year 1450, etc.

The sixteenth century gave rise to several new orders: the Theatins, or regular clerks, were instituted, anno 1258, by St. Cajetan Thianæus, a man of apostolic life. This order flourishes very much in Italy, as well as the Carnabites, or Regular Clerics of St. Paul.

The Jesuits, or Society of Jesus, were instituted by St. Ignatius of Loyola, anno 1540, as a troop or company of auxiliaries, to assist the pastoral clergy in that time of the Church's great necessity ; to labor in the conversion and sanctification of souls ; to train up youth in piety and learning ; to defend the faith against heretics, and propagate it amongst infidels ; in all which particulars this order has done signal service to the Church in these last two centuries.

About the same time St. John de Deo founded an order of Religious Brethren, to take care of the sick, and to provide for them all necessary assistance, both for soul and body.

In the beginning of the seventeenth century St. Francis de Sales, bishop of Geneva, instituted the order of the Nuns of the Visitation of the Blessed Virgin. And thus have I given you a short account of the chief orders that at present flourish in the Church.

Besides these religious orders, there are certain regular congregations of clergy living in common, though not under the tie of religious vows : as the Oratorians, instituted by St. Philip Neri, in the sixteenth century ; the Fathers of the Christian Doctrine ; the Lazarians, or Fathers of the Mission, etc.

Q. Are there not also many confraternities amongst the Catholics, in which many of the laity are enrolled ? Pray, what is the meaning of these confraternities ?

A. Confraternities or brotherhoods are certain societies or associations instituted for the encouragement of devotion, or for the promoting of certain works of piety, religion and charity, under some rules or regulations ; though without being tied to them so far as that the breach or neglect of them would be sinful. The object of these confraternities is, that thereby good works may be promoted, the faithful encouraged to frequent the sacraments, to hear the Word of God, and mutually to assist one another by their prayers, etc.

CHAPTER XIX.

OF THE SACRAMENT OF MATRIMONY, AND OF THE NUPTIAL BENEDICTION.

Q. WHEN was matrimony instituted ?

A. It was first instituted by the almighty God, between our first parents in the earthly paradise (Gen. ii.), and was afterward confirmed by Christ in the New Testament (St. Matt. xix. 4, 5, 6), where He concludes : " What, therefore, God hath joined together, let not man put asunder." And our Lord, to show that this state is holy, and not to be

condemned or despised, was pleased to honor it with His first miracle, wrought at the wedding of Cana. (St. John ii.)

Q. What are the ends for which matrimony was instituted?

A. For the procreation of children, which may serve God here, and people heaven hereafter; for a remedy against concupiscence, and for the benefit of conjugal society, that man and wife may mutually help one another, and contribute to each other's salvation.

Q. How do you prove that matrimony is a sacrament?

A. Because it is a conjunction made and sanctified by God Himself; not to be dissolved by any power of man, it being a sacred sign or mysterious representation of the indissoluble union of Christ and His Church. Hence, St. Paul (Eph. v. 31, 32) expressly calls it a "great sacrament" or "mystery," with regard to Christ and His Church: and as such it has been always acknowledged in the Catholic Church. (See St. Ambrose, *L. i. de Abraham*, c. 7; St. Augustine, *L. de Bono Conjug.* c. 18 and 24; *L. de Fide et Operibus.* c. 17; *L. de Nuptiis et Concup.* 10, etc.)

Q. Does matrimony give grace to those who receive it?

A. Yes: if they receive it in the dispositions that they ought, it gives a grace to the married couple to love one another according to God, to restrain the violence of concupiscence, to bear with each other's weaknesses, and to bring up their children in the fear of God.

Q. How comes it that so many marriages are unhappy, if matrimony be a sacrament which gives so great a grace?

A. Because the greater part do not receive it in the dispositions they ought: they consult not God in their choice, but only their own lust or temporal interest; they prepare not themselves for it by putting themselves in the state of grace; and are too often guilty of freedoms before marriage which are not allowable by the law of God.

Q. In what disposition ought persons to receive the sacrament of matrimony?

A. They ought to be in a state of grace by confession; their intention ought to be pure, viz., to embrace this holy state for the ends for which God instituted it: and if they be under the care of parents, etc., they ought to consult them, and do nothing in this matter without their consent.

Q. In what manner does the Catholic Church proceed in the administration of matrimony?

A. 1st. She orders that the bans should be proclaimed on three Sundays, or festival days, before the celebration of marriage; to the end, that if any one know any impediment why the parties may not (by the law of God or His Church) be joined in matrimony, he may declare it.

2d. The parties are to be married by their own parish priest, or a priest authorized by him, in the presence of two or three witnesses.

3d. The parties express, in the presence of the priest, their mutual consent, according to the usual form of the Church: after which the priest says, "I join you in matrimony, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

4th. The priest blesses the ring, according to this form:

V. "Our help is in the name of the Lord."

R. "Who made heaven and earth."

V. "O Lord, hear my prayer."

R. "And let my cry come to thee."

V. "The Lord be with you."

R. "And with thy spirit."

Let us pray.

"Bless, ✠ O Lord, this ring, which we bless ✠ in thy name, that she who shall wear it, keeping inviolable fidelity to her spouse, may ever remain in peace and in thy will, and always live in mutual charity: through Christ our Lord. Amen."

Then the priest sprinkles the ring with holy water; and the bridegroom, taking it, puts it on the fourth finger of the left hand of the bride, saying, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Here also, according to the custom of Ireland, the bridegroom puts some gold and silver into the hand of the bride, saying, "With this ring I thee wed, this gold and silver I thee give, and with all my worldly goods I thee endow."

After this the priest says, *V.* "Confirm, O God, this which thou hast wrought in us." *R.* "From thy holy temple which is in Jerusalem."

V. "Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy upon us. Our Father," etc. "And lead us not into temptation."

R. "But deliver us from evil." *V.* "Save thy servants." *R.* "Trusting in thee, O my God." *V.* "Send them help, O Lord, from thy sanctuary."

R. "And defend them from Sion." *V.* "Be to them, O Lord, a tower of strength." *R.* "Against the face of the enemy." *V.* "O Lord, hear my prayer."

R. "And let my cry come to thee." *V.* "The Lord be with you." *R.* "And with thy spirit."

Let us pray.

"Look down, O Lord, we beseech thee, upon these thy servants, and afford thy favorable assistance to thy own institutions, by which thou hast ordained the propagation of mankind; that those who are joined to-

gether by thy authority, may be preserved by thy aid : through Christ our Lord. Amen."

5th. After this, if the nuptial benediction is to be given, the priest says the Mass appointed in the missal, for the bridegroom and the bride ; and having said the Pater Noster, turning about to the newly married couple, he says over them the following prayers :

Let us pray.

"Mercifully give ear, O Lord, to our prayers, and let thy grace accompany this thy institution, by which thou hast ordained the propagation of mankind ; that this tie, which is made by thy authority, may be preserved by thy grace : through our Lord Jesus Christ," etc.

Let us pray.

"O God, who by thy omnipotent hand didst create all things of nothing ; who at the first forming of the world, having made man to the likeness of God, didst, out of his flesh, make the woman, and give her to him for his help ; and by this didst inform us that what in its beginning was one ought never to be separated : O God, who by so excellent a mystery hast consecrated this union of both sexes, that thou wouldst have it to be a type of that great sacrament which is between Christ and His Church : O God, by whom this contract and mutual commerce has been ordained, and privileged with a blessing, which alone has not been recalled, either in punishment of original sin, or by the sentence of the flood, mercifully look on this thy servant the bride, who, being now to be given in marriage, earnestly desires to be received under thy protection. May love and peace abound in her ; may she marry in Christ, faithful and chaste ; may she ever imitate the holy women of former times ; may she be as acceptable to her husband as Rachel, and as discreet as Rebecca ; may she in her years and fidelity be like Sarah, and may the author of evil at no time have any share in her actions ; may she be ready in faith and the commandments ; may she be true to her engagements, and flee all unlawful addresses ; may she fortify her infirmity by thy discipline ; may she be gravely bashful, venerably modest, and well learned in the doctrine of heaven ; may she be fruitful in her offspring ; may she be approved and innocent, and may her happy lot be to arrive at length to the rest of the blessed in the kingdom of heaven ; may they both see their children's children to the third and fourth generation, and live to a happy old age ; through the same Lord Jesus Christ," etc.

After the priest's communion, they both receive the blessed sacrament ; and at the end of the Mass, before the usual blessing of the people, the priest turns to the bridegroom and bride, and says :

“The God of Abraham, the God of Isaac and the God of Jacob be with you : and may He fulfil His blessing in you, that you may see your children’s children to the third and fourth generation, and afterward enter into the possession of everlasting life, by the help of our Lord Jesus Christ, who with the Father and the Holy Ghost liveth and reigneth God for ever and ever. Amen.”

Then the priest admonishes them to be faithful to each other, and to love one another, and to live in the fear of God ; and exhorts them to be continent, by mutual consent, at the times of devotion, and especially at the times of fasting and of great solemnities ; and so he finishes the Mass in the usual manner.

Q. Is there any obligation of receiving this nuptial benediction when persons are married ?

A. The Church wishes that it were never omitted in the first marriage, when it may be had, because of the blessing it draws down from heaven ; and it would certainly be a fault for persons to marry without it, when or wherever it may be had.

Q. Why does not the Church allow of this nuptial benediction when the man or woman has been married before ?

A. Because the second marriage does not so perfectly represent the union of Christ and His Church, which is an eternal tie of one to one.

Q. Why does not the Church allow of the solemnity of marriage from the first Sunday of Advent till after Twelfth-Day ; nor from Ash Wednesday till after Low Sunday ?

A. Because the times of Advent and Lent are times of penance, as the times of Christmas and Easter are times of extraordinary devotion, and therefore are not proper for marriage feasts or such like solemnities.

Q. What are the duties of married people to one another ?

A. You shall hear them from Scripture (Ephes. v. 22–25, 28–33) : “Let women be subject to their husbands as to the Lord. Because the husband is the head of the wife, as Christ is the head of the Church : he is the Saviour of his body. Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered himself up for it. . . . So also ought men to love their wives as their own bodies : he that loveth his wife, loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church. Because we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall cleave to his wife ; and they shall be two in one flesh.” (Gen. ii.) “This a great sacrament, but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love his wife as himself : and let the wife fear her husband.”

See, to the same effect, Colos. iii. 18, 19. (1 Peter iii. 1-7): "Let wives be subject to their husbands; that if any believe not the word, they may be won without the word, by the conversation of the wives. Considering your chaste conversation with fear. Whose adorning, let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel. But the hidden man of the heart, in the incorruptibility of a quiet and meek spirit, which is rich in the sight of God. For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands. As Sarah obeyed Abraham, calling him lord, whose daughters ye are. . . . Husbands likewise dwelling with them according to knowledge, giving honor to the female as to the weaker vessel, and as to the co-heirs of the grace of life, that your prayers be not hindered." (1 Cor. vii. 3-7, 10, 11): "Let the husband render the [marriage] debt to his wife; and the wife also in like manner to the husband. The wife hath not power of her own body, but the husband. Defraud not one another, except perhaps by consent for a time, that you may give yourselves to prayer; and return together again, lest Satan tempt you for your incontinency. But I speak this by indulgence, not by commandment. For I would that all men were even as myself. But to them that are married, not I, but the Lord commandeth, that the wife depart not from her husband. And if she depart, that she remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." (Titus ii. 4, 5): "That they may teach the young women to be wise, to love their husbands, to love their children. To be discreet, chaste, sober; having a care of the house; gentle, obedient to their husbands, that the word of God be not blasphemed."

There are also excellent documents for married people in the book of Tobias, ch. vi. 16, 17, 22: "Then the angel Raphael said to him, Hear me, and I will show thee who they are over whom the devil can prevail. For they who in such a manner receive matrimony as to shut out God from themselves and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding; over them the devil hath power. . . . Thou shalt take the virgin with the fear of the Lord, moved rather for the love of children than for lust, that in the seed of Abraham thou mayest obtain blessing in children."

And chap. iii. 8, 16, 17: "Thou knowest, Lord, that I never coveted a husband, and have kept my soul clean from all concupiscence. I never kept company with them that play, nor with them that walk in lightness did I make myself a partner. But a husband I consented to take, with thy fear, not with my lust."

And chap. iii. 8, 9: "Thou madest Adam of the slime of the earth, and gavest him Eve for his helpmate. And now, Lord, thou knowest,

that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in which thy name may be blessed for ever."

Q. What are the duties of married people with regard to the education of their children ?

A. They are obliged to train them up from their very infancy in the fear of God, and to give them early impressions of piety ; to see that they be instructed in the Christian doctrine, and that they be kept to their prayers and other religious duties ; in fine, to give them good example, and to remove from them the occasions of sin, especially bad company and idleness.

Q. Does the Catholic Church allow her children to marry with those that are not of her communion ?

A. She has often prohibited such marriages, as may be seen in the 16th canon of the Council of Illiberis, the 10th canon of the Council of Laodicea, the 14th canon of the Council of Chalcedon, the 67th canon of the Council of Agde, etc. ; though sometimes, and in some places, the pastors of the Church, for weighty reasons, have been forced to dispense with this law, and celebrate such marriages.

Q. Why is the Church so averse to this kind of marriages ?

A. 1st. Because she would not have her children communicate in sacred things, such as matrimony is, with those that are out of her communion. 2d. Because such marriages are apt to give occasions to dissension in families, where one of the parties draws one way, the other another. 3d. Because there is a danger of the Catholic party being perverted, or at least of not being allowed the free exercise of religion. 4th. Because there is a danger of the children being brought up in error, of which we have seen some sad instances. Where note that those bargains are by no means to be allowed by which the contracting parties agree to have the boys brought up in the religion of the father, and the girls to follow that of the mother. God and His Church will have no such division, nor thus give up their right to anyone.



CHAPTER XX.

OF THE CHURCHING OF WOMEN, AFTER CHILD-BEARING.

Q. WHAT is the meaning of the churching of women after child-bearing ? Is it that you look upon them to be under any uncleanness, as formerly in the old law, or to be any way out of the Church, by child-bearing ?

A. No, by no means : but what we call the churching of women is

nothing else but their coming to the church to give thanks to God for their safe delivery, and to receive the blessing of the priest upon that occasion.

Q. What is the manner or form of churching of women ?

A. The woman that desires to be churched kneels down at the door or entry of the church, holding a lighted candle in her hand, and the priest, vested with his surplice and stole, sprinkles her first with holy wate, and then says :

V. " Our help is in the name of the Lord."

R. " Who made heaven and earth."

Anthem. " This woman shall receive a blessing from the Lord."

Psalm 23.

" The earth is the Lord's, and the fulness thereof ; the world and all they that dwell therein. For he hath founded it upon the seas ; and hath prepared it upon the rivers. Who shall ascend into the mountain of the Lord : or who shall stand in his holy place ? The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor. He shall receive a blessing from the Lord, and mercy from God his Saviour. This is the generation of them that seek him, of them that seek the face of the God of Jacob. Lift up your gates, O ye princes ; and be ye lifted up, O eternal gates : and the King of Glory shall enter in. Who is this King of Glory ? the Lord who is strong and mighty : the Lord mighty in battle. Lift up your gates, O ye princes ; and be ye lifted up, O eternal gates : and the King of Glory shall enter in. Who is this King of Glory ? the Lord of Hosts, he is the King of Glory."

" Glory be to the father," etc.

" As it was in the beginning," etc.

Anthem. " This woman shall receive a blessing from the Lord, and mercy from God her Saviour ; for this is the generation of them that seek the Lord."

After this the priest stretches out to her hand the end of his stole, and thus introduces her into the church, saying, " Come into the temple of God, adore the Son of the blessed Virgin Mary, who has given to thee to be fruitful in thy offspring."

Then she kneels before the altar, giving thanks to God for His benefits bestowed upon her, while the priest prays as follows :

" Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father," etc. *V.* " And lead us not into temptation."

R. " But deliver us from evil." *V.* " Save thy handmaid, O Lord." *R.*

“Trusting in thee, O my God.” *V.* “Send her help, O Lord, from thy sanctuary.” *R.* “And defend her from Sion.” *V.* “Let not the enemy have any power over her.” *R.* “Nor the son of iniquity presume to hurt her.” *V.* “O Lord, hear my prayer.” *R.* “And let my cry come to thee.” *V.* “The Lord be with you.” *R.* “And with thy spirit.”

Let us pray.

“Almighty and everlasting God, who, by the blessed Virgin Mary’s happy delivery, has changed into joy the pains of the faithful in their child-bearing: mercifully look down upon this thy servant, who comes with joy to thy holy temple to return thee thanks; and grant that after this life, she may, by the merits and intercession of the same blessed Mary, deserve to be received with her child into the joys of everlasting happiness: through Christ our Lord. Amen.”

Then the priest sprinkles her again with holy water in the form of a cross, saying, “May the peace and blessing of almighty God the Father, ✠ and the Son, and the Holy Ghost, come down upon thee and remain with thee for ever. Amen.”

CHAPTER XXI.

OF THE FASTS OF THE CATHOLIC CHURCH.

SECTION I.—OF FASTING AND ABSTINENCE IN GENERAL.

Q. HAVE you any reason to think that fasting and abstinence are agreeable to God?

A. Yes, certainly: John the Baptist’s abstinence is commended (St. Luke i. 15, and St. Matt. iii. 4.) And Anna the prophetess is praised (St. Luke ii. 37) for “serving God with fasting and prayer night and day.” The Ninevites, by fasting, obtained mercy. (Jonas iii. 5.) Daniel joined fasting with prayer (Dan. ix. 3); and by fasting was disposed for heavenly visions. (Dan x. 3, 7, 12.) The royal prophet “humbled his soul in fasting.” (Psalm xxxiv. [or xxxv.] 13.) Ezra and Nehemiah sought and found seasonable aid from God by fasting (Ezra viii. 23; Nehemiah i. 4); and God by the prophet Joel calls upon his people (Joel ii. 12) to “turn to him with all their heart in fasting, weeping and mourning.”

Q. But did our Lord Jesus Christ design that His followers should fast?

A. Yes: He not only gave them an example by fasting forty days (St. Matt. iv. 2), and prescribed to them lessons concerning fasting (St. Matt. vi. 16, etc.); but also expressly affirmed that after the Bridegroom

should be taken from them, that is, after His passion, resurrection, and ascension, all His children, that is, all good Christians, should fast. (St. Matt. ix. 15 ; St. Mark ii. 20 ; St. Luke v. 35.) Hence, we find the first Christians at Antioch fasting (Acts xiii. 2), and Paul and Barnabas ordained with prayer and fasting (ver. 3), and priests ordained by them in every church, with prayer and fasting (Acts xiv. 23); and the Apostles "approving themselves as the ministers of God"—in fasting. (1 Cor. vi. 4, 5, etc.)

Q. Has fasting any particular efficacy against the devil ?

A. Yes : "This kind [of devils] can go out by nothing but by prayer and fasting," saith our Lord. (St. Mark ix. 29.)

Q. What are the ends for which Christians are to fast, and for which the Church prescribes days of fasting and abstinence ?

A. 1st, to chastise ourselves, and to do penance for our sins, that so, like the Ninevites, we may obtain mercy of God. 2d, to curb and restrain our passions and concupiscences, and to bring the flesh under subjection to the spirit. 3d, to be enabled, by fasting, to raise our souls the easier to God, and to offer Him purer prayer.

Q. What are the rules prescribed by the Catholic Church with regard to eating on fasting days ?

A. 1st. The Church prohibits all flesh-meat on fasting days ; and in Lent eggs also and cheese : formerly wine was prohibited ; but this prohibition, by a contrary custom, has been long since laid aside. 2d. The Church allows her children but one meal on fasting days ; besides which, custom has introduced a small collation at night. 3d. The meal which the Church allows on fasting days must not be taken till toward noon : formerly, for the first twelve hundred years of the Church, the meal was not to be taken in Lent before the evening ; and on other fasting days not till three o'clock in the afternoon. These rules regard the days of fasting ; but as to those that are only days of abstinence, such as the Sundays in Lent, where meat is prohibited, and the Fridays throughout the year, we are only obliged to abstain from flesh on those days, but nowise confined to one meal.

Q. But why does the Church prohibit flesh on days of fasting and abstinence ?

A. Not that she looks upon any meats as unclean by the new law ; but she does it that her children may better comply with the ends of fasting, viz., mortification and penance, by abstaining on those days from that kind of food which is most nourishing and agreeable.

Q. But is not this condemned by the Apostle (1 Tim. iv. 3), where he calls it the doctrine of devils to command "to abstain from meats which God hath created to be received with thanksgiving" ?

A. The Apostle speaks of the doctrine of those who, with the Marcionites, Manichæans, and other heretics, forbid the use of meat, not as the Church does, by way of mortification and penance on days of fasting and humiliation, but as a thing absolutely unclean and unlawful to be used at any time, as coming from an evil principle. All who know any thing of Church history, know that this was the system of many heretics, who also upon the same account absolutely condemned marriage, as tending to the propagation of the flesh. Now, they that know these things are guilty of the highest injustice in pretending that these words of the Apostle were leveled at the Catholic Church, when their own conscience must tell them that they were designed for another set of people. The Catholic Church is far from condemning the use of God's creatures, in proper times and seasons; but she neither does, nor ever did, think all kinds of diet proper for days of fasting and penance: and in this particular the modern Church is so far from going beyond the primitive Christians, that, on the contrary, all kinds of monuments of antiquity make it evident that our forefathers, in the first ages of the Church, were more severe in their abstinence than we are now.

Q. But does not the Apostle say (1 Cor. x. 25), "Whatsoever is sold in the shambles, eat, asking no question for conscience' sake"?

A. He speaks not this with relation to the days of fasting, as if any sorts of meat might be eaten on fasting days; but he speaks, as is visible from the context, with regard to meats offered to idols, which some weak brethren were so much afraid of eating that upon this account they durst not eat the meat sold in the shambles, lest it might have been offered to idols. Upon the same principle the Apostle adds (vers. 27, 28): "If any of them that believe not, invite you, and you be willing to go; eat of any thing that is set before you, asking no question for conscience' sake. But if any man say, This has been sacrificed to idols, do not eat of it for his sake that told it, and for conscience' sake."

Q. Do you take it to be a sin to eat meat on fasting days, or otherwise to break the Church fasts, without necessity?

A. Yes, certainly; because it is a sin to disobey our lawful superiors, and more particularly to disobey the Church of God. "If he will not hear them, tell the Church. And if he will not hear the Church, let him be to thee as the heathen and publican." (St. Matt. xviii. 17.)

Q. Does not Christ say (St. Matt. xv. 11), "Not that which goeth into the mouth defileth a man"?

A. True: it is not any uncleanness in the meat, as many heretics have imagined, or any dirt or dust which may stick to it by eating without first washing the hands (of which case our Lord is speaking in the text you quote), which can defile the soul: for every creature of God is good, and

whatsoever corporal filth enters in at the mouth, is cast forth into the draught ; but that which defiles the soul, when a person transgresses the Church fast, is the disobedience of the heart in breaking the precept of the Church, which God has commanded us to hear and to obey. Thus an Israelite would have been defiled in the time of the old law by eating of blood or swine's flesh ; and thus our first parents were defiled by eating the forbidden fruit, not by the uncleanness of the food, but by the disobedience of the heart to the law of God.

Q. What are the conditions that ought to accompany a Christian fast, to make it such a fast as God has chosen ?

A. The great and general fast of a Christian is to abstain from sin ; for God would not accept of the fasts of the Jews (Isa. lviii.), because on the days of their fasting they were found doing their own will, and oppressing their neighbors : so that the first condition that ought to go along with our fasts is to renounce our sins ; the second is to let our fasts be accompanied with alms-deeds and prayer (Tob. xii. 8) ; the third, to endeavor to perform them in a penitential spirit.

Q. What persons are excused from the strictness of the Church fast ?

A. Children under age, sick people, women who are with child or that give suck ; likewise those who upon fasting days are obliged to labor hard ; and, in a word, all such who, through weakness, infirmity, or other hindrance, cannot fast without great prejudice or danger. Where note, 1st, that if the cause be not evident, a person must have recourse to his pastor for a dispensation. 2d, that in some of the above-mentioned cases, a person may be excused from one part of the fast and not from another : or may be excused from fasting, and yet not from abstinence. 3d, that such as for some just cause are excused from fasting, ought to endeavor, as far as their condition and circumstances will allow, to be so much the more diligent in their devotions, more liberal in their alms, more patient in their sufferings, and to make up, by the interior spirit of penance, what is wanting to the outward fast.

SECTION II.—OF THE FAST OF LENT.

Q. When did the Church first begin to observe the fast of Lent ?

A. We know no beginning of it ; for it is a fast that has ever been observed by the Church from the time of the Apostles, and stands upon the same foundation as the observance of the Lord's day ; that is, upon apostolic tradition.

Q. Have the ancient fathers often mentioned this solemn fast of forty days which we call Lent ?

A. Yes ; it is mentioned by the holy fathers in innumerable places ;

who also inform us that they had received it by tradition from the Apostles. (See St. Jerome, *Epist.* 54 *ad Marcellum* and St. Leo the Great, *Serm.* 43 and 46.) And the transgressors of this solemn fast are severely punished by the 68th canon of the Apostles.

Q. Have you anything else to offer to prove that the fast of Lent comes from an ordinance of the Apostles?

A. Yes: it is proved by the rule of St. Augustine, Ep. 118, to Januarius, viz., that what is found not to have had its institution from any council, but to have been ever observed by the universal Church, that same must needs have come from the first fathers and founders of the Church, that is, from the Apostles. But the fast of Lent is not found to have had its institution from any council, but to have been observed in all ages, from the beginning, amongst all Christian people from east to west: therefore the fast of Lent is an apostolical ordinance and tradition.

Q. For what ends was the fast of Lent instituted?

A. 1st, that by this yearly fast of forty days we might imitate the fast of our Lord. (St. Matt. iv. 2.) 2d, that by this institution we might set aside the tithe, or tenth part of the year, to be more particularly consecrated to God by prayer and fasting; as it was commanded in the law to give God the tithe of all things. 3d, that by this forty days' fast joined with prayer and alms-deeds, we might do penance for the sins of the whole year. 4th, that we might at this time enter into a kind of spiritual exercise and retreat from the world; to look more narrowly into the state of our souls, to repair our decayed strength, and to provide effectual remedies against our usual failings for the time to come. 5th, that by this solemn fast we might celebrate in a more becoming manner the passion of Christ, which we particularly commemorate in Lent: in fine, that this fast might be a preparation for the greater solemnity of Easter, and for the paschal Communion.

Q. In what spirit would the Church have her children undertake and go through the fast of Lent?

A. In a penitential spirit; that is, with a deep sense of repentance for having offended God; an earnest desire and resolution of a new life, and of mortifying and chastising themselves for their sins. These lessons she inculcates every day in her office and liturgy; witness the hymns prescribed for this holy time, the responsories, collects, tracts, etc. I shall give you a specimen of the spirit of the Church in this regard, by setting down some passages of the Scripture which she orders to be read in her canonical hours of prayer every day during this time:

1. At Lauds, Isa. lviii.: "Cry, cease not; lift up thy voice like a trumpet, and show my people their wicked doings, and the house of Jacob their sins."

2. At Prime, or the first hour, Isa. lv. : "Seek ye the Lord, while he may be found : call upon him, while he is near."

3. At Terce, or the third hour, Joel ii. : "Be converted to me with all your heart, in fasting, and in weeping, and in mourning, and rend your hearts and not your garments, and turn to the Lord your God."

4. At Sext, or the sixth hour, Isa. lv. : "Let the wicked forsake his way and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God, for he is bountiful to forgive."

5. At None, or the ninth hour, Isa. liii. : "Break thy bread to the hungry, and bring in the needy and the harborless into thy house : when thou shalt see the naked, clothe him, and despise not thine own flesh."

6. At Vespers, or evensong, Joel ii. : "Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say : Spare, O Lord, spare thy people, and give not thy inheritance to reproach, that the heathen should rule over them."

To the same effect she often repeats in her office the following exhortation : "Let us repent, and amend the sins which we have ignorantly committed ; lest, being suddenly overtaken by the day of our death, we seek for a time of penance and be not able to find it."

And again : "Behold, now is an acceptable time, behold, now are the days of salvation ; let us recommend ourselves in much patience," etc.

Q. Why do you call the first day of Lent Ash Wednesday ?

A. From the ceremony of blessing ashes upon that day, and putting them upon the foreheads of the faithful, to remind them that they must very quickly return to dust, and therefore must not neglect to lay hold of this present time of mercy, but, like the Ninevites and other ancient penitents, do penance for their sins in sackcloth and ashes. The prayers which are said by the Church for the blessing of the ashes are directed for the obtaining from God the spirit of compunction, and the remission of sins for all those who receive those ashes ; and the priest, in making the sign of the cross with the ashes on the forehead of each one of the faithful, says these words : "Remember, man, that thou art dust, and into dust thou shalt return."

Q. Was it ever the custom of the Catholic Church to meet on that day to curse sinners ?

A. No ; but to pray to God to obtain mercy for sinners.

Q. What benefit is it to the faithful to have regular times of fasting set aside by the Church, rather than to be left to their own discretion to fast when they please ?

A. 1st. It is to be feared that many would not fast at all, were they not called upon by these regular fasts of the Church. 2d. It is not to be

doubted but that sinners may more easily and readily find mercy when they thus join all in a body with the whole Church of God in suing for mercy.

Q. But is this mercy to be expected if sinners only mortify themselves in point of eating, and in all other things indulge themselves in their accustomed liberties?

A. It is certain that the true spirit of penance, which is the spirit of Lent, requires that they should be mortified, not only in their eating but also by retrenching all superfluities in other things, as in drinking, sleeping, idle visits, and unnecessary divertisements, according to the words of the Church hymn for Lent :

“ Utamur ergo parcius,
Verbis, cibis, et potibus,
Somno, jocis, et arctius
Perstemus in custodia.”

Q. What do you think of preparing for Lent by a carnival of debauchery and excess?

A. I think it a relic of heathenism infinitely opposed to the spirit of the Church. The very name of Shrovetide in the language of our forefathers, signifies the season or time of confession ; because our ancestors were accustomed, according to the true spirit of the Church, to go to confession at that time, that so they might enter upon the solemn fast of Lent in a manner suitable to this penitential fast.

Q. Why is the Evening Office, or Vespers, said before dinner on all days in Lent excepting Sundays?

A. It is a relic of the ancient custom of fasting in Lent till the evening.

Q. Why is Alleluia laid aside during the time of Lent ?

A. Because it is a canticle of joy, and therefore is omitted in this time of penance : but instead of it the Church at the beginning of all the canonical hours of her daily office repeats these words : “ Praise be to thee, O Lord, King of everlasting glory.”

Q. Why is the fifth Sunday in Lent called Passion Sunday ?

A. Because from that day till Easter the Church in a particular manner commemorates the passion of Christ.

Q. Why are the crucifixes and altar-pieces covered during this time in which we celebrate Christ's passion ?

A. Because the Church is then in mourning for her Spouse, who in His passion was truly a hidden God by concealing His divinity, and becoming for us, as it were, “ a worm and not a man, the reproach of men, and the outcast of the people.”

SECTION III.—OF OTHER DAYS OF FASTING AND ABSTINENCE IN THE CATHOLIC CHURCH.

Q. Does the Church observe any other days of fasting and abstinence besides the forty days of Lent ?

A. Yes : she fasts upon the Wednesdays, Fridays and Saturdays in the four ember-weeks, and upon the vigils or eves of some of her festivals ; as also upon Wednesdays and Fridays in Advent ; she abstains on the Fridays throughout the year, and on the Sundays in Lent, unless leave be given to the contrary.

Q. Which do you call the four ember-weeks ?

A. The four ember-weeks are the weeks in which the Church gives holy orders at the four seasons of the year ; viz., the first week in Lent, Whitsun-week, the third week in September, and the third week in Advent ; and they are called ember-weeks from the custom of our forefathers of fasting at that time in sackcloth and ashes, or from eating nothing but cakes baked under the embers, and therefore called ember-bread.

Q. Why has the Church appointed these fasts of the ember-days at the four seasons of the year ?

A. 1st, that no part of the year might pass without offering to God the tribute of a penitential fast. 2d, that we might beg His blessing on the fruits of the earth, and give Him thanks for those which we have already received. 3d, that all the faithful might join at these times in prayer and fasting, to obtain of God worthy pastors, these being the times of their ordination. Thus the primitive Christians fasted at the times of the ordination of their ministers. (Acts. xiii. 2, 3 ; xvi. 22.)

Q. Why does the Church fast upon the eves or vigils of some holy-days ?

A. To prepare her children by mortification and penance for the more worthy celebration of those days.

Q. Why do we abstain upon Fridays ?

A. Because our Lord suffered for us upon a Friday. From this rule of abstaining upon Fridays we except Christmas day, should it occur upon a Friday or Saturday, as we do not abstain on that day.

Q. What is the meaning of the three Rogation days ?

A. The Monday, Tuesday and Wednesday before Ascension day are called Rogation days, or days of solemn supplication and prayer. On these days (formerly kept as days of abstinence) the priest and people in Catholic countries go in procession, singing the litanies, to beg God's blessing upon the fruits of the earth, and to be preserved from pestilence, famine, etc. Upon the same account we formerly kept abstinence on the day of St. Mark (April 25th) with the like solemn supplications and lita-

nies. Saturday was formerly kept as a day of abstinence ; but in the east, instead of the Saturday, they fast upon a Wednesday, as being the day on which the Jews held their council against Christ, and on which He was sold by Judas.



CHAPTER XXII.

OF THE CHURCH OFFICE, OR CANONICAL HOURS OF PRAYER IN THE CATHOLIC CHURCH.

Q. WHAT do you mean by the Church office ?

A. It is a form of prayer consisting of psalms, lessons, hymns, etc., used by all the clergy and by the religious of both sexes in the Catholic Church. This office is divided into seven parts, commonly called the seven canonical hours, according to the different stages or stations of Christ's passion, viz., the Matins, or midnight office, to which are annexed the Lauds, or morning praises of God ; the first, third, sixth and ninth hours of prayer, commonly called Prime, Terce, Sext and None ; the Vespers, or evensong, and the Complin. All these are duly performed by the clergy and religious every day, according to the royal prophet (Psalm cxviii.) : " Seven times in the day I give praise to thee."

Q. Have you any warrant in Scripture for these different hours of prayer ?

A. Yes ; as to the midnight office King David tells us (Psalm cxviii.) that he arose at midnight to confess to God ; and we find that SS. Paul and Silas, even in prison, prayed at midnight, and sung praises to God. (Acts xvi. 25.)

As for the Lauds or praises of God at break of day, they are also recommended to us by the example of the psalmist (Psalm lxii.) : " O God, my God, to thee do I watch from the morning light," and by the admonition of the wise man (Wisdom xvi. 28), " That we ought to get up before the sun to bless God, and at the rising of the light to adore Him."

Of Prime, or the first hour of prayer at sun-rising, we may understand that of the royal prophet (Psalm v.), " In the morning thou shalt hear my voice," etc. At Terce, or the third hour of prayer, it was that the Apostles received the Holy Ghost. (Acts ii. 15). At Sext, or the sixth hour, St. Peter was praying when he was called by a vision to open the Church to the Gentiles. (Acts x. 9.) And we read of the same St. Peter with St. John going up to the temple at the " ninth hour of prayer." (Acts iii. 1.) For Vespers or evensong, and Complin, which is evening prayer, we have the example of the royal prophet (Psalm liv.) : " In the evening, and the morning, and at noonday I will speak and declare, and

He will hear my voice." Hence we find that the night office, the morning praises, the third, sixth and ninth hours of prayers, and the evensong were, among the primitive Christians, regularly observed, not only by the clergy, but also by the rest of the faithful ; to which the religious afterward added the Prime and Complin.

Q. Can you give me a short scheme of these canonical hours of prayer, according to the Roman breviary ?

A. Matins begin with the Lord's Prayer, the Hail Mary, and the Apostles' creed ; then, after a versicle or two, to call for God's assistance, and the *Gloria Patri*, etc., follows the 94th Psalm (or 95th) by which we invite one another to praise and adore God. Then comes a hymn, which is followed by the psalms with their proper anthems, and the lessons of the day, with their responsories. In the matins for Sundays we read eighteen psalms and nine lessons ; on festivals and saints' days we read nine psalms and nine lessons, divided into three nocturns ; on ferial, or common days, we read twelve psalms and three lessons. The psalms are so distributed that in the week we go through the whole psalter : the lessons are partly taken out of the Old and the New Testament, partly out of the acts of the saints, and the writings and homilies of the holy fathers. Upon festival days, and during the whole paschal time, and upon all Sundays from Easter to Advent, and from Christmas to Septuagesima, we close the matins with the "*Te Deum*."

In the Lauds we recite seven psalms and one of the Scripture canticles, with their respective anthems and a hymn ; then the canticle "*Benedictus*," with the prayer or prayers of the day ; and, in the end, an anthem and prayer of the blessed Virgin Mary.

The Prime begins with the "*Pater*," "*Ave*," and creed, "*Deus in Adjutorium*," etc., "*Gloria Patri*," etc. After which there follows a morning hymn, then the 53d Psalm (or 54th), with a part of the 118th (or 119th), to which on Sundays is prefixed the 117th Psalm, and subjoined the Athanasian creed. Then follows an anthem, a *capitulum*, or short lesson, with its responsory, and divers prayers to beg God's grace for the following day.

Terce, Sext and None begin with a "*Pater*" and "*Ave*," and consist, each of them, of a proper hymn and six divisions of the 118th Psalm ; which excellent psalm the Church would have her clergy daily recite, because every verse of it contains the praises of God's holy law and commandments, or excites the soul to the love and esteem thereof : or, in fine, prays for the grace to fulfil the same. After the psalm follows an anthem, then a lesson, responsory and prayer, and each hour is concluded with the "*Pater Noster*."

Vespers, or evensong, is begun also with "*Pater*," "*Ave*," etc., and

consists of five psalms, with their anthems, a short chapter or lesson, a hymn, and the "*Magnificat*," or canticle of the blessed Virgin Mary, with its proper anthem, and a collect or prayer, to which are usually joined three or four commemorations, consisting of anthems, verses and prayers.

Complin consists of the Lord's Prayer, the Confiteor, etc., four psalms, an anthem, hymn, lesson, responsory, the canticle "*Nunc dimittis*," with its anthem, and some short prayers, which are closed with an anthem and prayer of the blessed Virgin, and the "*Pater*," "*Ave*" and creed.

CHAPTER XXIII.

OF THE FESTIVALS OF THE CATHOLIC CHURCH; ALSO OF THE HOLY WEEK,
AND THE CEREMONIES THEREOF.

Q. WHAT are the days which the Church commands to be kept holy, or observed as days of particular devotion?*

A. 1st, the Sunday, or Lord's day, which we observe by apostolical tradition, instead of the Sabbath. † 2d, the feasts of our Lord's Nativity, or Christmas day; ‡ His Circumcision, or New Year's day; ‡ the Epiphany, or Twelfth day; Easter day, or the day of our Lord's resurrection; the day of our Lord's Ascension; Whitsunday, or the day of the coming of the Holy Ghost; Trinity Sunday; Corpus Christi, or the feast of the blessed sacrament. 3d, we keep the days of the Annunciation and Assumption of the blessed Virgin Mary. 4th, we observe the feast of All Saints, of SS. Peter and Paul, and other Apostles. 5th, in Ireland is kept the feast of St. Patrick, March 17th, as the principal patron. †

Q. What warrant have you for keeping Sunday preferably to the ancient Sabbath, which was the Saturday?

A. We have for it the authority of the Catholic Church and apostolical tradition.

Q. Does the Scripture anywhere command Sunday to be kept for the Sabbath?

A. The Scripture commands us to hear the Church (St. Matt. xviii. 17; St. Luke x. 16), and to hold fast the traditions of the Apostles (2 Thess. ii. 15); but the Scripture does not in particular mention this change of the Sabbath. St. John speaks of the Lord's day (Rev. i. 10), but he does not tell us what day of the week this day was; much less does he tell us that it was to take place on the Sabbath ordained in the commandments: St. Luke also speaks of the disciples' meeting together to break

* Those marked thus † are holydays of obligation.

† In England the days of St. Thomas of Canterbury, and of St. George, as their special patrons.

bread on the first day of the week (Acts xx. 7), and St. Paul (1 Cor. xvi. 2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judæa; but neither one nor the other tells us whether this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that, in fact, the best authority we have for this ancient custom is the testimony of the Church. And therefore those who pretend to be such religious observers of Sunday, whilst they take no notice of other festivals ordained by the same Church authority, show that they act more by humor than by reason and religion, since Sundays and holydays all stand upon the same foundation, viz., the ordinance of the Church.

Q. But ought it not to be enough to keep one day in the week, according as it was prescribed in the commandments, without enjoining any other festivals or holy days; especially, since it is expressly said in the commandments, "Six days shalt thou labor and do all thy work" ? (Ex. xx. 9.)

A. God did not think it enough, in the Old Testament, to appoint the weekly Sabbath, which was Saturday, but moreover ordained several other festivals, commanding them to be kept holy, and forbidding all servile work on them: as the feast of the Pasch, or Passover; the feast of Pentecost; the feast of the Sound of Trumpets on the first day of the tenth month; the feast of Atonement on the tenth day of the same month; the feast of Tabernacles on the fifteenth day of the same month, etc. (See the 23d chapter of Leviticus.) So that when it is said in the law, "Six days shalt thou labor," etc., this must needs be understood in case no holyday came in the week; otherwise the law would contradict itself.

Q. But does not St. Paul reprehend the Galatians (Gal. iv. 10) for "observing days, and months, and times, and years" ?

A. This is to be understood either of the superstitious observations of lucky or unlucky days, etc., or, as is far more probable from the whole context, of the observance of the Jewish festivals, which with the old law were now abolished, but were taken up by the Galatians, together with circumcision, upon the recommendation of certain false teachers; but far was it from the design of the Apostle to reprehend their observance of the Christian solemnities, either of the Lord's day or of other festivals observed by apostolical tradition, or recommended by the authority of the Church of Christ: for these come to us recommended by Christ Himself, who says to the pastors of the Church, "He that heareth you, heareth me; and he that despiseth you, despiseth me." (St. Luke x. 16.)

Q. Why was the weekly Sabbath changed from Saturday to Sunday ?

A. Because our Lord fully accomplished the work of our redemption by rising from the dead on a Sunday, and by sending down the Holy Ghost on a Sunday : as, therefore, the work of our redemption was a greater work than that of our creation, so the primitive Church thought the day on which this work was completely finished was more worthy her religious observation than that on which God rested from the creation, and should be properly called the Lord's day.

Q. But has the Church power to make any alterations in the commandments of God ?

A. The commandments of God, so far as they contain His eternal law, are unalterable and indispensable ; but as to whatever was only ceremonial, they cease to oblige, since the Mosaic law was abrogated by Christ's death. Hence, so far as the commandment obliges us to set aside some part of our time for the worship and service of our Creator, it is an unalterable and unchangeable precept of the eternal law with which the Church cannot dispense: but forasmuch as it prescribes the seventh day in particular for this purpose, it is no more than a ceremonial precept of the Old Law, which obligeth not Christians. And therefore, instead of the seventh day, and other festivals appointed by the Old Law, the Church has prescribed the Sundays and holydays to be set apart for God's worship ; and these we are now obliged to keep, in consequence of God's commandment, instead of the ancient Sabbath.

Q. What was the reason of the institution of other festivals besides the Lord's day ?

A. That we might celebrate the memory of the chief mysteries of our redemption ; that we might give God thanks for all His mercies, and glorify Him in His saints.

Q. In what manner ought a Christian to spend the Sundays and holydays ?

A. In religious duties : such as assisting at the great sacrifice of the Church, and other public prayers, reading good books, hearing the Word of God, etc.

Q. Why does the Church prohibit all servile work upon Sundays or holydays ?

A. That the faithful may have nothing to take them off from attending to God's service and the sanctification of their souls upon these days. And certainly a Christian who has any religious thoughts can never think much of devoting now and then a day to that great business for which alone he came into this world.

Q. What is the meaning of the institution of Christmas ?

A. To celebrate the birth of Christ : to give God thanks for sending His Son into this world for our redemption, and that we may, upon this

occasion, endeavor to study and to learn those great lessons of poverty of spirit, of humility, and of self-denial, which the Son of God teaches us from the crib of Bethlehem.

Q. What is the reason that on Christmas day Mass is said at midnight?

A. Because Christ was born at midnight.

Q. Why are three masses said by every priest upon Christmas day?

A. This ancient observance may be understood to denote three different births of Christ : His eternal birth from His Father, His temporal birth from His mother, and His spiritual birth in the hearts of all good Christians.

Q. Are all the faithful obliged to hear three masses on Christmas day?

A. No, they are not ; though it would be very commendable to hear them.

Q. What is the meaning of the time of Advent before Christmas?

A. It is a time set aside by the Church for devotion and penance, and is called Advent, or "coming," because in it we prepare ourselves for worthily celebrating the mercies of our Lord's first coming, that so we may escape the rigor of His justice at His second coming.

Q. What is the meaning of New Year's day?

A. It is the octave of Christmas, and the day of our Lord's circumcision, when He first began to shed His innocent blood for us : and on this day we ought to study how we may imitate Him by a spiritual circumcision of our hearts.

Q. What is the meaning of the Epiphany, or Twelfth-day?

A. It is a day kept in memory of the coming of the wise men from the east, to adore our Saviour in His infancy ; and it is called Epiphany, or "manifestation," because our Lord then began to manifest Himself to the Gentiles. The devotion of this day is to give God thanks for our vocation to the true faith, and like the wise men, to make our offerings of gold, frankincense, and myrrh ; that is, of charity, prayer, and mortification, to our newly born Saviour. On this day the Church also celebrates the memory of the baptism of Christ, and of His first miracle of changing water into wine at the marriage of Cana in Galilee.

Q. What is the meaning of Candlemas day?

A. It is the day of the purification of the blessed Virgin after child-bearing, and of the presentation of our Lord in the temple, when the just man, Simeon, who had a promise from the Holy Ghost of seeing the Saviour of the world before his death, received Him into his arms, and proclaimed Him to be the light of the Gentiles. Upon this account the Church on this day makes a solemn procession with lighted candles, which are blessed by the priest before Mass and carried in the hands of the faithful as an emblem of Christ, who is the true light of the world.

From this ceremony, this day is called Candlemas or the Mass of Candles.

Q. What is the meaning of the Annunciation or Lady day, the 25th of March?

A. It is the day of our Lord's incarnation, when He was first conceived by the Holy Ghost in the womb of the blessed Virgin Mary; and it is called the Annunciation, from the message brought from heaven on this day to the Virgin by the angel Gabriel.

Q. What is the meaning of the holy week before Easter?

A. It is a week of more than ordinary devotion in honor of the passion of Christ.

Q. What is the meaning of Palm Sunday?

A. It is the day on which our Lord, being about to suffer for us, entered into Jerusalem, sitting upon an ass, as had been foretold by the prophet Zachariah (c. ix. v. 9), and was received with hosannas of joy, accompanied by a great multitude bearing branches of palm in their hands. In memory of which we go in procession round the Church on this day, bearing also branches of palm in our hands, to celebrate the triumphs of our glorious King.

Q. What is the meaning of the Tenebræ Office in holy week?

A. The matins of Christ's passion, which formerly used to be said in the night, and are now said in the evening, on Wednesday, Thursday, and Friday, in holy week, are called the *Tenebræ* Office, from the Latin word which signifies "darkness," because toward the latter end of the office all the lights are extinguished, in memory of the darkness which covered all the earth whilst Christ was hanging on the cross: and at the end of the office a noise is made to represent the earthquake and splitting of the rocks, which happened at the time of our Lord's death.

Q. What is the meaning of Maundy Thursday?

A. It is the day on which Christ first instituted the blessed sacrament, and began His passion by His bitter agony and bloody sweat. From the "Gloria in excelsis" of the Mass of this day, till that of the Mass of Easter eve, our bells are silent throughout the Catholic Church, because we are now mourning for the passion of Christ. Our altars are also uncovered, and stripped of all their ornaments, because Christ, our true altar, hung naked upon the cross. On this day also prelates and superiors wash in the Church the feet of their subjects, after the example of our Lord. (St. John xiii.)

Q. What is the meaning of visiting the sepulchres upon Maundy Thursday?

A. The place where the blessed sacrament is preserved in the Church, in order for the office of Good Friday (on which day there is no conse-

cration), is by the people called the "sepulchre," as representing by anticipation the burial of Christ. Where there are many churches, the faithful make their stations to visit our Lord in these sepulchres, and meditate on the different stages of His passion.

Q. What is the meaning of Good Friday ?

A. It is the day on which Christ died for us upon the cross. The devotion proper for this day, and for the whole time in which we celebrate Christ's passion, is to meditate upon the sufferings of our Redeemer, to study the excellent lessons of virtue which He teaches us by His example in the whole course of His passion, especially His humility, meekness, patience, obedience, resignation, etc.; and above all, to learn His hatred to sin, and His love for us; that we may also learn to hate sin, which nailed Him to the cross, and to love Him that loved us even unto death.

Q. What is the meaning of kneeling to the cross and kissing it on Good Friday ?

A. It is to express by this reverence, outwardly exhibited to the cross, our veneration and love for Him who upon this day died for us upon the cross.

Q. What is the meaning of Holy Saturday ?

A. It is Easter eve, and therefore in the Mass of this day the Church resumes her alleluias of joy, which she had intermitted during the penitential time of Septuagesima and Lent. On this day is blessed the paschal candle, as an emblem of Christ and His light and glory, which burns during the Mass from Easter till the Ascension; that is, during the whole time that Christ remained upon earth after His resurrection. This day and Whitsun eve were anciently the days deputed by the Church for solemn baptism, and therefore on this day the fonts are solemnly blessed.

Q. What is the meaning of Easter ?

A. It is the chief feast of the whole year, as being the solemnity of our Lord's resurrection. The devotion of this time is to rejoice in Christ's victory over death and hell, and to labor to imitate His resurrection, by arising from the death of sin to the life of grace.

Q. What is the meaning of Ascension day ?

A. It is the yearly memory of Christ's ascension into heaven, forty days after his rising again from the dead; and therefore it is a festival of joy, as well by reason of the triumph of our Saviour on this day, and the exaltation of our human nature, by Him now exalted above the angels; as likewise because our Saviour has taken possession of that kingdom in our name, and is preparing a place for us; and in the meantime He there discharges the office of our High-priest and our Advocate, by constantly representing His death and passion to His Father in our behalf. It is also a part of the devotion of this day to labor to disengage our hearts from

this earth and earthly things ; to remember that we are but strangers and pilgrims here, and to aspire after our heavenly country, where Christ, our treasure, is gone before us, in order to draw our hearts thither after Him.

Q. What is the most proper devotion for the time between Ascension and Whitsunday ?

A. To prepare ourselves for the Holy Ghost, as the Apostles did, by retirement and prayer, and to purify our souls from sins, especially from all rancor and impurity.

Q. What is the meaning of the solemnity of Whitsuntide or Pentecost ?

A. It was a festival observed in the old law, in memory of the law's having been given on that day in thunder and lightning ; and it is observed by us now in memory of the new law's having been promulgated on this day by the Holy Ghost's descent upon the Apostles in the shape of tongues of fire. The proper devotion of this time is to invite the Holy Ghost into our souls by fervent prayer, and to give ourselves up to His divine influences.

Q. What is the meaning of Trinity Sunday ?

A. The first Sunday after Pentecost is called Trinity Sunday, because on that day we particularly commemorate that great mystery of three persons in one God, and glorify the blessed Trinity for the whole work of our redemption, which we have celebrated in the foregoing festivals.

Q. What is the meaning of the solemnity of *Corpus Christi* ?

A. It is a festival observed by the Church to give God thanks for His goodness and mercy in the institution of the blessed sacrament ; and to this end are ordained the processions and benedictions of this octave.

Q. What is the meaning of the Feast of the Invention, or Finding of the Cross, May 3d ?

A. It is a day kept in memory of the miraculous finding of the cross of Christ by the Empress Helen, mother to Constantine the Great ; and the chief devotion of the Church upon this day, as well as upon that of the Exaltation of the Cross, Sept. 14th, is to celebrate the victorious death and passion of our Redeemer.

Q. What are the days observed by the Church in honor of our Lady, the blessed Virgin Mary ?

A. Besides her Purification and Annunciation, of which we have already spoken, we keep the day of her Conception, Dec. 8th ; the day of her birth or Nativity, Sept. 8th : and the day of her happy passage to eternity, Aug. 15th, which we call her Assumption, it being a pious tradition that she was taken up to heaven both body and soul. We also keep the day of her Presentation, or consecration to God in the temple,

Nov. 21st ; and of her Visitation, Aug. 2d : but these are not holy days of obligation. *

Q. What is the meaning of keeping the festivals of the blessed Virgin Mary, and of other saints ?

A. 1st, to glorify God in His saints, and to give Him thanks for the graces and glory bestowed upon them. 2d, to communicate with those citizens of heaven, and to procure their prayers for us. 3d, to encourage ourselves to imitate their examples.

Q. Does not the Church also observe some days of devotion in honor of the angels ?

A. We observe Michaelmas day in honor of St. Michael the archangel and of all the heavenly legions. We also commemorate an illustrious Apparition of St. Michael, May 8th ; and we keep the day of our Angel Guardians, Oct. 2d, to give God thanks for giving His angels charge over us ; though these are not days of obligation.

Q. How do you prove that we have angels for our guardians ?

A. From St. Matt. xviii. 10 : "Take heed that ye despise not one of these little ones ; for I say unto you that in heaven their angels do always behold the face of my father who is in heaven" ; also Heb. i. 14 : "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of their salvation ?"



CHAPTER XXIV.

OF THE INVOCATION OF ANGELS AND SAINTS.

Q. WHAT is the doctrine and practice of the Catholic Church with regard to the invocation of angels and saints ?

A. We hold it to be pious and profitable to apply ourselves to them in the way of desiring them to pray to God for us ; but not so as to address ourselves to them as if they were the authors or disposers of pardon, grace or salvation ; or as if they had any power to help us independently of God's good will and pleasure.

Q. But in some of the addresses made to the saints or angels, I find petitions for mercy, aid or defence ; what do you say to that ?

A. The meaning of those addresses, so far as they are authorized by the Church, is no other than to beg mercy of the saints in this sense—that they would pity and compassionate our misery, and would pray for us. In like manner, when we beg their aid and defence, we mean to beg

* The festivals of the Annunciation and Assumption only are kept by the Catholics of these kingdoms as special holydays ; the other days are simply of devotion.

the aid and defence of their prayers, and that the angels to whom God has given a charge over us, would assist us and defend us against the angels of darkness. This is no more than what the Protestant Church asks in the collect for Michaelmas day, praying that, "as the holy angels always serve God in heaven, so, by His appointment, they may succor and defend us upon earth."

Q. Have you any reason to believe that it is pious and profitable to beg the prayers of the saints and angels?

A. We have the same reason to desire the saints and angels to pray for us, and to believe it profitable to do so, as we have to desire the prayers of God's servants here upon earth; or as St. Paul had to desire so often the prayers of the faithful, to whom he wrote his epistles. (See Rom. xv. 30; Eph. vi. 18, 19; 1 Thess. v. 25; Heb. xiii. 13.) For if it be pious and profitable to desire the prayers of sinners here upon earth (for all men here upon earth must acknowledge themselves sinners), how can it be otherwise than pious and profitable to desire the prayers of the saints and angels in heaven? Have the saints and angels in heaven less charity for us than the faithful upon earth? This cannot be, since "Charity never faileth" (1 Cor. xiii. 8); and, instead of being diminished, is increased in heaven. Or is it that the saints and angels in heaven have less interest with God than the faithful upon earth? Neither can this be said; for as they are far more holy and pure, and more closely united to His divine Majesty than the faithful upon earth, so must their interest in heaven be proportionably greater. Or is it, in fine, that the saints and angels have no knowledge of what passes upon earth, and therefore are not to be addressed for their prayers? Neither is this true, since our Lord assures us, that "There shall be joy before the angels of God upon one sinner doing penance" (St. Luke xv. 10), which could not be if the citizens of heaven knew nothing of what passes here upon earth.

Q. Have you any instances in Scripture of the angels or saints praying for us, or offering up our prayers to God?

A. Yes; (Zach. i. 12): "The angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?" (Rev. v. 8): "The four and twenty ancients fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints." (Rev. viii. 3, 4): "And another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel."

Q. Have you any instances in Scripture of asking the blessing or prayers of angels or saints ?

A. (Gen. xlviii. 15, 16) : " God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long until this day, the angel which redeemed me from all evil, bless these boys." (Rev. i. 4) : " Grace be unto you, and peace from Him that is, and that was, and that is to come ; and from the seven spirits which are before His throne." But if there had been no instances in Scripture, reason and religion must inform us that there cannot possibly be any harm in desiring the prayers of God's servants, whether they be in heaven or upon earth.

Q. At least there is no command in Scripture for desiring the prayers of the angels or saints ; what do you say to this ?

A. The Scripture did not command St. Paul to desire the prayers of the Romans ; nor does it command a child to ask his father's blessing, nor the faithful to kneel at their prayers, or pull off their hats when they go to church ; yet these things are no less commendable, as being agreeable to the principles of piety and religion ; and so it is with regard to the invocation of the saints and angels. In the meantime, we are sure that there is no law nor command in Scripture against any of these things ; and, consequently, that they are guilty of a crying injustice who accuse us of a crime for begging the prayers of the saints ; for " where there is no law, neither is there transgression." (Rom. iv. 15.)

Q. Does not God say (Isa. xliii. 8), " I will not give my glory to another " ?

A. Yes ; but that makes nothing against desiring the saints to pray to God for us ; for this is no more robbing God of His honor than when we desire the prayers of the faithful here below.

Q. But does it not argue a want of confidence in God's mercy, to have recourse to the prayers of the saints ?

A. By no means, any more than it argues a want of confidence in God's mercy to have recourse to the prayers of our brethren upon earth. The truth is, though God be infinitely merciful, and ready to hear our prayers, yet it is our duty and His will, that we should neglect no means by which we may be forwarded in our progress to a happy eternity ; and therefore it is agreeable to His divine Majesty that we should both pray ourselves without ceasing, and that we should also procure the prayers of our brethren, whether in heaven or on earth, that He may have the honor and we the profit of so many more prayers.

Q. Have you any proof or instance in Scripture that God will more readily hear His servants when they intercede for us, than if we alone were to address ourselves to Him ?

A. Yes (Job xlii. 7, 8) : " The Lord said to Eliphaz the Temanite,

My wrath is kindled against thee, and against thy two friends ; for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you, for him will I accept : lest I deal with you after your folly, in that ye have not spoken of me the thing that is right, like my servant Job."

Q. But is it not an injury to the mediatorship of Christ to desire the intercession of the angels and saints ?

A. No more than when we desire the intercession of God's servants here ; because we desire no more of the saints than we do of our brethren upon earth ; that is, we only desire of them to pray for us, and with us, to Him that is both our Lord and their Lord, by the merits of His Son, Jesus Christ, who is both our Mediator and their Mediator.

Q. Does not St. Paul say (1 Tim. ii. 5), " There is one God and one Mediator of God and men, the man Christ Jesus ; " and does not this exclude the intercession of the saints ?

A. The words immediately following are, " Who gave himself a redemption for all ; " so that the plain meaning of the text is, that Christ alone is our Mediator of redemption. But as for intercession and prayer, as nothing hinders us from seeking the mediation of the faithful upon earth to pray for us, so nothing ought to hinder us from seeking the like from the saints and angels, though neither the one nor the other can obtain anything for us any other way than through Jesus Christ, who is the only Mediator, who stands in need of no other to recommend His petitions.

Q. Have you anything else to add in favor of the Catholic doctrine and practice of the invocation of saints ?

A. Yes : 1st. That it is agreeable to the communion of saints, which we profess in the creed and of which the Apostle speaks (Heb. xii. 22, 23, 24) : " You are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the Church of the first-born, who are written in heaven, and to God the judge of all, and to the spirits of the just made perfect, and to Jesus the Mediator of the New Testament," etc.

2d. That it is agreeable to the doctrine and practice of the ancient fathers, saints, and doctors of the Church ; and this by the confession even of our adversaries. " I confess," says Mr. Fulk in his *Rejoinder to Bristow*, p. 5, " that Ambrose, Augustine and Hierome held invocation of the saints to be lawful ; " and upon 2 Pet. i. § 3. fol. 443 : " That in Nazianzen, Basil and Chrysostom is mention of invocation of saints ; and that Theodoret also speaks of prayers to the martyrs : " and the Centurionators of Magdeburg, in the fourth century, Col. 295, allege several exam-

ples of prayers to saints in St. Athanasius, St. Basil, St. Gregory Nazianzen, St. Ambrose, Prudentius, St. Epiphanius, and St. Ephrem. All which fathers, together with St. Augustine, St. Jerome, etc., are also charged by Mr. Brightman (in *Apocalypse*, c. 14, p. 382), with establishing idolatry by "invocation of saints, worshipping of relics, and such like wicked superstitions." And Mr. Thorndike, in *Epilog.*, Part 3. p. 358, writes thus: "It is confessed that the lights both of the Greek and Latin churches, St. Basil, St. Gregory Nazianzen, St. Gregory Nyssene, St. Ambrose, St. Jerome, St. Augustine, St. Chrysostom, St. Cyril of Jerusalem, St. Cyril of Alexandria, Theodoret, St. Fulgentius, St. Gregory the Great, St. Leo, and more, or rather all after that time, have spoken to the saints and desired their assistance." (See Melancthon, *quarta parte Operum*, p. 218; Kemnitius, *Eam. Par.* 3. p. 200; Beza, in *Præf. Nov. Test.*; Archbishop Whitgift's *Defence against Cartwright*, p. 473; and Daille, *Advers. Lat. Tradit.*, p. 53.)

3d. That it stands upon the same foundation as all other Christian truths, viz., upon the authority of the Church of Christ, which the Scripture commands us to hear, with which both Christ and His Holy Spirit will remain for ever, and against which the gates of hell cannot prevail. (See St. Matt. xvi. 18; xviii. 17; xxviii. 20; St. Luke x. 16; St. John xiv. 16, 17, 26; xvi. 13.)

4th. That it has been authorized by God Himself, by innumerable miracles in every age, wrought in favor of those who have desired the prayers and intercession of the saints. (See St. Augustine's *City of God*, L. 22, c. 8.)

Q. But what do you say to Col. ii. 18, where St. Paul condemns the religion or worship of angels; and to Rev. xix. 10, where the angel refused to be worshiped by St. John?

A. I say that neither the one nor the other makes anything against desiring the angels or saints to pray to God for us; for this is not giving them any adoration or divine worship, any more than when we desire the prayers of one another. Now it was adoration or divine worship which the angel refused to receive from St. John (Rev. xix.): "I fell before his feet to adore him," says the Apostle; and it was a superstitious worship, and not the desiring of the prayers of the angels, which is condemned by St. Paul. (Col. ii.) A superstitious worship, I say, either of bad angels, of whom the Apostle speaks (ver. 15), or of good angels, in such a manner as to leave Christ "not holding the head," says the Apostle (ver. 19). Such was the worship which many of the philosophers (against whom St. Paul warns the Colossians, ver. 8) paid to angels or demons, to whom they offered sacrifices as to the necessary carriers of intelligence between the gods and men. Such also was the worship which Simon

Magus and many of the Gnostics paid to the angels, whom they held to be creators of the world. (See Theodoret, *L. 5. Hær. Fab. c. 9.*)

Q. What do you think of making addresses to the angels or saints upon our knees? Is not this giving them divine worship?

A. No more than when we desire the blessing of our fathers or mothers upon our knees; which is, indeed, the very case, since what we ask of our parents when we desire their blessings is that they would pray to God for us; and this same we ask of the angels and saints.

Q. But is it not giving to the angels and saints the attributes of God, viz., omniscience and omnipresence; that is, knowing all things, and being everywhere, if you suppose that they can hear or know all our addresses made to them?

A. No; we neither believe the angels and saints to be everywhere, nor yet to have the knowledge of all things; though we make no question but they know our prayers, since the Scripture assures us that they offer them up to God. (Rev. v. 8; viii. 3, 4.)

If you ask me how they can know our prayers without being everywhere and knowing all things, I answer that there are many ways by which they may know them. 1st. The angels may know them by being among us in quality of our guardians; and the saints may know them by the angels, whose conversation they enjoy.

2d. Both angels and saints may see them and know them in God, whom they continually see and enjoy; or by revelation from God, as in God they see the repentance of sinners. (St. Luke xv. 10.) For they who see God face to face, by light of glory, discern all His divine attributes, and the innumerable secrets impenetrable to nature: and therefore, though they themselves are not everywhere, yet, by contemplating Him who sees and knows all things, they have a vast extent of knowledge of things that pass here below. "In thy light shall we see light," says the royal prophet (Psalm xxxv. [or xxxvi.] 9.) And "we shall be like to him," says St. John (1 St. John iii. 2), "for we shall see him as he is." For "we see now," says St. Paul (1 Cor. xiii. 12), "through a glass, in an obscure manner: but then face to face. Now I know in part, but then I shall know even as I am known."

3d. Both angels and saints may know our petitions addressed to them, by the ordinary way by which spirits speak to one another and hear one another; and that is, by our directing our thoughts to them with a desire of opening our minds to them; for we cannot otherwise understand or explain the speech or conversation of spirits, who have neither tongues nor ears, and who must converse together by directing their thoughts to one another. Now this kind of conversation by the thoughts may extend

to ever so great a distance, as being independent of sound and all other corporeal qualities, and consequently independent of distance.

Besides all this, the saints, whilst they were here upon earth, knew very well the miseries we labor under in this vale of tears; they also knew that good Christians earnestly desire to be helped by the prayers of God's saints; and as they knew this whilst they were here upon earth so they know it still. Consequently, as their charity prompts them to pray for the faithful in general, so it is not to be doubted that they pray more particularly for those who stand most in necessity of their prayers, or most earnestly desire their prayers; it being the property of charity, which is perfect in heaven, to act in this manner. Hence it follows that though we were even to suppose that the saints did not know in particular our addresses, yet it would still be profitable to desire their prayers, because they certainly pray for Christians in general, and for those more particularly who desire the help of their prayers.

In fine, the experience of eighteen hundred years and the innumerable favors that have been granted in every age to those who have desired the prayers of the angels and saints, has convinced the Church of God that this devotion is both pleasing to God and profitable to us; and therefore we may dispense with a curious inquiry into the manner of their knowing our requests, since we find by experience so great benefit from them.

Q. Does not the prophet Isaiah say (chap. lxxiii. 16) that "Abraham is ignorant of us"?

A. His meaning is plain that the fatherly care and providence of God over His people was infinitely beyond that of Abraham and Israel, who were their parents according to the flesh. "Doubtless thou art our Father," says the prophet, "though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer," etc. In the meantime, that Abraham was not ignorant of what passed amongst his children (though before Christ had opened heaven by His death the patriarchs did not as yet enjoy the beatific vision) is clear from what we read in St. Luke xvi. 25, 26.

And here I cannot but take notice how strangely unreasonable the notions of some people are, who make a scruple of allowing any knowledge to the saints and angels of God, whilst they are ready enough to grant that the devils know our works and hear the addresses of their impious invocers: as if these wicked spirits of darkness by nature alone could know more than the saints who, besides the light of nature, enjoy the light of grace and glory; or as if those rebels had acquired any greater degree of perfection and knowledge by their fall, than they would have had if they had remained angels.

Q. But can you prove from Scripture that the saints enjoy God in heaven before the general resurrection?

A. Yes: this is visibly the doctrine of St. Paul (2 Cor. v. 1, 6, 7): "For we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven. Therefore having always confidence, knowing that while we are in the body, we are absent from the Lord. (For we walk by faith and not by sight.) But we are confident, and have a good will to be absent rather from the body, and to be present with the Lord." Where he evidently supposes that the souls of the saints, when let loose from their bodies by death, enter into the eternal tabernacles, are present with the Lord, and enjoy His sight. The same thing he supposes (Phil. i. 23, 24): "But I am straitened between two: having a desire to be dissolved and to be with Christ: a thing by far the better. But to abide still in the flesh is more needful for you."

CHAPTER XXV.

OF THE DEVOTION OF CATHOLICS TO THE BLESSED VIRGIN MARY; OF HER PERPETUAL VIRGINITY; OF THE BEADS, ROSARY, AND ANGELUS DOMINI.

Q. WHAT is the meaning of the great respect and devotion of the Catholics to the blessed Virgin Mary?

A. It is grounded, 1st, upon her great dignity of Mother of God, and the close relation which she has thereby to Jesus Christ, her Son; for how is it possible to love and honor Christ with our whole heart, and not value and love His blessed Mother?

2d. It is grounded upon that supereminent grace which was bestowed upon her to prepare her for that dignity; upon account of which she was saluted by the angel Gabriel (St. Luke i. 28): "And the angel being come in, said to her, Hail, full of grace, the Lord is with thee: blessed art thou among women" (which the Protestants, who are no great friends of this ever blessed Virgin, have chosen rather to translate "highly favored"); and both by the angel and by St. Elizabeth (St. Luke i. 42), she is styled, "blessed among women."

3d. It is grounded upon her extraordinary sanctity; for if she was full of grace before she conceived in her womb the fountain of all grace, to what a degree of sanctity and grace must she have arrived during so many years as she lived afterward, especially since she bore nine months in her womb the Author of all sanctity, and had Him thirty years under her roof, ever contemplating Him and His heavenly mysteries (St. Luke

ii. 19, 51) ; and on her part never making any resistance to the influence of His graces ever flowing in upon her happy soul !

4th. It is grounded upon that supereminent degree of heavenly glory with which God has now honored her in proportion to her grace and sanctity here upon earth, and the great interest she has with her blessed Son, and through Him with His heavenly Father.

Q. Is there anything in Scripture that insinuates the great devotion that should be paid in all ages to the blessed Virgin ?

A. Yes ; it was foretold by herself in her canticle (St. Luke i. 48), "Behold, from henceforth all generations shall call me blessed."

Q. Do you allow divine honor or worship to the blessed Virgin Mary ?

A. No, certainly ; the Church in this, as in all other things, keeps the golden mean between the two extremes ; she condemns those who refuse to honor this blessed Mother of God : but those much more who would give her divine worship. She thinks no honor that can be given to any pure creature too great for this blessed Virgin ; but as she knows that there is an infinite distance still between her and God, she is far from offering sacrifice to her, or paying her any worship that belongs to God alone : and whatever honor she gives the mother, she refers it to the glory of the Son, as the chief motive and end of all her devotions.

Q. But why do you call the blessed Virgin the Mother of God ?

A. Because she is truly the mother of Jesus Christ, who is true God and true man, and consequently she is truly the Mother of God ; not by being mother of the divinity, but by being mother of Him who, in one and the same person, is both God and man. Hence she is called by St. Elizabeth (St. Luke i.) "the mother of my Lord."

Q. Why does the Church, in her hymns and anthems, style the blessed Virgin Mother of Grace, and Mother of Mercy ?

A. Because she is the mother of Him who is the fountain of all grace and mercy ; and is most willing by reason of her supereminent charity, and most able by her great interest with her Son, to obtain grace and mercy for us.

Q. And why is she styled the Queen of heaven, or the Queen of angels and saints ?

A. Because she is the mother of the King of heaven, and the greatest of all the saints.

Q. What do you think of those who presume to say she was no more than any other woman ; nor ought to have any regard or honor paid to her ?

A. Such as these have very little regard to Jesus Christ, whose mother they treat with so much contempt.

Q. And what do you think of the opinion of those who say she had children by St. Joseph after the birth of our Saviour ?

A. This was a heresy condemned by the Church above fourteen hundred years ago, as contrary to apostolical tradition, and to the very creed of the Apostles, which styles her Virgin. And that indeed she had determined by vow never to know man, the holy fathers gather from her words to the angel (St. Luke i. 34), "How shall this be done, because I know not man?"

Q. Who, then, were they who are called in the Scripture the brethren of our Saviour?

A. They are named by St. Mark (vi. 3), James and Joses or Joseph, and Jude, and Simon or Simeon: these were the sons of Mary, the wife of Cleophas, whom the gospel calls the sister, that is, the near kinswoman of the blessed Virgin; and therefore her sons are called our Saviour's brethren, according to the usual Scripture phrase, by which those who are near akin are called brothers and sisters.

If you ask me how I prove that Mary, the wife of Cleophas, was mother to James and Joseph, etc., I prove it by comparing the gospels together: St. Matthew (chap. xxvii. verse 56) informs us that amongst the women who had followed our Saviour from Galilee, ministering to Him, and who were present at His death, were "Mary Magdalen, and Mary the mother of Joseph," etc.; which same thing is attested by St. Mark. (xv. 40.) Now St. John (xix. 25) expressly informs us that this Mary who stood by the cross was sister to the blessed Virgin, and wife of Cleophas: so that James, Joses, etc., as is manifest from the gospel, were not children of our Lady, but of her kinswoman, Mary the wife of Cleophas.

Q. But why is our Saviour called her first-born? (St. Matt. i. 25; St. Luke ii. 7.)

A. It is a Hebrew phrase, not signifying that any were born after him, but that no one was born before him.

Q. And why is it said of St. Joseph (St. Matt. i. 25), "And he knew her not till she brought forth her first-born son: and he called his name Jesus"?

A. This also was said according to a propriety of speech among the Hebrews, to signify what was not done before, without meddling with with the question what was done after: this latter being foreign to the great point which the evangelist had then in view, which was to assure us that Christ was born of a virgin. We have examples of the like expressions in the Old Testament as; as when (Ps. cix. [or cx.]) it is said, "The Lord said to my Lord, sit thou on my right hand till I make my enemies thy footstool." Will He therefore cease to sit at the right hand of His Father, after His enemies are made His footstool? No, certainly.

Q. What is the common address which the Church makes to the blessed Virgin Mary?

A. The angelical salutation, or Hail Mary : a great part of which is taken out of the gospel (St. Luke i. 26, 42) ; and the other part is added by the Church, to beg the prayers of the blessed Virgin for us sinners.

Q. Why do Catholics so often repeat the Hail Mary ?

A. To commemorate the incarnation of the Son of God, to honor His blessed mother, and to desire her prayers.

Q. What is the meaning of the beads ?

A. It is a devotion consisting of a certain number of Our Fathers and Hail Marys, directed for obtaining blessings from God, through the prayers and intercession of our Lady.

Q. But is it not highly absurd that, according to the common way of saying the beads, there are repeated ten Hail Marys for one Our Father ?

A. It would be absurd, indeed, and blasphemous also, if the meaning of this were to signify that the blessed Virgin is either more powerful or more merciful than her Son ; or that we have a greater confidence in her than in Him : but we are far from any such notions.

Q. Why, then, is the Hail Mary repeated so much oftener in the beads than the Lord's Prayer ?

A. Because the beads, being a devotion particularly instituted to commemorate the incarnation of Christ, and to honor Him in His blessed mother, it was thought proper to repeat so much the oftener that prayer which is particularly adapted to these ends. In the meantime it may be proper to take notice, 1st, that if in the beads there be ten Hail Marys said for one Our Father, in the Mass and office of the Church almost all the prayers are directed to God alone. 2d, that every Hail Mary, both by the nature of the prayer, and the intention of the Church, is directed more to the honor of the Son than of the mother ; as well because the Church in honoring the mother has principally in view the honor of the Son, as also because this prayer particularly relates to the incarnation of Christ : and if, withal, it begs the prayers of the blessed Virgin, it is plain that He is more honored to whom we desire she should address her prayers, than she whom we only desire to pray for us.

To which if we add that her prayers are ten times better and more acceptable to God than ours, it will appear no ways absurd that we should frequently desire her prayers. For as to the repetitions of the same prayer, it is what is recommended to us by the example of our Lord (St. Matt. xxvi. 42, 44, etc.), and has nothing of absurdity in it.

Q. What is the meaning of the rosary ?

A. The rosary is a method of saying the beads so as to meditate upon the incarnation, passion and resurrection of Christ. And it is divided into three parts, each part consisting of five mysteries, to be contemplated during the repeating of five decades, or tens, upon the beads. The first five

are called the Five Joyful Mysteries: viz., the Annunciation, when our Lord was first conceived in His Mother's womb; the Visitation, when the blessed Virgin visited her kinswoman, St. Elizabeth, and by her was declared blessed amongst women, etc.; the Nativity of our Lord; His Presentation in the temple, together with the Purification of the blessed Virgin; and His being found in the temple in the midst of the doctors, etc. The next five are called the Dolorous, or Sorrowful Mysteries, as having relation to the passion of Christ, and are His prayers and agony in the garden; His being scourged at the pillar; His crowning with thorns; His carriage of the cross; and His crucifixion and death. The last five are called the five glorious mysteries, viz., the Resurrection of our Lord; His Ascension into heaven; the Coming of the Holy Ghost; the Assumption of the blessed Virgin, and her coronation, together with the eternal glory of the saints in the kingdom of heaven.

Q. What is the meaning of giving three tolls with the bells, every morning, noon, and night, in all Catholic countries?

A. This is to remind the faithful of the great mystery of the incarnation of the Son of God, and it is the practice of all devout Christians, when they hear the bells, to perform the devotions which we call the *Angelus Domini*.

Q. What is this devotion, and in what manner is it performed?

A. The bell tolls three times, with a short space between each time. At the first toll we say, "The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost;" then we say the Hail Mary, etc. At the second toll we say, "Behold the handmaid of the Lord: be it done unto me according to thy word; Hail Mary," etc. At the third toll we say, "And the Word was made flesh and dwelt amongst us; Hail Mary," etc. Then we conclude with the following prayer:

"Pour forth, we beseech thee, O Lord, thy grace into our hearts; that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection: through the same Christ our Lord. Amen."

This devotion is used in all Catholic countries, and is called the *Angelus Domini*, from the first words, "The angel of the Lord," etc.

CHAPTER XXVI.

OF THE USE AND VENERATION OF RELICS IN THE CATHOLIC CHURCH.

Q. WHAT do you mean by relics?

A. The dead bodies or bones of the saints we call relics; as also whatever other things have belonged to them in their mortal life.

Q. And what is the doctrine and practice of the Church with regard to these things ?

A. We keep such things as these with a religious respect and veneration for the sake of those to whom they have belonged; but principally for the sake of Him to whom the saints themselves belonged: that is, for the greater glory of God, who is glorious in His saints, and to whom is referred all the honor that is given to His saints.

Q. What reason has the Church for showing this respect to the dead bodies or bones of the saints ?

A. 1st. Because they have been the living temples of God, which His divine Majesty has in a particular manner inhabited, and which He has sanctified by His presence and grace; and therefore, if God required of Moses (Exod. iii. 15), and of Joshua (Josh. v. 15), to loose their shoes from off their feet, in respect to the ground on which they stood as being rendered holy by His presence or that of His angels, we must conclude that it is agreeable to His divine Majesty that we should testify the like honor to that venerable earth of the bodies of the saints, which He in such an extraordinary manner has sanctified, by abiding in them as in His temples.

2d. We know that the bodies of the saints are preordained to a happy resurrection and eternal glory; and upon this account, also, deserve our respect.

3d. The bodies and other relics of the saints have been, and are, daily, the instruments of the power of God for the working of innumerable miracles; which God, who is truth and sanctity itself, would never have effected if it had not been agreeable to Him that we should honor and respect these precious remnants of His servants.

4th. The relics and shrines of the martyrs and other saints serve very much to encourage the faithful to an imitation of their virtues, and to help to raise their souls from the love of things present and temporal to the love of things eternal.

Q. Did the primitive Christians show this respect to the relics of the saints ?

A. Yes: nothing is more evident, from all kinds of monuments of antiquity, than that the veneration of the relics of the saints is one of the most ancient things in Christianity. The learned church historian, Eusebius (1. 7. c. 19), relates that St. James's chair was kept with great veneration by the Christians of Jerusalem, from the Apostles' time till the days in which the historian wrote; that is, till the beginning of the fourth century. The acts of the martyrdom of St. Ignatius, bishop of Antioch, disciple of the Apostles, who suffered at Rome in 107, written by the Christians who accompanied him to Rome, bear record that his holy relics

were carried to Antioch by the Christians, and left to that church as an inestimable treasure. The Christians of Smyrna, in the account that they give of the martyrdom of their holy bishop, St. Polycarp, disciple of the Apostles, inform us that the faithful carried away his relics, which they valued more than gold and precious stones. (Euseb. 1. 4. c. 15.) And that this veneration of relics was approved by all the most holy and the most learned bishops and doctors of the Church, and condemned by none but infidels and heretics, such as Julian the Apostate, Eunomius and Vigilantius, may be seen in the writings of the holy fathers. (See St. Basil, in Ps. 115, T. i. p. 274; *Homil.* 5, in *Martyrem Julittam*, p. 217; Hom. 20, in forty Martyrs, p. 479. St. Gregory Nyssene, *Orat. de S. Theodoro Martyre*, T. 3. St. Gregory Nazianzen, *Orat. 3 in Julianum*, T. 1. pp. 76, 77. St. Cyril of Jerusalem, *Catech.* 18. St. John Chrysostom, *ad Pap. Ant. Hom.*, 40, 47, 59; *L. contra Gentiles*. Hom. 26, in 2 Cor. 2, etc. St. Ambrose, *Epist.* 22. St. Hierome, *L. adversus Vigilantium*. St. Augustine, L. 9, *Confess.*, C. 7 *Serm.* 92, *de Diversis*, L. 22, of the City of God, C. 8, *Epist.* 103. Theodoret, L. 8 *contra Græcos*, etc., passing over many others, who all agree in approving this practice; and all or most of them bear record, that God also has approved it by innumerable miracles.)

Q. But have you any instance in Scripture of miracles wrought by the bones of God's saints, or other things belonging to them?

A. Yes; we read 2 (or 4) Kings xiii. 21, of a dead man raised to life by the touch of the bones of the prophet Elisha; and Acts. xix. 12: "So that even there were brought from his body to the sick, handkerchiefs, and aprons; and the diseases departed from them, and the wicked spirits went out of them."

Q. But does not Christ reprehend the scribes and Pharisees for building up and adorning the sepulchres of the prophets? (St. Matt. xxiii. 29, 30, 31.)

A. He does not reprehend them for the action, which in itself was good, but for their wicked dispositions; inasmuch as, whilst they would seem to honor the prophets, and thereby obtain the favor of the people, they sought all the while to fill up the measure of their fathers, by persecuting unto death the Lord of prophets.

Q. What kind of honor does the Catholic Church allow to relics?

A. An inferior and relative honor, as to things belonging to God's saints; but by no means divine honor.

Q. But are not candles allowed to burn before them; and are they not sometimes fumed with incense?

A. These are honors indeed, but such as we may give to one another; as, in effect, we incense, in the Church, both clergy and people, and burn candles to our princes upon occasions of joy; for since these honors are

nowise appropriated to God, either by the nature of the things in themselves, or by any divine ordinance, why may not the Church of God allow them to the relics of the saints, not as divine honors, but as tokens of our love and respect to them; of our joy for the triumphs of Christ in His saints, and as emblems of their eternal life, light, and glory?

Q. Does not this practice of the veneration of relics expose the faithful to the danger of idolatry and superstition by honoring false relics?

A. No, 1st, because the Church of God, by her public canons and her zealous pastors, takes what care she can to prevent such impostures. 2d, because if, by the wickedness of men, it should sometimes happen that the faithful should be imposed upon in this regard so far as to honor a false relic for a true one, there would be neither any idolatry nor superstition in the case; but a mistake, on their part, innocent; as when a charitable Christian relieves an impostor or a hypocrite, innocently believing him to be a real object of charity.

Q. But if the Church has so much zeal against false relics, how comes she to tolerate them in so many cases, as when divers churches pretend to possess the body of the same saint? for some or other of these must be false relics.

A. You are too hasty in concluding that these must needs be false relics. 1st. Because it often happens that some part of the body of a saint is in one place, and some part in another; in which case, both places claim the body of such a saint, though they really possess only a part of it; and yet neither the one nor the other is to be charged with honoring false relics. 2d. Many of the saints and martyrs have borne the same name; and hence it easily happens that relics which indeed belong to one saint are attributed to another of the same name. 3d. There have been many ancient martyrs, whose names at present are not known, whose relics, nevertheless, have been along honored by the Church: now it was easy that the ignorance of some, or the vanity of others, might attribute to them the names of other saints; so that all these may be true relics, notwithstanding they do not all belong to the saints to whom they are attributed.

Q. What is the meaning of making pilgrimages to the shrines or other memorials of the saints?

A. To honor God in His saints, to excite devotion by the sight of those places sanctified by these heavenly pledges, and to obtain graces and blessings of God by the prayers of His saints: for though God be everywhere, and His bounty and mercy be not confined to any particular place, yet the experience of all past ages convinces us that it is His holy will and pleasure to bestow His favors more plentifully, and to show

more frequent and miraculous effects of His power and goodness in some places than in others. (See St. Augustine, Epist. 137.)

Q. Have not Catholics a more than ordinary veneration for the wood of the cross, the nails, thorns, and other instruments of Christ's passion?

A. Yes, they have, because these things have so close a relation to the passion of Christ, by which we were redeemed, and have been sanctified by the blood of our Redeemer.



CHAPTER XXVII.

OF THE USE OF PICTURES AND IMAGES IN THE CATHOLIC CHURCH.

Q. WHAT is the doctrine of the Church with regard to the pictures or images of Christ and His saints?

A. 1st, that it is good to keep them and retain them, and to have them in churches, not only for ornament and for the instruction of the ignorant, but for the honor and remembrance of Christ and His saints, and to help to raise our thoughts and our hearts to heavenly things. 2d, that there is a relative honor due to them, by reason of the persons whom they represent. (See the second Council of Nice, Act 7, and the Council of Trent, Sess. 25.)

Q. Does the Catholic Church give divine worship to the pictures or images of Christ or His saints?

A. By no means: the second Council of Nice, in the 7th action or session, has expressly declared that divine worship is not to be given them: to which the Council of Trent, in the 25th session, has added, that we "are not to believe that there is any divinity or power in them for which they are to be worshiped; and that we are not to pray to them, nor put our trust or confidence in them."

Q. But does not the first (or second) commandment absolutely forbid the making of any image, or the likeness of anything in heaven, earth or sea?

A. No: it only forbids the making of idols, that is, of such images as are made for gods, and are worshiped as such; or in which a divinity, or divine virtue and power, is believed to reside. Hence, the ancient version of the Septuagint (which is venerable by having been made use of by the Apostles themselves), renders the words of the commandment thus, "Thou shalt not make to thyself an idol," etc. And that God does not absolutely forbid the making of the likeness of anything is not only the general belief of all Christians, who carry about with them without scruple the likeness of their kings in the current coin of their respective

countries, but is visible from Scripture, wherein God commanded the making of two cherubim of beaten gold, to be placed over the ark of the covenant in the very sanctuary (Exod. xxv. 18, 19, 20, 21); and in like manner commanded the making of the brazen serpent for the healing of those who were bitten by the fiery serpents (Num. xxi. 8, 9), which serpent was an emblem of Christ. (St. John iii. 14, 25.)

Q. But does not God forbid by this commandment all honor or reverence to pictures or images?

A. He forbids all honor or reverence to idols or image gods, but not the relative honor which Catholics show to the pictures of Christ and His saints, for the sake of the persons represented by them; for it is visible that the images which, by this commandment, are forbidden to be honored, are also by the express words of the commandment, forbidden to be made. Now few or no Christians suppose that the pictures of Christ or His saints are forbidden to be made; therefore they cannot infer from His commandment that they are forbidden to be honored, since this commandment does not speak of them at all, but only of idols or images set up to be worshiped for gods.

Q. What do you mean by this relative honor, which you allow to the pictures of Christ and His saints?

A. By a relative honor, I mean an honor which is given to a thing not for any intrinsic excellence or dignity in the thing itself, but only for the relation which it has to something else, which it represents or brings to our remembrance; as when Christians bow to the name of Jesus, which is an image or remembrance of our Saviour to the ear, as the crucifix is to the eye.

Q. Have you any instances of this kind of relative honor allowed by the Protestants?

A. Yes: in the honor they give to the name of Jesus, to their churches, to the altar, to the Bible, to the symbols of bread and wine in the sacrament, to the king's chair, etc. Such, also, was the honor which the Jews gave to the ark and cherubim, to the sanctuary, etc.: and which Moses and Joshua gave to the land on which they stood, as being holy ground. (Exod. iii. 5; Josh. v. 15.)

Q. How do you prove that there is a relative honor due to the images or pictures of Christ and His saints?

A. Because it is evidently agreeable, as well to nature and reason as to piety and religion, to express our esteem and affection for those whom we honor and love, by setting a value upon all things that belong to them, or have any relation to them. Thus good Christians, who love God with their whole hearts, honor all things that are dedicated to His service, or that are memorials of Him, or have a relation to Him; as His

temples, His altars, His name, His word, His sacraments, the sacred vessels, etc. And thus it is that we honor the effigies of Christ, of His blessed mother, and of the saints, as memorials and representations of them, and as helps to raise our thoughts to them. And is it not thus that a loyal subject, a dutiful child, a loving friend, values the pictures of a king, father, or friend? And would not these very men, who make no scruple of abusing the image of Christ, severely punish such as would abuse the image of the king?

Q. Do you allow of worshiping God by an image?

A. If you mean, by "worshiping God by an image," the raising up our hearts to God by or upon occasion of the sight of the picture or image, or the referring to Jesus Christ and to His worship whatever honor or respect we show to His picture or image, there can be no reason to disallow the worship of God by a picture or image. But if, in worshiping God by an image, the divinity be understood in some particular manner to reside in the image, or some virtue or power for which it should be worshiped or trusted in; or as if our worship or prayers were believed to be more acceptable to God, and to have more influence upon Him, when offered or presented by or through any such image: such worship of God by an image is not only not allowed, but condemned by the Catholic Church. (See the Council of Trent, Sess. 25.)

Q. What means the blessing of crucifixes or other images, if no virtue or power be believed to reside in them after they are blessed?

A. The Church blesses all things that are used about the altar; not by way of imparting to them any intrinsic power or virtue, but by way of dedicating them to the divine service, and begging God's blessing for those who make use of them; so that whatever advantage may be supposed in the use of them after they are blessed more than before, is wholly to be attributed to the prayers of the Church.

Q. But are there not certain images to which great miracles are attributed? therefore Catholics must believe that in these at least there is some divinity, virtue, or power.

A. There have been many instances of undoubted miracles wrought by God in the churches of the blessed Virgin and other saints, in favor of those who have sought their prayers and intercessions before their pictures or images; but these miracles are not to be attributed to any divinity or power in the image, but to the almighty power of God, moved to work these wonders by the prayers of His saints, and bearing testimony thereby to the faith of His Church, and showing approbation of her religious practices.

Q. What do you think of the images or pictures of God the Father, or of the blessed Trinity?

A. I think that no corporeal image can bear a resemblance of the Divinity ; and, consequently, that it would be unlawful to pretend to make any such likeness or resemblance : but where no such resemblance is pretended, I do not take it to be more unlawful to paint God the Father under the figure of a venerable old man, because He was so represented in the vision (Daniel vii. 9), than it is to paint the Holy Ghost under the figure of a dove, because He appeared so when Christ was baptized. (St. Matt. iii. 16.)

Q. What do you think of the charge of idolatry laid to the Church by some of her adversaries upon account of the use and veneration of images ?

A. I think that nothing can be more visibly unjust than such a charge ; since idolatry is giving divine honor and service to an idol or false god, which is far from being the case of the Catholic Church. We acknowledge one only true and living God in three persons, Father, Son and Holy Ghost. To Him alone do we offer sacrifices or any other divine honor. Him alone do we adore in spirit and truth. Whatever else in heaven or on earth we religiously honor, we honor for His sake, and for the relation it has to Him. And as for the worship of idols or false gods, it has been banished out of the world by the labors and preaching of our Church alone : so far are we from abetting idolatry.

Q. What do you think of the parallel which some would make between the heathen and the Catholic worship ?

A. I think it is infinitely unjust and unreasonable, as must appear to any unprejudiced mind by the following remarks :

1st. Catholics adore and offer sacrifice to one true and living God ; the heathens adored and offered sacrifice to many false gods.

2d. The supreme object of Catholic worship is the sacred Trinity, blessed for evermore ; the supreme object of the heathen worship was the sun, or some other part of God's creation ; or else some wicked man or more wicked devil. For heathen idolatry, according to the Apostle (Rom. i. 25), " Changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed for ever." The sun, and his symbol, the fire, was of old the sovereign god of the Persians, as he was of late of the inhabitants of Peru : the same was worshiped as their chief god by the Phœnicians under the name of Baal ; by the Ammonites under the name of Moloch ; by the Moabites under the name of Chamos ; by the Accaronites under the name of Beelzebub ; by those of Gaza under the name of Marnas, etc., according to Vossius, Selden, and the whole nation of the critics alleged by the Protestant bishop Parker. (*Test.* p. 97.) Him they called the king of heaven, as they called the moon, or Astarte, the queen of heaven. Of like nature was the sov-

oreign object of the worship of the Egyptians ; viz., Ammon the ram, and Osiris the bull, which are the two first signs of the zodiac, and were worshiped as symbols of the sun, according to Bishop Parker. (Ibid.) The chief god of the Grecian and heathen Romans was Jupiter, who was originally a king that reigned in Crete, as the wiser heathens have acknowledged. He was not esteemed eternal by any of them ; but the son of Saturn (Chronos), that is, of Time, and by much posterior to heaven and earth. As for idols and oracles, he who gave answers thereby was no god, but an archdevil, as Christians have ever believed.

3d. Catholics honor, though not with any part of divine worship, the angels and saints of God, as belonging to Him, and as truly worthy of honor upon account of the excellent gifts of grace and glory received from Him : but they ask nothing of them but what they know must come from God's hands, and therefore their usual address to them is "pray for us." The heathen not only gave the sovereign worship of adoration and sacrifice to their inferior deities, but looked upon them in many respects as independent of their chief god (whilst they made him himself dependent upon fate); and accordingly, they addressed themselves to them not as intercessors (for in the whole heathen theology we shall scarcely once find an *Ora pro nobis*), but as distributors of blessings and gifts to men, according to their different offices and powers.

4th. Those whom the Catholics honor with an inferior veneration, for God's sake, are indeed the ministers and servants of the one true God. The inferior deities of the heathens were wicked wretches, such as Mars, Bacchus, Hercules, Venus, etc., or rather devils, as we learn from many texts of Scripture. (See Levit. xvii. 7 ; Deut. xxxi. 17 ; Ps. cvi. 37 ; 1 Cor. x. 20.)

5th. As to images : not to speak of the immense distance between the objects represented by Catholics and by heathen, it is certain that the heathen, at least the generality of them, believed the very idols to be gods. (See Gen. xxi. 30, 32 ; Exod. xx. 23 ; Lev. xix. 4 ; Judges xviii. 24 ; 2 Kings xvii. 29 ; xix. 18 ; Isa. xliv. 17 ; Jer. ii. 26, 27 ; Acts xix. 26.) And for those who would seem to be more refined in their notions and worship, they believed at least that the idols by consecration became the bodies of their gods, the places of their peculiar residence, the symbols of their presence, and the seats of their power : and accordingly, these, as well as the others, offered prayers and sacrifice to the idols, and gave them the names of the deities which they worshiped in them. Now, we neither believe our images to be gods, nor to be the bodies of God, nor the peculiar places of His residence, nor symbols of His presence, nor to have any power or virtue in them ; nor do we put our trust in them, or pray to them, or offer sacrifice or other divine honors to them. Therefore, there is no similitude between the heathen worship and ours.

As for the Jewish worship of the golden calf in the wilderness, and afterward of the calves of Jeroboam at Bethel and Dan, which some are willing to extenuate, as if they did not take these images to be gods, but thereby only meant to worship the God of Israel, the Scripture gives us a quite different account; witness these texts (Exod. xxxii. 8, 31): "They have made them a molten calf and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. They have made them gods of gold." (Ps. cvi. (or cv.) 19-21): "They made a calf in Horeb, and worshiped the molten image; they changed their glory [their God] into the similitude of an ox that eateth grass: they forgot God their Saviour, who had done great things in Egypt." (Acts vii. 39-42): "To whom our fathers would not be obedient; but repulsed Him, and in their hearts returned back unto Egypt, saying to Aaron, Make us gods to go before us. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. And God turned, and gave them up to serve the host of heaven." And of the calves of Jeroboam (1 Kings xii. 28): "He made two calves of gold, and said unto them, Behold thy gods, O Israel, who brought thee up out of the land of Egypt." And (ver. 32), "He sacrificed to the calves that he had made." And (1 Kings xiv. 9): "He is accused by the prophet Abijah to have gone and made him other gods and molten images, and to have cast the Lord behind his back." (2 Chron. xiii. 8-10): "There are with you golden calves which Jeroboam made unto you for gods. Have ye not cast out the priest," etc., "and made your priests after the manner of the nations, of them that be no gods? But as for us, the Lord is our God."

But if any one will be contentious, and maintain that these idolatrous Israelites intended to worship, in these calves, not the Egyptian Osiris nor any other false divinity, but the God of Israel, because Aaron (who made the calf against his will, by compulsion of the people) seems to give it the proper name of the God of Israel (Exod. xxxii. 5): "To-morrow is a feast to the Lord." Supposing this to be true, their worship would still have been idolatrous, and these calves, properly idols, because they believed (as is manifest from the text above quoted) these very calves to be gods; or, if you will have it so, to be the Lord of Israel; or, at least, that the Divinity had, upon their dedication, insinuated itself into them; and accordingly they gave divine praises and offered sacrifices to them. Now, to believe any image to be God, or to imagine any divinity, power or virtue in it for which it is to be worshiped, or to offer sacrifice to an image, is an idolatrous worship, and cannot be excused, however the image be pretended by its worshipers to represent the true God.

Q. Is there not, in one of the Church hymns, and in one of the an-

thems of the Roman breviary, a prayer to the cross? How, then, do you maintain that the Catholic Church does not attribute any power to images, nor pray to them?

A. The prayer you speak of is not directed to the wood of the cross, but to Christ crucified, by a figure of speech, as when St. Paul says (Gal. vi. 14) that he glories "in the cross of Jesus Christ."

CHAPTER XXVIII.

OF EXORCISMS AND BENEDICTIONS, OR BLESSINGS OF CREATURES IN THE CATHOLIC CHURCH, AND OF THE USE OF HOLY WATER.

Q. WHAT do you mean by exorcisms?

A. The rites and prayers instituted by the Church for the casting out of devils, or restraining them from hurting persons, disquieting places or abusing any of God's creatures to their harm.

Q. Has Christ given His Church any such power over the devils?

A. Yes, He has; see St. Matt. x. 1; St. Mark iii. 13; St. Luke ix. 1., where this power was given to the Apostles, and to the seventy-two disciples (St. Luke x. 19), and to other believers. (St. Mark xvi. 17.) And that this power was not to die with the Apostles, nor to cease after the apostolic age, we learn from the perpetual practice of the Church, and the experience of all ages.

Q. What is the meaning of blessing so many things in the Catholic Church?

A. We bless churches and other places set aside for divine service, altars, chalices, vestments, etc., by way of devoting them to holy uses: we bless our meats and other inanimate things which God has given us for our use, that we may use them with moderation, in a manner agreeable to God's institution; that they may be serviceable to us, and that the devil may have no power to abuse them to our prejudice: we bless candles, salt, water, etc., by way of begging of God that such as religiously use them may obtain His blessing.

Q. But does it not savor of superstition, to attribute any virtue to such inanimate things as blessed candles, holy water, Agnus Dei's, etc.?

A. It is no superstition to look for a good effect from the prayers of the Church of God; and it is in virtue of these prayers that we hope for benefit from these things, when used with faith; and daily experience shows that our hopes are not in vain.

Q. What do you mean by Agnus Dei's?

A. Wax stamped with the image of the Lamb of God, blessed by the Pope with solemn prayers, and anointed with the holy chrism.

Q. What warrant have you in Scripture for blessing inanimate things ?

A. (1 Tim. iv. 4, 5) : " Every creature of God is good, and nothing to be refused if it be received with thanksgiving : for it is sanctified by the word of God and prayer."

Q. Why does the Church make use of the sign of the cross in all her blessings and consecrations ?

A. To signify that all our good must come through Christ crucified.

Q. What do you mean by holy water ?

A. Water sanctified by the word of God and prayer.

Q. What is the use of holy water ?

A. It is blessed by the Church with solemn prayers to beg God's protection and blessing upon those who use it, and in particular that they may be defended from all the powers of darkness.

Q. Is the use of holy water very ancient in the Church of God ?

A. It is very ancient, since it is mentioned in the Apostolical Constitutions (1. 8. c. 29). And as for the English nation in particular, it is visible from the epistles of St. Gregory the Great (1. 9. *Epist.* 71), that it received it together with Christianity.

Q. Have the holy fathers and ancient Church writers left upon record any miracles done by holy water ?

A. Yes, they have ; more particularly upon those occasions when it has been used against magical enchantments and the power of the devil. (See instances in St. Epiphanius, *Hær.* 30 ; in St. Hierome, in the *Life of St. Hilarion* ; in Theodoret, 1. 5, *Histor. Eccl.* c. 21 ; in Palladius' *Histor. Laus.* c. 6, etc.)

Q. What is the order and manner of blessing holy water ?

A. The priest signs himself with the sign of the cross, saying, " Our help is in the name of the Lord." Ans. " Who made heaven and earth." Then he proceeds to the blessing of the salt which is to be mingled with the water, saying :

The Exorcism of the Salt.

" I exorcise thee, O creature of salt, by the living ✠ God, by the true ✠ God, by the holy ✠ God ; by that God, who by the prophet Elisha, commanded thee to be cast into the water to cure its barrenness ; that thou mayest by this exorcism be made beneficial to the faithful, and become to all those who make use of thee healthful both to soul and body ; and that in what place soever thou shalt be sprinkled, all illusions and wickedness and crafty wiles of Satan may be chased away and depart from that place ; and every unclean spirit commanded in His name, who is to come to judge the living and the dead, and the world by fire. Amen."

Let us pray.

“O almighty and everlasting God, we most humbly implore thy infinite mercy, that thou wouldst vouchsafe by thy piety to bless ✠ and to sanctify ✠ this thy creature of salt, which thou hast given for the use of mankind: that it may be to all that take it for the health of mind and body; and that whatever shall be touched or sprinkled with it may be free from all uncleanness, and from all assaults of wicked spirits, through our Lord Jesus Christ,” etc.

After this the priest proceeds to the blessing of the water, as follows:

“I exorcise thee, O creature of water, in the name of God ✠ the Father Almighty, and in the name of Jesus Christ ✠ His Son our Lord, and in the name of the Holy ✠ Ghost; that thou mayest be enabled to cast him out and put him to flight with all his apostate angels by the virtue of the same Jesus Christ our Lord, who is to come to judge the living and the dead, and the world by fire. Amen.”

Let us pray.

“O God, who, for the benefit of mankind, hast made use of the element of water in the greatest sacraments, mercifully hear our prayers, and impart the virtue of thy blessing ✠ to this element, prepared by many kinds of purifications: that this thy creature, made use of in thy mysteries, may receive the effect of thy divine grace for chasing away devils and curing diseases; and that whosoever shall be sprinkled with this water in the houses or places of the faithful, may be free from all uncleanness, and delivered from evil: let no pestilential spirit reside there, nor infectious air; let all the snares of the hidden enemy fly away; and may whatever envies the safety or repose of the inhabitants of that place be put to flight by the sprinkling of this water, that the welfare which we seek by the invocation of thy holy name may be defended from all sorts of assaults: through our Lord Jesus Christ,” etc.

Then the priest mingles the salt with the water, saying: “May this salt and water be mixed together in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost. Amen.”

V. “The Lord be with you.” *R.* “And with thy spirit.”

Let us pray.

“O God, the author of invincible power, King of an empire that cannot be overcome, and forever magnificently triumphant; who restrainest the forces of the adversary, who defeatest the fury of the roaring enemy, who mightily conquerest his malicious wiles: we pray and beseech thee, O Lord, with dread and humility, to regard with a favorable countenance

this creature of salt and water, to enlighten it with thy bounty, and to sanctify it with the dew of thy fatherly goodness, that wheresoever it shall be sprinkled, all annoyance of the unclean spirit may depart, and all fear of the venomous serpent may be chased away, through the invocation of thy holy name; and that the presence of the Holy Ghost may be everywhere with us, who seek thy mercy: through our Lord Jesus Christ," etc.

The blessing being ended, the priest sprinkles himself and the people with this water, saying:

Anthem. "Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow."

Psalm l. "Have mercy on me, O God, according to thy great mercy," etc.

"Glory be to the Father," etc.

After which he repeats the anthem, "Thou shalt sprinkle," etc. Then returning to the altar, he says:

V. "O Lord, show us thy mercy."

R. "And give us thy salvation."

V. "O Lord, hear my prayer."

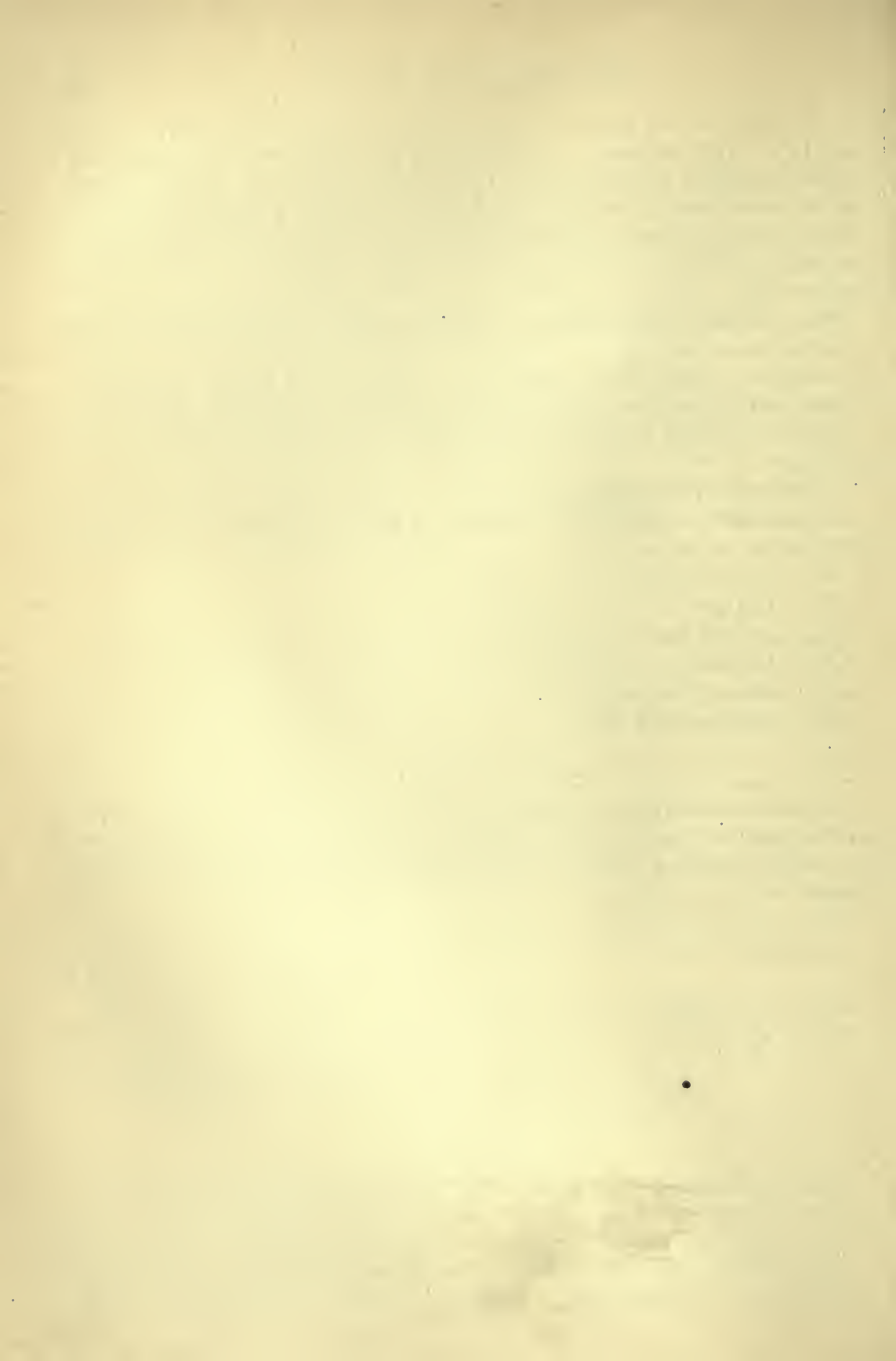
R. "And let my cry come to thee."

V. "The Lord be with you."

R. "And with thy spirit."

Let us pray.

"Hear us, O holy Lord, Almighty Father, everlasting God, and vouchsafe to send thy holy angel from heaven, to guard, cherish, protect, visit, and defend all that dwell in this habitation: through Christ our Lord. Amen."





OSTENSORIUM



ALTAR



CIBORIUM



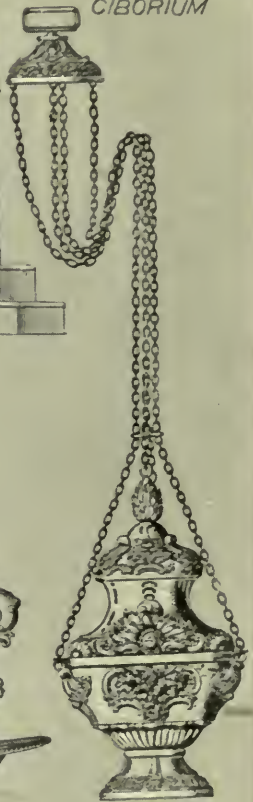
CHALICE



HOLY WATER POT WITH
SPRINKLER



CRUETS



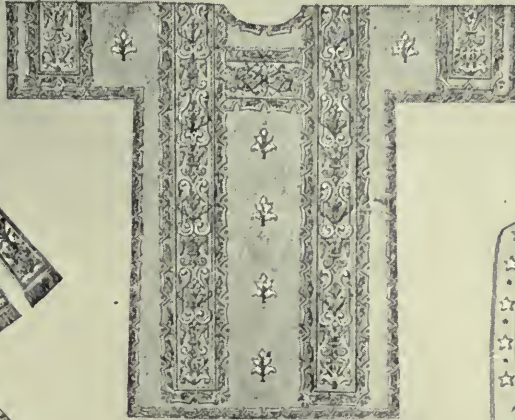
CENSER

SACRED ARTICLES

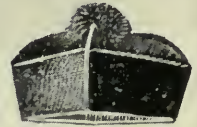
USED IN THE CEREMONIES OF THE MASS



BISHOP'S MITRE



DALMATIC



BARETTA



CHASUBLE



COPE OR PLUVIALE



STOLE



SURPLICE



BISHOP IN FULL ROBES



THE ALB

SACRED VESTMENTS

USED IN THE CEREMONIES OF THE MASS.

THE
ORDER AND CEREMONIAL
OF THE
MOST HOLY AND ADORABLE
SACRIFICE OF THE MASS.

EXPLAINED IN A DIALOGUE
BETWEEN A PRIEST AND A. CATECHUMEN.
WITH
AN APPENDIX ON SOLEMN MASS, VESPERS, COMPLINE, AND THE
BENEDICTION OF THE MOST HOLY SACRAMENT.

BY
FREDERICK OAKELEY,
CANON OF THE METROPOLITAN CHURCH.

Permissu Superiorum.

THE ORDER AND CEREMONIAL,

ETC., ETC.

Part 1.

From the Beginning of Mass to the Creed.

CHAPTER I.

THE USE OF CEREMONIES.

Catechumen. You have now, reverend Father, fully instructed me in the doctrine of the Church upon the holy Sacrifice of the Mass; I pray you to give me some explanation of the words and ceremonies prescribed to be used in it.

Priest. Most willingly. Your devotion cannot fail to be strengthened by some acquaintance with the Liturgy of the Church, as well as with the use and meaning of those sacred rites by which this most solemn of all religious actions is accompanied.

C. First, then, allow me to ask, what is the precise use of ceremonies?

P. The Church tells us, in the Decrees of Trent, that they are designed very principally to promote the reverence and edification of the faithful. Another very important end of them is, to impress the ministers of religion themselves with a sense of the greatness and awfulness of the work in which they are engaged. And an incidental result of the care which the Church bestows upon the externals of religion, and which I cannot but think is a part of her object in providing for them, is, the preservation, in all its integrity, of the great doctrines to which these ceremonies are evidently subservient.

C. Explain, if you please, these several uses.

P. First, then, of the effect of ceremonies upon the people. We naturally form a high estimate of actions which we see done with care and attention. This principle is well understood by kings and the great men of the world, who, whenever they appear in public, intrust their marshals and ushers with the care of arranging their processions and receptions according to a prescribed ceremonial. The Church, fearing to

incur the malediction of those who perform the work of God negligently (Jer. xlviii. 10), and animated by that spirit of loyalty which inclines us to execute every "labor of love" with punctilious exactness, abhors nothing more than a perfunctory and slovenly performance of religious actions.

Another end of ceremonies is, to fix upon the mind of the priests and ministers of religion a sense of the greatness of the work in which they are engaged. Our outward gestures have the greatest effect upon the disposition of our minds. For this reason it is, that, in all well-regulated families, children are brought up to observe an outward demeanor of respect and affection to their parents, as the best, or rather the only, security for keeping themselves habitually in those dispositions. What prudent teacher or governor ever thinks of dispensing with such little proprieties and etiquettes as those which obtain in all orderly households and societies, on the score that true love and duty are independent of such minutiae? We well know that the certain consequence of neglecting outward signs of regard is to cool, in the end, even the most promising affection. It is for these reasons that the Church binds her priests and ministers, even under pain of grievous sin, to an exact performance of all the most important ceremonies of Mass; and under a decided, although less severe obligation, to a care even of less essential details.

Thirdly: considering what vital doctrines are wrapped up in the holy Sacrifice of the Mass, and how intimately many of its ceremonies are connected with these doctrines, it will appear that the Church has other and still higher reasons for the attention she bestows upon the ceremonial of religion. It cannot be doubted that these ceremonies have materially contributed to preserve the doctrine to which they relate in its utmost purity. There is not one of them which does not spring from reverence toward the blessed Eucharist, while many of them directly imply the great verity of Transubstantiation. This will more clearly appear when we come to consider the ceremonies themselves in detail.

C. I remember, sir, that, in an earlier part of our conversation, you spoke of the use and meaning of the ceremonies in the Holy Mass. Did you employ these words in their strict sense?

P. I did so; intending to express by them that not one even of the very least of all these ceremonies is, as the enemies of the Church assert, and as some of her less instructed members may possibly suppose, idle and insignificant. Many even of the most apparently unimportant details in the ceremonial of the Mass will be found, on examination, to express some high truth, secure some great principle, or allegorize some holy mystery.

C. This is quite new to me. I had thought that many of the practices of the Church, especially at High Mass, had no other object than to affect

the imagination or please the senses of the people ; and as to the ceremonies of Low Mass, in which no such object can be supposed, since many of them are scarcely observed by the people, or are even carried on out of sight, I own that I have been tempted to regard these as unnecessary and frivolous, and, since they give offence, even objectionable.

P. What you will now learn, dear brother, will read important lessons, which all of us do well to bear constantly in mind ; such as, that we cannot always expect to understand the Church, but are always bound to trust her ; that were she always plain and intelligible to all men, certainly she would so far be unlike the revelation which she professes to represent ; that she, as our mother, has a right to our confidence, but we, as her children, have no corresponding right to be instructed in all which she may please to withhold from us ; rather, that in first claiming our obedience, and afterward taking us into her confidence and telling us her secrets, she proves herself the faithful representative of our Lord, who first called His disciples servants, and afterward treated them like friends.

CHAPTER II.

PREPARATION FOR MASS.

C. Considering the great solemnity of the act which the priest performs in offering the adorable Sacrifice of the Mass, I conclude that he does not enter upon it without some preparation ?

P. You are right. The Church is too much alive to the necessity of such preparation to leave it to chance, and has prescribed prayers for the purpose, to be used according to the opportunities of the priest. The particular prayers which the Church appoints to be said before Mass are rather matter of direction than of obligation, and the priest is left to his own discretion whether he will use them or any part of them ; but he does not satisfy the intentions of the Church unless he dedicate a portion of his time before Mass, greater or less, according to circumstances, to prayer, either vocal or mental.

C. What are the particular devotions which the Church appoints to be used by the priest before Mass ?

P. Certain of the Psalms, with prayers for pardon and aid. The Psalms prescribed are the following ; and they may be used with great profit, not only by the priest, but by those also who hear Mass, provided they have leisure for much previous preparation. They are the 83d, "Quam dilecta ;" the 84th, "Benedixisti ;" the 85th, "Inclina, Domine, aurem Tuam ;" the 115th, "Credidi ;" and the 129th, "Deprofundis."

C. Will you be so kind as to explain the application of these Psalms to the occasion ?

P. The 83d is a meditation on the beauty and glory of God's sacred House, and is therefore especially suited to the time when we are about to enter into His immediate presence. The 84th recounts the blessings of redemption, and is accordingly one of the Psalms in the office of Christmas-day. This, too, is very appropriately used in drawing near God's altar to offer up the great Sacrifice of the Eucharist for the remission of sin. The next is a petition for mercy, and falls in with the whole of the first part of the Mass, in which the priest and people conjointly deprecate God's anger, that they may approach with proper dispositions to the great offering. The 115th is a Psalm of confidence in the Divine mercy, and contains the very words which the priest afterward employs in receiving the precious Blood of our Redeemer: "What shall I render to our Lord for all that He has done unto me? I will receive the chalice of salvation, and call upon the Name of the Lord." The 129th is the well-known "De profundis," which is probably added as a Psalm from the Office of the Dead, for whom, as well as for the living, the holy Sacrifice is offered.

C. What other preparation for Mass does the Church require of her priests ?

P. She appoints certain prayers to be said while he washes his hands for Mass, and while he puts on the several holy vestments.

C. Why should the priest wash his hands before Mass, especially since he washes them, at least in part, in the course of it ?

P. For two reasons ; 1. to remind himself of the purity which is needed in those who draw near God's altar ; 2. to enable him to handle the sacred vessels and sacred linen with due propriety.

C. Does the Church account even the vessels and linen of the altar as sacred ?

P. So much so, that none but those in holy orders may touch the vessels and linen which come in contact with the adorable Body and Blood of our Lord, except by a permission from authority, which is commonly extended to sacristans and others directly engaged in the ceremonies.

C. What are the names of the different holy vestments ?

P. First, the amice (*amictus*, a covering), which is an oblong piece of linen with two strings. The priest first puts it over his head, then on his shoulders (whence it is called also *humeralis*) and then ties it round the waist. 2. The alb, a long white linen garment reaching almost to the feet. It is white, as its name imports, and, together with the amice, signifies the purity of the priesthood. 3. The girdle, with which the priest girds his loins in memory of our Lord's admonition to readiness. The girdle is also significant of holy chastity. 4. The maniple, through which the

priest puts his left arm, and which he fastens just below the elbow. It was anciently of linen, and answered the purposes of a handkerchief ; but it is now made of stuff, of the same color with a stole. It is esteemed the badge of present sorrow and the pledge of future joy, according to those words of the 125th Psalm, "Going they went and wept, casting their seeds ; but coming they shall come with joyfulness, carrying their sheaves" (in the original, *maniples*). 5. The stole, which is a scarf varying in color with the day. The stole is worn by the deacon across the left shoulder ; but it is crossed over the breast of the priest at his ordination, and in that form he always wears it at the Mass. 6. The chasuble, or outer vestment, covering the person before and behind, and bearing both on its front and on its back the sign of the Cross, as a memento of the Passion both to priest and people. The chasuble, as well as the maniple and stole, varies in color according to the character of the day. These vestments, together with the surplice, or cotta, are all blessed before use according to a prescribed form.

C. What are the different colors used by the Church, and how are they varied according to different days ?

P. There are five colors used by the Church in the celebration of solemn offices. 1. White, as emblematic of purity, is proper to all Feasts of our Lord (except those relating to His Passion), to all days of the Blessed Virgin and of Saints not martyrs, and throughout Easter time ; it is also used (in countries where the Roman rite prevails *) on festivals of the Blessed Sacrament. 2. Red, the color of blood, is proper to all Martyrs' days ; it is also used on Whit Sunday and within its Octave, as an emblem of the fiery tongues in the form of which the Holy Ghost descended on the apostles. 3. Green, used on all Sundays on which no festival occurs (excepting those during Octaves, which follow the rule of the Festival, and those in Advent, Lent, and during Easter time), as being the least expressive of all colors, or, perhaps, as being the prevailing color of nature. 4. Purple, a mourning color, used on the Sundays of Advent and Lent, the two great penitential seasons ; on the Rogation-days, the Ember-days, and at all special Masses of supplication.† 5. Black, used on Good Friday, and in all Masses of the Dead.

C. Does the Church require any other devotions to be used by the priest besides those which are called his "Preparation" ?

P. Yes ; the Church appoints prayers to be used by him on putting on each of the sacred vestments, as well as when he washes his hands.

C. What are these prayers ?

* In France, red is used for the Blessed Sacrament.

† Purple is used also on the Feast of the Holy Innocents, unless it occurs on a Sunday, in which case red is used, as likewise on the Octave-day.

P. They are as follows :

On washing the hands.

Grant, O Lord, such virtue to my hands, that they may be cleansed from every stain, and that I may serve Thee without defilement of mind or body.

On putting on the amice.

Place, O Lord, on my head the helmet of salvation, that so I may resist all the assaults of the devil.

On putting on the alb.

Make me white, O Lord, and cleanse my heart ; that being made white in the blood of the Lamb, I may deserve eternal rewards.

On girding himself with the girdle.

Gird me, O Lord, with the girdle of purity, and quench in my reins the fire of concupiscence ; that the virtue of continence and chastity may abide in me.

On putting on the maniple.

May I deserve, O Lord, to bear the maniple of tears and sorrow, that with joy I may receive the reward of my labor.

On taking the stole.

Restore me, O Lord, the stole of immortality which I lost in the transgression of our first parent ; and although unworthy to approach Thy sacred mysteries, may I deserve to inherit eternal joys.

On putting on the chasuble.

O Lord, who hast said, My yoke is sweet and My burden is light, grant me so to bear Thy yoke that I may obtain Thy grace.

C. What other forms are customary in putting on the sacred vestments ?

P. The priest makes the sign of the Cross on himself when he begins vesting, and kisses the amice, maniple and stole, as he puts them on, or rather a small cross worked on each. On leaving the sacristy he bows to the Crucifix, which is always placed in it.

C. What is the linen used in the service of the altar ?

P. The principal are, 1. The corporal, so called because the sacred Body of our Lord rests upon it ; 2. the palla or pall, a square covering of linen, which is placed on the chalice ; 3. the purificatory, or mundatory,

which is used to wipe the chalice and paten. These linens are all blessed, and may not be touched except by clergy in sacred orders. It is the office of the subdeacon to wash them, which he does in three waters, which are afterwards thrown into the sacrarium, or drain for carrying off all sacred liquids into the earth. The reason of these precautions is, that any of the above linens may possibly, in spite of all care, have contracted atoms of the adorable Sacrament.

CHAPTER III.

THE BEGINNING OF MASS.

C. What ceremonies does the priest use at the beginning of Mass?

P. Bearing the sacred vessels under a veil, and wearing his *berretta*, he proceeds at a slow pace, with eyes on the ground, from the sacristy to the altar. If, on his way, he pass the high altar, or an altar where Mass is saying, and the Blessed Sacrament present, he makes the proper reverence or act of adoration, as may be. If the consecration be proceeding, he kneels and adors till it is over. Having reached the altar where he is to celebrate, he makes a profound reverence, or, if the Blessed Sacrament be in the tabernacle, goes on one knee. Rising, he immediately ascends the steps, and having deposited the sacred vessels, unfolded the corporal and opened the Missal, again descends, and begins the Mass.

C. What reflection is suggested by the latter action?

P. We are reminded by it that it is unbecoming to remain in God's holy presence till we have first cleansed our souls by acts of humiliation.

C. How does the Mass begin?

P. In the Name of the Holy and Ever-blessed Trinity, which the priest pronounces while signing himself with the sign of the Cross.

C. Has the Church long used the sign of the Cross as an introduction to solemn actions?

P. From the very first ages of Christianity. At the end of the second century, Tertullian writes: "At every moving from place to place, at every coming in and going out, in dressing, at the baths, at table, on lighting candles, going to rest, sitting down, in whatever action we are engaged, we sign ourselves on the forehead with the cross (De Cor. Mil. § 3).

C. Having crossed himself and invoked the Blessed Trinity, what words does the priest then use?

P. He recites the forty-second Psalm, "Judica me, Deus," prefacing and following it by one of the verses contained in it as an antiphon.

C. What is an antiphon?

P. Properly it means a song in response. The word is used by the Church to denote short verses prefixed and added on to the Psalms, and frequently taken, as in the present case, from the Psalm to which they are joined, as a sort of key to the intention of the Church in using it, or as drawing attention to that part of it on which she desires to lay peculiar stress. Thus, in the instance before us, the prominent idea of the Psalm is brought out in the words of the antiphon, "I will go to the altar of God."

C. What means the response of the minister, "To God who makes glad my youth"?

P. We may regard it as a kind of encouragement to the priest to proceed. Renewal of spiritual strength being the great end of the Holy Eucharist, and its effect on every rightly prepared heart, there is a singular propriety and beauty in reminding the priest of this quality of Almighty God as the renovator of youth at a moment when, like the publican in the parable, he is "standing afar off," holding himself aloof from the altar, as if waiting for encouragement to carry his desire into effect.

C. The servers at Mass generally say their part so rapidly as to leave no time for such reflections.

P. This only makes it the more necessary that those who hear Mass should know something of its words and ceremonies; an acquaintance with which, added to the requisite attention and devotion, will enable the mind to advert in an instant to such thoughts as are suitable to the occasion.

C. Please, sir, to explain the Psalm, "Judica me, Deus."

P. It is a Psalm of preparation for the altar, and was so used under the Old Dispensation. "Judge me, O God, and separate my cause from the unholy people; from the unjust and deceitful man deliver me." Here we may consider the priest as pleading with God at the foot of His altar, for deliverance from his spiritual enemies. The minister answers in the name of the congregation, both for them and for the priest, "For Thou art God, my strength; why hast Thou rejected me, and why do I go about sorrowfully, while the enemy afflicts me?" As if to say, "God will surely perform what you ask of Him for yourself and for us; since He is our true strength: wherefore, then, should He cast us off; and wherefore should we go about sorrowfully, even though the enemy afflict us?" The priest continues, in the accents of hopeful prayer, "Send forth Thy light and Thy truth; they it is which have drawn me away"* from the world, "and conducted * me to Thy holy mountain," even Thy Church, "and into Thy tabernacle;" by separating me off from sinners, and calling me into the service of Thy altar. The minister replies, in the words of the

* Deduxerunt et adduxerunt.

antiphon, "And I will go to the altar of God, even to the God who maketh glad my youth." Confirmed by this suggestion, the priest continues: "I will confess to Thee, on the harp, O God, my God; why art thou sorrowful, O my soul; and why dost thou trouble me?" The minister replies, as if summing up the grounds of confidence, "Hope in God; for I will yet confess to Him, who is the salvation of my countenance and my God." Assured of his hope, the priest continues, "Glory be to the Father," etc. "I will go to the altar of God." Then, "Our help is in the name of our Lord." *R.* "Who made heaven and earth." Then follows the mutual confession and prayer for absolution between the priest and minister in the name of the people.

C. What is the meaning of joining the names of the Blessed Virgin and other saints with that of Almighty God in the "Confiteor"?

P. We call on the Blessed Virgin, and the whole court of heaven, as witnesses of our sorrow; and then ask them to pray to God for us. We add, in the enumeration of those before whom we desire to abase ourselves, our brethren on earth as well as in heaven, and entreat their prayers likewise; thus enlisting, as it were, all our most powerful patrons and best friends in the cause of our necessity. The people on their side, include their spiritual father, the priest, in the same list of intercessors.

C. Why do priest and people confess to one another, and intercede for one another?

P. In compliance with the injunction of the Apostle St. James, "Confess your sins one to another, and pray one for another, that you may be saved" (St. James v. 16).

C. What is the force of the absolving prayer, "Misereatur vestri," etc.?

P. It is not authoritative, but supplicatory; and is used in the same sense by priest and people.

C. Is it true also of the form "Indulgentiam," etc., which follows, that it is no more than a prayer?

P. Yes; for in it the priest makes himself a part of the people, saying *Peccatorum nostrorum* (our sins).

C. I observe that when the priest uses the same form before giving the Holy Communion, he substitutes *vestrorum* for *nostrorum* (your for our sins).

P. Then he speaks *as a priest*; but still not in the immediate exercise of his absolving power as in the confessional, but in the way of blessing. Another difference between the uses of this form before Mass and at Communion, will be noticed in its place.

C. Does not the priest seem to lower his dignity by making himself as one of the people, confessing with them, and even to them, and asking their prayers?

P. The dignity of the priestly office is amply secured in the eyes both of priest and people by the whole ritual of the Church, and by the tenor of all his dealings with his flock. On the other hand, it is most important that *he* should remember how he is a sinner like others; and that *they* should be moved to self-abasement, as well as loving compassion, by seeing one whom God has "set among the princes of His people" humble himself to the dust, like the most guilty of those for whom he is to intercede. Our great High Priest had no need to offer for Himself as well as for the people; but such is the necessity under which all those lie who minister at His altar in His person. And it is meet that the sacrifice of a sinner should be prefaced by such an act of public humiliation.

C. What follows the Confessions and Absolutions in the beginning of Mass?

P. The priest, as if now encouraged to proceed, continues, in the words of the 84th Psalm, "O God, Thou being turned, wilt quicken us." "Moved towards us by our contrition, Thou wilt now impart to us Thy Life-giving Spirit." The minister answers in the words of the same Psalm: "And Thy people shall rejoice in Thee." The priest continues: "O Lord, show us Thy mercy." *R.* "And grant us Thy salvation." "O Lord, hear my prayer." *R.* "And let my supplication come to Thee." "Our Lord be with you." *R.* "And with thy spirit." All this the priest says with his head partially inclined to the altar, as though still preserving the character of a penitent. At length he becomes erect; and having said, "Let us pray," ascends the steps of the altar, repeating in silence a short prayer for deliverance from all sin, and grace to enter the Holy of Holies with right dispositions. He next prays, by the merits of the saints whose relics repose in the altar, and of all the saints, that God would be pleased to pardon all his sin; and at the same time kisses the altar.

C. Do altars always contain relics?

P. Yes; they are deposited in them at the time of their consecration.

C. Why does the priest often kiss the altar during Mass?

P. As a sign of his affection and close adherence to Christ, whom the altar represents.

CHAPTER IV.

THE INTROIT, KYRIE ELEÏSON, AND GLORIA IN EXCELSIS.

C. I observe that after saying the short prayer, on first coming to the altar, the priest moves to the book at the left-hand corner; and then, making the sign of the Cross, goes on to read some short sentences. What is the proper name for this portion of the Mass?

P. It is called the Introit, or "Entrance" upon Mass; and consists of a short passage, nearly always from Holy Scripture; with a verse of a Psalm, and the Gloria Patri; after which the introductory passage is repeated. The priest begins with the sign of the Cross; because this is the proper commencement of the Mass itself, the previous prayers having been rather introductory. The Scripture passage is of the nature of an antiphon to the Psalm, which, in primitive times, though not in all places, was said entire. When the service of the Mass was afterwards shortened, the first verse of the Psalm alone was retained, as a memento and often epitome of the whole. The Gloria Patri, which gives a joyful character to the Introit, is omitted from Passion Sunday to Holy Saturday, and in all Masses of the dead.

C. Does the Introit vary from day to day?

P. On Sundays and greater festivals it is always proper. On Saints' days it is generally from the office common to all saints of the class, whether martyrs, confessors, virgins, etc.; with some exceptions in favor of saints distinguished for some peculiar qualities of sanctity, or prominent in some great work of faith or charity. Thus, for instance, St. Francis of Assisi, who was distinguished by his great zeal for the Cross, has for his Introit the words of St. Paul, "God forbid that I should glory save in the Cross of our Lord Jesus Christ," etc. St. Laurence, on account of his great charity to the poor, has the words, "He hath dispersed, He hath given to the poor," etc. St. Jerome Æmilian, famed for his compassion towards destitute little children, has the words of the Lamentations, "My heart is poured out upon the earth for the destruction of the daughter of My people, when the children and the sucklings fainted away in the streets of the city" (Lam. ii. 11); followed by the Psalm, "Praise the Lord, O ye children; praise ye the Name of the Lord." St. Ignatius of Loyola has the singular honor of receiving in his Introit a commemoration of the great Order which he founded under the title of the Society of JESUS. "At the Name of JESUS, let every knee bow of those that are in heaven, on earth, and under the earth: and let every tongue confess that our Lord Jesus Christ is in the glory of God the Father; followed by the Psalm, "All they that love Thy Name shall glory in Thee, for Thou wilt bless the just." The Introit, therefore, is one of those special parts of the Mass which give it a character according to the day or season.

C. What follows the Introit?

P. The Kyrie eleïson, or ancient Greek form of "Lord have mercy," which is repeated thrice; then Christe eleïson thrice; and then Kyrie eleïson thrice again.

C. What means this reiterated petition?

P. It is an earnest supplication for mercy, suitable to the commencement of so sacred an action. There is, indeed, something very striking and beautiful in the amount of penitential and supplicatory addresses thrown into the earlier part of the Mass, and alternating with expressions of confidence and joy, such as the "Gloria Patri" in the Introit. It imports a kind of shrinking awe in the prospect of that immense privilege to which the priest is admitted, which seems to overwhelm him in proportion as, in the fullness of his heart, he gives vent to the emotions of holy gratitude.

C. But why is the Greek form retained in the midst of a Latin office ?

P. On account of its great antiquity, and as a constant memorial of the unity of the Church, which admits no distinction of nation or province. Other portions of the Greek ritual are retained in the Latin Church—as in the solemn commemoration of the Passion, called the Improperia, on Good Friday. The Western Church in this way manifests her sense of relationship with the Eastern, and her continual yearning after the restoration of peace, unhappily broken by the schism which has torn that portion of our Lord's heritage from her maternal embrace.

C. Is the Kyrie eleison very ancient ?

P. It is mentioned by several of the ancient Fathers. St. Gregory the Great implies that in his time, as at present, it was often repeated, and said alternately, in the Roman Church, between the clergy and people.*

C. Why is Kyrie eleison said six, and Christe eleison three times ?

P. The number nine is certainly mystical ; and, consisting of thrice three, has relation to the Holy and Ever-blessed Trinity. Thus Kyrie is said thrice to God the Father, Christe thrice to God the Son, and then Kyrie again thrice to God the Holy Ghost.

C. What is the Gloria in excelsis ?

P. It is called the Angelical Hymn, as opening with the words sung first by the angels at the announcement of our Lord's nativity. The rest of the hymn has come down to us by tradition from the remotest antiquity.

C. When was it first introduced into the Mass ?

P. Very anciently, as appears from the Liturgies of St. Chrysostom and St. Basil. Pope Nicholas I. ordained that it should be used on Maundy Thursday ; Pope Symmachus, A. D. 499, that it should be said on all Sundays in the year, and on all Martyrs' days ; and Pope Telesphorus, that it should be sung at midnight on the eve of the Nativity. These ordinances prove that it was previously in use ; and we may rationally suppose it to have come down from the time of the Apostles. Some believe a portion of it to have been composed by St. Hilary.

* Ep. I. vii. 64.

C. I observe that the Gloria in excelsis is not always said in the Mass. At what times is it omitted ?

P. On all ferial, or week days, observed as such ;* on all Sundays in Advent and Lent ; in Masses for the dead, and in Votive Masses (except of the Angels, and of the Blessed Virgin, if said on Saturday), and on special occasions of penitence and humiliation.

C. What is a Votive Mass ?

P. A Mass said, out of particular devotion, in honor of the Blessed Trinity, the Holy Spirit, the Holy Angels, the Blessed Virgin, etc., apart from the regular order of the Church offices. Such Masses are allowed by the Church, for a sufficient reason, excepting at certain solemn seasons, when, together with Masses of the dead, they are prohibited.

C. I observe that the priest inclines his head at certain words in the Gloria in excelsis ; what are they ?

P. At the words, " We adore Thee," " We give thanks to Thee;" at " Receive our prayer," and at the two mentions of the Holy Name of JESUS.

C. Does the Church authorize the practice of bowing at any other names than that of our Blessed Lord ?

P. Yes ; at the name of the Blessed Virgin, of the saint of the day, and of the reigning Pope ; but each with a less profound inclination than the preceding.†

C. This seems a direct refutation of the charge brought against the Church by unbelievers and heretics, of honoring the Blessed Virgin with the honor due to our Lord.

P. To any one who seriously considers the office of the Holy Mass, such a charge must appear not only unfounded, but absurd.

C. Is the Blessed Virgin named in the Mass ?

P. Yes, several times, in the way of commemoration, as the greatest of all saints.

C. Are any other saints named ?

P. Yes, as we shall see ; especially St. John the Baptist, SS. Peter and Paul, and St. Andrew.

CHAPTER V.

THE DOMINUS VOBISCUM.

C. What follows the Gloria in excelsis ?

P. The priest kisses the altar, and turning to the people, says, "*Dominus vobiscum,*" "The Lord be with you," or, "is with you."

* Except in Paschal time.

† These variations are prescribed in the "*Cæremoniale Episcoporum.*"

C. What is the origin of this salutation ?

P. It is found in Scripture, having been used by the angel who saluted Gideon (Judges vi. 12), by Boas in addressing his reapers (Ruth ii. 4), and by Azarias (2 Paralip. xv. 2), and has been used in the Church probably from the time of the Apostles.

C. What means the salutation and its answer ?

P. It may be taken either as a benediction or an assurance, to which the people respond, through the minister, by offering the same salutation to the priest.

C. How many times does it occur in the Mass ?

P. In all seven times ; and, as some say, in the way of safeguard against the seven deadly sins.

C. Why should the priest turn round to the people when he is engaged in so solemn an act of communion with Almighty God ?

P. To assure them continually of his good-will toward them, to remind them that they are parties with himself in the great act he is performing, and to keep up their attention ; even as our blessed Lord Himself broke off three several times from His prayer in the garden in order to sustain the fainting hearts of His Apostles : and hence the Church would have us remember that our life on earth is divided between the duties of devotion and charity, for on those "two great commandments hang all the Law and the Prophets" But you will find that when the priest has once entered upon the more solemn parts of the Mass, he no longer salutes the people by turning toward them.



CHAPTER VI.

THE COLLECT, EPISTLE, AND GRADUAL.

C. When the priest has said, "*Dominus vobiscum,*" and the minister has responded "*Et cum spiritu tuo,*" I observe that he moves to the epistle side of the altar, and reads one or more prayers ; what are these ?

P. They are termed the Collects of the Day. Before commencing them, he says "*Oremus,*" which is an invitation to the people to join him in prayer. Its being in the plural shows that the Mass is a common act of worship.

C. Excuse me, reverend sir, for interrupting you ; but if the Mass be a common act, how is it so often said without the attendance of any one but the server ?

P. I am glad to answer this question. The Church desires that there should be always hearers and, if possible, communicants ; but she will

not suffer the backwardness of the faithful in coming to Mass and Communion to hinder the offering of that precious Sacrifice, the fruits of which extend to many who do not personally assist at it. All, then, which the Church makes essential is the presence of one, who, in default of others, represents the body of the faithful. Moreover, every Mass has the Angels to assist at it, besides the sick of the parish, and others who are present at least in spirit. It is the pious custom in Catholic countries to toll the church-bell at the Elevation in the Mass, that those who are hindered from assisting may adore in their hearts. The same practice is also gaining ground in England.

C. What is the origin of the word Collect ?

P. Different explanations have been given ; but that which is most generally received supposes it to refer to the "gathering together" of the various needs and desires of the people into certain forms of prayer.

C. By whom was the present order of Collects determined ?

P. By St. Gregory the Great ; although the use of collects was prior to his time.

C. What is the subject of the Collects, and why are there often more than one ?

P. The first and principal Collect is always proper to the Sunday or festival, and if on a week-day, the Collect of the preceding Sunday is used. On greater days one Collect only is said ; but on all festivals, except the chief, other collects are admissible, and these are called Commemorations. On Semi-doubles there are three, on festivals of lower rank there may be five, and even seven Collects. Besides the regular Collects of the season, there are occasional ones which may be used at the discretion of the bishop, some for public and national benefits, such as peace, plenty, and the like ; others for personal graces ; others for the good estate of the Church, the Pope, etc.

C. I observe that the priest reads the Collects, and some other parts of the Mass, with his hands extended, while at other times he keeps them joined. What is the meaning of this ?

P. The priest extends his hands in imitation, perhaps, of our Lord upon the cross. There may be also an allusion to the words of David : "*Elevatio manum mearum sacrificium vespertinum*" (Ps. cxl. 2) ; and to Ps. cxlii. 6 : "I stretched forth my hands to Thee ;" "The lifting up of my hands is an evening sacrifice." St. Paul bids St. Timothy (1 Tim. ii. 9) to "pray, lifting up holy hands." When the priest prays in silence (except in the Secret Prayers, which follow the rule of the Collects, and during the chief part of the Canon) he joins his hands together, and uses the same action when he recites the Gospel and reads the short sentences called the Offertory and Communion.

C. What is the Epistle ?

P. A portion of Holy Scripture, so called because it is generally taken from one of the Apostolical Epistles.

C. Was this anciently read in the Mass ?

P. The custom of reading the Scriptures in divine assemblies is as ancient as the Scripture itself (see Ex. xxiv., Deut. xxxi., 2 Esd. viii.). It is commonly thought to have been St. Jerome who arranged the Epistles in the Mass according to the present order. At any rate, that arrangement is very ancient. St. Ambrose speaks of the reverence in which the Epistle was held by the faithful in his time. On the Wednesdays in the Ember-weeks the Epistle is preceded by a portion of the Prophecies. This is considered to mean, that those who receive sacred orders should be instructed both in the Old and New Testaments. On the Ember Saturdays, the day of the Ordination itself, five of these lessons from the Prophets are prescribed ; on the Vigil of Pentecost, six ; and on Holy Saturday twelve, on account of the public baptisms solemnized on those days.

C. Why does the minister answer "*Deo gratias*" to the Epistle ?

P. To give thanks to Almighty God in the name of all the people for the "unspeakable gift" of His holy doctrine.

THE GRADUAL, TRACT, AND SEQUENCE.

C. What follows the Epistle ?

P. The Gradual ; so called from *gradus*, because formerly, and still occasionally, sung (in solemn Masses) from the steps of the altar. It usually follows the character of the Epistle, to which it is, indeed, a kind of response. It is commonly interspersed with one or more verses of the Psalms.

C. Why is Alleluia introduced into the Gradual ?

P. As an expression of the joy which the Church feels in the blessed truths commemorated in the Gradual. It is repeated as if in consequence of the apostolic injunction, "Rejoice in the Lord always ; again I say, Rejoice." * In Paschal time the Gradual opens with two Alleluias besides those which occur in the course of it.

C. Is the Gradual very ancient ?

P. Durandus (lib. iv. cap. xix.) ascribes the present arrangement of the Graduals to St. Gregory, St. Ambrose, and Pope Gelasius ?

C. What is the Tract ?

P. On all ferial or week-days (kept as such), and from Septuagesima till Easter, the Church omits the Alleluias ; and in their place, and during the great penitential season, substitutes a portion of the Psalms, which, from the leisurely and mournful strain in which it is sung, is called a

* Phil. iv. 4.

Tract. The Tracts were arranged in their present order by Pope Celestine or Gelasius. They are, however, as old as the oldest liturgies in existence.

At certain great seasons a hymn of joy is introduced between the Epistle and Gospel, which is called the Prose, or Sequence. Such are the hymns, "Victimæ Paschali," used during the Octave of Easter; "Veni Sancte Spiritus," during the Octave of Pentecost; and "Lauda Sion," during the Octave of Corpus Christi. The "Dies iræ" is the Sequence proper to Masses of the Dead, and is an exception to the others in being a hymn of mourning.

THE GOSPEL, AND SOME CEREMONIES USED BEFORE AND AFTER IT.

C. Will you kindly proceed, reverend father, with your account of the holy Mass?

P. Willingly. The Epistle, Gradual, and Tract, or Sequence, ended, the Missal is removed to the other corner of the altar, and the priest goes to the middle, and, in a posture of profound supplication, says two prayers preparatory to reading the Gospel of the day.

C. Be so kind as to translate and explain these prayers.

P. The first is called the "Munda cor meum," and is as follows: "Almighty God, who didst with a burning coal purify the lips of the Prophet Isaiah; cleanse also my heart and my lips, and of Thy merciful kindness vouchsafe to purify me, that I may worthily announce Thy holy Gospel, through Christ our Lord. Amen." The allusion in this beautiful prayer is to Isaiah vi. 6, 7: "And one of the seraphim flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar. And he touched my mouth, and said, Behold, this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed."

The second prayer is as follows: "May the Lord be in my heart and on my lips, that I may worthily and competently announce His Gospel."

After saying these prayers in secret, the priest moves to the Gospel side of the altar; and having said "*Dominus vobiscum*," and received the answer, proceeds to announce the title of the Gospel, at the same time signing the first words of the Gospel, and afterward his own forehead, lips, and breast, with the sign of the cross.

The Gospel consists of a portion of the writings of one of the holy Evangelists suitable to the day or season. On days commemorative of any event in our Lord's life, or in that of the blessed Virgin, the Gospel usually contains the narrative of such event; on the Sundays it relates to some circumstance in our Lord's ministry; on days sacred to the memory of saints, it is ordinarily taken from the common Office of the Saints.

The Gospel ended, the minister answers, "*Laus Tibi, Christe*," "Praise

be to Thee, O Christ ;” and the priest kisses the sacred text, saying at the same time the words, “ *Per evangelica dicta deleantur nostra delicta.*” “By the evangelical words may our sins be blotted out.”

C. Is not this to attribute to the words an expiatory virtue?

P. Some understand the prayer to mean only, “May the words of the Holy Gospel take such hold of our minds as to work in them the dispositions necessary to the remission of our sins.” But I prefer to regard it as implying that the words themselves carry with them something of sacramental power, as being the words of the Holy Ghost.

C. Why does the priest kiss the sacred text?

P. In token of his love and veneration for the blessed gift of the Gospel.

Here follows the explanation of the Gospel, where one is given ; and thus ends what was anciently called “the Mass of the Catechumens.” We now approach that portion of the Liturgy which has always been regarded as appropriate more peculiarly to the Faithful ; and it begins, as is suitable, with the Creed.

THE CREED.

C. What follows the Gospel in the Mass?

P. On all Sundays in the year, on all feasts of our Lord and of the Blessed Virgin, the Apostles, the Doctors of the Church, and on some other occasions, it is followed by the Creed sometimes called the Nicene, from the greater portion having been drawn up at the Council of Nicæa against Arius, but more properly styled the Constantinopolitan, having been further ratified at the First Council of Constantinople, with the addition of its latter portion then framed against the heresy of Macedonius.

C. Is there a special propriety in the Creed following the Gospel?

P. There is ; since it embodies, in the language of the Church, the great doctrines of Divine revelation, especially that of the Holy Trinity. Again, it is a suitable introduction to the Sacrifice ; as it is a confession of faith in our Divine Redeemer, who is both Priest and Victim.

C. Why does the priest kneel at the words “ *Et incarnatus est* ”?

P. In adoration of our Lord’s blessed Humanity, and in profound acknowledgment of His unspeakable condescension in taking our flesh upon Him.

PART II.

From the Offertory to the Communion.



CHAPTER I,

THE OFFERTORY AND OBLATION.

P. We are now to enter upon the more solemn part of the great Eucharistic Office ; let me bespeak your reverent and devout attention.

After the Creed, or, on days when it is not said, at the close of the Gospel, the priest addresses the people in the words "*Dominus vobiscum.*" After receiving the answer, he turns round to the altar, and, with hands joined, reads the sentence called the Offertory, prefacing it by the invitation, "*Oremus,*" "Let us pray." The Offertory is usually taken from the Psalms, and, like the Introit, bears upon the subject of the day. After reading it, the priest removes the chalice to one side, arranges the corporal and takes into his hands the paten, with the bread of the Sacrifice resting upon it, elevating it as high as his breast. Then, first raising his eyes to the crucifix, and afterwards fixing them on the bread, he recites secretly the prayer of oblation: "Accept, Holy Father, Almighty Eternal God, this immaculate Host, which I, Thy unworthy servant, offer Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all now present ; moreover for all the faithful, living and dead, that it may be profitable for my own and for their salvation, unto life eternal. Amen." The priest then lowers the paten with the bread to within a short distance of the altar, makes with it the sign of the Cross, and, depositing the sacred bread before him on the corporal, places the paten partially under the corporal on his right.

C. Why is the term "Immaculate Host" (or Victim) applied to the material of the Sacrifice before consecration ?

P. Your question is a very apt one. The term can only be employed by anticipation. Although the subject of the oblation is as yet bread and wine only, yet the priest herein offers the whole substance and future action of the Mass.

C. Why does the priest make the sign of the Cross before depositing the holy bread on the altar ?

P. To signify that the oblation has its effect from the Cross and Passion of our Redeemer.

C. What is represented by the sacred Host lying on the corporal ?

P. The meek submission of our Blessed Lord to the will of His Eternal Father in the Garden of Gethsemane. "He fell upon His face," as we read in St. Matthew xxvi. 39.

C. Proceed, sir, if you please, with your account of the Oblation.

P. The priest, having completed the oblation of the bread, takes the chalice to the Epistle side of the altar, and, after wiping it carefully, pours into it a small quantity of wine from a cruet, which he receives from the hands of the server, who first kisses it (as prescribed in the rubrics of the Missal), in token of reverence to the priest and devotion to the service of the altar. The priest afterwards receives the cruet of water, previously making over it the sign of the Cross as an act of blessing, and then, as he pours some drops from it into the chalice, says the following prayer: "O God, who didst wonderfully form the substance of human nature, and yet more wonderfully regenerate it; grant us, by the mystery of this water and wine, to be united with His Divinity, who deigned to become partaker of our Humanity, Thy Son Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God for ever and ever. Amen." While in the act of saying this prayer, the priest wipes the inside of the chalice with the mundatory down to the surface of the wine, and then places it near the middle of the altar, to which he himself moves; and, having covered the still exposed portion of the paten with the folded mundatory, proceeds to make the oblation of the chalice.

C. Why is the priest required to be so careful in wiping off any drops of wine which may have adhered to the inside of the chalice ?

P. For a theological reason. It is not certain among divines whether these drops, separated from the main body of the wine, might not partake in the effects of the consecration. According to the opinion in the affirmative, if care were not previously taken to remove them, portions of the sacred Blood of our Lord might remain in the chalice after the ablution, and thus be exposed to the danger of irreverence. To obviate this risk, and to ensure the priest against all scruples on the point, the rubric directs that the interior of the chalice shall be cleared of all detached portions of the wine.

C. Is the addition of a small quantity of water to the wine essential to the Sacrament ?

P. No; the Sacrament is *valid* if wine alone be used; but the addition of water is binding upon the priest, under pain of mortal sin.

C. Why is water added ?

P. It is added by order of the Church on the strength of a most ancient, and, as is generally supposed, apostolical tradition. The practice is mentioned by some of the earliest Fathers of the Church, especially by St. Justin and St. Cyril of Alexandria. It is noticed by the third Council of Carthage. Bingham, the ecclesiastical antiquary, not himself a Catholic, acknowledges and testifies to its great antiquity, as do also other writers of the Protestant religion.

C. What is the reason of the practice ?

P. It refers to the issue of "blood and water" from the side of our divine Redeemer after His death. It is likewise symbolical of the Incarnation: the wine as the more precious element, representing His divinity; the water, as the inferior, His sacred humanity. This will be evident from the prayer used during its infusion, of which a translation has been given above.

There may also be a reference to the two principal Sacraments of Baptism and the Holy Eucharist, whereof the first is necessary as a preliminary to the second.

C. Why does the priest bless the water, and not the wine ?

P. Because the wine is about to receive consecration, but not the water, which is lost in the substance of the wine, and requires a previous sanctification by the blessing of the priest on account of being set apart to so sacred a purpose.

C. Why does the priest put so little water into the chalice ?

P. In order that the substance of the wine may not be impaired by the addition of the water, but rather the water immediately taken up into the substance of the wine.

C. What follows next in the ceremonies ?

P. The priest, having now moved to the middle of the altar, takes the chalice by the knot with one hand, and with the other supporting the foot, holds it about the height of his eyes, and, looking up to the Crucifix, pronounces the prayer of oblation, which is as follows: "We offer Thee, O Lord, the Chalice of Salvation, beseeching Thy clemency that in the sight of Thy divine majesty it may ascend with the odor of sweetness for our salvation, and for the salvation of the whole world. Amen."

C. Why does the prayer run thus: "*We* offer" ?

P. Because, at solemn Mass, the assisting deacon joins with the priest in the oblation of the Chalice.

C. But why is the same form used at *Low* Mass ?

P. The Church has but one Liturgy; and its form presumes that more solemn celebration which is most according to her intentions. *Low* Mass differs from *High* Mass in the way of omissions alone.

C. Is not the phrase "Chalice of Salvation" found in Holy Scripture ?

P. Yes ; in the 115th Psalm.

C. When the priest has offered the chalice, what follows ?

P. He lowers it, as he did the paten, to within a short distance of the altar, and then makes with it the sign of the Cross over the part of the corporal on which he places it. Then covering it with the pall, he leaves it on the altar, and says, with head inclined, and hands joined and resting on the edge of the altar, the following humble prayer, founded on Dan. iii. 39: "In the spirit of humility, and in a contrite heart, grant us, O Lord, to be received by Thee ; and let this our sacrifice be so made in Thy sight that it may please Thee, O Lord God." The priest next invokes the grace of God the Holy Ghost, to bless the Sacrifice. Raising, and then immediately lowering, his hands, he says: "Come, O Sanctifier, Almighty, Eternal God, and bless ✠ this Sacrifice, prepared to Thy Holy Name." At the same time he blesses the Offering, making the sign of the Cross over the paten and the chalice.

THE LAVABO.

C. I observe, that at this period in the Mass, the priest moves to the Epistle side of the altar ; for what purpose ?

P. He moves to the side, in order to wash the tips of his fingers in a small vessel prepared for the purpose. While the server is pouring water on them the priest says a portion of the 25th Psalm.

C. What is the meaning of this action ?

P. The priest washes the thumb and forefinger of each hand, which, at his ordination, were consecrated for the offering of the Adorable Sacrifice, lest, in the previous part of the ceremonies, any crumb of the sacred bread or other matter, may have adhered to them. The symbolical use of this action is to remind him incessantly of the purity required in those who come before God at His altar. The ends of the fingers, and not the hands, are washed, to express that the priest should be "clean wholly." (See St. John xiv. 10.)

C. Is this practice of great antiquity ?

P. It is an apostolical tradition, originating in the custom of the Jews, who frequently washed their hands at the time of their sacrifices. It is noticed by St. Clement, St. Cyril, and others.

C. Will you be pleased, sir, to explain the Psalm "Lavabo," recited by the priest while in the act of washing and drying his fingers ?

P. It is the latter portion of the 25th Psalm, and is found in the Liturgy of St. Peter. It is singularly appropriate, both to the act of washing and to the purity which that act denotes. "I will wash my hands among the innocent, and will compass Thy altar, O Lord, that I may hear the voice of Thy praise, and tell of all Thy wondrous works. I have loved,

O Lord, the beauty of Thy House, and the place where Thy glory dwell-eth. Destroy not, O God, my soul with the wicked, nor my life with bloodthirsty men ; in whose hands are iniquities ; their right hand is full of gifts. But as for me, I have walked in my innocence ; redeem me, and have mercy on me. My foot hath stood in the direct way ; in the churches I will bless Thee, O Lord."

C. How do you understand those passages : "I have washed my hands among the innocent." "As for me, I have walked in my innocence," etc. How can a sinner use such language of himself ?

P. Certainly the priest does not hereby deny that he is a sinner. For he adds, "redeem me, and have mercy on me." But there is a true, though assuredly not a boastful sense, in which every priest can say, "I have walked in my innocence." His state is a state of innocence ; secured by its obligations against many of the worst forms of evil. From the time of his entering on that state, which is usually long before he becomes a priest, he may say, "My foot hath stood in the direct way." And because he speaks, not as an individual, but in the name of his order, he may recount its privilege of sanctity without any breach of personal humility.

C. Thank you, sir. I now see that there is a peculiar beauty in the priest thus reminding himself, in words not his own, but of the Holy Spirit, of the innocence which belongs to his state.

P. You have precisely hit the point ; and you will see, on reflection, that so far from such language endangering personal humility, the light which it throws upon the character of the priestly state is, of all things, the most apt to fill the individual priest with a humbling sense of his own unworthiness, and amazement at the goodness of God in calling such a one into His confidence, and suffering him to approach Him in these adorable mysteries.

THE OBLATION CONTINUED.

C. What follows upon the priest's return to the middle of the altar ?

P. Having now exercised himself in fresh acts and desires of purity, he proceeds in the oblation with increased confidence. Placing his hands on the altar, as if offering all his powers in the work in which he is engaged, he calls upon the whole Blessed Trinity to receive the oblation. The prayer is as follows : "Receive, O Holy Trinity, this oblation which we make Thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, in the honor of Blessed Mary ever Virgin, of Blessed St. John the Baptist, and of the holy Apostles St. Peter and St. Paul, of these and of all the saints, that it may be profitable to their honor and our salvation ; that they whose memory we keep on earth may vouchsafe to pray for us in heaven, through the same Christ our Lord. Amen."

C. Is this a new oblation, or a continuation of the former ?

P. It is most probably the latter ; the washing of the fingers being an incidental ceremony ; after which the priest returns to the act of oblation with additional fervor.

C. Why are the Passion, Resurrection, and Ascension of our Lord here commemorated ?

P. In the beginning of the Mass, called the Mass of the Catechumens, His Advent, Nativity, and Teaching are represented ; His Advent in the Introit, His Nativity in the Gloria in excelsis, His Teaching in the Gospel. But in the Sacrifice, which is the Mass of the Faithful, the great essential mysteries of our salvation are expressed, and of this we are reminded in the oblation preparatory to it. We now come to

THE "ORATE FRATRES" AND SECRET PRAYERS.

C. What is the "Orate Fratres" ?

P. "Orate Fratres" are the first two words of an address which, at this part of the Mass, the priest makes to the faithful present, and they signify, "pray, brethren." The whole prayer is as follows: "Pray, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty." Of this prayer the first two words only are said aloud towards the people, the rest in secret towards the altar. Thus the priest, distrusting his own merits, and knowing himself to be compassed with infirmities, invites those present to join their prayers with his own, to the end the Sacrifice he is to offer for himself, and for them, may be well-pleasing in the sight of their common Father.

C. I observe that the priest speaks of the Sacrifice as, in some sense, the act of the people as well as his own.

P. He does so. As we proceed, you will see that the Church regards the faithful present as, in some sort, joint offerers with the priest. There is a singular beauty in the priest reminding the people of their common interest in the Sacrifice, while he is asking for their prayers.

C. Do the people respond to this appeal of the priest ?

P. They do so, through the minister ; and should themselves either employ the same words, or at least join in their sentiment.

The answer is as follows: "May our Lord receive this sacrifice from thy hands, to the praise and glory of His Name, to our profit, and to that of all His Holy Church." To this prayer the priest answers, in a low voice, Amen. He then reads out of the Missal the prayer, or prayers, called Secret, corresponding in number and in subject with the collects said in the earlier part of Mass, and always bearing upon the oblation.

C. Why are these prayers read in secret ?

P. The priest, having invited the hearers to pray, leaves them in that

occupation, while he, with Anna, the mother of Samuel, speaks to God in his heart, and only moves his lips.* We now come to

THE PREFACE.

C. What is the Preface?

P. The priest and people being now duly prepared for the Sacrifice, proceed to the sacred Action, and first join their hearts and voices in a song of praise and thanksgiving.

C. Whence comes the use of a Preface in the Mass?

P. From the time of the Apostles. It is found in St. Clement, almost in the very words now used, and in all the ancient Liturgies.

C. How many different Prefaces are used in the Mass?

P. In all eleven. Their general purport is the same, but they vary, in words, according to the subject of the season.

C. What, then, is their general purport?

P. To give praise to God for His mercies in the redemption of mankind; to call upon the Angels to assist at our great Sacrifice; and put ourselves into communion with them in the songs of love and adoration which they continually present at the Throne of God.

C. Mention, sir, if you please, the several Prefaces.

P. They are as follows: for the Nativity, the Epiphany, Lent, Passion-tide, Easter, Ascension, Whit-Sunday, Trinity, for the Blessed Virgin, the Apostles, and a common Preface for days to which no other is appropriated.

C. Are the several Prefaces used only at the times to which they properly belong?

P. Not altogether so. That for the Nativity is used not only during the Octave of Christmas, but on the Feasts of the Most Holy Name of JESUS, of the Purification, of Corpus Christi, and of the Transfiguration. That "of the Cross," proper to Passion-tide, is used also on the Feasts of the Invention and Exaltation of the Holy Cross, on the Festivals relative to the Passion of our Blessed Lord which fall upon the Fridays in Lent, and on that of the Sacred Heart; that for Trinity Sunday is used on all Sundays in the year which have no Preface of their own, and that for the Apostles on the Feasts of St. Peter's Chair at Rome and at Antioch.

C. What is the meaning of "Per omnia sæcula sæculorum," with which the Preface appears to open?

P. These are the concluding words of the last Secret Prayer, and signify "For ever and ever," or "World without end." The priest, having concluded the Secret all but these last words, lays his hands upon the altar and says them aloud, as if to certify to the faithful present that he has

* See 1 Kings i.

been joining them in prayer, agreeably to his invitation and their response, for the acceptance of the Sacrifice. They respond to them, Amen, as if accepting and reciprocating his assurance. The priest then, without turning round, proceeds, "Our Lord be with you;" as if to console them in return for their assistance, to encourage them in their pious intentions, and to prepare them for the solemn action about to take place. To this salutation the people respond as usual.

C. Hitherto the priest, since he went up to the altar, has always turned toward the people when addressing these words to them. Why does he now say the words toward the altar?

P. The Preface is the introduction to the sacred Canon, or Action, of the Sacrifice, the most solemn part of the whole Mass; and now that the priest has once entered upon it, he turns no more to the people till it is concluded, but remains in the most intimate communion with Almighty God, and with the whole host of heaven.

C. There seems an extraordinary beauty and fitness in this provision. Proceed, sir, if you please, with the other verses and responses introductory to the Preface.

P. The priest next, raising his hands from the altar, and thus suiting the action to the words, addresses the people with the invitation, "Lift up your hearts;" as if saying, "Let us now withdraw entirely from earth, and put ourselves into communion with the Angels in heaven, that we may worthily prepare for the coming of our Lord, both God and Man." To this invitation the people respond in the person of the minister, "We have them with our Lord;" that is, "Our hearts are already lifted up, and with our Lord." The priest then proceeds, "Let us give thanks unto our Lord God; 'a tribute which is due to Him whom we acknowledge to be such by lifting up our hearts to Him. Let us therefore thank Him for all His benefits, and especially for the Eucharistic Sacrifice.'" To this the clerk answers in the name of the people, "It is meet and just;" "meet" in respect of His manifold benefits, and "just" on our parts who so largely enjoy them.

C. Does not the priest accompany the latter words by a fresh action?

P. He does so. His hands which were raised at the "Sursum corda," he now joins, at the same time inclining his head in lowly reverence at the remembrance of the Divine mercies.

C. How does the priest go on, after the clerk has answered, "It is meet and just"?

P. He then begins the Preface itself, by echoing, as it were, the pious sentiment of the response, and repeating it with increased force, "It is verily meet and just, right and salutary." "Right and salutary," no less than "meet and just." "Meet" for Him who claims our homage, "just"

in us who bestow it ; “right” on both these and on all other accounts ; “salutary,” for it conduces to our salvation, “that we should always and every where give thanks to Thee.” For the holy Psalmist bids us to “bless our Lord in every place of His dominion ;” * and again he says, “I will bless the Lord at all times, His praise shall be always in my mouth.” † In these words of the Preface there appears to be an allusion to the Divine Sacrifice, daily offered up, all throughout the world, to the praise and honor of God.

“Holy Lord, Almighty Father, Eternal God, through Christ our Lord.” ‘For Him we have for our Advocate with the Father, ‡ and by Him we have access through faith into this grace, wherein we stand and glory.’ §

“By whom the Angels praise thy Majesty, the Dominations adore, ¶ the Powers do hold in awe, the Heavens and the Virtues of Heaven and the blessed Seraphim do celebrate with united joy.”

Here four different emotions or actions are ascribed to the Angels, in which we are to imitate them ; viz. praise, adoration, awe, and joy. The priest next prays in the name of the faithful as well as of himself, “In union with whom we beseech Thee that Thou wouldest command our voices also to be admitted, with suppliant confession, saying.” Here the Church prays that our voices may be joined with those of the holy Angels, who are actually then assisting at the great Sacrifice, and preparing to commend it to the acceptance of the Eternal Father.

C. You said, sir, that there are several Prefaces, do they differ in form from that you have cited ?

P. I have given you the common or ordinary one, which is actually used on all days for which no special Preface is appointed, and which forms also the standard of all. The variations relate, principally, to the subjects of the different festivals on which they are introduced.

C. What is a double festival ?

P. One of higher, though not the highest, dignity. The order of precedence in holy days is as follows : 1. Double of the first class ; 2. Double of the second class ; 3. Greater double ; 4. Double ; 5. Semi-double ; 6. Simple.

C. How is the Mass of the day affected by these distinctions ?

P. On doubles there is but one Collect, except when some Saint, or Octave, is commemorated ; on semi-doubles there are three ; and on inferior festivals, five, or even seven, may be said, at the option of the priest.

* Ps. ciii. 22.

† Ib. xxxiii. 1.

‡ 1 John ii. 1.

§ Rom. v. 2.

¶ Ps. xcvi. 7 ; 2 Esd. ix. 6.

C. I am so much struck with the Preface you have quoted, that I should be glad, if you please, to know some of the variations according to season.

P. Your devotion, I am sure, will be promoted by knowing them; they will show you how the Church brings out her high doctrine in a devotional shape. Thus, at Christmas, she introduces into the Preface, after the words "Almighty Father, Eternal God," the following appropriate address: "Because, by the mystery of the Incarnate Word a new effulgence of Thy brightness hath shown into the eyes of our mind, that while we acknowledge God in visible form, we may by Him be drawn into the love of things invisible: and therefore with angels and archangels, with thrones and dominations, and with all the army of heaven, we sing the hymn of Thy glory, evermore saying."

At Epiphany it is slightly varied, and runs thus: "Because when Thine Only-begotten appeared in substance of our mortality, He restored us by the new light of His own immortality."

In Lent it is as follows: "Who by corporal fasting dost restrain vices, elevate the mind, bestow virtue and reward, through Christ our Lord, by whom," as before.

At Passion-tide and on Feasts of our Redemption: "Who hast given to mankind salvation through the wood of the cross, that through the same means whence death arose life should rise again, and he who once conquered by wood should by wood be conquered, through Christ," as before.

At Easter, after the words "right and salutary": "At all times to proclaim, O Lord, Thy glory: but chiefly on this day [or at this time], when Christ our passover was sacrificed: for He is the true Lamb who took away the sins of the world: who by His death destroyed our death, and by His resurrection restored our life: and therefore with angels," etc., as before.

At Ascension, after the words "Through Christ our Lord": "Who after His resurrection appeared manifestly to His disciples, and in their sight was raised up to heaven that He might make us to be partakers of His divinity, and therefore with angels," etc.

At Pentecost, and during its Octave: "Who, ascending above all heavens, and sitting at Thy right hand, poured down on this day on the sons of adoption the Holy Ghost, whom He had promised: wherefore with joy shed abroad, all the whole world doth rejoice: moreover, also the supernal virtues above, and the angelical powers sing with one accord the hymn of Thy glory, evermore saying."

On Trinity Sunday, and on all Sundays in the year, to which no proper Preface is assigned, after the words "Almighty Father, Eternal God":

“Who with Thine only-begotten Son and the Holy Ghost, art one God, one Lord ; not in the singleness of one person, but in the Trinity of one substance ; for that which, by Thy revelation, we believe of Thy glory, the same hold we of Thy Son, and the same of the Holy Ghost, without any difference or distinction ; that in the confession of a true and eternal Deity, there be adored in the persons propriety, and in the essence unity, and in the majesty equality, whom the angels praise, and the archangels, the cherubim also the seraphim, who cease not to cry continually, saying with one accord.”

On all Feasts of the blessed Virgin, after “Almighty Father, Eternal God” : “And thee in the* of blessed Mary, ever Virgin, to praise, bless, and proclaim : who conceived thine Only-begotten, by the over-shadowing of the Holy Ghost, and without loss of the glory of Virginity, poured forth on the world the Eternal Light, Jesus Christ our Lord : by whom,” etc., as before.

On an Apostle’s Day, or on Feasts in any way commemorative of them, after “right and salutary” : “Humbly to beseech Thee, O Lord, that Thou wouldest not, O Eternal Pastor, forsake Thy flock, but guard it, through Thy blessed Apostles, with continual care : that it may be governed by those same rulers, whom Thou didst appoint to be set over it as pastors to fulfil Thy work, in Thy stead : and therefore with angels,” etc., as before.

C. These forms are evidently introductory to something else. Will you kindly, reverend sir, tell me to what ?

P. All of them conclude with two short hymns ; 1. the Sanctus, addressed to the blessed Trinity ; “Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of Thy glory ;” 2. the words addressed by the children to our Divine Redeemer on His entry into Jerusalem. The former is taken from the Prophet Isaias, where we read that the Seraphim cried one to another, saying, “Holy, holy, holy, the Lord God of Hosts, all the earth is full of His glory.” † This hymn has probably formed part of the Mass from Apostolic times. Pope Sixtus I. ordered that it should always be sung before the Sacred Canon. It is found in all the ancient Liturgies.

C. Why does the priest, having sung or said the Preface with his hands extended, always join them at the Sanctus ?

P. Perhaps to signify that he unites himself with the angels ; at the same time he bows his head, as if with them, in acknowledgment of the Divine Majesty.

C. What is the latter hymn ?

P. It consists in the words of the children addressing our Lord on

* Here the name of the Mystery is inserted.

† Is. vi 3.

entering Jerusalem the Sunday before His Passion. "Blessed is He that cometh in the name of the Lord; Hosanna in the highest." This is an expression of thanksgiving, very suitable to the time when our blessed Lord is about to come to us in the Holy Sacrifice and Sacrament. The priest, on saying these words, signs himself with the sign of the Cross, in memory of the Passion which he is about to commemorate.

C. Why does the server ring a little bell during the Sanctus?

P. To give notice to the faithful present that the Canon of the Mass is about to begin, in order that they may raise up their hearts to God with increased fervor, and put themselves in dispositions to receive Him. It is time now to speak of

THE CANON OF THE MASS.

C. What is meant by the word Canon?

P. It is a Greek word signifying Rule; and here it means the Rule, or Formula, according to which the Sacrifice of the New Law is to be celebrated.

C. Is this prescribed Form of the Sacrifice called by any other name?

P. Yes; some of the Fathers call it the Prayer (by way of eminence); and it is called also, in the language of the Church, the "Action;" since hereby the Sacrament of our Lord's most sacred Body and Blood is "wrought" or "made" (*conficitur*). Hence the expression *Infra* (for *intra*) *Actionem*; "within the Action."

C. To whom is the authorship of the Canon ascribed?

P. It is probably the work of no single author, but a kind of *symbolum*, or contribution from many holy Popes and Doctors, none of them later than St. Gregory the Great; but extending back to the time of the Apostles; and incorporating the tradition of their words, and those of our blessed Lord Himself; as the Council of Trent has it.

C. What evidence does the Canon bear of its own great antiquity?

P. Its containing the names of Apostles and martyrs alone, shows that it is prior in date to the fourth century; till which time the *cultus*, or religious veneration, of Confessors was not introduced. (Pope Benedict XIV. *de Sac. Miss.*)

C. You have said, following the Council of Trent, that the sources of the Canon are to be found in Apostolical traditions, and the ordinances of holy Popes. Will you further tell me what portions are traced to the one, and what to the other original?

P. The narrative introductory to the consecration, and the form of consecration of the Chalice, certainly contain Apostolical traditions of the actions and words of our Blessed Saviour, who (as we know from St.

John xxi. 25 and Acts xx. 35) said and did many things which are not in the Holy Gospels. As to the additions of holy Popes, it is believed that St. Leo added the words "*Sanctum Sacrificium, immaculatam Hostiam,*" at the end of the prayer following the consecration. And St. Gregory the Great is said to have introduced the words before the consecration, "*diesque nostros . . . grege numerari;*" also to have added the names of the holy Virgins and Martyrs SS. Agatha, Lucia, Agnes, Cæcilia, and Anastasia, to the second commemoration of Saints. After St. Gregory the Great, as Cardinal Bona considers, nothing was added.

C. What are the actions with which the priest begins the Canon ?

P. He extends and elevates his hands, at the same time raising his eyes to the crucifix ; then lowering his hands and joining them, he lays them on the altar, and at the same time makes a profound inclination of the body. These actions being over, he begins the Canon.

C. Please to explain its different parts in succession, both words and accompanying actions.

P. In the posture of humility and supplication I have just described, the priest begins the Canon as follows, making the sign of the Cross three times over the oblata, or materials of the Sacrifice, in the parts which I shall note :

"Therefore we humbly beseech and pray Thee, most clement Father, that through Jesus Christ our Lord Thou wouldest accept and bless (here, having first kissed the altar, he makes three crosses) these ✠ gifts, these ✠ presents, these holy ✠ and unspotted sacrifices, which we offer Thee in the first place for Thy Holy Catholic Church : vouchsafe to give it place, to protect, unite, and govern it ; together with Thy servant our chief Pastor N., and our Bishop N., and all orthodox and worshipers of the Catholic and Apostolic faith."

And now follows the explanation of this solemn prayer :

Therefore, as united with the company of Angels, we humbly beseech and pray Thee, most clement Father, calling upon Thee by the title which reminds us of our filial claim upon Thy goodness, that through Jesus Christ our Lord, through whom only our prayers can be made acceptable to Thee, and the rather because of the Sacrifice instituted by Him which we are about to offer in His name and on His behalf, Thou wouldest accept and bless these gifts which Thou hast bestowed upon us in Thy wonderful mercy and condescension, these presents which in Thy Son's name we offer Thee, these holy and unspotted sacrifices, above all gifts and presents, the offerings of many worshipers, the offered on many altars, which we offer Thee in the first place for Thy Holy Catholic Church : vouchsafe to give it peace and to protect it from external enemies, to unite it by inward union among its members, and govern it by Thy

counsel and Holy Spirit ; together with Thy servant our chief Pastor N. and our Bishop N., and all orthodox and worshipers who agree in the doctrine, and worship according to the form, of the Catholic and Apostolic faith.

C. Why does the priest make the crosses ?

P. In commemoration of the Passion of our Divine Redeemer, through which the gifts and offerings He blesses are sanctified.

C. Who are the "orthodox" etc. ?

P. All members of the Catholic Church, and especially all whose lives are devoted to religion or who labor as missionaries for the conversion of souls; all benefactors to the Church and the poor ; all Christian princes and those in authority who have the means of advancing the faith of Christ.

C. Is not the name of the reigning king or queen specially mentioned here ?

P. Yes, in countries where the sovereign is happily a Catholic.

C. Does not the Church pray for those who are out of her communion ?

P. She specifies the "orthodox" only ; but in this number she certainly includes children who have been truly baptized, although out of her communion, and are not yet of age to perform any heretical or schismatical act, whether external or internal. As to all others, whether infidels, heretics, or schismatics, the Church holds that to them also the holy Sacrifice may be remotely applicable, at least by impetrating in their behalf the grace of conversion to the true faith and communion of our Lord and Saviour. We shall next speak of.

THE MEMENTO OF THE LIVING.

C. What is the Memento of the Living ?

P. It is a prayer named from its first word, "Memento," "Remember," and introduced in this part of the Mass for all those living persons to whom the priest may desire to apply in an especial manner the fruit of the present sacrifice.

C. What are the words of this prayer ?

P. "Remember, O Lord, Thy servants and handmaids, N. N., and all here present, whose faith is known, and their devotion manifest to Thee, for whom we offer, or who offer to Thee, this sacrifice of praise, for themselves and all theirs, for the redemption of their souls, for the hope of their salvation and safety, and who render their vows to Thee the eternal, living, and true God !"

C. For whom and for what does the priest here pray ?

P. 1. For those whose names he mentions in secret, or to whom he adverts in thought ; 2. for all present ; 3. for all who, whether present or absent, join in the offering of the Mass ; 4. for their relations, friends and

dependents ; 5. for their particular intentions, *i. e.*, for those blessings, eternal and temporal (if lawful), which they may intend to gain through the Mass.

C. Who are those whom he specifies ?

P. Any to whom he is specially bound, whether by the obligation of an express engagement to remember them in the Mass, or by ties of spiritual or natural relationship, gratitude, friendship, etc.

C. May he, in this memento, name or remember persons out of the Church ?

P. Yes, in a secondary and qualified way, and especially that they may be converted to the true faith.

C. How is the Mass here called "a sacrifice of praise" ? I thought this form of expression had been heretical.

P. So it is, if the Mass be so designated in any *exclusive* sense. A sacrifice of praise and thanksgiving it certainly is, only it is much more ; it is a commemorative and propitiatory sacrifice also, as the Church abundantly teaches and implies. Just in the same way, it is true that the people offer sacrifice as well as the priest ; but it is heresy to say that they offer sacrifice *as* the priest.

C. Then there is a certain degree of truth even in heresies.

P. You are very right ; heresy is always partial truth ; but in religion, the renouncing of any part, however small, of the whole truth, is heretical error.

C. You do not mean, sir, do you, that a person is no better as to his faith who holds the truth of the Church all but a little than he who falls greatly short of it ?

P. The nearer he comes to the Catholic faith, the better hope, of course, there is that he will reach it ; and the more of it he embraces, the better also will be his moral disposition. Some truths of religion are also in their own nature of a more saving tendency than others. Still he that is not a Catholic is a heretic ; and Catholic none can be without accepting the entire faith of the Church, not piecemeal, but as a body of truth upon her authority.

C. This seems a hard doctrine.

P. Not more so, surely, than the corresponding truth in morals, *i. e.*, "Whoever shall keep the whole law, but offend in one point, is become guilty of all" (St. James ii. 10).

C. But to return to the Mass. Excuse me, sir, if what I am going to say appears foolish or unbecoming ; but I cannot help wondering at the boldness of the Church in using, as in these instances, the very language which heretics have abused.

P. Your remark, dear child, so far from being improper, is a most

just and reasonable one. This noble freedom of expression is just what comes of being in the right, and feeling, as men say, sure of our ground. It is rickety or purblind walkers who have need to pick their steps. The Church, like the Scriptures, in embodying the whole truth, comprehends inclusively those partial truths which, when disjointed and torn from the rest, become symbols of heresy. For as men of low birth do not really dignify their origin by borrowing some armorial ensign from the escutcheon of a noble house, so neither may sects of yesterday entitle themselves to a place in the pedigree of the Church by tearing some article from her creed, or appropriating some fragment of her ceremonial.

THE "COMMUNICANTES."

C. The "Memento," I suppose, is a kind of break in the Canon?

P. It is so; the priest turns his eyes from the Missal to the middle of the altar, and there, with his hands joined and raised towards his face, makes his remembrance and prayer for some moments in secret.

C. You say in secret; but is not all this part of the Mass said in silence?

P. Yes; the priest does not speak aloud from the "Sanctus" to the "Nobis quoque peccatoribus." But he is bound to articulate every word so as to hear himself without being heard by those present; like Anna, the mother of Samuel, who prayed in her heart and moved her lips, but was not heard at all.* In the Memento, however, both of the living and the dead, he says no word, but prays in mind alone.

C. And this over, how does he proceed?

P. Turning his eyes towards the Missal, and extending his hands (the position used throughout the Canon when the priest reads from the book), he proceeds to the "communicantes," or commemoration of the saints in glory, which is made in the following words:

"Communicating, and venerating the memory, in the first place, of the glorious and ever-Virgin Mary, Mother of God, even our Lord Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul: Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, Cosmas and Damian, John and Paul, and all Thy saints, by whose merits and prayers grant that in all things we may be fortified by the help of Thy protection, through the same Christ our Lord. Amen."†

C. Is this prayer found in the most ancient Liturgies?

P. Yes, in substance, but with some variation in detail. All agree in

* 1 Kings i. 13.

† See note A, p. 278.

placing the Blessed Virgin before all other saints, and in assigning her the same high titles of honor with the Roman.

C. What is the meaning of "communicantes," or "communicating" with which the commemoration begins?

P. It means "putting ourselves in communion with saints commemorated."

C. I observe that in the Missals this part of the Canon is introduced with the words "*infra actionem.*" What is meant by this notice?

P. The priest, having specified for whom he is to offer the Holy Sacrifice, enters upon the more solemn part of it, called the Action or Consecration, which opens with the commemoration of the saints in glory.

C. Why does the Church omit the name of St. Matthias from the commemoration of the Apostles?

P. Because St. Matthias was not an Apostle at the time of our Lord's Passion. The number, twelve, is made up by the addition of St. Paul, who is always united to St. Peter in the memory of the Church; as she sings (applying to those "glorious princes of the earth" what was said of David and Jonathan), "They loved one another in life, and in death they are not divided." Perhaps, too the Church has regard in this place to the mystic number, twelve; for first twelve Apostles, and next twelve Martyrs, are specified.

C. Why Martyrs only, and not Confessors?

P. Because, as we observed before, the public veneration of Confessors was of somewhat later origin.

C. How do you justify the expression, "by whose merits," applied to saints? Is there any other cause of justification besides the merits of Christ?

P. No; there is no other primary and original cause, as the Church implies in this very prayer, by ending it, "through Christ our Lord." But the good works of Christians derive a saving efficacy from their essential and indissoluble union with Christ, and are even said to be (in and through Him) meritorious; far more, then, the holy lives and glorious deaths of the Apostles and other saints, and chiefly the pre-eminent graces of the Blessed Virgin.

THE PRAYER "HANC IGITUR OBLATIONEM."

C. What prayer does the priest say next in order?

P. Strengthened in the communion of the saints, and encouraged by the hope of their intercession, he follows up the oblation, saying:

"We beseech Thee, therefore, O Lord, that, being pacified, Thou wouldest accept of this oblation of our service, and that of all Thy family and dispose our days in Thy peace; and command us to be delivered

from eternal damnation, and to be numbered in the flock of Thine elect: through Christ our Lord. Amen."

C. What is known about the history of this prayer?

P. The three petitions at the end of it were added by St. Gregory the Great. The rest comes from the older Liturgies.

C. Does not the priest, in saying this prayer, use a peculiar action of the hands?

P. Yes; having previously joined them, he opens them without separating them, and spreads them over the *oblata* (or materials of the Sacrifice), with the palms toward the altar.

C. What is the meaning of this action?

P. Spreading the hands is a sign of submission to the Divine power; holding them over any subject is a token of benediction; and as the thing to be blessed is here of greatest dignity, both the hands are used, and not one only, as in ordinary blessings. Moreover the palms of the hands, which are here brought to bear upon the offerings, are specially anointed at the ordination of a priest, with the prayer that "all which they bless may be blessed." You will observe that in this prayer three distinct favors are asked, besides the acceptance of the sacrifice, viz.: 1. that our days may be ordered in peace; 2. that we may escape eternal condemnation; 3. that we may be numbered among the elect of God, or have our "calling and election" made "sure."

When the priest spreads his hands over the oblation, the server rings his bell, to give notice that the consecration is drawing near.

C. And this prayer ended, how does the Canon proceed?

P. Next follows a prayer in continuation of the former, during which the priest once more signs the oblation with the sign of the cross. It is as follows:

"Which oblation we beseech Thee, O Lord, that Thou wouldest vouchsafe in all to make blessed, ✠ ascribed, ✠ ratified, ✠ rational, and acceptable, that it may become to us the Body ✠ and Blood ✠ of Thy most-beloved Son, our Lord Jesus Christ.

C. How is that prayer explained?

P. Its great object is to ask that the miracle of Transubstantiation may be vouchsafed in the change of the bread and wine into the Body and Blood of Christ. It also asks that the sacrifice may be "blessed," "ascribed" to God, "ratified" in its effect, and that it may be both a reasonable service (Rom. xii. 1), *i. e.*, unlike the sacrifice of beasts, and well-pleasing to God. This prayer is of the greatest antiquity, and is commented on by St. Augustine in almost the above words.

C. Why does the priest here make five crosses?

P. The nearer we come to the act of sacrifice, the more incumbent it

is to bring the Passion of our Lord to mind as the great subject to be commemorated and represented. And now that the materials of the sacrifice have been duly prepared and blessed to their sacred use, "all things are ready" for

THE CONSECRATION.

P. The priest has now to perform the most solemn act of the highest office in the world. In the exercise of the power which he has received at ordination, he is to make the most precious Body and Blood of our Lord present on the altar, to the unspeakable benefit and consolation of all faithful souls. This power it is which raises the priest, as St. Chrysostom says, above angels; for to compare it with any dignity of this world would be simply preposterous. Nay, if dignity there ever were to which it may suitably be likened, it was that of the blessed Virgin, chosen by the Holy Trinity to be the means of giving the Eternal Son of God to the world. Collect then, dear brother, all your devout attention, while I instruct you in the ceremonies which the Church has prescribed on this great subject.

The priest having concluded the forementioned prayer, which he says with hands joined, prepares for the consecration, by first separating his hands, and gently rubbing the thumb and forefinger of each within the corporal. The reason of this action is to free them from any grain of dust, or other substance, which they may have gathered up since the "Lavabo;" or, at any rate, to remind himself of the reverence due to the august mysteries he is about to approach. While performing this action, he says (still secretly) the following words of preparation:

"Who, the day before He suffered,* took bread into His holy and adorable hands, and with eyes lifted up to heaven to Thee, God, His Almighty Father (here the priest raises his eyes to the crucifix), did bless (here holding the Host in the left hand, he makes over it with the right the sign of the Cross), break, and give to His disciples, saying, Take and eat ye all of this," etc. (Here he pronounces attentively and devoutly the words of consecration.) These words over, he kneels and adores our blessed Lord, now present in the Sacrament. Then rising, he elevates the Sacred Host above his head, for the adoration of the faithful, and afterward slowly lowers it, and places it reverently upon the corporal; after which he again kneels and adores. During each of these actions, subsequently to the consecration, the server rings his bell to excite the devotion of the faithful.

The consecration in the species of Bread being over, the priest goes on to that in the species of Wine.

* See note C, p. 279.

Rising, therefore, from his last act of adoration, he uncovers the chalice (upon which the pall has rested since the offertory), and rubbing the thumb and finger of each hand over it, that any fragment of the Sacred Host which may have adhered to them may fall in, he repeats the words of preparation: "In like manner after supper, He took also this goodly chalice into His holy and adorable hands, also giving thanks to Thee (here he inclines towards the Blessed Sacrament on the altar), He blessed and gave to His disciples, saying, Take and drink ye all of it; for this," etc. (Here he pronounces attentively and devoutly the words of consecration.)

C. Is the form of consecrating under the species of wine the same as that in the Gospels?

P. It is the same in substance, with certain other portions which express an apostolic tradition of our Lord's words.

C. Does the Church use these words of our blessed Lord in a merely narrative sense?

P. No; she uses them not as a servant merely repeating his masters message, but as an ambassador, charged with authority to effect a great work in his sovereign's name.

C. How do you explain, "with eyes lifted up to heaven"? We do not read in the holy Gospels that our Lord performed this action before consecrating the Blessed Eucharist at the Last Supper.

P. We do not; but it is related in the oldest Liturgies, upon the authority, probably, of the Apostles themselves.

C. And why does the priest make the sign of the cross at the consecration in both species?

P. The cross is the sign and badge of the power in virtue of which he claims to perform the act of Christ.

C. Why does the priest elevate the Blessed Sacrament?

P. In order that the faithful may adore our Lord present therein.

C. What kind of reverence is that which the Church pays to our Lord in the Holy Sacrament?

P. It is the highest kind, called *Latria*, which signifies worship due to God alone.

THE PRAYER AFTER THE ELEVATION.

C. What follows the Elevation?

P. When the priest has adored the precious Blood of our Lord for the second time, he proceeds to say the following prayer: "Whence both we Thy servants, and also Thy holy people, mindful, O Lord, as well of the blessed passion as also of the resurrection from hell and glorious ascension into heaven of the same Christ Thy Son our Lord, do offer to Thy Most



THE GUARDIAN ANGEL.

High Majesty, of these Thy gifts and grants, a pure ✠ host, a holy ✠ host, an ✠ immaculate host ; the holy bread ✠ of life eternal, and the chalice ✠ of perpetual salvation." In the places noted the priest makes five crosses ; three over the Sacred Host and chalice together, and afterwards one over the Sacred Host and one over the chalice.

C. How old is this prayer ?

P. As old as the Mass itself ; it is found, with slight changes, in all the early Liturgies.

C. What is its import ?

P. It appears to be taken up from the words, "This do in remembrance of Me," which form the sequel of the consecration of the chalice. Perhaps it may be connected with that Divine precept in some way like the following : "Even so, Lord, Thou biddest us remember Thee ; wherefore mindful," etc. Perhaps, also, it contains an allusion to the last prayer of Oblation : "Receive, O Holy Trinity," etc. For in that prayer the Church commemorated the Passion, Resurrection, and Ascension of our Lord ; and here, in making the oblation of the real Body and Blood of our Redeemer, she renews the memory of the same mysteries which before she celebrated in offering the materials of the sacrifice. But whereas in the former prayer she added to the chief mysteries of our Redemption the commemoration also of the Blessed Virgin, St. John the Baptist, and the Holy Apostles, here she names no subject but the Passion, Resurrection, and Ascension of Christ. We may observe that the priest again associates the people with himself as partakers in the act of oblation.

C. But why does the priest bless the Holy Sacrament after consecration ? It seems almost like an indignity (excuse me) that the minister should bless his Lord ; at any rate, it seems a gratuitous and superfluous act of honor. Surely consecration includes all other benedictions, and in including, supersedes them ?

P. And accordingly theologians have interested themselves in the question. You feel naturally that this act seems to reverse the rule, "Without all contradiction that which is less is blessed by the better." * But let us hear Pope Benedict XIV., who sums up the various opinions of divines. He concludes that crossings after the consecration are to be estimated very differently from the same action before it. After the consecration, they are to be taken rather as attestations or commemorations than as benedictions ; or as benedictions of that class which express the reverence of the Church and the sanctity of the object so honored, but without being effective of any change in its state or quality. As to the five crossings used in this place, they are considered to have reference to the five sacred wounds of our Lord.

* Heb. vii. 7.

C. But the Sacred Host is here called "Bread." How do you reconcile this with the doctrine of Transubstantiation?

P. It is an instance of that generous freedom of expression peculiar to the Church of which I have already spoken. The Church, having amply secured the doctrine of the Real Presence of our Lord in the Blessed Eucharist, has no shyness in expressing it under those mystical representations by which, in Holy Scripture, it is so beautifully shadowed forth. The Blessed Eucharist is our true Bread, because it is the aliment of our souls, and because bread is the form under which our Redeemer, who styles Himself the Living Bread, * vouchsafes to impart Himself to us.

THE REMAINING PRAYERS OF OBLATION.

C. What follows upon the last prayer?

P. Its sentiment is carried on in another, which runs as follows: "Upon which vouchsafe to look with a propitious and serene countenance, and to make acceptable to Thyself, even as Thou didst vouchsafe to make acceptable the offerings of Thy child Abel the just, and the sacrifice of Abraham our patriarch, and that which Thy high priest Melchisedech did offer to Thee, a holy sacrifice, an immaculate host." This prayer and that which follows it are also found in the ancient liturgies.

C. What is the intention of the prayer you have just cited.

P. In it the Church asks that Almighty God will be pleased to look with a favorable eye upon the present offering, even as He accepted the primitive offering of Abel (Gen. iv.), Abraham (Gen. xii.), and Melchisedech (Gen. xiv.); not, of course, as comparing these sacrifices with the Sacrifice of the New Law in point of dignity, but regarding them as its types, which received favor both on account of the devotion of the offerers and their own high signification.

C. Why are these three sacrifices particularly specified, when all the ancient sacrifices were alike typical of the Offering on the Cross?

P. Besides the connection of type and antitype between all the ancient sacrifices and the great Sacrifice of the New Law, there is something in each of the three sacrifices specified in the Canon of the Mass which bears with an especial propriety upon the great Christian Sacrifice; for as Abel offered the firstlings of his flock, † and thence gained a singular respect to his sacrifice, so Christ, our Passover, is the "Firstborn among many brethren." ‡ And Abel's blood shed by his brother represents Christ slain through the malice of the Jews, and shedding His precious blood for the sins of the world. The sacrifice of Isaac was a type of the great Sacrifice on the Cross; it is probable even that Abraham had a foresight of it, since our Lord says of him, "Abraham rejoiced that he might see My

* St. John vi. 48.

† Gen. iv. 4.

‡ Rom. vii. 29.

day ; he saw it, and was glad." * And lastly, the sacrifice of Melchisedech was a direct type of the Eucharistic Sacrifice ; for, being a priest of the Most High God, he brought forth bread and wine. †

C. The concluding words of the prayer, " a holy Sacrifice, an immaculate Host," appear to relate to the primitive sacrifices. Can this be so ?

P. Those words refer to the oblation of the Holy Eucharist mentioned at the beginning of the prayer ; not to the sacrifices of the patriarchs, which are introduced in the way of parenthesis.

C. I observe that, after the consecration, the priest holds the thumb and forefinger of each hand joined together. Why is this ?

P. Partly out of reverence to the adorable Sacrament, in order that, after having handled the sacred Body of our Lord, he may touch no other object except itself till the fingers have undergone ablution ; and partly in order to prevent minute portions of the Blessed Sacrament which may possibly have adhered to the fingers sustaining any irreverence by the fingers coming into contact with other substances.

C. How full of reverence and love to our Lord are all these arrangements !

P. Moreover, you should know that, for a similar reason, the priest, when he kneels *after* the consecration, places his hands *within* the corporal, whereas previously he laid them on each side of it ; and that whereas before he placed the *palms* of the hands on the altar, now, in order to prevent the consecrated fingers touching it, he presses it with the sides of the hand alone ; and, once more, that whereas, up to the consecration, the priest inclined towards the crucifix, he makes his reverence after it to our Lord in the Blessed Sacrament.

C. How does the Canon proceed ?

P. With a prayer which the priest says in a posture of profound humility, resting his joined hands on the edge of the altar. It is as follows : " We humbly beseech Thee, Almighty God, that thou wouldest command these to be carried by the hands of Thy Holy Angel to Thy sublime altar, before the sight of Thy divine Majesty, that all of us who (here he kisses the altar) by this participation shall receive the most holy Body ✠ and Blood ✠ of Thy Son may be filled with all celestial benediction and grace : through the same Christ our Lord. Amen."

At the mention of the most holy Body and Blood of our Lord, the priest makes one cross over the Sacred Host, and another over the chalice ; and at the words " all celestial benediction " he makes the sign of the cross upon himself.

C. Who is understood by the " Holy Angel " ?

P. Some interpret it of the Angel deputed by God to watch over the

* St. John viii. 56.

† Gen. xiv. 18.

particular Mass—the Guardian of the Sacrifice, or the Guardian of the priest, who especially watches over his solemn ministerial acts. For if Angels assisted at the sacrifices of the old law, as we learn from several places of Holy Scripture,* it is but reasonable to suppose that similar assistants are not wanting at the sacrifice of the Church. Other divines of still higher authority understand the “Holy Angel” to mean Christ Himself—the “Angel of great counsel,” as He is styled by the Church, in allusion to His title of Counsellor (Isa. ix.: see the Introit of the third Mass on Christmas-day).†

C. Why does the priest lay his joined hands on the altar, and kiss it in the course of the prayer?

P. A posture of the humblest devotion and most fervent supplication is natural in a prayer which asks that such immense favors should be granted to the request of sinners. The kiss is a sign of confidence and reconciliation.

THE MEMENTO OF THE DEAD.

C. What follows the prayer last explained?

P. The “Memento of the Dead,” corresponding with the “Memento of the Living,” which occurs in the earlier part of the Canon. It is as follows:

“Remember also, O Lord, Thy servants and handmaids, who have gone before us in the sign of faith, and sleep in the sleep of peace, N. N.: to them, O Lord, and to all who rest in Christ, we beseech that Thou wouldst grant a place of refreshment, light, and peace: through the same Christ our Lord. Amen.”

At the last words the priest bows towards the Blessed Sacrament.

C. Was this prayer always used in the Mass?

P. Yes; it is so ancient and was so universal as to leave no doubt of its being an apostolical tradition.

C. How far may those who have died out of Catholic communion be remembered in this prayer?

P. The same rule applies here as in the “Memento of the Living,” except that the *conversion* of those remembered cannot here enter into the objects of the petition. But considering the great excuses which want of opportunity, the defects of education, and other similar disadvantages, furnish in the case of material (*i. e.*, actual but unconscious) heresy and schism, the Church is willing to extend the judgment of charity to many (we know not how many) who have died out of her pale. Still the trembling hope with which we ask God to extend to them the benefits of a

* Gen. xxii.; Judg. vi. xiii.; St. Luke i.

† On this title of our Blessed Lord, see Le Brun, *Cérém. de la Messe*, p. iv. art. 13.

propitiation intended for the faithful, is something very different indeed from the comfort with which we can appeal to Him for those who have "gone before us," at least "in the sign of" true Catholic "faith.]"*

THE "NOBIS QUOQUE PECCATORIBUS "

P. The priest here breaks silence with a mournful confession, at which, like the publican in the parable, he strikes his breast; then immediately resuming silence, he continues the prayer of which these sorrowful words form the commencement. It is altogether as follows :

"Vouchsafe to give us sinners, Thy servants, hoping in the multitude of Thy mercies, some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cæcilia, Anastasia, and all Thy saints, into whose company we beseech that Thou, who weighest not merits but pardonest offences, wouldest be pleased to admit us: through Christ our Lord."

C. What is the force of this prayer?

P. Mention having been made in the prayer for the dead of the state of eternal blessedness, the Church proceeds to ask that we sinners may likewise receive a portion in the same inheritance, together with those members of the kingdom of glory who are enumerated, and all other the saints of God.

C. Who is St. John, named in this catalogue?

P. Most probably St. John the Baptist, who, with St. Stephen, first received the crown of martyrdom after the coming of Christ. But others have supposed that it is the Evangelist; and that, having been formerly named as an Apostle and Martyr, here he is commemorated as eminent together with St. Stephen, for the grace of virginity. But the former opinion is the more approved. I have already said why St. Matthias was omitted in the earlier list; here the omission is supplied.

C. I would know also something of the other saints here commemorated.

P. St. Alexander was Pope early in the second century; St. Marcellinus and St. Peter suffered for the Faith under Diocletian; SS. Perpetua and Felicitas were martyred under the Emperor Severus in the third century. The rest are better known. Cardinal Bona remarks (*Rer. Liturg.* l. ii. c. 14, n. 5), that in this catalogue various orders of sanctity are represented. Thus, St. Stephen was a deacon; St. Matthias and St. Barnabas, apostles; St. Ignatius, a bishop; St. Alexander, a pope; St. Marcellinus, a priest; SS. Felicitas and Perpetua were married; and the rest

* The passage here contained within brackets is omitted in the Italian translation, as being "applicable rather to a Protestant than to a Catholic country." It is consequently not included in the Roman "imprimatur."

were virgins. We may observe, also, that, as before, none but martyrs are commemorated.

THE CANON CONTINUED.

C. How does the Canon proceed ?

P. Taking up the last words of the preceding prayer, "Through Christ our Lord," he continues: "By whom, O Lord, Thou dost always create, sanctify, ✠ vivify, ✠ and bless, ✠ and grant us all these good things." (At the crosses the priest signs the Sacred Host and chalice together; and then with the former make five crosses, three over the chalice, and two between it and himself, at the same time saying) "through ✠ Him and with ✠ Him, and in ✠ Him, to Thee God the Father Almighty, ✠ in the unity of the Holy Ghost, be all honor and glory. (Here the priest holds the Sacred Host over the chalice, and slightly elevates both of them together).

C. Why are these attributes of God here commemorated ?

P. In reference to the Adorable Sacrament. He who "creates all these things," can also "sanctify," "vivify" (that is, renew as to their nature and object), "bless" them to our profit, and "grant" them to our use. Durandus thus paraphrases this prayer: "Thou dost create" these gifts by giving them a being; "sanctify" them by consecration; "vivify" them by changing their substance; "bless" them that they may be profitable; and "grant" them so as to profit us.

C. What is the action which the priest performs in raising the Sacred Host with the chalice ?

P. It is called the Little Elevation; and is of greater antiquity than that which follows upon the consecration. Since, however, the latter has been introduced in the Church, this second Elevation has been less solemn; the Sacred Host and chalice are raised but a short distance from the altar, and are not presented to the people for adoration.

C. What does the Little Elevation express; and what thoughts should accompany it ?

P. It may be regarded as an act of homage to the majesty of God in the creation of the world through the instrumentality of the divine word; for by this act we make Him a distinct and special oblation of the divine Holocaust; the Body and Blood of His Son Jesus Christ.

C. Is not the bell sometimes rung at this second Elevation ?

P. Yes; this custom prevails in several Catholic countries. I have heard of it as existing in Spain, Portugal, France, and Ireland; but it is not universal in the Church. At Rome, the bell is rung at the Sanctus and Elevation only.*

* When the Blessed Sacrament is exposed, it is not rung at all; nor between Holy Thursday and Holy Saturday.

OUR LORD'S PRAYER.

C. Here the priest again says aloud, "*Per omnia sæcula sæculorum*," does he not ?

P. Yes ; in this place he again lifts up his voice, which, except in the penitential words, *Nobis quoque peccatoribus*, has not been heard since the beginning of the Canon.

C. Is the sentence *Per omnia sæcula sæculorum* the end of a prayer, as in the former instance ?

P. Yes ; it is so on each of the three occasions on which it forms the introduction of an address to the people. And in every instance it is a kind of pledge to the people that the priest has been all the while interceding for them. Here it is the termination of the prayer last cited, which ends, you remember, with an ascription of honor and glory to the blessed Trinity. This doxology concludes, as usual, with the words, which are said aloud : "For ever and ever." R. Amen. Then the priest immediately rejoins : "Let us pray ;" after which he prefaces the Lord's Prayer with the following introduction : "Admonished by salutary precepts, and informed by the Divine institution, we presume to say," etc.

C. What is the meaning of this introduction ?

P. It imports that, except with the encouragement of our Lord's precept and institution, sinners such as we could not venture upon addressing God in those terms of filial confidence and affection with which the "Our Father" opens.

C. And now of the Lord's Prayer itself. Is it of great antiquity in the Mass ?

P. Yes ; all the older Liturgies contain it ; and it is generally thought to have been introduced by the Apostles, if not under the direct sanction of our Lord Himself.

C. But do not some attribute its insertion in the Mass to St. Gregory ?

P. If so, they mean that St. Gregory confirmed or modified its use.

C. By what ceremonies is it accompanied ?

P. The priest having covered the chalice, after holding the Sacred Host over it, adores the precious Blood of our Lord (as is customary before and after exposing it), then laying the palms of his hands on the altar, within the corporal, he proceeds to the "Our Father" ; at the words "Let us pray" he joins his hands, and keeps them joined during the short preface. Then extending them, and inclining his head toward our Lord in the blessed Sacrament, and keeping his eyes intently fixed on Him, he goes on to say, slowly and reverently, our Lord's Prayer.

C. May the priest be considered to say our Lord's Prayer in any particular spirit and intention, such as may also be shared by those present ?

P. Beyond all doubt ; he may be understood to use it with an especial eye to the goodness of God in the blessed Eucharist.

C. Could you throw this idea into a paraphrase ?

P. I will attempt to do so. "Our Father," whom we so address in the spirit of adoption, as sons begotten to Thee through the Blood of Jesus Christ, our great High Priest and salutary Victim ; "who art in heaven," yet condescendest to our weakness ; "hallowed be Thy name," and especially for these Divine mysteries. O, may this act of ours be some compensation for all the injuries and blasphemies which Thy Eternal Son sustains in this most precious instance of His condescension to man ! "Thy kingdom come," in anticipation and hastening whereof we do thus continually "show our Lord's death" by "eating this" Divine "Bread," and "drinking this" precious "Chalice" (1 Cor. xi. 26). "Thy will be done on earth," by all Thy people, and especially by Thy priests, who strive to serve Thee and to fulfil all Thy mind, even "as it is in Heaven" accomplished by the Angels, whose office they bear as Thy ministers, and whose alacrity they would imitate with the intensity and ardor of a "burning fire" (Ps. ciii. 4). "Give us this day our daily bread," even as Thou art now about to give it us in this most holy banquet, even the bread of Angels, the bread which Thou hast given us from Heaven, "having in it all that is delicious, and the sweetness of every taste" (Wisd. xvi. 20). "And forgive us our trespasses," through the great Sacrifice of Propitiation, which here we commemorate, and represent, and continually offer in its unbloody form ; "as we forgive them that trespass against us," desiring, before bringing our own offering to the altar, to be reconciled with them (St. Matt. v. 23, 24), whose light "trespasses against us," how can we remember amid these precious memorials of Thy pardoning love for sinners ? But forasmuch as this precious Sacrifice is a pledge not less of Thy sanctifying than of Thy saving power ; therefore we ask that through it Thou wouldest be pleased not only to "lead us not into temptation," but also to "deliver us from" all "evil," both of soul and body. And, therefore, we say, Amen. So be it.

THE SEQUEL OF OUR LORD'S PRAYER.

P. Then straightway, taking up the last words of our Lord's most holy Prayer, and, as it were, paraphrasing its last petition, the priest continues : "Deliver us, O Lord, we beseech Thee, from all evils, present, past, and future, and through the intercession of the blessed and glorious ever Virgin Mary, Mother of God, with Thy blessed Apostles, Peter and Paul, and Andrew, and all the Saints, grant of Thy goodness peace in our days, that, being holpen by the aid of Thy mercy, we may be ever free from sin, and secure against all disturbance, through," etc. During this prayer

the priest holds the paten in his right hand, and at the words, "Grant of Thy goodness peace in our days," he crosses himself with it from the forehead to the breast, and across the shoulders; at the words, "that by the aid," he kisses the paten, and then, with all reverence and devotion, places it under the Sacred Host.

C. What is the meaning of these actions?

P. The priest signs himself with the paten, to remind himself that all our hope of that peace and deliverance from evil, for which he is then praying, is in the Passion and Death of Christ; and he kisses it, as though it were the Feet of Christ, or the ground beneath His feet, to intimate his ardent love of peace, both of soul and body, in Him.

THE "PAX DOMINI."

C. What now follows?

P. The priest, having uncovered the chalice while he concludes the forementioned prayer, and adored the precious Blood of our Lord, concludes it with the words, "through the same Christ our Lord," during which he breaks the Sacred Host over the chalice into two parts, one of which he places on the paten, and then from the remaining part breaks off also a small portion which he holds over the chalice, in the mean time joining on the part from which he has taken it to the part previously laid on the paten. With the particle in his hand, he says, at the conclusion of the prayer, "For ever and ever." *R.* Amen. Then he adds, at the same time making three crosses over the chalice with the particle, "The peace ✠ of our Lord ✠ be always ✠ with you." And then he drops the particle into the chalice, saying, "May this commixtion and consecration of the Body and Blood of our Lord Jesus Christ be to us receiving it unto life eternal."

C. Explain, sir, if you please, these various and apparently most important ceremonies.

P. To begin, then, with the fraction, or breaking, of the Sacred Host. This is found in the ancient Liturgies. The Sacred Host was everywhere divided, but not always into the same number of portions. The Liturgy of St. James appoints a division into two parts only; the Greeks divide into four, following St. Chrysostom; but the Latins have always used the division into three. The practice comes from the institution of Christ and the example of the Apostles. For the three former Evangelists expressly tell us that our Lord brake the bread; St. Luke says, describing the feast at Emmaus (which appears to have been a celebration of the Holy Eucharist), that our Lord took bread, and blessed, and brake it (c. xxiv. 30); and adds, that our Lord was known thereby (v. 35). From

the Acts we learn that the disciples assembled to break bread (c. xx. 7); and St. Paul says, "The bread which we break" (1 Cor. x. 16).

C. Can the Body of Christ, then, be broken?

P. No; the division is in the species or form alone; the Body of our Lord remains unimpaired and alike in every portion of the consecrated matter. As the Church sings in the Sequence for the Feast of Corpus Christi the words of the great St. Thomas of Aquin:

"And they who of their Lord partake,
Nor sever Him, nor rend, nor break;
Nought lacks and nought is lost;
The boon now one, now thousands claim,
But one and all receive the same,
Receive, but ne'er exhaust."

"A sumente non concisus,
Non contractus, non divisus,
Integer accipitur;
Sumit unus, sumunt mille,
Quantum iste, tantum ille,
Nec sumptus consumitur."

And again:

"Nor be thy faith confounded, though
The Sacrament be broke; for know
The life which in the whole doth glow
In every part remains;
The Substance which those portions hide,
No force can cleave; we but divide
The sign—the while the Signified
Nor change nor loss sustains."

"Fracto demum Sacramento
Ne vacilles, sed memento
Tantum esse sub fragmento
Quantum toto tegitur.
Nulla rei fit scissura,
Signi tantum fit fractura,
Qua nec status nec statura
Signati minuitur."

C. What is probably the reason of this division of the Sacred Host?

P. It suffices for the Church to know that, in making it, she is following the institution of Christ and the practice of the Apostles. Nevertheless, various significations of the action have been found by holy men, of which one of the most appropriate and devout is that which sees in the three several portions of the Sacred Host symbols of the three sections of the Church at the time of the Resurrection—the Court of Heaven, the "Spirits in prison," to whom Christ preached during the three days in

which His Divine Soul and Body were separated, and the Faithful on earth. Of these the departed in Christ were, at the Resurrection, united with the glorious Church, as represented by the larger portion of the Sacred Host; while the smaller portion, the Church militant, is, as it were, plunged into the chalice, that is, made to partake of the sufferings of our Lord.

You should observe, however, that one such symbolical application of these mysteries by no means precludes others. For what is certainly true of the Blessed Eucharist, as it is the heavenly nourishment of our souls, is no less true of it as it supplies food of meditation to a devout spiritual ingenuity. It is the "sweetness of every taste." All the powers of the mind are set in action upon its exhaustless materials. It exercises, without either satisfying or yet wearying the intellect; it leads the imagination into a new world of wonders, where, with the clue of a devout intention, and under the guidance of the saints, she may expatiate at will without danger of error, and certainly without limit of discovery.

THE "AGNUS DEI" AND PRAYERS BEFORE COMMUNION.

C. Proceed, sir, if you please, with your explanation of the Mass.

P. We have now reached the "Agnus Dei," which is the beginning of the priest's preparation for receiving the Holy Communion. It consists in an address, thrice repeated, to our Blessed Lord as the Lamb of God, slain for the remission of sin, and is said by the priest, with eyes fixed on the Sacred Host.

"O Lamb of God, who takest away the sins of the world, have mercy upon us;" and these words he repeats thrice. The third time he says, "O Lamb of God, who takest away the sins of the world, grant us Thy peace." This address appropriately follows the "Pax Domini;" for it was just after our Lord had said to His disciples, "Peace be to you," that He gave them power of remitting sins (St. John xx. 21-23). The prayer refers to the words of the Baptist: "Behold the Lamb of God, behold Him who taketh away the sin of the world" (St. John i. 29). The *triple* repetition of the "Agnus Dei" was ordered by Pope Sergius, towards the end of the sixth century. It is considered to be in honor of the Holy Trinity, who "sent forth the Lamb, the Ruler of the earth" (Isaiah xvi. 1), and gives a peculiar intensity to the prayer.

C. Why is "grant us Thy peace" said the third time, in the place of "have mercy upon us"?

P. Anciently each petition was in the same words; but as persecutions multiplied, the third was changed into a prayer for the peace of the Church. This, at least, is the account given.

C. What ceremonies are here used ?

P. The priest begins the "Agnus Dei" with hands joined before him ; but when he comes to the words, "have mercy upon us," he places the left hand upon the altar, and with the right strikes his breast, in token of humility and contrition.

C. Is the "Agnus Dei" always said in the Mass ?

P. Yes ; except on Good Friday, when it is omitted, together with all this portion of the Mass, out of respect to the great Sacrifice consummated on that day ; and on Holy Saturday, when the Mass, which is in honor of the Resurrection, is also shortened, because the heart of the Church is, as it were, too full of joy to say many words. In Masses of the Dead, as we shall hereafter see, the form of the "Agnus Dei" is changed.

C. What follows the "Agnus Dei" ?

P. Three prayers, in immediate preparation for the communion of the priest. In the first of them the Church prolongs her petition for peace, which she had before summed up in the last "Agnus Dei." She continues :

"O Lord Jesus Christ, who didst say to Thine Apostles, Peace I leave to you, My peace I give to you ; regard not my sins, but the faith of Thy Church ; and vouchsafe, according to Thy will, to pacify and unite it together, who livest and reignest, God, world without end. Amen."

C. Why does the Church speak so much of *peace* in this part of the Mass ?

P. Because by the union of the two species in the chalice at the "Pax Domini" is mystically represented the reunion of the Most Sacred Body and Blood of our Lord in His glorious Resurrection, the first fruits of which were bestowed in the gift of peace to the disciples : (see St. John xx. 19, 21, 26). Then it was that our Lord ratified the promise, of which we remind Him in this prayer, made on the eve of His death (St. John xiv. 27). In like manner, the Church also, while commemorating in the holy mysteries the glorious Resurrection, takes the opportunity of asking Him to extend to the faithful of all times the benefit of that same precious legacy ; and particularly in reference to the Holy Communion of His most Sacred Body and Blood, for which the peace of God is the best preparation, as it is also its most blessed fruit.

This latter prayer the priest says with head inclined, and hands joined, and resting upon the altar. In the same posture he repeats also the following prayers : "O Lord Jesus Christ, Son of the living God, who by the will of the Father, and with the co-operation of the Holy Ghost, by Thy death hast given Life to the world ; deliver me by this Thy most sacred Body and Blood from all my iniquities and from all evils, and make me to cleave always to Thy Commandments, and never permit me

to be separated from Thee, who with the same God the Father, and with the Holy Ghost, livest and reignest, God, world without end. Amen."

The third prayer, which the priest says directly before receiving the sacred Body of our Lord, is as follows: "Let not, O Lord Jesus Christ, the receiving of Thy Body, which I, all unworthy, presume to take, be to me unto judgment and condemnation; but, according to thy goodness, let it profit me to the safe keeping of soul and body, and to spiritual healing, who livest and reignest with God the Father in the unity of the Holy Ghost, God, for ever and ever. Amen."

These prayers require no other remark than that which a careful perusal will suggest. You will observe several blessings, which in the former are asked through Holy communion, viz.: 1. Deliverance from personal sins; 2. from all evils; 3. adherence to the divine precepts; 4. adherence to God Himself. The latter prayer is, on the other hand (as couched in the language of deepest humility), deprecatory of evils as well as supplicatory of benefits, and asks that the priest may not (after the awful threatening of the Apostle; 1 Cor. xi. 29) receive judgment to himself in partaking of these holy mysteries, but contrariwise, the nourishment of soul and body, and the cure of all diseases.

C. What devotion may the faithful use at this time?

P. They should put themselves into communion with the priest, and endeavor, as much as possible, to join in his intentions.

THE COMMUNION OF THE PRIEST.

C. At this part of the Mass I observe that the priest kneels down.

P. Yes; he first adores on his knees our Lord, whom he is about to receive; for, as St. Augustine says, "none doth eat the flesh of Christ till he have first adored;" then rising, he says, still in secret, some words derived from Ps. cxv. 5, 13, excepting that for "chalice of salvation," he here says "Bread of Heaven." The words he uses are these: "I will receive the Bread of Heaven, and will call upon the name of our Lord." The words are again repeated, and in the form in which they stand in the Psalms, at the Communion of the Chalice.

C. Again I observe that the precious Body of our Lord is called "Bread."

P. It is so; there being, as I have already observed, no danger of any doctrinal mistake, when the great verity of Transubstantiation is so fully secured by the whole language and ceremonial of the Mass. Our Saviour having called Himself the "Living Bread which came down from Heaven" (St. John vi. 1), we may confidently speak of Him under that gracious and beneficent image.

And here, dear brother, I cannot but draw your devout attention to

the sweetness of this expression of confidence, as following directly upon the last most humble prayer. The priest first prepares himself by humility for adoring his Lord : then rising up, as if with renewed strength, he goes on to adventure on receiving Him almost with a holy freedom and boldness. Then, having reverently taken his Beloved into his hands, he is again seized with awe, and the Church puts the lowly words of the good centurion into his mouth. He says aloud, " Lord, I am not worthy ;" and then continues in secret, " that Thou shouldest enter under my roof ; but only speak the word, and my soul shall be healed." And these humble words he repeats thrice, each time striking his breast. At length he receives the Body of our Lord, making with the Sacred Host the sign of the Cross, as he says the words, " The Body," and the rest ; and then joining his hands, remains for some seconds in profound meditation on the great Gift of which he has been made partaker. Then he uncovers the Chalice immediately (so it is prescribed in the rubric), saying the words of the 115th Psalm, v. 12 : " What shall I render to the Lord for all that He hath rendered to me ?" and goes on to adore the precious Blood of our Lord. Rising from his knees, he removes from the corporal upon the paten any particles of the Blessed Sacrament of our Lord's Body which may appear on it ; and then with the thumb and forefinger of the right hand, or one of them, transfers them all, together with any which may be upon the paten, into the chalice. This over, he continues in the words of the 115th Psalm : " I will receive the Chalice of salvation, and will call upon the name of the Lord." Then making with the Chalice the sign of the Cross, he receives the precious Blood with the words, " The Blood," and the rest.

THE COMMUNION OF THE FAITHFUL.

P. At this point the priest administers the Holy Communion to any of the faithful who, being duly qualified, may desire it.

C. May he, then, refuse Communion to any who desire it ?

P. Yes ; he not only may, but is bound to withhold the Adorable Sacrament from any excommunicated person, or notorious sinner, or person approaching it without due external reverence.

C. What are the other qualifications of a Communicant besides being under no ecclesiastical or public disqualification ?

P. The Communicant should be in the state of grace ; either free or having been by confession and absolution freed from mortal sin ; he must have fasted strictly from the preceding midnight, and of course approach with the requisite dispositions.

C. Is the state of fasting obligatory upon Communicants, and what are the conditions of it ?

P. It is not obligatory only but indispensable, except in the case of persons in danger of death, who receive the Holy Sacrament in the way of Viaticum (*i. e.*, as a provision for their passage into the unseen world), and in one or two other extreme cases; as, for instance, when priests, in order to avoid some yet graver violation of the Church's rules, are allowed to receive it, after having previously, and, of course, without foresight of such emergency, broken their fast.

C. But do not priests say three Masses, and consequently receive the Blessed Sacrament three times on Christmas-day?

P. Yes; and in countries where there is a scarcity of priests, they are sometimes allowed, even at other times, to *duplicate, i. e.* to say Mass twice on the same day. But in neither of these cases do they partake of any food or liquid, except the Holy Sacrament itself, which not being ordinary food, is not considered to militate against the fast, and consequently they do not drink the wine, or wine and water, of the Ablutions till the *last* of the Masses which they say on the same day.

C. And now, sir, about the nature of this fast before Communion. Does it, like the ecclesiastical fast, allow of taking liquids?

P. No; it is what is called a *physical, i. e.* natural, fast, and precludes the swallowing of any food or liquid whatever; so that water, taken even by accident, would debar the person from going to Communion on the same day.

C. What, even a drop?

P. A drop swallowed by accident along with the natural secretion of the mouth is a case excepted by the rubric from the general law.

C. How minute are these provisions; an enemy might say how trivial!

P. Yes; but he would be a very shallow reasoner; for consider only the natural tendency of men to encroach upon laws which are not carried out into detail, and you will acknowledge the wisdom of the Church in making no exceptions to her rules but such as are required by necessity and charity.

C. Be pleased, sir, to explain the manner of giving Communion, during Mass, to the Faithful.

P. The priest, having received of the chalice, takes a sufficient number of the Sacred Hosts, of a smaller size than that used for the Sacrifice, either on the paten or in the ciborium, the vessel in which they remain in the tabernacle on the altar. These particles have been either consecrated in the Mass, or reserved from former consecrations. Placing them on the paten, or if they be in the ciborium, uncovering it, he first adores the sacred Body of our Lord, and then turning sideways towards the people, in order not to turn his back on the Blessed Sacrament, he pronounces over the communicants the two prayers of Absolution, at the same time

blessing them with his hand, saying, "May Almighty God have mercy upon you, forgive you your sins, and lead you to life eternal. Amen." And then: "May the Almighty and merciful Lord grant you indulgence, absolution, and remission of your sins."

C. Are not these the same prayers which were used at the beginning of Mass?

P. Yes; with these exceptions, that here "your sins" is said for "our sins;" and the form not being simply precatory, but authoritative also, it is accompanied by an act of benediction.

The priest then turns to the altar, and having again adored on his knee, takes into his hand the paten, or vessel containing the Sacred Hosts, and slightly raising one of them, so as to exhibit it to the people, he pronounces aloud the whole of the following words, repeating them three times, "Lord, I am not worthy that Thou shouldest enter under my roof; but only speak the word, and my soul shall be healed." After the third time, he descends the altar-steps to the communicants, to whom he administers the Blessed Sacrament, beginning from those at the epistle side.

C. Can Communion be given out of Mass?

P. Yes, if there be a reason. In that case, the priest habited in a surplice, with a stole of the color appropriate to the day, communicates the faithful from the pre-consecrated Hosts reserved for that purpose in the tabernacle; and the communion over, he returns to the altar, saying the Antiphon at the Magnificat on the Feast of Corpus Christi, "*O sacrum convivium.*" "O sacred Banquet, in which Christ is received, the memory of His Passion cherished, the mind filled with grace, and a pledge given to us of future glory;" with the versicle and response from the Book of Wisdom: *V.* "Thou didst give them Bread from heaven." *R.* "Having in it all that is delicious." And then the Collect of Corpus Christi: "O God, who under this wondrous Sacrament hast left us the memory of Thy Passion; grant us, we beseech Thee, so to venerate the sacred Mysteries of Thy Body and Blood, that we may constantly experience the fruit of Thy redemption; Who livest and reignest," etc. * Then the communicants are dismissed with the blessing, "The benediction of God Almighty, Father, ✠ and Son, and Holy Ghost, descend upon you, and abide with you always." This is said in the plural number even when there is but one communicant. But when Communion is given in the Mass, this benediction is not said, because the communicants are blessed in the Mass itself.

THE COMMUNION OF THE FAITHFUL CONTINUED.

C. I suppose that the chief part of the Mass is now over?

* During Easter-Time, Alleluia is added to the versicle and response, and the following prayer said instead of "*Deus qui nobis;*" "Pour into us, O Lord, we beseech Thee, the Spirit of Thy love, and as Thou hast satisfied us with paschal sacraments, make us in Thy pity to be of one heart; through," etc.

P. Yes ; all divines consider that the Sacrifice is complete in the Communion ; and it is the common opinion that the Consecration is alone essential to it. Even those, however, who so hold, regard the Communion as necessary to its integrity. And, accordingly, the Church makes the greatest point of the Sacrifice not being interrupted before the communion of the priest, which is the consumption of the Holy Victim. Should the celebrating priest die between the consecration and communion, or in any other way be disabled from proceeding to complete the Sacrifice, the rubric prescribes that another priest be called in to carry on the Mass. And so strong is the Church on this point, that she even waves in its favor her all but necessary rule, which requires that the holy Communion should be received fasting ; for in this extreme case she allows a priest who is not fasting to proceed with the Mass, where another cannot be found.

C. What is a priest to do who forgets that he has accidentally broken his fast till he has begun and got some way in the Mass ?

P. If he should have begun the Canon, all agree that he ought not to break off ; if he has not reached the Offertory, all agree that he should do so ; if the disqualification be remembered between the Offertory and the Canon, he would not err in adopting either course ; still it would be better to desist.

C. And a person going to Communion, who remembers, when he is kneeling to receive it, that he is similarly disqualified ?

P. If the person could withdraw without particular observation, it would be best to do so ; otherwise it would be better to receive, on account of scandal which might ensue from retiring at the last moment.

C. And what now, if one were to remember, after having received, that one had previously broken fast ?

P. In all such cases, where there has been no wilful irreverence, or neglect, we should make ourselves perfectly easy. To admit scruples in such cases is far worse than to commit a mere material fault, *i. e.* a fault which is only such in itself, not in the individual.

C. We have got into a digression, and may as well go on with it a little longer. What should be done, if by accident the Blessed Sacrament were to fall in the act of conveying it into the mouth of the communicant ?

P. A cloth or card is always held under the chin. If the Blessed Sacrament fall by accident into the ciborium, or on the paten, nothing needs to be done (as the vessels are sacred), though every care must be taken to prevent any such accident at all. But if it fall on the cloth, or what is worse, on the ground, the spot on which it rests must be noted and carefully washed, and the water which has touched the spot thrown into the *sacrarium* (or drain of sacred liquids). In such a case the communicant should assist the priest to observe the spot. If (which is unlikely, but

possible) it were to fall on the dress of the communicant, the best thing to do would be to note the spot, and go after Mass into the sacristy to get it washed. The priest, of course, and not the communicant, must remove the Blessed Sacrament from the dress.

C. May the Blessed Sacrament ever be touched except by a priest?

P. By no means whatever; if done consciously and intentionally, out of irreverence, or even negligence, it would be a mortal sin so to touch it.

C. Accidents at the time of communion must be very distressing.

P. Nothing should be very distressing which is purely unintentional; however, I do not deny that we may well be distressed, within due limits, at any even purely accidental injury to the Majesty of our Lord in the Blessed Sacrament; and on this account communicants should be very careful to assist the priest in the act of giving communion, by opening the mouth and presenting a sufficient surface of the tongue, though without opening the mouth too wide, or drawing the head too much back (which looks unseemly), or holding the tongue too much down, which is dangerous.

But now to proceed with the explanation of Mass. The priest, having received of the chalice, or if there be communicants, having re-arranged every thing on the altar after communicating the Faithful, first inspects the paten, and receives any atoms of the Blessed Sacrament which may have escaped his notice, then holding out the chalice to the server, he goes on to receive the first ablution.

PART III.

From the Communion to the End of Mass.

CHAPTER I.

THE ABLUTIONS.

C. What are the ablutions ?

P. They are wine and wine and water poured into the chalice, and afterwards received by the priest, in order to insure his receiving any particles of the Sacred Blood remaining in it. The first ablution consists of wine only, which is poured into the chalice in about the same quantity as at the offertory. The priest, while it is being poured in, says the following prayer : "Let us, O Lord, with pure mind receive what we have taken with our mouth, and may it of a temporal gift become an eternal remedy."

C. Why is holy Communion called a "temporal gift" ?

P. Because it is received in this our state of pilgrimage.

When the wine is poured in, the priest turns round the chalice, so as to let the wine take up any drops which may have adhered to the inside, and then drinks it. Once more glancing at the paten (this being the last suitable opportunity of receiving any minute fragments of the Blessed Sacrament) he sets it down, and holding the thumb and forefinger of each hand joined over the chalice, he takes it to the epistle side, where the server pours first wine and then water over his fingers into the chalice. The priest, having wiped his fingers, receives the wine and water.

C. Why does the priest wash his fingers and receive the ablution ?

P. To guard against any fragment of the Blessed Sacrament adhering to them, and to secure his eating and drinking the whole fruit of the consecration.

C. Why is water used as well as wine ?

P. In order to neutralise the sacred species, which wine alone does not neutralise. There should therefore be at least as much water as wine infused.

C. Does the priest say any prayer at the second ablution ?

P. Yes, before he receives it, he says, "May Thy Body, O Lord, which I have taken, and Thy Blood which I have drunk, cleave to my interior :

and grant that no stain of sin may remain in me, whom pure and holy Sacraments have refreshed, who livest and reignest for ever and ever. Amen."

C. I observe that all the latter prayers have been addressed to our Blessed Lord.

P. Yes, from the "Agnus Dei" till the "Postcommunion."

C. Why is this?

P. Because all these prayers relate directly to the act of holy Communion.

C. Why does the priest here stay at the middle of the altar?

P. To wipe and re-arrange the chalice and paten, and cover them with the veil. All these things the Church desires to be done with care and neatness, but without needless delay.

CHAPTER II.

THE "COMMUNIO" AND POSTCOMMUNION.

C. What is the "Communio"?

P. A short sentence so called because said, and (at Solemn Mass) also sung, immediately after the communion of the Faithful, the Missal having been previously removed by the server from the gospel to the epistle side.

C. Has this been always in the Mass?

P. It has not. In the time of St. Ambrose the priest said the "Nunc dimittis" in his own name and that of the Faithful. In some other ancient Liturgies a psalm was said in this place; but in process of time it appears to have been curtailed into a single verse or sentence, like the Introit and Offertory.

C. What is the purport of the verse called "Communion"?

P. It bears upon the subject of the Mass, where proper to any Festival. At other times it generally embodies some holy sentiment or edifying lesson.

C. Why is it so short? Is not this a departure from antiquity?

P. I have said that it is probably abbreviated from some longer devotion. But it is our duty to take every provision of our Holy Church as it comes before us, and never to contrast her manner at one time with her manner at another, to the disadvantage of any one of her institutions. The ancient Church was best for the ancients, and the modern Church is best for us. Holy Scripture itself discourages such comparisons as "foolish." It says, "Say not, What thinkest thou is the cause that former times were better than they are now? for this manner of question is fool-

ish.”* As there was in ancient times a beauty in the prolixity of these forms, so there is also now a beauty in their brevity, as they enable persons in the world, who cannot spare a long time for their devotions, to assist at the public offices of the Church and reap their fruit. Moreover, it is ever to be borne in mind that the essence of the Mass is not a form of prayer, but a great *action*, to which all the *words* contained in it conspire and are entirely subordinate ; so that whether more or fewer, they fulfil their office with the like effect. And this may reconcile you to a more rapid enunciation of those words than, perhaps, you can at first understand to be consistent with devotion. It is no doubt very possible to be rapid even to irreverence in saying Mass. But it is also possible to be too slow. Many persons of undoubted piety find themselves greatly assisted in devotion by a rapid articulation, as being apt to lose the *spirit* of their action in proportion as they make too much of its *form*. Nothing, indeed, is more to be guarded against in celebrating the Church offices than langor and heaviness. The ministry of the angels, of which ours is the earthly counterpart, is likened to the briskness of a [darting fire. All this is especially true of Mass, for the reason I have given ; that it is, even beyond our religious services, an *act*.

C. Thank you, sir ; this thought will be of great use to me in checking harsh judgments and restless imaginations. With what sentiments should the Faithful listen to the “ Communion ” ?

P. They should join with the Church in thanksgiving to our Lord for the great Gift of Himself. But, remember, I am here instructing you in the ceremonies, not undertaking, except in this indirect way, to supply you with devotions.

THE POSTCOMMUNION.

C. What is the Postcommunion ?

P. That part of the Mass which immediately follows the Communion, and precedes the termination of the whole.

Having, then, passed from the epistle side to the middle of the altar, the priest kisses it, and says, turning to the people, “ Our Lord be with you ; ” which is answered as usual by the people. Then moving again to the epistle side, he reads the Postcommunion Collects, one or more, according to the number of Collects for the day. You should know that every Collect, whether of the season or occasional, has its proper Secret and Postcommunion belonging to it. And as the Postcommunions correspond in number, so do they likewise in subject, form, and ceremonies accompanying, with the Collects which have gone before them. I will take two specimens : the Collect for “ the Suffrages of the Saints,” be-

* Ecclus. vii. 11.

ginning "A cunctis," which is used at certain times to make up the requisite number of Collects on a semi-double festival, and another occasional one for Bishops and their flocks. Here are these Collects with their proper Secrets and Postcommunions:

Collect.

Defend us, O Lord, we beseech Thee, from all dangers, both of mind and body; and by the intercession of the blessed and glorious Ever-Virgin Mary, Mother of God, with Thy blessed Apostles Peter and Paul, and blessed N., and all the saints, grant us of Thy goodness, salvation and peace, that all adversities and errors being destroyed, Thy Church may serve Thee in secure liberty. Through the same.

Secret.

Hear us, O God of our salvation, and by the virtue of this Sacrament protect us from all enemies, both of mind and body; granting us grace for the present, and glory in time to come. Through our Lord.

Postcommunion.

We beseech Thee, O Lord, that the offering of the Divine Sacrament may cleanse and fortify us; and by the intercession of Blessed Mary, Mother of God, with Thy blessed Apostles Peter and Paul, and blessed N., and all the saints, may make us clean from all perversities and ready for all adversities. Through the same.

C. Does the letter N. stand for some other saint?

P. Yes; it is usual to insert there the patron of the Church or country; thus, St. George is named in England, except where there is some special patron of the place, as in a college, etc. Should the patron happen to be St. Michael the Archangel, St. John the Baptist, or St. Joseph, spouse of the Blessed Virgin, the name of such patron is to be prefixed to those of the Apostles St. Peter and St. Paul.

The following is the other collect, with its two accompaniments:

Collect.

Almighty and eternal God, who doest great wonders alone, send forth on Thy servants, and on the congregations committed to their charge, the Spirit of Thy healthful grace; and that they may truly please Thee, pour on them the continual dew of Thy blessing. Through our Lord. In the unity of the same.

Secret.

Be propitious O Lord, to the sacrifices of Thy people; that what we

celebrate for them with a devout mind, in honor of Thy Name, they may know to profit them unto healing. Through the same.

Postcommunion.

Accompany, O Lord, with Thy protection those whom Thou dost recreate with a heavenly gift; and as thou never ceasest to cherish them, so grant them to become worthy of eternal redemption. Through the same.

These specimens will show you the several characters of the Collect, Secret, and Postcommunion. The Collect asks for some blessing, without, in general, any special reference to the Sacrifice; the Secret adverts to the Sacrifice about to be offered; the Postcommunion to its fruits in the soul.

In Lent, as often as the Mass is *of the season*, the priest here says, "Let us pray: humble your heads before God;" and then recites a short penitential prayer.

THE END OF MASS.

P. And now the priest, having closed the Missal if there be no final Gospel, or left it open for the server to remove, if there be, goes to the middle of the altar, and once more addresses the people with "Our Lord be with you," to which they respond. Then he says, according to the day, "*Ite, missa est*," or "*Benedicamus Domino*," in the former case turning towards the people, in the latter towards the altar.

C. What mean these short forms, and why do they differ on different days?

P. "*Ite, missa est*" means, "Depart, the Sacrifice is over;" "*Benedicamus Domino*" means, "Let us bless our Lord." The difference of subject shows why one is said to the people and the other to God. As to the several uses of these forms, "*Ite, missa est*" is the more jubilant of the two, and is therefore used on all days when "Gloria in excelsis" is said in the Mass; "*Benedicamus Domino*" is proper to days on which "Gloria in excelsis" is not said, such as ferias (or week-days), to penitential seasons, and to Votive Masses (except of the Angels or of the Blessed Virgin, when said on Saturday). The rule is, that when the "Te Deum" is said in the Divine office, then "Gloria in excelsis" and "*Ite, missa est*" are said in the Mass, and *vice versa*. But Votive Masses being out of the usual order, furnish exceptions to this rule.

C. What account do you give of the form "*Ite, missa est*"?

P. The whole form is, probably, "*Ite, missa est Hostia*," "Go, the Victim is sent forth, and received up into heaven." It is equivalent to "Go in peace," which is found in ancient times. We may hear in it the words

of the Angel: "Ye men of Galilee, why stand you looking up into heaven" (Acts i. 11)? "The time of contemplation is over, that of action is come; go to your work, and think of the visions which have been vouchsafed you."

To this dismissal the people respond by the minister, "*Deo gratias.*" "Thanks be to God," in imitation of the Apostles, who, when they parted, at the Angel's bidding, from the vision of their peace, "adoring went back to Jerusalem with great joy, and were always praising and blessing God" (St. Luke xxiv. 53).

C. Is this, then, the time for the people to depart?

P. The Mass (properly speaking) is now over, and they are *at liberty* to go; but devout persons always remain, if possible, at least till the priest leaves the altar. Were they to go at this point they would lose his blessing.

C. How much of the Mass must be heard in order to fulfil the obligation on Sundays and great holy-days?

P. Certainly not less than from the Offertory to the Communion inclusive. The safest opinion says, from the Gospel to the Communion inclusive.

C. What kind of presence is necessary at Mass in order to hear it? Must the priest be actually heard or seen?

P. No, this is not indispensable; but the person must be, morally speaking, present, *i. e.*, must form one of the worshiping body. Hence a person may hear Mass outside a church with the door open, if he form one of a continuous train of worshipers, as is often the case in Ireland and other Catholic countries; or, again, in another room with an opening upon the altar. Thus, in old ranges of ecclesiastical buildings, the hospital commonly opened upon the chapel, to let the sick hear Mass from their beds, in fulfilment of the Psalmist's words, *Latabuntur sancti in cubilibus suis.** You may see the same beautiful arrangement at some colleges in England, to enable the students to hear Mass when ill in bed.

C. Does not the priest say a prayer in this place?

P. Yes; after the minister has replied in the name of the people, "*Deo gratias,*" he inclines to the altar, and says:

"O Holy Trinity, may the obedience of my service be well-pleasing to Thee; and grant that the sacrifice which I unworthy have offered in the sight of Thy Majesty may be acceptable to Thee, and a means of propitiation to me and all those for whom I have offered it. Through Christ our Lord. Amen."

Then kissing the altar, and raising and joining his hands, he blesses the people, saying first toward the altar:

* "The saints shall rejoice in their beds" (Ps. xlix. 5).



A LITTLE GIRL'S PRAYER.

“May God Almighty bless you.”

Then turning to the people, and making over them the sign of the cross, he continues :

“Father, and Son, ✠ and Holy Ghost.”

Then completing the circuit, he turns toward the altar, goes to the gospel side, and there reads from a card the beginning of the Gospel according to St. John i. 1-14. Or if there be a proper (second) Gospel in the Mass (as on Sundays not kept as such, or on festivals in Lent), he reads this from the Missal, which in that case will have been transferred from the epistle to the gospel side by the server.

C. Does the priest use the same ceremonies here as in reading the first Gospel ?

P. He crosses the text of the Gospel, or (if he read from the card) the altar, and himself on the forehead, lips, and breast ; but he does not kiss the book at the end. The minister responds as before to the announcement of the Gospel, “Glory be to Thee, O Lord ;” but ends, “Thanks be to God.”

C. Does not the priest kneel at some part of the last Gospel ?

P. Yes ; he kneels in honor of the Incarnation, at the words “*Et Verbum caro factum est,*” “And the Word was made flesh.”

The priest then, taking the sacred vessels under the veil, as at the beginning of Mass, inclines slightly to the altar and descends the step to the plane below ; where, having bowed, if the blessed Sacrament be not in the tabernacle, or gone on one knee if it be, he receives the *berretta* from the server, and returns to the sacristy as he came from it.

MASS OF THE DEAD.

C. Masses of the dead seem to differ in ceremonies from ordinary Masses ; will you kindly say in what respects ?

P. I must first tell you how a Mass of the Dead differs in itself from another Mass, and then I will explain the ceremonies. Unlike another Mass, then, it is offered primarily and specially for the repose of a soul or souls in purgatory ; either for one lately deceased, or on the anniversary or about the anniversary of a death or burial, or at any other time, for one or more to whom the priest is specially bound, as relations, friends, benefactors, superiors ; or, lastly, on All Souls' Day, for all the faithful departed, whom it is also customary to commemorate by a Collect in special Masses of the Dead, and, at certain times, in the Mass of the day also. In the Missal, you will find four different forms of Mass for the Dead : one for All Souls' Day) which is prescribed also for some other occasions), one for the day of death or burial, one for the anniversary of those days, and one termed “Daily,” which may be used at any time.

There are also added special prayers for deceased persons, such as bishops, priests, and the parents of the priest (where Catholics), which may be incorporated into the Mass, so as to limit or modify the intention, which would otherwise be general.

C. I understand you to say that a Mass *pro defunctis* must be offered primarily and specially for the dead. Must another Mass be offered in the same special manner for the living ?

P. The special intention of a Mass *pro defunctis* must be for the dead ; but the special intention of another Mass is not necessarily confined to the living.

C. Do the dead, then, gain as much from an ordinary Mass as from a Mass *pro defunctis* ?

P. As far as the benefit of the Mass itself goes, or as divines say, looking to its fruit *ex opere operato, i. e.*, as an act having an intrinsic efficacy in obtaining the grace of God, for those who are its proper objects, the dead gain as much from one Mass, specially offered for them, as from another. But it is certain that the prayers and other devotions, which are directed to their benefit in a Mass for the Dead carry with them an additional benefit, as divines say, *ex opere operantis* ; that is, not in virtue of the act itself, but through the pious intentions of the celebrant.

C. Now, then, as the dead may gain special benefit from an ordinary Mass, can the living gain any benefit from a Mass "for the Dead" ?

P. Certainly from the "memento" which is made of them in every Mass, Masses for the Dead included. But I should also tell you that the most special benefit of every Mass accrues to the priest celebrating it, and therefore to one living. And what is called, on the other hand, the general fruit goes to the faithful at large, whether living or dead. It is, then, what divines call special fruit (as distinguished from the most special on the one hand, and the general on the other), which avails to the person or persons for whom the priest intends to offer the particular Mass ; and these it is who, in the case of a Mass "for the Dead," must be deceased, and in the case of another, may be such. And now of the ceremonies.

The vestments, you know, in a Mass for the dead are black. At the foot of the altar, in the beginning of Mass, the Psalm "Judica" is omitted, probably on account of *Confitebor Tibi in cithara* ("I will confess to Thee on the harp"), which is inappropriate to a mournful occasion. Next, instead of crossing himself as he begins the Introit, the priest makes a cross toward the book, as if he were blessing a person. The "Gloria Patri" is omitted everywhere ; and, of course, the hymn "Gloria in excelsis." The priest does not say before the Gospel, "O Lord, grant me a blessing," nor the prayer following, "May the Lord be in my heart," etc.,

but goes at once to read the Gospel after the "Munda cor meum" ("Cleanse my heart," etc.). At the end of the Gospel the priest does not kiss the sacred text. The creed is never said. The water is not blessed by the priest before he pours it into the chalice. At the "Agnus Dei," instead of "Have mercy on us," is said (for the dead), "Grant them rest;" and, the third time, "eternal rest." Consequently, the priest does not strike his breast, because he is praying not for himself, but for others; neither should the faithful assisting do so. The first of the three prayers before the Communion is omitted, because it bears upon the prayer for peace in the "Agnus Dei," which is omitted also. At the end, neither "Ite, missa est," nor "Benedicamus Domino" is said, but "Requiescant in pace" ("May they rest in peace"), always in the plural number, even when Mass is said for one deceased person only. The priest does not bless the people, but having said the prayer to the Holy Trinity, and kissed the altar, goes at once to read the Gospel of St. John.

C. Why are blessings omitted?

P. Because the Mass is said for the departed, who are beyond the reach of sacerdotal benedictions.

C. But this does not explain why the priest omits to bless the water at the Offertory, or to ask for a blessing on himself before the Gospel?

P. Gavant gives a mystical reason for the former of these omissions. He says that the water is not blessed at the Offertory in Masses of the Dead because it represents the Church militant, as the wine represents Christ; whereas the dead in Christ have fought the good fight, and though detained from glory, are yet certain of salvation. This, however, is rather a pious construction of the matter than a full account of it. It would seem that all blessings are suspended in Masses of the Dead, either because blessings are joyful things, and these Masses are mournful; or because, inasmuch as the dead, who are chiefly in mind, are not subjects of benediction, therefore the Church, to keep them continually before her, lets them set the rule of the whole Mass in this particular.

C. Do not priests receive stipends for saying Masses, especially Masses for the dead? Is not this like buying sacred things? Does it not also give the rich an unfair advantage over the poor?

P. Certainly, priests receive stipends for saying Mass, when the benefit of a Mass is wished, and the party wishing it likes, or is able, to make an offering. To your other queries, I answer: 1st, that this remuneration is not purchase-money, but a fee or rather offering; and I suppose no one denies that the "laborer is worthy of his hire," or that what is given to the clergy is given to the Church. 2d, the rich have certainly a great advantage over the poor in being privileged to contribute, in whatever way, to the service of God's Church or the maintenance of His priests—for a

privilege it is to the rich themselves, not any favor to the Church. It may be admitted, too, that the rich gain in this way blessings upon themselves and their friends, whether living or dead, from which the poor are necessarily debarred; but the poor, on the other hand, have blessings which the rich have not. It is probable that all which the rich gain in the redemption of their souls and those of their relations and friends from purgatory, is more than made up to the poor by the sufferings in which they are so much their superiors, and which, we may hope, are to the poor full often in the place of a purgatory. I should tell you also that Masses, like Indulgences, do not profit the dead according to any fixed and known law, as they profit the living; but as divines say, "by the way of suffrage" only; or as far as, and in the way, God pleases. Hence, though it be a needful act of piety and charity in richer persons to obtain Masses to be said for themselves and their friends, it is, after all, uncertain in what precise ratio, or according to what fixed principle, the mercy of God is distributed, in the case of the dead, among rich and poor.* Moreover, you must bear in mind that (besides the opportunity which priests have of applying to particular poor the benefit of their disengaged intentions in Mass) every Catholic has it in his power to gain partial or plenary Indulgences for any soul in purgatory in whom he may be especially interested. But the benefit of Indulgences, when applied to the dead, is limited by the above conditions. Let me, then, observe that all this uncertainty as to the mode and degree in which the living can benefit the departed, while it is no reason for relaxing our charitable efforts on their behalf, is a great reason for doing all we can towards our deliverance from sin, its penalties as well as its guilt, while alive; according to the spirit of that touching prayer of the Psalmist, "Remitte mihi, *ut refrigerer, priusquam abeam.*" † Or, as it is in the Song of Ezechias, "Vivens, vivens, ipse confitebitur tibi, sicut et ego hodie." ‡

C. Does not the celebrated *Dies iræ* occur in the Mass of the Dead?

P. Yes it is the Sequence. Its use is obligatory on the priest at certain times, optional at others.

NOTE A, p. 246.

The opening words of the "Communicantes" are varied on the greatest Festivals, and during their octaves, as follows: At Christmas, "communicating, and celebrating this most sacred day on which the incorrupt Virginity of the Blessed Mary gave to the world a Saviour." At Epiphany, ". . . on which Thine Only-begotten, coeternal with Thee in glory, appeared visibly in a bodily form in verity of our flesh." At Easter, ". . . and celebrating the most sacred day of the Resurrection of our Lord Jesus Christ according to the flesh." At Ascension, ". . . on which our Lord, Thine only-begotten Son, placed at

* Perrone gives it as undoubted, "pœnam temporalem ipsis (mortuis) non remitti certa lege, sed solum per modum suffragii (Sacrificium Missæ) eis prodesse, prout Deo placuerit illud acceptare, ex quo inferitur effectum hujus Sacrificii non ita certum esse erga defunctos, sicut est erga viventes," *De Eucharist*, n. 282.

† "Forgive me, that I may be refreshed before I go hence" (Ps. xxxviii. 14).

‡ "The living, the living, he shall give praise to Thee, as I do this day" (Is. xxxviii. 19).

the right hand of Thy glory, the substance of our frail nature united with Himself." At Pentecost, ". . . celebrating the most sacred day of Pentecost, on which the Holy Ghost manifested Himself to the Apostles in the form of fiery tongues."

NOTE B, p. 248.

At Easter and Pentecost, the two great seasons of Baptism, this form is varied thus: ". . . oblation . . . family, which we offer Thee, for these also, whom Thou hast deigned to regenerate of water and the Holy Ghost, granting them remission of all sins," etc.

NOTE C, p. 249.

On Holy Thursday, the day of the institution of the Blessed Eucharist, is said, "who, the day before He suffered for our salvation and that of all men, to wit, on this day, took bread." etc.

APPENDIX.

I. HIGH OR SOLEMN MASS.

CHAPTER I.

C. What is high or Solemn Mass ?

P. High Mass is the celebration of the Holy Sacrifice with the full complement of ministers and solemnities. Sometimes Mass is celebrated with solemnities, but without the assistance of sacred ministers. This is called a "Missa cantata," or "Mass with music."

C. Who are the proper ministers to assist the celebrating priest ?

P. The deacon, who is next to him in sacred orders ; and the subdeacon, who is next to the deacon.

C. What are these respective orders and offices ?

P. The deacon is, strictly speaking, the highest minister (*i. e.* assistant) in the Church ; for the priest does not minister, he offers. The subdeacon is a minister of inferior rank ; but he too is in sacred orders.

C. Are there, then, orders in the Church which are not sacred ?

P. Yes ; there are four, called minor orders, through which all who attain sacred orders must pass. They are : 1. Ostiary ; 2. Exorcist ; 3. Reader ; 4. Acolyth.

C. What are the offices respectively of the deacon and subdeacon ?

P. The deacon's office is to assist the priest ; the subdeacon's to assist the deacon. Or rather, the deacon's is to assist at the Sacrifice directly and principally ; the subdeacon's to assist at it indirectly and subordinately. This will appear in detail as we proceed.

C. Are not the clergy who assist the priest at Mass sometimes priests like himself ?

P. When there are none to assist in the proper orders, it is customary for priests to act as deacons and subdeacons at High Mass. In this case they wear the habits and badges, not of the order to which they have at-

tained, but of those through which they have passed, and which they are then fulfilling.

C. What are these habits and badges ?

P. The deacon wears his stole across the left shoulder, instead of crossed in front like the priest. Also, instead of the chasuble, the deacon and subdeacon wear peculiar vestments, called Dalmatic and Tunic, or sometimes Dalmatics only.

C. Are deacons and subdeacons bound by the same laws as priests ?

P. Like priests, they are obliged to a single life. They are also bound to recite the whole of the divine office every day.

C. Will you now, sir, explain to me the ceremonies of High Mass ? And first, will you say generally how it differs from Low Mass ?

P. Merely in the way of addition. It is substantially the same rite. But such is the dignity of this great Sacrifice, that the Church prefers its being solemnized with every accompaniment of outward grandeur and beauty ; and dispenses with these additions only on account of the difficulty of procuring them in frequent and daily celebrations. It is certain that masses are much more frequent in later than in earlier ages ; and their multiplication has necessarily tended to divest them of all such ceremonial as is not indispensable to their essence. But the Church all the while has never failed to maintain the type of a more solemn and ornate celebration. Hence it is customary, whenever it is possible, to celebrate Mass with solemnity at least on all Sundays and holy days.

Supposing you, then, to be now fully instructed in the substantial ceremonies of Mass, I shall confine myself to such as are peculiar to High Mass. But I shall speak first of a ceremony by which, on all Sundays, High Mass is usually preceded ; I mean,

THE ASPERGES.

C. What is the Asperges ?

P. It is a solemn service of purification, by which the Church prepares her altars, temples, and worshipers, for the holy mysteries of which the material church is about to be the scene, and the faithful the participants. At this ceremony she makes use of the Holy Water, which has been blessed for the service of the faithful.

C. Is the use of Holy Water very ancient ?

P. Yes ; it was customary in very early ages of the Christian Church to bless water with salt mingled in it, for the faithful to purify their hands on entering places set apart for Divine worship. Pope Alexander I. issued a decree to that effect in 109, apparently ratifying a custom already in use ; so that we may fairly conclude the practice to date from the time of the Apostles. The custom was derived from the Jewish Church. It is enjoined in Exod. xxx. 18.

C. Why is salt mingled with the water ?

P. Salt is an antidote against corruption, and thus denotes purification. It also expresses wisdom (Col. iv. 6) ; while water is every where in the Church the sign of God's cleansing grace.

C. What are the ceremonies of blessing the water for the use of the Church, and of the "Asperges," or sprinkling ?

P. The "Asperges" only is seen by the congregation ; the water is blessed by the priest previously to its being brought into the church. The ceremony is as follows : First the salt is exorcised, then the water. The salt is then put into the water, and the mixture is blessed.

C. What means "exorcised" ?

P. To "exorcise" is to banish the Evil Spirit from a person or thing by solemn adjuration.

C. Why should the Evil Spirit be thought to reside in the creatures of God ?

P. Every creature of God naturally labors under the curse of the Fall. The devil, by prevailing over man, got a hold on creation—man, beast, and things inanimate. Hence the corruption of the human race, the malicious tempers of certain animals, and the noxious properties of the elements. The air, which is for refreshing, is converted by this evil agent into tempests and whirlwinds, which carry desolation in their train. Fire and water, which are for man's use and convenience, break their boundaries and spread havoc far and wide ; while the earth naturally brings forth thorns and briers. Meanwhile, "He that sits on the throne saith, Behold, I make all things new" (Apoc. xxi. 5). Man He maketh new in holy baptism ; other creatures by exorcisms and benedictions. Thus in the Church we can say, "Benedicite *omnia* opera Domini, Domino,"—"O all ye works of the Lord, bless ye the Lord ;" even those of His works which, without His blessing, become instruments of mischief, such as fire and heat, wind and rain, seas and floods, beasts and all cattle.

C. But does the Church ever bless other creatures besides articles of food, or, as in the case before us, the matter of Sacraments and Sacramentals ?

P. Yes ; for example, fire on Holy Saturday. She even blesses animals for the use of man. There is a ceremony of this kind annually performed at Rome.

C. What a beautiful thought, that the Church should thus make all creation, as it were, one great sacrament !

P. Yes, and a religious and practical thought also, the free fulfilment of the Psalmist's loving words : "*Aperis Tu manum, et implet omne animal benedictione*"—"Thou openest Thine hand, and fillest every living creature with benediction" (Ps. cxliv. 16). Such is the fruit of the great Gift

which the Church received on the day of Pentecost: "*Emitte, Spiritum Tuum, et creabuntur, et renovabis faciem terræ*"—"Thou shalt send forth Thy Spirit, and they shall be created; and thou shalt renew the face of the earth" (Ps. ciii. 30, proper to Whit-Sunday). Thus you see that the Church on earth is a type and forerunner of the celestial Jerusalem, which was revealed to the Prophet as a "new heaven and new earth" (Apoc. xxi. 1).

C. Why are so many things blessed on Holy Saturday—fonts, fire, etc.?

P. Because it was by rising from the dead that our Lord renewed, blessed, and glorified the whole world.

C. When does the priest receive the power of exorcising?

P. In the third of the four lesser orders, called the Order of Exorcists. He then receives power over evil spirits, which he may use with persons possessed, though not without special permission; and this leave is cautiously and very rarely granted. But as a priest he uses this authority in the ceremonies of baptism, and here in the benediction of water for the use of the Church and Faithful.

C. What is the form of blessing the water?

P. You will find it at the end of your Latin Missal, under the title of "*Ordo ad faciendam Aquam benedictam.*" It is rather too long to translate.

C. But now as to the "*Asperges,*" to which it is preparatory. This ceremony is a public one, which, I observe, precedes the High Mass every Sunday. Will you kindly explain it?

P. The priest who is to celebrate the High Mass, vested in a cope of the color proper to the day, proceeds to the altar attended by his ministers, and an acolyth* bearing the vessel of holy water. He kneels with the attendants (even at Easter time),† and, receiving at the hands of the deacon‡ the aspersory, or sacred brush, dips it into the water, and sprinkles the altar thrice. Receiving some drops from it with his finger, he makes with them the sign of the Cross upon his own person; then, after having sprinkled the ministers, he rises from his knees, and, when erect, intones, according to a prescribed chant, the first words of the antiphon from Ps. l. 9, "*Asperges me,*" "*Thou shalt sprinkle me,*" which the choir takes up, and proceeds to sing the following words of the verse, and afterwards the opening of the Psalm "*Miserere,*" in which they occur, with the "*Gloria Patri;*" after which the first words (at least) of the antiphon are repeated. In the meantime the priest, reciting in a low voice the words of the psalm, sprinkles first the clergy and then the people, from the water

* The duties of acolyth are commonly performed, with permission, by boys attached to the Church.

† "*Genuflexus, etiam tempore Paschali.*"—*Rubric in the Missal.*

‡ "*Accipit a diacono.*"—*Ib.*

carried by the acolyth. Returning to the altar, and having venerated the Blessed Sacrament (if in the tabernacle) with the proper act of adoration, he says, standing, and with hands joined, the following versicles, responses, and prayer :

- V.* O Lord, show us thy mercy.
R. And grant us thy salvation.
V. O Lord, hear my prayer.
R. And let my cry come to Thee.
V. Our Lord be with you.
R. And with thy spirit.

Let us pray.

Hear us, holy Lord, Almighty Father, Eternal God and vouchsafe to send from heaven Thy holy angel to guard, cherish, protect, visit, and defend all who dwell in this habitation ; through Christ our Lord.

During Easter time the form is different. Instead of the penitential "Asperges me" and "Miserere," during that joyful season the Church sings the following antiphon (founded on Ezech. xlvi. 1, 2) to another and more varied chant : " I saw water coming forth of the Temple on the right side, Alleluia ; and all to whom that water came were saved, and shall say, Alleluia, alleluia." Then follow the first words of the Psalm " Confitemini " (cxvii.) : " Give praise to the Lord ; for He is good : for His mercy endureth for ever. *V.* Glory be to the Father. *R.* As it was. I saw water." On Trinity Sunday the "Asperges" and "Miserere" are resumed.

If the "Asperges" be given after the priest and his ministers have entered for the Mass, they merely assume the proper vestments in the sanctuary, and begin the Mass at once. If there be no "Asperges," or if it have been given apart from the Mass, as a separate ceremony, then the priest with his ministers go in procession from the sacristy to the altar, preceded by thurifer, acolyths with lighted candles, and other attendants, two and two. The clergy and choristers separate after the proper reverence to the altar, and take their places on either side of the choir ; the celebrant and his ministers, with the attendants of the Mass, enter the sanctuary, and the Mass is immediately begun.

C. Why does the Church sing the "Miserere" during so great a part of the year ?

P. To show that in this life we rather "sow in tears" than "reap in joy."

C. What is a cope ? You have not yet mentioned that vestment.

P. It is a rich habit, covering the whole person, with a hood or cape, generally bearing some embroidery, joined in front by a clasp.

C. On what occasions is it used ?

P. At all solemn offices except the Mass.

C. Is it, like the chasuble, peculiar to the priest ?

P. No ; it may be worn by any assistant at solemn ceremonies, even by a cantor not in orders.

CHAP. II. *The Incensing of the Altar.*

C. What is the first ceremony after the priest reaches the altar ?

P. The incensing.

C. Is the use of incense very ancient in the Church ?

P. Yes ; it is prescribed in all the older Liturgies, and mentioned in the writings of the Fathers.

C. What is its origin ?

P. It was adopted from the Jewish Church into the Christian. It is prescribed in Exod. xxx., and a rule given for its composition. Zacharias was accosted, while engaged in sacrifice, by the Angel of the Lord, standing at the right hand of the altar of incense (St. Luke i. 10, 11). And to St. John (Apoc. iii. 5) it was revealed, as part of the worship in heaven : " Another Angel came, and stood before the altar, having a golden thurible ; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God. . . . And the Angel took the thurible, and filled it with the fire of the altar."

C. Do not some object to the Church preserving portions of the outward worship of Jews and Heathens ?

P. The outward shell of religion is everywhere the same, having been constructed on a type which came originally from God ; but the spirit by which this framework is animated and informed, was one thing in Heathenism, another in Judaism, and is still quite another in the Christian Church. In Heathenism, it was a diabolical spirit ; in Judaism, a true but imperfect one ; in the Church alone is it the Spirit of *all* Truth, not given in the way of earnest or instalment, but " without measure ;" even as at His first coming on the day of Pentecost, He stinted not His gracious vouchsafements, but at once " filled the whole house where they were sitting," that is, the whole of the then Church of God (Acts. ii. 2).

C. Please to explain the ceremony of incensing the altar.

P. The priest having said the introductory prayers of the Mass, turns round by his right, and then, with his side to the altar, puts incense into the thurible, the deacon ministering the spoon and holding the incense-boat. The priest then blesses the incense with the words : " Mayest thou be blessed by Him in whose honor thou art burned."* Then receiving

* The Bishop, where assisting pontifically, blesses the incense.

the thurible from the deacon, who kisses the end of its chain, and the hand of the priest, on giving it, he proceeds to incense the altar, beginning with the crucifix, to which he gives three incensings; and then proceeds along the epistle, and goes on to the gospel side, *genuflecting** if the Blessed Sacrament be present, or bowing if otherwise; and passing back to the epistle corner, where he returns the thurible to the deacon, who receives it with the afore-mentioned ceremonies, and then incenses the priest himself three times, and finally restores the thurible into the hands of the thurifer. The priest then reads, while the choir sings, the "Introit."

CHAP. III. *The Kyrie and Gloria in excelsis.*

P. The priest then recites in a low voice the "Kyrie eleison," the deacon and subdeacon joining him at the epistle end of the altar, and reciting it alternately with him. Then they go with the priest to the seats, and remain seated while the choir sings the "Kyrie," or if it be short, remain at the altar. The Kyrie of the choir ended, the priest goes to the middle of the altar, and gives out the first words of the "Gloria in excelsis," which the choir takes up. The deacon and subdeacon, after the proper reverence in these places, behind the priest, go to either side of him and repeat with him the words of the "Gloria." Then all go to the seats, where they remain with heads covered (except at the words at which inclinations of the head were noted in Low Mass), while the "Gloria" is singing by the choir." Then all rise, and, on coming in front of the altar, make the proper reverence. The priest ascends to the altar, the deacon retiring behind him, and the subdeacon taking his place behind the deacon.

THE COLLECTS, EPISTLE, AND GOSPEL.

P. The priest having *sung* "Dominus vobiscum," and been answered by the choir, moves to the Missal at the epistle corner, and sings the Collect or Collects of the day. The deacon and subdeacon move to their proper places behind him. The Collects over, the deacon moves up to the side of the priest, and assists and answers him, while he reads the Epistle, Gradual, and, if so be, Tract or Sequence. Meanwhile the Epistle of the day is sung from behind the priest by the subdeacon, in the exercise of the power given him at his ordination. Having first received the book of Epistles and Gospels from the proper assistant, he carries it to the steps of the altar, and there genuflects with it. Then returning to his place, and holding the book in his hands, he sings in a loud voice the Epistle of the day. At the close, he again takes the book in front of the altar, and after genuflecting, carries it to the epistle corner, where he

* See previous note.

kneels with the book, kisses the hand of the priest laid on the book, and receives his blessing.* He then restores the book to the assistant, and removes the Missal to the other side of the altar for the priest to read the Gospel.

The priest then goes to the centre of the altar to say in secret the prayers of preparation for the Gospel, as at Low Mass; and afterwards, in a low voice, reads the Gospel, with the ceremonies formerly described. The choir is now singing the Gradual, and (when they occur) the Tract or Sequence. During the Sequence the priest and ministers either sit, or stand one behind the other.

Meanwhile the deacon receives the book of the Gospels, and carrying it to the front of the altar, genuflects, goes up to the altar, and sets the book upon it.† He next assists the priest in putting incense into the thurible, with the same ceremonies as before.

C. For what is this incense?

P. For the ceremonies at the singing of the Gospel, which is drawing near.

The deacon, having thus assisted with the incense-boat, kneels on the top step to say the "Munda cor Meum," in preparation for singing the Gospel: an office especially assigned him at his ordination. Then he takes from the altar the book of the Gospels, and kneeling with it before the priest, asks his blessing with the words, "*Fube, donne, benedicere,*"—"My lord, be pleased to bless me"—then the priest pronounces the blessing over him as follows: "Our Lord be in thy heart and on thy lips, that worthily and competently thou mayest announce His Gospel. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost;" at the same time making the sign of the cross over him with his right hand, which the deacon kisses.

The deacon then rises and, bowing, retires with the book below the steps, where, with the subdeacon and attendants, he genuflects, and goes, accompanied by the subdeacon, assistants, and acolyths bearing their lighted candles, to the place prepared for singing the Gospel. Then, the subdeacon holding the book, the deacon sings in a loud voice, "*Dominus vobiscum,*" and is answered by the choir with the usual response. On announcing the title of the Gospel, he signs the book and himself, according to the form specified at Low Mass. The title having been announced, he receives the thurible from the thurifer; and while the choir is singing "*Gloria Tibi, Domine,*" in answer to the announcement, incenses the sacred text three times, and makes a moderate inclination of the head. Having returned the thurible to the thurifer, he proceeds to sing the Gos-

* Where the Bishop assists pontificaly, the subdeacon receives the blessing from him.

† The *back* of the sacred books is never turned towards the tabernacle.

pel in the ecclesiastical tone. Having concluded it, and pointed out the first words to the subdeacon, the latter carries the book to the priest, that he may kiss the beginning of the Gospel. The deacon afterward incenses the priest three times. Then (if there be a sermon) all make the proper inclination at the altar, and retire to the seats, as at the "Gloria."

CHAP. IV. *The Creed.*

P. After the sermon (if there be one), the priest rises from his seat, and, attended by the deacon and subdeacon, proceeds in front of the altar. The priest then goes up to the altar, and the deacon and subdeacon fall behind into their places. The priest then intones the first words of the Creed, "Credo in unum Deum," to a form supplied him in the Missal. The deacon and subdeacon having genuflected, or bowed, leave their places and come to either side of the priest, where they repeat with him, in a low voice, the remainder of the Creed, all kneeling at "Et incarnatus est," and bowing to the crucifix at the words specified in the account of Low Mass. At the words, "Et vitam venturi sæculi, Amen," the deacon and subdeacon cross themselves, with the priest. Then all go to the seats, where they remain till the choir (which has taken up the Creed after the intonation of the priest) has concluded the singing of it.

C. I observe the deacon get up from his seat, and go to the altar, after the choir has sung "Et incarnatus est," in the creed.

P. Yes; this is to remove from the credence-table to the altar the *burse*, containing the corporal, which he spreads for the Sacrifice, and then draws the Missal from the gospel side toward the middle, for the convenience of the priest who is to use it. During this ceremony, the subdeacon rises, and stands uncovered; the alcolyths also rise and stand. On passing the priest, the deacon inclines his head.

CHAP. V. *The Solemn Offertory.*

P. The Creed having been ended by the choir, the priest, attended by the deacon and subdeacon, goes to the altar (for the last time) in the same form as after the "Gloria" and the sermon. The deacon and subdeacon again fall into their places behind him, and the priest, after kissing the altar, sings the "Dominus vobiscum," and is answered by the choir. (See Low Mass.) He then sings the "Oremus" for the "Offertorium," which he says in a low voice; the choir meanwhile singing or reciting it.

The deacon now leaves his place, having first made the proper reverence, and goes to the epistle side of the altar; while the subdeacon proceeds to the credence-table before mentioned, where he finds the chalice

and paten prepared for the Sacrifice, covered with a long veil of the color of the day, as well as the short one by which they are always covered when not in use. The long veil is placed over his shoulders to cover the sacred vessels, which he then receives into his hands, and carries to the epistle side of the altar, where the deacon, putting aside the long veil, receives the vessels and sets them on the altar. The deacon then presents the priest with the paten bearing the Bread of the Sacrifice, kissing the paten and his hand. While the priest is offering the paten (as at Low Mass), the deacon pours sufficient wine into the chalice; and the subdeacon, holding the cruet of water in his hand, invokes the blessing of the priest in the words, "*Benedicite, pater reverende (or reverendissime)*"—"Reverend (or Right Reverend) Father, please to give your blessing."

C. Why "benedicite" in the plural, and not "benedic"?

P. The plural is always a token of respect. Then the priest* blesses the water (as at Low Mass), and the subdeacon proceeds to pour a few drops into the chalice, which the deacon wipes in the inside with the purificatory down to the surface of the liquid.

C. Now I see that the ministers of the Church are fulfilling all their proper functions.

P. Yes, because High Mass is the most perfect celebration of the Sacrifice. You have seen that the subdeacon sings the Epistle and the deacon the Gospel. Now you see the subdeacon assisting with the water, and the deacon with the wine. All this is according to the proper duties of their several offices.

The deacon now presents the priest with the chalice, as before with the paten, kissing it at the foot and the priest's hand. Then, with his left hand holding back the priest's vestment to leave play for his arm, and with his right touching the foot of the chalice, or the arm of the priest holding it, he repeats with the priest the words of oblation, which, you may remember, I told you were put in the plural form on that account.

C: Can the deacon touch the blessed Sacrament?

P. No; but he can touch vessels containing it; which the subdeacon may not do. When the Blood of our Lord was given in ancient times to the faithful, it was the deacon who administered it. You see, therefore, the beautiful harmony of the Church's provisions; the wine is the deacon's charge—the more honorable material belongs to the more honorable ministry—the water falls to the subdeacon, as the inferior.

But to proceed; the oblation of the chalice over, the deacon next gives the paten, after wiping it with the purificatory, into the hands of the subdeacon, and covers it with the end of the long veil still worn by the latter, who, bearing the paten so covered, proceeds with it to his proper

* Or Bishop, when assisting pontifically.

place at the foot of the altar, where he continues holding it till the end of the "Pater noster."

C. Why is this?

P. It is said to date from the time when the faithful offered bread and wine on the paten. As these offerings were large, the size of the paten was in proportion, and, being inconvenient on the altar, it was removed, and held by the subdeacon till wanted again by the priest.* Certainly it is very much in the Church's way to maintain practices in symbol after she has dropped them in their official use.

C. Does not the choir sing something here?

P. Yes; first (properly), the sentence called the Offertorium, and then, according to a common practice, what is called an *Offertory piece*, or Motett, on some appropriate subject. There is always a considerable pause in this part of the Mass, to allow time for the various ceremonies at the altar, and it seems reasonable enough that the devotions of the faithful should be assisted by some suitable piece of music.

THE INCENSING AT THE OFFERTORY.

P. And now, the priest having said in secret the prayers following the oblation of the chalice (as given at Low Mass), turns his left side to the altar to put incense into the thurible, the thurifer holding it, and the deacon ministering the boat, as on the two former occasions. But as this incensing is the most solemn of all, the Church orders that it be accompanied by special words.

Instead, then, of blessing the incense in the usual form, "Mayest thou be blessed by Him in whose honor thou art burned," the priest now says secretly, on casting in the three separate portions, "By the intercession of blessed Michael the archangel, standing on the right hand of the altar of incense,† and of all His elect, the Lord vouchsafe to bless ✠ this incense, and to receive it in the odor of sweetness, through Christ our Lord;" making over the incense the sign of the cross.‡

Then the priest, receiving the thurible from the deacon, who kisses it and his hand, proceeds to incense the *oblata*, or bread and wine of the sacrifice. Making over them with the thurible three crosses, and then round them three circles (the last in reverse order), he says the following words, still in secret: "May this incense, blessed by Thee, ascend to Thee, O Lord; and may there descend upon us Thy mercy."

He next incenses the crucifix thrice, with the words of Psalm cxi. verse 2: "Let my prayer be directed as incense in Thy sight." Then, while he incenses the whole altar on the epistle and gospel side, and returns to the former (as at the beginning of the Mass), he continues the words of the

* Vid. Le Brun, *Cérém. de la Messe*.

† See St. Luke i. 2.

‡ See note at p. 284.

same Psalm: "The lifting up of my hands as an evening sacrifice.* Set a watch, O Lord, before my mouth, and a door round about my lips; that my heart incline not to evil words, to make excuses in sins." Then he restores the thurible to the deacon at the epistle side, saying, "May our Lord enkindle within us the fire of His love, and the flame of eternal charity." The deacon receives it, kissing it and his hand as before, and incenses him thrice.† Then the deacon goes off to incense the clergy in choir. Last of all, he incenses the subdeacon, and is himself incensed by the thurifer. But whereas he incenses the celebrating priest thrice, he incenses the clergy, the subdeacon, and is himself incensed but twice. The celebrant remaining at the epistle end of the altar, washes his hands, saying secretly the psalm "Lavabo," as already explained. He then proceeds with the additional prayer of oblation, the "Orate fratres," and the secret prayers, as at Low Mass, the chief attendant assisting at the Missal.

CHAP. VI. *The Preface in Solemn Mass.*

C. The Preface seems to be a very prominent feature in solemn Mass.

P. It is so; the Church invests it with great dignity, by clothing its words of unspeakable majesty in a chant which may be truly said, though it is saying a great deal, to be worthy of them.

C. Is this chant of great antiquity.

P. Yes; it is believed to preserve portions of the music of the Temple-worship; and some think that fragments of it were learned by apostles and apostolic men in moments of intimate communion with heaven.

C. And the choir responds, does it not, also in song, to the versicles which occur in the Preface?

P. Yes; so as to resemble and represent the voices of angels meeting, with sympathetic joy, these reiterated appeals to their devotion and gratitude.

C. Does the tone or chant of the solemn Preface vary at different times?

P. Yes; because the words of the Preface themselves vary. On Ferial Days, or in Masses of the Dead, it has less variety of notes, and is consequently less joyful.

C. Does the priest sing the "Sanctus" at the end of the Preface?

P. No; he says it, and the choir sings it.

C. Does the priest say the "Sanctus" with any particular ceremonies?

P. The deacon and subdeacon go to either side of him at the altar, and say it with him. The subdeacon then returns to his own place, and

* These words are beautifully applied by the Church to the Sacrifice of the Cross, which was consummated towards eventide.

† If the Bishop assist at the Mass *pontificaly*, he also is incensed thrice.

the deacon takes *his* place at the priest's left hand, to assist in turning over the leaves of the Missal at the Canon.

CHAP. VII. *The Canon and Consecration in Solemn Mass.*

P. The Consecration is now drawing on, and, with a view to it, the principal assistant at the ceremonies goes out to bring additional acolyths with lighted torches. The rubric directs that at every Mass a candle shall be lighted for the consecration, but this is commonly interpreted of High Mass alone. The acolyths having come in, arrange themselves in presence of the altar; and shortly before the consecration, the deacon, having genuflected, moves round to the right of the priest, and goes on both knees. At the same time the subdeacon, lowering the paten which he still carries, kneels in his place. Incense is then put into the thurible to honor the blessed Sacrament at the consecration. When the priest inclines to say the words of consecration, all the ministers and assistants bend forward, and remain in a posture of profound inclination till after the consecration in both species. When the consecration and adoration of the Sacred Body are over, the deacon rises and removes the pall from the chalice; and after the consecration and adoration of the precious Blood, he replaces it. The chief assistant incenses the Body and Blood of our Lord; after the consecration, it is usual for the choir to sing the "Benedictus."

CHAP. VIII. *From the Consecration to the "Pater noster."*

P. After the Consecration, the deacon and subdeacon rise; and the deacon, having genuflected, goes again to the left side of the priest to assist at the Missal. All proceeds as at Low Mass, till after the Memento of the Dead, when the deacon again genuflects, and goes to the right of the priest to remove the pall from the chalice for the "Little Elevation" (see Low Mass); also, when the priest makes the sign of the Cross over the Sacred Host and chalice, the deacon steadies the latter at the foot, in virtue of his privilege of touching vessels containing the Body or Blood of our Lord. When the priest comes to the "Pater noster" the deacon, having genuflected, leaves the altar, and goes to his place behind the priest.

CHAP. IX. *From the "Pater noster" to the Communion.*

C. Does not the priest sing the "Pater noster" as well as the Preface?

P. Yes, to a beautiful tone prescribed in the Missal. This, like the tone of the Preface, is simpler on Ferias and in Masses of the Dead than at other times. When the priest comes near the end, the deacon and subdeacon, having genuflected at their places, go up to the altar. The

subdeacon then delivers up the paten to the deacon, who wipes it with the purificatory, and gives it to the priest after the "Pater noster" (see Low Mass), kissing its edge and the priest's hand. An attendant removes the long veil from the shoulders of the subdeacon, who genuflects, and returns to his place. The deacon stays by the priest at his right to remove the pall from the chalice, and steady it when necessary. At the proper place the priest sings, to a tone prescribed in the Missal, the "Pax Domini." Then the subdeacon joins him at the altar, and, with the deacon, accompanies the priest in saying the "Agnus Dei." This over, the subdeacon goes down to his place; the deacon goes on both knees while the priest says the first of the three prayers before the Communion..

And here succeeds one of the most remarkable and affecting ceremonies of the Mass, called the "Pax"—the memorial of the holy "kiss of peace," mentioned in St. Paul's epistles, and practiced in the early ages, but afterward discontinued in consequence of abuses or scandals. I have lately said that the Church is not apt to drop holy customs altogether, but preserves them in ceremonies after their use has passed away. Thus it is with the "kiss of peace." This kiss is given at Solemn Mass, after the "Agnus Dei," to the deacon and subdeacon; and when there are clergy present, to them also. The manner of giving it is as follows:

After the first of the three prayers before Communion, the deacon rises from his knees, and kisses the altar with the celebrant; then the celebrant, placing his hand on the deacon, inclines toward his cheek, saying, "*Pax tecum,*" "Peace be with you:" and is answered by the deacon, "*Et cum spiritu tuo,*" "And with thy spirit." The priest then goes on with the following prayers. The deacon meanwhile goes down, and gives the same "peace" to the subdeacon, in the same form. Then both *genuflect* to the Blessed Sacrament; and the subdeacon goes off to the choir, where he again gives the "peace" to the superior of the clergy, he to the next below, and so on, till all have received, down to the youngest of those in surplices. In each case the inferior bows to the superior, before and after giving the "Pax," but not *vice versa*.

C. Is the "peace" given in all Masses?

P. No; not in the Masses of the Dead, when, as we have seen, the form of the "Agnus Dei" is changed, and the first of the following prayers not said. It is likewise omitted on the great "Triduum," or Three sacred Days of the Passion of our Divine Redeemer; this is said to be in abhorrence of the treacherous kiss of Judas. Even in the joyful Mass of Holy Saturday the "peace" is omitted, to be resumed with all the greater propriety on Easter morning, when, in early times, Christians embraced one another, as they said, "The Lord is risen indeed, Alleluia."

C. Does the ceremony of the "Pax" proceed in silence?

P. The words are said inaudibly ; but the choir meanwhile is singing the "Agnus Dei," having," taken it up after the priest. The subdeacon, after giving the Pax, returns to the altar to assist the priest at the Communion, at which he and the deacon incline the head.

C. Do the faithful ever communicate at High Mass ?

P. Yes, often, when it is at an early hour ; but when, as is usual among ourselves, it is the latest of all the Masses of the day, and is seldom over till twelve or one o'clock, the Faithful generally communicate at an earlier Mass.

C. When given at High Mass, is the Communion in any way more solemn ?

P. The deacon and subdeacon receive (if at all) first, and on the top step of the sanctuary ; then the clergy (if any) in surplices, and then the laity. The deacon, having himself communicated, accompanies the priest in giving Communion to the rest, holding the paten under the Sacred Host, as it is placed on the tongue of the receiver.

C. Do priests ever communicate, except at the Mass which they themselves celebrate ?

P. Rarely ; because the same reason which hinders them from saying Mass, is likely to hinder them from going to Communion. But sometimes this is not so, as, for example, with a priest newly ordained, who has not as yet said his first Mass ; and on Holy Thursday, when but one priest celebrates and the rest communicate.

C. Does a priest communicating at the Mass of another priest receive our Lord under one or under both species ?

P. Under *one* ; and this, even though he were a Bishop, or the Pope himself,

C. Indeed ! Then it is untrue to speak of the law which restricts the communion of the chalice, as made against the *laity* ?

P. Yes ; the distinction which the Church makes is not between the clergy and laity, but between the celebrant and all others.

C. Is this generally known ?

P. Very possibly not ; for the ignorance which prevails about our institutions is wonderful, and only equalled by the freedom with which they are discussed and criticised ?

C. But, after all, if I may ask, why does the Church refuse the precious Blood of our Lord to *any* of the Faithful, contrary, as might seem, to His institution, and the practice of early times ?

P. Do you ask for your own satisfaction, or with a view to others ?

C. For others only.

P. Well, then, hear me. Do you know what is meant by the doctrine of *concomitance* ?

C. I think so. It is that our Divine Lord is *entire* under each species ; so that the bread, after consecration, is not His Body in any such sense as to be without His precious Blood ; nor the wine, after consecration, His Blood in any such sense as to be without His most sacred Body.

P. Very well. And now see what Protestant objectors to the withholding of the chalice in certain cases suppose ; namely, that the doctrine you have just stated is untrue.

C. How so ?

P. Because they suppose that such as receive our Lord under one species alone, receive Him but in part. Consequently, in their communions (if they profess any doctrine of the Real Presence at all), they think that they receive the Body of our Lord *without* His most precious Blood, and His Blood *apart from* His most sacred Body. This opinion presumes such a separation between the constituents of the One Christ as was never realized, except during the three days between His crucifixion and resurrection. It supposes the whole Christ to be received by receiving the two parts of which the Whole is made up. But which, in His living Person are inseparable. *We* not only condemn the doctrine, but abhor the notion of so unnatural a separation. We remember that our Lord, "being risen from the dead, dieth no more." "He is not dead, He is risen." We cannot even imagine receiving Him at all, without receiving Him as He is. Those essential parts of His bodily nature, His entire Flesh and His Blood, once and for ever joined, we dare not sunder, even in idea, even in figure, still less in act. It would seem to us almost like crucifying Him afresh, and then feeding upon Him, not by a most high and mystical and yet real participation, but rather as we might partake of merely human food.

Now the limitation of the chalice to the celebrant was introduced as a point of discipline, and in the exercise of the Church's undoubted power of regulating all matters of practice according to the necessities of the occasion ; yet, incidentally, her modification of her Eucharistic institute has undoubtedly subserved the great purpose of investing with life, and embodying in action, this great doctrine of *concomitance*, the neglect of which has led to results so unspeakably prejudicial to the doctrine of the integrity of our Lord's bodily nature.

C. But is not the restriction of the chalice to the celebrant against the institution of Christ, and the practice of the early Church ?

P. It is anything but clear, even from the letter of Holy Scripture itself, that our Lord, in giving of the chalice to His Apostles, designed to impose on them and their successors the necessary duty of dispensing it to all others. Their office was peculiar ; and the first celebration of the Holy Eucharist, in which the Apostles were gifted with powers, and not

merely admitted to a privilege, is no precedent for all subsequent celebrations. Had others besides the Twelve been present at the Last Supper, and received of the chalice, that would have been a precedent. On the other hand it is very remarkable that, in all the earliest notices of the Blessed Eucharist, subsequently to the Resurrection, bread only is named as the sacramental matter.* Again: it is certain that, in the early Church, infants were communicated under the species of wine alone.

Thus you see that the Church has ever taken on herself to dispense this precious Gift according to the free discretion with which our Lord has intrusted her; modifying first the institution itself, and then modifying even her own modifications; relaxing, under certain circumstances, the restriction upon the faithful at large, and placing even her priests upon a par with others, when they present themselves with others at her banquet; as if to take from her people the reproach of exclusion, and from her priests the boast of prerogative; that so "the eyes of all may hope" in her, "she giving them meat in due season:"† true dispenser of that celestial Manna, whereof "one gathereth more, another less;" yet so that "neither had he more that gathered more, nor did he find less that had provided less; but everyone gathered according to what they were able to eat."‡

CHAP. X. *From the Communion to the end of High Mass.*

P. When the subdeacon has concluded giving the "Pax," he rejoins the priest at his right hand, and removes the pall from the chalice, when the priest is about to receive the precious Blood of our Lord. When the communion of the priest and Faithful (if any of the Faithful communicate) is over, the subdeacon ministers wine for the first ablution; and then, withdrawing to the epistle end, wine and water for the second. The deacon now removes the Missal to the epistle side. The priest, having received the second ablution, leaves the sacred vessels and linen, and goes to the Missal at the epistle side to read the "Communion." The subdeacon arranges the sacred vessels and linen, puts the corporal into the burse, and, having covered the chalice and paten with the veil, bears them, with the burse resting on them, to the credence-table. Having deposited the sacred vessels on the credence-table, he goes to his place behind the priest and deacon. The priest having read the "Communion," goes to the middle of the altar, sings the "Dominus vobiscum," and is answered by the choir; then, going to the Missal, he sings the Postcommunion prayer or prayers. Returning to the middle, he again sings "Dominus vobiscum," and is answered by the choir. Then the

* See St. John xxi. 13: Acts ii. 42, xx. 7.

† See Psalms cxliv. 15.

‡ Exod. xvi. 17, 18.

deacon, turning to the people, sings the "Ite, missa est," or, if proper to the day, "Benedicamus Domino," toward the altar.

C. Are the tones of these prescribed, and do they vary?

P. They are prescribed in the Missal itself. There are six tones of the "Ite, missa est," and three of the "Benedicamus Domino," according to the occasions. Of the "Ite, missa est:" 1. with the two "Alleluias" for Easter-day and week; 2. for the more solemn festivals at other times of the year; 3. for ordinary double festivals; 4. for Masses of the Blessed Virgin; 5. for semi-doubles; 6. for simples. And of the "Benedicamus Domino:" 1. for Sundays in Advent and Lent; 2. for Ferias; 3. for, the Vigil of the Nativity, and the Mass of the Holy Innocents.

C. What is the peculiarity of this last tone compared with the rest?

P. It is more joyful.

C. But I thought the "Benedicamus Domino" was never used on joyful days.

P. Neither is it; but the Vigil of the Nativity, and the Feast of the Holy Innocents are days of a very unusual character. The former is a strict Fast, upon which nevertheless the coming Feast of our Lord's Nativity reflects a certain joyfulness. The latter is an exception to all other Martyrs' days, in having mournful accompaniments—purple, instead of red vestments; no "Te Deum," nor "Gloria;" and, therefore, no "Ite, missa est."* Yet, coming as it does, at Christmas time, it is not simply a mournful festival.

C. Why is this?

P. The Church deems it no prejudice to the memory of those earliest and very glorious Martyrs, the Holy Innocents, to mourn at the same time for the unparalleled atrocity of the crime which cut them off, like budding flowers, from the earth—a crime, too, which was especially directed against our Blessed Lord Himself (at this time, Christmas, so fresh in the Church's love), and which was a kind of first-fruits of the malice to which He afterwards fell a victim. "The kings of the earth stood up, and the princes assembled together, against the Lord, and against His Christ."†

But the Church, having paid her tribute to the memory of those innocent sufferers on the day of their Festival, feels herself at liberty to rejoice with unclouded joy at their actual, though unconscious, testimony to Christ on the Octave of their Feast, when she appears in red, symbolical of their precious blood, sings the "Te Deum," and rejoins the Angels in the Hymn of the Nativity.

And now, if there be a second Gospel of the day, the deacon removes.

* If, however, the Feast of the Holy Innocents occur on a Sunday, it is treated as any other martyrs' day.

† Ps. ii. 2.

the Missal from the epistle side. He then kneels with the subdeacon, to receive the priest's blessing. The blessing over, the deacon and subdeacon join the priest at the reading of the Gospel; and if it be the Gospel of St. John, the subdeacon holds the card. The deacon kneels with the priest at "*Et Verbum caro factum est,*" but not the subdeacon, because he holds the card. Then all bow to the middle of the altar, descend the steps, make the proper inclination, and preceded by the acolyths with lights and the clergy, return to the sacristy.

II. HIGH MASS OF THE DEAD.

C. Will you kindly explain, sir, what are the varieties of ceremonial in High Mass of the Dead?

P. There are several, besides those already noticed as existing between the ordinary Low Mass and that of the Dead.

1. The altar is incensed at the Offertory alone.
2. The deacon and subdeacon take more time over their genuflection on first ascending to the altar with the priest, in order that a second genuflection may not be necessary on leaving the middle for the epistle side at the Introit.

3. The celebrant (as before observed) makes the sign of the Cross towards the Missal, instead of on himself; and the deacon and subdeacon do not, as at the ordinary High Mass, make any corresponding sign.

4. The subdeacon, after singing the Epistle, does not receive the priest's blessing, nor kiss his hand.

5. The celebrant, having said the *Dies iræ* after the Gradual and Tract, goes with his two ministers to the seats, or stands at the altar, while the Sequence is sung by the choir. Just before the last stanza of the Sequence, the deacon, having previously laid the book of the Gospels upon the altar, proceeds to say the "*Munda cor meum,*" without asking the benediction of the priest; and having genuflected with the subdeacon, goes with him and the attendants (but without lights and incense) to sing the Gospel. At the end, he gives the book to the subdeacon; but the latter does not carry it to the priest, as the text is not kissed.

6. At the Offertory the subdeacon does not wear the long veil on his shoulders, in carrying the chalice to the altar. He omits the words, "Reverend father, be pleased to give a blessing," because the water is not blessed. He does not bear away the paten, but goes without it to his place behind the deacon.

7. After the Invocation of the Holy Ghost, the Bread and Wine of the Sacrifice, the crucifix, and the altar, are incensed by the priest as usual, and with the usual words; the subdeacon, who is not engaged in bearing

the paten, going up to the altar to assist the deacon in holding back the priest's vestments at the incensing.

8. The deacon and subdeacon assist at the "Lavabo," or washing of the priest's hands, with the basin and towel.

9. Shortly before the Consecration, the subdeacon moves towards the epistle side; then receiving the thurible from the attendant (who has previously supplied it with incense, but without any benediction), incenses the Body and Blood of our Lord at the time of consecration. The subdeacon fulfils this office at High Mass of the Dead, because he does not, as in other High Masses, hold the paten.

10. Not having to deliver up the paten, the subdeacon does not move from his place till the "Pax Domini," when he goes to the left of the priest at the altar, and then joins the deacon in saying, with the priest, the "Agnus Dei;" but (as was observed in the proper place at Low Mass) the striking of the breast is omitted.

11. At the end of Mass, the deacon sings, towards the altar, "Requiescant in pace," to a tone prescribed in the Missal; and there is no final blessing, the ministers join the priest at the Gospel of St. John (which in Masses of the Dead is always said) without previously kneeling. All else proceeds as usual.

N. B. The *ferial* tone is used for the Preface and "Pater noster."

III. SOLEMN VESPERS.

C. There are, I believe, two evening offices of the Church, are there not?

P. Yes, Vespers and Compline; the first proper to the earlier part of the evening, the second to its close.

C. Are both these offices commonly celebrated with solemnity in the Church at large?

P. No; Vespers alone are so celebrated as a general rule; but it is the practice in some places to sing Compline also as a part of the public evening devotion. In communities where the duties of the choir are performed, all the Seven Hours of Prayer are observed in choir, and in that case Vespers and Compline go together. Solemn Vespers are always sung, where there are the means of singing them, on Sundays and Holy days; and are, of course, intended by the Church to be sung at other times also.

C. What is the meaning of "First" and "Second" Vespers?

P. Every Festival is considered by the Church to begin and end in the evening. First and Second Vespers, therefore, express its opening on one evening, and its close on the next.

C. How is the succession and arrangement of Festivals determined?

P. By certain rules contained in the rubrics, and applied to practice in the "Ordo recitandi Divini Officii," or yearly Calendar of the Church, which is published in all countries of the Christian world.

C. What is the general principle on which these arrangements are made?

P. All Festivals, except those of the highest class, admit of the introduction into their office of Commemorations, *i. e.*, of the subsidiary celebration of other Festivals inferior to themselves, or of days within the Octaves of the great Festivals, or of Ferias, or week-days, in certain special seasons, such as Advent and Lent. These commemorations are made in the form of an antiphon, versicle and response, and collect, and sometimes of a special stanza at the close of the Hymn. There are also certain common commemorations introduced on all semi-doubles in the year, excepting at the more solemn seasons. These are: 1. Of the Blessed Virgin; 2. Of the holy Apostles SS. Peter and Paul; 3. Of the Patron Saint of the country (in England, St. George), or of the Church, * or community; 4. For peace.

C. Does Compline admit of similar introductions?

P. No; Compline is not ordinarily liable to these variations, except that of the final stanza of the Hymn. During Easter time, however, "Alleluias" are added in it.

C. These additions must tend to complicate the office, and make it difficult to follow.

P. Most things which are worth knowing require time and pains to understand. But many members of the Christian laity are quite at home in the office of the Church, at least so far as it is publicly celebrated; priests are always ready to give assistance in such inquiries; and the order of the Church offices is annually published for the use of the laity.

C. Is the Vesper office on Sundays always that proper to the Sunday?

P. On the contrary, it is more frequently the second Vesper office of a Festival (when of superior rank to the Sunday), or the first Vesper office of a Festival on the following day; the Sunday being, in such cases generally *commemorated*.

C. Do the Psalms vary on different days?

P. The first four are generally those of the Sunday. But on the first Vespers of Saints' days (except days of our Blessed Lady, of Virgins, and Holy Women), the fifth is changed into the 116th, "Laudate Dominum omnes gentes." On the First Vespers of the office for the Dedication of a Church, which very rarely occurs, the last Psalm is the 147th, "Lauda Jerusalem." On Feasts of the Blessed Virgin, the Psalms are the 109th, 112th, 121st, 126th, and 147th; and the same are proper to

* *i. e.* where it has been consecrated.

the Feast of a Virgin or Holy Woman. At the First Vespers of Corpus Christi, the Psalms are special. But all this, together with the variations of the Hymns, etc., you will find explained in the ordinary Vesper-Book. On the Second Vespers of an Apostle, the Psalms are (in addition to the 109th and 112th), the 115th, "Credidi;" 125th, "In convertendo;" and 138th, "Domine, probasti me." On the Second Vespers of a Confessor not a Bishop, the last Psalm is "Laudate Dominum" (116th); but on those of a Confessor Bishop, it is Psalm cxxxi., "Memento Domine, David;" and on those of one or more Martyrs. Psalm cxv., "Credidi." On certain days of the Second Vespers, "Lauda Jerusalem" is the last Psalm, and on all Feasts of the Angels, "Confitebor tibi" (Psalm cxxxvii.) The five Sunday Psalms are consecutive in the Psalter from the 109th to the 113th. The first is a kind of commemoration of all the great mysteries of our redemption; the second alludes to the praise of God "in the congregation;" the third commemorates the graces and privileges of the Just; the fourth is a Psalm of praise, with a prophecy toward its close of the Blessed Virgin and the Church (on which account it is one of the Psalms proper to her festivals); while the last celebrates the deliverance of the Israelites from Egyptian bondage, and is therefore appropriate to Sundays, which are days in honor of the Resurrection of our Lord. It is very remarkable that a series of Psalms so suitable to the ordinary wants of the Church on her weekly festivals, should be found in succession.

On days of the Blessed Virgin, Psalm cxxi. is substituted for cx., Psalm cxxvi. for cxi., and Psalm cxlvii. for cxiii. In all these substitutions you will see that the analogy between the Blessed Virgin and the Church is intended to be kept in mind, as is shown especially in the frequent occurrence of the word "domus;" the Blessed Virgin first, and the Church afterwards, being our Lord's chosen "habitation" or "tabernacle."

The Psalms of the Blessed Virgin are used on all days of holy women, whether virgins, married, or widows, because of all such our Blessed Lady is the especial model and Patroness.

On Saints' days, Psalm cxiii. (In exitu), being especially appropriate to Sunday, is changed into Psalm cxlvii., a general Psalm of praise. Psalm cxxxix. (Memento) will be seen on examination to contain several allusions to the priesthood. Psalm cxv. (Credidi) speaks of the "death of God's Saints," whence it is proper for Martyrs' days and to the Apostles, all of whom were also Martyrs. The addition of Psalms cxxv. and cxxxviii. to their Second Vespers, is explained by the antiphon prefixed and added to each. Psalm cxlvii. (Lauda Jerusalem) is proper to the dedication of a church as well as to the Blessed Virgin.

C. What are the Psalms for Vespers on week-days?

P. They are, with some omissions, those which follow in order after the Psalms of the Sunday.*

C. Why are the Church offices always sung in Latin?

P. The Church is particular about the use of Latin in all her public offices of devotion, on account especially of the danger to which national languages are exposed of deterioration and change, through which, in course of time, even the purity of doctrine might be corrupted. Moreover, as the Church is not for one country, but for all, it is to be desired that she should possess a universal language, as well as a uniform rite. It is when Catholics travel from country to country that they feel especially the benefit of this provision of the Church, superseding all national distinctions. I will add another reason for the use of Latin, which is, that it is most important to have a language for sacred purposes not vulgarized by familiar use.

C. But may it not be considered an evil that the laity should be debarred from following the public offices of the Church?

P. They cannot be said to be so; for, first, there are many of them who actually understand at least Latin enough to enter into the meaning of the words; and of those who do not, many have leisure to study it; a work the labor of which would be greatly lightened by being undertaken in a pure spirit of devotion, and for so noble an end—not to speak of the aid of the Holy Spirit, which would certainly be vouchsafed to any one who should be animated by a love of the Church to undertake any enterprise, whether physical or intellectual, in her cause.† You will remember, too, that the Vesper-books give translations side by side with the Latin, and thus no one who is able to read is left in ignorance of the meaning of what is said or sung; while I believe that many by the use of these translations have acquired knowledge enough of the Latin language to be of considerable service to them in the public offices of the Church. And, moreover, where the idea of worship has strong possession of the mind, the form of words is of less consequence. It is proved by undoubted facts that the English Psalms are hardly better understood by the majority of worshipers than the Latin. Let Catholics, therefore, who do not know Latin use their Vesper-books in the Psalms, and in such other parts of the office as are intended to be sung by them, and they will soon enter into the spirit of the act in which they are engaged, which is, after all, the great matter; and for the rest, the more illiterate must put themselves into the hands of the Church, and use such devotions as they are able.

* They will be found in the *Vespers for the Laity*, Burns and Lambert.

† I am acquainted with a young man, at my own church, who has found time in the midst of a laborious worldly calling to learn Latin so well as to translate the Church offices with facility.

C. What are the ceremonies of Solemn Vespers?

P. The priest, habited in a cope, and accompanied by his assistants, proceeds from the sacristy to the altar with the clergy and acolyths. The clergy having filed off to their places in the choir, the celebrant goes forward to the steps of the altar, where he kneels with his attendants to say the preparatory prayer; then moving, preceded by his attendants, to the seats at the epistle side, and standing, he says secretly the "Pater" and "Ave." He then sings aloud, "*Deus, in adiutorium meum intende*"—"O God, incline unto my aid;" and is answered by the choir, "*Domine, ad adiuvandum me festina*"—"O Lord, make haste to help me." Then the choir chants the "Gloria Patri" with "Alleluia," or, from Septuagesima to Easter, "*Laus Tibi, Domine, Rex æternæ gloriæ*"—"Praise to Thee, O Lord, King of eternal glory." Then the antiphon is sung, entire if on a double, the first words only if on a semi-double or simple festival, or on a Sunday (which ranks as the highest of semi-doubles). Then the chanters give out the first words of the Psalm, which the semi-choir on the principal side continues through the first verse, and is then answered in the second verse by the semi-choir on the opposite side, and thus the Psalms are continued to the end; each antiphon being sung at the end of each Psalm as well as at the beginning, and at the end always entire. The Psalms are begun alternately by the two sides. It is most proper that the first words of the antiphons should be intoned by the officiating priest and others of the clergy in succession.

C. Why are the Psalms sung sitting?

P. The length of the Church offices makes it difficult for some persons to recite them standing; and in order to provide relief without violating uniformity, the Church allows the easier posture in those portions of Divine worship which do not consist in addresses to Almighty God, or in hymns sung directly in His honor. The Psalms are more like a prolonged commemoration of His mercies; and are so far different from the hymns, which are short, always expressed in the language of worship or praise, and which again differ from the Psalms in relating immediately to the blessings of the Gospel dispensation.

C. After the Psalms, I observe the officiating priest and the clergy rise.

P. Yes; the celebrant rises to sing the "Little Chapter," which is a short sentence from Holy Scripture bearing upon the subject of the day. After the Little Chapter is sung the Hymn. The hymn over, the versicle proper to the day is intoned by the chanters, and the response by the choir. Then the antiphon at the "Magnificat" is sung in the same way, and according to the same rule, as the antiphons of the Psalms. Then the first words of the "Magnificat" are intoned.

C. Here, I observe, the priest crosses himself, rises, and goes to the altar.

P. Yes ; this song of our Blessed Lady, and the corresponding hymn "Benedictus" at Lauds, are always accompanied by marks of extraordinary honor, as the two canticles relating especially to the Incarnation of our Blessed Saviour. Accordingly, at the opening of the "Magnificat," the priest, attended by his ministers, proceeds to the altar, and goes up to it after making the proper reverence ; then, receiving the thurible from the principal minister, as at Solemn Mass, and with the same ceremonies, he incenses the crucifix and altar in the usual way, saying at the same time the words of the "Magnificat" with the ministers, while the choir is singing that Canticle. The incensing over, he restores the thurible into the proper hands as usual ; and after genuflecting or bowing, as the case may require, returns with his ministers to the seats, and is himself incensed thrice by his chief assistant, who afterward incenses also the the clergy, choir, and second assistant. The officiant continues standing till the end of the "Magnificat ;" and when the antiphon has been repeated, sings the Collect of the day, after which the Commemorations (if any) are made by the proper antiphon, versicle and response, and collect.

C. I have occasionally seen the officiating priest leave the high altar at the beginning of the "Magnificat," and visit other altars in the church to incense them.

P. This is when the Blessed Sacrament is at a side altar. In that case, the officiant incenses such altar first in order, and other altars in succession, ending with the principal altar ; but if the Blessed Sacrament be at the principal altar, then he incenses this alone.

C. Sometimes the priest and choir kneel during particular stanzas of the *Hymn*.

P. Yes, in the following cases : during the first stanza of "Veni Creator" or "Ave maris stella," and during the address to the Cross in "Vexilla regis."

C. What is the Hymn, with versicle and prayer, sung at the end of Vespers, forming a little office by itself ?

P. It is the Antiphon of the Blessed Virgin, proper to the end of Lauds and Compline, but which it is usual to introduce at the end of Vespers, except when a bishop officiates. During Easter time this antiphon is always sung standing ; at other times it is sung standing from the First to the Second Vespers of Sunday, kneeling on other days.*

IV. COMPLINE.

C. Will you please, sir, explain the office and ceremonies of Compline ?

* These antiphons are described under the head of Compline.

P. Compline ("Completorium," the final and "complemental" office of the day) is properly an appendage to Vespers, but is often sung as a separate office. It is sung as follows :

The priest, after kneeling for the preparatory prayers, stands while the blessing is invited by one of the choir in the words, "Jube, domne, benedicere,"—"Be pleased, sir, to give a blessing." The priest sings in answer, "Noctem quietam," etc.—"The Lord Almighty grant us a quiet night and a perfect end." The choir responds, "Amen." The priest then sings the "Short Lesson," from 1 St. Pet, v. 8, "Fratres," etc.—"Brethren, be sober, and watch; because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour; whom resist strong in the faith." He concludes with the usual termination of a lesson, "But Thou, O Lord, have mercy on us," and is answered in song, "Thanks be to God." He proceeds to sing, *V.* "Our help is in the name of the Lord;" *R.* "Who made heaven and earth." He then says in secret our Lord's Prayer. At its close, he makes, with the choir and congregation, the general Confession, as at the beginning of Mass; but instead of being merely *said*, as at Mass, it is recited in monotone. The "Confiteor" over, the priest proceeds to sing, *V.* "Convert us, O God of our salvation;" *R.* "And turn away Thine anger from us." Then, in a louder tone, as at Vespers, *V.* "O God, incline to my aid;" *R.* "O Lord, make haste to help me." Then is sung, "Glory be to the Father," etc., with "Alleluia" or "Laus Tibi, Domini," etc., according to the season. Then the first word of the antiphon is intoned, "Miserere," for which, during Easter time, is substituted "Alleluia." Then the Psalms are chanted in succession, and, since under a single antiphon, most properly to the *same* tone.

C. What are the Psalms, and with what intention are they used?

P. The Psalms are: the 4th (Cum invocarem), the 30th (In Te, Domine, speravi), the 90th (Qui habitat), and the 133d (Ecce, nunc benedicite). Their propriety will be apparent upon examination. Their general sentiment is prayer for the divine aid against the dangers, both spiritual and bodily, of the night season, at which, according to the general belief of the Church, "our adversary the devil" (named at the commencement of the office) is especially on the alert. At the end of the Psalms, the antiphon is repeated in full: "Have mercy on me, O Lord, and hear my prayer." Instead of which, from Holy Saturday to the First Vespers of Trinity Sunday (exclusive of the latter), is said, "Alleluia, alleluia, alleluia."

Then follows the hymn, "Te lucis," etc.; after which the officiant, having risen, sings the "Little Chapter" from Jer. xiv. 9, "Thou, O Lord, art in the midst of us, and Thy holy Name is invoked upon us. Leave us not, O Lord our God." *R.* "Thanks be to God." Then are sung the

short responsories. "Into Thy hands, O Lord, I commend my spirit. Into Thy hands. Thou hast redeemed us, O God of Truth. I commend. Glory be, etc. Into Thy hands." *V.* "Guard us, O Lord, as the apple of the eye." *R.* "Under the shadow of Thy wings protect us." At Paschal-tide (*i. e.*, from Holy Saturday to Trinity Eve) Alleluias are added.

Then is sung the beginning of the antiphon at the "Nunc dimittis," "Save us." Then the "Nunc dimittis;" after which the antiphon is repeated in full, "Save us whilst we are awake, guard us whilst we are asleep, that we may wake with Christ and rest in peace." In Paschal-time "Alleluia" is added. On semi-doubles several short prayers and responses are then said, beginning with "Kyrie eleison." On doubles,* the office goes on at once to the "Dominus vobiscum" and the Collect, which is as follows: "Visit, O Lord, we beseech Thee, this habitation, and drive far from it all the snares of the enemy. Let Thy holy angels dwell in it, to keep us in peace; and may Thy blessing be always upon us. Through." Then, *V.* "Our Lord be with you." *R.* "And with thy spirit." *V.* "Let us bless our Lord." *R.* "Thanks be to God." Then the blessing, "The Almighty and merciful Lord bless and keep us, Father, and Son, and Holy Ghost." *R.* "Amen."

Then is sung the antiphon of the Blessed Virgin according to the season.

C. How many of these antiphons are in use?

P. 1. The "Alma Redemptoris," which is sung or said from the eve of the First Sunday in Advent to the Feast of the Purification at Compline; 2. The "Ave Regina," from the Feast of the Purification to the Thursday in Holy Week (exclusive); 3. The "Regina cœli," from Holy Saturday to the First Vespers of Trinity Sunday (exclusive); 4. The "Salve Regina," from Trinity eve to the eve of the First Sunday in Advent.

V. THE BENEDICTION OF THE MOST HOLY SACRAMENT.

"Gustate et videte quoniam suavis est Dominus."

C. What is the "Benediction of the Blessed Sacrament?"

P. It is a rite which has sprung from devotion to the Blessed Sacrament of the Altar.

C. What is the meaning of this rite?

P. It results from the doctrine of the Real Presence of our Blessed Lord in the Holy Eucharist. His Real Presence must be a means of benediction to all who are brought within its influence, provided they be also animated by right dispositions.

* *i. e.*, if the *Vespers* have been said according to the double rite.

C. At Benediction, is it our Lord who blesses in His own Person, or the priest who employs the Holy Sacrament as a means of blessing?

P. It is the former rather than the latter. Our Divine Redeemer makes His servant the medium of conveying His benediction.

C. What are the ceremonies of this great and most consolatory rite?

P. The priest, vested in a white cope, ascends to the altar, attended by an assistant priest or deacon. The crucifix having been taken down, the assistant (or, if none be present, the priest officiating) opens the tabernacle, and, after a genuflection, withdraws from it the *monstrance* containing the Blessed Sacrament within it.

C. What is a *monstrance*?

P. It is a frame, of the most costly material which can be had, for exhibiting (*ad monstrandum*) the Blessed Sacrament to the people.

The monstrance, after the Blessed Sacrament has been placed within it, is set on the altar (on which a corporal has previously been strewn), and the Blessed Sacrament is adored. It is then elevated on a throne above, similarly prepared. The priest meanwhile descends to the foot of the altar, and, after putting incense in the thurible as usual (though without blessing it), receives the thurible on his knees, and incenses the Adorable Sacrament thrice. Meanwhile it is customary in this and some other countries to sing "O salutaris Hostia," with its accompanying doxology, from the hymn "Verbum supernum prodiens." Afterwards the Litany of the Blessed Virgin, or some Motett proper to the day, is sung in honor of the Blessed Sacrament. The priest then intones (or the cantors) the "Tantum ergo sacramentum," with the accompanying doxology (from the hymn "Pange lingua gloriosi Corporis," etc.), and the choir takes it up. At the beginning of the doxology, the priest rises, puts incense in the thurible as before, and again incenses the Blessed Sacrament. The doxology ended, the versicle "Panem de cœlo" and its response (from the office of Corpus Christi) are sung, Alleluias being added at Easter time and within the octave of "Corpus Christi." The priest then sings the Collect of Corpus Christi. He then receives on his shoulders a rich veil or scarf, while the priest assisting (or, in default of one, himself) takes down the Blessed Sacrament from the throne. Then both go up to the altar, and the principal priest receives the Blessed Sacrament into his hands within the veil or scarf, and makes with it the sign of the Cross towards the people. A bishop makes this sign thrice. Meanwhile the bells of the church are rung, to give notice to the people inside the church, and in the neighborhood, that the Benediction is being given. The Blessed Sacrament is then restored to the tabernacle where it is usually reserved, and all depart in order.

A living writer thus beautifully describes the character and meaning of this rite :

“Benediction of the Blessed Sacrament is one of the simplest rites of the Church. The priests enter and kneel down ; one of them unlocks the Tabernacle, takes out the Blessed Sacrament, inserts it upright in a monstrance of precious metal, and sets it in a conspicuous place above the altar, in the midst of lights, for all to see. The people then begin to sing ; meanwhile the priest twice offers incense to the King of heaven, before whom he is kneeling. Then he takes the monstrance in his hands, and, turning to the people, blesses them with the Most Holy, in the form of a cross, while the bell is sounded by one of the attendants to call attention to the ceremony. It is our Lord’s solemn benediction of His people, as when He lifted up His hands over the children, or when He blessed His chosen ones when He ascended up from Mount Olivet. As sons might come before a parent before going to bed at night, so once or twice a week the great Catholic family come before the Eternal Father, after the bustle or the toil of the day ; and He smiles upon them, and sheds upon them the light of His countenance. It is a full accomplishment of what the priest invoked upon the Israelites : ‘The Lord bless thee and keep thee ; the Lord show His face to thee, and have mercy on thee ; the Lord turn His countenance to thee, and give thee peace.’ Can there be a more touching rite, even in the judgment of those who do not believe in it ? How many a man not a Catholic is moved, on seeing it, to say, ‘O that I did but believe it !’ when he sees the priest take up the Fount of Mercy and the people bent low in adoration ! It is one of the most beautiful, natural, and soothing actions of the Church.” *

* Dr. Newman’s Lectures on Protestantism.

THE GROUNDS OF FAITH.

REVEALED TRUTH DEFINITE AND CERTAIN.

“This is life everlasting, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.” (St. John xvii. 3.)

MY PURPOSE is to speak of the grounds of faith ; I do not mean of the special doctrines of the Catholic theology, but of the grounds or foundation upon which all faith rests.

This is a subject difficult to treat : partly because it is of a dry and preliminary nature ; and partly because it is not easy to touch upon a matter so long controverted without treating it likewise in a controversial tone. But I should think it a dishonor to the sacredness of truth itself, if I could treat a matter so sacred and so necessary in a tone of mere argument. I desire to speak, then, for the honor of our Lord, and, if God so will, for the help of those who seek the truth. To lay broad and sure the foundations on which we believe is necessary at all times, because, as the end of man is life eternal, and as the means to that end is the knowledge of God, and of Jesus Christ whom He hath sent, our whole being, moral, intellectual and spiritual, demands that we should rightly know, and by knowledge be united with, the mind and will of God. And what is necessary at all times is especially so at this. For this land, once full of light, once united to the great commonwealth of Christendom, and grafted into the mystical vine, through whose every branch and spray life and truth circulate, three hundred years ago, by evil men for evil ends, was isolated from the Christian world, and torn from the unity of Christ. Since that time, what has been the religious history of England ? The schism which rent England from the divine tradition of faith, rent it also from the source of certainty ; the division which severed England from the unity of the Church throughout the

world planted the principle of schism in England itself. England, carried away from Catholic unity, fell as a landslip from the shore, rending itself by its weight and mass. England, Scotland, Ireland, parted from each other, each with a religion of its own, each with its rule of faith. With schism came contradiction; with contradiction uncertainty, debate, and doubt.

Nor did it stop here. That same principle of schism which rent asunder these three kingdoms propagated itself still further. In each country division followed division. Each Protestant Church, as it was established, contained within itself the principle both of its creation and dissolution, namely, private judgment. And private judgment, working out its result in individual minds, caused schism after schism; until we are told by a writer, Protestant himself, that in the seventeenth century, during the high time of Protestant ascendancy, the sects of England amounted to between one and two hundred.

But there are causes and events nearer to our day which render it more than ever necessary to turn back again to the only foundations of certainty, and lay once more the basis of faith. The establishment so long by many believed to be a Church, a body with a tradition of three hundred years, upheld by the power of this mighty nation, maintained by the sanction of law and legislature, invested with dignity and titles of state, possessing vast endowments, not of land or gold alone, but of that which is more precious, of treasures which the Catholic Church had gathered, and of which it was rudely spoiled—universities, colleges, and schools—that vast body, cultivated in intellect, embracing the national life in all its strength and ripeness, in an hour of trial was questioned of its faith, and prevaricated in its answer. It was bidden to speak as a teacher sent from God; it could not, because God had not sent it. And thus the last remaining hope of certainty among Protestant bodies in this land revealed its own impotence to teach. The body which men fondly believed to partake of the divine office of the Church, proclaimed that alike in its mission and its message it was human.

What, then, do we see in this land? Sects without number, perpetually subdividing; each equally confident, all contradictory; and that dominant communion which claims to be authoritative in teaching, itself confounded by internal contradictions of its own. How has this come to pass? It is because the rule of faith is lost, and the principle of certainty destroyed. Put a familiar illustration: suppose that in this teeming commercial city, where men, in fret and fever from sunrise to sunset, buy and sell, barter and bargain, the rules of calculation and the laws of number were to become extinct; what error would ensue, what litigation, what bankruptcy, and what ruin! Or suppose that in this great mercan-

tile empire, whose fleets cover the seas, the science of astronomy and the art of navigation were to perish, the shores of all the world would be strewn with our wrecks. So it is in the spiritual world. The rule of faith once lost, souls wander and perish. The effect of this is that men have come to state, as scientifically certain, that there is no definite doctrine in revelation. As if, indeed, truth had no definite outline. And we find in serious and even good men an enmity against the definite statement of religious truth. They call it dogmatism. The Athanasian creed they cannot away with. It is too precise and too presumptuous. They feel as men who turn suddenly upon the image of our crucified Lord. They start at it from its very definiteness; and as the sight of a crucifix unexpectedly produces a shock, so will the definite statement of truth. It forces home the reality of faith. 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 binding equally upon us all. No one must be certain. Each 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; in that knowledge which is life eternal.

I. In answer, then, I say, that all knowledge must be definite; that without definiteness there is no true knowledge. To tell us that we may have religious knowledge which is not definite, is to tell us that we may have color which is not distinguishable. Every several truth is as distinct as the several colors in the rainbow. Blend them, and you have only confusion. So it is in religious knowledge. Doctrines definite as the stars in heaven, when clouded by the obscurities of the human mind, lose their definiteness, and pass from sight.

Is not this true in every kind of knowledge? Take science, for example. What would a mathematician think of a diagram which is not definite? What would any problem of physical science be, as in optics, or in mechanics, or engineering, or in any of the arts whereby man subjugates nature to his use, if it were not definite? How could it be expressed? by what calculus could it be treated? What, again, is history which is not definite? History which is not the record of definite fact is mythology, fable, and rhapsody. Where history ceases to be definite, it begins to be fabulous. Or take moral science; what are moral laws which are not definite? A law which is not definite carries with it no obligation. If the law cannot be stated, it cannot be known; if not known, it has no claim on our obedience. Unless it definitively tell me what I am to do and what I am not to do, it has no jurisdiction over my conscience. And as in human knowledge, so, above all, in divine. If

there be any knowledge which is severely and precisely definite, it is the knowledge which God has revealed of Himself. Finite indeed it is, but definite always; finite as our sight of the earth, the form of which is round; and yet because our narrow sight can compass no more, to us it seems one broad expanse.

Again, take an example from the highest knowledge. When we speak of wisdom, goodness, or power, we carry our mind upward to the attributes of God. When we see these moral qualities reproduced in a finite being, we call them still by the same titles. So with knowledge. What is knowledge in God but an infinite and definite apprehension of uncreated and eternal truth? The knowledge which God has of Himself and of His works is a science divine, the example and type of all. To descend from the divine perfection—what is knowledge in the angels but equally definite, though in a finite intelligence? And what was the knowledge of man before the fall, but, though finite, definite still? What, then, is the knowledge which God has restored to man through revelation but a definite knowledge, a participation of His own? The truth which has been revealed, what is it in the mind of God who reveals it, but one, harmonious and distinct? What was that knowledge as revealed by the Holy Spirit on the day of Pentecost, but one, harmonious and distinct? What was the conception of that knowledge in inspired men, but one, harmonious and distinct also? And what was that knowledge when communicated by those who were inspired to those who believed, but one, harmonious and distinct as before? And what is this unity and harmony and distinctness of knowledge, which God revealed of Himself through Jesus Christ, but the faith we confess in our creed? Our baptismal faith, its substance and its letter, the explicit and the implicit meaning, article by article, is as definite, severe and precise as any problem in science. It is of the nature of truth to be so; and where definiteness ends, knowledge ceases.

Observe, then, the distinction between finite knowledge and definite knowledge. Is not science definite? Yet it is also finite. The theory of gravitation, definite as it is, is finite too. The theory of electricity is definite as far as we know it, but finite also. Go through the whole range of physical sciences, what is it but an example of the same condition of knowledge, definiteness in conception with finiteness of reach? What has astronomy revealed to us? The starry heavens, in which we trace the laws and revolutions of heavenly bodies. We find centre after centre, and orbit beyond orbit, until at last we reach what has been long fixed upon as the centre of the universe; and yet even here, science now tells us that probably this, our central point, which we believed to be fixed, is again itself a planet revolving around some mightier centre which science

cannot attain. Here, then, are the conditions of definiteness and finiteness combined. So in revealed truth. If we have not a definite knowledge of what we believe, we may be sure we have no true knowledge of it.

II. But, further, it is evident that knowledge must also be certain. When we speak of certainty, we mean one of two things. Sometimes we say that a thing is certain; at other times, that we are certain. When we say a truth is certain, we mean that the proofs of that truth are either self-evident, or so clear as to exclude all doubt. This is certainty on the part of the object proposed to our intelligence. But when we say *we* are certain, we mean that we are inwardly convinced, by the application of our reason to the matter before us, of the sufficiency of the evidence to prove the truth of it. In us, certainty is rather a moral feeling, a complex state of mind. As light manifests itself by its own nature, but sight is the illumination of the eye, so certainty means truth with its evidences illuminating the intelligence, or, in other words, the intelligence possessed by truth with its evidences.

This we call certainty. I ask, then, is there not this twofold certainty in the revelation which God has given? Was not the revelation which God gave of Himself through Jesus Christ made certain on His part by direct evidence of the divine act which revealed it? Is it not also certain on our part by the apprehension and faith of the Church? Was not God manifest in the flesh that He might reveal Himself? Did not God dwell on earth that He might teach His truth? Has not God spoken to man that man might know Him? Did not God work miracles that man might believe that He was present? What evidence on the part of God was wanting that men might know that Jesus Christ was indeed the Son of God?

And if there was certainty on the part of God who revealed, was there not certainty also on the part of those that heard? Look back into the sacred history. Had not prophets and seers certainty of that which they beheld and heard? Had not Abraham certainty when he saw a dark mist and a smoking furnace, and a fiery lamp moved between the portions of the sacrifice? Was not Moses certain when he beheld the pattern shown to him on the mount? Was not Daniel certain when the angel Gabriel flew swiftly and touched him at the time of the evening sacrifice? Were not Apostles and evangelists certain when they companied with our Lord, and said, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have diligently looked upon, and our hands have handled, concerning the Word of Life"? Were not the "twelve" certain in the upper chamber? Were they not certain on the day of Pentecost? Was not Paul certain in Arabia, when he learned the gospel, not of man, nor of flesh and blood, but "by the revelation of

Jesus Christ"? Was not John certain in Patmos, when heaven was opened, and the vision of the future was traced before his eye? And were not they certain to whom patriarchs, prophets, seers, Apostles, evangelists, preached and wrote? Has not the Church of God been certain from that hour to this of the revelation given and received at the first?

What, then, is the first condition of faith but certainty? He that has not certain faith has no faith. We are told that to crave for certainty implies a morbid disposition. Did not Abraham, and Moses, and Daniel, the Apostles and evangelists, desire certainty in faith, and crave to know beyond doubt that God spake to them, and to know with definite clearness what God said? Was this a morbid craving? Surely this is not to be reprovèd; but rather the contrary disposition is worthy of rebuke. How can we venture to content ourselves with uncertainty in matters where the truth and honor of God and the salvation of our own souls are at stake? This truly is not without sin.

We are told, indeed, that to be certain is inconsistent with faith, that probability is the atmosphere in which faith lives, and that if you extinguish probabilities, faith dies. Did the Apostles, then, believe the doctrine of the ever-blessed Trinity upon a probability? Did they believe the doctrine of the incarnation upon conjecture. Was it because they walked in twilight that their faith in their divine Lord was acceptable?

To what are we come? In this Christian land, once full of light, once in unity with the Church of God, once replenished with truth—to what are we come? A new virtue is promulgated—to be uncertain of the truth and of the will of God; to hold our faith on probabilities. And yet, what is the very idea of revelation but a divine assurance of truth? Where faith begins uncertainty ends, because faith terminates upon the veracity of God; and what God has spoken and authenticated to us by divine authority cannot be uncertain.

I am aware, brethren, that much of what I have said has no application to you. You are the heirs of a divine inheritance. As the science of astronomy, in its severity and truth, has descended by intellectual tradition from the first simple observations made on the plains of Chaldea down to the abstract and complex demonstrations of these later times, so has the tradition of faith, the science of God, come down to you. You have been born within its sphere. You know it by a manifold assurance, by the certainty of God revealing it, the Scriptures of God recording it, the Church of God preserving it, the councils of the Church defining it, the holy see from age to age condemning error and setting its seal upon the faith. You have it brought down to you with imperishable certainty. Your guide is not human but divine. Why, then, do I speak to you? Because you have a mission to fulfill. You have to bring others to a



Bishop of Ephesus.

At Calvary.

On the Island of Patmos.

ST. JOHN THE EVANGELIST.

share of the same inheritance. I bespeak your charity and your patience in their behalf. I cannot better put before you the state of those who have lost what to you has been preserved, than by a parallel. Suppose I were to write an inscription, and show it to you. Having read it, the meaning of that inscription passes, so to speak, into the very substance of your mind. It is ineffaceably impressed upon your memory. Then tear it into twenty pieces, and give one piece to twenty men respectively; set them to discover the whole. I know it, because I wrote it; you know it, because you have seen and read it. They know it only in part. They have each a fragment; but they cannot conjecture the rest. So is it with the sects that are around the Church of God. The one inscription, written, not by man, but by the Spirit of God upon the illuminated reason of the Church, has descended perfect and entire until now. But each several sect as it departed from unity carried away a fragment. The children of schismatics inherit a fragment only. As "faith cometh by hearing," so theology cometh by hearing, and the doctrine of the Catholic Church in its harmony, unity, and distinctness, comes by hearing. They who never heard that faith, to whom the science in its fullness has not descended, have but a fragment, from which they labor in vain to conjecture the remainder. You can help them. Not by controversy; not by destroying what they have already. To destroy even a fragment of the truth is Satan's controversy. The divine way of establishing faith among men is not to throw down, but to build up—to add, to develop, to perfect. Every truth that a man possesses is so far a pledge that you have a share in him, that so far he is with you. Hold him fast by that truth. Add to it the next which follows in divine order; and so in patience and in charity lead him on from truth to truth, as by the links of a chain, and bind him to the altar of God.

And now, of those who reject the principles I have stated, and deny to theology the character of definiteness and certainty, I would ask two questions:

1. First, I would ask, What do you believe? Put it in words. Conceive it in thought. Fix your mind's eye upon it. Put it in writing in some silent hour: know at least what it is. As you value your eternal soul, as you believe that the end of your being is to be united with God eternally, and that the means to that eternal union is the knowledge of God in Christ Jesus, be not content a day to abide in uncertainty and indefiniteness concerning the truth, which you know to be vitally necessary to your salvation.

Again I say, put it in words. First, what do you believe of the Godhead? You believe in the Father, Son, and Holy Ghost? This you hold definitely and without a doubt. What do you believe of the incarnation of

the Son of God? That in Him two whole and perfect natures are united in one person, never to be divided? You believe the Godhead, presence, and office of the Holy Ghost? But there remain other articles of your creed. We come next to "the holy Catholic Church." What do you believe in this article of faith? Will you say, "We have definite and certain knowledge of the former articles, but not of the latter? When I come to 'the holy Catholic Church' I come to a region where uncertainty is lawful?" But uncertainty is doubt, and doubt and faith are contradictory. You may not doubt in your baptismal faith, or be uncertain as to the articles of your creed. May we make an open question, for example, of the resurrection of the dead? Why not be also uncertain whether or no the Holy Spirit of God be in the world now; or, being now in the world, whether He have a present office to teach? You believe this; but why believe this, and doubt of other doctrines of the same creed? And if you believe that the Holy Spirit does still teach the world, how does He teach? Each several man by immediate inspiration? If not, then how? You will say, perhaps, that He teaches through the Church. But if through the Church, through what Church? How are we the better or the wiser by knowing that the Spirit of God teaches the world at this hour, and that He has an organ through which to speak, if we know not which, nor where that organ is? How, then, shall you know that you hear His voice? If you knew that of twelve men who stood before you, one only possessed a secret upon which your life depended, would you be careless to know which man bore the treasure in his possession? Why, then, may you be indifferent to ascertain which is the accredited messenger upon whom your faith depends?

Try, therefore, to define your meaning. You say you believe a Church, because your baptismal faith says, "I believe one holy Catholic Church:" holy, because the Holy Spirit teaches in it; Catholic, because throughout all the world; and one. Why *one*? Why do you say that you believe in *one* God? Because there is not more than one God. Why *one* Lord? Because not two. Why *one* baptism? Because one alone. Why *one* faith? Because no other. All these are numerically *one*. Why then *one* Church? Because numerically one; two there cannot be. Through that one Church speaks the one Spirit of the one God, teaching the one faith in which is salvation. Which, then, is this true and only teacher sent from God? You look about you, and see a Church in Greece, in Russia, in America, in England, and in Rome. Which of all these is the one only true? Can you be content with this guesswork instead of faith?

2. And further: I would ask another question. I have asked you what you believe; I will now ask you *why* you believe it; upon what basis of certainty you are convinced of it, and why? Do you say that you have

applied the best powers of your understanding to it? So have others who contradict you. Why are you more surely right than they are? You have not had a message from heaven, sent by special indulgence to make you sure, while others wander. What, then, is the basis of your certainty? The persuasion of your own mind is not enough. At that rate all men are certain. False coins pass in every land; false miracles take the semblance of true. The whole world is full of counterfeits. What I ask you is this: How do you distinguish between your certainty and the certainty of other men, so as to know that their certainty is human, and yours divine? Why are they wrong, and you right? Where is the test to determine this? You know it cannot exist within you, for everybody may claim the same. You look, then, without you and around to find it.

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 one 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 a 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 those 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 those 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 one 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 it 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 taught 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, 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 man 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 willfulness 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 CHURCH A HISTORICAL WITNESS.

“This is life everlasting, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.” (St. John xvii. 3.)



BEFORE we go on to the subject that stands next in order, it will be well to restate the conclusions at which we have thus far arrived.

From these words of our divine Lord we have seen that the end of man is eternal life, and the means to that end the knowledge of God in Jesus Christ. Union with God in knowledge, love and worship is life eternal. And that man might attain to this end of his creation, God has revealed Himself to us in His Son. We have, therefore, noted the error of those who say that in revelation doctrine is either not definite, or not certain. It is manifest that all knowledge must be definite; for if it be not definite, we may have guessing, or conjecture, or probability, but true knowledge we cannot have. We have seen also that it must be certain; and that unless we have certainty we can have no faith, because the mind cannot rest upon uncertainty, as hunger cannot sate itself on air.

We have obtained, then, two principles: the one, that knowledge, though indeed it be finite, as it must be in a finite intelligence, is, nevertheless, so far as it is known to us, perfectly definite. It is as a complex mathematical figure which we see only in part, but in all we can see is perfect, harmonious, and proportionate, capable of being understood, calculated, and expressed. Being, in the mind of God one, harmonious and distinct, it is cast on the limited sphere of man's intelligence in its unity, harmony, and distinctness. The other principle is, that the knowledge which God has given us of Himself is, in every sense, certain. We cannot conceive that the contradictory of that which God has spoken can be true, or that prophets and Apostles were uncertain of what they believed and taught.

And now we will go on to examine what is the foundation upon which this certainty descends to us. It is, in one word, the authority of the Church of God. But this authority of the Church is twofold: it is either the outward and extrinsic, which I may call the human and historical authority; or it is the inward and intrinsic, that is, the supernatural and the divine authority. The latter we must consider hereafter. For the present we will examine only the outward or historical authority of the

Church, upon which the certainty of revelation as a fact in history is known to us.

All who have traced the history of the faith know that there is no doctrine which has not been made the subject of controversy. Look at the records of Christianity, and you will find that heresy began with the first publication of the truth. In the first age, we find heresies assailing the doctrine of the Godhead of the Father, the Creator of the world. In the next age heresies assailed the doctrine of the Godhead of the Son; later, again, the doctrine of the Godhead of the Holy Ghost; next the doctrine of holy sacraments; later still, the doctrine of the Church itself. A vast schism arose, justifying itself by denying the existence and the authority of the visible Church as such. And because the existence and authority of the visible Church was so denied, the foundation of certainty was broken up, and the principle of uncertainty introduced. Age by age, and article by article, the faith has been denied, until we come down to a period when the characteristic heresy of the day is, not a denial of the Godhead of the Father, or of the Son, or of the Holy Ghost, and the like, though these, too, are denied, but the denial of the foundation of certainty in faith. The master heresy of this day, the fountain and source of all heresy, is this, that men have come first to deny, and then to disbelieve, the existence in the world of a foundation, divinely laid, upon which revealed truth can certainly rest.

Let us ask those who deny the existence of this basis of certainty, Upon what do they rest when they believe in the fact of a revelation? The revelation was not made to them personally. It was not made to-day. It was made to others: it was made eighteen hundred years ago. By what means, I ask, are men now certain that eighteen hundred years ago, to other men, in other lands, a revelation from God was given? They are forced back upon history. They were not there to see or hear. Revelation does not spring up by inspiration in their inward consciousness. They are, therefore, thrown upon history; they are compelled to go to the testimony of others. All men who at this hour believe in the advent of the Son of God, and in the fact of the day of Pentecost, all alike rest upon history. Not but that Catholics rest on more (of this, however, hereafter); but they who do not rest upon the divine office of the Church rest on history alone. Then, I ask, by what criterion are they certain that their historical views are true? Let them throw the rule of their examination into some form of words. Unless they can put into intelligible words the principle of certainty upon which they rest, it is either useless or false: useless, if it cannot be stated, for if it cannot be stated, it cannot be applied; false, if the nature of it be such that it will not admit of expression.

I would beseech any who are resting upon such a certainty as this, not to confound a sensation of positiveness with the sense of certainty. The sense of certainty is a divine gift. It is the inward testimony of our whole intelligent nature. A sensation of positiveness springs out of obstinacy, or prejudice. Let them not confound the resolution to believe themselves in the right with the reason for knowing that they are in the truth. Let them analyze deeper, and find what is their principle, and state that principle in intelligible words. To take an example. We all believe, apart from revelation, that the world was created. How so? We proceed to prove it. The world is not eternal, for then it would be God. It did not make itself, for that is contradiction. Therefore it remains of necessity that it had a maker. I ask them only to be as definite as this: for life is short and eternity is long, and we are saved by truth; and truth which is not definite is no truth to us; and indefinite statements have no certainty; and without certainty there is no faith.

In answer to this we are told that all men can read the Holy Scriptures, and that this is enough. I reply, Scripture is not Scripture except in the right sense of Scripture. Your will after you are dead is not your testament unless it be interpreted according to your intention. The words and syllables of your testament may be so interpreted as to contradict your purpose. The will of the deceased is the intention of the deceased, known by his testament. So of Holy Scripture. Holy Scripture is Holy Scripture only in the right sense of Holy Scripture.

But we are further told, that notwithstanding these superficial contradictions, all good men agree in essentials. First, then, I ask, What are essentials? Who has the power to determine what is essential and what is not? By whose judgment are we to ascertain it? The Church knows only one essential truth, and that is, the whole revelation of God. It knows of no power to determine between truth and truth, and to say, "Though God has revealed this, we need not believe it." The whole revelation of God comes to us with its intrinsic obligation on our faith, and we receive it altogether as God's Word. They who speak of all good men agreeing in essentials, mean this: "I believe what I think essential, and I give my neighbor leave to believe what he thinks essential." Their agreement is only this, not to molest each other; but they mutilate the revelation of God.

In opposition to these opinions, let us state the grounds of our own certainty.

I. We believe, then, that we have no knowledge of the way of salvation through grace, except from the revelation of God. No one can deny this. It is a truism, that we have no knowledge of the way of redemption by grace except through divine revelation. The whole world is witness

of the fact. For four thousand years the world wandered on, and knew not the way of grace except by a thread of light which, from Adam to Enoch, and from Enoch to Noë, and from Noë to Abraham, and from Abraham to Moses, and from Moses to the promised seed, ran down, keeping alive in the world the expectation of a Redeemer. Outside this path of light the way of grace was not known ; nor was it known even there except by revelation.

And round about that solitary light, what was there? Was there a knowledge of the way of salvation through grace? The heathen nations, their polytheism, their idolatry, their morality, their literature, their public and their private life, do these give testimony to the way of grace? Take their schools, their philosophies, their greatest intellects, what do they prove? One of the greatest practical intellects of the eastern world believed that matter was eternal, and that the soul of the world was God. The loftiest of all in speculation was blind when he came to treat of the first laws of purity. In the west the greatest orators, poets and philosophers either believed in no God at all, or in a blind and imaginary deity, stripped of personality. This was all that Nature could do. Nature without revelation had no true knowledge of God, and absolutely none of salvation through grace.

It was not until four thousand years had passed that the way of salvation through grace was revealed. Look at the mightiest effort Nature in its own strength ever made—the empire of Rome ; that vast power extending itself in all the world ; the whole earth wondering at the onward march of its victorious armies ; races falling back before its legions ; its frontiers expanding whithersoever they trod ; a mighty, world-wide dominion, whose capital spread from the Mediterranean to the Alban hills, in circuit sixty or seventy miles, within which nations dwelt together : the palace of the aristocracy of the earth ; for magnificence, splendor, and civilization, never exceeded among mankind. Human nature here was taxed to its utmost strength : human intelligence reached its utmost bound ; and what knew Rome of the way of grace, or of salvation through Jesus Christ? What was the morality of Rome? What was its religion? It was the high place of all the gods ; the deities of the greater and lesser nations, and of the surrounding cities which it conquered, were incorporated with its own superstitions. All impieties were in veneration, and every falsehood had its shrine. Only truth was persecuted, only one worship was forbidden ; and that, the only doctrine and the only worship not of this world. Nature did its utmost ; the intelligence of man bore testimony to all it could attain. The Babel of confusion was built to teach mankind for ever that human nature without God could never rise to a knowledge of the way of grace.

The manifestation of God in the flesh ; the effusion of light and revelation through the Holy Spirit ; the setting up of the mystical ladder, at the head of which the Lord stands, and on which angels ascend and descend ; the gathering together of truths that had wandered to and fro on earth ; and the uniting of all in one hierarchy of faith—nothing less was needed before man could know the way of eternal life.

It is certain, then, that we have no natural knowledge of the way of salvation through grace ; that is, through the incarnation, the atonement, the mystical body of Christ ; through the sacraments, which are the channels of the Holy Spirit. Without revelation we have no true knowledge of sin, whereby we forfeited our sonship ; nor of regeneration, whereby we regain it ; nor of the relation of grace to the free will of man, and the like. But all these are doctrines upon which union with God and eternal life depend, and yet of these not a whisper was heard on earth until revelation came by Jesus Christ.

II. But, further, we believe, in the second place, that as we have no knowledge of the way of salvation through grace except from the revelation of God, so neither have we any certainty what that revelation was, except through the Church of God. As the fountain is absolutely one and no other, so the channel through which it flows is absolutely one and no other. As there is no source of certainty but revelation, so there is no channel through which it can flow but the Church of God. For certainty as to the revelation given eighteen hundred years ago, of the Church we needs must learn. To what other can we go? Who, besides, has the words of eternal life? Shall we go to the nations of the world? Can they teach the faith which they knew not before Christ came, neither have since believed? Shall we go to the fragments of Christendom, broken off from age to age by heresy and schism? Their testimony is but local, limited, and contradictory. What certainty can the Monophysite, Eutychian, Nestorian, or Protestant give of the day of Pentecost? To whom, then, shall we go? To that one mystical body which came down from the upper chamber to possess the earth ; to that one moral person upon whom the Holy Spirit then descended ; to that kingdom of the God of heaven, which, spreading from Jerusalem throughout all lands, penetrated into every country, province and city, erecting its thrones, ascending in might and power, expanding throughout the earth, gathering together its circumference, filling up the area of its circuit, until the world became Christian, and then sat in sovereignty, displacing and replacing the empire of the world. This universal kingdom, one and indivisible, reigning continuous and perpetual in unbroken succession from the day of Pentecost, was the eye-witness and the ear-witness of revelation. This one moral person alone can say, "When the Word made flesh spake, I heard ; when.

the tongues of fire descended from heaven, I saw : with my senses I perceived the presence of God ; with my intelligence I understood His voice ; with my memory I retain to this hour the knowledge of what I then heard and saw ; with my changeless consciousness I testify what was spoken." To this one, and this one only witness in the world, can we go for certainty.

Put the case thus. Will you go to the Monophysite, Eutychian, or Nestorian heresies, ancient as they are, which separated from the Church of Christ in the fifth and sixth centuries? Will they bear witness? Yes; but only a partial testimony. They were witnesses so long as they were united to the one Church; but their testimony ceased when they separated from it. They are witnesses so far as they agree with that one Church, but not when they contradict it. The testimony derived from separated bodies amounts to this: it is the borrowed light which, even in separation, they receive from the Church itself.

And as with early, so with later heresies. Shall we go to the separated Greek communion, which claims to be the only orthodox Church? Will that give a trustworthy testimony? Yes; so far as it agrees with the body from which it departed. Its witness after the separation is but local. Shall we go to the great division of these later times, to the huge crumbling Protestantism of the last three centuries? Is there in it any sect descending from the day of Pentecost? When did it begin? A hundred years ago, probably, or, it may be, two, or, at most, three hundred years ago. At that time a traceable change produced it. Does Protestantism reach upward to the original revelation? Has it a succession of sense, reason, memory, and consciousness, uniting it with the day of Pentecost?

If, then, what has been said as to the only source and channel of knowledge and certainty be true, sufficient reason has been shown to make every one who is resting on the testimony of bodies separated from the universal Church mistrust his confidence. Must he not say, "Eighteen hundred years ago a revelation was given; my life reaches but a span, my memory but a few years; how do I know what passed on that day? How shall they tell me, whose life, like my own, touches only upon the last generation? I go to this and to that separated communion, but they all fall short. There is one and one only living witness in the world, which, as it touches on the present hour in which I live, unites me by a lineal consciousness, by a living intelligence, with the moment when, in the third hour of the day, 'there came a sound from heaven as of a mighty wind coming, and filled the whole house.'"

Let it be remembered that I am speaking of the external authority of the Church simply as an historical argument. We will confine ourselves for the present to this alone. I put it forward as it was cited by a phil-

osophical historian, one of the greatest of this age, who, having passed through the windings of German unbelief, found at last his rest in the one true fold. Explaining the ground of his submission, Schlegel gave this reason: that he found the testimony of the Catholic Church to be the greatest historical authority on earth for the events of the past. It is in this sense I am speaking.

And, therefore, when I use the word "authority," I mean evidence. The word "authority" may be used in two senses. It may either signify power, such as the jurisdiction which the Church has over the souls committed to its trust; or it may mean evidence, as when we say we have a statement on the authority, or evidence, of an eye-witness.

Suppose, then, we were to reject this highest historical evidence; suppose we were to say that the authority of the Catholic Church, though of great weight, is not conclusive: I would ask, what historical evidence remains beyond it? To whom else shall we go? Is there any other authority upon which we can rest? If we receive not the authority of the universal Church, we must descend from higher to lower ground, we must come down to the partial authority of a local Church. Will this be to ascend in the scale of certainty? If the testimony of the universal Church be not the maximum of historical evidence in the world, where shall we find it? Shall we find it in the Church of Greece, or of America, or of England? Shall we find it in the Church of a province, or in the Church of a diocese? If the universal episcopate be not the maximum of external evidence, where shall it be found? And, in fact, they who reject the evidence of the universal Church for the primitive faith necessarily rest their belief on the authority of a local body, or on the authority of a man. It was by divine intuition that our Lord said, "Call none your father upon earth;" for they who will not believe the Church of God must be in bondage to human teachers. If they are Calvinists, they must be in bondage to Calvin; or Lutherans, to Luther; or Arians, to Arius; or if they be members of a Church separated from Catholic unity, they must be in bondage to its self-constituted head. The ultimate authority in which they trust is human. From this false confidence in man the Catholic Church alone can redeem us. We trust not in the judgment of an individual, howsoever holy or wise, but in the witness of an universal and perpetual body, to which teachers and taught alike are subject; and because all are in subjection to the Church, all are redeemed from bondage to individual teachers and the authority of men.

Thus far we have spoken of the Church as a mere human witness. To us, indeed, brethren, its voice is not mere human testimony. God has provided for faith a certainty which cannot fail—the mystical body of Christ, changeless and indestructible, spread throughout the world.

Wonderful creation of God, but far more wonderful if it be the creation of man : if, after all man's failures to construct an imperishable kingdom, to hold together the human intelligence in one conviction, the human will in one discipline, and the human heart in one bond of love ; if, after four thousand years of failure, mere human power framed the Catholic Church, endowed it with resistless power of expansion, and quickened it with the life of universal charity, More wonderful far, if it was man's work to create the great science of theology, in which the baptismal formula, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," expands into the creed, and the creed again expands into the science of God on which the illuminated reason of eighteen hundred years has spent itself. Wonderful, indeed, if this be a mere human creation ! To us it is the work and voice of God ; to us the line of bishops and of councils by which the faith has been declared in perpetual succession is the testimony which God Himself has countersigned, the witness God Himself has sent. This continuous testimony from the Council of Arles to the Council of Nice, from the Council of Nice to that of Chalcedon, from Chalcedon to Lateran, from Lateran to Lyons, and from Lyons to Trent, is one harmonious science, ever expanding as a reflection of the mind of God ; preserving and unfolding before us the one truth, revealed in the beginning, in its unity and harmony and distinctness. This is the basis of our certainty.

What is the history of the Catholic Church but the history of the intellect of Christendom ? What do we see but two lines, the line of faith and the line of heresy, running side by side in every age ; and the Church, as a living judge sitting sovereign and alone with unerring discernment, dividing truth from error with a sharp two-edged sword ? Every several altar and every several see gives testimony to the same doctrines ; and all conspiring voices ascend into the testimony of that one see, which in its jurisdiction is universal, and in its presence everywhere ; that one see, the foundation-stones of which were cemented in the blood of thirty pontiffs ; that see which recorded its archives in the vaults of catacombs, and when the world was weary with persecuting, ascended to possess itself of imperial basilicas. This is the witness upon whose testimony we securely rest. The Church is a living history of the past. Cancel this, and what record is there left ? If Rome be gone, where is Christendom ?

THE CHURCH A DIVINE WITNESS.

“This is life everlasting, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.” (St. John xvii. 3.)



THE truths which we have already affirmed are these: that the end of man is eternal life through the knowledge of God revealed in Jesus Christ; that this knowledge of God, being a participation of the divine knowledge, is definite and certain; and that as there is but one fountain of this divine knowledge in revelation, so there is but one channel of this divine certainty in the Church. We have seen also that the authority of the Church of God on earth is the highest, or maximum of evidence, even in a human and historical sense, of the past; that unless we rest upon this evidence, we must descend in the scale of certainty.

But we have as yet considered the Church only in its external, human, and historical character; there still remains for us a deeper and diviner truth. I have spoken of the authority of the Church only as history of the past; but, be it ever remembered that between the Protestant and the Catholic there is this difference: To the Protestant, history must be a record of the past gathered from documents by criticism, fallible as the judge who applies it. To the Catholic, history, though it be of the past, is of the present also. The Church is a living history of the past. It is the page of history still existing, open before his eyes. Antiquity to the Catholic is not a thing gone by; it is here, still present. As childhood and youth are summed up by manhood in our personal identity, so is antiquity ever present in the living Church. If Christianity, then, be historical, Catholicism is Christianity.

Let us therefore proceed to the deeper and diviner, that is, to the interior and intrinsic, authority of the Church of Christ. We believe, then, that the interior and intrinsic authority of the Church is the presence of the Holy Spirit; that the ultimate authority upon which we believe is no less than the perpetual presence of our Lord Jesus Christ teaching always by His Spirit in the world.

I. And first, let us ascertain what points of agreement exist between us and those who are in separation from us. We are all agreed that the only subject matter of faith is the original revelation of God. They who most oppose us profess to be jealous above all men to restrain all doctrine to the bounds of the original revelation.

We agree, then, at the outset, that the subject matter of our faith is, and can only be, the original revelation of God. To that revelation nothing may be added; from it nothing may be taken away. As God in the beginning created the sun in the heavens with its perfect disc, and no skill or power of man can make its circumference greater or less, so divine revelation is a work of God's omnipotence, and no man can add to it, or take from it. In this also we are agreed. But there are other principles no less vital than these. Let those who are so jealous for this law of truth remember, that as we may neither take from nor add to revelation, so neither may we misinterpret or pervert it; neither fix upon it our private meaning, nor make it speak our sense. We must receive it as God gave it, in its perfect fulness, with its true sense and purport as it was revealed.

It were good, then, if they who are so jealous of supposed additions to the faith, were equally jealous of evident and manifold perversions of the same. It would be well if those who are so hostile to interpretations of Holy Scripture made by the Catholic Church were equally hostile to interpretations made by every man severally of that same book. Let us proceed more exactly; and as we agree that nothing may be added to or taken from that revelation, so let us jealously demand that nothing in it shall be misinterpreted, nor its sense wrested aside, nor its meaning perverted.

But here begin our differences. How are we to attain the right sense of Holy Scripture? It is a divine book, and contains the mind of God. How, then, shall we know what is His mind? By what rule or test shall we know with certainty that we have attained the meaning which the divine Spirit intended in that revelation? We have here many tests and many rules offered to us. Some tell us that Scripture is so self-evident that the man who reads it must understand. If that be so, why do they that read it contradict each other? Facts refute the theory. If Holy Scripture be so clear, why are there so many contradictory interpretations?

But is it so clear? When the English reader has before him for the New Testament the Greek text, and for the Old Testament the Hebrew text, neither of which languages he reads, where is the self-evidence of his text then? How does he know that the book before him truly represents the original? How can he prove it? How can he establish the identity between the original and the translation? How can he tell that the book before him is authentic or genuine, or that the text is pure? For all this he depends on others.

But let us take this argument as it is stated. Is Scripture, then, so self-evident that no one who reads it can mistake its sense? If it be self-

evident to the individual, it is self-evident to the Church. If the text is so clear to every man who reads it, then it has been clear to every saint of God from the beginning. If this book is so plain that men cannot mistake it, then the pastors and teachers of the Church have handed down its certain and clear interpretation. Why are individuals so sharp-sighted and unerring, and the saints of God at all times blind? This is but the recoil of their own argument. Let Holy Scripture be as clear and self-evident as they say, then I claim, in virtue of that clearness, that the saints of God in all ages have rightly understood its sense.

II. But let us pass onward. We see that they who claim to interpret this book, with all its clearness, contradict each other, and that their rule fails in their own hand. Therefore, the wiser among Protestants say, that to the text of Scripture must be added right reason to interpret it. Right reason, no doubt: but whose reason is right reason? Every man's reason is to himself right reason. The reason of Calvin was right reason to Calvin, and the reason of Luther to Luther; but the misfortune is, that what is right reason to one man is not so to another man. What, then, is this right reason? It means a certain inward intellectual discernment which each man claims for himself. But how did he become possessed of it? Whence did he receive this endowment? And if he has it, have not others the same? This right reason which men claim, whereby to interpret Scripture for themselves, must be one of two things: either the individual or the collective reason; that is, the reason of each man for himself, or the accumulated reason of Christians taken together. But will any man say that his reason is to him so certain and unerring a rule that he is able to take the page of Scripture, and by the powers of his understanding infallibly interpret it? For such a claim as this a man must have either a particular inspiration, which considerate men dare not profess, or he must substitute a sensation of positiveness for a sense of certainty.

If, then, this right reason comes to nothing in the individual, does it mean the collective reason of the many? If so, it falls back into a principle valid and certain. What is the collective reason of Christians but the tradition of Christendom? The intellectual agreement of the saints of God—what is it but the illuminated reason of those that believe? Here we touch upon a great principle; let us follow its guidance.

After the division which rent England from the unity of the Church, and therefore from the certainty of faith; when men began to reëxamine the foundations which Protestantism had uprooted, there arose in the Anglican Church a school of writers, acute and sincere enough both to see and to confess that the principle of private judgment is the principle of unbelief. They began to reconstruct a foundation for their faith, and

were compelled to return once more to the old basis of Catholic theology. We can trace from about the middle of the reign of Elizabeth down to the great revolution of 1688, a theological school which sprang up within the Established Church, basing itself upon Catholic tradition, and claiming to found its faith not upon private judgment, but upon the rule of St. Vincent of Lerins, namely, on that which was believed "at all times, everywhere, and by all men." This school, for it never indeed was more, has in it names honored and loved, names ever dear to those who have been partakers with them. They were no common men; their lives were ascetic, their intellects capacious, and their erudition deep. They inherited a position which they would never have chosen; a position in many respects vague, and for which time had not yet supplied a practical comment; and they endeavored to defend by learning that which had owed its origin to violence; their position created their theory. They suffered for their opinions, and passed through trying times with great integrity. Had they not had these virtues, they would not have been so long received as authority. They kept alive an illusion that the Anglican Church was indeed a portion still of the great Catholic empire which rests upon the unity and infallibility of the Church of God; an illusion indeed, but not without its providential use. For look at the countries where such a belief has been extinct from the beginning; at the Socinianism of Switzerland, the Protestantism of France, the rationalism of Germany; and say whether England might have gone down if this illusion had not been permitted to exist? They, while they knew it not, did a work for England—a counterwork against the license of Protestant reformation. They were the leaders of a reaction, the fruit of which will be seen hereafter. They laid again in part the foundations of belief; they demonstrated that private judgment is no adequate rule for the interpretation of the faith. They cast men back again upon authority: and put once more into their hands a test. And what is that test but the historical tradition of the Church, namely, that whatsoever was revealed in the beginning, and believed everywhere by all men and at all times, is, beyond a doubt, the faith of Pentecost?

But here we touch upon another difficulty even more pressing and more vital. We have now the test by which to discover the truth; but where is the mind by which that test shall be applied? If the individual reason be not enough in its own powers of discernment to interpret the books of evangelists and Apostles, one small volume written with the perspicuity of inspiration—if the individual reason be not enough for this, is it able to take the literature of eighteen, or even of the first six centuries, volumes written in many tongues and in all Christian lands, to make survey and analysis of them, to gather together and to pronounce

what has been believed by all men, and everywhere, and at all times? Even in ordinary things, if the question were, What are those universal principles of the common law of England which have been held everywhere, at all times, and by all common-law judges, would any individual in ordinary life think himself a competent critic? Would he not go to Westminster? Or if the question were, What is the pronunciation or idiom of a language? would he go to books and not to natives? Or, if the question related to the grounds of scientific conclusions, would he buy and pore over treatises of science, instead of asking those whose lives have been devoted to science? Even in music there are melodies, the accentuation and time of which cannot be written; they can be transmitted only from the voice to the ear. So is it with the transmission of the faith. Though in subjects where the Church has not spoken, individuals may investigate, yet the application of the rule of St. Vincent needs more than the discernment of an individual mind. It needs a judge whose comprehensive survey penetrates the whole matter upon which it judges. And where is the individual that can compass the whole experience of Christendom? Nay, more; it needs a judge who can not only discern for one age, but for the next, and the age succeeding. What benefit is there in a judge that judges in his day, and dies? A perpetual doctrine tested by a perpetual rule needs a perpetual judge. Who judged in the times following the Apostles but the Church in their next successors? Who in the century after, when heresy arose, but the Church in councils? Who in the heresy of Arius, the heresy of Eutyches, the schism of the Greek Church? Who judged in the middle ages? who in later times? who judges to-day? The same judge always sitting; the same one living body which by the illumination of Pentecost received the truth. Is it not plain that as every age needs the truth for its redemption, and as our divine Lord has made provision that every age through the truth shall be redeemed, so at no time from the beginning until now has the world ever been, and at no time from now until the end shall the world ever be, without a teacher and a judge to declare with final certainty what is the tradition of the faith?

Here, then, we find ourselves in the presence of the Church. As the subject-matter demands a test, so the test demands a judge. What other judge is there? What other can there be, but that one moral person, continuous from the beginning, the one living and perpetual Church?

And here even antagonists have made great admissions. Chillingworth, a name in the mouths of all men as the first propagator of what is vaunted as the great rule of Protestantism, "the Bible, and the Bible only," that same Chillingworth says that there is a twofold infallibility—a conditional and an absolute. "The former," namely, a conditional infalli-

bility, he, "together with the Church of England," attributes "to the Church, nay, to particular churches." "That is, an authority of determining controversies of faith according to plain and evident Scripture and universal tradition, and infallibility while they proceed according to this rule."* But in whose judgment? In the judgment of the individual? In the judgment of each member of the local and particular Church? or in the judgment of the Church universal? for there can be no other judge to determine whether the particular Church moves still in the path of universal tradition. Is the individual to be judge of his Church? This would be to bid water rise above its source. What then remains? The universal Church alone can be the judge to pronounce whether or no a local Church still keeps within the sphere of universal tradition.

But if this be so, the universal Church must be infallible; for if it may err, who shall determine whether it errs or no? "Can the blind lead the blind? do they not both fall into the ditch?" It comes, then, by the force of rigorous argument to this, that either the universal Church cannot err, or that there is on earth no certainty for faith. If, then, the Church universal be unerring, whence has it this endowment? Not from human discernment, but from divine guidance; not because man in it is wise, but because God over it is mighty. Though the earth which moves in its orbit may be scarred by storms, or torn by floods; though upon its surface nations may be wasted, cities overthrown, and races perish, yet, it keeps ever in its path, because God ordained its steadfast revolutions: so, though individuals may fall from truth, and nations from unity, yet the Catholic Church moves on, because God created it and guides it.

III. And now we must advance one step further. For in dealing with those who are separated from us, I believe that nothing I have yet touched upon really probes the difficulty in their minds. The sore lies deeper still; and it will be found that the reluctance of too many, even among good men, to receive the doctrine of the infallibility of the Church of God springs from this: that they base their religious opinions upon human reason, either in the individual or upon a large scale, as upon the mere intellectual tradition of Christendom, and not upon the illumination and supernatural guidance of Christ, ever present and ever dwelling as a teacher in the Church. It will be found to involve a doubt as to the office of the third person of the ever-blessed Trinity.

Let us proceed to examine this more closely. We believe that Holy Scripture and the creeds contain our faith; that for the meaning of these we may not use private interpretation, or wrest them from their divine sense, but must receive them in the sense intended by God when they were given in the beginning. To ascertain that sense we must go to the

* Chillingworth's Works, vol. i. pp. 276, 277. ed. Oxon.

universal Church. Universal tradition we believe to be the supreme interpreter of Scripture. When we come to this point I ask the objector, Do you believe that this universal tradition of Christendom has been perpetuated by the human reason only? Or do you believe it to be a traditional, divine illumination in the Church? Do you believe that the Holy Spirit is in the Church, and that his divine office is perpetual? If you say that individuals may judge the meaning of Scripture by their own reason, the Church has collective reason, and what the individual has, the Church has more abundantly. If individuals are guided by the illumination of the Holy Spirit in the interpretation of Scripture, the Church much more. That which is collective contains all that is individual.

But further than this. "As the sensual man," proceeding, that is, by the natural discernment only, "perceiveth not these things that are of the Spirit of God," because they are "spiritually examined,"* so the Church itself in council depends for its discernment in identifying the original faith, interpreting the original documents, and defining the original truth, on the presence of the Holy Ghost, whom it invokes at the opening of every session. What is the Church in the mouth of those separated from Catholic unity? Is it more than a human society? Is it not the religious organization of national life? If it be not, like the schools of Athens, collected round the voice of some potent and persuasive teacher, it is, at most, like the Jewish people, an organized government of men, as in temporal matters, so in ecclesiastical. This is the idea of the Church among those separated from unity. But what do you believe when you speak of the Church of God? You believe that as the Eternal Father sent the Eternal Son to be incarnate, and as the Eternal Son for thirty-three years dwelt here on earth: as for three years by His public ministry He preached the kingdom of God in Jerusalem and Judæa, so, before He went away, He said, "I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever, the Spirit of truth."† The gain we have by His departure is this, that what was then local is now universal; that what was partial then is now in fullness; that when the second person of the ever-blessed Three ascended to the throne of His Father, the third person of the holy Trinity descended to dwell here in His stead; that as in Jerusalem the second person in our manhood visibly taught, so now in the mystical body of Christ the third person teaches, though invisibly, throughout the world; that the Church is the incorporation of the presence of the Holy Spirit, teaching the nations of the earth.

Is not this our meaning when in the creed before the altar we say, "I

* 1 Cor. ii. 14.

† St. John xiv. 16.

believe one holy Catholic apostolic Church"? And this touches the point where we differ from those who are without. The discernment they ascribe to the Church is human, proceeds from documents, and is gathered by reasoning. We rise above this, and believe that the Holy Spirit of God presides over the Church, illuminates, inhabits, guides and keeps it; that its voice is the voice of the Holy Spirit Himself; that when the Church speaks, God speaks; that the outward and the inward are one; that the exterior and the interior authority are identified; that what the Church outwardly testifies, the Spirit inwardly teaches; that the Church is the body of Christ, so united to Christ its Head, that he and it are one, as St. Paul declares, "He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ; from whom the whole body being compacted and fitly joined together by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity."*

The ultimate authority, then, on which we believe, is the voice of God speaking to us through the Church. We believe, not in the Church, but through it; and, through the Church, in God.

And now, if this be so, I ask, What Church is it that so speaks for God in the world? What Church on earth can claim to be this teacher sent from God? Ask yourselves one or two questions.

What Church but one not only claims, but possesses and puts forth at this hour an universal jurisdiction? What Church is it which is not shut up in a locality or in a nation, nor bounded by a river or by a sea, but interpenetrates wheresoever the name of Christ is known? What Church, as the light of heaven, passes over all, through all, and is in all? What Church claims an universal authority? What one sends missions to the sunrise and to the sunset? What Church has the power of harmonizing its universal jurisdiction, so that there can be no collision when its pastors meet? What Church is there, but one, before whom kingdoms and states give way? When, yet, did the Church of Greece, for instance, make a whole nation rise? When did a voice issue from Constantinople before which even a civilized people forgot its civilization? Why came not such a voice from the East? Because there was no divine mission to speak it.

We are told that all other sects are religions, and may be safely tolerated, but that the Catholic Church is a polity and kingdom, and must

* Eph. iv. 11, 12, 16.

therefore be cast out. We accept this distinction. What is this cry but the cry of those who said of old, "We will not have this man to reign over us"? It is the acknowledgment that in the Catholic Church there is a divine mission and a divine authority; that we are not content with tracing pictures on the imagination, or leaving outlines on the mere intellect, but that, in the name of God, we command the will; that we claim obedience because we first submit to it. From the highest pastor to the lowest member of Christ's Church, the first lesson and the first act is submission to the faith of God.

How blind, then, are the statesmen of this world: the Catholic Church an enemy of civil kingdoms! What created modern Europe? What laid the foundations of a new empire when the old had withered in the east? What was the mould from which Christian nations sprang? What power was it that entered into England when it was divided by seven jarring, conflicting kingdoms, and harmonized them, as by the operation of light, into one empire? What power is it that, as it created all these, shall also survive them all? What created the very constitution of which we are so proud? Whence came its first great principles of freedom? Why do we hear, then, that because the Catholic Church has a polity and is a kingdom, because it claims supremacy, and is found everywhere supreme, therefore it is not to be tolerated?

It has, indeed, a power from heaven which admits no compromise. There is before it this, and this only choice. In dealing with the world, it says: "All things of the world are yours; in all things pertaining to you, in all that is temporal, we are submissive; we are your subjects; we love to obey. But within the sphere of the truth of God, within the sphere of the unity and discipline of God's kingdom, there is no choice for the Catholic Church but mastery or martyrdom."

Let us ask another question. What Church but one has ever claimed a primacy over all other churches instituted by Jesus Christ? Did any Church before the great division, three hundred years ago, save that one Church which still possesses it, ever dream of claiming it? Has any separate body since that time ever dreamed of pretending to such a primacy? Has there ever been in the world any but one body only which has assumed such a power as derived to it from Jesus Christ?

In answer it is said, "Yes; but the primacy of Rome has been denied from the beginning." Then it has been asserted from the beginning. Tell me that the waves have beaten upon the shore, and I tell you that the shore was there for the waves to beat upon. Tell me that St. Irenæus pleaded with St. Victor that he would not excommunicate the Asiatic churches; and I tell you that St. Irenæus thereby recognized the authority of St. Victor to excommunicate. Tell me that Tertullian mocked

at the "Pontifex maximus," "the Bishop of bishops," and I tell you he saw before him a reality that bare these titles. Tell me that St. Cyprian withstood St. Stephen in a point not yet defined by the Church, and I tell you that nevertheless, in St. Stephen's see, St. Cyprian recognized the chair of Peter, in unity with which he died a martyr. What do wars of succession prove but the inheritance and succession of the crown? What does a process of ejection prove but that a man is in possession of the disputed property? What truth is there that has not been disputed? Let us apply the argument. Has not the doctrine of the Holy Trinity been denied? Has not the incarnation been denied? Is there any doctrine that has not been denied? But what is our answer to the Arian and Socinian? Because from the beginning these truths have been denied, *therefore* from the beginning they have been both held and taught.

To go over the field of this argument would be impossible; I will therefore take only one witness of the primacy of the see of Peter. And I will select one, not from a later age, because objectors say, "We acknowledge that through ambition and encroachment this primacy in time grew up;" nor shall he be chosen from the centuries which followed the division of the east and west, because we are told that the exorbitant demands of the west in this very point caused the east to revolt from unity. It shall be a witness whose character and worth, whose writings and life, have already received the praise of history. It shall be one taken from the centuries which are believed even by our opponents to be pure—from the six first centuries, while the Church was still undivided, and, as many are still ready to admit, was infallible, or at least had never erred. It shall be a name known not only in the roll of saints, but one recognized in councils, and not in councils of obscure name, but in one of the four councils which St. Gregory the Great declared were to him like the four gospels, and the Anglican Church by law professed to make its rule whereby to judge of heresy. In the Council of Chalcedon, then, was recognized the primacy of St. Leo. Throughout his writings, and especially in his epistles, St. Leo's tone, I may say his very terms, are as follows: "Peter was prince of our Lord's Apostles. Peter's see was Rome. Peter's successor I am. Peter devolved upon his successors the universal care of all the churches. My solicitude has no bounds but the whole earth. There is no Church under heaven which is not committed to my paternal care. There is none that the jurisdiction of St Peter does not govern." We not only hear him claim, but see him exercise acts of jurisdiction in Gaul, in Spain, in Italy, in Africa, in Greece, in Palestine, and in Constantinople. We find him convening and presiding in councils, confirming or annulling the canons of those councils, judging bishops,

deposing and restoring them. Even of Constantinople, the only rival ever put forward to the primacy of Rome, he writes to the emperor, speaking of the ambition of the patriarch then in possession: "The nature of secular and of divine things is different, neither shall any fabric be stable but that one rock which the Lord has wondrously laid in the foundation. He loses his own who covets what is another's. Let it suffice for him of whom we have spoken [*i. e.*, the patriarch of Constantinople], that by the help of thy piety, and the assent of my favor, he has obtained the episcopate of so great a city. Let him not despise the imperial city, which he cannot make an apostolic see."* There is no act of primacy exercised at this hour by the Pontiff who now rules the Church which may not be found in its principles in the hands of St. Leo. They who refuse obedience to this primacy must refute St. Leo's claim. Until they do this, they stand in the presence of an authority which no other Church has ever dared to exercise.

We will ask but one question more. What other Church is there that has ever spread itself through all the nations of the world as speaking with the voice of God? Does Protestantism ever claim in any form to be heard by nations or by individuals as the voice of God? Do any of their assemblies, or conferences, or convocations, put forth their definitions of faith as binding the conscience with the keys of the kingdom of heaven? Do they venture to loose the conscience, as having the power of absolving men? The practical abdication of this claim proves that they have it not. Their hands do not venture to wield a power which in any but hands divinely endowed would be a tyranny as well as a profanation.

And what do we see in this but the fulfillment of a divine example? Of whom is it we read that "the people were in admiration at His doctrine," for this very reason, because "He was teaching them as one having power, and not as their scribes"? He spake not as man, that is, not by conjecture, nor by reasoning, nor by quoting documents, nor by bringing forth histories, but in the name of God, being God Himself. So likewise the teacher whom He has sent comes not with labored disquisitions, not with a multitude of books, not with texts drawn from this passage and from that treatise, but with the voice of God, saying: "This is the Catholic faith, which unless man believe faithfully, he cannot be saved." It comes with the voice of authority appealing to the conscience, leaving argument and controversy to those who have too much time to save their souls, and speaking to the heart in man, yearning to be saved.

Take Rome from the earth, and where is Christendom? Blot out the science of Catholic theology, and where is faith? Where is the moun-

* *S. Leon. ad Marc. Epist. lxxviii.*

tain of the Lord's house which Isaias the prophet saw? Where is the stone cut out without hands, which, in the vision of Daniel, grew and filled the whole earth? Where is the kingdom which the God of heaven hath set up? Where is the "city seated on a mountain" that cannot be hid? If Rome be taken out of Christendom, where are these? I do not ask what churches have laid claim to represent those prophecies. Your own reason says it is impossible. But where, I ask, if not here, is the fulfillment of the words, "Lo, I am with you all days, even unto the consummation of the world"? Where, if not here, is the witness of God now speaking? Where, if not here, is the perpetual presence of the faith of Pentecost?"

We stand not before a human teacher when we listen to the Catholic Church. There is one speaking to us, not as scribes and Pharisees, but as the voice of God: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me."*

* St. Luke x. 16.



Be not Faithless.

Holy Family.

JESUS AND ST. PETER.

RATIONALISM THE LEGITIMATE CONSEQUENCE OF PRIVATE JUDGMENT.

“ This is life everlasting, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.” (St. John xvii. 3.)

I WOULD fain leave the subject where we broke off in the last lecture. So far as I am able, I have fulfilled the work that I undertook. Hitherto the path that we have trodden has been grateful and onward. We have followed the steps of truth affirmatively ; we have been occupied in constructing the foundation and in building up the reasons of our faith. To construct is the true office and work of the Church of God, as of Him from whom it comes. I would fain, therefore, leave the subject here. And yet it is perhaps necessary that we should turn our hand and put to the test what we have hitherto said, by supposing a denial of the truths and principles which we have stated. We began, then, from the first idea of faith ; that God, in His mercy to mankind, fallen and in ignorance, again revealed Himself ; to the end that through the knowledge of Himself and of His Son incarnate, we might attain life everlasting. We have seen, too, that the very idea of revelation involves the properties of definiteness and certainty, because the knowledge divinely revealed is presented to us as it exists in the mind of God ; that, flowing from Him as the only fountain, it descends to us through His Church as the only channel ; and that the Church, though universal in its expanse, is absolutely one ; a living and lineal body whereby the present is linked with the past, and to-day is united with the day of Pentecost. Wherefore, we do not believe that God spake once, and now speaks no more, but that, beginning to speak then, He speaks still ; that what He spake by inspiration when the tongues of fire descended, He speaks yet in the perpetuity of His Church. The teaching of the one holy, universal, Roman Church, the living and present history of the past, is to us the voice of God now, and the foundation of our faith.

Having proceeded, step by step, to this point, it becomes necessary, distasteful as it must be, to turn back, and to undo what we have done ; necessary, because truth is often more clearly manifested by contradictories, for in those contradictories we touch at last upon some impossibility, or some absurdity, which refutes itself.

Let it, then, be denied, first of all, that the Church whose centre is in Rome, whose circumference is from the sunrise to the sunset—let it be denied that the Church of Rome is the one universal Church, the teacher sent from God, and what follows?

No other Church but this interpenetrates all nations, extends its jurisdiction wheresoever the name of Christ is known; has possessed, or, I will say, has claimed from the beginning, a divine primacy over all other churches; has taught from the first with the claim to be heard as the divine teacher, or speaks now at this hour in all the world. Whatever may be said in theory, no other, as a matter of fact, from the east to the west, from the north to the south, claims to be heard as the voice of God.

Deny this, and to what do we come? If we depart from this maximum of evidence, this highest testimony upon earth to the revelation of God, we must descend to lower levels. Deny the supreme and divine authority of the universal Church, and in the same moment the world is filled with rival teachers. They spring up in the east and in the west. The East with all its ancient separations, Nestorian, Eutychian, Monophysite, claims to teach. The West with all its schisms of later centuries, the Calvinist, the Lutheran and the Anglican, urge the same demand. Deny the supreme office of this one teacher, and all others claim equally their privilege to be heard. And why not? It is not for us, indeed, to find arguments in bar of their claim. It is for those who adopt this principle of independence to supply the limitation. We stand secure; but they who, by denying the Catholic rule of faith, introduce these contradictions, are bound to discover the test whereby to know who speaks truth and who speaks falsehood in the conflict of voices.

If, fleeing for your life, you came to a point where many roads parted, and but one could lead to safety, would it be a little matter not to know into which path to strike? If, among many medicines, one alone possessed the virtue to heal some mortal sickness, would you be cold and careless to discover to which this precious quality belonged? If Apostles were again on the earth, would you be unconcerned to distinguish them from rivals or deceivers? If there should come again many claiming to be Messiah, would you deem it a matter of indifference to know from among the false Christs which is the true? If one comes saying, "You shall be saved by faith only;" and another, "You shall be saved by faith and pious sentiments;" and another, "You shall be saved by faith without sacraments;" and another, "There is a divine law of sacramental grace whereby you must partake of the Word made flesh;" is it a matter of indifference to you to know with certain proof which of all these teachers comes from God? Are we not already in the days of which our Lord

forewarns us, that "many shall come in my name, saying, I am Christ"? Is it not of such times as these that the warning runs, "If they shall say to you, Behold, He is in the desert, go ye not out," that is, to seek the messenger sent from God; "for as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be"?* The true messenger of God is already abroad in all the earth.

To avoid this impossible theory, a view has been proposed since the rise of the Anglican Church, as follows: The Church, it is said, does not consist of those who are condemned for heresy, as the Eutychian, the Monophysite, and the like; neither of those who have committed schism, as the Protestant sects; but it consists of the Greek, the Roman and the Anglican churches.

Let me touch this theory with tenderness, for it is still a pleasant illusion in many pious minds. Many have believed it as they believe revelation itself. And if we would have this illusion dispelled, it must be not by rough handling or by derision, but by the simple demonstration of its impossibility. If these three bodies, then, be indeed the one Church, the Church is divided. For the moment pass that by. If these three be indeed parts of the same Church, then, as that one Church is guided by one Spirit, they cannot, so far as that guidance extends, contradict each other. However directly their definitions may be opposed, yet in substance of faith they must be in agreement. Such are the straits to which men under stress of argument, or of events, are driven. But these three bodies, so united in unwilling espousals, divorce each other. The Greek will not accept the Anglican with his mutilation of sacraments; nor will the Anglican accept the Greek with his practice of invocation. Neither does the holy see accept either, with their heresy and their schism. These three bodies, brought by theory into unwilling combination, refuse, in fact, to be combined. They can be united only upon paper.

The present relation of the Anglican and Catholic churches is a refutation final and by facts of this arbitrary theory.

The impossibility of this view has compelled many plain and serious minds to reject altogether the notion of a visible Church, and to take refuge in the notion of a Church invisible. But this, too, destroys itself. How shall an invisible Church carry on the revelation of God manifest in the flesh, or be the representative of the unseen God; the successor of visible Apostles, the minister of visible sacraments, the celebrator of visible councils, the administrator of visible laws, and the worshiper in visible sanctuaries? Here is another impossibility to which the stress of argument drives reasonable men.

Abandoning the scheme of an invisible Church, others have come to

* St. Matt. xxiv. 23-27.

adopt another theory, namely, that the Church of God is indeed a visible body, the great complex mass of Christendom, but that it has no divine authority to propose the faith, no perpetual office or power to declare with unerring certainty what is the primitive doctrine. They say that during the first six hundred years, while the Church was united, it possessed this office—to decide—and that in the discharge of this office it was ever infallible, or that, at least, it never erred; but that by division it has forfeited the power of exercising this office, that by reunion it may yet one day regain it; and that, in the meantime, every particular Church appeals to a general council yet to come. This, too, is believed by some, and with sincerity.

And yet they have never been able to say how it is that a divine office which flows from the divine presence should suddenly come to nothing, the divine presence still abiding. If, indeed, the third person of the holy Trinity dwell in the Church in the stead of the second person of the ever-blessed Three; if the Spirit of truth be come to guide and to preserve the Church in all truth, how is it that the divine office, faithfully fulfilled during six hundred years, in the seventh century began to fail? They turn to the state of the world in ancient times, and say that as the light of truth possessed before the flood faded until the sin of man brought in the deluge; that as the revelation possessed by Noë decayed until Abram was called out of idolatry; that as the truth revealed by Moses fell into corruption, and the Jewish Church became unfaithful; so the Church of Christ, following the same law of declension, may likewise become corrupt.

But is it possible that men versed in the Scriptures can thus argue from the shadows to the substance; that because in the ancient world, in the old and fallen creation, before as yet the Word was incarnate, or the Holy Ghost yet given; because in those "days of the flesh," men failed and forfeited God's gifts of grace, therefore now, after that the second person of the holy Trinity has come on earth in our manhood, and sits at the right hand of God, the glorious Head of His mystical body, upholding by His Godhead the order of grace; that now, when the Holy Ghost dwells in His stead as the imperishable life and light of the new creation, the same laws of our fallen nature still prevail, not against men, not against the human element, which no one denies, but against the divine element and office of the Church? But although every individual man may fail, yet the Church is still infallible; although every man, being defectible, may fall away, yet "the gates of hell shall never prevail against the Church." Although promises to individuals are conditional, yet to the Church, as a divine creation, they are absolute. Before the incarnation of the Son of God, the mystical body did not exist.

Therefore, in one word we answer that the old world has no analogy or precedent to the new creation of God.

Again, it is said that the notes of the Church, sanctity and unity, are to be put in parallel. There are promises, we are told, that all the children of God shall be holy, and that every one shall be taught of God. The promises of sanctity, therefore, being absolute, we should have expected a perfect Church, without spot or blemish. But we see the visible Church full of scandals and corruptions. Our expectation, then, in the promise of sanctity not being literally fulfilled, when we read of absolute unity we ought not to look for a literal fulfillment.

This is an error in which many minds still are held. They forget that unity means one in number, and that sanctity is a moral quality. Again, they do not distinguish between the sanctity which is on God's part, and the sanctity which is on the part of man. The note of sanctity, as it exists on the part of God, consists in the sanctity of the Founder of the Church, the sanctity of the Holy Spirit by whom it is inhabited, the sanctity of its doctrine, and the sanctity of holy sacraments as the sources of grace. But sanctity on the part of man is the inward quality or state of the heart sanctified by the Holy Ghost. This inward sanctity varies, of necessity, according to the measure and probation of man; but the presence of God the Sanctifier; the power of holy sacraments, the fountains of sanctification: these divine realities on God's part are changeless; they are ever without spot or blemish, even to the letter of the prophecy. Only the effect upon those who receive them varies according to the faith of the individual. This is the true parallel. The Church is numerically one, as God is one. Individuals and nations may fall from unity as from sanctity, but unity, as a divine institution, stands secure: "The gifts and calling of God are without repentance."* Unity is changeless, whoever falls away; it does not admit of degrees. One cannot be more or less than one.

But if, as it is said, the office of the Church to decide questions of faith has been suspended, then the world at this hour has no teacher. Then the command, "Going, therefore, teach ye all nations," is expired. The "nations" mean, not only the nations then dwelling on earth, but the nations in succession, with their lineage and posterity, until the world's end. There is no longer, then, a divine teacher upon earth. If the office of the Church to teach the truth and to detect falsehood, to define the faith and condemn heresy, be suspended, we know not now with certainty what is the true sense even of the articles of the creed. Between the East and the West, that is, between the universal Roman Church and the local Greek Church, there are two questions open, both of which touch an article of

* Rom. xi. 29.

the baptismal faith. One point of doctrine taught by the Catholic Church is this: that the Holy Ghost proceeds both from the Father and from the Son. The Greek Church denies the procession from the Son. Who is right and who is wrong? On which side is the truth in this controversy? Where is the faith and where the heresy between the two contending parties? If the office of the Church be suspended, there exists no judge on earth to say who has the truth in this dispute: and that not touching an inferior article of doctrine, but an article of the highest mystery of all, the ever-blessed Trinity.

But to take another, and a vital question, namely, the primacy of the Church itself—the power that is vested in the see of Peter to control by its jurisdiction all churches upon earth. In the baptismal faith we profess to believe in one holy Catholic Church. Surely the question whether or no there be on earth a supreme head of the Church divinely instituted is as much a part of the substance and exposition of that article as any other point. But yet between the Catholic and the Greek churches this point is disputed. And if the office of the Church be suspended, there is no power on earth to determine who is right and who is wrong in this contest.

But let us turn from the Greek Church. Let us apply the same tests to the Anglican communion. How many points of doctrine are open between the Anglican and the universal Church. In the thirty-nine articles of religion, how many points are disputed. How many controverted questions, not with the Roman Church alone, but with the Greek Church also. For instance, the whole doctrine of the sacraments, their number and their nature, the power of the keys, the practice of invocation, and the like. Then, I ask, if indeed the office of the Church be suspended, who now at this day can declare who is right and who is wrong in these disputed questions?

Nay, we may go yet further, and say, that even the points of faith decided by councils when the Church was yet one are no longer safe. There needs only an individual of sufficient intelligence and sufficient influence to rise up and call them in question. If the interpretation of the decrees of the councils of Nice or Ephesus be disputed, an authoritative exposition of these ancient definitions is required. But this cannot be obtained unless there still sit on earth a judge to decide the law. Suppose a dispute to arise as to the interpretation of a statute passed in the reign of Edward the Third, and that there were no judges in Westminster to expound it, the law would be an open question, that is, a dead letter. So with the decrees of ancient councils. It needs, then, nothing but a controversy on each article of the faith to destroy their certainty. Twelve disputes on the twelve articles of the baptismal faith would destroy all

certainty. And on earth there would be no judge to say who is right and who is wrong, to declare what was originally revealed on the day of Pentecost, and the meaning of that revelation. To what impossibilities does this theory reduce those who hold it: impossibilities which they perhaps can speak of best who have felt them most. But from this a way of escape is thought to lie in appealing to a future general council. And yet this brings no present certainty. The faith might be, as in England it is, uncertain for centuries, while the general council is still future. In truth, this appeal is no more than a plea for insubordination. To appeal from the reigning sovereignty to one to come is simple treason. But, besides, the theory is in itself impossible. For who is to convene this future council? And of whom shall it be composed? Who shall sit in it? Who shall be excluded? And by whose judgment shall the admission and exclusion be determined? Every divided Church will demand its vote and voice. Who shall judge its claim? The office of the judge is in abeyance. But a general council presupposes the existence and office of the supreme judge of faith and unity. And this the appellants tell us is suspended.

Let us pass on from this point. To deny, then, that the one universal and Roman Church is now the teacher sent from God on earth, leads to a denial that there exists in the world any teacher at all; and to deny the existence of this universal teacher involves two consequences, so impossible that they need only to be stated to be refuted. If there exists in the world no teacher invested with divine commission to guide all others, either every several local Church is invested with a final and supreme authority to determine what is true and what is false; that is, possesses the infallibility denied by objectors to the universal Church itself; or else no authority under heaven respecting divine truth is more than human.

Let us examine this alternative. We may pass by the Greek Church, for it had discernment enough, when it began its schism, to put forward the claim to be, not a part of the Church, but *the* true Church; not to be in communion with others, but to be the sole preserver of the faith. The Greek Church has at all times claimed to be the temple of the Holy Spirit, and "the orthodox," that is, the only faithful teacher of the truth. It claims also infallibility by guidance of the Holy Ghost. It does not affect to participate with Rome, but to be exclusively the one true Catholic Church. It denounces the holy see as both in error and in schism. We may, then, pass over this case, because its very consistency, while it makes the pretensions of the East more unreasonable, confirms our position. We will take a local body which has claimed for itself to be, not exclusively the Church, but a part of it, and within its own sphere to be sufficient to determine controversies, to perpetuate its orders, to confer

and to exercise jurisdiction ; that is, which has claimed to have within its own sphere all that the Catholic Church possesses from its divine Founder.

I will not weary you by tracing out historically the theory upon which the highest and most honored names of the Anglican body have attempted to justify the Reformation. It will be sufficient to say that pious and learned men have believed as follows : That in the time of our Saxon ancestors the Catholic Church in this country possessed a freedom of its own ; that, though in union with the holy see, it was under no controlling jurisdiction ; that when the Normans came in they established a civil state upon the basis of the existing ecclesiastical order, and therein perpetuated the freedom and privileges of the Catholic Church in England. They further believed that every Christian kingdom, such as ours, had laws, privileges, and rights of its own ; and that these among us were usurped upon, interfered with, and taken away by a foreign power, the Bishop of Rome. They taught, then, that the Reformation was nothing but a removal of usurpation and a restoring of our ancient freedom ; that the Church which existed before and after the Reformation was one and the same, a continuous and living body, mutilated, indeed, in the wreck of that age, but still preserving its orders, its jurisdiction, and its doctrines ; being sufficient in itself to determine all questions, as the notable act of parliament, passed at the beginning of the schism, in its preamble declares.

What was the effect of this theory ? It at once invested the local Church with all the final prerogatives of the universal. It claimed for it the power within its own sphere to terminate everything that can be terminated only by the universal Church under divine guidance. Though it dared not to enunciate the claim, it had practically assumed the possession of infallibility. It would have been too unreasonable and too absurd to state it, but it acted as if it really were infallible. And what were the effects ? No sooner did the Anglican Church begin to determine the controversies of its members than they began to dispute its determinations.

The first separation from the Anglican establishment was made by the Independents. They carried their appeal beyond the local Church ; and because they had been taught to acknowledge upon earth no superior before whom to lay it, they appealed to Scripture and to reason, or as they thought, to the unseen Head of the Church, but in truth to their own interpretations. The first effect of investing a local body with universal sovereignty in jurisdiction and discipline was to make truthful and earnest men, who saw the impossibility of such a claim, break out into disobedience. Hence have come the separations from the Anglican

Church which now divide England from one end to the other. The source of these divisions is the impossibility of believing that a body formed by private judgment and established by civil power can possess a divine authority to terminate controversies of faith.

We have lately had this theory of local churches tested before our eyes. History told us that in the Anglican Church, during the three hundred years of its existence, there have been two schools of theology, one bearing the appearance of Catholic doctrine and of Catholic tradition; another, earlier in date, springing from the very substance of the Reformation itself, preoccupying the Anglican communion, a school of pure Protestant theology. These two schools have existed, struggling, conflicting, and denouncing each other from that day to this. Yet it was believed that the Catholic school was the substance of the Anglican Church, and the Protestant a parasite: a malady which, though clinging closely to it, might yet be expelled and cast off.

Such was the belief of many. Then came a crisis. You know, and I will do no more than remind you, distantly, how a question touching the first sacrament of the Church, touching, therefore, the first grace of Christian life, original sin, and the whole doctrine of the work of grace in the soul of man—a doctrine fundamental and vital, if any can be—was brought into dispute between a priest and his bishop. The bishop refused to put him in charge with cure of souls. The priest, not content with the decision of his bishop, appealed to the jurisdiction of the archbishop; the archbishop, that is, his court, confirmed the decision of the bishop. The appeal was then further carried to the civil power sitting in council. Observe the steps of this appeal. The bishop here is a spiritual person possessing spiritual authority, sitting as a spiritual judge in a spiritual question. The archbishop, to whom the appeal is carried, sits likewise as a spiritual judge in a spiritual question, with this only difference, that whereas his jurisdiction is coextensive with the jurisdiction of the bishop, it is superior to it. When the appeal, then, is carried from the archbishop to the civil power in council, what does that appeal disclose? That the civil power sitting in council sits as a spiritual person to judge in a spiritual question with a jurisdiction likewise coextensive, and absolutely superior both to bishop and archbishop, an office which in the Church of God is vested in a patriarch. There is no possibility of mistaking this proceeding. It is one of those proofs which are revealed, not in arguments, but in facts.

And now, to what does this reduce the theory of local churches? It shows that local churches possess in themselves no power to determine finally the truth or falsehood of a question of faith. An attempt was made at that time by men whom I must ever remember with affection and

respect, to heal this wound by distinguishing in every such appeal between the temporal element, relating to benefice, property, and patronage, and the spiritual element, touching the doctrine of faith. It was proposed that the temporal element should be carried to the civil power sitting in council, as the natural judge in a matter of benefice or temporalities; and that the spiritual element, or the question of doctrine, should be carried to the bishops of that local Church. When this proposal was under discussion these questions were asked: Suppose that when a question of doctrine is carried to the united council of the bishops of that local Church, a bare majority of them should decide one way, and a large minority should decide the other; will the minds of a people stirred from the depths, excited by religious controversy, moved as no other motive in the world can move them—by dispute on a point of religious opinion—will they be pacified? will they be assured? will they hold as a matter of divine faith the decision of this majority? Again, suppose that mere numbers be on the side of the majority, and that theological learning be on the side of the minority; if the majority have greater numbers the minority will have greater weight. And will not people adhere to the few whom they trust rather than to the many whom, as theologians, they less esteem? And another question, not asked then, may be asked now by us: Suppose the whole body of the assembled bishops of a local Church were unanimous, what guarantee or security is there that their decision shall infallibly be in accordance with the faith of the Church of Christ? A local body has no prerogative of infallibility. If “the churches of Jerusalem and of Antioch have erred,” every local Church may err. If these local churches, notwithstanding their antiquity and magnitude, have erred, shall not a body three hundred years old err too? If “general councils may err,” so, much more readily, may a provincial synod. The Church which has recorded these assertions has prepared its own sentence. It disclaims an infallible guidance. And if its assembled fathers, with one mind and voice, should declare with unity on any point of doctrine, what security is there that their united decision shall express the faith of the universal Church? Torn from the Catholic unity, the mind and spirit of the universal Church has no influx into the Anglican communion. The channel is cut asunder. It has no authority that is more than human, and thereby revealed itself. Some, indeed, believe that it was a Church for three hundred years, and became a schism two years back; that the Anglican position was tenable till then, and has become untenable only since the change was made.

But there is another alternative. The crisis we speak of was either a change or a revelation. They who can look into history and see existing these two schools from the reign of Edward the Sixth, and the supremacy

of the crown from the reign of Henry the Eighth ; they who can follow the religious contests of England for three centuries, and still say that a change has been lately made for the first time, may say it ; but they who believe that the judgment then pronounced by the highest legal authorities in this land was a true and accurate historical criticism of the religious compromise called the Anglican reformation, will also believe that the issue of the appeal of which I speak was not a change but a revelation of what the Established Church has been from its beginning ; that from the first the Anglican communion, though clothed in ecclesiastical aspect, appropriating the organization of Catholic times, sitting in Catholic cathedrals, professing to wield in its own name Catholic jurisdiction, has never been more than a human society, sprung from human will, with definitions framed by human intellect, possessing no divine authority to bind the conscience or to lay obligations upon the soul.

To deny, then, the authority of the universal Church as final and sovereign, is to do one of two things : either to invest every local Church with infallibility, which is absurd ; or to declare that no authority for faith in the world is more than human.

But we must now hasten over one or two other consequences which might well detain us longer. To deny that there exists for the faith any higher than human authority is to destroy the objectivity of truth. As the firmament is an object to the eye, and as every several light in it is of divine creation ; and though all men were blind, the firmament would stand sure, and its lights still shine no less ; so the faith is a divine revelation, and every doctrine in it is a divine light ; and though all men were unbelieving, the revelation and its lights would shine the same. The objective reality of truth, then, does not depend on the will or the intellect of man ; it has its existence in God, and is proposed to us by the revelation and authority of God. But how can this be, if the basis upon which the truth rests for us be human ? Man could not attain to it, else why did God reveal it ? Man cannot preserve it, else why did he lose it of old ? Men cannot assure it to us, for men contradict each other. Truth never varies : it is always the same, always one and changeless ; contradictions spring from the human mind alone. The one fountain of truth is God ; the only sure channel of truth is His Church, through which God speaks still. Cancel the perpetual divine authority which brings truth down to us through the successions of time, and what is the consequence ? Truth turns into the opinion or imagination of every several man. The polytheism of the ancient world was only the idea of God reproduced in the human understanding after the true knowledge of God was lost. The mind of man, which could not exist without the image of God, formed for itself monstrous conceptions of its own. A shifting, moving imagi-

nation, ever revolving in its own thoughts, gave forth polytheism. Polytheism was the subjective distortion of truth after its objectivity was obscured.

Let us come to the present time. What are the sects of England but offspring of the subjective working of the human mind, striving to regain the divine idea of the Church as a teacher sent from God? The Reformation destroyed the objective reality of that idea, and the human mind has created it afresh in eccentric forms for itself. In like manner, false doctrines, fanatical extravagances, and perversions of the truth, what are they but struggles of the mind of man to recreate within his own sphere the truths of which the objectivity is lost?

To deny, then, the divine authority of the universal Church, and thereby to make all authority for faith merely human, is to convert all doctrine into the subjective imagination of each several man. It becomes a kind of waking dream. For what is dreaming but the perpetuity of human thought running on unchecked by waking consciousness, which pins us down to order and rule by fact and by reality? In sleep the mind never rests; it still weaves on its own imaginations. When we sleep perfectly, we are unconscious of what is passing in our minds; when we sleep imperfectly, we say we dream, that is, we remember. When we awake, these visions fly, because matter-of-fact, the eye of our fellow-creatures, common sense, that is, our waking consciousness, brings us back. In like manner, the visible Church, with its rule of faith, its authoritative teaching, its order, its discipline, its worship, is that outer world in which we move. It keeps the spiritual mind in limit and in measure. Dissolve it, and the mind weaves on in its own fancies, throwing off heresies, eccentricities, and falsehood. Let Germany and England be the witness.

Take, for example, the rationalism of Germany. In its first age after the Reformation Lutheranism was rigorously orthodox, until it became insufferably dry; and then the soul in man, thirsting for the waters of life, of which it had been robbed, sought to satisfy itself in a sentimental piety, and by recoil cast off orthodoxy as a thing dead and intolerable. This reaction against definite statements of doctrine at a later stage produced the theory that the whole truth may be elicited out of the human consciousness. From whence in the end came two things: one, the theory that sin had no existence; that it is a philosophical disturbance of the general relations of the Creator and the creature; the other, that a historical Christ had never any existence. Such are the results of the subjective states of the human mind when the objective teaching of divine authority is lost.

And now, one more consequence must be noted. When the objec-

tivity of truth is lost, the obligation of law is gone. What is it that binds us by the laws of moral obligation? I pass by the mere laws of nature. I speak now of those higher laws which come from revelation, and I ask, What is it which binds the conscience? The divine will revealed in those laws. But on what authority are these laws assured to us? and by whom interpreted? Is it by human authority? Can one man bind another by moral obligation to take his view or interpretation of the will or law of God under pain of sin? Can he put forth his view as a term of communion, if communion be a condition of life eternal? Is it possible for a creature to bind his fellow-creatures under pain of sin unless he possess divine authority to do so? The laws of God do not bind His creatures unless they are made known to them; though, in right, they bind all creatures eternally, yet, in fact, they need revelation to bring home and apply their obligations to the conscience. A doubtful law is not present to the conscience. If a law is uncertain, it is no law to us. It must be clear and definite both in its injunctions and its authority. I ask, then, what is the source of clearness and definiteness in the law and truth of God but the divine authority of God, not eighteen hundred years ago, but in every century since, in every year, in every day, in every hour, brought home to, and in contact with, the moral being of each man? Let us take an example. Is it not a law, binding under pain of sin and eternal death, that we should believe the faith? Then no human authority can be the imposer of that law on us. Is it not a law on which we shall inherit eternal life, that we be subject to the authority of God's Church on earth? Then that authority must be divine. Is it not also binding, under pain of sin, that we preserve the unity of the Church? Then the law of unity is a divine law, delivered and applied to us by a present divine authority.

Let us pass to one more point, and it shall be the last. When the divine authority, the objectivity of truth, and the obligation of law applied to us by that divine authority, are gone, where, then, I ask, is revelation? "This is life everlasting, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." Hither have we come down, step by step. We have descended as we ascended. We have come down from the highest round of the mystical ladder, at the head of which is the divine presence, to the cold ground, barren and bleak, to natural morality and natural society, to human intellect and human conjecture.

We read in prophecy that Antichrist shall come. And in the heated imagination of schismatics and heretics Antichrist has been enthroned in the chair of the vicar of Christ himself. But if I look for Antichrist, I look for him by this token, "Every spirit that dissolveth Jesus is not of

God, and this is Antichrist."* This, then, is the mark of Antichrist, to deny the incarnation of the eternal Son; to deny the revelation of God springing from it; to deny the mystical body of Christ, the universal Church, and the divine empire of faith. "Every spirit that dissolveth Jesus," every spirit that looseth the bonds of this unity of Jesus, every theory that reduces man from the kingdom of God founded upon the incarnation of His Son, from the guidance of the Holy Ghost, to mere natural society and mere natural reason; this is Antichrist. And if so, where shall we look for it? I look for it where Protestantism has blighted the earth.

And now, finally, when I began I said that I spoke not as a controversialist. I should feel this subject were dishonored if I were to treat it as a mere argument. Greater things than argument are at stake—the honor of our divine 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 to 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.

And now, what shall I say of England, our own land, which a Catholic loves next to the kingdom of his Lord? It is now in the splendor and majesty of its dizzy height, all the more perilous because so suddenly exalted. What is the greatness of England? Is it founded on divine truth, or on human strength and will? Is it material, or is it moral? Has it attained this mighty altitude among nations by the power of moral elevation, or is it the upgrowth of mere material strength? Let us analyze it. What is it that makes England great in the world? Colonies which fill the earth. What are the morals of those colonies? How were they won, how have they been kept? Armies. What are the morals of armies? Fleets. What are the morals of fleets? Commerce. What is the morality of traders? Wealth. "The desire of money is the root of all evils." Manufacture. What is the state of our mines and factories? And whence comes the industry of England? The nerve, the sinew, the strength, and the perseverance are moral; but what is the purity, the truth, the meekness, and the faith of those who wield this industry? And whence comes this mighty power of manufacture? Shall I not trace it to its one true source if I find it in the skill of applying science to subdue the powers of nature to the dominion of man? The mighty bubble of wealth, commerce, and splendor, may be traced back to this: that the skill of an intellect and the tact of a hand have taught the English people more cunningly than any nation of the world to apply physical and mathematical science to the production of material results. But where is the morality of this? I deny not to England great moral qualities, which we may also trace back to Catholic days. We see them in times past, in the Norman and the Saxon ages. Nay, we may go further. We may find the same love of truth and social order, with other great moral laws, in the German race, as described in pagan history. We deny not these; but moral virtues which existed before faith are not the fruits of faith; and the greatness of England, so far as I have traced it, is material and not moral.

And now, last of all, let me ask another question. What, for three centuries, has been the history of the faith in England? I pass over the controversy of the Reformation, first, because we are of one mind about it, and next, because it would but beg the question of an objector. I would ask, Is it not an undeniable historical fact, that from the time of Queen Elizabeth down to the time of the revolution of William the Third, there was a perpetual diminution of belief in England, and a perpetual growth of infidelity and skepticism, until, after 1688, the free-thinking philosophy formed for itself a literature that stood high in the public favor of England? The Established Church had wasted itself by internal conflicts. It lost its most zealous members by perpetual secession and by the formation of a multitude of sects. Though the Prayer-book and

the "articles" were unchanged, the living voice of the Church, that is, its true doctrine, varied continually from doctrinal puritanism to Arminian Anglicanism. The clergy spent themselves in domestic controversy; while the laity became worldly, latitudinarian, and unbelieving. And yet it was not from among the laity, but from among the clergy and the hierarchy, that the hardly concealed Socinianism of Hoadly arose and spread in force. Such was the internal state of the establishment. Without and around it the doctrine of faith decayed faster and deeper. Doctrine after doctrine was disputed and gave way; the doctrine of sacraments, of the atonement, and of inspiration, perpetually lost ground, until we descend to the level of the deist in the beginning of the last century. Can these facts be denied? The course of England was downward in faith, because human authority, in the stead of divine, had enthroned itself in the Reformation. That which in Germany produced pure rationalism, in England, but for the interposition of God, would have produced the same general unbelief of Christianity.

Then began a reaction. Take the history of the last century and of the present, and tell me whether I do not truly describe the intellectual progress of England when I say that there has been one continuous and ascending controversy from the beginning of the last century to this hour? First, it was a controversy against deists, to establish the fact of revelation. Next it was a controversy against skeptics, to prove the inspiration and authenticity of Holy Scripture. Then it was against Arians in proof of the doctrine of the holy Trinity. Then it was against Socinians on the doctrine of the incarnation. Then the controversy of the day was on the doctrines of grace. At a later period of the last century it was on the doctrines of conversion, repentance, contrition, the interior life of God in the soul of man. What has been the controversy of the last twenty years but an effort to restore faith in the divine institution and supernatural grace of sacraments? What is all this but the remnant of faith struggling to recover the inheritance it had lost? And what has come now to put a complement and close to this upward movement? Now, when the mere human origin and authority of all other teachers has been revealed by their visible departure from the faith, comes one truth more to fill up the order and series of our baptismal creed, and to give divine certainty to all that had been reestablished. The divine authority of the universal Church has again reconstituted its visible witness in this land. The see of Peter has restored what our fathers forfeited; and after three hundred years the divine Voice speaks to faith through the Catholic episcopate of England once more.

Are these things without a purpose? If there be anyone here who is still without the divine tradition of the faith, let him see in these facts

the tracings of the finger of God, which, as the hand of a man upon the wall, show His purpose. The divine authority of the universal Church is again among us, and lays again its obligation upon your conscience. He calls you, whoever you be, to submit to His teaching, to exercise the most reasonable act of all your life, to bow your reason to a divine teacher, and to fulfill the highest act of the human intelligence—to learn of its Maker.

Out of the Catholic Church two things cannot be found, reality and certainty ; in the Catholic Church these two things are your inheritance. Then tarry no longer. "With the heart we believe." It is not a struggle of the intellect, and I am not contending with you in an intellectual contest. I call upon your will to make an act of faith. Preventing grace illuminates the understanding, and there tarries. It tarries that it may put man on his probation, to see whether he will correspond or no to the light that has been granted. Correspond, then, with the light you have received. Answer while yet you may : "Speak, Lord, for thy servant heareth. My heart is ready. Not thy truth fails, but my faith is weak. I do believe, Lord : help my unbelief."

VOL. III.

POPE LEO XIII. TO THE RULERS OF THE WORLD.

THE GLORIES OF JESUS.

THE GLORIES OF MARY.

THE GLORIES OF ST. JOSEPH.

THE GLORIES OF THE ANGELS.



VENICE.

LEANING
TOWER
PISA.

ST. PETER'S - ROME.

POMPEII.

SCENES IN ITALY.



LEO XIII.

TO THE RULERS AND PEOPLE OF THE WORLD THE SOVEREIGN PONTIFF

ADDRESSES AN ENCYCLICAL WHICH CALLS NATIONS, AS WELL AS INDIVIDUALS, TO ENTER INTO THE BOSOM OF THE CHURCH—THE ONLY MEANS BY WHICH THE GREAT EVILS OF THE DAY CAN BE COMBATED WITH.

THE remarkable expression of public congratulation which We received from all quarters throughout the whole of last year in commemoration of Our Episcopal Jubilee, and which were latterly brought to a climax by the remarkable piety of the Spanish pilgrims, have inspired Us with the pleasing conviction that the unity of the Church and its wonderful attachment to the Supreme Pontiff were manifested in that concord and harmony of mind. During those days the Catholic world, as if forgetful of everything else, appeared to have fixed its gaze and its thought on the palace of the Vatican. The embassies from the rulers of States, the crowds of pilgrims, the letters full of love and the sacred ceremonies openly attested that in devotion to the Holy See all Catholics were of one heart and one mind. And this was all the more acceptable and grateful because it so aptly fell in with Our designs and undertakings; for knowing the times and mindful of the demands of duty, throughout the whole course of Our Pontificate it has been Our constant purpose, and We have endeavored, as far as we could by word and deed, to bind all nations and peoples more closely to Ourselves and to place in evidence the power of the Roman Pontificate, which is salutary in every respect. We therefore feel deeply grateful and return thanks—first indeed, to God, through Whose goodness and blessing We have reached that age in sound health; and then to rulers, Bishops, the clergy and private individuals everywhere, who by numerous proofs of piety and affection have taken care to honor Our person and Our dignity, and to tender to Us personally opportune consolation.

Still much was wanting to our complete and solid comfort. For even amidst the manifestations of popular joy and attachment, the idea presented itself of the great multitude who were outside of that unanimous display of active Catholic sympathy—some because they were entirely unacquainted with the wisdom revealed in the Gospels, and others because, though Christians in name, they refuse to accept the Catholic Faith. By this thought We were and are seriously affected; nor would it be right that We should, without poignant grief, think of such a large portion of the human race who are far separated from Us and have, as it were, taken a path that leads them astray. Now, as We are on earth the Vicegerent of the Omnipotent God, who wishes all men to be saved, and to come to the knowledge of the truth, and as both Our protracted age and the bitterness of the cares We have to bear are pressing Us toward the goal of life, it has seemed good to Us to imitate the example of Our Redeemer and Master Jesus Christ in this, that when He was just about to return to Heaven He besought God the Father with most earnest prayers that His disciples and followers should become one in mind and heart: "I pray . . . that they all may be one, as Thou Father in Me and I in Thee: that they also may be one in Us" (St. John xvii., 20-21). The fact that this divine prayer and appeal embraced not only those who then believed in Jesus Christ, but likewise all who were to believe in the coming times, affords Us not unsuitable ground for confidently giving utterance to Our heart's desire and endeavoring, as far as We can, to call upon and incite all men, without distinction of race or locality, to enter within the unity of divine faith.

As Our design is stimulated by charity, which succors most speedily where the need of assistance is greatest, Our thoughts are directed in the first place to those people, the most miserable of all, who have either not received the light of the Gospel at all or have lost it through negligence or the remoteness of their position, and who on that account are ignorant of God and steeped in error. Since all salvation flows from Jesus Christ—"For there is no other name under Heaven given to men whereby we must be saved" (Acts iv., 12)—Our most eager desire is that every region in the globe should be imbued and filled with the Name of Jesus. In this respect the Church indeed has never failed to discharge the duty imposed upon it by God. For throughout nineteen centuries in what work has she displayed greater energy, zeal and perseverance than in leading the nations to the knowledge of truth? And at the present day heralds of the Gospel, invested with Our authority, frequently cross the seas and proceed to the most distant places; and daily We beseech God to deign to multiply sacred ministers worthy of the Apostolic office, that is men who will not hesitate to sacrifice their goods,

their safety, and life itself if required, in order to extend the kingdom of Christ.

And Thou, O Preserver and Protector of the human race, Jesus Christ, hasten and quickly accomplish the promise Thou formerly madest—that when Thou wouldst be lifted above the earth Thou wouldst draw all things to thee. Come then at length and show Thyself to the infinite multitude who yet know not of the great blessings Thou hast purchased for mortals with Thy Blood ; stir up those who are sitting in darkness and in the shadow of death so that, enlightened by the rays of Thy virtue and wisdom they may, through Thee and by Thee, *be made perfect in one.*

Of this unity We discover a pledge in all the peoples who have been drawn by Divine piety from errors of long duration to the wisdom of the Gospel. Certainly there is nothing that is pleasanter or that tends more to show the goodness of God than the recollection of ancient times when the faith Divinely received was generally considered a common and individual patrimony ; and when the Christian faith united together in all that pertained to religion highly civilized nations that were separated from one another by place, temperament and manners, and that sometimes differed and quarrelled about other things. In dwelling on this recollection the mind is much pained by the thought that in the progress of ages suspicions were aroused and great and flourishing nations were dragged by evil conjunctures from the bosom of the Church. Whatever the result may be, relying on the grace and mercy of the Omnipotent God, Who alone knows the proper time for giving succor and Who is able and desires to bend human wills, we turn to those nations and with paternal charity exhort and beg them to settle differences and return to unity.

In the first instance We lovingly look to the East, whence came salvation in the beginning to the whole world. Assuredly We are led by Our feeling as to the prospect to entertain the favorable hope that it will not be long until the Eastern Churches, distinguished for their ancestral faith and ancient glory, will return whither they departed ; all the more because they are separated from Us by no great difference ; indeed, if a few points are excepted, We so agree with them in regard to the rest that in defending Catholicism, We not unfrequently draw evidence and arguments from the doctrine, customs and ceremonies in use among the Easterns. The primacy of the Roman Pontificate is the principal cause of difference. But let them look to the beginning ; let them see what their forefathers felt on the subject, and what the age nearest the origin of Christianity handed down. For the divine testimony of Christ : “Thou art Peter, and upon this rock I will build My Church,” stands clearly ap-

proved from that time as applying to the Roman Pontiffs. And amongst the Pontiffs of the early ages (*Prisca ætas*) were not a few chosen from the East itself, notably Anacletus, Evaristus, Anicetus, Elutherius, Zosimus and Agatho; most of whom, carrying out the administration of the universal Christian republic in a wise and holy manner, consecrated it by the shedding of their blood. It is quite clear at what time, through what cause, and by whose efforts, unfortunate discord was created. Before that period when what God had joined was by man put asunder, the name of the Apostolic See was holy amongst all the nations of the Christian world, and East and West, harmoniously and without hesitation, used to obey the Roman Pontiff as the legitimate successor of Blessed Peter, and therefore the Vicar of Jesus Christ on earth. Accordingly, if we go back to the beginning of the difference, we find that Phocius himself had spokesmen on his behalf despatched to Rome; and Nicholas I., the supreme Pontiff, sent his ambassadors from the city to Constantinople, without an opposing voice being raised, *to investigate carefully the cause of the Patriarch Ignatius, and to return to the Holy See with full and correct information*; so that the whole history of the affair distinctly confirms the primacy of the Roman See, with which the disagreement then occurred. Finally, everybody is aware that at the great Councils both of Lyons and Florence, the Latins and Greeks, with ready accord and one voice, ratified as a dogma the supreme power of the Roman Pontiffs.

We have purposely recalled these things because they are, as it were, invitations to secure peace; the more so because at present We appear to notice amongst the Easterns a more conciliatory disposition towards Catholics, and even a certain inclination to kindness. This was particularly observable not long ago when We saw good offices and marks of friendship bestowed on Our people who went to the East for religious purposes.

Wherefore, *Our heart goes out to you all* who are separated from the Catholic Church, whether you are of the Greek or of any other Eastern rite. We are very anxious that you should meditate upon those grave and loving words that Bessarion addressed to your fathers: "What answer can We give God as to why We have been separated from Our brethren, Whom He descended from Heaven, became Incarnate and was Crucified to unite and gather into one flock? What shall be Our excuse to those who come after Us? Good Fathers, let Us not suffer this; let Us not continue in this opinion; let Us not consult so wretchedly for Our own interests and those of Our people." Honestly weigh by itself and before God the appeal We make. It is from no human motive but through divine charity and zeal for the salvation of all that We urge reconciliation and unity with the Roman Church; We mean a full and

perfect union, for a union which would merely bring about a certain harmony of dogmas and an interchange of fraternal charity could not by any means be such. The true union between Christians is that which Jesus Christ, the Founder of the Church, desired and established, consisting in the unity of faith and of Government. Nor is there any reason why you should fear that We or Our successors would diminish your rights, your patriarchal privileges, or the ritualistic usages of your respective Churches, since it has been and always will be an established rule in the government and designs of the Holy See to respect the origin and customs of each people, and to deal with them fairly and justly. And if there be reunion with Us, it will certainly by God's grace result in a wonderful increase of dignity and lustre to your Church. May God, then graciously hear this your own supplication: "Cause the schisms of the Churches to cease," and "Bring together the dispersed; lead back those who have gone astray and unite them to your Holy Catholic and Apostolic Church" (Liturgy of St. Basil). Thus may you be restored to that one holy faith which remote antiquity by constant tradition handed down to you and to Us, which your ancestors and predecessors preserved inviolate, and upon which, owing to the *eclat* of their virtues, the grandeur of their genius, and excellence of their doctrine, splendor was nobly reflected by Athanasius, Basil, Gregory of Nazianzen, John Chrysostom, the two Cyrils, and many others whose glory equally belongs to the East and to the West as a common inheritance.

In this place We may be allowed to address ourselves especially to you, inhabitants of the Slav countries, whose renown is attested by many historical monuments. You know how much the Slavs are indebted to your fathers in the faith, SS. Cyril and Methodius, to whose memory We Ourselves some years ago paid a tribute of well-deserved honor. For many of your race their virtues and labors were the source of civilization and salvation. Whence arose between Slavonia and the Roman Pontiffs that exchange of kindly deeds on the one hand and stanch fidelity on the other which was displayed for so long a period. And if the deplorable misfortune of the times alienated a large number of your ancestors from the Roman communion, think of what importance it is to return to unity. The Church, too, continues to recall you to its fold, and to offer you abundant assurances of salvation, prosperity and grandeur.

With no less charity do We look to the peoples whom at a more recent date a certain and unusual change (*conversio*) in the times and in the affairs of men separated from the Roman Church. Consigning to oblivion the vicissitudes of the past, let them lift their thoughts above human considerations, and, with minds eager alone for truth and salvation, let them consider the Church founded by Christ. If they will compare their

own religious communities with it and take note of the condition of religion amongst them, they will freely admit that in failing to observe primitive tradition they have through various erroneous steps glided into novelties ; nor will they deny that of what may be called the patrimony of truth, which the leaders of the religious revolution took away with them on their secession, scarcely a single formula of faith enforced with certainty and authority survives amongst them. Nay, it has come to this, that many are not ashamed to tear away the very foundation on which alone rests religion and the entire hope of mortals, that is the Divine Nature of Jesus Christ, the Saviour. In the same way, to the Books of the Old and New Testaments, which they heretofore affirmed were written with Divine inspiration, they now deny this authority, a consequence which, no doubt was altogether inevitable when each one was given the power of interpretation according to his private opinion and judgment.

Hence followed the fact of each individual conscience becoming its own guide and standard of life, every other rule of conduct being rejected ; hence, too, arose contradictory opinions and the multiplication of sects, often ending in the acceptance of the tenets of *naturalism* and *rationalism*. . Accordingly, despairing of agreement in doctrine, they now preach and advocate the union of fraternal charity ; and this, indeed, very properly, since we all ought to be bound together by mutual charity, for this, above everything, Jesus Christ commanded, and He wished it to be the mark of His followers that they should love one another. But how can perfect charity unite men's hearts if their minds have not been harmonized by faith ? For these reasons a number of those to whom We refer, persons of sound judgment and seekers after truth, have sought the sure way of salvation in the Catholic Church, as they clearly understood that they could not possibly be united to Jesus Christ as the Head, without adhering to His body, which is the Church, nor possess the true faith of Christ whilst repudiating the legitimate *magisterium* confided to Peter and his successors. They plainly perceived that in the Roman Church alone were realized the appearance and image of the true Church, visible to all through the marks impressed upon it by God, its Author. And amongst these Catholics there are many endowed with keen judgment and with a singular capacity for the investigation of antiquity who, by admirable writings, have proved the continuity of the Roman Church from the days of the Apostles, the integrity of its doctrines, and the constancy of its discipline. With the example of such men before Us, it is with Our heart rather than with Our voice, that We appeal to you, brethren, who have now for three centuries been at variance with us respecting the Catholic faith, and to all you who, from whatever cause, have

been separated from us. "Let us all meet into the unity of faith and of the knowledge of the Son of God" (Eph. iv., 13). Permit Us to hold out the hand to you lovingly and invite you within that unity which has never been and never can be wanting to the Catholic Church. The Church, our common mother, has long been calling you back to herself; the Catholics throughout the world expect you, with fraternal longing, to come and piously worship God with Us, and to be united to Us in perfect charity by the profession of one Gospel, one Faith and one Hope.

To conclude the expression of Our wishes on the subject of unity, it remains to address Ourselves to those who, in whatever part of the world they may be, are so constantly awake to Our thoughts and solitudes; We mean Catholics whom the profession of the Roman faith makes subject to the Apostolic See, as it holds them united to Jesus Christ. We have no need of exhorting them to be united to the Holy and true Church, for the Divine goodness has already made them participants in it. However, We must warn them to beware of increasing perils on all sides, and to take care not to lose through negligence and indolence that supreme gift of God. For that purpose let them draw inspiration from the instructions which We, Ourselves, have addressed to Catholic nations, both in general and particular, and let them find therein, according to circumstances, principles to shape their thoughts and rules to guide their conduct. Above all, let them make it a sovereign law to conform, trustfully and unreservedly, with good heart and ready willingness, to all the Church's teachings and prescriptions. Let them realize, in this subject, how disastrous it has been to Christian unity that false ideas, so prevalent, have been able to obscure, and even efface, in many minds the real conception of the Church. The Church, by the will and order of God, its Founder, is a perfect society of its kind, a society whose mission and *role* are to infuse into mankind Gospel precepts and teaching, to safeguard moral integrity and the exercise of the Christian virtues, and thus to lead all men to that Heavenly happiness which is offered to them. And because it is a perfect society, as We have said, it is endowed with a principle of life which does not come to it from without, but has been deposited in it by the very act of will which gave it being. For the same reason it is invested with the power of making laws, and in the exercise of that power it is just that it should be free; as it is just, moreover, in all that, on any account, is derived from its authority. This freedom, nevertheless, is not of a nature to excite rivalry and antagonism, for the Church neither covets power nor is swayed by any ambition; but what it wants, what alone it seeks, is to safeguard the exercise of virtue among men, and by this means insure their eternal salvation. So its character leads it to be quite maternal in its condescension and behavior. More-

over, sharing the vicissitudes of every society, it foregoes the full exercise of its rights, as conventions often made with different States abundantly testify. Nothing is further from its thoughts than to wish to encroach upon the rights of civil authority; but the latter, in return, ought to respect the rights of the Church and refrain from usurping them in the least. And now, if we consider what is occurring in our time, what is the dominant current? To regard the Church with suspicion, cast disdain, hatred and odious incriminations upon it, is the habit of too many; and what is much more serious, they are exhausting every expedient and every effort to subject it to the yoke of civil authority. Hence, confiscation of its property and restriction of its liberties; hence, trammels on the education of aspirants to the priesthood, exceptional laws against the clergy, the dissolution and interdiction of religious societies, those valuable auxiliaries of the Church; hence, in a word, a restoration, a very recrudescence of all the regalian principles and proceedings. That is to violate the rights of the Church, and at the same time bring about lamentable catastrophes for society, because it is to openly contravene the designs of God. God, the Creator and King of the world, who, in His providence, has established for the government of human society both civil and sacred power, willed, undoubtedly, that they should be distinct, but has forbidden any rupture and conflict between them. It is not enough to say the Divine Will demands, as well as the general good of society, that the civil power should harmonize with the ecclesiastical power. Thus, the State has its rights and duties, the Church its own, but between both are the links of a close concord. Thus, one would assuredly succeed in removing the uneasiness that is felt in the relations between Church and State, a baneful uneasiness on more than one account, and so much lamented by all good men. One would equally succeed, without confusion or separation of rights, in getting citizens to "render unto Cæsar that which is Cæsar's, and to God that which is God's."

Another great peril to unity is the Masonic sect, a formidable power which has long oppressed nations, and particularly Catholic nations. Insolently proud of its power, its resources and its successes, it sets every agency at work to everywhere strengthen and extend its dominions, favored by the troubled state of the times. From dark retreats, in which it lays its plots and snares, it comes out into the broad light of our cities, and, as if to hurl defiance at God, it is, in this very city, the capital of the Catholic world, it has established its headquarters. What is most deplorable is, that wherever it sets foot, it makes its way into all classes and all institutions of the State, to become, if possible, sovereign arbiter of everything. This is the most deplorable, We say, for both the perversity of its opinions and the iniquity of its designs are flagrant. Under color of vin-

dicating the rights of man and reforming society, it demolishes Christian institutions, repudiates every revealed doctrine, stigmatizes as superstitions religious duties, sacraments, and everything sacred, strives to deprive of their Christian character marriage, the family, the education of youth, and everything relating to public and private life, as well as to abolish all respect for human and divine power in the minds of the people. The worship it prescribes is the worship of nature, and it is the principles of nature it proposes as the sole means and standard of truth, honesty and justice. Thus, obviously, man is urged, to the adoption of the manners and habits of an almost pagan life, if the increasing and subtle seductions should not cause him to descend lower.

Although on this point We have already elsewhere given the gravest warnings, Our apostolic vigilance imposes upon Us the duty of insisting thereon and repeating again and again that one can never be too strongly fortified against such a pressing danger. May the divine clemency bring to nought these wicked designs! But let the Christian people understand that they must put an end to this sect and once for all throw off its dishonoring yoke; let those who suffer most from it, Italians and French, be the more earnest. We, ourselves, have already said what weapons they should use, and what tactics they should pursue in the struggle; the victory, with a Chief like Him who said, "I have overcome the world" (John xvi. 33), is not doubtful.

This double danger overcome and society brought back to the unity of the faith, a marvelous abundance of good and efficacious remedies for existing evils would flow therefrom. We will indicate the principal.

We commence with what touches the dignity and *role* of the Church. The Church would resume the honorable rank to which it is entitled, and, free and respected, it would pursue its way, sowing around it truth and grace, which would result in the happiest effects to society; for, established by God to instruct and guide mankind, the Church, more efficaciously than any one, can turn to the common advantage the most profound transformations of time, supply the true solution to the most complicated questions, and promote the reign of right and justice, the firmest foundations of society. As a consequence, a *reapproachment* among nations would be brought about, a most desirable thing in our epoch to prevent the horrors of war. We have before our eyes the European situation. For already a number of years a peace more apparent than real is seen. A prey to mutual suspicion, almost all nations are rivaling each other in preparations for war. Thoughtless youth are thrown into the midst of the dangers of military life, far removed from paternal advice and guidance. Robust young men are taken from work in the fields, from noble studies, from commerce and art and made to

serve several years as soldiers. Hence the enormous expenditure and the depletion of the public treasury ; hence, too, a fatal injury is inflicted on the wealth of nations as well as on private fortunes ; and they have reached that point that they can no longer bear the burden of this armed peace. Is that the natural condition of society ? Now it would be impossible to get over this crisis and enter on an era of true peace except through the beneficent intervention of Jesus Christ ; for to repress ambition, covetousness, and the spirit of rivalry—that triple fire by which war is generally enkindled—nothing would avail better than the Christian virtues, and particularly justice. Do they wish that the law of nations be respected and the obligations of treaties inviolably kept, that the ties of brotherhood be drawn closer and made firmer—let everyone be persuaded of this truth that “ justice exalteth a nation.” (Prov. xiv., 34.)

Internally, the renovation of which We speak would give more assured and stronger guarantees for public security than laws and armed force could supply. Everyone sees the dangers which threaten the lives of citizens, and the tranquility of States daily aggravated ; and a succession of horrible outrages must certainly have opened the eyes of all who doubt the existence of seditious factions conspiring for the overthrow and ruin of society. A double question is exercising minds to-day, the social question and the political question, and both are assuredly very grave. Now, however praiseworthy may be the study, experience, and measures brought to bear to get a wise solution conformable to justice, nothing can equal the Christian faith awakening in the minds of the people the sentiment of duty, and giving them the courage to fulfil it. It was in this sense not long ago We especially dealt with the social question, resting at once upon the principles of the Gospel and natural reason. As to the political question, to conciliate freedom and powder—two things often confounded in theory and widely separated in practice—Christian education has a power marvellously far-reaching. For this incontestible principle once laid down that whatever may be the form of government, authority always emanates from God, reason recognizes in the one the legitimate right to command, and imposes on others the correlative right to obey. This obedience cannot be prejudicial to human dignity since, properly speaking, it is God is obeyed rather than man ; and God has reserved His most rigorous judgments for those who rule if they do not represent His authority conformably to right and justice. On the other hand, individual liberty cannot be suspected nor odious to anyone, for absolutely inoffensive, it will not deviate from what is true and just and in harmony with public tranquillity. In fine, if one considers what the Church is capable of in its character or mother and mediatrix between peoples and governments, called into existence to help both

by its authority and its counsels, it will be understood how important it is that all nations should resolve, in matters of the Christian faith, to adopt the same sentiment and the same profession.

While Our mind is fixed on these thoughts and Our heart earnestly desires their realization, We see in the distant future a new order of things unfolded, and We know nothing more delightful than the contemplation of the immense benefits which would be the natural result. The mind can hardly conceive the powerful influence which would suddenly take possession of every nation and bear them on towards the summit of all greatness and prosperity, when peace and tranquillity would be established, when the progress of literature would be favored, when among agriculturists, workmen, and the industrial classes would be founded, on the Christian basis which we have indicated, new societies capable of suppressing usury and widening the field of useful labor.

The virtue of these benefits cannot be restricted to the confines of civilized nations, but it would extend far beyond like a river superabundantly fertilizing. For, it is necessary to consider what We said in the beginning, that numberless people are waiting from age to age, for those who will bring them the light of truth and civilization. No doubt, in what concerns the eternal salvation of peoples, the counsels of divine wisdom are hidden from human intelligence; nevertheless, if unhappy superstitions still reign on so many shores, it must for the most part be imputed to religious quarrels. For, as far as human reason can judge by events, it appears evident that it is to Europe God has assigned the *role* of gradually diffusing over the earth the benefits of Christian civilization. This grand work, the heritage of previous ages, was happily and progressively proceeding when, in the sixteenth century, discord suddenly broke out. Then Christendom was rent asunder by quarrels and dissensions; Europe exhausted its strength in intestine wars and struggles; and from that disturbed period, apostolic expeditions sustained a fatal check. The causes of discord being permanent amongst us, what is there surprising that a very large portion of men should still abandon themselves to inhuman customs and rites condemned by reason. Let us all labor, then, with equal ardor, to restore ancient concord to the profit of all. For the restoration of this concord, as well as the propagation of the Gospel, the times through which we are passing seem eminently propitious; for the sentiment of human brotherhood never more deeply penetrated minds, and no age ever saw men more anxious to inquire into the condition of their fellows, to know them and succor them; one never traversed with such rapidity immense distances by land and sea—valuable advantages not only for commerce and the exploration of savants, but also for the diffusion of the Divine Word.

We are not unmindful of the long and painful labors which the order of things we would wish to see restored demands ; and more than one perhaps will think that We are too hopeful, and that We are pursuing an ideal which is more to be wished than awaited. But We put all our hope and confidence in Jesus Christ, Saviour of mankind, remembering the great things that the folly of the Cross and its preaching formerly accomplished in presence of the wisdom of the world, amazed and confounded.

We beg in particular, princes and rulers, by their political clear-sightedness and their solicitude for the interests of the people, to form an equitable appreciation of Our designs, and to second them with their good will and their authority. Should only one part of the fruits We expect reach maturity, it would be no slight benefit in the midst of such a rapid decline all round, when the uneasiness of the present is joined to the apprehension of the future.

The last century left Europe exhausted with its disasters still trembling from the convulsions which had agitated it. This century, which is drawing to a close, is it not *vice versa*, transmitting as a heritage to mankind some pledges of concord and a hope of great benefits which the community of the Christian faith promises ?

May that God, rich in mercy, in whose power are the times and the moments, deign in His infinite goodness, to hearken to Our wishes and hasten the fulfilment of that promise of Jesus Christ, "And there shall be one fold and one Shepherd." (John x., 16.)

Given at Rome, near St. Peter's, the twentieth day of June of the year 1894, of Our Pontificate the Seventeenth.

LEO XIII., POPE.

ADVERTISEMENT.

ESSENTIAL TO THE RIGHT UNDERSTANDING AND PROPER USE OF THE FOLLOWING WORK.

THE present treatise was first compiled for the particular use of an illustrious personage of rank and station, and as it was considered, by those who are to direct my actions, that it might be conducive to the good of all ; that, then, you may make the proper use of it which I intend, consider attentively the following advice, regarding the holy sacrifice of the Mass, which is the true fountain of the glories of Jesus, and the source of all His graces to man.

Endeavor to hear Mass every day, if health and circumstances will permit you. Let neither heat nor cold, company nor pastime, sloth nor indifference, the fading world nor its pursuits, hinder you from it. It will be little more than half an hour each day given to God, who gives you all ; it is much that God, who promises you rewards exceedingly great, should be content with so little. Many have escaped great dangers for having repaired to the church to hear Mass, yet it is better to hear it for the pure motive of God's glory than for any self-interest ; if you wish truly to please God, direct all your actions to His honor. Do not say, "I am not bound to hear Mass every day," for neither is God bound to do you many favors, and to preserve you from many dangers : if, then, God does for you more than He is bound to do, do you for Him more than you are bound to do.

To do things only because you are bound comes rather from servile fear than from filial love ; he that hears Mass only on Sundays and holy-days would omit it then, too, if he could save his soul otherwise. Do not say, "I have too much to do," etc., as if the service of God were none of your employments, as if business would be worse done for having begged God's assistance to go through it. Do not say, "I cannot lose so much time in the morning ; my affairs are too many ;" nothing is too much where all is due ; half an hour is well spent where eternity is promised.

Henry the Third of England had more to do than you, having a kingdom to govern, and yet he could find time to hear three high masses every day. King David was a greater and a busier man than you, and yet he could find leisure to praise God seven times a day ; nay, rather than fail in such a duty, he would rise at midnight to sing His praises. All the employments of a court could not hinder David from becoming a saint, and the follies and joys of this fading world must hinder you from becoming even a tolerable Christian. Do not say, "Such devotions belong to cloisters ; another course is necessary for people in the world." Do not say, "I cannot rise to hear Mass ;" it is too soon to rise for those who do not go to bed at night, but in the morning ; but this is not to live like men, but like bats and owls. He that has a mind to change day thus into night would do well to change also his hemisphere ; it is at the antipodes, only, that a person may go to bed without disedification at the time that we are rising.

Say not, in fine, "It is too far to the church ; it is too cold to go thither ; it rains," etc. ; for it is your devotion that is too cold, not the weather ; it is you that are too far from God, not the church from you. Three kings came from the east, thirteen days' journey, in the depth of winter, to adore our Saviour in Bethlehem ; and you, fine lady or gentleman, think it too far to go a few minutes' walk to adore your Saviour on His altar. Having received from God the best of earthly blessings, plenty and ease, be ashamed not to give Him the first-fruits of the day, and the best of your services. Either return Him what is His, or due thanks for them. Be either more grateful to Him, or less beholden. What a shame, to owe all to Him, and pay Him nothing ! It is unpardonable presumption to expect from Him daily bread, and yet refuse Him daily praise.

Now, if a saint of the primitive Church, by God's permission and power, were sent down from heaven, and should see with what presumption some of our slothful fine ones expect to get to heaven by serving God half an hour a week, and that without love or devotion, surely he would be astonished at how cheap a rate they intend to purchase those inestimable treasures which cost Him, and all who reign with Him in glory, so much sweat and blood. Break, then, through the chains of sloth, which weigh you down ; and if God gives you grace to shake off the demon of sloth and his spiritual lethargy, give Him the honor of it, and say to Him, with David, "You have broken my chains, I will sacrifice to you an offering of praise." If you be really thus disposed to offer a daily sacrifice of praise to God, do it in the following manner :

On entering the church, leave all your distractions at the door ; make a truce with the affairs of the boisterous world for half an hour ; appease

your passions ; compose your body and countenance ; let your looks be serious, pious and recollected ; perch not on a stool, nor lean slothfully on a form, with your head reclined upon your hands, as if you intended rather to imitate Peter sleeping in the garden, than Christ praying there. Kneel not on one knee, as if mocking Christ, and acting the Jew's part, who spat on our Saviour's face ; He, to whom all honor and glory is due, will not be content with half-worshiping ; gaze not about you—you are in the house of God, which ought to be a house of profound prayer ; you are in the church, not in the street ; at Mass, not at a ball. In fine, let your eyes be modestly fixed, either upon the ceremonies, or upon this little book ; let your head be humbly bent, like those angels seen in a vision encompassing the altar, as St. Chrysostom relates in his sixth book on the priesthood.

Avoid, as much as possible, all coughing, spitting, sighing, sobbing, and loud praying, but especially all talking and whispering in the church. How edifying to behold a large congregation at Mass ! what a fine sight to see so many kneel and rise, and adore together in silence, as if animated by the Spirit of God, or as if they had but one heart and one soul, like the primitive Christians.

The design proposed in this little work is, to instruct such pious souls as aspire to perfection, rather by the way of love than of precept ; they will find in it many addresses and appeals to the affections, which regard the three states of a spiritual life, the purgative, the illuminative, and the unitive ; and it is hoped the Holy Ghost will finish the work. The same order is observed as God Himself commonly observes in leading souls to the perfection of His love.

First, He causes them to conceive a great hatred for the disorders of their past life, and inspires them with sentiments of contrition, like those expressed in the prayer to "Jesus crucified," and the act of "Reparation of honor to our Lord Jesus Christ, in the most adorable sacrament of our altar," contained in the first part of this book, where is also laid down the great difference between our Saviour's life and ours, to excite our compunction the more ; with short acts of the principal virtues.

Second, as our Lord is the true model of every virtue, especially of love, in order to excite us the more to love and imitate Him it is shown in the second part, by way of meditation, how amiable our blessed Jesus is ; how much He loves us, and how little we love Him.

And lastly, as He is the way that leads to the Father, and that it is His love that conducts us to divine love, we shall find, in the third part, most powerful motives thereto, most devout contemplations and pious litanies and other exercises, to obtain it of God, and to enable us to practice it in the most excellent manner ; especially in the holy sacrifice of

the Mass, and in holy Communion, which is the most perfect bond of union here below between the Christian soul and its God.

I am assured that they who practice these devotions will soon experience the abundant fruit of them and make rapid progress in the ways of divine love. But one of the greatest advantages of this little book is this, that such as are in the habit of meditation, and often experience little relish in it, may here find wherewithal to entertain themselves easily, and nourish their devotion; and that they who have already tasted how sweet it is, may meet with an easy method to attain a high degree of contemplation.



FORGIVES SINNERS.

COMFORTS THE AFFLICTED.

THE GLORIES OF JESUS.

THE GLORIES OF JESUS.

THE FIRST PART.

ON THE PRINCIPLES OF A PURGATIVE LIFE.

A Devout Prayer to Jesus crucified, to excite us to Contrition.



MY God! I acknowledge to you that I have been, and still am, hardened and insensible to all your benefits and attractions of love; I have had a heart of stone, not of human sensibility, much less of a Christian. I have had neither fear nor love for you—if I had, would I have offended you as I have done?

But, O my God! if it be your good pleasure, grant me the favor you have promised your own; take from me this flinty heart, this heart of stone, and give me a feeling one, one willing to be moved by your instructions and grace.

It is for you, O my God, who have changed rocks into fountains of water, and drawn springs out of hard stone, to work this change in me. Use in my regard your all-powerful goodness, strike my heart with the attractions of your love, and cause torrents of tears to gush forth.

O my God! it is but just I should imitate the prophet David, and after having so much offended you, my bread should be the bread of weeping, and my drink tears in abundance, and my only nourishment day and night.

O my Saviour, since the rocks were split asunder, and the graves were opened at your death, it is but just that my heart, too, should break with sorrow, and my breast should burst with sighs, and my eyes should be turned into fountains of water, for having so much offended you, who shed for me all the blood of your veins.

O Jesus, the corner-stone in the heavenly Jerusalem, the foundation stone, breaking to pieces all that resist you, break down the obduracy of my heart; spare it not; grief, sorrow, sighs, tears, compunction, penance,

mercy, is all I ask of you ; refuse me not ; this is what you require of me, and what I expect from you, and beg of your infinite goodness.

It is but just that my sorrows should equal my sins ; but, alas, they have been numberless and my repentance trifling. Oh, that I could contain within my soul the groans of David, the sighs of Magdalen, the tears of St. Peter, the repentance of St. Augustine, the grief of all other illustrious penitents, who of sinners became great saints !

Teach me, O Lord, that sin deserves infinite hatred ; Oh, that I could hate it as it deserves ! O my Jesus, that I could have the infinite sorrow and hatred for my sins that you have had ! but as I have not, and cannot have it, I humbly offer you all you have given me, in union with your own.

I know there is a vast disparity between my sins and my repentance for them ; and would to God my sorrow surpassed my crimes ! but as you were pleased, my divine Saviour, not only to enlighten our souls with pure light, but to lead them to grace and love, I entreat you to carry my will as far as my knowledge ; and as I know by faith that you are infinite goodness and loveliness, I desire, by the help of your grace, to love you infinitely. And as I understand, also, that sin contains in itself an infinite malice, as it were, I desire, with the help of your grace, to conceive an unfeigned hatred for it ; yes, my God, I desire to direct all my will to the love of you, and to the hatred of sin.

But, O my sweet Jesus, if my grief does not equal my sins, yours infinitely surpasses them, and is capable of blotting out the sins of a million of worlds ; for this reason I offer you all your own detestation of sin, and it is through it I hope from the eternal Father, and from you, the pardon of all my sins. Dear Jesus, neither suffer my sorrow to be insincere, nor my hopes vain.

If your most faithful servants have beaten their breasts so violently at the thought of their sins, and of your goodness, it is but just, my Saviour, that, at the sight of the sad state to which my sins have reduced me, I should even tear my breast in the bitterness of my soul, crying out, "Mercy, Jesus, mercy !"

O tender Father, behold here your prodigal child.

O charitable Shepherd, behold your lost sheep.

O adorable Saviour, with your blood you purchased me.

Suffer it not to be shed in vain.

Looking at the feet of the Crucifix, say,

O my Saviour, for the rest of my days, may I be fixed, like holy Magdalen, at the foot of the cross, that my feet may never walk one step out of your holy ways.

Looking at the hands, say,

O my God, may I never offend you with my hands, seeing yours were pierced with nails for the ill use I have made of mine.

Looking at the side, say,

O my Jesus, that my heart would pass through this wound into yours, or that yours would pass into mine, to the end that I may live in you, and you in me, and that I may never be separated from you.

Looking at the heart, say,

O Heart of Jesus, drowned in sorrows for my vain joys. Heart of Jesus, loaded with heaviness for my sinful pastimes. Heart of Jesus, covered with the rashness of my desires. Heart of Jesus, covered with the shame of my sins. Heart of Jesus, wounded with the enormity of my crimes. O Heart of Jesus, pierced with the number of my disorders!

O sweet, tender, peaceful, compassionate, sincere, and pure Heart; O furnace of love! O treasure of all graces! O source of all the sorrows of love that ever did, do, and shall befall the hearts of men, infuse into my miserable heart all that grace, and sighing, which you fostered in the hearts of the saints.

My heart is hardened as much as theirs, why should it not be filled with grace? May a holy contrition emanate from the heart of Jesus, to give me dispositions to receive it. May tears, O Jesus, flow from your eyes, accompanied with sorrow, shame, hatred, and love. A heart so loving, but so little loved, and so much offended.

Hold yourself in humble and respectful silence before God. Then say to your own heart,

Oh, miserable heart of mine, all defiled with sin, filled with malice, swollen with pride, poisoned with self-love! Oh, heart filled with vices, and wholly devoid of virtues! Oh, heart, all open to sentiments of nature, and wholly closed against motions of grace! So covetous, and at the same time so prodigal; so sparing toward the Creator, and so lavish to the creature! Oh, heart, so beloved of Jesus, and loving Jesus so little!

Oh, my poor heart, foul, libertine, impious, ungrateful, envious, covetous, sensual, choleric, revengeful, slothful, negligent, miserable, earthly heart, so sensible to everything that relates to the world, and so insensible to your own disorders; so yielding to your own passions, and so hardened to all divine inspirations. Oh, wicked, treacherous heart; heart of stone, nay, harder than the very rocks, for they afford the richest fountains of water, and you, with much difficulty, afford a few drops of tears, even at the very season when you see your Saviour, covered with streams

Postle, Evangelist

Just (Red). Gloria, Credo, Pref. of Apostles, H^c in Vespers (A) (Red) of feast, c. of next day; Cr

at Gospel, was called by our Saviour in a ve.
Me." After laboring in Palestine, and later in
ath. Have you ever taken time to read in the
ver read a life of our Lord?

ANOVA, Bishop, Confessor

him (White). Gloria, 2nd prayer of SS. Maurice
Pref. DIV. OFF. (B). In Lauds c. of SS. Maurice

of blood, shed in His agony and bloody sweat in the garden, in His unmerciful scourging, and in His crucifixion for your sake.

To the heart of Jesus, and your own heart, say,

What difference between hearts! between your heart, O Jesus, and mine!—yours pure, mine foul—yours patient, mine impatient—yours soft, mine inflexible—yours faithful, mine perfidious—your heart benign, mine malignant—yours noble, mine base—yours all holiness, mine wickedness—yours constant in doing good, mine inconstant in good, and constant only in the working of iniquity.

Oh, what vast and endless difference! But suffer me, O my dear Saviour, to tell you in all humility and sincerity that you have taken a heart by nature like mine, that mine by grace might become like yours.

Well, then, my adorable Redeemer, if it be your good pleasure, render my heart like yours. Yours is pure, make mine pure too; create a clean heart within me, O God, and renew a right spirit within my bowels; yours is humble, make mine so too; your heart is docile, sincere, good-natured, overflowing with love, and free from guile; make mine so likewise, O Master of hearts. May your heart, O Jesus, wholly possess mine, and may mine wholly melt into yours.

O my Jesus, let our hearts be no longer two, but one—one faithful, devout, gracious, charitable, and holy heart; this, O my Saviour, shall henceforth be my whole study and endeavor—to entertain nothing in my heart but what finds place in yours, namely, humility, purity, patience, fortitude, charity, and love. Nothing but Jesus and His love; my heart is no longer mine: it entirely belongs to Jesus.

Dilate and expand it as you please, it is wholly yours; happy for me had it been always so; but by your grace it is so now, and shall ever be. O heart of Jesus! O love of Jesus! forever Jesus!

Here repose in silence and love.

Acts of Reparation of Honor to our Lord Jesus Christ, in the sacrament of His love.

Praised be the holy name of Jesus in the adorable sacrament!

My God, my Saviour, my Lord Jesus Christ, with all my heart I adore you, and all your infinite perfections, in the most adorable sacrament of our altars, in atonement for all my irreverence and enormous and innumerable impieties, and all those that have been committed against it since its first institution, and shall ever be committed.

Yes, O my God, I adore you in the sacrament of your love. Oh, that I could pay you all the homage you deserve! But as far as I am able, with your assistance, I desire to do it with all the perfection a creature is capable of.

To enable me the better to fulfill this sacred duty, I beseech you, my dear Saviour, that the perpetual adoration of your holy mysteries, already so widely extended and established in so many places through the zeal of fervent priests and pious bishops, may become more general all over the world, but especially in this country; and that all its associates may acquit themselves faithfully of so sacred a function; that as you are incessantly on our altars through love for us, we may untiringly crowd about them to pay you, one for the other, the tribute of our adoration and love.

I adore you, then, my God, wherever you repose in these august mysteries, for myself and for all mankind, for all my associates in the "perpetual adoration," for all devoted to your love in the blessed sacrament, for all those who never adored you in it, nor ever will, nor do at present.

I adore you, in particular, O my amiable Saviour, for all heretics, schismatics, impious atheists, blasphemers, sorcerers, magicians, Jews, Mahometans and idolaters. I adore you for all who neglect to receive you, and deprive themselves of so great an advantage, some by not celebrating, others by not communicating; for all who receive you unworthily, or, after having received you in the state of grace, have shamefully obliged you to depart by mortal sin, and for all those who offend you at present or shall offend you to the end of time.

I adore you, my Saviour, in reparation of so many immodesties daily committed in your divine presence in our churches; for all those who have neglected to hear Mass, to visit you in the holy sacrament, and to adore you when you are exposed for "benediction;" for all those who offend you at present or will ever offend you by their neglect, irreverence or impiety.

Lastly, my God, I adore you in the sacrament of your love for all those who do not acknowledge you present there, and for those who acknowledge your presence, but do not adore you; and I desire to make at present as many acts of faith, love, adoration, thanks, and atonement as were ever committed of impiety against your divine Majesty; wishing, with all the affection of my heart, to love, bless, praise and adore you in your sacred mysteries for ages of ages, as much as you are neglected and offended by sinners and reprobates, on earth or in hell.

O my God, with the most profound respect and humility I join in love and adoration with the whole Church, triumphant, militant and suffering, humbly beseeching you to accept the offering I make you, and to grant me the favor to be able to appear often before you in this adorable sacrament; to adore you so humbly, receive you so purely, and preserve you so faithfully during my whole life, that after my death you may vouch-

safe to call me to yourself, and lodge me in your paradise, there to adore you forever, with all the blessed. Amen.

Serious Reflections on the opposition of our lives to the holy life of Jesus.

Jesus Christ has suffered hunger and thirst, and I am not ashamed to eat and drink to excess.

Jesus Christ had His sacred hands and feet pierced with nails, and I employ mine in working iniquity, and in walking in the ways of unrighteousness.

Jesus Christ had His pure and virginal body torn and mangled, and I have the sacrilegious impiety to defile mine.

Jesus had His tongue and lips drenched with vinegar and gall, and I seek to gratify mine with a thousand forbidden delights and wicked defilements.

Jesus was humble and patient, and I am still proud and hasty.

Jesus was silent, and answered not a word when struck and reviled, and I can suffer nothing without crying out with the utmost impatience, as though I suffered the greatest wrongs.

Jesus prayed for His executioners, and I am ever ready to fly in the face of those who do me the least injury.

Jesus, for the love of me, abides day and night in the blessed sacrament, and I am weary of spending a few moments with Him to adore Him, and am often so ungrateful as to offend Him in His temple.

Jesus has prayed so devoutly for me, and I pray so carelessly for myself.

Jesus remains constantly in His Church for my sake, and I cannot stay with Him for a moment without quitting Him in thought, and thinking of earthly things.

Jesus loads me daily with benefits, and I constantly afflict Him by my crimes and offences.

Jesus led a life of poverty and sufferings, and I am constantly seeking my own ease and convenience, and if thus my whole life be in direct opposition to His, what must I expect from Him at the hour of my death?

[As Mary is styled the Refuge of Sinners, and may be justly called a city of refuge for all those who are outlawed, the holy rosary, of which she is the Queen, is a most excellent devotion for all sinners who would enter into the ways of justice, and may be said, in meditating on the following acts of the principal virtues.]

On the Cross.

O good cross, O precious cross, may He who has redeemed me by you receive me into heaven by you!

On the first decade bead.

My God, I detest all my past sins: at present I open my heart to all your graces, and henceforth I desire to live and die in your love and service.

On the little grains.

1. O my God, you are infinitely good and amiable; I am therefore sincerely sorry for having offended you, and I would willingly feel all the compunction and affliction of heart of all creatures.

2. My God, I renounce from this moment all my evil habits, and form the most determined resolution to leave them forever.

3. O my God, I believe all you have taught, and that your Church teaches, with all the faith that ever enlivened any one's devotion.

4. O my God, I hope in your infinite goodness as firmly as ever any one did, does, or shall do, to the end of time.

5. O my God, I love you, and desire to love you more than all creatures.

6. O my God, I sincerely thank you for all your benefits and favors, with the utmost sense of gratitude.

7. O my God, I offer you, in union with the merits of your divine Son, all the acts of virtue of all the saints and of all creatures.

8. My God, I resign myself into your divine hands, to suffer for your love all the afflictions that have or will be endured by all creatures.

9. My God, I entreat you for all the necessities of the living, the dying and the dead, with all the earnestness that ever any creature used in his addresses to you, or shall ever use to the end of the world.

10. My God, I will be yours, and desire to be yours, with all the earnest desires of all creatures to the end of the world, to an infinite extent, and for all eternity.

On the last decade bead.

Holy Virgin, Mother of mercy, be pleased to entreat your divine Son to have mercy on us. Mercy, Jesus, mercy! Be unto us a Saviour—Jesus, Jesus, Jesus.

O Mary, you desire so much to see sinners converted and live; this is one favor I earnestly ask of you, to obtain for me a true and sincere conversion, through the sufferings and merits of your dear Son; and through that grief you felt on Calvary, when you beheld Jesus expire on the cross, obtain for me a happy death, that by expiring in the friendship of Jesus, I may come to love Him and you forever in heaven. Amen.

Select Devotions to excite Sorrow, Compunction, and Love.

O my divine Saviour, I give you sincere thanks for waiting so long for my repentance, else I might now have been in hell; I am sorry for having offended you, as time has been given me to repent, and it grieves

me to think on my past ingratitude, and my forgetfulness of you; now I turn to you for mercy, and grant that I may ever love you more than all things else, nay, more than myself.

May I live for you alone, my Redeemer, who died on the cross for the love of me.

O Jesus, separate my heart from this world before death severs me from all; give me the aid of your grace, as you know my weakness, to enable me to die to all things but to you, my sovereign good, with whom I hope to live for ever. Ah, let me not be confounded, but rather be converted and live a life of love. How often, O my God, have I deserved eternal death! Oh, that I never had offended you! Many years of my life are already past, and death is near at hand, and what good have I done for eternity?

Jesus died for my sins, and will I, ungrateful sinner, continue to offend Him? But, my Redeemer, away with my monstrous ingratitude! away with my miserable and depraved inclinations, that so often enslaved me! I renounce them henceforth for love of you. I shall ever bear in mind your bitter death; grant that I may ever love you, and never offend you.

Make me sensible, O my God, of the injustice I have been guilty of in turning my back upon you, my sovereign good, and going after empty creatures. Grant me true compunction of heart to deplore forever my past ingratitude. O that I had died rather than ever have offended you! Suffer me no longer to live unmindful of your love for me. I love you above all things, and desire so to love you for ever.

The mercies of the Lord I will sing for ever. He was angry for my sins, but still was mindful of His mercy, and had pity on me. He said, "Be converted to your God, and live." O accursed sin, which made me lose my God, how much I do abhor and detest you! I turn my whole self to you, my Lord and my God, and I repent with my whole soul for having so long despised you; grant me the grace of final perseverance.

O my God, that I had always loved you! What now remains for me, after so many years spent in sin, but a troubled spirit and remorse of conscience? I will spend the rest of my life in bewailing my black ingratitude to so good and tender a father, and in loving you, my God and my all, my only good.

What will it avail me to have been happy here, if, hereafter, I should be miserable for all eternity? But what folly and blindness, to know that on life depends eternity, and that an ill-spent life is the forerunner of eternal woes! O divine Spirit of love, enlighten and strengthen me to live always in your love and service to the end of my life, that so I may merit to live forever with you, and to love you for a happy eternity.

This is the change of the right hand of the Most High: precious in

the sight of the Lord is the death of His saints. Oh, happy death, whenever it shall please the Lord to send you, put me in possession of true life. I will not die the death of the sinner, but will now be converted and live; I will begin to manifest my gratitude by returning to you, my God. No, I will not wait until death to repent of my sins and to love you.

Time is short, and while time is, O my soul, let us do good. O precious time, the price of eternity, how much have I wasted of your inestimable treasures! and yet lost time can never be recalled. I now regret my misspent days, and the "summer that is past." O tenderest of fathers, I will no longer resist your loving inspirations—this may be the last time these saving truths are proposed to my consideration. I now consecrate the remainder of my days to love no other but you; grant me, I beseech you, the grace of holy perseverance.

Ah, what will become of me when I shall be judged? how awful a thing to appear in judgment before an offended Saviour! how evil and bitter a thing it is to fall into the hands of an angry God! how many my sins, and yet without repentance! how grievous my crimes, and how slight my sorrow! having deserved hell, it is time to guard against the coming wrath. Ah, my Jesus, who are to be one day my judge, have pity on me before the day of justice! You died for my salvation; grant that when I shall first behold you, I may see you appeased. I thank you for the light you now shower upon my sinful soul. I love you, O infinite goodness; and because I love you, I am sorry for having offended you.

"Go, ye cursed, into everlasting fire," is the sentence of the reprobate. Who, O my soul, can dwell with devouring fire? yet this is the reward of your ingratitude and crimes. Go on, sinner, go on, unchaste one, give your flesh its desires; a day will come when your impurities shall be to you as pitch within your bowels, to nourish the fire which shall consume you in hell for all eternity. O my God, whom I have forsaken and forgotten, forgive me and suffer me to lose sight of you no more. Receive me once more into your favor, for I now promise to love you, and to love no other but you.

What is life but a vapor which appears for a while, and then vanishes away? such is the grandeur of this world. All must end in death, for it is decreed that all must die; and after that comes judgment. But you, O Lord, remain for ever, and your years shall not fail. How wretched have I been in forsaking you, my sovereign good, for so many years, and in going after the fleeting and deceitful vanities of the world! But from this day forth I desire to possess you as my only treasure, as the only love of my soul.

My sins are in number above the hairs of my head, and as a heavy

burthen depress me and weigh me down. Oh, when shall I have courage to shake off the yoke of my bondage, and begin to enjoy the liberty of the children of God? Do you, O Jesus, be my deliverance, and the pledge of my future felicity. You are my life and my hope, be also my eternal reward. Remember not all my iniquities, nor be mindful of my sins, but according to the multitude of your tender mercies, blot them out in your precious blood.

My days have been swifter than a post. Death is hastening toward me to catch his prey, while at every breath, and every step, I am pacing on to meet him. O my God, if death were now announced to me, what would I find to have done for you? Alas! open my eyes; let me not appear before you with empty hands; a life of nothingness merits not a reward so exceedingly great; bestow on me the gift of love.

What shall I do when God shall rise to judge me? and when He shall examine me, what answer shall I have for Him, if, after so many invitations, I still resist Him? But no, O Lord, no more resistance, no more ingratitude; my past iniquities are many, but you shed your blood to wash me in a purifying bath; now help your servant whom you redeemed with your precious blood. I love you, my sweet Redeemer; have pity on me.

They shall desire to die, and death shall fly from them. Such is the utter misery of the damned that annihilation would be a blessing to them, and existence, which is the greatest of natural gifts, is to them a curse. I, too, my bountiful Creator, have abused your first gift, and have merited the same eternal woes. The trumpet of divine justice constantly thunders into the ears of those reprobates: "ever, ever,—never, never:" ever to be tortured, and never to be relieved. And I deserved to be numbered among them, but owing to your mercy, O Jesus, time is given me for repentance. Preserve me from falling into hell, and into sin, which I detest more than hell, and which alone can bring me to that place of woe. I deserved to burn forever in the fire of hell; grant that I may forever burn with the fire of your holy love.

What would it avail me if I gained the entire world, and suffered the shipwreck of my soul? what would I take in exchange for my soul? O my soul, my only soul, how often have I sold you to the devil! O my God, as I have but one soul, I am determined to save it. I am sorry for having offended you, my God: I love you, and desire to love you eternally.

"Come, ye blessed of my Father, take possession of the kingdom which was prepared for you from the foundation of the world." Shall these consoling words be ever addressed to me, O my God, or shall I be reckoned among your blessed children forever, to reign with you forever

in glory? I hope, through the merits of my Saviour, to recover what I have lost. What shall be my joy and bliss, if I ever have the happiness to join you, happy children of God, in joys without end? O God of my soul, bind me to you with the sweet bonds of holy love forever in your heavenly kingdom.

O my Lord and Saviour, I love you above all things, with all my heart, with all my soul, with all my strength of mind and body. And I love you for your own sake alone, for your infinite power, wisdom, and goodness, Father, Son, and Holy Ghost, adorable Trinity, my God and my all.

And because I love you on account of your amiable perfections, it grieves me to the very core of the heart, that I have ever offended your divine Majesty. I now solemnly promise never to sin more, and to fly all the occasions of offending you; and truly to confess my sins, and faithfully perform my penance, offering my life and sorrows, my words and works, in satisfaction of them. And for the love of you, I freely pardon all my enemies, beseeching you to pardon me, through your infinite mercy, and bitter passion and death, and give me grace to amend my life and to persevere to the end. O my God, why have I at any time sinned against you, who are my Lord and my God? I am most heartily sorry for it: spare me, therefore, sweet Jesus, for your mercy's sake. Amen.

Sweetest Jesus, pierce my very soul with the tender wound of your love, that it may ever languish and be dissolved in the desire of possessing you in a happy eternity. May my soul ever thirst after you, ever seek you, and at length find you, speak only of you, and do all for your glory. May my heart be ever fixed in your heart, my hope, my riches, my peace, my refuge, my confidence, treasure, and my inheritance.

My Lord Jesus Christ, through that bitterness you suffered on the cross, when your soul was separated from your sacred body, have mercy on mine when it shall enter into eternity. Amen.

SECOND PART.

ON THE PRINCIPLES OF AN ILLUMINATIVE LIFE.

CONSIDERATIONS ON THE LOVE OF JESUS.

First consideration—Jesus amiable.

THE Son of God, wishing to be loved by man, could not find out more excellent means than to become man by taking on Himself human nature, and thus uniting in Himself all that is amiable both in God and in man, and all that is most capable of captivating the heart of man, either according to nature or grace.

He is truly man, but so accomplished and perfect, that He possesses in Himself all that is good, beautiful, and excellent in man.

He is of noble origin, being descended of fourteen kings. He is the most beautiful of the children of men. He is the wisest that ever was, or will be. He is sweet, humble, generous, charitable—all that could render a man amiable.

O Jesus, how amiable you are, according to your natural perfections alone! How noble, how beautiful, how sweet, how affable, how meek!

But all these amiable and estimable natural qualities, how far inferior to those of grace! A single degree of grace adds more lustre and brilliancy than all possible beauties of nature.

A child who by baptism receives an infusion of grace becomes more precious and lovely than gold or precious stones, more brilliant than the sun, more beautiful than anything in the order of nature, in heaven or earth, among men or angels. St. Michael himself, the prince of the heavenly hosts, though of ravishing splendor, is less so, considering his natural perfections alone, than a newly baptized child in the state of grace.

O grace, how lovely you are! How rich and beautiful he is who possesses you! How hideous and miserable he is who is deprived of you! If the least grace confers such beauty, what must we say of so many graces? And what must be the beauty and loveliness of the saints, and of faithful souls, and of angels, all confirmed in grace?

What, then, shall we say of all these graces united in the same person, as is the case in Jesus, who is their centre, principle and source? Whatever graces the saints and the just possess are but a participation and emanation of the fountain of graces in Jesus, "for of his plenitude have we all received."

All graces and virtues are seated and enthroned in Jesus in their most

sublime perfection. What ravishing beauty, what enchanting riches, what inexhaustible treasures of love for His Father, and of charity for men! What stores of humility, of patience, of obedience, of sweetness and meekness!

One alone of these graces, one alone of these virtues, in an inferior degree, would be sufficient to render a person amiable; and if he becomes more amiable, in proportion as he possesses more graces and virtues, ah, how exceedingly amiable and lovely must Jesus be, the fountain of all graces in their utmost excellence!

A little patience makes a person very amiable; a little meekness makes another very amiable; the infinite patience of Jesus, His infinite humility, His infinite charity—do they not make Him infinitely amiable? Ah, Jesus, how amiable you are in glory! For as grace surpasses nature, so glory far surpasses grace. The least of the saints in glory is more beautiful, more amiable and admirable than the greatest of saints in the state of grace.

Oh, grace, how beautiful you are! Oh, glory, how much more so! how exceedingly so! And if a single degree of glory exalts a person to such admirable beauty, what must be the beauty and superexcellence of the great saints, of the angels, of the ever Virgin; and how sublime, how transcendent, how prodigious the eternal beauty of the author of all grace and glory!

O Jesus, how beautiful you are! how brilliant you are! how admirable and lovely you are! And if all sorts of beauty be amiable, and capable of commanding love, and if the greater the beauty the more amiable it is, how amiable must all the beauties of Jesus be! What force, what sweet violence must they not possess to draw us to His love? and what is there, either within us, or without us, that should withdraw us from loving Him? Than Jesus what can we find more beautiful and lovely?

But the Divinity is superior to all these created beauties of nature, of grace, and of glory. The Divinity is an incomprehensible ocean of every perfection. It is an eternity before and after all time; it is an immensity, beyond all space; infinitely surpassing all greatness; infinite beauty; infinite light; infinite perfection; infinitely great. Jesus possesses all these infinite perfections; in Him, says St. Paul, dwells all the plenitude of the Divinity.

His goodness, His wisdom, His power, His beauty, His sanctity, are all divine. He is as amiable as He is good—wise, powerful, beautiful, and holy; and as He is infinitely good, infinitely beautiful, so He is infinitely amiable.

Oh Jesus, how amiable you are, above all loveliness! Lovely by all the gifts and endowments of nature; lovely by all the perfections of

heavenly grace ; lovely by all the superexcellencies of glory ; lovely, and infinitely amiable by all the infinite greatness of the Divinity ! But more than amiable by all those created and uncreated perfections which are found united in your divine person, whereby they become ennobled, deified, and are raised to an infinite excellence, merit, and grandeur.

Ah, Man-God ! Ah, God-Man ! Ah, wisdom incarnate ! O Light of my soul ! O Love of my heart ! O Jesus, how amiable you are ! how lovely you are !

Second Consideration—Jesus loving.

Jesus is not only amiable and lovely, but He is loving too. All His wonderful perfections do not make Him haughty or disdainful, as is generally the case with men, who are easily prone to despise others not possessed with the same advantages as themselves.

Jesus, no doubt, is infinitely lovely, but His love for us is equally infinite, and the more He loves us, the more is He lovely ; and so lovely is He, that without all these amiable perfections of nature, grace, glory, and union with the Deity, He would still be amiable on account of His love for us, because love deserves a return of love.

Ah, what a furnace of love in the heart of Jesus ! He has loved man from all eternity. Having suffered the sentence of condemnation to be put into execution against the rebellious angels, He offered himself a victim to the justice of His Father, for the sins of man.

He loves us in his incarnation, wherein He humbles Himself infinitely, substantially and eternally ; infinitely by uniting the sublimity of the Deity to human flesh, the very dregs of the creation ; substantially, by uniting His divine substance to ours ; eternally, by never leaving human nature, which He has assumed. Forever shall He be a God-Man and a Man-God.

What has reduced Him to this state of infinite and eternal humiliation ? Nothing else but His infinite and eternal love for us. Infinite humiliation, the result of His infinite love for us. Eternal humiliation, the result of His eternal love for us. Ah, how much Jesus loves us ! Ah, how much we are loved by Jesus !

He loves us in His nativity ; for what made Him become a child ? What induced Him to embrace poverty ? to be born in a stable, in a manger, in cold and privation, on a little hay ? What else but His excessive love for us ?

He loves us in His circumcision, so as to suffer the most painful and excruciating operation in His tender and delicate virginal flesh, as if He were a sinner. Ah, what confusion, what pain, what love ! How precious every drop of His most sacred blood !

He loves during His whole life. What has subjected Him to such

frightful privations—to be badly lodged, badly clad, badly fed, and to live as a poor tradesman? O prodigious love of Jesus for men, it is you that make Him do and suffer so much!

How wonderful the beginning and the end of the life of Jesus! He is born in a village, and he dies in the capital of a kingdom; He is born in a manger, and dies on a cross; He is born among beasts, and expires between two robbers; He spends his life in a poor workshop, to earn His bread by the work of His hands and the sweat of His brow.

Whence these extremities in the life of Jesus, so contrary to what was His due, yet so capable of convincing us of His excess of love for us? They are so many proofs of His infinite charity that never has recoiled from doing or suffering anything for our utility.

He loves in His passion, which, however painful, is still more a passion of love than of suffering. Here let us pause a while, to consider how He shows us in His passion that He loves us truly.

First. The more exalted the person is who suffers, the greater He shows His love to be for the person for whom He suffers.

Second. The more abject and vile the person is for whom He suffers, the more He manifests the excellence of His love. A person so noble to suffer for so mean and despicable a creature! what excess of love!

Third. The more painful and ignominious the suffering, the stronger must be the love that endures it; but when there is question of suffering death, and that the most cruel and ignominious, what must be the love to undergo it!

Fourth. When, in all that is suffered, nothing is sought for but the interest of the person beloved, who can be of no benefit to the person who suffers, and is utterly incapable of increasing or diminishing his happiness, what a manifestation of love!

Fifth. When He suffers without constraint or necessity, but through pure benevolence and love.

Sixth. When He suffers, not for any offence of His own, but for those of His beloved; and, what is more, when the crime is to have offended Himself; so that, instead of punishing the culprit, He, through excess of love, pardons him, and takes the punishment on Himself.

Seventh. When He suffers, not only for the other, but by the other, and that most willingly, in order to exempt him from the punishment of the offence he has committed against Himself. What is this? we are lost in amazement. What love!

Eighth. When, being able to make satisfaction for the injuries at very little expense, without much trouble and pain, yet through love He gives Himself up to the greatest ignominy and most excruciating tortures.

Ninth. If through love He even anticipates these tortures, procures

them in advance and before the time, and augments them when procured.

Tenth. When, however great His sufferings, the excess of His love makes Him find them trifling, and He is willing to suffer much more for His beloved.

Eleventh. When by His sufferings He relieves the other from the greatest evils that could befall him.

Twelfth. When He not only delivers him from the greatest evils, but also procures him the greatest blessings he is capable of receiving.

Thirteenth. When He requires nothing else from the person for whom and by whom He suffers so much but a return of love, with which He is quite content and highly pleased.

Fourteenth. When, after all, He is still ready to pardon him as often as he slights, offends and outrages Him ; ready to forget all the past, and to load him with favors, if he will but love Him.

What love this ! how prodigious, how excessive ! Where find such love ? where but in the heart of Jesus, in that heart so inflamed with love for man ?

First. Who is He who suffers ? A divine person, the second person of the most holy Trinity ; a person of infinite perfections.

Second. For whom does He suffer ? for a most vile, abject and worthless creature, having of himself but two nothings—that of nature, which renders him unworthy of any good ; and that of grace, which renders him worthy of all evil.

Third. What does He suffer ? The loss of all that one could lose, while all sorts of evil befall Him—the loss of property, of reputation, and of life itself ; Jesus had but one poor garment, this was torn from His sacred body : His reputation is blasted, He is found guilty as a criminal, and He forfeits His life on an infamous cross, after suffering the most humiliating and painful tortures that man had ever suffered.

Fourth. For whose sake does He suffer ? Is it for His own sake or for ours ? Surely for ours ; heaven was His rightful inheritance, and though we were all damned, His happiness would not have suffered the least diminution, more than by the loss of the wicked angels. It is not in our power either to add to, or take from, His essential and infinite felicity.

Fifth. He suffers from no sort of necessity or constraint. For who could have forced Him to it ? Could man ? With one word He laid prostrate on their backs those who came to seize Him. Could His good angels ? They are His true and faithful servants, and the ministers of His commands. Could the devils ? them He chases and puts to flight by a single word. Would it be His eternal Father ? Him He had but to ask and He would have sent legions of angels to His defence. What,

then, forces Him to suffer? His love: His love for us makes Him, of His own free will, and without constraint, submit to such painful sufferings.

Sixth. What crime on His part to subject Him to sufferings? None, whatever; and there could be none, being impeccable and infinitely holy. All the fault is on our own part; and it is on our account alone that He suffers.

Seventh. Not only does He suffer for our sins, but for sins leveled against Himself, the punishment of which He takes on Himself with admirable bounty and love.

Eighth. Besides suffering for us, He, moreover, suffers by us; He is offended by us, and He is punished for us and by us, and this He suffers most willingly.

Ninth. Having it in His power to make sufficient satisfaction for us by a single sigh, by a word, by the slightest suffering, He gives Himself up, through love for us, to all sorts of ignominy, affronts and torments.

Tenth. He does more; such is His love for us, that He anticipates His sufferings, advances them before the time, and increases them, to suffer the more and the sooner for us.

Eleventh. However great His sufferings, He looks on them as trifling, and is ready to suffer still more greatly—to such a degree that whatever torments could be inflicted on Him, and however long, they never could equal the extent of His love.

Twelfth. From what evils does He deliver us by His sufferings? From the greatest, the most horrible, and evils of the longest duration, that could befall any rational creature; from the infamy of sin, the wrath of God, the fire of hell, the tyranny of the devils, and the loss of God forever. These accursed spirits know but too well the extent of the evils, from the never-ending tortures in which they are enveloped; we would have to suffer the same, were it not for the love and satisfaction of Christ.

Thirteenth. But besides exempting us from all those by His own sufferings, He, moreover, procures us inestimable blessings: His grace and protection, the assistance of His angels, the peace of a good conscience, and the means of practising virtue in this life; and in the other, a happiness which the eye is not capable of seeing, nor the ear of hearing, nor the mind of conceiving; the possession of God Himself, and in Him the possession of all things for all eternity. If the procuring the good of another be the best proof of one's love for Him, what must be the love of Jesus for us in procuring us such inconceivable blessings? O infinite love of Jesus for me! what should be my love for Him?

Fourteenth. For this admirable love for us, for His sufferings for the love of us, for averting so many evils, for procuring us so many bless-

ings, what does He require of us? Ah! what has He not a right to require of us? And what are we not obliged to grant Him, were it to suffer all the tortures imaginable? But this He does not require. What then? only to love Him; and with this He is satisfied, and considers His love and sufferings sufficiently requited. O admirable love of Jesus for man! Make me love you. It is enough.

Fifteenth. If, after all, we should be so ungrateful as to offend Him, and even repeatedly, He is still ready to pardon us, to forget the past and to load us with new favors, if we but love Him and sincerely repent.

Besides foreseeing that after His resurrection He should go to heaven, whither His Father called Him, and should leave this world and man, what does He do to satisfy His love for us? Oh, mystery of love! Oh, wonderful invention! He institutes the adorable sacrament of our altars, and by this means He dwells till the end of time with us on earth, while He goes to take possession of His inheritance in heaven.

What excess of love! How many miracles wrought in our favor! He is in body both in heaven and on earth; and on earth in as many places as there are Hosts; and these miracles are renewed as often as these Hosts are consecrated. And by another prodigy He renders Himself invisible, though consisting of flesh and blood like us. Again, He compresses Himself, whole and entire, in each Host, and whole and entire in each of its parts. He changes the bread into His sacred body, and the wine into His precious blood. He maintains the accidents of these elements without their substance, and works a number of other miracles at the voice of the priest, though he were the most wicked of men.

To call to His assistance so many prodigies for the sake of remaining with man—to dwell in so poor a habitation; to suffer Himself to be confined in tabernacles and ciboriums so miserable and unsuitable to His dignity; to remain there, deprived of the use of His powers and faculties, a captive for the love of us, exposed to all the injuries He suffers from heretics, from sorcerers, from sinners, and from the greater part of lukewarm Christians—what a prodigy of love! O Jesus, how sincerely you loved us!

To have a still clearer idea of how dearly Jesus loved us, let us weigh well this astonishing, but admirable truth: that of all those who put Jesus to torture, not one inflicted more on Him than He did Himself. Yes, it was Jesus that added strength to His executioners; it was Jesus that sharpened the nails that pierced His sacred body, and the thorns that scalped His holy head; and as He contributed to our happiness with all creatures, so He co-operated with them all, that were instruments of His tortures, to add to His sufferings.

Moreover, He abandons Himself to interior anguish incomparably greater than all His other exterior pains ; to deadly sadness, to frightful agony, to a languishing sweat of water and blood, and to overwhelming dereliction of soul ; so that it is true to say that none have been so cruel to Jesus, as He Himself.

But why so much rigor? It is for love of us. The severity He exercises toward Himself is but the effect of His love for us. Oh, rigor! Oh, love! Oh, rigor of Jesus to Himself! Oh, love of Jesus for us! How St. Gregory of Nyssa had reason to say that love is a mild tyrant ; mild toward the person loved, but a tyrant to him who loves. The love of Jesus has been mild toward us, but tyrannical and cruel to Himself. O what love!

Let us develop still more this admirable truth. Jesus has been so mild toward us, and so harsh to Himself ; and His harshness to Himself was owing to His tenderness and affection for us.

Jesus so great, and we so insignificant !

Jesus so perfect, and we so imperfect !

Jesus so holy, and we so wicked !

Jesus so amiable, and we so hateful !

And Jesus so great, so perfect, so holy, so amiable, what reason had not He to love Himself ! And we so miserable, so imperfect, so wicked, so odious, what reason had not He to hate us !

Notwithstanding, He loves us more than Himself ; He is unmindful of Himself in order to attend to us ; He immolates Himself for us ; He sacrifices Himself for us, both on the cross by the hands of His executioners, and in the garden by His interior agony ; even on the eve of His passion, instituting the blessed sacrament, according to the opinion of St. Gregory of Nyssa, Jesus gave Himself a mystic death, being priest and victim ; priest immolating, and victim immolated ; reducing Himself in this mystery to a state of death, which then began and will continue to the end of ages. Oh, death ! Oh, love ! O Jesus, dead for love of us !

Let us endeavor to penetrate still deeper into the loving heart of Jesus. We are all addicted to self-love ; well, then, Jesus loves us more than we can love ourselves. He has given sufficient proof of this, since He has done and suffered more for us than we could do or suffer for ourselves.

Jesus has deprived Himself of the manifestation and all the badges of His glory for love of us ; and we are scarce willing to deprive ourselves of the least satisfaction for the good of our souls.

Jesus has fasted for us forty days and forty nights, without eating or drinking ; and we are unwilling to practise a little abstinence and privation for our own good.

Jesus spent whole nights in prayer for us ; and we find it irksome to spend a few hours in prayer for ourselves.

Jesus lived and died in poverty for us ; and we will not suffer the least want for the good of our souls.

Jesus vouchsafed to be torn with stripes for our salvation, and we will not undergo the least penance to save our souls.

Jesus willingly submitted to all sorts of affliction, even to die for us, and to die on a gibbet, and we will suffer nothing for ourselves. Does not that prove to us that, however we may love ourselves, Jesus loves us still more ?

Ah, how full we are of self-love ! and yet the love of Jesus for us is superabundant. And if it be the anguish of sufferings that makes us avoid them, they are far more sensibly felt by Jesus.

Oh, love ! Oh, love of Jesus for man ! far exceeding man's love for himself. And to crown His tenderness for us, whatever may be our obligations to do penance, He never requires that our sufferings should equal His. No ; He does not require of us to be crowned with thorns, nor to be nailed to a cross ; He is satisfied if we do some slight penance, and when we do it He has even compassion on us. He vouchsafes to bestow on us a share in His glory, if we but take a part in His sufferings.

O Jesus, how much you love us ! yes, I will repeat it again, and a hundred and a thousand times over, O Jesus, how dearly you love us ! You give a proof of it every day, by the many favors of nature and grace you constantly bestow on us. O good Jesus, how much you love us ! Alas, you bear with our ingratitude, and you render good for evil.

O Jesus ! how opposite and very different our dispositions ! you load us with benefits, and we repay you by our offences. O Jesus, Jesus ! he who says Jesus, says all that is great and perfect ; all that is good, and sweet, and tender, and clement !

Third Consideration—Jesus loved.

Jesus, being so amiable in Himself, and having such excessive love for us, deserves well to be loved. But has He been loved ? and is He still loved ? No doubt He is loved by His Father, and beyond measure, in whom He is well pleased. Ah, what infinite love of His eternal Father for Jesus ! and what a return of love on the part of Jesus for His eternal Father !

He is loved by the Holy Ghost, who is all love for Jesus, and diffuses it into the hearts of those who give themselves up to His divine influence. Oh, love of Love itself for Jesus ! oh, love of Jesus for Love itself ! oh, personal love ! substantial love ! infinite love !

He is loved by His blessed Mother. Oh, love of Mary for Jesus !

there is more love in the heart alone of Mary for Jesus, than in all the hearts of men and angels. Oh, heart of Mary, all fire, all flame, all love for Jesus!

He is loved by the angels, by the saints, by all that is in heaven. Heaven itself is all love for Jesus; pure love, profound love, eternal love, ineffable love.

He is loved by the souls in purgatory, who are incomparably more inflamed with the love of Jesus, and with the desire of beholding Him, than with the fire that purifies them.

He is loved by the just here on earth, who would be better pleased to lose everything else than the love of Jesus.

As the love of Jesus for man made Him suffer so much for him, what does not the love of men for Jesus make them suffer for His sake? Such as to lacerate their bodies with stripes; to wear, day and night, haircloth and sackcloth; to fast rigorously whole months and years; to spend their lives in prayer; to cross the seas; to expose themselves a thousand times to death; to suffer imprisonment; to endure chains, and the funeral pile itself, in order to manifest to the world their love for Jesus, and their ardent desire that He should be known and loved by all.

O Jesus, truly loved by all good hearts, and who are good only because they love Jesus; and who are so much the better the more they love Jesus!

But let us now come to ourselves. In good earnest, has Jesus been loved by us in time past? Is He loved by us at present? In a word, have we loved Him? Do we love Him? Let us see.

Is it loving Jesus to offend Him constantly? Is it loving Him to do and say what displeases Him, and not to do and say what is acceptable to Him? Is it loving Him to think more of others than of Him? Is it loving Him to be more attached to everything else, and to pay more attention to them, than to what regards His service?

Is it loving Him to return evil for good? to abuse His gifts, and to turn them against Himself; to get tired of His company, and to be more pleased with the world than with Him? Is it not so we have treated Him up to the present time? Yes, truly, and how shameful it is for us!

Jesus is so lovely! Jesus bears so much love for me! I should love Him infinitely more than He loves me, because He is infinitely more worthy of love than I am. But that I cannot, because I am not capable of infinite love; but I should, at least, love Him to the best of my power. And though I were to love Him so, alas, it would still be very little. And yet I have not loved Him as much as I could; I have not loved Him with all my heart. I have divided it between Him and creatures.

Though we should have loved Him, and should still love Him, more

than all creatures, it would still be very little; for what are all creatures in comparison to Jesus? It is, then, loving Him little to say to Him, "I love you more than my friends, more than myself, more than all creatures," since they are all a mere nothing in comparison to Jesus.

Ah, my heart, miserable heart, what have you loved, and what have you not loved? You have loved?—what? What my tongue would not dare to utter, and what I would be ashamed to think of; and you have not loved Jesus. All the hatred you can conceive for yourself will never be enough for having loved so many vile and contemptible things, and not to have loved Jesus. What do I say? not to have loved Him? Nay, to have so much offended Him, to have committed so many outrages against Him; and to have abused His favors, and turned them against Himself.

Ah, Jesus so lovely! Jesus so loving! Jesus so little loved! Amiable above all things else, yet less loved than the most trifling things.

Jesus, who loves me so much! who has loved me more than Himself; more than His precious blood that He has shed for me; more than His very life that He has sacrificed for me! And I have less loved Him than an imaginary punctilio of honor, and the slightest gratification of the senses. Ah, what blindness! what illusion! what infatuation!

Jesus, the best of friends! no other loves us as He does. Jesus, the most potent friend! no other can assist us as He. Jesus, the most sincere of friends, who seeks not His own interest, but ours. Jesus, the most liberal of friends, who strips Himself of all to enrich us. Jesus, the most faithful of friends, who never abandons such as love Him.

And yet Jesus, who is so perfect a friend, has so few friends—He is so little loved. On the contrary, He is so badly treated, so much offended, even by those who ought to die for love of Him. I myself am of that number, who was so much loved by Him, so much cherished by Him, so much favored by Him. Ah, what a shame it is for me! what a subject of confusion for me while I live!

Here indulge in sentiments of astonishment, confusion, silence, and regret.

Ah, Jesus, how could you have loved such a wretch as I am? How could I have so little loved you who are so amiable? But how could I have brought myself to offend you? Alas! what cause had you given me? And how is it, after all this bad treatment, that you stretch out your arms to embrace me, and that you throw open your heart to receive me?

Ah, I throw myself into your merciful arms, O good Jesus; I plunge into your charitable heart. Yes, I cast myself at your feet, like your ardent lover, Magdalen, and cry out with all the sorrow and compunction

of a contrite and humble heart, "Pardon me, good Jesus, pardon me all the past. Now and forever shall I love you; yes, I will love you with my whole heart."

O amiable Jesus! O loving Jesus! O beloved Jesus! I love you, and desire to love you with all my strength. But since all I can do is very little, I desire to love you with all the love of the just on earth; with all the love of the souls in purgatory; with all the love of the blessed in heaven; with all the ecstatic love of the angels; with all the inflamed love of your divine Mother; with all the love you bear yourself; with all the love your eternal Father and the Holy Ghost have for you.

Thus, as much as you are lovely and loving, so much shall you be loved. O Jesus, infinitely lovely! O Jesus, infinitely loving! O Jesus, infinitely loved! O love! O Jesus! O Jesus! O love!

Other Considerations capable of exciting and fostering within us the love of Jesus Christ.

I. Jesus ought rather to despise and reject our love, when offered Him, than to seek it with so much pains; and we ought to seek the love of Jesus with every care and pain, since it is so advantageous to us. But no; Jesus so ardently desires to be loved by us, that He puts up with all these disadvantages, provided we but love Him.

And what signifies our love? and what are we? Feeble creatures, worms of the earth, so many nothings. And yet Jesus, whose majesty is infinite, and whose felicity is complete, considers all these disadvantages well compensated by our loving Him; and if we love Him He will enrich us with the good things of eternity.

And shall we not love Him? Are we fools? Are we dreaming broad awake? Are we infatuated? Are we bewitched? If a poor person were told that he had but to love some rich man, and that he would bestow on him immense wealth, would it be wise of him, instead of loving him, to act toward him with haughtiness and disdain?

If a patient were told to love his physician, and that he would restore him to his health, would he fail to love him? or, if he did, what would be said of him?

If a culprit were told that he had but to love his judge, and that he would keep him from being thrown into prison, or from being put to death, would he be wanting in loving him? or, if he were, what would be thought of him?

All this is applicable to ourselves. We were poor, and are still so of ourselves, and devoid of all sorts of goods; Jesus will bestow on us the greatest riches if we love Him; He even became poor to enrich us; will we, then, fail to love Him? and if we do, are we wise?

We were sick, and are still so; our infirmities are our sins. Jesus is

come to deliver us from them, and to pardon us; to cure all our infirmities, and to heal all our diseases, provided we love Him; He even takes on Him our sins, and atones for them, and will we still not love Him? If we do not, what will become of us?

We are malefactors, and guilty of treason against God; we deserved to be cast into the prison of hell, and to suffer there eternal torments: Jesus has come to preserve us from it, provided we love Him; and in order to deliver us, He suffered Himself to be tied, to be buffeted, to be torn with stripes, and to be put to death; and, after all, will we not love Him?

If we do not, do we not deserve, not one hell, but a thousand hells, and a thousand eternities of woe, one after the other, if it could be, to punish us for our ingratitude? And when we shall have been consigned to eternal fire and eternal torments, will we not enter into an implacable rage and fury against ourselves, and the insensibility of our own hearts, for being deprived of such great benefits, and cast into the most awful tortures for not having loved Jesus? This surpasses any ideas we can form to ourselves in this world.

II. Though we did not love Jesus, what loss would He sustain by it? and though we did love Him, what benefit would result to Him from it? we can neither increase nor diminish His happiness; in Himself He is infinitely happy and above our power, which is so limited, or which is, rather, weakness and impotency; yet Jesus does us the honor to seek our friendship, by means so full of anguish and so painful that no martyr ever suffered so much as He did, and will we not love Him? Ought we not to die of confusion at our own folly, or melt with love for Jesus?

O my good Jesus, how true all that is! What a just subject of confusion to me for the past! But what a just subject of acknowledgment, of love and tenderness for you for the future! No, no, dear Jesus, your travails shall not be rendered useless; your blood shall not have been spilt in vain; nor your sufferings borne without fruit. What you sought with so much earnestness, what cost you so much pains, you shall have, and without further delay; from this moment all my love, all my heart, all myself is yours. Nevermore shall I belong to myself or to any other creature. All to you, all in you, all for you.

III. If we give away our love from Jesus to any other creature, what will we find in heaven or on earth equal to Jesus? In heaven, what? The angels and the saints. What renders them amiable is their love for Jesus. Without their love for Jesus they would become demons.

On earth, what shall we find? Human bodies with a fair skin, it may be, but covering a contemptible flesh, hideous to behold or imagine; delicate viands and exquisite wines; vast possessions; valuable furniture;

gold and silver vases ; lucrative situations, that may raise us to vain and fleeting greatness ; but, in earnest, are those objects on which we ought to bestow our affections, to the prejudice of the love we owe to Jesus ?

Verily, what are we doing ? Do we think seriously of what we are giving away ?—our love, our affection. Or on what we are throwing it away ? on sinful creatures. Do we consider what it is we so often refuse ?—our love and affection. And to whom we refuse it ? to Jesus. Let us, then, immediately say, more from our hearts than from our lips, “ All that is not Jesus shall no longer be the object of my love. Nothing but Jesus : no more love but for Jesus.”

IV. When we give our affection to any other but to Jesus, what happens to us ? what a melancholy reverse ! By loving Jesus, we have every advantage in this life and in the life to come ; whereas, without His love, we are threatened with every calamity, both here and hereafter.

But, not loving Him, we deprive ourselves of the spiritual gift of grace and of glory, of the gifts of the Holy Ghost, of the protection of the angels, of the right to heaven.

We become a prey of ambition, of anger, of envy, of gluttony, of impurity, of avarice, of idleness, of sloth, of hatred ; slaves of our passions, fools, vicious and miserable ; the horror of Christ, the aversion of His angels, the scorn of nature, the pest of the world, the sport of demons, and the fuel of hell.

Thus we deprive ourselves of all sorts of benefits, and we are overwhelmed with all sorts of evils. Oh, what treasures in the love of Jesus ! What losses sustained in not loving Jesus ! To love Jesus is to have all and to possess all ; and not to love Jesus is to lose all ; since, without the love of Jesus, there remains nothing but sin, and the punishment that follows sin.

V. I now begin to perceive that the hell of hells for the damned is to have had no love for Jesus ; for Jesus so lovely, so loving, so beneficent. Oh, these miserable souls feel the loss of the love of Jesus and clearly perceive, but too late, that everything except the love of Jesus is frail, and poor, and miserable. O love, so little cultivated, so little practised on earth, how you are esteemed, how you are regretted, how you are wished for in hell !

Ah, how often have I been without you ! and, consequently, how often have I been miserable ! Too often, alas, too often ! No more shall it happen ; no more shall the like misfortune befall me. Rather lose all things else, than the love of Jesus. Ah, let us love Him, and love Him with all our might in this life, that we may love Him for all eternity.

VI. What could be capable of preventing and dissuading us from loving Jesus ? There could be but one thing—because, perhaps, He requires

too much of us. But the answer to this is easy, and indisputable, and calculated to inspire us with more and more courage to love Him.

First of all, what He requires of us is very just, very honorable and easy : it is to love an object the most amiable. Second, He gives us grace to accomplish what He requires of us. And, third, the benefits derived to us from His love are so great and admirable that they surpass our comprehension.

And whether these benefits consist in an exemption from great evils, or in the acquirement of great riches ; though we had to deprive ourselves of all the pleasures, and undergo all the miseries of this life, we should gladly submit, for the love of Jesus, as thousands of martyrs and holy penitents, of every condition, sex and age, have done. His love is truly the pearl of the gospel, for the acquisition of which we must sell, give away, and abandon all.

VII. Should Jesus address us as follows, what would we say ? “ If you would love me in this life and in the other, and be loved by me forever in heaven, you must pass through all I suffered ; you must give up all for the love of me, and do and suffer all that I have done and suffered for the love of you. You must suffer poverty, fatigue, heat, cold, hunger, thirst, fasting, reproaches, blows, stripes, thorns, nails, and the very cross, otherwise you shall possess no love for me, nor will I have any love for you, and without my love you will be reprobates, objects of my eternal hatred, and forever miserable, and against you I shall eternally satisfy my justice.

“ Why should not you, miserable worms of the earth, and criminals as you are, why should not you suffer for the love of me, and for your own salvation, what I, who am your God, and innocence itself, have suffered for love of you ? I have decreed it, and my decree shall stand inviolable, that no one shall be the companion of my glory who has not been the companion of my sufferings. You deserved to have suffered much more, since you merited hell : and if, in the green wood, such sufferings happen, what will become of the dry and sterile wood, that is only fit to be cast into the fire and burned ? This is what you are, and what you merit.”

If such were His words to us, what would we answer ? Would not each of us say, “ Well, my dearest Jesus, of two evils I will choose the least. The greatest evil that could befall me would be not to be loved by you and not to love you, since it is the source of all other evils. I choose, then, O my beloved Jesus, and with all my heart, to embrace all your sufferings ; to live in poverty, toil, misery, and pain, even to death. I would rather die with suffering some short time for love of you, than be exempt from some short, slight pain, and, deprived of your love, be condemned to suffer eternally in hell.”

Is not that the answer we should make Him? And to answer otherwise, and to make another choice, we should have lost our senses, and soon have to repent. But our repentance would be fruitless and without end, like that of the rest of the damned, whose number we would increase, and whose tortures we would experience, for having imitated them in so bad a choice.

But no, Jesus does not require so much from us; and now, with His permission, I will take the liberty to ask Him what is His divine will in that regard, for my own instruction and His greater glory.

“Do you require, O sweetest Jesus, that, like you, we should fast forty days and forty nights, without eating or drinking?” “No, my dear children,” He replies, “I have reserved this great fast for myself; but never eat or drink to excess; keep the fasts that are ordained, and observe some thorough devotion; in your meals retrench some little things; abstain from some delicate morsel or some favorite drink for love of me.”

“Good Jesus, would you have us scourged like you?” “No, my dear children; I did require it of some of my servants, and they were willing to endure it, and saw with joy their blood flow for love of me; but I do not require the same of you. All I ask of you is, to avoid those dainties, effeminacies, and luxuries, those scandalous nudities, that offend me, that wound modest eyes, and prove an occasion of sin to your neighbor.”

“Will you have our hands and feet pierced with nails, like yours?” “No, my beloved children, no; those I reserve for my own hands and feet: but no longer make use of your feet to frequent dangerous company, to walk in the ways of iniquity, and to fall into the occasions of sin. But employ them in visiting churches, hospitals, and prisons; assisting the poor, and comforting the afflicted; in discharging the duties of your state of life. Employ not your hands in the working of evil, in taking more meat and drink than is necessary, in overcharging for goods or labor, in striking others, in writing what may be offensive to me, or injurious to your neighbor; but use them in the pursuits of your lawful vocation, in paying your debts, in giving alms, in writing something good and edifying, in doing penance, in correcting such as are under your care, when they fail in their duty.”

“Would you have us crucified and loaded with ignominy, and agonizing, like you?” “No, my children; I have taken up the cross for love of you; I have carried it on my lacerated shoulders, and I am well pleased to die nailed to it; but do you abuse not your body, nor your senses, in seeing, hearing, saying or doing what is offensive to me, but employ them in listening to what edifies, in looking at objects that inspire devotion and charity, in holding pious conversation, in giving good example, in doing good works, in suffering patiently little trials, such as disgraces, con-

fusion, sickness, poverty, disappointments, ill-humor, fatigue, or other annoyances, that have already befallen you, or may hereafter happen to you."

If, notwithstanding, we fail in avoiding what He forbids, and in practising what He commands, though otherwise so easy in comparison of all He has done and suffered for love of us, if we fail, in the very face of the great rewards He promises, and of the great evils He threatens us with, what shall we, one day, have to say? what shall we think of ourselves? what shall become of us?


What, therefore, should we do? Should we not, from this moment, make a prompt and perfect oblation of ourselves to the influence of His divine love; to give up all, to do all, to suffer all that He requires of us?

And what signifies all that? It is so little that it is a mere nothing. But Jesus! But His love! But His riches! But His grandeurs! But His glories, and the delights of paradise! Ah, how truly great is all that! How truly happy are we, then, that He should vouchsafe to accept such little things, and to be satisfied with them, and to give us in exchange things so great; His love, His graces, His glory, all the immense riches that are locked up in Him—His own self. Ah, Jesus, my Jesus, I am yours: I am entirely yours; I am wholly yours.

THIRD PART.

ON THE PRINCIPLES OF A UNITIVE LIFE.

The use of these Exercises.

S the truths proposed in the following contemplations are the principles of the unitive life, and as they contain, under so many heads, several other saving truths, they should be thoroughly dwelt upon in the light of faith, in the form of contemplation, and with a simple and steady eye; much in the same way as, in opening a window, we take a view of near and distant objects alike, without the labor of reasoning or discoursing.

Two extremes are equally to be avoided in these holy exercises—indifference and curiosity. By indifference they will be passed over lightly, without being allowed to make an impression on the heart, or to be rightly understood. And curiosity will hurry over them with precipitation, and impatience pass from one subject to another.

In order to obviate this evil, they should be dwelt upon with serious attention, and with a mind deeply impressed with their importance, and a heart filled with holy affection; without being anxious to proceed, or go further, until the affection abates, and it is time to pass on.

This sort of prayer requires nearly the same dispositions as to go to sleep. In order to sleep, we must keep as motionless and tranquil as possible, without fixing our thoughts on anything. Thus, such as would be attentive and fervent in prayer, and have the divine Spirit to operate in their souls, should endeavor to keep themselves in a state of perfect composure of mind and body, and not allow any idea to obtrude itself, or any affection to disturb the operations of divine grace.

It is not easy to describe the incalculable advantages arising from this guard of the heart and senses, and this composure of the whole interior in the presence of God. It is a supernatural state, as is also the sort of prayer that is its object. In itself it is even an excellent sort of prayer, and is easily acquired by that quietude of spirit so much recommended by the fathers of a spiritual life; and should it have no other good effect than to teach us to govern our passions, it would be always a great virtue and blessing. The whole secret of prayer is attention of mind and affection of heart.

Considerations on the love of God.

I. God is exceedingly good: yes, surely, He is good, and infinitely good. His goodness knows no limits of endurance, but is infinite, immutable, and eternal.

Does not such unbounded goodness deserve to be loved by you, oh, my soul, and to be infinitely loved? Ah, that we could love God as He deserves to be loved! but such is not the lot of man upon earth; here below we can only have the desire of it.

Well then, my God, I desire; I would most willingly love you as much as your infinite goodness deserves to be loved.

II. God loves me. In verity and truth God loves me. What an honor and consolation to me!

His love even for me is so great and perfect that it is equal to Himself, that is, it is infinite and eternal: for in God there is no inequality, no mutability, no change: all that is in God is God, that is, great, immense, infinite, immutable, eternal, like Himself.

With what infinite and immense love does God love! Ah, the greatness of God's love for me! What return of love should I not make Him! and although my love for Him cannot be infinite, I should at least love Him without reserve.

My love cannot arrive at that degree of intensity and perfection; my poor heart is incapable of it. God alone can love Himself with infinite love. Love yourself, therefore, O my God, with love divine: do love yourself as you deserve to be loved, and my heart shall ever rejoice that you love yourself so, and I shall never cease to honor and glorify the infinite love you bear yourself.

But, not to prove ungrateful, I desire to return you love for love, as far as I am able: your love for me is unbounded, while mine is very limited and confined. You love me with your whole self, and I wish to love you with my whole heart and soul; this is all I can do; it is all you require; for he who gives all he has can do no more, and with it you are satisfied; therefore I make an oblation of my whole being to you, O my God, in return for your giving yourself entirely to me.

III. God wishes me to love Him; most assuredly He requires it and commands it, for love should be reciprocal; love demands a return of love, such is the will of God in my regard, and is it not a great honor to me? and should I not yield to Him?

Yet how often has He solicited me, and with what benignity! and how often have I refused Him, and with what ingratitude! Now, O my God, I beseech you to accept what you have so long demanded, my heart, my will, my affection. Ask no longer what belongs to you by a thousand titles; possess, inflame, and transform evermore my heart into love for you.

IV. God offers me his grace to love Him; yes, surely, and He also requires that I should love Him; for without His grace I could not love Him with a love of charity as He requires. Well, then, He offers me His

grace to love Him: why should I not accept it? I do accept it with all my heart. And having accepted it, and being enabled thereby to love Him, why should I not love Him with my whole soul?

O my God, I accept your divine grace, such as you offer it to me, and I will endeavor most cordially to make good use of it to love you. Yes, my God, I will love you according to the measure of your grace and my own strength.

V. God applies Himself more to me alone, to draw me to His love, than He does to the government of the whole universe. And when He offers me grace to love Him, He bestows on me a more precious boon, and a gift far more beautiful than the stars, the sun, or the angels themselves in their pure nature.

And when, with the help of His graces, I make an act of the love of God, I perform an act the most glorious and advantageous in the world.

Why, then, should I not love my God? Evermore will I revel in His sweet love. Yes, my God, as grace is never wanting on your part, so with love on mine; a never-ending flow of grace from you, and an incessant return of love from me.

VI. O my soul, of what dost thou think when thou thinkest not of God?

Alas! thou thinkest only of thyself, of creatures, of a thousand trifling, superfluous things.

Thou thinkest more of the world than of God, and yet is there anything in this world which should occupy thee as much as God?

O my soul, what dost thou love when thou lovest not God? Is there anything else which is not infinitely beneath God, less beautiful, less amiable, than God?

And still thou lovest this mere nothing more than God. At least hitherto thou hast done so. But at present, and evermore, it shall not be so. Henceforth my God shall be my all, and the sole object of my love.

VII. God bestows as much care on me as if I were alone in the world. Yes, His solicitude for me is so great that it would seem wholly confined to me; and all He does for the rest of mankind neither distracts nor diverts in the least His loving attention to me.

Ought not I, then, to attend to Him alone, as if He alone were in the world, or that there were no world at all? God to me alone, and I to God alone. God alone in my very mind and heart. God alone my life, my good, my all.

VIII. God loves me. It is a fact, and He never ceases to love me. Of this He gives me proof positive since He is constantly doing me good. Ah, He is ever heaping favors on me, and in a thousand ways.

And as He is unceasing in His love and bounty to me, so also is it His wish that I should be untiring in my love and gratitude to Him.

And as He wishes me to be unremitting in my love, He constantly bestows on me the grace to love Him.

And as He is ever bestowing on me His grace, I must ever be faithful to it, and ever love Him.

I must, then, be ever receiving and ever loving. This must be my employment and sole occupation the rest of my life.

IX. Of all the occupations on earth, there is none to compare with that of loving God, and not only that, but all united together are not equal to it. Why, then, should I not devote myself wholly to so sweet an employment?

Oh, precious employment! whoever devotes himself entirely to it has no reason to envy the happiness of others; whereas, those who give themselves up to other pursuits have cause to envy souls solely addicted to the love of God.

To love God is the most glorious work of the saints, of the angels, and of God Himself; and in it their only felicity consists.

X. A God of infinite majesty gives all His attention to me with infinite kindness, and communicates His grace to me that I may the better attend to Him and to His love. Should I not yield to so kind an invitation?

Behold me, then, O my God, ready to yield to your love with my whole heart, now and forever.

XI. O my God, hitherto how I have been wanting in fidelity to you in my prayers and resolutions! I used to say, in mind or words, that my heart was yours, and this heart was still mine, after protesting it belonged to you.

But now at least, O my God, I declare, in the sincerity of my soul, that I give you my heart without reserve. Yes, my God, it is yours: it is no longer mine, nor any other creature's; it is entirely yours, dispose of it as you please.

XII. The operations of God in me are not by intervals, now offering me His grace, and then withdrawing it; no, He acts not so toward me. As He constantly gives me being, so also He constantly gives me grace. It is entirely in my power to receive it always, and to love Him always.

How often have I had it in my power to love God, and have not loved Him! It was all my own fault. And why was it that I did not love Him? Ah, my God, it was your good will I should love you, but I willed it not. But now, O my God, it is my will, and my sincere will. Yes, your love, O my God; your love, your love evermore.

XIII. My constant interior occupation shall be to keep my heart so

disengaged, so peaceful and submissive, that I may not give the least hindrance either to the production or increase of divine love in me. And from this moment, O my God, I present myself before your infinite Majesty, as disengaged, as peaceful and submissive, as I possibly can.

I sincerely wish to do all I can on my part ; do help me, O my God ! give me your love and increase it, till it arrives at the perfection you wish.

XIV. I no longer wish to look on my heart as belonging to me ; it is yours, O my God, and it is just you should be the master of it. I leave it, I abandon it to you ; henceforth govern it as you please.

The heart that is in me is no longer mine ; it is no longer my heart, it belongs to God, it is His, and I ought to leave it, and I do leave it, with the utmost respect, to my God. It is His property, His dominion, His abode, His temple.

XV. Since my only affair is to love God, all will turn out well. My sins will be effaced ; graces will be lavished on me ; my enemies will be vanquished ; my salvation will be secured, and God will be satisfied. From this very moment, and without further procrastination, I wish to love my God, and never cease to love Him.

Evermore I wish to do whatever His love wishes of me ; for His love wishes me to do nothing but what I am ready to do and suffer for Him.

XVI. It is not in my power to regulate the thoughts of my mind, and to have but those that I would wish, and such as would be agreeable to Him ; but the affections of my heart are at my disposition ; without giving myself, then, much trouble about my thoughts, I will use all my exertions to purify all the affections of my heart, that all may be for God. I shall be all heart for God, all love for God.

XVII. Oh, how badly time is employed in any other way than in loving God ! since all the time that is not employed in loving Him is not only lost for ever, but it is an eternity of love lost, which might have been gained by employing it in loving God.

Ah, my God, my God, how much time have I lost, and increase of your love ! But to lose no more, I purpose from this moment to love you evermore, and as much as I can, to the end of life, which I wish to prolong only to love you. And in the very moment of my death I wish to die through love of you.

XVIII. Why put off so long a time the enjoyment of the most precious thing in heaven above, or on earth below, and the possession of which entirely depends on myself ? Why delay to love God ? What more glorious, more useful, more sweet and excellent ? Why, then, resist the sweet solicitations, the enrapturing excitements of love ?

Ah, my God, pardon my past resistance. Divine love, no longer shall I resist you ; be mine, and I shall be ever yours.

XIX. O my God, my good God! it is yourself I seek. What I see, what I touch, what I taste, what I smell is not what I seek; what I conceive, what I imagine is not what I seek; goods, pleasures, and the things of the earth are not what I seek; it is you, my God, who are more within me than I can conceive, more close to me than I can imagine, more clear than what I see, more present than what I hear, more sweet than what I taste, more agreeable than what I smell, more evident than what I touch; it is you, O my God, that I seek.

You are more within me than I am myself. You are the spirit that I breathe. You are the soul of my soul, and the life of my life; you are my very life. It is from you I hold my being; it is through you I exist; for you I live. You are my all, and whatever is in me is not mine; it is yours, and shall ever be.

My God, you are my life, my good, my love, my all.

XX. The whole tenor of my life, as regards my mind, shall be a mild, respectful, and unceasing attention to you, O my God, and a sincere, peaceful, and entire submission of my heart to the operations of your grace.

This, O Lord, is the interior disposition of my soul, except your operations be different, or that you may require other operations from me.

Various motives of the love of God.

Many are the motives that should induce us to love God.

1. There is nothing more reasonable than to love such perfect bounty, so beneficent, so obliging, and to whom we are under new obligations every day.

2. There could be nothing more just than to obey the command of God to love Him.

3. There is nothing more glorious than to rise above the love of creatures, and to carry our love to the heart of God.

4. There is nothing more excellent, since all we could do is less than an atom, compared to an act of the love of God.

5. There is nothing more profitable to ourselves, for the love of God is sure to merit us His possession, together with all the good things of eternity.

6. Nothing could be more easy, since to love is all that is required of us, and to love a bounty and a beauty infinitely amiable; and we are made capable of loving Him, and are supplied by Himself with all the necessary graces to love Him.

7. There is nothing so necessary; for we must either love God or be damned. We must, of absolute necessity, either love God here, or burn with the fire of hell hereafter.

8. There is nothing more important for eternity. And in order to comprehend it the better, answer, yourself, the following questions :

Who is there that does not regret having omitted a thousand acts of the love of God he might have made, and would not wish to make as many henceforth as he has neglected for the past ? Who would not desire it with all his heart ?

Who would not desire to make as many acts of the love of God as did Magdalen since her conversion, and many other saints during their whole lives ? Or as many as have been, are, and will be made from the beginning to the end of the world.

You must allow that not to desire it with all one's strength is to be devoid of every sentiment of piety. Who would not wish to be able, alone, to make as many acts of the love of God as all saintly persons in this world shall ever have made ? Ah, if I could, how happy would I be !

What would I not give to obtain so great a blessing ?

On the contrary, who would wish to omit henceforth as many acts of the love of God as he has omitted up to the present time ? Who would like to be the cause of preventing God from being glorified as much as He was by Magdalen, and many other ardent lovers, during their entire lives ? Who would wish to prevent, if he could, all the acts of the love of God that have been, are, or will be made from the creation to the end of time ?

You will admit that to desire it one should have the heart of a demon. Who could find in his perverse heart the will to prevent so much love and glory to God ? Ah, how miserable would I be to be reduced to such extremity ! What would I not suffer rather than be the hindrance of so much good ?

Consider, now, two truths : the one that the saints love God more or less perfectly in heaven, according to the love they had for Him here on earth ; the other, that the love of each saint in eternity is more considerable in its duration than all the acts of the love of God made by the saints during life could be in number, since their number is necessarily limited : whereas the duration of the other is to have no end.

It is certain, then, that those who have not loved God in this life will not love Him in the other ; and consequently, dying in sin, they will, in some measure, deprive God of more glory than if they robbed Him of all the love the saints could have borne Him on earth.

It is likewise certain that all who neglect, in this life, to make an act of the love of God, though they should not be otherwise obliged to it and might omit it without sin, expose themselves, nevertheless, to the misfortune of loving God less perfectly throughout eternity ; and consequently, if by their greater fervor they do not repair this negligence, they will rob God of more glory than can be described.

After that, are you able to conceive all the evil of omissions alone? How often have we not omitted acts of the love of God, when we might have made them; and consequently, if we do not repair these omissions, how much love and glory will not God be deprived of for all eternity! None but you alone, O my God, can know how much we have robbed you of, since all that regards you is infinite, and within your comprehension alone.

Ah, Lord, it is only now I fully understand my obligation to love you the rest of my life with as much assiduity and perfection as I am able. For one act of love here, innumerable acts of love in heaven. Ah, my heart, let us love evermore; let us love not creatures, but the Creator. Let others place their affections on whatever objects they please; for our part, let us love no other but God, but let us love Him with a perfect and constant love.

Ah, if I could make you as many acts of contrition as I omitted acts of love! If I could repair the past! At least, O Lord, I will love you henceforth and evermore. Yes, I will love you, and make you beloved by as many as I can. To love you shall be my life, my food, my sole employ. Love! Love pure! Sovereign love! Uninterrupted love!

Remarks on the Litanies and Devotions.

It would seem difficult to find anything more capable of exciting in us compassion for our Lord Jesus Christ, than the consideration of His excruciating sufferings; second, of animating us to love Him with our whole heart, knowing that it is through love of us that He has undergone all His sufferings; third, of consoling and strengthening us in our trials; recollecting that our Saviour has sanctified them by His own, which were much greater; fourth, of inducing our Saviour to assist us to bear patiently all our afflictions, as He intended by His sufferings and His love.

It is not necessary to say them all each time; it would be better to say but part; but to say them more devoutly, and dwell particularly on what affects us most, either with compassion or love for our Redeemer, repeating several times those words that are most conformable to our state of life and to our wants. If, for instance, you are in want, say many times over: "Jesus, badly lodged, badly clothed, badly fed, have mercy on us;" and so on of the rest.

Important Devotions to the Adorable Trinity, to be performed before a crucifix.

Jesus, my Saviour and my God, I adore you and love you, expiring on the wood of the cross for all mankind, and for me in particular.

O holy and adorable Trinity, I adore you here present, and love you with my whole heart, in union with your love for the sacred heart of Jesus.

God the Father, have mercy on me, and grant me a lively faith, I beseech you, through the merits of Jesus Christ.

God the Son, have mercy on me, and strengthen my hope, I beseech you, through your precious death.

God the Holy Ghost, have mercy on me, and grant me an ardent charity, I beseech you, in the name of Jesus, my Saviour.

My God, I adore you here present, and I love you with all my heart, because you are infinitely good and amiable.

Other Devotions in honor of the Adorable Trinity.

Having made the sign of the cross and said the creed slowly and devoutly, pause awhile, and ask yourself whether your life be conformable to your creed, and if you would be ready, with the assistance of God's grace, and after the example of so many saints and martyrs, to give your life in proof of the truths you profess; then say:

Blessed and loved of all hearts be the holy and undivided Trinity, now and forever. Amen.

God the Father, of infinite power and wisdom, conduct me by your holy providence every moment of my life.

God the Son, of infinite mercy, keep me always in your holy presence.

God the Holy Ghost, of infinite charity, occupy me in loving you for time and eternity.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

We adore and glorify you, O God the Father, as our Creator.

We adore and glorify you, O God the Son, as our Redeemer.

We adore and glorify you, O God the Holy Ghost, as our sanctifier.

The whole is concluded by the following "Consecration" of heart to the love of the sublime Trinity, which may be renewed at Mass, before or after Communion, at visits to the blessed sacrament, etc.

Almighty and eternal God, Father, Son and Holy Ghost, adorable Trinity of persons, in unity of essence, first principle of all things, to whom I owe my being and existence; prostrate before your sovereign Majesty, with feelings of the most humble and tender acknowledgment of which a creature is capable, in presence of the whole court of heaven, I devote and consecrate myself henceforth to the sole study of knowing, loving and serving you; hoping to obtain, of your infinite goodness, a general renewal of that faith of which you are the principal and object, that it may be purified and revived at a time when it is obscured in its heavenly brightness by the dissemination of so many errors, and the commission of so many crimes against your divine Majesty. For this desirable

purpose I unite with all those holy souls whose only object is to love; and in order to enable me the better to live henceforth in the constant practice of your holy love, I make an entire oblation to you of all that I have, or am, whether interior or exterior; forevermore I sacrifice myself in all things to your good pleasure, sincerely wishing to merge my will in yours, to strip myself of every feeling of self-interest, to have nothing at heart but what regards your honor and glory, to renounce all in order to depend entirely on you, to seek in all things only what is most agreeable to you; and, in fine, to do all in my power to enkindle your love in the hearts of all; that, being united here on earth in the tenderest bonds of His holy love, it may unite us forever in heaven, there to possess, praise and love you for ages without end. Amen.

Short Devotions for a Happy Death.

Say before your crucifix the Confiteor, in spirit of penance, and then make an act of contrition.

My God, I am sorry for having offended you, because you are infinitely good, and sin displeases you. I firmly purpose, with the assistance of your grace, to amend my life, to confess my sins, and to satisfy your divine justice as soon as possible.

One God in three persons, have mercy on me. I commend my soul and body into your hands in imitation of my dying Saviour.

God the Father, have mercy on me, now and at the hour of my death.

God the Son, have mercy on me, now and at the hour of my death.

God the Holy Ghost, have mercy on me, now and at the hour of my death.

Jesus, Mary, Joseph, assist me, now and at the hour of my death.

“Be always ready, for you know not the day nor the hour, nor the moment of your death.”

“Happy the servant whom his master shall find prepared to render him an account.”

Devotion to the blessed Sacrament.

Devoutly repeat before your crucifix the “Pater, Ave, Credo,” then say,

Divine Jesus, I believe that all power has been given you in heaven and on earth; purify my body and soul from all sin, and thereby render me worthy of appearing before you.

O Jesus, my Saviour and my God, I adore you in the blessed sacrament, and I acknowledge you true God, and true Man; I hope in you, I love you with my whole heart, I ardently desire to receive you, beloved of my soul, though I confess myself unworthy.

Lord Jesus, the life of my soul, sanctify me.

Lord Jesus, prepare and purify my body and my soul to receive you.

Lord Jesus, by your holy presence preserve my body and soul to life eternal.

Then say with St. Peter, St. Thomas, and St. Augustine,

You are my Lord and my God. O Son of the living God, give me grace to know you, and to know myself; be forever praised in the holy sacrament of our altars.

“Come to me, all you who labor and are heavy laden, and I will refresh you.”

“Woe to him who neglects to receive the author of life.”

An Offering of one's self to Jesus Christ.

Divine Saviour of our souls, have I hitherto been of the number of those who did not know you? It is but too true that I have not consecrated to you the dawn of my infancy, and the first-fruits of my reason. But, alas, have I been more faithful to you since I came to know by how many titles I belong to you? May I now be permitted to give myself up to you irrevocably, and to regard as a sacrilegious usurpation the least reserve I would make in my oblation.

No; it sufficeth not to offer you my body with its senses, I also present you my soul with all its faculties; strip them of all that they are, that they may receive no other impression but what you will please to give them. Use a sovereign dominion over them. And if it be your divine pleasure that I should suffer in body or mind, blessed be your will: I am equally satisfied, and refuse nothing at your hands, and ask nothing but your love, which I am determined to implore to my last breath.

What a consolation for me to know that, notwithstanding my many infidelities, you are graciously pleased to receive the homage of a heart that has been created only for you, and that deserves to be annihilated when it ceases to love you! For what will avail me to live, if it be not for you? And how long a time has it not been true to say that I was not living, since my heart did not love you? O the happy moment that I began to be attached to you, nevermore to be separated! Accept, then, O adorable Saviour, my divine and best Father, accept a heart ready prepared for your service; vouchsafe to take possession of it, and establish therein the empire of your love, so that no one else will ever be able to gain admission, except with you and for your sake. Should any one ask me for admission, I will answer him: “My heart is no longer mine: it belongs to Jesus Christ, to whom I have vowed it forever, and without reserve.”

I know full well, divine Saviour, that my affections are of no importance to you; you will find many others in my stead more worthy of your love, and more capable of glorifying you. But alas, if you reject me, whatever side I turn, where shall I find among creatures one to make up the loss of you?

After all, remember, my dearest Saviour, that it is you yourself who

demand our heart, as if we were not too much honored to be allowed to offer it to you. What am I saying? You even commanded us to love you. Could I, then, be so ungrateful as to displease you by disobedience to so sweet a command? Accept this heart, since it ought to be yours; nevermore give it back to me, as I can have no trust in it while it is in my possession; dispose of it as you please; dispel its chilling coldness; enkindle in it a heavenly flame, capable of consuming its weakness; put all its springs in motion; enlarge its capacity, that it may possess you with more plenitude; or rather throw open your divine heart to me, that I may plunge into it, and there be consumed with the same love with which you burn.

A Prayer to Jesus Christ, to excite our confidence.

O divine Saviour of our souls, it is your infinite mercy that made you come down from heaven; but it is for the sake of sinners in particular that you left the bosom of your Father.

How I delight to hear you pronounce from your sacred lips that you are not come to judge, but to save the world; that not the just but sinners, were the principal object of your mission; that you were sent to seek the strayed sheep of the house of Israel! Although I did not find in your words or your sacred writings any motives of love or gratitude, could I look on you on the cross, and not know that it is from the top of this throne of grace and mercy, that you present to your eternal Father your blood and wounds, to efface the sins of the world? Why, then, should mine remain unpardoned? Would this abundant satisfaction be inefficacious in my regard alone? Would I dare to dishonor the glory of your cross by such diffidence; by sentiments so unworthy your tenderness for all creatures? No; in applying to myself the price of your most precious blood, I will put no bounds to my hope, nor to the joy of my return; I will approach you with all the confidence that your unbounded mercy will inspire.

I will not, however, consider myself acquitted of all debt to your divine justice; I will accept with gladness the blows which you shall lay on me through a feeling of compassion. Never will I complain of them, because I am aware that your rigors are paternal, and that your bowels are those of mercy and goodness for our weakness; the very faults that shall escape my attention, the temptations that shall disquiet me, will only serve to rouse my faith, to animate my hope, and to inflame my love with more zeal to satisfy your justice. I will say to you with simplicity of heart: "Lord, turn not away your eyes from me, for I am weak, and my weakness draws me into faults that humiliate me." I know that meekness is your leading attribute; you are the spotless Lamb, expected to efface the sins of the world.

True, after so many and long-continued infidelities, it is not permitted me to aspire to those favors which you bestow on those pure souls that share in your caresses, and are thereby encouraged to elevate themselves in mind to you, and repose in your bosom, there to discover mysteries of love that inundate them with the purest delights. These cherished souls in their prayers and secret adorations may well call you their spouse, the beloved of their heart; for me, it will suffice to call you the God of patience and consolation, the Father of mercies, the Saviour, the hope and salvation of sinners; for me be it sufficient to throw myself in spirit at your feet, to embrace them, to water them with my tears, and to believe myself safe from all the efforts of hell; for whoever is attached to you, O divine Saviour, and clothes himself with the inexhaustible merits of your sacred humanity, shall not perish eternally; and you have declared that whoever approaches you with confidence shall not be rejected (*et cum qui venit ad me, non ejiciam foras*).

Instructions on the Litany.

Since we are in the world for no other end but to love God, we should endeavor to love Him, as He has ordered us, "with all our heart, with all our soul, with all our strength, and with all our mind."

But what shall we do to arrive at this perfection of divine love? Let us ask for it, and we shall quickly experience the truth of our Saviour's words, "Ask and you shall receive;" for God is more ready to give us than we are to ask.

As of ourselves we pray very ill, with coldness and irreverence, let us recommend ourselves to the prayers of the just, and engage the saints to obtain for us holy love, which we dare not expect from our own prayers; their great love for God and us makes them earnestly pray that God should be loved by us. God calls them His friends, and treats them as such; He hears all those that join in asking what is pleasing to Him; can we doubt, then, that He will grant us His holy love, when all the saints join in addressing their prayers to Him for so agreeable a request in our favor?

To invoke the saints, let us make use of the same Litany as the Church, guided by divine inspiration, recommends us for that end. O that it were used as much as it is useful! We never call a saint by his name but he hears us; we never invoke him but he answers us that very instant. As often as we say, "Holy Mary, pray for us;" "St. Michael, pray for us," etc., all the saints we invoke pray for us more earnestly than we do ourselves.

Imagine to yourself that a poor man, entering a rich town, asks an alms of every one of its inhabitants, who are all wealthy and contribute

bountifully and plentifully ; you will admit that this poor man, who at first had nothing, at the end becomes very rich. Well, then, there is no town in this world so opulent as paradise ; how poor soever we may be at the beginning of prayer we shall find ourselves very rich at the end, through the liberalities of the saints, heaped together, when we have said their litany devoutly.

As the effect of prayer is greater the more fervent it is, we should use our utmost endeavor to say the litany well.

First. Endeavor to begin it well, for the fault of the beginning makes the whole work imperfect ; now, to begin well, we must enter into a perfect tranquillity of body and mind, and make acts of sorrow for sin, of confusion of ourselves, of a sincere desire to love and confide in the goodness of God, and of His saints.

Second. Consider what the poor do when they ask alms ; they expose their necessity, and then wait awhile, before they redouble their prayers, or run to another to cry, "Give me your charity." We ought, then, to pause awhile at the name of each saint, and not pronounce them in haste, one after the other, as is too commonly done in saying litanies: Alas! the poor ask for a morsel of bread better than we do for the love of God.

Third. Remember, moreover, that the end of this prayer is to excite you to love God ; and consequently, as soon as ever you perceive any pious affection, you ought to stop there, without troubling yourself about going farther, seeing it matters not to say them all, but to be touched, affected, and penetrated, every one in his own way.

Fourth. As prayer is chiefly in the heart, it is good, when you find yourself moved, not to speak a word, or very little, and even then it should be from the heart, rather than from the mouth ; otherwise it will be but an empty vocal prayer, without the heart's having any share in it : and often the devotion is so ill-performed, that it becomes rather a sin than a prayer.

Fifth. As the litany is to be said often, it is good to know that it may be said in divers ways ; the first and most ordinary way is, to make the proposition whole and entire, as, "God the Father of heaven, bestow on me divine love ; Holy Mary [etc.], obtain for me divine love." The second way is to omit the words, "Obtain for me," etc., and say only : "God the Father, divine love ; Holy Mother of God, divine love." This way is so much the more devout, as it is but a simple declaration of what we desire ; it was thus St. Magdalen addressed Jesus ; "He whom you love is sick."

The third and most simple of all is to pronounce only the name of Him whom you invoke without expressing what you demand : as "Eternal Father, Holy Mother," etc. After which you may stop awhile, saying in

your heart : " You know well what I want of you ;" as the poor in asking alms, often say only, " Sir," or " Madam," and then wait in silence for their charity.

The fourth way is, by altering the order of the words, for instance : " Holy love, eternal Father ; Divine love, holy Mother."

The fifth is, to make the prayer by way of question, as, " Who will give me holy love ? Is it you, eternal Father ? Who will obtain for me divine love ? Is it you, holy Mother of God ?"

The sixth is, to address ourselves to the heart of those we invoke, as to the source of love, as, " Heart of the eternal Father, give me your love ; Heart of Mary, obtain for me divine love," etc. ; or, by changing the words, thus : " Heart of the eternal Father, inflame me with your divine love," etc.

It is good at all times, when we remember any saint in particular, or see his image, to address his heart, and expose ours to him ; to rejoice with him that he has so much loved God, and to entreat him to obtain the same blessing for us.

The seventh way is, to add to the invocation some motives by way of meditation. The first motive is drawn from the person's relation to divine love, as : " Heavenly Father, fountain of divine love," etc. " Holy Mary, Mother of divine Love," etc. " Holy angels, immersed in divine love," etc. " Holy Apostles, preachers of divine love," etc. " Holy martyrs, who sacrificed your lives for divine love," etc. " Holy confessors, who suffered so much for divine love," etc. " Holy Virgins, who loved nothing but divine love," etc. These motives may be taken also from ourselves, as : " Give me holy love. I am not capable of it." Lastly, these motives may be taken from the things themselves that we ask, as : " Give me holy love : it is precious, it is necessary, it is the hidden treasure of the gospel, and the pearl I ought to purchase at the cost of all things else," etc.

The eighth and last way, being proper for those that cannot meditate, is to regard only the names of the saints, or their images, or think of them only in their mind, without saying anything, and pause inwardly at the remembrance of each saint, with a desire and confidence of obtaining holy love through their intercession.

To conclude all that regards the use of the holy litany, you will observe that you may add to it the saints to whom you have a particular devotion, your good angel, your patron saint, the patron of the parish, St. Joseph, St. Joachim, and St. Anne, because they are of the holy family ; St. Patrick, St. Columb, St. Bridget, St. Kyran, St. Kenny, St. Malachy, St. Lawrence, and so of the patrons of each diocese ; St. Francis Xavier, St. Thomas Aquinas, St. Catharine of Sienna, and St. Teresa, etc.

We may also say the litany to implore other graces as well as that of divine love, such as purity, patience, humility, meekness, perseverance, the conversion of sinners and infidels, deliverance of the souls in purgatory, and for such as are at the point of death, etc. ; and confessors and directors may prescribe it as penance to those whom they direct.

Those who cannot meditate, of whom the number is great, may very usefully employ their time of prayer, in saying leisurely a litany as they shall find most useful and easy, and productive of most devotion; and will find it a profitable sort of prayer, which, perhaps, will open their mind to contemplation, to frequent and familiar entertainment with God, and to the continual exercise of His love.

Act of the love of God.

I love you, O sovereign bounty, O infinite excellence, O most holy and adorable Trinity, Father, Son, and Holy Ghost, one true God, infinitely perfect, and sovereignly good and amiable. I love you with my whole heart and soul and with all my might. I love you above all things, more than all things else, more than my life and myself, because you alone are worthy of my love. I offer you all my reverence, all my adorations, all my submission, all my obedience, all my services, all my zeal. O my divine Master, infinitely great, who is like unto you? Adorable Majesty, in whose presence heaven and earth, angels and men are so many nothings, how could I prefer any creature to you in the exercise of my love? You are infinite goodness itself, infinite wisdom, infinite beauty, infinite mercy, infinite liberality, infinite sweetness, infinite charity ; in a word, you possess all possible perfections, and all infinite. And, withal, you are my Creator, my Redeemer, my Master, my Father, and my King, my last end, and final beatitude ; you are my all. I am indebted to you for all that I have, and all that I am, and for all that I hope for. Yes, I love you, and wish always to love you alone, and desire to love you always, more ardently and more perfectly. Amen.

Act of the love of Jesus.

O divine Jesus, only Son of God, equal to Him in all things, eternal, immense, infinitely wise, good, and holy ; you are, therefore, deserving of the same love. O how this truth delights me! how my heart is charmed with the thought that it can and ought to love you as much as God, with a love as unbounded, as pure, as lively, and as tender as it is capable of! So do I love you, and shall ever love you, my all-amiable Jesus! O that I were master of all the hearts that do not love you, that I might consecrate them all to a duty so just and sweet! I offer you, in compensation, the love of all saints and angels. Increase and inflame more and more every day the love that your grace has enkindled in my

heart for your adorable person. Your love and grace are the only objects of my ambition for time and eternity. Amen.

Of the incomparable merits of Jesus.

We are not sufficiently instructed in the knowledge of the merits of Jesus, and we should labor to know more fully their extent, in order to set a greater value on them, and to have the more love and gratitude for Him.

It is not without reason that Jesus is called by that blessed name, which signifies Saviour, because He has acquired for us infinite merits, to blot out our sins, and to purchase for us all sorts of graces; this will enable us to understand something of His incomparable worth.

The two things that cause an offence or injury to be the more grievous and enormous, cause likewise the satisfaction and reparation made for them to be more inconsiderable and slight, and these are, the dignity of the offended, and the vileness of the offender. Man is but a wretched creature, and God is so great and excellent that an offence offered Him increases in proportion to His greatness and excellence.

Now these very considerations, which make the offence appear the more grievous, lessen the value of the satisfaction; for the higher the person offended is raised above us in dignity, and the meaner we are in comparison of him, the less is the satisfaction we make him: therefore, God being infinitely greater than men and angels, the offence offered Him is great to an incomprehensible degree, and far beyond any satisfaction that could be made Him by all His creatures together, and consequently should remain unexpiated, and proves the necessity of a Jesus, or Saviour, who should be more than a creature, who should be both God and man.

He should be man, to be capable of meriting; He should be God, to be capable of infinite merit: He should be man, to humble Himself before God, who was offended; He should be God, to give His humility an infinite value; a man, to pray for sinners, a God, to deserve to be heard, all which are found in Jesus. And as the satisfaction is of less value when made by a mean person, so the more exalted the person is, and the greater his sanctity, the greater and more meritorious is the satisfaction he makes: such is the glory of Jesus.

Jesus is one of the three persons of the holy Trinity, endowed with infinite and uncreated sanctity; therefore His satisfaction to His Father is equal to the value and dignity of His person, and the greatness of His sanctity, and is, consequently, infinite in merit, to impetrate, to satisfy the justice of His Father, to blot out all our sins and obtain all sorts of favors for us.

Further, one mortal sin alone, as it is an offence to God, is so great an evil that all men and angels, and the Mother of God herself, might pass millions of years in the most fervent prayer and rigid penance to satisfy for it, and yet would not be able; Jesus alone, in the scale of the divine balance, would weigh more than all the prayers and penances and good works of all the saints; for their merit would still be limited; but the merits of Jesus alone are infinite, by reason of the dignity and sanctity of His person and exalted glory, and have sufficiently and superabundantly satisfied for our sins. "He gave Himself for us, that He might redeem us from all sin," original, actual, mortal, and venial.

Of original sins, alone, the number is prodigious; every one coming into the world is infected with it, except our Saviour and His blessed Mother, and Adam and Eve, who, though they had not contracted it, yet were the original source and cause of it by their actual sins; so many millions of persons that were in the world, that are, and will be to the end of time, then reckon the number of original sins, and Jesus satisfied for them all. Glory be to His holy name!

What shall we say of the number of actual sins? Every single person is born with one original sin; but who is there, who has lived beyond the years of discretion, without more actual sins than one? One person committed more than a thousand, another ten thousand, a third a hundred thousand; many, whose lives have been, are at present, and will be, nothing but a continuation of sin, a tissue of iniquity, in thought, word, and work, omission and commission; so that one single person shall have committed more actual sins than a hundred thousand persons. If, therefore, all the actual sins were put together, how prodigious will the number appear!

Let us now join these two things together: the first, one single sin is so grievous and enormous, so far beyond the merits of men and angels, that they could never satisfy for it by all their prayers and penances and torments for innumerable ages; the other, that Jesus Christ has satisfied, not for one single sin, but for all that have been, or will be committed, and that superabundantly, His merits infinitely surpassing this frightful heap of sins. Oh, how vast, how astonishing, how incomprehensible, are the merits of the King of glory!

Let us proceed farther, and suppose that besides this world there were millions of others, and that the least of them were a hundred thousand times greater and more populous than this, and that each of them were still growing bigger and fuller of inhabitants, and each inhabitant an incarnate devil, and that the most innocent of these monsters offended God more in one day than all the human beings that ever have been, or will be, in the world; that all their thoughts were abominations, all their words

blasphemies, all their actions injustices, murders, impurities, and sacrileges—all this is horrible: nevertheless, all this heap of sins, this abyss of horrors, this astonishing excess of wickedness—and suppose a million more—is infinitely less than the merits of Christ; all this infamy dishonors God less than the merits of Jesus glorify Him.

Jesus has superabundantly satisfied for all this; and, what is more, one single action of His, the very least of His sufferings, the least cold endured in one of His fingers, one good desire, one prayer presented to His Father for us, has so much merit, that by it alone He has satisfied for all this world of sins. The wickedness of men, let it increase to ever so high a degree, shall never be able to come near the infinite merits of the least action or suffering of the glorious Jesus.

Oh, how superabundantly has Jesus satisfied for us! The eternal Father justly gave Him the glorious and holy name of Jesus, the sacred name of Saviour. And Jesus has been so generous and liberal toward us, that when only one of His actions or sufferings might have fully satisfied for all our sins, yet His love did not allow Him to stop there, but for many years He performed such wonders, and suffered so many prodigious miseries, all of infinite merit; endured so many pains, shed so many tears, spilt His blood to the last drop, and laid down His life on the cross, in the violence and force of most bitter torments, and all the excess of reproach and shame, and why all this but to be more than our sufficient Saviour? which made the royal prophet sing: “With him there is plentiful redemption; and there is no sort of favor that he has not merited for us.”

If God the Father, in view of the merits of Jesus, made us all seraphs in love, and cherubs in light, and more than Mary and all the angels in holiness, and peopled more worlds with more saints, and though the three adorable persons of the blessed Trinity should unite themselves hypotatically to each of us to make us all God-men, and that, by a communication of idioms, we become God the Father, God the Son, and God the Holy Ghost—Jesus has merited all this.

Have we not reason, then, to be surprised at the greatness of the merits of Jesus, and His incomparable love toward us? We must be all love for Him, and in the earnestness of our souls, ask pardon of the Father, through His infinite merits: “Eternal Father of our Lord Jesus Christ, pardon me all my sins, through the merits of your dear Son, our glorious Saviour. You best know what graces and favors I stand in need of, both now and at the end of my life, in order to live and die in your love—I beg them of you. It is true I deserve none, but Jesus has merited them all for me, and it is through His merits I beseech you to grant them to me.” The more to glorify Jesus, let us do all in our power to hinder sin,

and to extirpate it from the world as being offensive to Jesus, and endeavor to procure that all the world may know, love, and serve Jesus; that He may be the beginning and the end of all our designs and actions. Whether in prosperity or adversity, let us praise and bless Jesus; if in want, let us have recourse to Jesus. Let us begin the day by pronouncing the holy name of Jesus, and continue it, saying, "Jesus: whether we live or die, we will invoke and love Jesus, to the end that after death we may pass from earth to heaven, there to love, bless, and praise forever our amiable, adorable, and infinitely glorious Jesus, to whom be honor and glory for ever and ever. Amen."

DEVOUT EXERCISES PROPER FOR FRIDAYS.

To Sinners, at the sight of the Crucifix.

See, wicked sinner, what your sins have done
 Your Saviour crucified, who is God and man!
 Endeavor not on Jews the blame to lay,
 You are a deicide as well as they.
 With contrite heart your sinful life deplore,
 The best sacrifice is to sin no more.
 He'd rather you'd from tears and sins refrain
 Than weep, though tears of blood, and sin again.
 He the sufferings of his Lord bewails,
 O'er whom His precepts and His life prevails;
 To weep, and sin again, is but a jest,
 He then weeps best, who doth now sin the least.
 To weep, and moan, and sigh, and still to sin,
 Is but to nail Him on the cross again;
 With holy living, He's better pleased and won,
 Than mixing blood with blood, and wounds anon.

And to procure a tenderness and compassion for your crucified Saviour, say to Him deliberately and affectionately what follows, stopping where tenderness shall make you sensible that you should give way to love, affection, sorrow, and compunction.

The sinner at the view of the Crucifix.

It is true, then, my Jesus is dead. He is dead, who should never have died. He is dead, whose life was more precious than all the lives in the world. He is dead, who gives life to all the world. The Son of God is dead for the sins of men. The lamb is dead for the wolf; the lord for the slave; the innocent for the guilty.

O my Jesus, it is you I behold dead, and stretched out on the cross, who breathed nothing but love and blessings toward all creatures, whom I behold breathless and lifeless, all cold and dead.

It is you, adorable head, that was adored in heaven by all the blessed spirits, which so often, in the course of your life, lay on hay, on grass, on



THE SACRED HEART OF JESUS.

the ground, without so much as a stone for your pillow ; which has been so often drenched with rain, buffeted with winds, which I behold pierced on all sides, crowned with thorns, drowned in blood, bending, without sense, motion, or life. Ah, I prostrate myself before you, more in heart than body, to the very abyss of my nothingness ; there I revere, honor, bless, and adore you with all my heart.

Is it your adorable face, a thousand times more beautiful than the sun, on which the angels delight to gaze, that I see spit upon, all bruised, and red with streams of blood running from the wounds of your sacred head, crowned with thorns ? I contemplate you with eyes of compassion and veneration, and adore you with all my heart.

Oh, sweet and merciful eyes, which wept so much for us, which looked on your sufferings and cross with joy for the love of us, and on us with so much pity and compassion, do I behold you filled with dust and blood, without life, light, or motion ? Ah ! may I never open mine again, but to contemplate you closed in death, and to adore you with all my heart !

Is it your blessed mouth, that has wrought so many miracles in our favor, that has given such heavenly instructions for living well, and gaining heaven, which I behold in the extremity of thirst, moistened only with vinegar and gall ? Ah, were I permitted to press my lips to yours ! but I dare not. At least I bless, honor, praise and adore you with my whole heart. Oh, almighty hands, that made heaven and earth, and wrought so many miracles, and still support us in existence, I regret to see you made weak, and nailed to the cross. Oh, sacred hands, so liberal and beneficent, I embrace and kiss you from my heart.

Oh, adorable feet, that have traveled so much, all bare for me, that have taken so many steps and journeys for me, which I behold fixed to a cross. I bend my knees and my whole self before you, and with your permission I desire to embrace and kiss you with the same love and affection as Magdalen did.

Lastly, oh, sacred heart of my Jesus, in which are shut up all the treasures of the Divinity, and which entertains so great a love for me, do I behold you pierced through, and pouring out the last drop of your blood for me ? I adore you, with all the grateful hearts in heaven, on earth, and in purgatory, that you have filled with your love. O my Jesus, that through this wound in your sacred side, and by my mouth, your heart might enter into my heart, or my heart into yours, to be wholly transformed into it !

Oh, heart, the adorable source of all the love which has purified and sanctified so many hearts, purify and sanctify mine too, to the end I may be all love for you, as you have been, and are still, all love toward me.

But my sweetest Jesus, why have you been thus treated ? and by

whom? who was it that nailed you to this wood? Alas! it was neither Turks nor heathens; neither was it Jews alone; who, then, my Saviour, who?

Ah, sorrowful but true answer, it was I who spit on your face, plucked your hair and beard, covered you with wounds, crowned you with thorns; who, in the extremity of your thirst, gave you vinegar and gall to drink, and pierced your feet, and hands, and side. I was the murderer and executioner, I own it to heaven and earth, to your glory and my own shame. But, O my Jesus, seeing that after so many cruelties perpetrated against you, you still preserve me in my being, and even bestow new graces on me, I accept them with the most heartfelt thanks, and protest that I will nevermore be your murderer and executioner in committing new sins; that I will no more be, as I have been, more obdurate and insensible than the very rocks, which split asunder to show the sense they had of your death.

Shall not I commiserate you, by whom and for whom you have suffered so much? Ah, I would gladly heap up in my heart all the tenderest compassions that have ever galled the hearts of those who have had the most sensibility, the tenderest love, and the strongest compassion for you, to the end that I may employ them all in sorrowing after you in your sufferings.

O St. John, St. Magdalen, dear lovers of Jesus, but above all, O sacred Virgin, pour into my heart, not a single drop, but all your sorrow and affliction of heart, for which you have no more occasion in heaven; cause to flow into my heart all that compassion which wounded yours, when you beheld your beloved Son, suffering, dying, and dead in your arms. Ah, if my Saviour be dead of His feeling love for me, may my lot be to die also of true compassion for Him.

But, my Jesus, whereas it is your will that I should continue in life, I cast myself at your feet, asking pardon of you for all my sins, with all the confusion, sorrow, and grief I am capable of. I wish I could shed tears of blood to expiate them. Oh, that my heart could break with sorrow, as was the happiness of so many others! But since it is not your holy and well-pleasing will that compassion for your sufferings or contrition for my sins should cost me my life, pardon me, O Lord, though I do not deserve it; no, I deserve hell, and have deserved it a thousand times. But, my Saviour, the pardon you have granted so many makes me hope that you will pardon me, too. You pardoned Peter, who so basely denied you. You pardoned the thief as soon as he asked it. You prayed for your executioners, while they abused and derided you. The prayer I address you is your own, and surely you did not teach me to pray, in order to refuse me, and to frustrate your prayers and mine of their effect. More-

over, my adorable Saviour, the prayer you addressed to your eternal Father for me now depends on yourself, since He has put all power in your hands, and established you the sovereign judge of the living and the dead.

Grant us, then, O charitable Saviour, grant us the pardon, which you have not only desired but demanded for us, and which is now in your power to grant. We beg it of you, one for another, and for all those to whom we are most obliged, and whom we have in any manner drawn into sin. We beg it of you by all your sacred wounds, and precious blood, which was seven times shed—at your circumcision, agony in the garden, whipping, crowning with thorns, being stripped of your clothes that were glued by your blood to your sacred body, at your crucifixion, and when your sacred side was opened with a lance. We beg it of you by that blood that was shed, not only for us but by us. We beg it by that blood that cries to heaven for us, not for vengeance but for mercy.

Lastly, we beg it through the merits of your precious blood, far surpassing all the guilt of our sins; with it we cry out to you, mercy, good Jesus, mercy! pour one drop of it into every one of our hearts, to blot out our sins. The pardon we ask and hope for will but increase our obligations and sorrows, that after so many offences you should still have the clemency to forgive us. What excess of cruelty in us to you; what excess of goodness in you to us, O sweet Jesus!

Ah, I can go no farther, but be sorry for my sins; a feeling of sincere gratitude for your goodness, a compassion for your sufferings, and the amazing excess of your love, leave me speechless. Groans and sighs stop my breath; my heart melts within me; grief overwhelms me and will not let me speak.

And, since I can no longer express my grief, permit me, O adorable Jesus, to step aside, and cast myself at your feet, there to let my heart tell you what my tongue cannot. Ah, Jesus! Ah, sin! Ah, cruelty! Ah, goodness! Ah, love!

A Prayer to obtain the love of God.

My Jesus, what you most of all require of me, is what I most earnestly crave of you—to love you above all things. It seems to me, that if I could, I would have an overflowing love for you. Oh, would to God I had so great a love for you as to be able to love you perfectly!

But, O my Jesus, this I cannot have of myself, but you can give it me, easily and abundantly, whose power is infinite. Ah, that I had as much love for you as you are able to bestow on me, and as you deserve! At least, grant me what you think fit; my heart is ready, my Jesus, and if it be not, or if there still be any impediments to the fullness of your love, the remedy is in your power; your graces are stronger than my weakness

and malice : vouchsafe, then, to grant them to me. It is true, I am unworthy of them : I deserve them not, but you deserve that I should love you perfectly, and in order to do that I have need of your graces ; grant me the means I stand in need of to arrive at this holy end ; give me abundance of grace, that I may return abundance of love. And to oblige you the more to grant them, consider not, O my Jesus, my sins and disorders, unless it be to have pity on them, but look on the great things you have done and suffered for me, that I should love you. Oh, may I ever love you as you deserve, to the utmost of my power, and according to the fullness of your holy grace. Amen.

Invocation of the Holy Ghost.

O my God, my firm belief is, that your eyes are fixed on me at this moment. The angels are now trembling before you, and can I, a poor nothing, presume to appear in your holy presence ? Pardon my sins and unworthiness, and enable me to invoke you, the best of fathers.

O divine spirit of love, of light and of life, enliven me in my devotions ; enlighten my mind with your heavenly rays ; inflame my will with the fire of your divine love ; destroy in me the spirit of the world and its dissipation ; let me taste how sweet the Lord is, and render me acceptable to His divine Majesty.

O my God, dispel the darkness of my understanding by the beaming of your countenance ; strengthen its weakness and disperse the gloom of worldly distractions, that nothing may ever come between me and you, the sole object of my love.

Divine spirit, all love ; love of the Father and Son ; personal, substantial, eternal, infinite love ; Ah, incomprehensible love, either draw us to you, or let us draw you to us, to change us all into love, to be no more anything but love. Come to us, O divine love, behold our hearts, which you sought for so long, and which so often shunned you, now open, ready to receive you.

Divine love, you pursued us when we were running away from you : now that we are seeking you will you fly from us ? No, for as you sought and loved us from the beginning, so will you continue to do, and will have us seek you with holy perseverance ; for, without your preventing us, we would have run astray and mixed in the gulf of the world. Come, then, divine love, come, we conjure you ; fill our hearts—they sigh after you.

Come, O Holy Ghost, take possession of the hearts of your faithful, and enkindle therein the fire of this divine love ; send forth your spirit, and they shall be created, and you shall renew the face of the earth.

O God, who did instruct the hearts of your faithful by the illustra-

tion of the Holy Spirit, grant that in the same spirit we may be always truly wise, and ever rejoice in His consolation, through Christ our Lord. Amen.

We have never been charmed with the desire of possessing you, as we are now: your right hand wounded us with this dart of love. Come into our hearts with all your grace, and make them all your own, as they renounce all others but you. Ah, vouchsafe to hear us, and graciously to grant us our request.

Come, then, in this happy hour, that, having drawn us to yourself during life, you may also draw us to you after death; that we may pass from fire to fire, and from love to love; from the love of grace here to the beatific love in heaven, where, every other employment ceasing, we shall be all loved and all lovers, all love in the divine flames of paradise, that will banish our enemies, disperse our miseries, and fill us forever with unspeakable joys.

Ah, when shall this be, O divine love? When shall we be in possession of this incomparable happiness? So violent shall be our longings and our love while we are in this world, that after death there shall be no stop nor hindrance to this perfect love. Be it so, O divine love. Amen.

A Prayer to our Lord to obtain a happy Death.

O my good Jesus, I beg of you, most humbly and earnestly, that grace which, above all others, is most important for your glory and my own salvation—final grace, perseverance in grace and a happy death; this is what we cannot merit with all the services imaginable, but which you have merited for us with all the rest.

This grace is to die in your friendship and love, that is, to die, having habitual grace and love in our souls, as all the saints have died. Though I should lack all the rest, a priest to absolve me, or the last sacraments to console me, when and wheresoever I shall die, I shall have all I want in your love to gain a happy eternity. O Jesus, may I die the death of the just!

But, O my Jesus, if it be your good pleasure, may I die, not only in habitual but also in actual love. I would wish that with my last breath I could breathe acts of love, and that I could love expiring, and expire loving.

Thus died the glorious St. Joseph, who, expiring, had the honor to have you on one side of him, and your blessed Mother on the other, and found himself at the same time dying and loving you. Thus died the great St. Ambrose, who, after having communicated with all the love he could, immediately gave up his spirit, and after having received you, was received by you into heaven, there to love you till now, and for all eternity.

Thus died St. Ignatius, in the softest accents of love still repeating and breathing forth the sacred name of Jesus. And thus died many others who had their senses to the last gasp, and whose love never ceased but with their lives. 'I beg of you, my Lord and my God, through the merits and prayers of these great saints, to grant me so precious a death, that the last moments of my life may be employed in loving you.

But, O my Jesus, allow me to continue to entreat you that I may die not only in your love, but also for your love, namely, for some Christian virtue, for faith, chastity or charity, as the martyrs died. This is the desire of my heart; this, by your divine grace, is the disposition in which I desire to remain firm and constant in your service, and to suffer death rather than lose your grace and love by any mortal sin. O my Jesus, the prayer I make to you for myself I wish to be heard also for others, that all may die well for the future.

And as this is the grace of graces, on which depends our happy or miserable eternity—to be forever with you or separated from you, I ask it for every one of us, by the most powerful motives, the glory of your Father, the greatness of your merits, the excess of your love, the intercession of your blessed Mother, and all the angels and saints, and with all the dispositions of faith, humility and confidence, to the end that having done, on my part, all that my weakness could, you may do according to your infinite bounty.

Ah, my Lord and Saviour Jesus Christ, through the intercession of those great saints who gave their blood and lives rather than offend you, vouchsafe to grant me their favor and grace to enable me to testify my fidelity to you by the effusion of my blood and the loss of my life. Nay, more, there is a death that charms me more, and after which I sigh: it is that I may die, not only in your love, and for your love, but, above all, that I may die of love for you, that the force of your love may force my soul out of my body, and transport it to you. Oh, sweet death! Oh, precious death! Oh, death of love!

It was thus the seraphic St. Francis died; and as St. Francis de Sales says of him, he could not fail to die this death, for he loved God too well in life to fail to die of love. Thus died St. Teresa, who revealed after her death that she died of the violence of love.

It was thus a devout pilgrim died on Mount Calvary, who, after having deeply reflected that it was there his Saviour had died for him, and after having again and again kissed the ground where they had placed the cross, oppressed in heart by an excessive violence of love and compassion for his great and dear Master, breathed out his soul that very moment.

It was thus, too, that another pilgrim, having visited all the holy places, and meditated on the mysteries that were there accomplished, at length

being on Mount Olivet, and seeing the impressions of the sacred feet of our Lord on the rock, and having kissed and watered them with his tears, and lifting up his eyes to heaven, as if he had seen our Lord, was transported with so ardent a desire to go to Him, that he died on the spot ; and when his body was opened to discover the cause of his death, these words were found written in his heart, as in that of St. Ignatius, martyr : JESUS MY LOVE.

And whereas, my Saviour, your hands are not shortened, nor your bounty diminished in our own days, thus a holy priest died in France of the sweet violence of love, and dying, said, " O my love, my love, you have conquered ; you have overcome me." His body burned so hot after his death that it could not be touched without being scorched, and a person of bad life approaching it, the heat redoubled so, and the wretch was so heated, that ever after he lived extremely well.

But above all, it was thus your blessed Mother died, who ought to have died the very moment of her conception, for even then she received so violent a dart of love that it surpassed the love of all the saints, which she could not have borne if she had not been miraculously sustained by you while she lived ; till at length, ardently desiring to see you in the splendor of your glory, she made her request, which was immediately heard, and love, drawing her beautiful soul from her body, assumed her up into heaven ; her soul and body, being afterward united, and quitting the tomb, went to take possession with you of a magnificent throne above all the blessed.

Ah, my Jesus, if it be not too great a presumption in me, if my prayer do not offend you, I beg of you, through the intercession of those holy souls to whom you have granted so many and so great favors, and particularly through the prayers of your blessed Mother, that I may die of love for you ; that your love may put an end to my days ; that it may increase to such a degree in me, and burn to such a height, as to separate my soul from the body it animates, and transport it to the object it loves, which is no other than you, my amiable, my adorable, and my admirable Jesus.

And to sum up all my desires regarding death, I desire to die for you, as you have died for me. And if I be not a martyr in effect, by your grace I am one in desire and will, and if it be not my lot to die by the violence of torments, I accept the death of the violence of sickness. And if it be martyrdom to die for faith, charity or chastity, it is also martyrdom to die for justice. Therefore I would die to satisfy your justice, which will have me undergo the death I deserve. Ah, my Jesus, it is just I should die so. I adore your sentence and submit to it ; I accept death from your hands, as St. Francis did the stigmata from a seraph, who im-

pressed them on him by your order. I accept my death not only from the course of nature, but as from your divine hands, and as you have accepted yours, not as from the hands of the Jews or executioners, but from those of your eternal Father.

And to conclude, my amiable Saviour, in the words of your servant, St. Francis, as you yielded to death for the love of me, grant me grace to die for love of you. O sacred love of my Jesus, may you give me the happy blow, and strike me out of this unfortunate world, where you are so little loved, and so much offended, and raise me up to the regions of bliss, where you are never offended, and so perfectly loved for eternal ages. Amen.

AN EASY AND EFFECTUAL METHOD OF THINKING OFTEN OF GOD IN THE DAY.

“Put me as a signet on your arm.” (Cant. viii. 6.)

“Seek the Lord, and take courage: seek his face always.” (Psa. x. 4.)

It cannot be expressed how much we lose, every day, of grace in this world and of glory in the other, for ourselves and God, by forgetting our Lord and Saviour Jesus Christ; the remedy for which, and the easiest means to repair it, is to have some signal or visible mark to point out our neglect, and cause us to make short and frequent prayers every day: the cross, of all the rest, is the most venerable and august, and the most capable of animating us, as being the instrument of our redemption, and the badge of a Christian.

For this reason many wear a cross on their sleeves of silk or some other thread, or of two crossed pins, in memory of our crucified Lord; and the following distichs will help their memory to prayer:

My God, all things may serve a constant soul;
This very cross my wandering thoughts control;
And that our minds may steadfast on thee dwell,
This lovely mark (†) shall still our hearts compel.

But if one will not carry a cross thus, let him make use of one pin only, as is usually done for a remembrancer, or of some other sensible object; for without that, unless he be continually prevented by God, he will be a great loser, in forgetting his duty and omitting many acts which this signal would have occasioned him to produce. And this is so true, that the best Christians, and those that take most care to be always in the presence of God, are those who complain most of forgetting Him so easily and so often.

Let him not dissuade others from using this symbol of the cross, or advise them to give it up; else let them make use of some other signal to the same end. If they should do otherwise, they will deprive our Lord

of a great deal of glory, and souls of a great deal of merit. Whereas, by approving this holy practice, and exhorting to it, he will contribute to the good that will come from it, and will one day receive a great reward.

There is no determinate fixed prayer ; every one may say that which pleases him most, according to his devotion, in heart or words, but it should be always short and fervent. Say that which presents itself first, or in which you find the greatest relish, as : " O my Jesus ! O my love ! O my dearest Saviour ! my God, and my all ! " Or, without saying anything, look amorously on your cross or crucifix, or kiss it, or incline your head and heart sweetly toward it. Or make a compact with God, that so often as you look on, or kiss this signal, you intend to practise the most excellent acts of all virtues, of faith, of hope, and of love, and to pray for the living, the dying and the dead, and particularly for those you are most obliged to pray for.

Some persons kiss their signal thirty-three times a day, in honor of the years of the life of our Lord. And in order to know the consequence of every moment, well or ill employed, either in the practice or omission of a good prayer or act of virtue, the following verses should be well considered :

Or loss, or gain, of moments we believe,
So many happy eternities to give,
Or of eternal happiness deprive.

That is, every moment, well or ill employed, brings the loss or the gain of an eternity of glory to God and to ourselves. Surely this ought to be a sufficient motive to encourage us to spend every moment well, and to squander as few as possible, not only in sin, but in different actions, without referring them to God ; and it is certain that the moments in which we look on, or kiss our signal with devotion are well employed.

This practice is also an easy and efficacious means to get rid of the sin we are most addicted to, and to acquire the virtue we stand most in need of : First, by reminding us to be aware of the sin, and to practise the contrary virtue. Second, by calling to our mind that God is present, that this remembrance may keep us from sin, and urge us to practise virtue with more fervor. Third, to remind us often to ask pardon of God for our sins, and grace nevermore to return to them, or to beg of Him some virtue, as :

" My God, I beg pardon of you for all my intemperances, impurities, impatience, swearing, lying, backbiting, and other sins ; and I beg of you the grace of never offending you ; grant me patience, humility, chastity," etc.

Experience shows that fidelity to these practices obtains victory over sin, and grace to acquire the opposite virtues. Cultivate them, then, and

recommend them to others, and both you and they will find the good effects of them, and will be rewarded by life eternal.

ACTS BEFORE MASS.

A Prayer before the Acts.

O almighty and eternal God ! grant unto us an increase of faith, hope, and charity ; and that we may obtain what thou hast promised, make us love and practise what thou commandest ; through Jesus Christ our Lord. Amen.

An Act of Contrition.

O my God, I am heartily sorry for having offended thee ; and I detest my sins most sincerely, because they are displeasing to thee, my God, whom I should never have ceased to adore and love. I now firmly purpose, by the assistance of thy holy grace, nevermore to offend thee ; and to avoid for the future, to the utmost of my power, all dangerous occasions which might expose me to sin.

An Act of Faith.

O my God, I firmly believe that thou art one only God, the Creator and sovereign Lord of heaven and earth, infinitely great, infinitely good, and infinitely perfect. I firmly believe that in thee, one only God, there are three divine persons, really distinct and in all things equal, the Father, and the Son, and the Holy Ghost. I firmly believe that God the Son, the second person of the most holy Trinity, became man ; that He was conceived by the Holy Ghost, and was born of the Virgin Mary ; that He suffered and died on a cross to redeem and save us ; that He arose on the third day from the dead ; that He ascended into heaven, and sitteth at the right hand of the Father, always living to make intercession for us ; that He will come at the end of the world to judge mankind, and render to everyone according to his works ; that He will reward the good with eternal happiness, and condemn the wicked to the everlasting pains of hell. I believe these, and all other articles which the holy Roman Catholic Church proposes to our belief, because thou, my God, the infallible Truth, hast revealed them ; and thou hast commanded us to hear the Church, which is the pillar and the ground of truth. In this faith I am firmly resolved, through thy holy grace, to live and die.

An Act of Hope.

O my God, who hast graciously promised every blessing, even heaven itself, through Jesus Christ, to those who keep thy commandments : relying on thy power which is infinite, thy mercies which are over all thy works, and thy promises to which thou art always faithful, I confidently

hope to obtain the pardon of my past sins, which I now detest ; grace to serve thee faithfully in this life, by doing the good works thou hast commanded, and eternal happiness in the next, through my Lord and Saviour, Jesus Christ.

An Act of Charity.

O my God, my Creator, my Redeemer, my sovereign good, whose boundless charity to me has been unceasing, and whose infinite perfections adoring angels behold with unspeakable delight, I love thee with my whole heart and soul, and, above all things, because thou alone art worthy of my love ; and for thy sake I love my neighbor as myself. Oh, teach me, my gracious God, to love thee daily more and more ; and mercifully grant that, having loved thee on earth, I may love and enjoy thee forever in heaven.

A Prayer before Mass.

O merciful Father, who didst so love the world as to give up thy only Son to death, even the death of the cross, for our redemption ; vouchsafe, through His infinite merits, to accept in our behalf the most holy sacrifice of the Mass, in the offering of which we are about to participate. We approach thy throne, O Lord, with humble but firm hope, when we remember that we have the price of the world's redemption to lay before thee. That price has been paid by the death of thy ever-blessed Son ; and among the wondrous means which He has provided for applying the fruits thereof to our souls, we contemplate with especial gratitude that enduring memorial of His love, which He instituted at His last supper ; whereby He enables us not only to possess within us, in the divine Communion, the very author of grace, the victim of propitiation, who died for us on the cross, but also to present Him anew to thy acceptance, really present on our altar, as our advocate and mediator, through the ministry of His priests, in the adorable sacrifice of the Mass.

At this adorable sacrifice we are now assembled to assist. O Lord, look upon the face of thy Christ ; and grant, that while we unite with thy holy Church and its minister, in offering Him before the throne of thy mercy, for all the purposes for which He once shed His most precious blood, we may be made partakers of the one all-atoning sacrifice which He consummated on Calvary.

Bowing down, therefore, in humble adoration before thy sovereign Majesty, we now offer the most holy sacrifice of the Mass to thy honor and glory, to acknowledge thy infinite perfections, thy supreme dominion over all thy creatures, our entire subjection to thee, and our total dependence on thy gracious providence.

We offer it to thee in thanksgiving for having created us to thine own

image, and destined us for eternal glory ; for having redeemed us from the slavery of Satan by the precious blood of thy divine Son ; for having called us to the true faith, assisted us by thy graces, borne with our ingratitude, watched over us by thy special providence, blessed us, notwithstanding our utter unworthiness, with the continuance of thy gracious protection ; and for all the other innumerable favors which we owe to thy undeserved bounty.

We offer it to move thee to compassion for our spiritual miseries, that thou mayest grant us the gift of compunction, and the pardon of our sins.

We offer it for the propagation of the Catholic faith, that all may be brought into the one fold, under the one shepherd ; for our most holy father the Pope, that the spirit of wisdom, and fortitude, and piety, may rest upon him ; for our prelate, and for all the pastors and clergy of thy holy Church, that they may direct the faithful in the way of salvation ; for the President, and for all who are in high station ; that we may lead a quiet and peaceable life ; for concord and good will among all states and people ; for the necessities of mankind ; for the inhabitants of this parish, particularly for the congregation here present ; and to obtain all the blessings that we stand in need of in this life, the happiness of heaven in the next, and eternal rest to the faithful departed.

And as Jesus Christ ordained, when He instituted at His last supper this wonderful mystery of His power, wisdom and goodness, we offer the Mass in grateful remembrance of all that He has done and suffered for the love of us, making special commemoration of His bitter passion and death, and of His glorious resurrection and ascension into heaven. Vouchsafe, O Almighty and eternal God, to whom alone the supreme worship of sacrifice is due, graciously to accept it, for these and all other purposes agreeable to thy holy will. We offer it, not confiding in any merits of our own—we offer it through the merits of the same Jesus Christ, thy beloved Son, our high-priest and victim, and in the name of the most holy Trinity, the Father, the Son, and the Holy Ghost ; to whom be honor, praise, and glory, for ever and ever.

O, all ye angels and saints, who stand before the throne of God, vouchsafe to join in our humble supplications ; and thou, above all, O ever-blessed Virgin, immaculate Mother of God our Saviour, assist us with thy prayers. We know that thou art near to that most loving Son, through whom only we can find access to the throne of grace, and who will refuse thee nothing, that through His infinite merits thou wilt deign to solicit for us. At thy suggestion He wrought the stupendous miracle of changing water into wine. Oh, then, beseech Him, by all that He has suffered for our salvation, that the still more wondrous prodigy which He is about to perform on our altar, may not, through our unworthiness,

be unprofitable to us ; that He may move us to assist at it with the deepest awe, the firmest confidence, and the most ardent love ; that it may thus ascend in the odor of sweetness to the throne of mercy in our behalf, to be to us an unfailing source of grace here, and a pledge of eternal life hereafter. Amen.

PRAYERS FOR HOLY MASS.

(BEFORE COMMUNION.)

Beg God's grace to communicate worthily.

Lord, I came into your sanctuary to seek the life and food of my soul. Am I innocent enough to appear before you, and to unite myself to you ? O God, judge me, and be pleased to make your judgment known to me. The holy nation alone ought to receive you—those who are penetrated with a desire of pleasing you. Unjust men and sinners are unworthy to approach you : permit me not, O Lord, to be led away by them. Teach me, O Lord, to discern your adorable body, and to know the price of your precious blood. Why should my soul be seized with anguish and sadness at the sight of thy altars ? Hope guides me, and love calls me to them. Enlighten me, O Lord ; make the lustre of faith shine in my eyes. Never let me dishonor you by a profane and sacrilegious worship. Purify my heart : support my weakness. Send me from above that sublime wisdom which makes youth and the most inconsiderate years of our lives sensible to the dignity of your sacraments, the holiness of your laws, and the majesty of your presence. I hope in you, O Lord : you inspire me with that confidence which brings me to your holy mountain. Though I am frightened by my unworthiness, I am encouraged by your goodness. I shall receive into my breast a God who is afraid of losing me, and who wills my salvation. I will publish His praises. I will admire the prodigious effects of His divine charity.

O Almighty God, who gives the bread of heaven to us who live on the earth, give me all the fervor of those blessed souls who reign with you in your blessed abode. Amen.

AT THE CONFITEOR.

Humble yourself at the sight of your sins.

I have sinned, O Lord ; I have violated your commandments. All that ought to have made me agreeable in your eyes has been employed in making me culpable. My thoughts, my words, my actions—all that is within me, and all that derives from me, I ought to direct to your glory. You gave me a being only to love and obey you : I have seldom submitted to the duties of obedience, and have been unfaithful to those of love.

I confess it, I own it, I acknowledge it to my shame and confusion. I will not seek to justify myself before you. It is through my fault, yes, through my own fault that I have sinned, I cannot too often repeat it, to pay homage to truth, and to confound my pride. Your inspirations, assistance and grace have never been wanting to me, but I have slighted them. You gave me an upright heart; you engraved on my soul principles of religion and justice, but I have misused them. My faults have been frequent, multiplied, and even very great, since they have been sufficiently so to displease you. O my God, shall I dare to present myself at the banquet of the elect, there to eat the food of angels?

Holy Virgin, who was the temple of the word made flesh; holy precursor, angel of the desert, who prepared Him the way; faithful disciples, who listened to Him with so much docility, and who received Him with such strong faith in this mysterious banquet; blessed souls, who now possess Him in heaven, and who partake without shade or darkness of all the treasures of His divinity, join me, and ask for me pardon and grace. You will speak to Him, and He will graciously hear you; His mercy itself will speak and appease His anger.

O my God, that I could but receive you into a heart as pure as that of your holy Mother; as penitent as that of your greatest prophet; as tractable as those of your disciples; as fervent as those of all the blessed whom you have crowned! I know that their affection and sentiments are beyond my weakness: but if I cannot possibly possess them, may I be allowed at least to desire them. Amen.

AT THE KYRIE ELEISON.

Beg for mercy.

Have mercy on me, Lord. Alas! if you observe all my iniquities, I cannot subsist before you: how, then, shall I be able to unite myself to you in so intimate a manner? Man, compared to you, is no more than a contemptible collection of errors, infirmities, and weakness—how, then, shall I dare to approach you? If you did not look on me with eyes of mercy, I should be annihilated by only one glance of your justice. But the happy days of indulgence and propitiation are not yet over for me; the days of wrath and vengeance are deferred; I can call upon your name, my Saviour and my Father; I am present here in your temple, where tokens of your goodness are discovered; before an altar where you are present only to distribute your graces. I will approach this throne of mercy with confidence, saying, "Lord, have mercy on me." I say with the same compunction as David, and as saith the blind man of Jericho, "Forget my sins, and dispel my darkness." This mysterious banquet was only prepared for the children of light; your goodness

calls me to it ; your mercy alone can make me worthy to be admitted. Amen.

AT THE GLORIA IN EXCELSIS.

Give glory to God and beg His peace.

“Glory be to God on high ; and peace on earth to men of good will.” This canticle was sung by the angels at the manger in Bethlehem. Shall I not sing it again, Lord, now that you are hidden under the dark veils which cover you ? What a glory to see the all-powerful God, who is seated above the heavens ! What peace, what comfort on earth, to those of good will ! Glory be to God, whose justice is satisfied by the perpetual sacrifice of so noble a victim ! peace and comfort on earth to men of good will, who daily see a God, as it were, annihilate Himself to serve them, and feed them with His own substance. I praise you, O Lord, I bless you, I love you ; I am astonished, and ravished, and overjoyed, at so many miracles of generosity and love. Shall I draw no advantage from them ? Shall I let them be of no use, by the criminal dispositions of my heart ? Have I a mind to perish, notwithstanding all the sacrifices you offer to save me ? Shall I also slight that peace which you offer me ? Shall I not strive to acquire that good will which is the source of it ? O my God, calm that cruel war which rises so often in my heart, and makes the flesh fight against the spirit. Avert especially that criminal and seditious war which sinners denounce in fighting against you. Amen.

AT THE EPISTLE AND GOSPEL.

Beg that God will grant you His grace to practice the rules of conduct therein contained.

O my God, what would be the effect of barren affections, if I did not hear your divine word, which is declared to me by your prophets, apostles, and evangelists ? How ought I to be struck with astonishment at the threats, and softened by the promise they make me in your name, and which you yourself inspired ! The gospel is your work : all that is in it comes from your divine knowledge. Engrave in my heart these heavenly truths, which carry with them all the weight of your authority. Let this sacred flambeau light and guide my steps in the paths of justice, and say to me incessantly what Moses formerly said to the Jews : “That is what the Lord says ; that is what He commands you ; that is what He forbids.”

Oh, holy laws ! Oh, sublime and salutary maxims ! Alas ! I have a thousand times forgotten and shaken you off ; but the God of truth, in uniting Himself to me, will grant me the grace to comprehend, and strength to practice your holy precepts. Amen.

AT THE CREED.

Make an Act of Faith of the Real Presence of Christ in the Eucharist.

I do not only believe, Lord, that you are existing in three distinct persons, who, notwithstanding their distinction, are only one indivisible substance; but I also believe you are here really present, to give yourself to me. I believe that you renew in this sacrament of your body and blood the same mysteries that I read in your gospel; I find in it again the mystery of your birth; in seeking you on the altar, as newly born and wrapped up in swaddling clothes, little known except by the heavenly spirits and the humble. The mystery of your hidden life, in seeing you forgotten and left; the mystery of your death, in seeing you sacrificed every day upon this altar, as you were upon the cross; the mystery of your interment, in seeing you buried in the tabernacle as in a tomb; the mystery of your resurrection, in seeing you feed men with your glorious flesh, which is freed forever from the empire of death. I will no longer envy the happiness of those who saw you during the course of your mortal life. I will neither experience the concern nor impatience of those kings and prophets who longed so much to see you. My faith discloses to me here all that the kings and prophets wished with so much eagerness to see.

AT THE OFFERTORY.

Offer yourself to God, and beg of Him to make you a perfect Christian.

Lord, what the priest offers you is as yet only a terrestrial substance; but by the virtue of your word it will soon become the body of Jesus Christ. O, all-powerful God, I offer you my heart. I offer you my soul—I put it into your hands; be pleased to change it, to transform it, and consecrate it. Say but one word and it will be sanctified; draw again therein your image that has been so often disfigured or defaced by sin; change its wicked inclinations into that happy bent which makes virtue loved. Destroy, annihilate this man of sin which is within me, with as great speed as you are going to destroy these substances, of which no more will remain than the sensible appearances. By the help of your grace, and my fidelity in corresponding to it, may I become suddenly a heavenly creature, and one worthy of possessing you on earth, and of reigning eternally with you in heaven.

AT THE LAVABO.

Beg of God the purity necessary to communicate worthily.

O pure and holy God, who heretofore said to one of your disciples, "If I do not wash you, you shall have no share with me," pour now upon

me the salutary effusions of your grace, which washes and purifies our souls. I am going to present myself at your sacred table; I shall partake of that bread of life which ought only to be received by the children of your kingdom. I shall receive that hidden manna which is only proffered to those who overcome the world and sin. Am I of the number of those who have vanquished it? Alas! it has conquered me, and I have been so unfortunate as to yield to its empire. Deface, then, O Lord, even to the least trace, these shameful defects it has left in my heart; let me not perish with the impious. If I have not walked in innocence deliver me from my iniquities.

AT THE PREFACE.

Join the Saints and Angels in their homage to Jesus Christ.

What do I hear? It is the voice of your minister, who bids me forget the earth, to raise my mind and heart to heaven. What is it that I there see, O great God? Angels who adore you, heavenly powers who prostrate themselves before you, pure souls who contemplate, love, and admire you, and whose delight it is to be with you. Alas, how sufficient to humble me is this sight! What! shall I receive into me this same God who reigns in heaven with so much glory? Ah, Lord, I am not even worthy to join my voice in the canticles of the saints. You have given me leave, O my God, and I will beg of them all to help my weak endeavors. Holy, holy, holy is the Lord God of Hosts! All heaven echoes with His praise, all the universe is filled with His glory; He is going to descend into me. He is going to unite Himself to me. I am not capable of honoring His greatness; and He vouchsafes to communicate to me all the plenitude of His divine nature.

AT THE BEGINNING OF THE CANON.

O my God, my prayers ought never to be more fervent, more extensive, nor more agreeable in your eyes than at this moment, that I am almost on the point of receiving the sovereign disposer of all graces. Propitious God, graciously hear my prayer. Bless the holy Church to which you have united me by the grace of baptism, and which now opens to me its treasures, in giving me the body and blood of its divine Spouse. Bless the Pope, bishops and priests; diffuse a spirit of zeal and sanctity on those whom you call to the sacred ministry; support in them a purity of faith, and make me always docile to their instructions. O my God, look down with the eyes of mercy upon this country; bless, direct and preserve our President, his cabinet, the members of Congress and all others in authority. Cast a favorable look on the faithful who assist with me at this holy sacrifice; support the weak, comfort the poor and afflicted, con-

vert sinners, give light to the blind, reclaim those that are hardened in sin. I offer you, O Lord, my prayers for all, because I know you are the God of all, and that you will have us make but one body, and be animated by the same spirit.

AT THE ELEVATION.

Adore Jesus Christ really present in the Eucharist.

Here is my Saviour and my God! He is hidden, that He may not dazzle me with the brightness of His glory. Terrestrial substances are destroyed and replaced by the adorable flesh of my Saviour; of a God-man who is not to be seen. Some words have in an instant wrought these wonderful prodigies. Yes, it is the King of heaven; it is the King of the world, the Ruler of nations, who is now hidden under these appearances. Come, then, let us adore the Lord and fall down before Him. Let us bend our knees before the Lord that made us, for He is our God, and we are His people.

O sovereign Master of all nature, I adore you; and the more I think myself obliged to humble myself in your presence, the more I am moved at the favor you do me in giving me yourself, the more I am astonished at the honor I shall have in receiving you into my breast—Him before whom all knees bend in heaven, earth and hell. The heavens are open! the Holy of holies is come down upon the earth! An altar is now the throne where the Most High resides! The angels surround Him, and with the most lively sentiments of respect and love they make Him amends for the contempt, forgetfulness and indifference of men. What do you do, Lord, while those sublime intelligences prostrate themselves before you? You think of my salvation. You offer yourself to your Father as a victim for the redemption of sinners. O God! look upon your Christ. I can no ways appease and satisfy your justice, but I do not come alone to the throne of your grace; I offer you, with myself, your beloved Son. If you see nothing in me but the image of sin, you will find in Him the most pure and perfect sanctity. Look upon this spotless Lamb, stretched out as dead upon this altar; hear the voice of His precious blood; He sheds it on me to purify me, and it is through Him that I shall become worthy to unite myself to Him. It is after having offered Him to you as a victim that I shall have the confidence of receiving Him as my food.

AT THE PATER NOSTER.

Apply to Communion the Seven Petitions of the "Our Father."

O my Father, who reigns in heaven, come and reign in my soul. Come, sanctify it by your presence; come, subject it to your will, and make it pliant and docile to the inspiration of your grace. Feed it

this day with the mysterious bread which assuages its hunger and preserves its health and strength. Root out of my heart all sentiments of hatred and revenge: forgive me as I forgive others. Give me that wisdom which avoids temptations, and that strength which comes off victorious when they are inevitable: deliver me from all those evils which oppress me and give me so much uneasiness. I come to you as a son to his father, to be fed; as a guilty servant to his master, to be reconciled; as a subject to his king, to be protected; as an afflicted person to his only resource, to be comforted.

AT THE AGNUS DEI.

Lamb of God, who takes away the sins of the world; pure and spotless Victim, who alone can satisfy the justice of an offended God, vouchsafe to let me partake of the merits of your sacrifice, and of your innocence. What lessons do you give me of humility, patience, meekness and charity! Imprint these truths in my soul, that it may be an agreeable abode for you, where you may be able to rest as in the residence of peace.

AT THE PRIEST'S COMMUNION.

Alas! what am I to receive, my Lord and my God, my Spouse, my Judge, my Father, my Friend and my all? Ought I not to be terrified at His grandeur, and humbled at my own unworthiness and baseness? Inspire me, O Lord, with all the sentiments of humility, fervor and love that I ought to have in approaching so holy and tremendous a mystery. Say only the word of salvation to my soul; since you are so good as to unite yourself to me, prepare me for the honor you design for me.

AT THE LAST GOSPEL.

O Word made flesh, how hidden and annihilated are you to give yourself to me! You, who are the light and life of the world, enlighten me; disclose to me your dignity and your charms. May all the sentiments of respect, admiration, gratitude and love, crowd into my mind, and penetrate it. To communicate is to receive a God. How ought I to be struck and moved at so holy and tremendous an action! All who receive Him become the children of God. What an advantage! What a happiness! What a glory! They are united to a God who is full of grace and truth! O moving grace! O divine truth! August dignity of the children of God! they become children of grace and truth! What strength, what light, what exaltation in a sacrament which unites man to God! I lose myself, Lord, I forget myself in the depth of your mysteries and in the immense ocean of your mercies. I will keep close to you by the bonds of love, which is the only sentiment that can correspond to your favor.

PIOUS REFLECTIONS AND ACTS BEFORE HOLY COMMUNION.

To reap a good advantage, and draw great fruit from this sacred banquet, we must not confine our preparation of thanksgiving to the morning or day of communion, but make it the constant occupation of our whole lives; so as to be taken up either in preparing ourselves for this heavenly food, or in returning thanks for having received it. Therefore, when preparing, let your aspiration during your work and occupations be,

FIRST.

Of supplication to our Lady, for grace to receive worthily.

O Mother of Mercy, refuge of sinners, obtain for me purity, contrition, humility, etc.

The like to your good angel, special patrons, and patronesses, for example:

O my good angel, it is your Lord, as well as mine, that I am going to receive; help me to receive Him worthily, etc.

SECOND.

Of desire, ardently wishing that you had all possible fervor to receive Jesus Christ.

O my God, I have nothing good in myself, but I desire now more than ever to receive you worthily; to have more faith, more hope, etc.

THIRD.

Of humility, frequently acknowledging your unworthiness.

Lord, I am not worthy to receive you, on account of my great and innumerable sins; not worthy on account of the little service I render you, of the little love I bear you, etc. Speak only one word, and my soul shall be healed. You can, dear Jesus, with one word, supply everything that is wanting in me. Do it, then, dearest Saviour.

On the day of Communion, place yourself in the presence of God; invoke the intercession of our blessed Lady, and all the saints and angels; imagining that perhaps this may be the last Communion you will ever make; and were you sure it would be so, with what devotion and recollection would you not perform it? Then make your intention; after which prepare, by acts of faith, hope, and charity, etc.

FAITH.

My God, I firmly believe all the truths the holy Catholic Church believes and teaches; and, in particular, that what I am going to receive is the true body, blood, soul and divinity of my Lord Jesus Christ, under the form of bread, whole, entire and glorious, as He is in heaven; the same that was born of the Virgin Mary, and that suffered under Pontius Pilate, that was crucified, etc. I believe it, and am convinced of it more

than if I saw it with my very eyes, because you have revealed it, who are all truth; and in this faith I will live and die, with your holy grace.

We can do nothing better than repeat, enlarge, and enliven such acts before Communion; for in proportion as our faith increases, our devotion must also increase.

HOPE.

What may I not hope for by receiving you, my merciful, my bountiful Saviour? With one touch, or one word, you gave hearing to the deaf, sight to the blind, speech to the dumb, strength to the lame, and even life to the dead; therefore you may now, my dearest Jesus, as easily give me whatsoever I want for soul or body; you come for no other end but to do me good, and fill me with your blessing. Come then, sweet Jesus, come and help this miserable soul of mine; see what poverty there is here; there is nothing in me fit for your reception; adorn, yourself, the habitation you are pleased to come into; give me your love, give me, etc.

LOVE AND DESIRE.

As the hart pants after the fountains of water, so my soul pants after you, my loving Jesus. I most ardently long and desire to receive you, not only that I may be freed from all my miseries, but chiefly that I may have the happiness of embracing you, and of being united to you. Come then, dear Saviour, and take possession of my heart, etc.

HUMILITY AND CONTRITION.

But how can I dare to come near you, who are the great God of heaven and earth, being what I am? Though I were an angel, I should not be worthy to appear before you: how unworthy, then, I must be to receive you into my breast, being so wretched a worm! and, what is much worse, such an ungrateful sinner, that has so often crucified you! Ah, Lord, I am not worthy, but what can I do for my sins, but humbly confess them, and heartily repent of them? This is what I do, by your grace, to the best of my power, and wish to do it infinitely better. Ah, my loving God, I am heartily sorry above all things for my sins, not so much for the punishment I have incurred by them, as for having offended and abused so good a God as you are, whom I love with my whole heart and soul, and would not offend once again for millions of worlds. Oh, strike me dead, my God, rather than permit me to be so ungrateful to you for the future.

When near Communion, raise in yourself a great devotion. Imagine you see all heaven paying their homage to their sovereign King, and that you are surrounded by the angels, who adore Him with the most profound respect.

At the Confiteor, renew your sorrow for your sins. When the priest gives absolution, receive it with an humble confidence and gratitude. When you hear "Behold the Lamb of God," etc., enliven your faith of the real presence. When you hear "Lord, I am not worthy," etc., humble yourself in a most profound manner, saying the same over and over till you receive.

When the priest says "Corpus Domini," etc. (May the body of our Lord Jesus Christ keep my soul to life everlasting. Amen), burn with an ardent desire that Jesus may take entire possession of your heart, soul, and all your affections; and that He may deliver you from the tyranny of your enemies, and so unite you to Himself that nothing may ever more separate you from Him; to which effect you may say as follows:

Come, dear Jesus, come and receive me; come and take possession of my soul and body; of my will, memory, and understanding; of my thoughts, words, and actions; of every look, step, breath and motion; in fine, of all that I am and have. Come and deliver me from all my spiritual enemies. Come, dear Jesus, and unite me strictly to you. I do now, my dearest Jesus, receive you in the best manner I can into this my poor heart: do you one day receive me into your heavenly habitation.

Aspirations for Spiritual Communion.

O divine Jesus, present on our altars, I adore, love, and desire you with all my heart. Come into my heart, and dwell in it, and never leave it.

You will give me, O Lord, to find you alone, that I may open my whole heart to you, and enjoy you as my soul desireth; and that you may speak to me and I to you as the Beloved is accustomed to speak to His beloved, and a friend to entertain himself with his friend.

This I pray for, this I desire—that I may be wholly united to you, and withdraw my heart from all created things, and learn to relish heavenly and eternal things.

Ah, Lord God, when shall I be wholly united to you, and so absorbed in you as to be altogether forgetful of myself? you in me, and I in you, and so grant us both to continue in one.

Then all that is within me shall rejoice exceedingly, when my soul shall be perfectly united to my God.

Then will my Beloved say to me, If you will be with me, I will be with you. And I will answer Him, Vouchsafe, O Lord, to remain with me, and I will willingly remain with you. This is my only desire, that my heart may be united to you.

My very soul and body are languishing of love for you, my heart is longing to be united to you. Give yourself to me, and it is enough, for, except you, nothing is sufficient to console me.

Without you I cannot subsist, and without your visit I am not able to live.

Heart of Jesus, burning for love of me,
Inflame my sinful heart for love of thee !

O sweetest heart of Jesus, I implore,
That I may ever love thee more and more.

May I die, my Beloved, for love of thee,
Who vouchsafedst to die for love of me.

What is there in heaven above, or on earth below, for which my soul could languish, save you, the God of my heart, and my portion forever ? Lord, you are the portion of my inheritance, and chalice ; it is you that will restore my inheritance to me.

You are my God ; preserve me, since I have hoped in you. I will love my Lord Jesus Christ.

I will hold Him, and never let Him go. I will die with Him, and burn in the flames of His love : the same fire shall consume the Creator and His miserable creature.

My Jesus is mine, and I am His ; I will live and die in His bosom ; neither life nor death shall be able to separate me from Him.

Invocation of the merits of Jesus Christ.

Most holy soul of Christ, sanctify me.

Most ardent soul of Christ, inflame me.

Most sacred body of Christ, redeem me.

Most precious blood of Christ, inebriate me.

Most pure water, gushing from Christ's side, cleanse me.

Most powerful sweat of Christ, heal me.

Most pious passion of Christ, comfort me.

O Good Jesus, guard me.

Within your wounds hide me.

Never allow me to be separated from you.

From the wicked one protect me.

At the hour of death invite me.

Order me to come to you.

That with the angels and archangels I may praise you forever and ever. Amen.

Invocation of the Life of Christ.

O Jesus, living in Mary, come and live in your servant, in the spirit of your sanctity, in the plenitude of your power, in the exercise of all your virtues, in the perfection of all your ways, in the communion of your divine mysteries ; overrule all adverse powers, in the strength of your Holy Spirit, and to the glory of the Father. Amen.

A Prayer after Communion.

To be said before an image of the crucifix; for which Pope Pius VII., by the decree, *URBIS* and *ORBIS*, April 10, 1821, granted a plenary indulgence to all the faithful; applicable to the souls in purgatory.

O good and sweetest Jesus, behold, I cast myself on my knees before you, and in the utmost ardor of my soul beg and beseech you to imprint on my heart lively feelings of faith, hope, and charity; a sincere sorrow for my past transgressions, and a firm resolution of atoning for them; while with great affection and grief of heart, I consider with myself, and contemplate in mind your five wounds, having before my eyes that saying of yours, by the prophet David, "They pierced my hands and feet; they counted all my bones."

An entire Oblation of ourselves to God.

O most merciful Creator, I offer you myself, with all my thoughts, words, and works of the day, and of my life, in union of those of my Saviour, and of His infinite merits.

I resolve, with the assistance of your divine grace, to avoid sin above all things, particularly the sin to which I am most addicted. I humbly implore this great grace of you, through the death and passion of my Lord Jesus Christ, and the intercession of His ever-immaculate Mother.

Receive, O Lord, my liberty, my memory, my understanding, and my will. All that I have and am I owe you; I now return it, and commit myself to the disposal of your divine will. Give me your love and grace, and I am rich enough; I desire nothing more. Amen.

Consecration to the sacred hearts of Jesus and Mary.

O adorable heart of my Jesus, mysterious sanctuary and repose of the delights of the Father and the Spirit of love! O the most amiable and generous of hearts! O heart, wounded with love for your unworthy creatures! hide within your sacred wounds your child, devoted to you forever.

Alas! if hitherto I have been so perfidious and ungrateful as to wound you by my crimes, and to live without loving you as you deserved, pardon me, O tenderest of fathers, pardon an unworthy child, who now lies prostrate with confusion at your feet. O heart of Jesus, furnace of love, teach me to love you; burn and consume all the ties that keep me far from you.

And you, O Mary my Mother, whose immaculate heart was stamped on the heart of Jesus; to whom it was given to live and die of love; whose love for me was imbibed in the heart of Jesus; O my dear Mother, Mother of sorrow and love! you brought me forth in affliction on Cal-

vary, at the feet of Jesus, expiring on the cross ; will you refuse to present me to your amiable Son? I throw myself into your blessed arms, and give you my heart to present it to Jesus.

O Jesus ! O Mary ! It is at the foot of your altar, where the seraphs tremble and adore, that I consecrate myself forever, and without reserve, to your sacred hearts, to be with you one victim of love. Yes, I have sworn and decreed not to live but for your love and to make you beloved, and to die rather than offend you. I will show myself the generous child of the most generous of Saviours and of mothers, and rival the generosity of the angels, if possible. And as you have not called me to your service, O amiable hearts of Jesus and Mary, but in order to form me according to yourselves, under the shadow of your wings, may I be able to inflame the hearts of all by the fire of your divine love, or at least to make up, by the extent of my love, for the little love of others. And at the end, may I expire sweetly in your arms, to consummate the union of my heart with your sacred hearts, in the delights of eternity. Amen.

Consecration to the Heart of Mary.

O purest of Virgins ! O Mother of my God ! though unworthy to appear before you, yet confiding in your clemency I am now come to throw myself at your feet, O refuge of sinners. I offer you my heart, to triumph over it in your mercy ; accept it through the hands of my good angel ; I consecrate it forever to the love and service of your most amiable heart, to be sanctified by you in the union of divine love. And, to render it the more acceptable, I offer you with it all the homage I am able ; refuse not my poor but sincere offering ; may it be irrevocable. O Jesus and Mary, you are the sole object of my love in life and death, my portion for time and eternity ; inspire me with a holy fear, a lively faith, a firm hope, an ardent love for God, now and forever. Amen.

A concluding prayer.

I beg pardon, O my God, for my distractions, my tepidity, and all my other faults ; I leave you my heart, to thank you for your favors ; replenish it with your love and grace. Before I go, give me your holy benediction, for the present time, and for my entire life, that I may no longer live but for you. Amen.

A prayer against the Cholera, or other Sickness.

It was revealed to a venerable priest at Rome that whoever should repeat this prayer, with devotion, would escape the cholera.

O Jesus, divine Redeemer, be merciful to us, and the entire world. Amen.

O mighty God ! O Holy God ! O immortal God ! have pity on us, and the entire world. Amen.

Grant us pardon and mercy, O my Jesus ; and during these days of present danger pour down your most precious blood upon us. Amen.

O eternal Father, have mercy on us, through the sacred blood of Jesus Christ, your only Son ; have mercy on us, we beseech you. Amen. Amen. Amen.

Remarks on the following Litanies.

“ You will drink with joy at the fountains of the Saviour.” (Isaias xii. 3.)

“ A good man, out of the good treasures of his heart, brings forth good things.” (Luke vi. 45.)

Who is there so blind to self-interest as to neglect to quench his thirst, after passing the parched desert of this life, at the source and fountain of so much joy and spiritual consolation? The heart of Jesus is an inexhaustible treasure of every grace and mercy that banished man needs in his present forlorn state. In the sacred heart of Jesus the image of his Creator will find a tender father, an affectionate brother, a sincere friend. “ I will speak to His heart,” says St. Bonaventure, “ and obtain whatever I desire.” The devout client of this ocean of bounty will find in the following litanies a feeling appeal to the affectionate heart of Jesus, in every stage of His mortal and glorified life, and an infallible redress of all his wants in every state of a spiritual life. Let man approach the sublime heart of Jesus, and God will be exalted and praised for ever. Amen. (Ps. lxii. 7.)

LITANY OF THE SACRED HEART OF JESUS.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Heart of Jesus,

Heart of Jesus, formed in the womb of thy virgin Mother,

Heart of Jesus, hypostatically united to the Eternal Word,

Heart of Jesus, sanctuary of the Divinity,

Heart of Jesus, tabernacle of the most holy Trinity,

Heart of Jesus, temple of sanctity,

Heart of Jesus, fountain of all grace,

Heart of Jesus, full of meekness and humility,

Have mercy on us.

Heart of Jesus, furnace of love,
Heart of Jesus, source of contrition,
Heart of Jesus, treasure of wisdom,
Heart of Jesus, ocean of bounty,
Heart of Jesus, throne of mercy,
Heart of Jesus, model of all virtues,
Heart of Jesus, house of God, and gate of heaven,
Heart of Jesus, inexhaustible treasure,
Heart of Jesus, of whose plentitude we have all received,
Heart of Jesus, rich and generous to all who invoke you,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, living victim, holy and pleasing God,
Heart of Jesus, victim of propitiation for our sins,
Heart of Jesus, fountain of living water, flowing to eternal life,
Heart of Jesus, sorrowful in the garden,
Heart of Jesus, overwhelmed with sweat and languor,
Heart of Jesus, glutted with reproaches,
Heart of Jesus, grieved and sorrowful for our sins,
Heart of Jesus, obedient to the death of the cross,
Heart of Jesus, pierced through with a lance,
Heart of Jesus, exhausted of blood on the cross,
Heart of Jesus, refuge of sinners,
Heart of Jesus, strength of the just,
Heart of Jesus, consolation of the afflicted,
Heart of Jesus, support of the tempted,
Heart of Jesus, terror of devils,
Heart of Jesus, perseverance of the good,
Heart of Jesus, hope of the dying,
Heart of Jesus, joy of the blessed,
Heart of Jesus, felicity of all saints,
Heart of Jesus, king and centre of all hearts,
From all sin, heart of Jesus, deliver us.
From hardness of heart, heart of Jesus, deliver us.
From eternal death, heart of Jesus, deliver us.
Lamb of God, who takest away the sins of the world, spare us, O Lord
Jesus.
Lamb of God, who takest away the sins of the world, hear us, O Lord.
Lamb of God, who takest away the sins of the world, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
V. Jesus, meek and humble of heart.
R. Make our hearts conformable to yours.

Have mercy on us.

Let us pray.

O Lord Jesus Christ, who drawest from thy sacred heart ineffable treasures, whereby thou enrichest the hearts of men, mercifully grant us so perfectly to participate in the virtues and affections of thy adorable heart, that we may be able to make it a suitable return of love, and repair by worthy homage the insults it receives in the sacrament of love; who livest and reignest with the Father and the Holy Ghost, world without end. Amen.

LITANY OF THE SACRED HEART OF MARY.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Lord Jesus, hear us.

Lord Jesus, graciously hear us.

God the Father, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Immaculate Heart of Mary, inflame our hearts with the love of Jesus,
with which you so ardently burn.

Heart of Mary, full of grace,

Heart of Mary, blessed among hearts,

Heart of Mary, the delight of the Father,

Heart of Mary, the object of the tenderest complacency of the Son,

Heart of Mary, the delightful abode of the Holy Ghost,

Heart of Mary, sanctuary of the most holy Trinity,

Heart of Mary, enricher of the three divine persons with all the
gifts of heaven,

Heart of Mary, mirror of divine perfections,

Heart of Mary, throne of mercy,

Heart of Mary, furnace of love divine,

Heart of Mary, centre of beautiful dilection,

Heart of Mary, treasure of sanctity,

Heart of Mary, most like the heart of Jesus,

Heart of Mary, the most meek and humble of hearts,

Heart of Mary, the most conformable to the divine will,

Heart of Mary, model of all virtues,

Heart of Mary, pierced with a sword of grief,

Heart of Mary, the first that was consecrated by a vow of vir-
ginity,

Inflame our hearts with the love of Jesus, etc.

Heart of Mary, that supplied the adorable blood that redeemed
the world,
Heart of Mary, merciful in obtaining for sinners the grace of their
conversion and salvation,
Heart of Mary, sacred treasury of the words of Jesus,
Heart of Mary, the most noble, the most holy, the most generous
of hearts,
Heart of Mary, worthy the love of heaven and earth,
Heart of Mary, our refuge, our succor, our consolation,
Heart of Mary, the sweet hope of all who venerate you,
N. Immaculate Mary, by the meekness and humility of your heart,
R. Render our hearts like unto the sacred heart of Jesus.

Inflame our hearts, etc.

Let us Pray.

God of infinite power and clemency, who, for the salvation of sinners
and the consolation of the miserable, did render the heart of Mary like
unto the heart of her Son, Jesus, in meekness and mercy ; grant to all
those who honor her sacred heart the grace to become men according to
the heart of Jesus, who lives and reigns with you and the Holy Ghost, in
the unity of God, for ever and ever. Amen.

LITANY OF ST. CATHERINE OF SIENNA.

Lord, have mercy on us.
Christ, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary,
Holy Mother of God,
St. Catherine of Sienna,
Chaste spouse of Christ,
Fervent lover of God,
Faithful follower of the cross,
Contemplative soul,
Instructed by the Holy Ghost,
Enemy of vanity,
Vanquisher of the Evil One,
Pattern of docility and obedience,
Humble Catherine,

Pray for us.

Immaculate Catherine,
 Model of religious,
 Rigidly austere,
 Most devout to the holy sacrament,
 Entirely devoted to the sacred heart,
 Heroically meek and patient,
 Pattern of charity,
 Powerful in converting souls,
 Mediatrix for sinners,
 Angel of peace,
 Zealot of the glory of the Most High,
 Guide of interior souls,
 Replenished with celestial knowledge,
 Fill with divine gifts,
 Elevated to the throne of the Divinity,
 Following the Lamb whithersoever He goeth,
 O Lamb of God, who takest away the sins of the world, spare us, O Lord.
 O Lamb of God, who takest away the sins of the world, hear us, O Lord.
 O Lamb of God, who takest away the sins of the world, have mercy on
 us, O Lord.

Pray for us.

V. The zeal of thy love has eaten me up.

R. The offences of those who offended have fallen upon me.

Pray for us, blessed St. Catherine of Sienna.

That we may be made worthy of the promises of Christ.

Let us Pray.

Grant, O Lord, we beseech you, that we who honor St. Catherine the Virgin, may, through her intercession, profit by the example of her eminent virtues : who liveth and reigneth, world without end. Amen.

[Say, morning, noon and night, one "Hail Mary," and the following, to obtain purity, angelical purity of body, mind and heart, commending at the same time, your powers and senses to the Mother of purity.]

By your sacred virginity and immaculate conception, O most chaste Virgin Mary, purify my body and soul. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Ever live Jesus, Mary, and Joseph.

LITANY OF ST. BRIDGET, PATRONESS OF IRELAND.

Lord, have mercy on us:

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Eternal Father, have mercy on us.

Divine Son, have mercy on us.

Most Sacred Trinity, have mercy on us.

Holy Virgin of virgins,

Blessed St. Bridget,

Little plant of our great apostle,

Consecrated spouse of the Kings of kings,

Corner-stone of the monastic institute in the island of saints,

Bridget, gem of our emerald isle,

Model of Irish virgins.

Mother of religious,

Pattern of holiness,

Intercession for the Irish clergy,

Mediatix for the Irish people,

Protectress of the holy faith preached by St. Patrick,

Enjoying with him the clear vision of God,

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Pray for us, holy St. Bridget.

That we may sincerely love our Lord Jesus Christ. Amen.

Let us pray.

O God, the author of all sanctity, grant that we, who inhabit the island of saints, may, through the intercession of St. Bridget, walk in their footsteps here on earth, and arrive with them to the possession of thee in heaven, through Jesus Christ our Lord. Amen.

A CANTICLE AFTER COMMUNION.

The happiness I now enjoy,
With Jesus in my heart,
The enemy can ne'er destroy,
With all his wily art.

The bliss that Jesus now imparts
To my enraptured soul,
Is only felt by faithful hearts
That sin cannot control.

I feel my ardor now revive,
With Jesus in my heart ;
In vain this world's allurements strive
My Lord and I to part.

Pray for us.

THE GLORIES OF JESUS.

From all such horrors now I flee,
 With Jesus for my guide,
 Who condescends to visit me,
 And in my heart abide.

Can I e'er feel deceitful joy,
 With Jesus for my rule,
 Possessed of him could aught annoy,
 Or make my ardor cool?

What precious treasures I obtain,
 When Jesus I receive,
 The highest favors then I gain,
 For which I worlds would leave.

To grief and trouble I'll be resigned
 Since Jesus I possess,
 His painful crosses were designed
 My sorrows to redress. Amen. Amen.

LITANY FOR A HAPPY DEATH.

When the dark hour of death in its terrors draws nigh,
 And I'm summoned to quit earth's diversions and glee,
 When I take leave of all with a long farewell sigh,
 Then, merciful Jesus, have mercy on me.

When the cold cloud of death has o'ershadowed my brow,
 When the friends that I love I no longer shall see,
 When under the pressure of illness I bow,
 Then, merciful Jesus, have mercy on me.

When dark, gloomy phantoms my soul shall infest,
 And endeavor to make it distrustful to thee,
 When in body and mind I'm a stranger to rest,
 Then, merciful Jesus, have mercy on me.

When the few that have ardently loved me below
 Shall weep, and, imploring forgiveness from thee,
 Shall humbly beseech thee some pity to show,
 Then, merciful Jesus, have mercy on me.

When the last tear of death shall bedew my pale cheek,
 When the sense of all objects forever shall flee,
 When one glimpse of comfort in vain I shall seek,
 Then, merciful Jesus, have mercy on me.

When at length I shall quit this sad valley of tears,
 And my soul from the bondage of life shall be free,
 When heaven in all its true lustre appears,
 Then, merciful Jesus, have mercy on me.

Oh, exile me not from the mansions of joy,
 Where the light of thy glory unveiled I shall see.
 But receive me where love is the only employ,
 And, merciful Jesus, have mercy on me.

Let us Pray.

O God, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embraces of your love, through Christ our Lord. Amen.

HYMN TO OUR SAVIOUR JESUS.

(From St. Bernard, tom. II.)

JESUS, the only thought of thee
 With sweetness fills my breast ;
 But sweeter far it is to see,
 And on thy beauty feast.

No sound, no harmony so gay,
 Can art or music frame ;
 No thought can reach, no words can say
 The sweets of thy blest name.

Jesus, our hope, when we repent,
 Sweet source of all our grace :
 Sole comfort of our banishment ;
 O ! what, when face to face ?

Jesus !—that name inspires my mind
 With springs of life and light ;
 More than I ask in thee I find,
 And lavish in delight.

No art or eloquence of man
 Can tell the joys of love ;
 Only the saints can understand
 What they in Jesus prove.

Thee, then, I'll seek, retired apart,
 From world and business free ;
 When these shall knock I'll shut my heart,
 And keep it all for thee.

Before the morning light I'll come,
 With Magdalen, to find,
 In sighs and tears, my Jesus' tomb,
 And there refresh my mind.

THE GLORIES OF JESUS.

My tears upon His grave shall flow,
 My sighs the garden fill ;
 Then at His feet myself I'll throw,
 And there I'll seek His will.

Jesus, in thy bless'd steps I'll tread,
 And walk in all thy ways ;
 I'll never cease to weep and plead,
 Till I'm restor'd to grace.

O King of love, thy blessed fire
 Doth such sweet flames excite,
 That first it raises the desire,
 Then fills it with delight.

Thy lovely presence shines so clear
 Through every sense and way,
 That souls which once have seen thee near,
 See all things else decay.

Come, then, dear Lord, possess my heart ;
 Chase thence the shades of night ;
 Come, pierce it with thy flaming dart,
 And ever-shining light.

Then I'll for ever Jesus sing,
 And with the saints rejoice ;
 And both my heart and tongue shall bring
 Their tribute to my dearest King,
 In never-ending joys. Amen.

“ Live, Jesus ! live, and let it be
 My life to die for love of thee.”

FOR CHRISTMAS DAY.

COME ! let us adore the Babe of Bethlehem.

Come ! let us adore the Babe of Bethlehem.

This day is exhibited a mystery of love ; this day the angels are astonished ; this day unhappy man is redeemed from the tyranny of hell.

Come ! let us adore the Babe of Bethlehem.

To-day the law and the prophets are fulfilled—to-day the “ desire of the everlasting hills ” has come down—to-day the heavens are broken through, and the “ Expectation of Nations ” has descended.

Come ! let us adore the Babe of Bethlehem.

To-day the heavens have dropped down dew, and the clouds have rained the Just—to-day the earth has opened and budded forth a Saviour.

Come ! let us adore the Babe of Bethlehem.

To-day the iniquity of the earth is destroyed—to-day the Saviour of the world reigns over His people.

Come ! let us adore the Babe of Bethlehem.

To-day true peace has descended from heaven—to-day the entire extent of the heavens is overflowing with honey.

Come ! let us adore the Babe of Bethlehem.

To-day is the brilliant day of new redemption—the day of ancient reparation—the day of eternal bliss.

Come ! let us adore the Babe of Bethlehem.

To-day the fountain of riches is covered with rags—to-day Omnipotence assumes the form of an helpless infant—to-day the Creator of heaven and earth cannot find a resting-place among men.

Come ! let us adore the Babe of Bethlehem.

To-day He comes into the world that was made by Him, and it knows Him not—to-day He comes into His own, and they receive Him not.

Come ! let us adore the Babe of Bethlehem.

To-day Jesus Christ, the Son of the Living God, is born of the Virgin Mary, in the stable of Bethlehem.

Come ! let us adore the Babe of Bethlehem.

He has come from His royal throne, while all things were in deep silence, and the night in the midst of its course.

Come ! let us adore the Babe of Bethlehem.

His advent is announced by a heavenly army—His praise is hymned by an angelic choir.

Come ! let us adore the Babe of Bethlehem.

The lowly of the earth are invited to His birth—the shepherds of Bethlehem are summoned to the joyful scene.

Come ! let us adore the Babe of Bethlehem.

“Let us pass over to Bethlehem” with them, and enter the humble cave ; let us explore the mysteries of this sanctified grot.

Come ! let us adore the Babe of Bethlehem.

Let us satiate our eyes with the sight of the lovely Babe, let us admire in secret the poverty by which He is surrounded.

Come ! let us adore the Babe of Bethlehem.

Let us sing “Great is the Lord and worthy of praise ;” little is the Lord and exceedingly worthy of love.

Come ! let us adore the babe of Bethlehem.

Behold the little Babe wrapped up in swaddling clothes and laid in a manger ; behold the wretchedness by which He is surrounded.

Come ! let us adore the Babe of Bethlehem.

Behold His innocent flesh exposed to the rigors of cold ; behold His limbs shivering while the smile of heaven is playing upon His beautiful lips.

Come ! let us adore the Babe of Bethlehem.

Behold the little hands which formed the universe, and which are one day to be cruelly pierced, now stretched out in supplication to Heaven for our sins.

Come ! let us adore the Babe of Bethlehem.

Behold the little feet that are to walk about doing good, and that are to be finally lacerated with the cruel nail and hammer.

Come ! let us adore the Babe of Bethlehem.

Behold the countenance on which the angels desire to look, now upturned to Heaven in silent treaty for our transgressions.

Come ! let us adore the Babe of Bethlehem.

See those beauteous eyes, resplendent with light from above, now suffused with tears of sorrow for our crimes, now radiant with the light of redeeming us.

Come ! let us adore the Babe of Bethlehem.

See the pulsations of that little heart which pants for our happiness; and remember, that for love of us it is to be pierced with the cruel lance.

Come ! let us adore the Babe of Bethlehem.

Think that under all these humble forms infinite majesty, almighty power, immaculate sanctity, and eternal wisdom are veiled.

Come ! let us adore the Babe of Bethlehem.

See His Virgin Mother bending over the lovely Babe, and contemplating with chaste eyes all the fullness of the Godhead.

Come ! let us adore the Babe of Bethlehem.

See how she laments the poverty and misery that surround Him, and yet bows in submission to the decrees of heaven—how she adores Him with profoundest homage as her Lord and her God, and welcomes Him with joy as the deliverer of her fellow-creatures.

Come ! let us adore the Babe of Bethlehem.

See with what delight she stretches Him forth for the adoration of the shepherds, and how she treasures up in her heart the mysteries which she beholds.

Come ! let us adore the Babe of Bethlehem.

See the joy of the humble carpenter, His reputed father—how he is ravished with amazement—how he kisses off the precious tear-drops from the infant's eye—how he reverently composes His little limbs, and then retires to a short distance to survey and adore Him in silent wonder.

Come ! let us adore the Babe of Bethlehem.

See the shepherds of Israel prostrated before Him, and welcoming to earth their expected Messiah.

Come ! let us adore the Babe of Bethlehem.

Let us join them and Joseph, and the angels, and the Virgin.

Let us sing Glory to God, and peace to men.

Let us throw ourselves at the feet of the infant, and say—

O sweet, adorable, and lovely little Babe of Bethlehem,
 We kiss thee!
 We salute thee!
 We adore thee!
 We love thee!
 We thank thee!
 We praise thee!
 We bless thee!
 We glorify thee!
 We detest our sins!
 We bewail our crimes!
 We weep for our ingratitude!
 We promise to amend!
 We are grieved for thy sufferings!
 We mourn for thy humiliation!

O come! let us adore the little Babe of Bethlehem,
 The Jesus!
 The Saviour!
 The Redeemer!
 The Creator! and the Judge of the world!

THE STABAT MATER.

CLOSE by the ever-hallow'd cross that bore
 The bleeding Son, the afflicted Mother stood,
 While pangs on pangs her tender bosom tore,
 And grief pour'd forth an agonizing flood.
 No pause, no respite, her affliction knew.
 For her, fell anguish edg'd its keenest dart.
 She groan'd, she sigh'd; at every breath He drew,
 The sword of sorrow pierced her to the heart.

Alas! alas! what deep, what poignant grief
 Felt the fond Mother of her only born,
 In that sad hour, when sunk, beyond relief,
 She view'd the sufferings of her Son forlorn!
 Her trembling frame with fear and horror shook;
 At every wound she writh'd with deadly pain,
 Her piteous eye express'd in every look
 Her woes too big for nature to sustain.

Ah! say, what mortal could unmov'd behold
 Christ's sweetest Mother thus with grief oppress?
 Who would not weep to see the tears that roll'd
 Amid the storm that heav'd her sacred breast?
 Who could the burst of pious grief restrain,
 To view her tender, sympathizing eye
 Speak all the anguish of His bitter pain,
 And hear her answer to each groan and sigh?

In expiation of our guilty race,
 Her Son she saw with cruel wounds assail'd;
 She saw Him scourg'd, while blood ran down apace;
 Through hands and feet she saw sweet Jesus nail'd.
 She heard Him breathe His last sad parting sigh,
 A sound that harrow'd up her soul anew,
 She saw Him close His godlike, beaming eye,
 And saw the spear send forth the heav'nly dew.

Fond Mother, thou whose love was love indeed,
 Oh, give me, by one sweet, resistless pray'r,
 Whilst meditation sees thy Jesus bleed,
 In thy vast agony of grief to share!
 Give me, in loving Christ, my God, my all,
 To feed the ever-glowing sacred flame!
 And while unwearied at His shrine I fall,
 To make His love my sole, my glorious aim!

O holiest Mother of my God, fix deep
 Within my breast the cruel wounds He bore;
 Oh, let my soul the sacred furrows keep
 And sink them deeply ever more and more!
 Let thy sweet Son my every thought possess;
 His wounds be ever present to my sight!
 Oh, let me make His cruel burthen less,
 Whilst suffering with Him is my sole delight!

To weep true tears of anguish from my soul,
 Such as thy sorrow once was seen to pour;
 And with my crucified dear Lord condole,
 Is the sole grace my vows and sighs implore!
 Yes, this sole favor let thy bounty give—
 Close by the cross with thee to take my stand
 And feel new sorrow every day I live,
 Whilst contemplation treads the sacred land!

O Virgin, high above all virgins crown'd,
 Spurn not the suppliant that now breathes a pray'r,
 Give me to shed my tears in every wound,
 And all His pangs with thee in thought to bear!
 Day after day, each night, each silent hour,
 Christ's death be still my mind's eternal food!
 Let grief still pour the unexhausted shower,
 Fed with His wounds, His sighs, His groans, His blood!

Oh, could I feel sore wounded with His wounds!
 Oh, could His cross inebriate my soul!
 By that sweet love for Him that knows no bounds,
 And those fond thoughts that in my bosom roll!
 With love of Him let my rapt senses glow;
 Let the sweet flame dissolve, consume my heart!

And when I hear the last loud trumpet blow,
To him who lov'd thy Son thy aid impart!

Oh, be my guard the shadow of thy cross;
Christ's death be my strong bulwark and defence.
Let not my soul e'er know the deadly loss
Of grace procured me at His blood's expense!
And oh! when death o'ercasts its mournful gloom,
Extinguishing this body's vital heat,
In the bright regions of eternal bloom
May my glad soul its great Redeemer meet! Amen.

JESUS.

Jesus my Saviour, my God, my friend,
In life and in death my soul defend,
In joy and sorrow, in good and ill,
Be thou my hope and protector still.

My joy, thy glory; my hope, thy name;
Amiable Jesus, my heart inflame;
In virtue's ways all my steps direct,
Powerful Jesus, my soul protect.

To thee I fly as to sure repose,
Conquering Jesus, subdue my foes;
When in affliction and grief I bend,
Comfortless Jesus, be thou my friend.

Let not thy torments and sighs be vain,
Suffering Jesus, my hope sustain;
Thou, too, didst weep in thy mortal years,
Sorrowing Jesus, accept my tears.

Grant I may walk in thy footsteps bright;
Glorious Jesus, be thou my light;
Grant I may never desert thy side;
Crucified Jesus, be thou my guide.

When my race is run, and I reach the goal,
Merciful Jesus, accept my soul;
Freed from this valley of tears and woe,
Bountiful Jesus, my crown bestow.

Thus guarded in life and in death may I be,
And Jesus be ever a Jesus to me.

Stations of the Cross.

STATIONS OF THE CROSS (*Via Crucis, Via Calvarii*). A series of fourteen crosses, generally with images or pictures representing different events in the Passion of Christ, each Station corresponding to a particular event. 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. Bishops can, by apostolic faculties, erect the stations with the indulgences attached to them, and they constantly delegate this faculty to priests. The indulgences are attached to the crosses, not the pictures.

The fourteen stations are: (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.

Station I.*Jesus Condemned to Death.*

MY Jesus, oft have I signed thy death-warrant by my sins; save me by thy death from that death eternal I deserve.

Station II.*Jesus bears His Cross.*

MY Jesus, who by thine own will didst take on thee the Cross I make for thee by my sins; O, make me feel their heavy weight, and sorrow for them ever while I live.

Station III.*Jesus falls the first time beneath the Cross.*

MY Jesus, the heavy burden of my sins is on thee, and bears thee down beneath the Cross. My Jesus, I loathe them, I detest them, I call on thee to pardon them: may thy grace aid me never to commit them more.

Station IV.*Jesus meets His Mother.*

JESUS most suffering! Mary Mother most sorrowful! if for the past sin I have caused you pain and anguish, yet, by God's assisting grace, it shall be so no more; rather be ye my love henceforth till death.

Station V.*Simon of Cyrene helps Jesus to carry the Cross.*

MY Jesus, blest, thrice blest was he who aided thee to bear the Cross. Blest shall I be, if I, too, aid thee to bear the Cross, by patiently bowing my neck to the crosses thou shalt send me during life. My Jesus, give me grace to do so.

Station VI.*Jesus and Veronica.*

MY tender Jesus, who didst deign to print thy sacred face upon the cloth with which Veronica dried the sweat from off thy brows; print in my soul deep, I pray thee, the lasting memory of thy bitter pains.

Station VII.*Jesus falls again.*

MY Jesus, oft have I sinned, and oft by sin beat thee to the ground beneath the Cross. Help me to use the efficacious means of grace that I may never fall again.

Station VIII.

Jesus comforts the pious women of Jerusalem.

MY Jesus, who didst comfort the pious women of Jerusalem, who wept to see thee bruised and torn ; comfort my soul with thy tender pity, for in thy pity lies my trust. May my heart ever answer thine!

Station IX.

Jesus falls a third time.

MY Jesus, by all thy bitter woes thou didst endure, when a third time the heavy Cross bowed thee to the earth, O, never, never, let me fall away ; but rather let me die than ever mortally sin again.

Station X.

Jesus stripped.

MY Jesus, stripped naked of thy clothes, and tortured with gall, strip me from love of things of earth, and make me loathe all that savors of the world and sin.

Station XI.

Jesus is nailed to the Cross.

MY Jesus, by thine agony when the cruel nails pierced thy tender hands and feet, and fixed them to the Cross, O, make me crucify my flesh with Christian penance.

Station XII.

Jesus dies on the Cross.

MY Jesus, three hours didst thou hang in agony, and then die for me ; then let me die before I sin, and if I live, live for thy love and faithful service.

Station XIII.

Jesus is taken from the Cross and laid on Mary's bosom.

MARY, Mother most sorrowful, the sword of grief went through thy soul when thou didst see Jesus lying lifeless on thy bosom ; ask for me hatred of sin, because sin slew thy Son, and wounded thine own heart, and then grace to live a Christian life, and save my soul.

Station XIV.

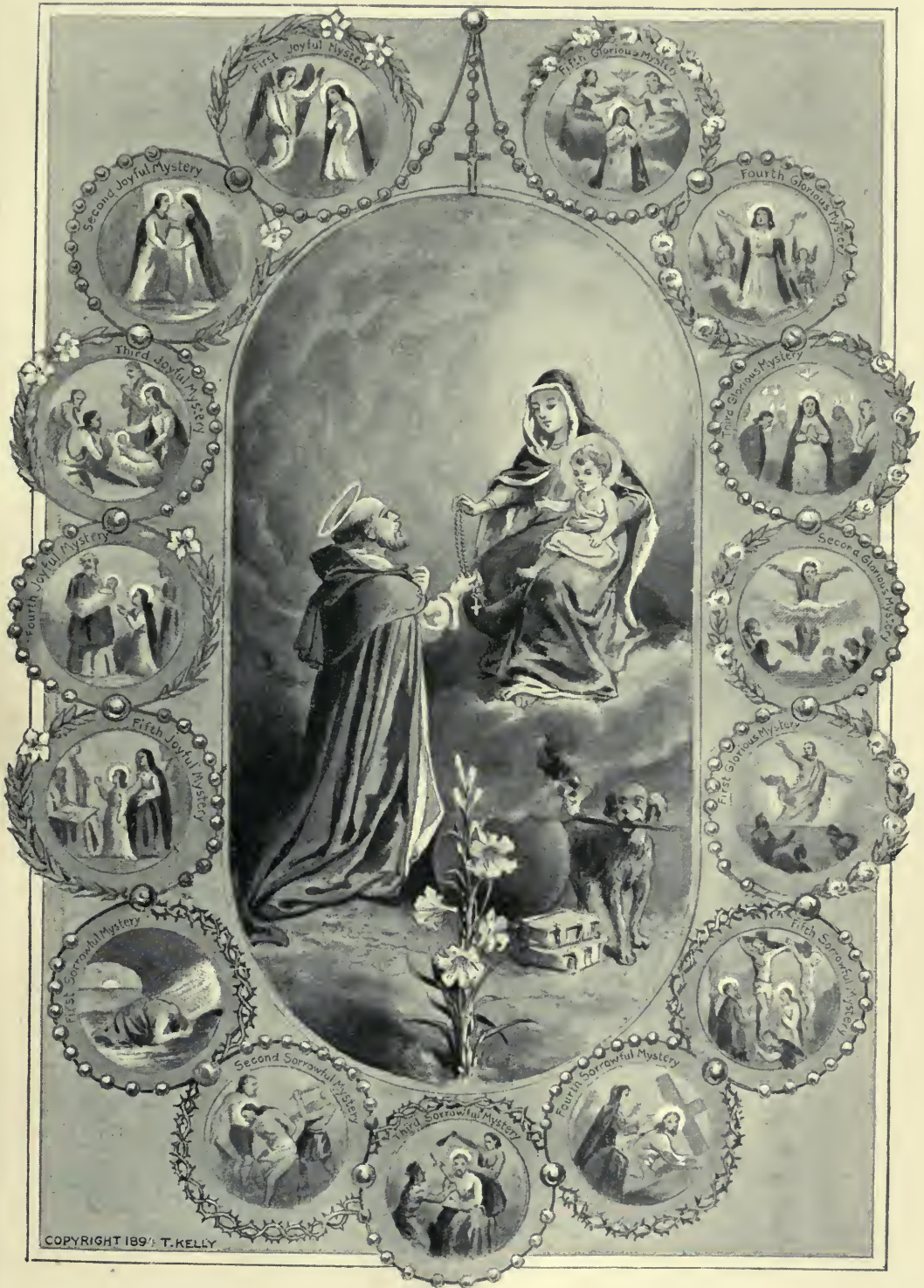
Jesus is laid in the tomb.

MY Jesus, beside thy Body in the tomb I too would lie dead ; and if I live, live but to thee, so one day to taste Heaven's bliss with thee, fruit of thy passion and thy bitter death. Amen.



The Three Marys at the Cross.

THE 14 STATIONS OF THE CROSS.



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Blessed Virgin and St. Dominick.

THE ROSARY OF THE BLESSED VIRGIN MARY.

The Rosary of the Blessed Virgin Mary.

A FORM of prayer in which fifteen decades of Aves, each decade being preceded by a Pater, and followed by a Gloria, are recited on beads. A mystery is contemplated during the recital of each decade, and the rosary is divided into three parts, each consisting of five decades, and known as a corona or chaplet. In the first chaplet the five joyful mysteries are the subjects of contemplation—viz., the Annunciation, Visitation, the Birth of our Lord, His presentation in the Temple, His being found after the three days' loss. The sorrowful mysteries contemplated in the second chaplet are, the Agony in the Garden, the Scourging, the Crowning with Thorns, the Carrying of the Cross, the Crucifixion. The glorious mysteries, which are allotted to the third chaplet are, the Resurrection of Christ, His Ascension, the Descent of the Holy Ghost, the Assumption, and the Coronation of the Blessed Virgin. The word rosary first occurs in Thomas Cantipratanus, who wrote in the latter part of the thirteenth century (*De Apibus*, ii. 13—quoted by the Bollandists, *Vita S. Dominici*). The original meaning is very doubtful. We think it most likely that the word was used in a mystical sense, and meant Mary's rose-garden. (So the writer of the article *Rosenkranz* in Herzog, *Encycl. für Protestant. Theol.*) It was also called *Psalterium Marianum* because of the number 150. Catholics in many parts still speak of a pair of beads, thus preserving a pure and ancient mode of speech, "pair" meaning "set," as in "pair of organs"—i. e., a set of organ pipes, or, in other words, an organ.

The practice of using beads, etc., as a help to memory in reciting a set number of prayers is not distinctively Christian, but it has long existed in the Church. Palladius, a writer of the fifth century (*Hist. Lausiac.* cap. 23), tells us that the Egyptian monk Paul in Pherme put 300 pebbles in his lap, and flung away one as he finished each of the 300 prayers he said. The English synod of Cealcythe (Mansi, *Concil.* tom. xiv. 360) in 816 orders *septem beltidum Paternoster* to be sung for a deceased bishop. We can only guess at the meaning. But Spelman's conjecture that it means belts or circles of Pater is plausible. William of Malmesbury (*De Gest. Pont. Angl.* iv. 4, quoted by the Bollandists, *loc. cit.*) says that God-

iva, who founded a religious house at Coventry in 1040, left a circle of gems strung together, on which she used to tell her prayers, that it might be hung on a statue of the Blessed Virgin.

So far we have only considered the general question of reciting prayers on beads, etc. From the eleventh century the Bollandists produce the following instances of a fixed number of Aves addressed to the Blessed Virgin. Herimanus, at the close of the century, mentions a person who recited sixty Aves daily. The monk Albert, who lived about 1005, said 150 every day; so did St. Agbert, who died in 1140.

Thus we find early traces of the use of something corresponding to beads, and we can trace the 150 Aves back farther than St. Dominic's time, but no instance presents itself of 150 Aves, much less of 150 Aves and fifteen Paters said on beads, before the lifetime of that saint. The notion that the Venerable Bede introduced the rosary is founded on an absurd etymology ("Bead," from "Beda"), and the statement of Polydore Virgil, who lived in the middle of the sixteenth century, that Peter the Hermit instituted the rosary, comes too late to have any weight. The common story that St. Dominic learnt the use of the rosary from the Blessed Virgin by revelation, and propagated it during the crusade against the Albigenses, has been accepted by later Popes—viz., Leo X., Pius V., Gregory XIII., Sixtus V., Alexander VII., Innocent XI., Clement XI. This belief rests, according to Benedict XIV. (*De Fest.* § 160), on the tradition of the order; no contemporary writer vouches for it. But the Dominican Friar Nicolas (Quetif and Echard, *Script. Ord. Præd.* tom. i., p. 411) gave in 1270 to the B. Christina a Paternoster, *quod personaliter in annis portaverat*. Dominicans, too, are represented on a tomb of Humbertus Delphinus, who became a Dominican about 1350, with rosaries in their hands, so that the rosary, in the strict sense, cannot be much later than St. Dominic.

But, of course, the Ave of those days was not identical with the modern form. It was simply, "Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb." Further, the great Dominican writers, Quetif and Echard, show that the meditation on the mysteries is much later than St. Dominic. It began with a Dominican, Alanus de Rupe (De la Roche), born about 1428 (*Script. O. P.* tom. i., p. 852). (The Bollandist dissertation on the Rosary, in the first vol. for August, Quetif and Echard; Benedict XIV. *De Fest.*)

According to Benedict XIV., a Confraternity of the Rosary at Piacenza was indulgenced as early as 1254 by Alexander IV. The Living Rosary, in which fifteen persons unite to say the whole rosary every month, was approved by Gregory XVI.

A popular manual by Labis, translated by an English Passionist, enumerates the following rosaries besides the Dominican—viz., that of St. Bridget, 7 Paters and 63 Aves, in honor of the joys and sorrows of the Blessed Virgin and the 63 years of her life; that of the Seven Dolors, a Servite devotion; that of the Immaculate Conception, approved by Pius IX. in 1855; the Crown of our Saviour, attributed to Michael of Florence, a Camaldolese monk in 1516, and consisting of 33 Paters, 5 Aves, and a Credo; the Rosary of the Five Wounds, approved by Leo XII. in 1823 at the prayer of the Passionists.

THE FIRST PART.—THE FIVE JOYFUL MYSTERIES.

The First Mystery—The Incarnation.

Let us contemplate in this mystery, how the Angel Gabriel saluted our Blessed Lady, *Full of Grace*; and declared unto her the incarnation of our Lord and Saviour Jesus Christ.

Our Father, etc., once, Hail Mary, etc., ten times, Glory be to the Father, etc.

The Second Mystery—The Visitation.

Let us contemplate in this mystery, how the blessed Virgin Mary, understanding from the Angel that her cousin, St. Elizabeth, had conceived, went with haste to the mountains of Judea to visit her, and remained with her three months.

Our Father, ten Hail Marys, Glory be, etc.

Third Mystery—Birth of our Lord Jesus Christ in Bethlehem.

Let us contemplate in this mystery, how the blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer, Jesus Christ, at midnight, and laid Him in a manger, because there was no room for Him in the inns at Bethlehem.

Our Father, ten Hail Marys, Glory be, etc.

Fourth Mystery—The Presentation in the Temple.

Let us contemplate in this mystery, how the most blessed Virgin Mary, on the day of her Purification, presented the child Jesus in the temple, where holy Simeon, giving thanks to God with great devotion, received him into his arms.

Our Father, ten Hail Marys, Glory be, etc.

Fifth Mystery—The finding of the child Jesus in the Temple.

Let us contemplate in this mystery, how the blessed Virgin Mary, having lost, without any fault of hers, her beloved Son in Jerusalem, sought Him for the space of three days, and at length found Him in the temple, in the midst of the doctors disputing with them, being of the age of twelve years.

Our Father, ten Hail Marys, Glory be, etc.

The Salve Regina.

Hail! holy Queen, mother of mercy, our life, our sweetness, and our hope! to thee we cry, poor banished sons of Eve, to thee we send up our sighs, mourning, and weeping, in this valley of tears; turn, then, most gracious advocate, thy eyes of mercy towards us, and after this our exile is ended, show unto us the blessed fruit of thy womb, Jesus; O clement! O pious! O sweet Virgin Mary!

V. Pray for us, holy Mother of God!

R. That we may be made worthy of the promises of Christ.

Let us Pray.

O God! whose only begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech Thee, that, meditating upon those mysteries in the most holy Rosary of the most blessed Virgin Mary, we may imitate what they contain, and obtain what they promise; through the same Christ our Lord. Amen.

THE SECOND PART.—THE FIVE SORROWFUL MYSTERIES.

First Mystery—The Bloody Sweat in the Garden.

Let us contemplate in this mystery, how our Lord Jesus was so afflicted for us in the garden of Gethsemane, that His Body was bathed in a bloody sweat, which ran trickling down in great drops to the ground.

Our Father, ten Hail Marys, Glory be, etc., as before.

Second Mystery—The Scourging of our Blessed Lord at the Pillar.

Let us contemplate in this mystery, how our blessed Lord Jesus Christ, after being derided, calumniated, buffeted, and filled with reproaches, was, by Pilate's order, most cruelly scourged, and thus abandoned to the fury of the Jews.

Our Father, ten Hail Marys, Glory be, etc.

Third Mystery—The Crowning with Thorns.

Let us contemplate in this mystery, how those cruel ministers of Satan platted a crown of thorns and most cruelly pressed it on the head of our Lord Jesus Christ!

Our Father, ten Hail Marys, Glory be, etc.

Fourth Mystery—Jesus Carrying the Cross.

Let us contemplate in this mystery, how our Lord Jesus Christ, being sentenced to die, bore, with the most amazing patience, the Cross, which was laid upon Him for His greater torment and ignominy.

Our Father, ten Hail Marys, Glory be, etc.

Fifth Mystery—The Crucifixion.

Let us contemplate in this mystery, how our Lord and Saviour Jesus Christ, being come to Mount Calvary, was stripped of His clothes, and

His hands and feet most cruelly nailed to the Cross, in the presence of His most afflicted mother.

Hail, holy Queen, etc., with the verse and prayer as above.

THE THIRD PART.—THE FIVE GLORIOUS MYSTERIES.

First Mystery—The Resurrection.

Let us contemplate in this mystery, how our Lord Jesus Christ triumphing gloriously over death, rose again the third day, immortal and impassible.

Our Father, ten Hail Marys, Glory be, etc., as before.

Second Mystery—The Ascension.

Let us contemplate in this mystery, how our Lord Jesus Christ, forty days after His resurrection, ascended into Heaven, attended by angels, in the sight of His most holy Mother, His holy apostles and disciples, to the great admiration of them all.

Our Father, ten Hail Marys, Glory be, etc.

Third Mystery—The Coming of the Holy Ghost to the Disciples.

Let us contemplate in this mystery, how our Lord Jesus Christ, being seated at the right hand of God, sent, as He had promised, the Holy Ghost upon the apostles, who, after He was ascended, returning to Jerusalem, continued in prayer and supplication with the Blessed Virgin Mary, expecting the performance of His promise.

Our Father, ten Hail Marys, Glory be, etc.

Fourth Mystery—The Assumption of the Blessed Virgin.

Let us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto Him, and was by Him assumed into Heaven, accompanied by the holy angels.

Our Father, ten Hail Marys, Glory be, etc.

Fifth Mystery—The Coronation of the Blessed Virgin in Heaven.

Let us contemplate in this mystery, how the glorious Virgin Mary was, with great jubilee, and exultation of the whole court of Heaven, and particular glory of all the saints, crowned by her Son, with the brightest diadem of glory.

Our Father, ten Hail Marys, Glory be, etc.

Let us Pray.

O Glorious Queen of all Heavenly citizens! we beseech thee, accept this Rosary, which as a crown of roses, we offer at thy feet, and grant, most gracious Lady! that, by thy intercession, our souls may be inflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us, until it be changed into the happy fruition of thy blessed sight. Amen.

Hail, holy Queen, etc., with the verse and prayer as before.

A CONCISE EXPOSITION
OF THE
TENETS OF THE CATHOLIC CHURCH,
CONCERNING THE INVOCATION OF SAINTS.



THE doctrine of the Catholic Church with respect to the honor which is due to the saints, and especially to the blessed Virgin, is founded on the most obvious principles of reason; and expressly sanctioned by numerous and explicit warrants of Scripture.

We are inclined, by the impulse of nature, to be pleased with objects that are beautiful, and the best feelings of the human heart prompt us to do homage to goodness and virtue. Those feelings are in perfect accordance with the principles of right reason, for it cannot be wrong to admire excellence nor unreasonable to esteem what is worthy of veneration. God commands us to "render to all men their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, and honor to whom honor" (Rom. xiii. 7), and thus expressly sanctions our doing homage to the exalted dignity and transcendent splendor of His servants in heaven, who, "having overcome, are clothed in white, and walk with Him because they are worthy." (Rev. iii. 4.) Jesus Christ declares that to those "that shall overcome, He will give to sit with Him on His throne" (Rev. iii. 21), "and they shall be like to the angels of God in heaven" (Matt. xxii. 30), "and shine like the sun in the kingdom of their Father" (Matt. xiii. 43); that "they shall see God face to face" (1 Cor. xiii. 12); "and beholding the glory of the Lord with open face, they are transformed into the same image, from glory to glory, by the spirit of the Lord" (2 Cor. iii. 18), "and they shall reign for ever and ever." (Rev. xxi.-xxii. 5.)

Such is the dignity which the Lord God confers upon His servants. He exalts them to a fellowship with Himself, and makes them partakers of His throne and glory. It is an imperative duty, therefore, to honor the saints, and in doing so we follow the example of God Himself.

But while the dignity of the saints claims our respectful homage, their ardent charity demands the warmest affection of our hearts. Seeing God face to face, they cannot cease to love Him, and loving Him, they must also love all the members of His mystical body here on earth, and earnestly desire their eternal happiness; for "there is joy before the angels of God upon one sinner doing penance." (Luke xv. 10.) It is therefore a portion of the happiness as well as of the duty of the saints to pray to God for their brethren on earth. "And the four living creatures, and the four and twenty ancients fell down before the Lamb, having every one of them harps and golden vials full of odors which are the prayers of the saints" (Rev. v. 8); "and another angel came and stood before the altar, having a golden censer, and there was given to him much incense, that he should offer the prayer of all the saints upon the golden altar, which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel." (Rev. viii. 3.) And the angel Raphael speaks as follows to holy Tobias: "when thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayers to the Lord" (Tob. xii. 12); and in Zach. i. 12 we read that "the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem; and on the cities of Juda with which thou hast been angry? This is now the seventh year: and the Lord answered the angel, that spoke in me, good words, comfortable words."

Here, then, is evidence that the angels and saints offer up their prayers to the throne of grace on behalf of their brethren on earth and that God responds to them "good words, comfortable words." It is absurd, therefore, to deny that it is lawful to ask for the prayers of the blessed in heaven. Such prayers are evidently agreeable to God, and must be profitable to man. For as "the Lord accepted the face of Job" (xlii. 8), who was still in this state of probation, how much more the face of those who "have proved themselves worthy;" "who are made to their God a kingdom and priests" (Rev. v. 10); "who shall judge nations and rule over people" (Wisd. iii. 8), "and shall reign upon the earth." (Rev. v. 10.)

In conformity with the evidence of the foregoing, and numerous other express warrants of Holy Writ, the Catholic Church teaches that "The saints who reign with Christ offer up their prayers to God for men, and that it is useful and good to invoke them, and to have recourse to their prayers, help and assistance, in order to obtain blessings from God, through His Son, Jesus Christ our Lord, who alone is our Redeemer and Saviour." (Conc. Trid., Sess. 25.) In the catechism of the Council

of Trent, the infinite difference between the worship which is due to God, and the honor which, on His account, may be given to the saints, is so strongly marked and so fully and clearly explained as to obviate all the cavils raised against Catholics on that subject. A Catholic child, acquainted with the first outlines of the Christian doctrine, will commit no mistake on that point; and the most rude peasant in the most remote part of Ireland, is quite aware that it would be idolatry to give to the saints the honor which he owes to God, from whom alone he hopes for mercy, while he looks for nothing from the saints but the assistance of their prayers; and hence it is that he always concludes his supplication to the saints with the words, "through our Lord and Saviour Jesus Christ."

Catholics in every age of the Church had a special devotion to the blessed Virgin. They venerated her more than the other saints, because her sanctity was far superior to theirs. They believed her to be full of grace and blessed among women, and to hold a relation to God, as the Mother of Jesus Christ, to which no other creature could lay claim. They have recourse to her intercession, therefore, with the utmost confidence; knowing that her divine Son was obedient to her here on earth, and that, in His last agony on the cross, He committed the children of His Church to her care in the person of St. John, His beloved disciple.

But, notwithstanding the profound veneration in which Catholics hold the blessed Virgin, and the precedence which they justly give her above all God's creatures, they limit their respect within proper bounds, and stop infinitely short of paying her that honor which is due to God, and which it would be idolatry to give to any other being. To God they offer supreme homage as the great creator and preserver of the universe. They adore, honor and love Him for His own sake, and on account of His own innate perfections. From Him they ask for grace and mercy, and deliverance from spiritual and temporal evils, because He alone is omnipotent—He alone can forgive and relieve them. From the blessed Virgin, however, they expect no more than her intercession, and the homage which they pay her is for the sake of God, is directed through her to God, and ultimately terminates in God.

Whatever, therefore, may be the terms used by Catholic writers, or in Catholic books of devotion, relative to the blessed Virgin, they are all to be understood as limited to the genuine sense of the Catholic doctrine; no language, however strong or metaphorical, must be supposed—for it is not meant—to confer upon her any attribute or privilege which is peculiar to God. If she is invoked to "assist, defend, deliver us," etc., it is always understood by her prayers and intercession; and if she be styled "the hope of sinners, the mediatrix, the refuge of the afflicted, the help of

Christians, the merciful, the all-powerful Virgin," all those terms are to be understood in the same limited sense, and to mean no more than that God, in His infinite goodness and mercy, is ever willing to grant her petitions.

The holy fathers and other spiritual writers seem to have exhausted the powers of language in celebrating the virtues of this august Virgin Mother of God; and, full of tender devotion toward her, they have sometimes used expressions so strong and metaphorical that the enemies of Catholicity, either from ignorance of its real principles, or through invidious motives, have imputed doctrines on this subject to Catholics which they abhor and utterly disavow; and as the little book now presented to the public was principally compiled by its venerable author from the writings of the saints and the holy fathers, it has been considered prudent to prefix the foregoing observations, in order that the enemies of the blessed Mother of God may not affect to discover new grounds for calumny and invective.

With regard to the histories or miracles recorded in this or any other book of devotion, it may be useful to remark that no histories or miracles, except those recorded in the Holy Scriptures, are proposed to Catholics as parts of divine revelation or articles of faith. All others rest on their own bare historical authority, and the credit due to their narrators.

In conclusion, it may not be amiss to observe, that the reasonableness of the Catholic doctrine with respect to the invocation of saints is so obvious and accords so fully with the whole tenor of the Scriptures, and the constant belief of the primitive Church, that very many learned Protestants have acknowledged it. Bishop Montague writes as follows in his *Antidote*, page 20: "I do not deny but the saints are mediators, as they are called, of prayer and intercession. They interpose with God by their supplications, and mediate by their prayers." And again, in his *Treatise on the Invocation of Saints*, page 118, he says: "I see no absurdity in nature, no incongruity unto analogy of faith, no repugnancy at all to sacred Scripture, much less impiety for any man to say, as they of the Roman Church do, 'Holy Mary, pray for me;'" and he adds, "Indeed, I grant Christ is not wronged in His mediation by such invocation of the saints, and this," he continues, "is the common voice with general concurrence, without contradiction, of reverend and learned antiquity, for aught I ever could read or understand, and I see no reason or cause to depart from them, touching intercession in this kind." (*Invocation of Saints*, page 103.)

A SKETCH OF THE LIFE
OF
SAINT ALPHONSUS LIGUORI.



ALPHONSUS MARIE DE LIGUORI was born of a distinguished family, near Naples, on September 27, 1696. In his infancy he evinced the happiest dispositions for piety and learning, and in his youth he was a model of fervor and every virtue to all of his age. He was yet very young, when the blessed Francis Jeronimo predicted that he would live to the age of ninety ; that he would become a bishop, and render very important services to the Church. Nevertheless, he embraced the profession of a lawyer at the age of sixteen years, after having succeeded to admiration in his studies. He pursued this career with great applause, until, having met an unforeseen disappointment in one of his pleadings, he determined, in spite of the brilliant advantages held out to him, to embrace the ecclesiastical state. In pursuance of this resolution, he took the clerical habit, August 31, 1722, and thenceforward his greatest delight was found in the Church, at the hospital, and in practicing the rudest austerities.

Ordained priest in 1726, he at once commenced his apostolic career. His time was divided between the confessional and the pulpit, and his labors were crowned with abundant fruit. When he gave a mission, the reputation of his sanctity and miracles attracted a crowd of auditors, who testified by sighs and tears the wonderful effects of his preaching.

Inflamed with zeal for the glory of God and the salvation of souls, and afflicted beyond measure at the ignorance of the country people, our saint, in 1732, laid the foundation of his institute, under the title of The Congregation of the Most Holy Redeemer. Despite numberless contradictions, this new society was soon established in different countries, and approved of by Pope Benedict XIV., in a brief, dated February 25, 1749. In the midst of so many labors and multiplied practices of devotion and penance, Alphonsus, who had made a vow, hitherto perhaps unknown in the Church, " never to lose a moment of time," composed many books of theology and devotion: old age and infirmity diminished not his zeal. Clement XIII. made him bishop of St. Agatha of the Goths, a suffragan

see of Benevento, much against his will ; knowing the obligations of the episcopacy, he had more than once refused it ; an express command from his holiness alone induced him to accept the mitre. His promotion took place June 12, 1762. It did not cause him to mitigate his austerities, nor alter his rigid mode of life. He continued to practise poverty ; redoubled his efforts for the salvation of his brethren, and the relief of the poor ; confirmed ecclesiastical discipline ; founded new asylums of charity ; and, in fine, sanctified his whole diocese by his preaching and example. After thus spending about thirteen years, weakened by labors, mortifications and ill health, he obtained of Pius VI. leave to resign his bishopric, much against the desire of his holiness ; this occurred in July, 1775, when Alphonsus instantly retired to a house of his dear congregation, at Nocera de Pagania, where he spent the rest of his days in prayer and penance, and died August 1, 1787, aged ninety years.

It would be tedious to detail the austerities by which this great servant of God afflicted his body, and the privations he imposed on himself, either to practice penance, or to exercise more abundant charity toward the poor. In a time of great scarcity, he sold for their use all his plate, the buckles of his shoes, even his ring and pastoral cross, replacing the latter with one of brass. But nothing can give a more perfect idea of the eminent sanctity of this great saint than the testimony of his confessors. They declared that he had not only preserved his baptismal innocence, but even that he had never deliberately committed venial sin.

“That which most of all contributed to preserve his innocence,” says the author of *Reflections on the Doctrine and Sanctity of the B. Liguori*, “was his tender devotion to the blessed Virgin, to whom he was specially consecrated. Replenished with love for, and confidence in, Mary, he addressed himself to her in all his wants, and felt quite assured of obtaining all he asked through her intercession.” This blessed Virgin, whose praises he was never weary of recounting in the pulpit, and in his writings, loaded him with the most signal favors. She often appeared to him in his most tender infancy, and deigned to become his instructress. “She told me admirable things,” said he to his confessor, the day before his death. “We may,” continues the same author, “compare Alphonsus to St. Bernard, by the sweetness of his expressions, and the abundance of his sentiments, in celebrating Mary’s greatness by word and writing. When he preached in her honor, his auditory was most numerous : the most obstinate were converted, and several times he was seen so transported by his subject as to be raised in ecstasy from the earth.”

His usual practices in honor of this august Mother were to pray every day prostrate before her image, to fast on Saturdays and vigils of her feasts on bread and water ; to wear the scapular of beads round his

neck, and another at his cincture; to recite often the "Hail Mary," and recommend to others the devotion of the rosary. He, moreover, made in her honor, and under her patronage, the vow we have spoken of, never to lose time, as also to preach her glories, to recite her rosary, to approach the tribunal of penance on Saturdays, to succor those afflicted by pestilence, and to do always that which he believed most perfect.

These facts were so public, his reputation for sanctity was so general, that persons of the greatest distinction, after his death, were most urgent with Pius VI. in soliciting his canonization. The holy father himself, in his brief for commencing the proceedings, said that he loved Liguori during his life, and remarked in him the most extraordinary piety and devotion.

The Sacred Congregation of Rites, having made the most rigorous examination of the writings of the saint to the number of a hundred or more, pronounced that there was nothing in them deserving of censure, and this sentence was approved by Pius VII. in 1803.

His successor, Leo XII., accompanied his brief to the editor of the works of the blessed Liguori by a golden medal.* To this examination succeeded that of the virtues of Liguori; the goodness of the cause appeared at once so evident, that the Pope dispensed with the decree of Urban VIII., which forbade this special scrutiny to be made until after the expiration of fifty years from the death of the person in question. The cardinals were unanimous (a thing very uncommon) that the virtues of the deceased had attained the heroic degree, which the Pope confirmed by his solemn decree of May 7, 1807.

The process of his beatification specifies that more than a hundred miracles were performed by the saint during his life, and twenty-eight after death. The brief declaring him blessed, dated September 6, 1816, authorized the celebration of a Mass in his honor, for which the Pope prescribed suitable prayers every year in the dioceses of Nocera and St. Agatha. In consequence of numerous solicitations, his holiness was induced on February 28, 1818, to sign the decree which introduced the cause of this blessed man for canonization. At length the decree of his canonization was published by his late holiness, Pope Pius VIII., on May 16, 1830.

* This brief is dated February 19, 1825.



INTERCEDING
FOR SINNERS

A POWERFUL ADVOCATE

WATCHFUL IN OUR MISERIES.

CONDUCTS HER
SERVANTS TO GOD

THE GLORIES OF MARY.

THE
GLORIES OF MARY,
IN
A PARAPHRASE
ON THE
SALVE REGINA.

CHAPTER I.

"Salva Regina, Mater Misericordix" (Hail Holy Queen, Mother of Mercy).

I—HOW GREAT SHOULD BE OUR CONFIDENCE IN MARY, QUEEN OF MERCY.

THE Virgin Mary having been elevated to the dignity of Mother of the King of kings, the holy Catholic Church gives her the title of Queen, and wishes that all her children should salute her in that quality. "If the Son be the King," says St. Athanasius, "why should not the Mother be Queen?" "From the moment that Mary consented to become the Mother of God," says St. Bernardine of Sienna, "she merited to receive sovereignty over all creatures." "Mary and Jesus having but one and the same flesh," says St. Arnand, abbot, "why should not the Mother enjoy, conjointly with the Son, the honors of royalty?"

Mary is, then, Queen of the universe, since Jesus is its King; thus, as St. Bernardine again observes, "as many creatures as obey God, so many obey the glorious Virgin; everything in heaven and on earth, which is subject to God, is also under the empire of His most holy Mother."

"Reign O Mary," says the Abbot Guerric; "dispose at pleasure of the goods of your Son; power and dominion belonging to the Mother and spouse of the King of kings."

Mary is Queen, but let us tell Christians, for their consolation, that she is a Queen full of clemency and sweetness, and only occupied in assuaging the miseries of her subjects. "The word 'Queen'," says Albertus Magnus, "signifies compassion and care of the poor, whereas the word 'Empress' means rigor and severity." "Kings and queens," says Seneca, "manifest their greatness in succoring the unfortunate, hence it is that at their coronation, oil, the symbol of mercy, is poured out on their heads."

However, there must be a commixture of justice, since they are obliged to punish the guilty. Yet this is not the case with Mary: she is Queen of mercy alone; she is a sovereign, not to punish sinners, but to pardon and forgive them. Writing on those words of the psalmist, "I have learned two things, power belongs to God, and mercy to the Lord," Gerson observes that, as the kingdom of God consists in mercy and justice, the Lord has, as it were, divided it, reserving to Himself the dominion of justice, and yielding to His Mother that of mercy. St. Thomas confirms this explanation when he says, in his preface to the canonical epistles, that one-half of the kingdom of God was given to Mary when she conceived and brought forth the eternal Word, so that she became Queen of mercy, as her Son is King of justice.

A learned interpreter, writing on this verse of the Psalm, "Lord, give thy judgment to the king, and thy justice to the king's son," says to God, "Lord, you have given justice to the King your Son, because you have reserved mercy for the Queen His Mother." St. Bonaventure, and Ernest, archbishop of Prague, explain this verse in nearly the same terms. "The Lord has anointed you with the oil of gladness," says David, speaking prophetically of Mary. The holy Virgin has indeed, then, received from God a sacred unction to heal the wounds of the guilty sons of Adam.

Albertus Magnus says that Mary was prefigured by Queen Esther, of whom we read in the Holy Scripture that she had been raised to the throne for the preservation of her brethren, the Jewish people. What Mardochai said to this woman, poor sinners may address to Mary. "Imagine not, most powerful and ever-glorious Virgin, that God has elevated you to the dignity of Queen, merely for your own personal honor and advantage, but rather that you may mediate, and obtain pardon for men, your offending brethren:" and if Assuerus heard the petition of Esther through love, will not God, who has an infinite love for Mary, fling away at her request the thunderbolts which He was going to hurl on wretched sinners? When, coming before the throne, she says, "My King and my God, if I have found favor in your sight (and she well knows that among all the children of Eve, she is the only one who has found the grace forfeited by our first parents), give me the life of my

people : save those sinners whose cause I advocate." And will God reject her prayer ? Is it not of her it is said, "The law of clemency is on her lips" ? Indeed, every petition she offers is as a law emanating from the Lord, by which He obliges Himself to be merciful to those for whom she intercedes. St. Bernard, asking the question why the Church calls Mary the Queen of mercy, answers it himself by saying, "It is because she opens at pleasure the abyss of the divine mercy, so that no sinner, however enormous his crimes may be, can perish if he is protected by Mary."

But perhaps the immaculate holiness of this Virgin Queen terrifies and hinders you from approaching her, sullied as you are with innumerable crimes. "Ah, no," says St. Gregory, "fear nothing ; the more holy and more elevated in glory Mary is, the more sweet and merciful toward the sinner who wishes to be converted."

Earthly monarchs, by the display they make, render themselves formidable to their subjects, but the Queen of heaven has nothing terrific, nothing awful nor austere in her appearance ; on the contrary, she shows in every feature her mildness and benignity toward all.

Mary not only gives but offers to all men without exception milk and wool ; the milk of mercy, and the wool of her intercession ; the former to reanimate our confidence, and the latter as a rampart against the thunders of almighty vengeance.

Suetonius recounts that the Emperor Titus never refused any petition presented to him, and when reproached for it by his courtiers, he used to say that "A prince should not dismiss any one dissatisfied." This at most was but a vain show of clemency, for often he could not keep his word, from inability or unwillingness to grant the desired favor. But it is not so with Mary : she disappoints no one ; she can do all she promises, and she does not want the will ; none depart from her presence discontented. "Mary," says St. Bernard to her, "how can you refuse to assist poor sinners, since you are Queen of mercy ? Who are the subjects of mercy but the miserable ? Hence, being the most miserable of all sinners, I am the first of your subjects, and you should take more care of me than the rest."

Pity us, then, Queen of mercy, and think of our salvation : say not (let me use the expression of St. Gregory of Nicomedia) that our sins render us unworthy of your aid, for your clemency surpasses our malice. Nothing resists your power, because the Creator of all honors you as His Mother, making your glory His own. Mary owes her Son an infinite gratitude for choosing her for His mother, but it is not less true to say, that Jesus Christ has contracted a species of obligation toward her for the human existence He received from her, and in recompense for this benefit He honors her by hearing her prayers.

From all we have said, let us now conclude how great should be our confidence in Mary. There is not a being on earth who has not, some time or other, experienced the compassion or shared in the benefit of this all-merciful Queen. "I am," said she to St. Bridget, "the Queen of heaven, and Mother of mercy; I am the joy of the just, and the gate through which sinners go to God; to no one on earth have I refused my clemency; there is no one who has not obtained some grace through my intercession, though it were no greater than that of being less violently tempted by the devil; in fine, unless a person be absolutely cursed (this should be understood of the irrevocable malediction of the damned), how wicked and reprobate soever he is he may obtain grace and mercy through me: and hence, 'woe to him who, having it in his power to profit of my commiseration, does it not, but is lost through his own fault.'"

Let us go, then, Christians, let us go to this most gracious Queen, and crowd around her throne, without being deterred by our crimes and abominations. Let us be convinced that if Mary has been crowned Queen of mercy, it is in order that the greatest sinners may be saved by her intercession, and form her crown in heaven. "Come," says the spouse in the Canticles to her, "come from Libanus to be crowned, the summits of Amana, the craggy tops of Sanir and Hermon; the caverns of lions and mountains of leopards shall form your diadem." In effect, the souls of sinners, where sin resides in all its frightful deformity, may be justly compared to the haunts of these ferocious monsters. "O great Queen," exclaims the Abbot Rupert, commenting on this text, "it is by you the miserable are saved, and because their salvation is your work, they shall form your crown in heaven."

Example.

7 During the pontificate of St. Gregory the Great, the people of Rome experienced in a most striking manner the protection of the blessed Virgin. A frightful pestilence raged in the city to such an extent that thousands were carried off, and so suddenly, that they had not time to make the least preparation. It could not be arrested by the vows and prayers which the holy Pope caused to be offered in all quarters, until he resolved on having recourse to the Mother of God. Having commanded the clergy and people to go in general procession to the church of our Lady, called St. Mary Major, carrying the picture of the Virgin, painted by St. Luke, the miraculous effects of her intercession were soon experienced: in every street, as they passed, the plague ceased, and before the end of the procession an angel in human form was seen on the tower of Adrian, named, ever since, the Castle of St. Angelo, sheathing a bloody sabre. At the

same moment, the angels were heard singing the anthem, "*Regina cæli*," etc. (Triumph, O Queen), and Alleluia. The holy Pope added the words, "*Ora pro nobis Deum*" (Petition God our souls to save). The Church has since used this anthem to salute the blessed Virgin in Easter time.—*True Devotion to the Blessed Virgin Mary.*

Prayer.

Queen of heaven and earth! Mother of God! my sovereign mistress! I present myself before you as a poor mendicant before a mighty queen. From the height of your throne deign to cast your eyes on a miserable sinner, and lose not sight of him till you render him truly holy.

O illustrious Virgin, you are Queen of the universe, and, consequently, mine; I desire, then, to consecrate myself more particularly to your service; dispose of me according to your good pleasure; direct me, for I abandon myself wholly to your conduct; nevermore let me be guided by myself; chastise me if I disobey you; your cofrection will be sweet and agreeable; I am no longer mine, I am all yours; save me, O powerful Queen, save me by your intercession with your Son.

2—HOW GREAT OUR CONFIDENCE SHOULD BE IN MARY AS OUR MOTHER.

It is not without reason that the servants of Mary denominate her Mother. Yes, she is truly our Mother, not according to the flesh, but according to the spirit; not by giving us the life of the body, but that more excellent one of the soul. Sin deprived us of grace, which is the life of the soul, and Jesus our Redeemer, in the excess of His love and mercy, came to restore it to us. "I am come," said He, "that they may have life and have it more abundantly." More abundantly, since as theologians teach, the redemption of the Saviour conferred on us more benefits than the sin of Adam had caused us evils. This Prince of peace, as He is styled by Isaiah, in reconciling us to God has brought us forth to Him in baptism, and is thereby become our Father, and as it is Mary who has given Him to the world in Bethlehem, and offered Him for its redemption on Calvary, we can truly say that she has given us life, and that she is our Mother.

Mary, then, became our spiritual Mother at two different periods: first, when she consented to be the Mother of God. St. Bernard says, "The blessed Virgin contributed most efficaciously to our redemption by her consent to the angel's proposal; and thenceforward bore all men in her womb, by her thirst after their salvation." St. Luke writes in his gospel, "Mary brought forth her first-born son:" these words one day troubled St. Gertrude; she could not comprehend why the evangelist wrote, "Mary's first-born," Jesus Christ being her only son, until the Lord re-

moved her perplexity by assuring her that though Jesus had been Mary's only son, according to the flesh, He was still her first-born, for all men were her children according to the spirit; again, commenting on this verse of the Canticles, "Your fruitful womb is like a garden of wheat environed with lilies," St. Ambrose says, "In the most pure womb of Mary there was sown one sole grain of wheat, yet it may be called a garden of wheat, because all the elect were included in this chosen grain." "The first-born among many brethren;" and that she who gave Him life by bearing this only seed became the Mother of a great multitude.

The second circumstance in which Mary became our Mother, is when on Calvary, with a heart rent with sorrow, she offered this only Son to His Father as a holocaust for our sins. Her charity, which made her cooperate in the establishment of the Church, rendered her the mother, according to the spirit, of the members of the Saviour. "I have not preserved my own vine," says the spouse; "that is," says St. William Abbot, "Mary has not spared her own Son, her own soul, for the salvation of many." Beholding Jesus expire in torturing agony, her soul was pierced with that sword of sorrow, predicted by Simeon; she consented to the stroke, knowing that God required it for our redemption, and thus brought us forth anew.

Hence, although it be true that, in the work of redemption, Jesus wished to tread the wine-press alone, it is not less true that, in consideration of Mary's thirst for our salvation, He was pleased that she might cooperate with Him by the generous sacrifice of His life. This is what the Saviour Himself gave us to understand, when, before He expired, looking from the summit of His cross on His Mother and His beloved disciple, He said first to Mary, "Behold thy son," as if He had said, behold the man that is born to grace by the sacrifice of my life which you now offer: afterwards He said to His disciple, "Behold thy Mother," words which rendered the blessed Virgin the Mother not only of St. John, but of all men: for, as Silveira observes, the evangelist uses the expression "He said to His disciple," and not, "He said to John," in order to show that Jesus has given Mary as a Mother to all those who, being Christians, bear the name of "disciples."

Mary, then, is our Mother, and what a Mother! Happy, thrice happy are they, who enjoy the protection—who live under the guardianship of this most blessed and amiable Mother.

Who will dare snatch from her the children of her womb? What passion too strong to be vanquished, what temptation too violent to be overcome, if they place themselves under the protection of such a Mother?

Naturalists say of the whale that when her young ones are tossed about by a storm, or pursued by the fishermen, she opens her mouth and

receives them into her bowels, as a place of security : thus, when Mary sees her children pursued by, and ready to sink under, temptation, she hides them in the womb of her motherly protection, nor does she let them forth until they arrive at the haven of salvation. O tender, O compassionate Virgin, be thou blessed, and may He be eternally praised who has given thee to us as our Mother. We read in the revelations of St. Bridget that Mary one day said to her, "If a mother saw her son on the point of being killed by an enemy, do you not think she would use every effort to save him? such is my conduct toward my children, however wicked, when they have recourse to me." Fear not, then, in all your combats against the powers of hell, if you invoke Mary ; you will always be victorious if you say to her these words of the Church, "We fly to thy patronage," etc. (*Sub tuum præsidium, etc.*) Oh, how many victories have been gained over hell by this short prayer ! A great servant of God, Sister Mary of the Cross, Benedictine, used no other to put devils to flight.

Courage, then, child of Mary ! know that she considers as children all who are ambitious of the title. "Rejoice, says St. Bonaventure ; "the process of your salvation cannot miscarry, because the sentence depends on Jesus, who is our brother, and Mary, who is our Mother." This same idea caused St. Anselm to leap for joy : "Precious confidence ! secure refuge !" says he, "since the Mother of my God is *my* Mother also." How well-founded is the good Christian's hope of salvation, since it depends on the best of brothers, and the tenderest of mothers ! Let us hearken to the invitation of this amiable Mother, who calls us in this passage of the book of Wisdom : "*Si quis est parvulus venia ad me*" (Let little ones come to me). Children have ever on their lips the name of their mother ; the least danger that appears causes them to exclaim, "Mother ! mother !" O Mary, the most amiable of all mothers, behold our desires ; they are, that in all dangers, on all occasions, we may fly to you as your children, and that you, clasping us to your maternal breast, may "Show yourself our Mother."

Example.

The Emperor Leo, surnamed the Isaurian, having raised a persecution against the worship of holy images, met a most formidable antagonist in St. John Damascene. Though out of the empire of this impious prince, he thought himself obliged to assist his brethren in so pressing a necessity, and being well skilled in theology, he wrote three solid discourses, so eloquent and conclusive that they at once confounded the heretics, and confirmed the Catholics in their faith. This so irritated the Greek emperor that he determined on the destruction of the saint ; if not by open violence, at least by the base manœuvres of calumny and deceit. He

therefore caused a letter to be addressed to himself, as if from St. John, who then governed the city of Damascus for the caliph, inviting him to come before the city, and that he would cause the gates to be opened to him. The signature of the saint was so well counterfeited that when presented to the caliph, together with another letter from the treacherous Leo, as a proof of his fidelity to the treaty, he instantly sends for St. John, reproaches him with his treason, and without giving him time to prove his innocence, he, in a fit of rage, orders his right hand to be amputated, and nailed to a stake, which was exposed in a public part of the city.

The evening of the same day, thinking that the caliph's anger was now cooled, the saint sent to beg that his hand might be restored to him; the prince consented, seeing already that the whole was but a forgery of the Greek emperor. As soon as St. John received the amputated limb, he went and prostrated himself before an image of the holy Virgin, and said to her with lively faith and confidence: "Mother of my God, assured refuge and sweetest consolation of all the faithful, you know that it is for having defended the worship of your images, and those of your divine Son, together with His saints, that I have lost this hand; confound error this day and refute calumny by joining my hand to the arm from which it has been severed, that it may evermore be employed in combating your enemies, and those of Jesus Christ." In saying those words he placed his arm near the hand, and they were instantly joined, no mark of separation remaining except a red circle, as if to render the miracle more certain. Full of gratitude and devotion, the saint spent the rest of the night in singing the praises of the Lord and His blessed Mother, in concert with his domestics.

The miracle was too extraordinary not to make some noise. It soon reached the ears of the caliph: and after having ocular demonstration of it, he embraced the saint, begged his pardon for being too rash, and swore to grant him any request he wished to make, by way of reparation. St. John, who had all his life sighed after holy solitude, availed himself of this promise, to beg leave to resign his government. This request much afflicted the prince, being unwilling to lose so worthy a viceroy, but in consideration of his oath, he suffered him to retire.

Prayer.

O Mary, my most amiable Mother, how is it that I, your child, so little resemble you? You so perfect, and I so perverse; you all inflamed with divine love, and I wholly alive to creatures; you so rich in grace, and I so poor in virtue; O how unworthy I am of my Mother! but do not forbid me to call you Mother, in punishment of my ingratitude; this amiable title consoles me; it redoubles my tenderness for you, animates

my confidence in you, and reminds me of my obligation to love you. May I, then, invoke you during life, and die when calling on Mary my Mother, my blessed, amiable Mother.

3—THE GREAT LOVE BORNE US BY MARY OUR MOTHER.

Mary being our Mother, it is easy to conceive how dear we are to her heart. The love of parents for their children is a necessary love, so that, as St. Thomas remarks, if the divine law makes it obligatory on children to love their parents, it is no less binding on parents to love their children ; even the law of nature inspires this love. We find it evinced by ferocious beasts. Naturalists say, that if attracted by the cries of her young, which the hunters often carry off, the tigress will plunge into the sea, and pursue the vessel in which they are embarked, until she overtakes it. What, then, must Mary's tenderness be for her children? "Ah," she says, "though a mother should forget the child of her womb, never will I forget my children."

"I am the Mother of beautiful love," says the book of Wisdom, speaking in the person of Mary ; yes, since it is charity that has rendered her our Mother, according to a learned writer, she glories in being all love in our regard. Who can comprehend the ardor and liveliness of this sentiment in Mary? Inflamed with charity, this holy Virgin burned with a desire to die for us with Jesus Christ ; while the Son offered Himself for our redemption on the cross, the Mother immolated herself at His feet, "in the preparation of her heart."

To appreciate more closely the ardor and extent of this love, let us examine its motives. The first of these is the love of God. St. John says that love of God and of our neighbor are indivisible : it must, then, be concluded that a person cannot increase in one without augmenting the other. It is because the saints loved God that they did so much for their brethren ; fortune, liberty, reputation, life itself, all were sacrificed for the interest of their neighbor. Read the life of a St. Francis Xavier ; you behold him braving every danger, surmounting every obstacle, to convert a savage people ; a St. Vincent of Paul takes the place of a poor prisoner on board the galleys, to restore him to his family ; and a St. Fidelis joyfully sacrifices his life for the conversion of an idolatrous city.

If the love of God led the saints to these great things, what must it not have operated in Mary, who from the moment of her conception loved Him more than all the angels and saints together? "The divine flame which consumed me, was so intense," says she herself to Sister Mary of the Cross, "that it would in an instant consume heaven and earth if allowed to operate upon them : the ardors even of the seraphim were but a chilling blast in comparison of mine." If Mary has so far surpassed the saints

in love of God, how far must she exceed them in love of the neighbor? "If you reunite the love of the tenderest mothers," says F. Nieremberg, S. J., "altogether it cannot be compared with Mary's affection for only one soul."

The second motive of the love of this blessed Virgin for us is, that Jesus has given us to her in charge, in the person of St. John. The last words He addressed to her were, "Woman, behold thy son;" and who can say how deep must be the impression of the last words of a person so dear? Indeed, Mary loves us even because of, the immense price we cost her, as mothers have a particular tenderness for those children whose birth or preservation have caused them most pain. If, to evince the love of God the Father of men, it is said that He delivered up His own Son for them, may we not use the same terms to express the love of Mary? "Yes," says St. Bonaventure, "Mary has so loved us, that she has given us her only Son:" "She gave him to us," says F. Nieremberg, "when, in virtue of her jurisdiction over Him as Mother, she permitted Him to deliver Himself up to the Jews; she gave Him for us, when she silently listened to His accusers without saying a word in His defence, though there was every reason to believe that the advocacy of a Mother so wise and prudent would have made a strong impression, at least on Pilate, who was already conscious of the innocence of Jesus; in fine, she has given us this well-beloved Son a thousand times during the three hours she spent at the foot of the cross." SS. Anselm and Antoninus even assert that to accomplish the will of the eternal Father, she would, despite of natural tenderness, have immolated Him with her own hands. For if Abraham was so obedient, how much more so was Mary! But to return to our subject: what should be our gratitude to her for such a testimonial of love? God could, and did recompense Abraham's generosity, but what can men render Mary for immolating Jesus? "This love of Mary," says St. Bonaventure, "obliges us to show her an extreme love, being convinced that she loved us more than any other creature, as she sacrificed for us a Son who was infinitely dearer to her than herself."

The third and last motive of Mary's love for us, is, that we are the price of the blood of Jesus Christ. If an only son redeemed his servant by twenty years of slavery, would not his mother hold this slave in great esteem, seeing he had been so dearly bought? It is just so with Mary: her love and desire of man's salvation is proportioned to the price of the blood which purchased it. It was revealed to St. Elizabeth of Hungary that while the holy Virgin was yet in the temple, she ceased not to pray fervently for the coming of the Saviour of men. If our salvation were so near her heart, how much closer must it be, when she saw her Son, the eternal wisdom, make so much account of it?

It is because Jesus has redeemed all, that Mary loves and protects all. Albertus Magnus applies to her this text of wisdom, "I love those who love me." If she is so clement toward the ungrateful, what must be her tenderness for those who love her? "O how easy it is," says the same author, "to find Mary when one loves her!" "If Mary loves all," says St. Bernard, "she has a more than ordinary love for those who are devout to her." "The servants of Mary are not only loved but even served by her," writes another father. "Happy are those who love you, O Queen!" says Berchman of the Society of Jesus. "If I love Mary," continues he, "I am sure of obtaining perseverance and every grace I ask of God."

Children of Mary, though you love this admirable Mother as much as you can, yet she will still surpass you in tenderness. Love her as a St. Stanislaus Kotska, who could not speak of his love for her without communicating his ardors to his hearers; he who invented new names to honor her; who asked her blessing at the commencement of each action; who prayed to her as devoutly as if he saw her with his eyes; who was transported out of himself by the chant of the "*Salve Regina*;" who, when interrogated how much he loved Mary, answered, "Sure she is my Mother, and that is enough; you may guess the rest." He pronounced these words in such a manner that he seemed more like an angel sent from heaven to preach the love of Mary than a human being.

Love her as much as the blessed Herman Joseph, whom she honored with the name of her spouse; as much as a St. Philip Neri, who styled her "his delight;" as a St. Bernard, who denominated her "ravisher of hearts" (*raptrix cordium*); as a St. Aloysius, whose heart leaped, and whose cheeks glowed at the sole mention of her name; as a St. Francis Solano, who, in the holy folly of love, took an instrument of music and came to play and sing before an image of Mary; love her as much as a F. Diego Martinez, S. J., who, in recompense of his singular devotion to her, merited to be carried by the angels into heaven on all the feasts of the holy Virgin, that he might witness the glory and pomp by which the inhabitants of the heavenly Jerusalem solemnize them: he used to say, "I would wish to be possessed of the hearts of all the angels and saints, in order to love Mary as much as they love her; I would desire to have at my disposal the lives of men, that I might consecrate them to her service." Love Mary as a St. Bridget, who used to say that nothing in the world gave her so much satisfaction as to know that Mary was so loved by God, and that there was no torment to which she would not willingly expose herself for the preservation of the least degree of the glory she enjoyed.

Shall I say more? Let us imagine with ourselves, all that love can invent to testify its love; let us wish to give our life for the love of the

Queen of heaven ; as the blessed Alphonsus Rodriguez, let us engrave on our hearts the amiable name of Mary ; as did St. Radegonde, spouse of King Clotaire ; a Francis Binantius ; a Baptist Arquenta and an Augustin d'Espinosa, S. J. ; let us, in fine, exhaust all the inventions of love, yet, after all, we shall never be able to love Mary as she loves us ; we will still be obliged to confess with St. Peter Damian, "I know, blessed Mother, that it is impossible to exceed you in love." It is related of the blessed Alphonsus, before mentioned, that being one night prostrate before an image of the holy Virgin, he exclaimed in a transport of admiration, "My most amiable Mother, I know you love me, but not as much as I love you," whereupon this blessed Virgin, seemingly offended, said, "What dost thou say, Alphonsus ? Know that thy love is as remote from mine as heaven is from earth."

With good reason does St. Bonaventure say, "Happy are the true lovers and faithful servants of Mary, since, like our Lord Jesus Christ, she will not let any one exceed her in love. May my heart, then, do I say with St. Anselm, burn with love for you, Jesus my Saviour, and Mary my tender Mother ; may I, through your merits, love you as much as I can love you. Can you refuse me this grace, O divine lover of our souls, who died even for your enemies ?"

Example.

We read, in the life of Sister Catherine of St. Augustine, that in the town where her monastery was situated there dwelt a woman named Mary, who, from her infancy, led a very irregular life ; she was not corrected by time, but continued the same vicious course, until, disgusted with her wickedness, they drove her from the city, and confined her in a cave in the suburbs. There, eaten up by a frightful disease, which caused her flesh to fall in pieces, she soon died, without spiritual or corporeal aid. This death was regarded as a just punishment from the hands of God, and undeserving of the ordinary rites of burial, so the poor corpse was interred in some highway or common, like a beast of the field. Sister Catherine, who was in the pious custom of praying for all who she learned departed this life, thought not of recommending this old sinner to God, supposing her to be lost forever. It happened about four years after this woman's death that Sister Catherine being one day in prayer, a soul from purgatory appeared to her and said, "Sister Catherine, how unfortunate, am I not ? You pray for everyone, but you never pray for me." "Who are you ?" said the religious. "I am," replied the soul, "that poor Mary that died in the cave." "What," said Catherine with amazement, "is it possible that you are saved ?" "I am, indeed," replied the soul, "through the charity of the blessed Virgin Mary. In my last moments, abandoned

by all, and seeing myself loaded with sins, I addressed this prayer to the Mother of God: 'O thou, the refuge of the forsaken, have pity on me. Hope of the universe, my only hope, come to my assistance.' This little supplication was not made in vain. Mary obtained me the grace of true contrition, by means of which I escaped hell. She, moreover, procured me the abridgment of my torments in purgatory, the divine justice, at her suit, causing me to suffer in intensity what I should suffer in duration. A few masses would now release me: cause them to be offered for me, and I promise not to forget you in heaven." Sister Catherine lost no time in complying with this request, and, some days after, the soul of Mary again appeared, shining like the sun, and testifying her gratitude. "Paradise is opened at length to me," said she; "I am now going there to celebrate the mercies of my God, and be assured, Sister Catherine, I shall not forget to pray for you."

Prayer.

O Domina qui rapis corda (O you who win all hearts, my Mistress), do I say with St. Bonaventure, win my poor heart, which desires to love you. No, like your devout servant, John Berchman, I am determined not to rest until I obtain of God a tender, faithful and constant love for you, my sweet Mother, who even loved me when I was ungrateful to you. *Non quiescam donec habuero tenerum amorem erga Matrem meam Mariam.*

4—MARY IS THE REFUGE OF REPENTANT SINNERS.

Mary declared to St. Bridget that she is not only the Mother of the just, but even of sinners, if they have but a will to amend. When a sinner comes to throw himself at her feet, with a firm resolution of changing his life, she receives him more affectionately than his natural mother could do. But he who aspires to be a child of Mary should instantly renounce sin; this is a necessary condition to be recognized by her. Richard of St. Lawrence, on these words of the prophet, "*Surrexerunt filii ejus*" (risen are her sons), remarks that it is first said, "*surrexerunt*" (they are risen), afterward "*filii ejus*" (her sons), to show that one cannot be a child of Mary until he is first risen from his sins. He is unworthy of being a child of Mary, who is buried in sin. To do the things that displease her Son is to renounce her. "The children of Mary," adds he, "should imitate her in chastity, humility, sweetness, and mercy." A certain sinner said once to this blessed Virgin, "*Monstra te esse Matrem*" (show yourself a Mother), to which she replied, "*Monstra te esse filium*" (show that you are a son). Another sinner having invoked her as Mother of mercy, she answered, "You sinners in your wants call me Mother of mercy, but by your sins you render me also Mother of sorrows" (*Male-*

dictus a Deo qui exasperat matrem suam) ; that is, according to the above author, he is cursed by God who, by his wickedness and obstinacy, afflicts Mary, his tender Mother ; I say, by his obstinacy, for if he be willing to return to God, and has recourse to Mary, she will obtain his reconciliation. St. Bridget heard Jesus say to His blessed Mother, " You offer your hand to those who wish to amend their lives ; there is no one sent from you without consolation."

It is deemed heresy by the Council of Trent to assert that prayers and good works performed in sin are but so many new sins.

Although prayer in the mouth of a sinner may not be so excellent, because it is unaccompanied by charity, it is, nevertheless, useful and salutary, being fit to obtain pardon for sin, and grace to rise from it ; the efficacy of the petition, as St. Thomas teaches, being founded not on the merits of him who prays, but on the goodness of God and the merits of Jesus Christ, who assures us that all we ask in His name shall be granted. It is just the same with our petition made in the name of His most holy Mother. " If he who prays merits not to be heard, the merits of Mary will pray for him," says St. Anselm, exhorting all sinners to address themselves confidently to the Mother of God ; St. Bernard says, " that the graces they are unworthy of obtaining are given to Mary, that they may receive them through her." " If a mother," he continues, " who has two sons learns that a mortal enmity subsists between them, what will she not do to reconcile them to each other ? Now, Mary is at the same time Mother of Jesus and Mother of sinners ; when she sees that sin has destroyed the love that united them, she leaves nothing undone to reunite them. All she requires of the sinner is, that he recommend himself to her, and have a will to be converted ; then, though he were sullied with all crimes, she disdains not to touch his wounds, and effect their cure."

It would even seem that Mary considers the evils of those who wish to be converted as her own. When the Canaanean prayed for her daughter, the terms she used seemed to imply that she herself was the sufferer. " Lord, have pity on me," said she, and why, but because mothers feel the evils of their children as deeply as their own ? Thus it is that Mary exclaims, in behalf of the sinful soul, "*Miserere mei*" (have pity on me). And O would to God that all sinners might recur to this tender Mother ! there is not among them even one who would not obtain her favor. " Mary," cries out St. Bonaventure with admiration, " you throw open your arms, and clasp to your maternal heart the sinner, abandoned by all." In effect, when he is an object of hatred and aversion to the whole universe, and the fire, the air, the earth, the water—all creatures—would wish to revenge upon him the insulted Majesty of their almighty Creator,

Mary is his refuge ; she receives him into her bosom, and never rests until she reconciles him with his God.

We read in the second book of Kings, that a woman of Thecura (and she is praised for her wisdom), having once presented herself before David said, " My lord, I had two sons : both quarreled, and one of them killed the other. The officers of justice have seized on the former, and, after having lost one, I see myself on the point of losing the other ; have pity on me, and do not permit them to take his life." David, greatly affected, caused the aggressor to be set at large. This is precisely Mary's language to the sovereign Judge, when she sees Him irritated against sinners, who fly to her for protection. " Lord," does she say, like Thecura, " I had two sons, Jesus and man. Man nailed Jesus to the cross : His blood loudly demands your vengeance ; can you deprive me of the second, after I have already lost the first ?" Ah, no, certainly God will nor condemn the sinner who has recourse to Mary. Having given her to him for Mother, He is quite willing she should exercise the duties of a parent, and this she does with a goodness, fidelity, and love that cannot be expressed. Let every sinner, then, address himself to this blessed Virgin in those words of St. Bonaventure ; " O my Mother and patroness, my sins render me unworthy of approaching you. I should expect nothing but chastisement from your hands, but though you were to deprive me even of life, I cannot doubt of your will to save me. I place in you all my confidence, and provided I may be happy enough to die before your image, and implore your mercy, I shall firmly hope to join in heaven that innumerable multitude who have been saved by your intercession."

Example.

About the beginning of the seventeenth century there lived at Paris a most holy priest, named Father Bernard. He was of distinguished birth, but, despising all its advantages, he embraced so far the poverty of Jesus Christ, in the ecclesiastical state, that he was generally called the " Poor priest." He might be numbered with the most faithful servants of Mary. He believed himself indebted to her for his vocation, and lost no opportunity of inspiring others with the sentiments of respect and confidence which he felt for her ; his exhortations, in fact, were but a tissue of wonders effected by the blessed Virgin's intercession. He always styled her his good Mother, and caused to be printed, in every language, the prayer of St. Bernard, which begins " *Memorare, O piissima Virgo Maria*" (remember, O most pious and clement Virgin), which he had learned from his father during his life. Father Bernard distributed more than 200,000 copies of this little prayer ; by the bare recital of which he performed most striking miracles. As he was one day going to his little chatelet

(for with the exception of Friday, which was reserved for the Hotel Dieu, he spent all his time in visiting the prisons of Paris: Monday at the great chatelet; Tuesday at the little chatelet; Wednesday at the conciergeri; Thursday at the Galeriens, and Saturday at Fort l'Eveque) for the discharge of his ordinary functions, he met on the Petit Pont (Little Bridge) two religious of a very strict order; running to the younger, he embraced him saying, "Rejoice, my dear brother, for you will owe your salvation to the blessed Virgin." The young religious, who had no knowledge of him, took him to be a fool, but his companion said he was a holy man, called F. Bernard, and that he ought to rejoice, for what he told him was not without mystery. They then proceeded on their way, and F. Bernard went to the chatelet. Several years after, entering, one day, the same prison, he was told that a prisoner, who had just then been condemned to the torture, could not be induced to make his confession. Doubly afflicted at this news, he went to the dungeon where the culprit was confined. After embracing him he exhorted him to be reconciled with God; he menaced him with his wrath, he threatened him with His vengeance, but all in vain—the criminal would not even answer him. The good father then begged him at least to recite a short prayer to the blessed Virgin, the "*Memorare*." With great difficulty he prevailed on him to do so, and, wonderful to relate, he had no sooner pronounced the first words, than he found himself quite changed; a torrent of tears flowed from his eyes, and regret for his sins caused him to send forth sighs that seemed to rend his very heart. Transported with joy, Father Bernard embraced him, saying, "Your conversion, my dear brother, is the work of the blessed Virgin." "True, my father," replied the prisoner, with a voice half broken with sorrow, "it is a long time since you told me so; would to God that I had never forgotten it." "What!" said Father Bernard, "have I ever seen you before, my child?" (for he remembered nothing of him). "Alas, father!" said the prisoner, "I am that religious whom you formerly embraced on the Petit Pont." "But how came it to pass," inquired the father, "that you fell into this misfortune?" "Ah, father," said he, "I embraced the religious state without a vocation; I abandoned it, after having worn the habit for some years, and returned to my friends. These received me coldly; every day I met some new subject of chagrin, so that in a fit of desperation I associated with a troop of banditti. I lived with these some time, but heaven, weary of my crimes, has at length delivered me to the arm of the law, and I am condemned to expire on the wheel. But I am still happy, if by this torment I can avoid the flames of hell." Here his sighs increased to such a height that Father Bernard, greatly affected, said, "Be consoled, my child; since the holy Virgin has obtained for you the grace of true contrition, she will obtain

your salvation. Prepare to make your confession at once: I will go and bring a confessor to you." Father Bernard departed, and before he returned, the poor penitent breathed his last with gratitude and contrition.

Prayer.

O worthy Mother of God! how dare a sinner, so unworthy as I, appear before you? I am the last of sinners; I have offended the divine Majesty more than any other; since I cannot recall the past, help me to amend the present. "Have pity on me, O Jesus, my Redeemer. Holy Mother of God, implore Him for me. If you do not wish to hear my prayer, say in whom else I can place more confidence, or to whom should I go to find more mercy?"—*St. Anselm.*

CHAPTER II.

“*Vita Dulcedo*” (Our Life ! Our Sweetness !).

I—MARY IS OUR LIFE, SINCE SHE OBTAINS US THE PARDON OF OUR SINS.



Understand well why the Church styles Mary our *life*, we should know that grace is the life of the soul, as the soul is the life of the body, and that the blessed Virgin, in obtaining sinners the grace of conversion, restores them to this life. The Church puts in her mouth these words of the Proverbs: “Those who find me shall find grace, and he who finds me shall find life and salvation.” And commenting on this last passage, St. Bonaventure exclaims: “Hearken, all ye who desire the kingdom of God; honor the holy Virgin, and you shall find life and salvation.”

St. Bernardine of Sienna asserts that if God has not destroyed man after his sin, it was in consideration of the blessed Virgin, and out of the singular love He bore her; he even doubts not that all the mercies granted to sinners in the old law have been given in consideration of Mary.

With good reason does St. Bernard exhort us to seek grace through her, since she has found the grace which we have lost. “*Ne timeas invenisti gratiam*” (Fear not, for you have found grace), said the angel to her. But how can we say that Mary has found grace, she who, in her conception, was full of grace, and continued in it as long as she abode on earth? One is only said to “find” that which he possessed not before. “It is for sinners,” says Cardinal Hugo, “that Mary has found grace, which they had irretrievably lost. Hence, ‘let them come,’ he continues, “and say to her with confidence, ‘render us what belongs to us.’” The blessed Virgin herself in a verse of the Canticles says, “that she has been established by God for our defence. ‘I am like a wall, and my bosom is a strong tower,’ and hence it has been given me to appease the Lord.” Commenting on this, St. Bernard takes occasion to encourage the sinner. “Go,” does he say to him, “go to find the Mother of mercy; discover to her the wounds of thy soul, and Mary, showing to her Son the breasts whence He drew life and nourishment, will mollify His anger, and appease His wrath.” This is what our holy mother the Church alludes to

when she asks the Lord to bestow on us the powerful assistance of Mary, that we may be delivered from our iniquities.

She is justly compared to the aurora, "because," says Pope Innocent, "as this star is the termination of the night, and the commencement of the day, thus Mary's appearance announced to the world the end of the night of sin and the dawning of the day of grace." And this effect, which the birth of Mary produced, is every day produced anew in the souls of the faithful. Scarcely does anyone begin to honor her, than he is already rescued from the obscurity of sin and conducted to the bright path of salvation. "Hence," cries out St. Germanus, "O Mother of God, he who pronounces your name with devotion has life already, or is on the point of receiving it."

"All nations shall call me blessed," says this august spouse of the Most High, in her sublime canticle. "Yes, my sovereign," says St. Bernard, "all generations shall call you blessed, because it is by you your servants obtain the life of grace, and the gift of glory; through you it is that sinners obtain pardon, and the just, perseverance."

"Be not discouraged, sinners," says the pious Bernardine of Bastia; "though your sins were beyond number, recur to this more than magnificent Queen; her hands are full of mercy; she is more anxious to bestow her favors than you are to receive them."

St. Andrew of Crete styles Mary "the guarantee of pardon, and the pledge of reconciliation" (*Fidejussio divinarum reconciliationum quæ datuo pignore fit*), and this because sinners have in her an assurance of forgiveness. The Lord Himself has given them a pledge thereof in rendering her intercession all-powerful. An angel told St. Bridget that the prophets of the ancient law leaped for joy, when they foresaw that, in consideration of Mary's purity and humility, God would be appeased and turn away His wrath from those who had most irritated Him. She is that privileged ark, where all who shelter themselves are saved from external shipwreck; and as the ark of Noah not only preserved man, but even irrational creatures, thus Mary, the ark of the new covenant, indiscriminately saves the just; that is to say, rational beings and sinners, figured by creatures void of intelligence. Our Lady one day appeared to St. Gertrude, covered with a mantle, under which, as if in a place of refuge, were a troop of ferocious beasts, as lions, tigers, bears and leopards. She was so far from driving them away, that, on the contrary, she patted them with her hand, and received them with great pity and commiseration. By this vision, the saint understood that the greatest sinners, when they recur to Mary, are safe from eternal destruction. Let us, then, enter this ark; let us conceal ourselves under the mantle of Mary; we there shall find life and salvation.

Example.

Father Bovius relates that a woman of bad life, named Helen, having by chance heard a sermon on the devotion of the rosary, immediately purchased a copy, unknown to any one, and began to recite it, not, indeed, through devotion, but she found in it such satisfaction, that she was never tired repeating it. By this good custom, she in time began to conceive a horror of her past life, so that her conscience gave her no repose. Compelled in some manner to have recourse to the sacrament of penance, she made her confession with such marks of contrition that the confessor was amazed. The confession being finished, having cast herself at the altar of the holy Virgin to thank her and recite the rosary, our Lady spoke to her thus: "Helen, you have sufficiently offended my Son and me: change your life and I will share my graces with you." Full of confusion, the poor penitent said, "Alas, holy Virgin! it is true I have been a monster of iniquity, but your power is great; help me to amend. I give myself to you, and resolve to spend the rest of my life in doing penance." In those sentiments Helen distributed all she possessed to the poor, and embraced a most austere life. Temptations the most frightful assailed her, but Mary procured her a complete victory over them. She was favored by many supernatural graces; as visions, revelations, and even with the gift of prophecy in the course of her life; and some time before her death, of which she was advised from heaven, the Mother of God came to visit her, in company with her Son, and her soul was seen ascending to the realms of bliss in the shape of a white dove.—*Example of the holy Virgin's patronage.*

Prayer.

O Mother of my God, you, whom the Church styles the refuge of sinners, behold me at your feet, imploring your compassion. Be moved at my miseries, I conjure you, by the inestimable price of our redemption and in the name of all it has cost your Son to rescue us from the captivity of the devil. I offer you all this Man-God has suffered from the moment of His incarnation in your chaste womb until that of His death on the cross, the poverty and humiliation of His birth, the inconveniences of His flight into Egypt, the fatigues, labors and contradictions of His life, all the pains of His soul, and torments of His body, during His passion; the treason of Judas, the ingratitude of the Jews, the flight of the Apostles, the grief your affliction caused Him, blessed Mother; the contempt, the blows, the whips, the thorns, the nails, the cross, the effusion of all His blood, and entreat you by the love you bear this divine Son, and in consideration of all He has endured, to extend a protecting hand

to a criminal who has deserved the fire of hell, and draw him from the abyss of sin.

2—MARY, AGAIN, IS OUR LIFE, BECAUSE SHE OBTAINS US PERSEVERANCE.

Final perseverance is so great a gift, that we cannot, as the Council of Trent teaches, merit it by any exertion of ours: "However," says St. Augustin, "it is given to those who ask;" "and provided," teaches Father Suarez, "that we persevere in demanding it, we are sure of being heard." Now if (as I hold for certain, according to the common opinion of divines), if, I say, every grace we receive passes through the hands of Mary, it is certain that this of final perseverance is also her gift. She herself promises this grace to all her faithful servants: "They who work with me shall not sin; they who make me known will have life everlasting." To preserve the life of grace we stand in need of spiritual strength, which will enable us to withstand all the attacks of our enemies; and this strength is only obtained by Mary—"Mine is strength; by me kings reign." "Strength is my portion," says Mary; "God has imparted it to me, in order that I may bestow it on my servants. It is by me they govern their senses and rule over their passions, that they may render themselves worthy of reigning eternally in heaven."

Mary is that tower, whence, it is said in the Canticles, a thousand bucklers are suspended with all the arms of the valiant men. To all her servants who have recourse to her in their combats, she is, as it were, an impregnable tower, fortified with arms of every description, to enable them to fight against hell.

It is for this same reason the holy Virgin is likened to a plane-tree: "*Quasi platanus exaltata sum*;" "the leaf of this tree," remarks Cardinal Hugo, "has the form of a shield;" thus Mary is the shield of all who place themselves under her protection. The blessed Amedée explains this name of plane-tree, given to the blessed Virgin, after another manner. "As the plane-tree," says he, "by its foliage shelters travelers against the chilling blast and the burning sun, thus men find under the mantle of Mary a secure retreat against the heat of the passions and the force of temptations."

Poor souls, what are you thinking of when you abandon Mary, when you cease crying to her for protection? "Take away the sun," says St. Bernard, "and what does the world become? An abode of horror, a chaos of confusion; thus let a soul abandon Mary, and she is seated in darkness, that darkness which the Holy Spirit says, 'favors the passage of the beasts of the forest.'" "Woe to him," says St. Anselm, "who despises the light of this sun, that is, who neglects Mary; it is soon night with him, and his soul becomes a haunt of sin and of devils." St. Fran-

cis Borgia doubted, and with reason, of the perseverance of such as had not a special devotion to Mary. Inquiring, one day, of the novices, to which saint each one was most devoted, he perceived that some among them were wanting in devotion to the blessed Virgin, whereupon he notified the master of novices, and desired him to have a particular watch on these young people. The event justified the saint's fears; all those who had not honored Mary lost the grace of their vocation and quitted the society.

St. Germanus had reason to call Mary "The respiration of Christians;" for as the body cannot exist without breathing, so the soul cannot live without recurring to the Mother of God. The blessed Alain, being once assailed by violent temptations, was on the point of yielding for want of recommending himself to Mary. Being always devout to her, this holy Virgin appeared suddenly, and, striking him on the cheek, said, "If thou hadst invoked me, Alain, thou wouldst not be now in this imminent danger."

"Happy is the man who hears my voice," says the Queen of heaven, "who rises early to seek me, and who watches at the door of my mercy." Yes, Mary will obtain for such a person strength to rise from his sin and light to walk in the way of perfection. Hence it is, according to the beautiful expression of Innocent III., that she is called *Luna in nocte*, *Aurora in diluculo*, *Sol in die*: moon for him who is in the night of sin; Aurora, morning star, for him, who, already enlightened, is trying to advance in his course; sun, in fine, for him who is confirmed in grace, that he may fall no more over the precipice.

Theologians apply to Mary these words of Ecclesiasticus, "Her chains are chains of salvation." "What are these chains," says St. Laurence Justinian, "but the fetters with which Mary binds her servants, that they may not escape from her service?" St. Bonaventure gives a similar explanation to those words which occur in the office of the holy Virgin, "My abode is in the full assembly of the saints," for he says that "not only is Mary established in the plenitude of charity, but that she therein retains the saints."

Of her servants it is said, "They are doubly clothed." This double garment, according to the interpretation of Cornelius a Lapide, are her own virtues and those of her Son; with these she covers her faithful servants, that, provided against the cold blast of sin, they may persevere to the end. Hence St. Philip Neri used to say to his penitents, "My children, if you wish to persevere, be devout to Mary." The venerable Berchman, S. J., said, also, "That he who loves Mary will persevere to the end." And Abbot Rupert draws from the parable of the prodigal a very ingenious reflection to the same effect. "If this libertine child," said he, "had

his Mother, he would never have abandoned his paternal home, or he would have returned sooner." Thus, he who has Mary for Mother, never abandons God, or if he does, he soon seeks Him again.

Oh, if all men loved this most merciful Mother, and had recourse to her in the hour of temptation, we would seldom see any one lost or suffer shipwreck. We fall, and we are lost, when we fail to invoke her assistance. St. Laurence Justinian applies to the blessed Virgin these words of Ecclesiasticus—"I walked on the waves of the sea;" for he makes her say, "I walked on the waves of the sea with my servants, in order to save them from a melancholy shipwreck."

St. Thomas Villanova says, "When the birds of prey (meaning the devils) pounce on us, let us imitate the chickens, who, when the hawk appears, fly for refuge under the wings of their mother; let us fly to Mary, without losing a moment, and she will secure us in her maternal bosom. O Mary," continues the saint, addressing the Queen of heaven, "it is for you to defend us, since you, after God, are our refuge, our protectress, our sweetest hope." We shall conclude with the words of St. Bernard: "Christian, whoever thou art, thy life on earth is a perilous navigation. If thou dost not wish to be drowned, turn not away thy eyes from this brilliant star; look up at the star of mariners; invoke Mary in occasions of sin, in the struggle of temptation, in doubt; in the midst of danger call Mary to thy aid; let her powerful name be ever in thy heart and on thy lips, to inspire thee with confidence; trust in Mary, and thou wilt not fall into despair; follow her, and thou wilt not stray; let her hand protect thee, and thou wilt have nothing to fear; let her be thy guide, and thou wilt infallibly arrive at the haven of salvation. *Sic fac et vivis* (This do, and thou shalt live).

Example.

In the lives of the fathers of the desert, we read that Mary, surnamed "of Egypt," at the age of twelve years, through a spirit of licentiousness, fled from her paternal home, and came to Alexandria, where her debaucheries were the scandal of the inhabitants. After sixteen years spent in crimes and disorders, she one day took a fancy to embark with some pilgrims who were going to Jerusalem to celebrate the festival of the exaltation of the holy cross. When she had arrived in the city, a pure sentiment of curiosity led her to the church of the solemnity; but as she was going to enter, she found herself repulsed by an invisible hand. Again and again she tried to mingle in the throng, but in vain—she was not able to pass the threshold. Struck by the event, the poor sinner entered into herself, and being suddenly illumined from on high, she felt that God refused her admission to His house, because of her wickedness. At this

moment, happening to raise her eyes, she perceived, painted on the wall of the church, an image of the holy Virgin ; she prostrated herself before it, and, bursting into tears, said in her heart, " O Mother of my God, have pity on a miserable creature ; as you are the refuge of sinners, do not refuse me the consolation of seeing and adoring that sacred wood on which my Saviour, your Son, has shed His blood to redeem me : after doing so, I promise you to go wherever you please, to weep and bewail, the rest of my life, the follies and disorders of my ill-spent youth." After saying this, she felt an interior assurance that she could now enter, whereupon she tried, and, finding no opposition, she paid her homage to the sacred instrument of redemption, with great sorrow and compunction. On coming out, she again went to the holy image, saying " O Mother of God, my protectress, what shall I do ? Whither do you wish me to go ? " On which a voice answered, " Go beyond the Jordan, and thou shalt find thy place of abode." The poor sinful Mary then made a general confession of her whole life ; and after having received the holy Communion, bent her course, as directed by the holy Virgin, to the place of her penance. During the first seventeen years she spent in this place, she had combats the most violent to sustain against the enemy ; her only shield was to invoke Mary, and by this simple means she remained victorious, and spent the last thirty years of her life in great peace and tranquillity. The year before she died, by a particular disposition of divine providence, she was discovered by Abbot Zozymus, a holy solitary, who had gone into the desert to spend the Lent in greater solitude. After relating her history to him, she begged that when he came next, he would bring her the holy Communion. He did so, and, when separating, she invited him to return, the following Lent, to the spot where he had first seen her ; but what was his astonishment to find her dead, and her body environed with celestial light. These words were written near her, in the sand : " Abbot Zozy-mus, bury here the body of poor Mary, the sinner, and pray for the repose of her soul." Having interred the sacred remains, he returned to his monastery, and related to his brethren the wonders of the divine mercies toward this happy penitent.

Prayer.

O holy Virgin, deign to manifest your generosity toward me, a miserable sinner. If you grant me your aid, what can I fear ? No, I shall no longer apprehend either my sins, since you can repair them, or the devils, since you are more powerful than hell—or your Son, justly irritated, since one word from you will appease Him. I shall only fear for myself, and that, forgetting to invoke you, I may be lost. But this will not be the case. I promise you to-day to recur to you in all my wants,

and that during life, and at my death, your name and remembrance shall be the delight of my soul. Amen.

3—MARY RENDERS DEATH SWEET TO HER SERVANTS.

Dulcedo (Our Sweetness).

“He that is a friend loveth at all times, and a brother is proved in time of need.” True friends and devoted parents are known rather in adversity than in prosperity. False ones are most assiduous when fortune smiles, but if we fall into disgrace, if we are sick, and, above all, when we are dying, they forsake us. Mary never treats her servants thus; she has never abandoned her friends in their misfortunes, still less in the agonies of death, the greatest misery incident to humanity; she is our life in the place of our exile; she is our sweetness at the hour of death, in rendering this dread moment happy and serene; since that eventful day, when this blessed Virgin had both the grief and consolation to assist her Son, the chief of the predestined, at His last hour, she has been deputed to assist His members when in like circumstances, and hence the Church says, “Pray for us sinners, now, and at the hour of our death.” What dire anguish fills poor dying creatures, when remorse of conscience, a fear of the divine judgment and an uncertainty of their salvation, combine to torment them. Hell, which then “has but a little time,” redoubles its rage, and makes one desperate effort to seize that prey of which it has been always in quest, and which is now going to escape it. To this last combat the devil, who has ever been setting snares for the soul, comes not alone; he brings with him innumerable legions of wicked spirits; witness what we read of St. Andrew Avellinus. During his agony he had so terrible a combat to sustain against them that all the religious who attended him were seized with fear and consternation. The countenance of the saint became livid; he trembled all over; he gnashed his teeth, and tears flowed in abundance from his eyes. Such a spectacle caused all the assistants to weep; each one trembled for himself, seeing a saint die in such a manner; one thing alone consoled them—it was, that the dying person often turned his eyes toward a picture of the holy Virgin, to implore her aid, as it were, and remembering to have heard him say more than once during life that Mary would be his refuge at the hour of death. Nor was he disappointed; his agitations soon ceased, his countenance resumed its wonted calm; keeping his eyes still fastened to the image of his protectress, he bent his head in token of gratitude, and sweetly rendered up his soul into her hands. It is supposed she then manifested herself to him, and conducted him to heaven. It is certain, at least, that a Capuchin nun, who was just then at the point of death,

turning toward the religious who assisted her, said, "Recite the 'Ave Maria,' for a saint ascends just now into heaven."

Oh, how these rebellious spirits fly at the sight of our Queen! If Mary be at our side, what can all the powers of hell avail against us? David, reflecting on this formidable moment, says, "If I shall walk in the shades of death, thy rod and thy staff shall uphold me." Cardinal Hugo says, "that by the staff we are to understand the cross of Jesus, and by the rod, the intercession of Mary, who is the rod of the root of Jesus." "The divine Mary," writes St. Peter Damian, "is that powerful rod which puts to flight all the infernal host." When F. Emanuel Padial, S. J., was on his death-bed, Mary appeared, and spoke to him these consoling words: "The hour is at length come in which the angels, rejoicing with thee, are going to exclaim, 'O happy labors, O mortifications abundantly recompensed!'" At the same time a troop of infernal spirits were heard to exclaim: "Alas, we can do nothing against this man, because she who is without stain protects him."

St. Bonaventure says, "that Mary sends the blessed spirits with the Archangel Michael at their head, to the succor of the faithful in their last hour, that they may protect against their enemies and conduct to heaven such as have been faithful in invoking her during life."

"When a man is at the point of death, all hell is in commotion," says the Prophet Isaias, "and raises up against him the giants, that is, the most formidable demons, in order that they may seduce his soul into sin, and afterward accuse it, when it shall be presented before the tribunal of Jesus Christ; but if this soul be defended by Mary, the devils will not dare to accuse it, because they know the sovereign Judge has never condemned any of those who were protected by His Mother."

St. Jerome assures the virgin Eustochium, in his epistle, that Mary, not content with assisting her servants at their last hour, comes also to meet them, and presents them herself before the judgment-seat; this agrees with what she herself taught St. Bridget; speaking of those who have been devoted to her during life, "My well-beloved daughter," said she, "I, as their Mistress and Mother, go to meet my servants, in order to be their strength and consolation." A son of this great saint, named Charles, happily experienced this truth; he had embraced the dangerous profession of arms, and, dying on the field of battle, his mother never ceased to sigh and weep before God, fearing for his eternal salvation; until the holy Virgin, compassionating the afflicted mother, revealed to her that she had assisted her son in his last moments, and that he was saved in consequence of his devotion to her; afterward St. Bridget saw Jesus Christ on His throne, and the devil presenting Him two accusations against the holy Virgin; the one was, that she hindered him from tempt-

ing Prince Charles, at his death, and the other, that she had carried his soul to judgment, without giving him time to assert his claims to it. Jesus Christ then chased away the infernal fiend, and Charles was carried into heaven.

“Her bonds are the bonds of salvation ;” in the last hour, you will find rest in her. Oh, dear Christian, what shall be your joy at the last hour, if you have lived in the sweet service of Mary ! Happy chains ! precious slavery ! which will infuse into your soul a sweet calm, the foretaste of eternal peace. F. Suarez, S. J., a great servant of Mary, was so replenished with consolation at his last hour, that he exclaimed, “No, I never could believe it was so sweet to die.” You, too, will experience a like sentiment, if you shall have loved this good Mother ; she is faithful to her children, when they have been faithful to her ; and when they have venerated her through life, in visiting her churches, reciting her rosary, fasting in her honor, and, above all, in uniting to these pious practices a homage much more agreeable, which is to thank her for her benefits, and to render themselves more and more worthy of her powerful protection.

Though you may have hitherto lived in sin, you will not be deprived of this consolation, if to-day you begin to change your life, and enter into the service of the Queen of heaven. The brother of St. Peter Damian is an example of this truth : this man, whose name was Martin, had the misfortune to commit a most grievous sin ; entering into himself, prostrated before an altar of the holy Virgin to bewail his fate, he repeated this prayer : “O my patroness, mirror of chastity, I have, by my impurity, sinned against God, and against thee ; miserable wretch that I am, I have no other resource but to make myself thy slave ; deign to accept me in that quality ;” then taking off his cincture, he placed it round his neck in token of slavery. In a short time after he died. During his illness, he one morning said to his attendants, “Rise, rise, salute my mistress ;” then he added, “from whence comes this favor, O Queen of heaven, that you condescend to visit your poor slave ?” At that moment Peter, his brother, having entered the room, he related to him how the blessed Virgin had visited him, and complained that his servants remained sitting in presence of the Queen of heaven ; shortly after, he peacefully slept in the Lord.

But if, in this dread moment, my dear reader, your past sins come to trouble you, and cast you into despair, Mary will come to reanimate your confidence, as she did to Adolphus, count of Alsace. This good man, who quitted the honors of the world to embrace the humiliations of the cross in the order of St. Francis, was very devout to Mary. In his last illness, the recollection of the life he had lived in the world made him greatly apprehend the divine judgments, and tremble for his salvation ; till Mary,

who never sleeps in the necessities of her servants, suddenly presented herself before him, and addressed him in these consoling words, "Adolphus, my dear Adolphus, thou art devout to me, and dost thou fear death?" Their effect was most powerful; all apprehension immediately ceased, and Adolphus expired in the greatest peace and confidence.

Although we are sinners, let us animate our confidence, since Mary will not forget us at our last hour. She once told St. Matilda that she never absented herself from the deathbed of such as had served her faithfully during life; we would never finish, if we recounted all the examples we have of this truth: we shall content ourselves with the following:

Example.

When St. Dominic labored in Carcaissone, against the Albigensian heresy, they brought him one possessed, to be exorcised, whence he took occasion to make the devil confess, by the mouth of him whom he possessed, a truth that cannot be too often inculcated, to excite all to confidence in the Mother of God; for, forced by the command of the saint, the enemy said, in the presence of an immense concourse of persons who ran to the spectacle, that she upset his designs, and rendered his measures abortive; that she every hour snatched souls from him (this he thought himself assured of); that several at the hour of death obtained salvation by her intercession, and, in fine, that not one of those who faithfully served her had ever been lost.

Thus did the force of truth compel even the father of lies to testify this for our instruction and consolation.—*True Devotion to the Blessed Virgin.*

Prayer.

O my tender Mother, what shall be the end of the miserable sinner that is before you? When I think of the terrible moment at which I shall have to render to God an account of my conduct, and when I remember how often I have, by my sins, written the sentence of my own condemnation, fear penetrates my bowels, and dries up the very marrow of my bones. O consolation of the afflicted, have pity on me; remorse of conscience gnaws me, my best actions are but imperfectly performed; hell waits to carry off my soul. Divine justice must be satisfied: what, then, shall become of me? What shall be my eternal lot? Alas, without you I am lost; obtain for me a true sorrow for my sins, grace to amend and persevere during life, but above all, in the agonies of death. Mary, my hope henceforth more than ever, do not abandon me, but support my confidence lest I fall into despair. Amen.

CHAPTER III.

Spes nostra Salve (Hail our Hope).

I—MARY IS THE HOPE OF ALL THE CHILDREN OF ADAM.



HERETICS cannot bear to hear us style Mary our hope ; they pretend that we cannot hope but in God alone, from this text of Scripture, "Cursed is the man that trusts in man." "Mary," say they, "is a creature, and how can a creature be our hope?" Thus heretics argue ; but in spite of their accusations, the Church wishes that priests and religious, in the name of all the faithful, should every day raise their voice, and invoke Mary under that title so sweet, "Hope of Christians."

St. Thomas, the angel of the schools, teaches that we can hope in a person after two different ways ; either as a principal or intermediate cause. When one solicits a favor from a king, though it is expected from him because the only dispenser, it is hoped from his minister as an intercessor or mediator ; undoubtedly it is the king who bestows the favor, but he does so at the prayer of his favorite ; and the suppliant has reason to say that he hopes in the minister who presents his suit. Now the King of heaven, whose bounty is infinite, desiring nothing so ardently as to confer His favors on us, in order to increase our confidence in Him, has given us His Mother for our Mother, and in her hands resigned (if we might say so) His omnipotence in the sphere of grace, that we might place in her the hope of our salvation, and all the help necessary to attain it. Those, indeed, are cursed by God who hope in the creature without reference to God, as certain sinners do who think nothing of forfeiting the friendship of the Most High for that of man ; but those are blessed, truly blessed, who hope in Mary as being the Mother of God ; He Himself being pleased in seeing this blessed woman honored, from whom alone He has received more glory than from all men and angels together.

Mary is our hope, since, as Cardinal Bellermino says, "we may hope to obtain by her intercession what we could not flatter ourselves to obtain by our own prayers ;" "and to recur to the holy Virgin in this hope," says St. Anselm, "is not to distrust the divine mercy, but to fear our own unworthiness."

With reason, then, does the Church style Mary, "Mother of holy hope;" it suits her admirably, since it is not the vain hope of perishable, passing goods she creates in us, but the blessed hope of eternal treasures. "I salute you, hope of my soul," says St. Ephrem to this blessed Mother; "I salute you, the protectress of sinners, the rampart of Christians, and the salvation of the world." The same saint, considering that by an admirable disposition of His providence, God has willed that all who are saved may be saved by means of Mary, says to her, "Queen of heaven, never cease to protect us, since, next to God, you are our only hope."

God commanded Moses to make the propitiatory of most pure gold, because it was from thence He wished to speak to him. A learned writer says, that "Mary is the propitiatory of the Christian people, whence our Lord gives them answers of pardon and forgiveness, and dispenses to them His gifts and graces." "Why," asks St. Irenæus, "was not the mystery of the incarnation accomplished without the consent of the Virgin? It is," he replies, "because God wishes she may be the principal of all good in the law of grace." "O Mary," exclaims the devout Blossius, "who could avoid loving you? you who are our light in the obscurity of doubt, our consolation in grief, and our hope in danger. Hail! hope of those who have no resource! Hail! you to whom the Son of God has given such influence that whatever you wish is executed instantly."

St. Germanus also recognizes Mary as the source of all good, the deliverance from all evil. "O my sovereign," says he to her, "you who are my guide in the pilgrimage of this world, the strength of my weakness, the riches of my misery, the balm of my wounds, the soother of my pains, the deliverance from my bonds, hear the humble prayers of your servant; be moved by his tears, O my patroness! my refuge, my life, my hope, my salvation, my support."

St. Antoninus applies to the holy Virgin these words of Solomon, "All good things come to me with her." All good comes to us with Mary; he who has found her has found all graces, all virtues, since there is no good which he does not obtain through her intercession. She herself warns us that she has at her disposal all the treasures of the Divinity; "With me are glory and riches that I may enrich them that love me;" hence St. Bonaventure wishes us ever to keep our eyes on the hands of Mary, to receive from them all that is necessary for our true welfare. Oh, how many proud have found humility by their devotion to Mary! How many choleric have found sweetness! How many blind have found light, how many desperate have obtained salvation! The pious Lanspergins represents to us Jesus Christ thus addressing all men: "Children of Adam, who abide among such powerful enemies, and are subject to such woes, honor my Mother and yours: I have given her to

the world as an example, as an impregnable fortress, that you may learn from her all the virtues, and that she may be your asylum in all tribulations."

O my God, what amiable confidence does not St. Bonaventure manifest in Jesus our Redeemer, and Mary our advocate! "Although our Lord had withdrawn Himself from me," he says, "knowing that He is found by him who seeks, I would continue to search after Him, and when I found Him, I would not suffer Him to depart until He gave me His benediction. I shall enter into the precious caverns of His wounds, and there conceal myself from His fury; but if my Saviour drive me off because of my sins, I shall go and cast myself at the feet of His Mother; thence I shall not rise until she has obtained my pardon, for she does not know what it is to be insensible to the voice of misery, and her pity will soften the anger of her Son. Regard us, then, O Mary, most merciful, for we, your servants, place all our hope in you."

Example.

Tancred, a great favorite of the Emperor Frederic II., considering the many dangers to which his salvation was exposed in the world, had recourse to the holy Virgin, that she might point out to him in what state of life he could with most facility save his soul, and at the same time dispose himself to be faithful to the call of God; he now approached oftener the holy sacraments, prayed more, performed more good works, and, in fine, omitted nothing to know the divine will. After some time, the holy Virgin appeared and said to him, "Tancred, you ask me to teach you to what state God calls you; I have heard your prayer; go and enter my order and you will find what you desire." Tancred lost no time in following his vocation. He at once renounced his honors and distinctions, and, having embraced the order of St. Dominic, lived and died holily therein.

Prayer.

O Mother of holy love, as your divine Son has established you, next to Him, "Our advocate with the Father," and given such efficacy to your prayers that nothing is refused to them, I recur to you, hope of the miserable; my confidence in you is so great that if my salvation was in my hands, I would place it in yours, for I depend more on your protection and your mercy, than in all my works. He who is protected by you cannot be lost; heaven and earth confess it. Hence, though all creatures forget me, though the whole world abandon me, provided you forsake me not, I should think myself secure. I hope, I trust, I confide in you, holy Virgin; thus I desire to live, thus I wish to die, saying, in heart and

mouth, "*Unica spes mea Jesus : et post Jesum Virgo Maria*" (Jesus is my only hope, and after Him, you, O Virgin Mary).

2—MARY IS THE HOPE OF THE SINNER.

God, having created the heavens and the earth, made two great luminaries, the sun to rule the day, the moon to preside over the night. "The former," says Hugo, "is a figure of Jesus Christ, whose splendid rays illumine the just who live in the day of grace; the latter is typical of Mary, whose mild lustre illumines sinners amid the dreary night of sin." "It is toward this propitious orb," says Innocent III., "that he who is buried in the shades of iniquity should look." Having lost divine grace, the day disappears; there is no more sun for him, but the moon is still in the horizon; let him address himself to Mary; under her influence thousands every day find their way to God.

Among all the titles under which the holy Church wishes the faithful to honor the Mother of God, one of the most consoling for us is that of "the refuge of sinners." In the law of Moses there were some cities, into which, if certain criminals fled, they were screened from the pursuit of justice; now, in the law of grace, there is one sole city of refuge, of which "great things have been said," but there is this difference, that whereas the Jewish cities only afforded refuge to certain persons, Mary, the city of God, is open to all sinners; all crimes are therein pardoned.

He who finds admittance into this city needs say nothing in order to be saved. "Haste, let us enter into the place, and there we shall keep silence." "This stronghold," says Albertus Magnus, "is the sacred Virgin, established in grace and glory." Once introduced to her, let us be silent, for it does not become us to open our mouth before the Lord, whom we have so much offended, but leave Mary to speak and intercede for us. Hence it is that another pious author, exhorting sinners, says, "Children of Adam, go and conceal yourselves in the bosom of your Mother, the new Eve. This is your city of refuge, your only hope." Is it not to this city David alludes, when he says in the Psalms, "The Lord has protected me in introducing me to the secret of his sanctuary"? What is this temple of the Lord if it is not Mary?—a living tabernacle, whose builder and maker is God, into which no one enters, save He Himself, to operate the great mysteries of salvation. St. Ephrem salutes Mary as the asylum of sinners, which is not shut either day or night; and the great St. Basil likens her to one of the hospitals which charity rears for suffering indigence, where all are welcomed without exception; and as those who suffer most have the best right to be admitted to such places, he who is most destitute of the gifts of grace, and most overwhelmed by the evils of the soul, should say to Mary, "Great Queen, you are the salvation of poor, infirm

creatures, and hence no one has a stronger claim on your mercies than I have."

In the revelations of St. Bridget, this blessed Virgin is called the star which precedes the sun : this intimates that when a soul begins to feel devotion to her, God will enrich her with His grace. The glorious St. Bonaventure, to animate our confidence in Mary, represents to us a raging sea, in which sinners, already fallen from the vessel of divine grace, are tossed about by the billows of temptation, torn by the gnawings of remorse, and horrified by the terrors of divine justice, without light or guide, and ready to be swallowed up in the gulf of despair ; but just then the Lord shows them Mary, the star of the sea, and seems to say to them, "Sinners, unfortunate sinners, despair not ; fix your eyes on this brilliant luminary ; its lustre will save you from the tempest, and conduct you to the port of salvation." Blossius figures Mary to us as the only refuge of those that have incurred the divine indignation, and the asylum of all in affliction or temptation, as the well-beloved of the Most High, whom He has rendered so sweet, so mild, so amiable, that no one fears to approach her ; "she is," says he, "Mother of mercy, sweet and mild, not only to the just, but to sinners ; she despises, she rejects none ; her unspeakable sweetness is the bait she uses to take sinners, and when they are caught, she fashions them with her own hands from the kingdom of heaven."

The prophet complained, in his day, that no creature was to be found who could appease the wrath of God. "Lord," said he, "we have sinned, and there is none to restrain your arm from falling heavy upon us ;" but now Mary presents herself between God and His offending creatures ; "And no person is so fit," says St. Bonaventure, "to avert the sword of divine wrath and indignation." Richard of St. Lawrence also observes on this subject, that, "In the old law, God often complained that there was none to interpose between Him and sinners ; but since Mary, the mediatrix of peace, has appeared on earth, she restrains His arm, and averts His wrath."

St. Basil, encouraging sinners, says to them, "Do not fear, but in all your necessities seek Mary ; call her to your aid, and invoke her power, for by divine appointment she is a universal succor." The Mother of mercy has such a desire to save poor creatures, that she herself goes to seek them, and when she has found them, she well knows how to render them agreeable to God.

We said before that the ark of Noah, which has been the refuge of all beasts, however wild and ferocious, was a figure of Mary, since she is the asylum of all sinners, however wicked and disorderly ; "but," says a learned author, "there is this difference : the ark of Noah did not change the animals who were received into it. The tiger and the wolf came forth

as untamable as they entered ; whereas, under the mantle of Mary, the wolf becomes a lamb, and the tiger is changed into a dove."

As Ruth, the daughter-in-law of Noemi, found so great favor with Booz that he permitted her to collect the sheaves which fell from his reapers, thus Mary has found such grace before the Lord, that He has appointed her to gather up the blades which resist or escape the evangelical scythe of the preachers and missionaries who labor to fill His granaries. There are some souls so rebellious, that it is impossible to convert them by any efforts on the part of God's ministers : it is left to Mary alone to save them by her powerful intercession. But woe to the sheaves which would escape the hands of this amiable gleaner ! they shall in time be gathered up and cast into the eternal flames.

The saints and fathers seem to vie with each other in seeking to make sinners comprehend what a refuge they have in Mary. St. Laurence Justinian calls her "The hope of the guilty" (*spes delinquentium*) ; St. John Damascene, "The hope of the desponding ;" St. Augustin, "The only hope of sinners" (*unica spes peccatorum*) ; St. Ephrem, "The surest port of the shipwrecked, the protectress of those who have a foot in the abyss ;" St. Bernard, "The ladder of sinners (*scala peccatorum*), by which they ascend to God ;" St. John Chrysostom, in fine, addressing her in the name of all sinners, says, "Hail Mother of God, our Mother also ; heaven where God makes His abode ! Throne, whence the Lord dispenses His favors ! intercede with Jesus for us, that by your prayers we may obtain pardon here, and eternal salvation hereafter."

Example.

One of the most distinguished preachers of the last century was once called about midnight to administer the last sacraments to a young nobleman, who had just been seized with apoplexy. When he arrived he found the house all in confusion, the wife distracted, and the physicians vainly employing all the resources of their art on an invalid with no more than the semblance of life. This was the state of things during the night ; when day appeared, the churches being opened, the priest went to offer a votive Mass of the holy Virgin for the sick person in the next chapel ; and glory forever be to God and His blessed Mother ! it was scarcely finished when a servant came to tell him that his master had now the use of his faculties. The surprise of this good priest was greatly increased when, on revisiting the gentleman, who had been too well known by his scandals and debaucheries, he found him penetrated with the liveliest sorrow and compunction, imploring pardon of God, more by tears than words, and offering his life for the expiation of his sins. In these dispositions he made his confession, and received the last sacra-

ments. The confessor, edified and amazed at such a change, when all was over asked the dying person if he had any idea of the cause of such a miracle of the divine mercy in his favor. "Alas! father," he replied, "what other cause could there be but this—divine mercy itself, moved by your prayers, and perhaps by those of my deceased mother?"

"This good woman was a model of piety to the court and to the city. I was her only son; after being married but a few years, her husband died, and, unfortunately for me, she survived him but a few months. When on her death-bed she caused me to be brought to her, and spoke nearly in the following words: 'I leave you, my son, an illustrious name, and riches in abundance, but I entreat you to prefer to both the sacred character of Christian; you are exposed to great dangers, my child; to what jeopardy, perhaps, will not your best possessions expose you? I die, alas, too soon for you, but may the will of God be accomplished! I leave you under the protection of the holy Virgin, and entreat her to show herself your Mother. If you, my child, wish to give your affectionate parent some mark of attachment and recollection, promise me the only thing I am going to ask of you—it will cost you little—it is to recite the rosary of the blessed Virgin every day.' I promised her most readily," said the invalid, "and never failed to keep my word, amid all my debaucheries—nay, I confess that for the last ten years it is the only act of religion I have performed."

The confessor now saw clearly that the conversion of this young man was owing to the special protection of Mary. He exhorted him to redouble his confidence in his powerful benefactress. He did not leave him until his death. He received his last sighs, which were poured forth in the same penitential spirit.

Prayer.

O purest of Virgins, I venerate your most holy heart, which is the delight of the Lord, the sanctuary of purity and humility, the abode of divine love. My heart, which I present to you, is of clay; sin has therein made most dreadful wounds: Mother of mercy cure it, sanctify it; refuse not your pity to him for whom Jesus has not refused His blood.

CHAPTER IV.

‘*Ad te clamamus, exules filii Hevæ*’ (To thee we cry, poor banished sons of Eve).

I—MARY’S READINESS TO ASSIST THOSE WHO INVOKE HER.



UNFORTUNATE children of an unfortunate mother, guilty of the same fault, and condemned to the same punishment, we wander in this vale of tears, exiled from our country, and bending under the weight of afflictions, grief of mind, and evils of soul and body. Happy is he who, amid all these miseries, often turns his eyes toward Mary, the refuge of the miserable. The Church assiduously instructs her children in their duty to this tender Mother. She has, established throughout the year, a number of festivals in her honor; she has, consecrated to her, one day in the week; she has declared that ecclesiastics and religious should every day salute her in the name of all Christians, and she wishes that the faithful themselves may give her daily proofs of their respect and love. In all public calamities this holy Church recurs to Mary, by prayers, novenas, processions, visits to her altars, etc. And Mary is pleased with this homage; not that she needs it, for it is infinitely below her worth, but because, by our increased devotion and confidence, she is enabled to do more for us. St. Bonaventure says that “Ruth is a figure of Mary,” for the name of Ruth signifies “seeing and hastening,” and this blessed Virgin, seeing our miseries, hastens to succor and relieve them; her desire to do us good suffers her not to delay, and this Mother of mercy, being most lavish of her gifts, pours them upon us with the utmost profusion. Richard of St. Lawrence assures us that “the compassion of Mary extends to all who solicit it, even though it be only by a simple ‘*Ave Maria*.’” Novarin asserts that “Mary not only runs, but even flies to assist us. She is that woman in the Apocalypse, to whom two wings were given, like those of the eagle, to fly to the desert.” Ribera says that “These wings signify the ardent love by which Mary is elevated to God.” But the holy Amadée gives an explanation more suitable to our subject; he says that “The eagle’s wings signify the rapid flight with which Mary comes to help her children.” When she went to visit Elizabeth, carrying into her family all the benedictions of heaven, she made the journey promptly. “Mary went with haste,” says the gospel; it is not said she returned with haste. Well, then, does St. Bonaventure style her the “Salvation of all who invoke her.”

I again affirm that the enormity of our sins should not diminish our confidence in Mary, for as a tender mother has no horror of cleansing the leprosy of her son, thus, whatever be the evils of our souls, Mary will not be deterred from curing them. She proved this to St. Gertrude, when she appeared to her, extending her mantle over all who came to her. It was then revealed to this great servant of God that the angels preserved the servants of Mary from the pestilential breath of hell.

This blessed Mother's compassion is so great, her tenderness is so lively, that she does not wait till we invoke her. "Mary," says St. Anselm, "prevents those who desire her protection, and obtains graces for them before they ask them." Of this we have a strong proof at the marriage of Cana. Mary no sooner perceived that the wine failed, than, without waiting to be asked, she relieved the embarrassment of the parties by drawing a supply from the omnipotence of her Son.

Will any Christian, then, doubt the veracity of these words of St. Bernard to the holy Virgin? "O Mary," said he, "I consent that every tongue may be silent in your praise, if anyone ever invoked you in vain."

Holy Virgin, who ever recurred in vain to your powerful protection? Heaven and earth will sooner be destroyed than you will cease to help those who humbly invoke you. St. Anselm, to increase our confidence in Mary, assures us that our prayers will often be more speedily heard in invoking her name than in calling on that of Jesus Christ; and the reason he gives is, that Jesus, being no less our Judge than our Saviour, He must avenge the wrongs we do Him by our sins, while the holy Virgin, being solely our advocate, is obliged to entertain only sentiments of pity for us. We are far from insinuating, nevertheless, that she is more powerful than her Son. Jesus Christ is our only Mediator; He alone has obtained our reconciliation with God, His Father, but as, in recurring to Him whom we must necessarily consider a judge who will punish the ungrateful, it is probable a sentiment of fear may lessen the confidence necessary for being heard, it would seem that in applying to Mary whose office is that of mercy, our hope would be so strong as to obtain all we ask for.

How is it, that whereas we ask many things of God without obtaining them, we no sooner ask through Mary, than they are granted us? "It is not, indeed," says Nicephorus, "that she is more powerful than the Lord, but He has thus decreed to honor His Mother."

St. Bridget says she "one day heard the divine infant, Jesus, promise the holy Virgin that all who asked grace through her, would be most assuredly heard." Another time, our blessed Lord said to Mary, in the presence of St. Gertrude, "I know that in virtue of my omnipotence, I have invested you with power to deal out mercy in such a manner as you find good to all sinners who invoke you."

Let each one of us, then, say to Mary, with St. Bernard, "Remember, O most clement Virgin, that no one has ever yet invoked you in vain: do not permit that I may be the first to be excluded from your pity," etc. (*Memorare, O piissima, etc.*)

Example.

St. Francis de Sales experienced in the most signal manner the efficacy of this prayer, "*Memorare,*" etc. At the age of seventeen years, being a student at Paris, he was afflicted by a violent temptation to despair. To try his virtue, and to render him more worthy of divine favors, God permitted the devil to persuade the holy student that all he did for eternity was useless and unavailing, for that his reprobation was resolved upon. Thus tormented, and without any relish for a sentiment of God, Francis lost his appetite, sleep fled from his eyes, and his health began to decline perceptibly. Sometimes his mental agonies made him speak thus: "I shall be eternally deprived of the friendship of my God, with whom I hitherto enjoyed the sweetest intercourse. O Love! O Beauty! to whom I would willingly consecrate all my affections, I must now only behold you in your rigors. O Virgin, Mother of God! the most beautiful of the daughters of the celestial Sion, I shall never see the place of your abode and triumph. Ah, if I am not destined to behold the beauty of your countenance, do not permit, at least, that I be condemned to blaspheme you forever in hell."

In this distressed state, Francis remained about a month, when it pleased our divine Jesus, who never abandons His servants, to deliver him from it by the agency of His blessed Mother, under whose auspices the the saint had already made a vow of perpetual chastity. Returning home one night, he chanced to enter a church on the way, and seeing there a tablet appended to the wall, on which was written the "*Memorare,*" etc., he prostrated himself before the altar of the Mother of God, recited this prayer, renewed his vow of chastity, and promised to recite the rosary every day in her honor. "O my sovereign," said he to her, "be my advocate with your Son: I dare not recur to Him. If I am unfortunately destined not to love Him in the next world, obtain, at least, that my heart may beat only for Him while here on earth." This prayer was followed by an act of confidence in the divine mercy, and submission to the divine will. He was not long without receiving its happy fruits; peace soon returned to his disconsolate heart, and he again resumed his wonted vigor. In gratitude to the blessed Virgin he was ever after specially devout to her, and ever sought to make others so, by his sermons and writings.



THE SACRED HEART OF MARY.

Prayer.

O Mother of God, hope of mankind, one of the strayed sheep, whom the eternal Word came to seek on earth, demands entrance again into His blessed fold. The price of its admittance is already paid, viz., all the blood of His veins, one drop of which would suffice to cancel the sins of ten thousand worlds. No more is necessary than to apply to my soul the merits of this redeeming stream, and that is your province, holy Virgin: dispensatrix of the divine grace, you save, through God's permission, whom you please; to you, then, I commit myself, that the enemy may not destroy me.

2—THE POWER OF MARY TO DEFEND THOSE WHO INVOKE HER IN
TEMPTATIONS.

Mary, Queen of heaven, is also Queen of hell; the devils themselves bend under the yoke of her sovereignty; for, from the beginning, the Lord said she should crush the serpent's head. "I will place," said He to him, "a mortal enmity between thee and the woman." Yes, this woman, who was so long promised, was no other than Mary, the Mother of Jesus, who, by her purity and humility, brought Satan's pride to nought. St. Cyprian observes, on this passage of Genesis, that "God does not speak in the present tense, but in the future. He does not say to the serpent, 'I *put* enmity between thee and the woman,' but 'I *will put* enmity.' This," says the saint, "is to prove that it was not of Eve He spoke, who was then living, but of another woman of her race, and who was to procure even a greater good to mankind than had been lost by the first sin." Some doubt if these words of Genesis, "*Ipsa conteret caput tuum*" (she shall crush thy head), relate to the holy Virgin or to Jesus Christ; for the Septuagint translates it *ipse* (he); but our Vulgate, which is the only translation approved of by the Council of Trent, has it *ipsa* (she); and it is thus St. Ambrose, St. Jerome, St. Augustine and St. Chrysostom understood it. But in whatever manner we explain this text, whether that the Son may have vanquished by the Mother, or the Mother by the Son, it is certain that Mary has overcome the proud spirit, and, like slaves captured in war, he ever since groans under the yoke of heaven. If Eve entailed on us darkness and death, Mary brought us life and light: the one suffered herself to be conquered by the devil; the other vanquished him, and bound him up in such a manner that he can no more hurt her servants.

It is said of the strong woman in the Proverbs, "The heart of her husband trusteth in her, and he shall not want spoils." Richard of St. Lawrence beautifully explains this passage in reference to the holy Virgin.

“The heart of the man of God,” says he, “trusts in Mary; he shall not want spoils, for she has snatched from hell its prey, to enrich with spoils our Lord Jesus Christ.”

The palm is the symbol of victory, and it is said of our blessed Queen that before all the princes of the people she governs as a beautiful palm-tree, because of the victory those gain who place themselves under her protection. “My children,” says she, “when the enemy attacks you, look on me; take courage, for in acting thus you are sure of victory.” Recourse to Mary is an assured means to overcome temptations; “for,” says St. Bernardine of Sienna, “she is mistress of the devils;” she is against them as an army ranged for battle; this army is made up of her virtues, her power, her mercy, her goodness, her prayers, which, as an experienced commandress, she disposes for the confusion of her enemies, and the safety of her friends, “I, like the vine, have brought forth fruits of sweet odor,” says Mary, in Ecclesiasticus. “As serpents,” says St. Bernard, “flee from the vine when in blossom, so the devils are obliged to quit those happy souls who diffuse the good odor of devotion to Mary.” Mary is also likened to the cedar in Scripture. “I am exalted as a cedar in Libanus,” not only because the wood of this tree, being incorruptible, is symbolic of Mary’s exemption from sin, “but also,” says Cardinal Hugo, “as the fragrance of the cedar puts venomous reptiles to flight, so the sanctity of Mary is the terror of the devils.”

In the old law, when the Jews went to battle, they carried with them the ark of the Lord, and raised it up in the sight of their enemies, in order that they might obtain victory. “When the ark was lifted up, Moses said, Arise O Lord, and let thy enemies be put to flight.” It was thus the walls of Jericho fell, and in the same manner the Philistines were defeated. Now the ark in which the manna was preserved was a figure of Mary, whose most pure womb was found worthy to enclose the manna of heaven, Jesus Christ, true God and true Man. It is through her that the Lord enables us, in the law of grace, to triumph over our spiritual enemies, and when this glorious ark of the new covenant was assumed into heaven, the infernal powers saw their lances broken, and their forces dispersed.

Oh, how formidable Mary is to the devil! like that enemy in Job, who profits by the midnight gloom to steal into a house, but who flies away with terror when the day appears. “Thus the infernal foe,” says St. Bonaventure, “penetrates into the soul in the darkness of ignorance, but when the grace and mercy of Mary illumine the horizon, then he flees horror-stricken into the bottom of the dark and dreary abyss.” “Such is the empire which our Lord has given Mary over these infernal fiends,” says St. Bridget’s revelations, “that if they attack a person, and he implore her

assistance, they fly away in fear and trembling, the torments of hell being a thousand times less painful to them than the effects of her power."

"As the lily among thorns, so is my beloved among virgins," says the spouse in the Canticles. On this passage Cornelius a Lapide observes that "As the lily is an antidote against the sting of serpents, so the invocation of Mary is an excellent specific for all temptations, particularly those of the flesh, as several persons have happily experienced."

There is no servant of Mary who cannot say, with St. John Damascene, "O Mother of God, my hope in you renders me invincible; fortified by your protection, I shall pursue my enemies and gain a complete victory over them." We read in Exodus that our Lord conducted His people by a pillar of clouds during the day, and a column of fire during the night. This marvelous pillar was a figure of Mary and the double office she fulfills in our regard; a beneficent cloud, she intercepts the too ardent rays of the divine sun of justice; a terrible fire, she repels and keeps off the devils. "As wax melts before the fire," says St. Bonaventure, "the wicked spirits lose their energies in presence of souls truly devout to Mary;" and again, "The numerous squadrons of an enemy in the field are less feared by man than the powers of darkness apprehend the protection of Mary."

O glorious Virgin, it is not your protection alone—your very name causes hell to tremble. This formidable name is a thunderbolt to the devils; it is like the voice of thunder which strikes men with dismay, and deprives them of feeling.

Example.

There lived at Reisburg a canon regular, called Arnould, who was extremely devout to the holy Virgin. When at the point of death, he devoutly received the last sacraments, and having caused his brother religious to be assembled, he prayed them not to abandon him in his last moments. Scarcely had he made this request, than it seemed he had some presentiment of what was to happen, for he began to tremble frightfully. A cold sweat and convulsive throbs sufficiently indicated what passed within him; but it was more manifest, when, in a faltering voice, he said to those present, "Do you not see those who surround and wish to carry me into hell? Brothers, invoke Mary for me; I have great confidence in her." The religious immediately began the litanies of the holy Virgin, but when they came to the words, "Holy Mary, pray for him," the dying man interrupted them by saying, "Repeat the name of Mary, for I am already before the judgment-seat of God." Then after a short pause, he said, as if replying to his accuser, "Yes, I have done that certainly, but I performed penance for it;" afterward, addressing the holy

Virgin, he said, "O Mary, I shall vanquish my enemies if you come to my aid." The night passed in these terrible assaults, to which he ceased not to oppose the crucifix and the holy name of Mary; but at break of day calm was restored, and Arnauld, with a serene countenance, manifested his transports, since Mary had obtained him eternal salvation. Then turning toward the holy Virgin, who invited him to follow her, "I come, my mistress," said he, and in his effort to rise he sweetly gave up the ghost, and followed Mary, as we trust, into the mansions of the blessed.

Prayer.

O Mary, my refuge, how often have I not rendered myself the slave of hell! You have broken my bonds, and snatched me from the hands of my enemies; but I dread falling again under their dominion, for they continually seek to carry off my soul, and flatter themselves it shall become their prey. Holy Virgin, defend me! Protected by you I am sure of victory, but grant that I may never forget to invoke you, especially during my last combat, the most terrible of all. Place, then, your holy name with that of your divine Son on my lips and in my heart, and grant that, expiring while invoking Jesus and Mary, I may find myself at thy feet in heaven. Amen.

CHAPTER V.

"Ad te suspiramus gementes et flentes in hac lachrymarum valle" (To thee we send up our sighs, mourning and weeping in this vale of tears).

I—NECESSITY OF MARY'S INTERCESSION, IN ORDER TO OBTAIN SALVATION.

IT is an article of holy faith that the invocation of saints is not only a thing permitted, but that it is holy and useful to salvation. The Church has so declared, against heretics, who pretend that the worship of those holy persons was injurious to that of Jesus Christ. But if Jeremy, after his death, prayed for Jerusalem; if the elders in the Apocalypse present to God the prayers of the saints; if a St. Peter promised his disciples to remember them after his death; if a St. Stephen prayed for his persecutors, and a St. Paul for his companions in the apostleship, why should we not invoke the saints for obtaining divine grace and mercy?

Undoubtedly "The only mediator between God and man is Jesus Christ," who, by His merits, has reconciled us with His Father; but it would be impious to deny that God does not grant graces through the intercession of the saints, and especially through that of Mary, Queen of saints, so dear, so cherished by our Lord Jesus Christ. Do not the honors conferred on a mother reflect on her children? "Let no one think," says St. Bernard, "that the glory of Jesus Christ is diminished by increasing that of His Mother; for the honor of the Queen Mother reflects on the King her Son."

We, indeed, must be void of faith, if we doubt the utility of Mary's intercession in order to salvation, since her prayers are not only useful but necessary for this great end; not of an absolute necessity, it is true, but of a moral necessity, which has its source in the divine will. That God has constituted Mary the ordinary dispensatrix of his grace was the opinion of St. Bernard: it is now the common opinion of all theologians, and all doctors. It is taught by Tega, Mendozza, Poire, Pacciuchelli, Segneri, Crasset, and a crowd of others, Even F. Noel Alexander, so reserved in his propositions, says that "God wishes that all the favors men expect from Him they should be indebted for to the intercession of Mary."

This is also the opinion of Father Contenson; explaining the words of Jesus on the cross, "Behold thy Mother!" He makes Him say, "No one

shall be made participator in the merits of my blood but by the intercession of my Mother. My wounds are fountains of grace, but Mary is the canal through which they flow ; John, my disciple, the measure of my love for you will be proportioned to my love for her."

But this doctrine does not please a certain modern author ; this person, who otherwise speaks with much piety and learning of true and false devotion, is very parsimonious when there is question of the worship of the holy Virgin, refusing her that glory and those privileges which a St. Germanus, a St. Anselm, a St. John Damascene, a St. Bonaventure, a St. Antoninus, a St. Bernardine of Sienna, and innumerable other holy doctors, made no difficulty in granting her. 'He pretends that the aforesaid proposition, "God confers no grace but through Mary's intercession," is a hyperbole which fervor caused some saints to utter, and that it is only correct in this sense, that "Mary has given to the world Jesus, the author of grace ; for," adds he, "the apostle formally teaches that we acknowledge but one sole Mediator between God and man, viz., the Word made flesh."

But with his permission, I reply that the mediation of justice, in virtue of merits, is one thing, and that the mediation of grace by means of intercession is another. There is a great difference between asserting that God *cannot*, and that God *will not* grant us graces through the intercession of Mary. We recognize God as the source of all good ; we confess Him to be the absolute master of His gifts, and that Mary is only a mere creature, who is indebted to His pure bounty for all that she obtains.

The sentiment is by no means contrary to Catholic doctrine ; no, far from it ; the Church in her public service teaches us to recur to Mary under the titles of "Health of the sick ;" "Refuge of sinners ;" "Help of Christians." In her offices for the festivals of Mary she applies to her these words of Wisdom : "In me is all hope of life and virtue ;" again, "He who finds me shall find life, and obtain salvation from the Lord : they who work in me shall have life everlasting." Now, what do all those texts go to prove, but that the intercession of Mary is necessary for us ?

Such is the opinion held by most theologians, and confirmed by many fathers of the Church ; and it is neither respectful nor just to say, as this author has done, that they have dealt in hyperbole or exaggeration. The saints, inspired by the spirit of truth, are extremely cautious of exaggeration, which belongs to the father of liars. And here we shall take the liberty to say that when an opinion honorable to the holy Virgin is discussed—if this opinion be neither repugnant to faith, nor to the decisions of the Church, and if it has some foundation, some support—to reject, to combat it, merely because the other sentiment may be also true, demonstrates very little love or respect for the Mother of God.

We would not wish to imitate this conduct, neither would we desire our readers to do so ; on the contrary, we would have them firmly believe all that can be said without error of the glorious privileges of Mary ; and in this we imitate the Abbot Rupert, who placed among the homages most pleasing to the Mother of God that of believing in her grandeur. Though there was no other authority than that of St. Augustine, it should calm all fear of exceeding on this point. Now this holy doctor assures us that all we can say in praise of the holy Virgin is beneath what her eminent dignity deserves and requires. Does not the Church say in the Mass of the blessed Virgin, "You are happy, O holy Virgin, and most worthy of all praise" ?

But let us resume, and see what the saints write in support of our proposition. We read in St. Bernard that "God has filled Mary with all graces, that men may receive them by her as by a canal. Before the birth of this blessed Virgin," he adds, "mankind had not the abundant supply of graces which we have, because God had not yet built the aqueduct destined to convey its waters." As when Holophernes wished to destroy Bethulia, he commanded that the public fountains which supplied it with water should be diverted from their course, so, when the devil wishes to subdue a soul, he first endeavors to destroy its devotion to the Mother of God, that, the channel of grace once destroyed, it may with more facility fall under his yoke. "Consider, then, Christians," continues the saint, "how ardent, how tender should be your devotion to the Queen of heaven, since the Lord has placed her in the plentitude of all good gifts." As the moon, placed between the sun and the earth, renders the earth all it receives from the sun, so Mary, the beautiful moon in the order of grace, receives the influences of the divine Sun of justice, to communicate them to the inhabitants of our globe. She is the happy gate of heaven, for as the letters of grace, after receiving the king's signature, must necessarily pass through his palace gate, so no grace, no pardon, emanates from the throne of the King of kings, without passing through the hands of Mary (according to St. Bernard).

"Mary," says St. Bonaventure, "is called the Gate of heaven, because no one enters this blessed abode without first passing through her."

St. Jerome confirms our argument : he says that "The plentitude of grace is found in Jesus Christ, as in the head, whence it flows to Mary, who communicates it to all His members." St. Bernardine of Sienna explains this idea more clearly when he says that "As Christians are the mystical body of the Man-God, Jesus Christ, all the graces of the spiritual life which flow from the head are transmitted by Mary." St. Bonaventure says that "God, the source of all grace, having been pleased to dwell in the womb of the blessed Virgin, she has acquired a species of jurisdic-

tion over all graces, and that the floods of these celestial gifts issued from her virginal womb as from a divine ocean, when the eternal Word came forth therefrom."

F. Crasset explains in nearly the same sense this passage of Jeremy, where the prophet, perceiving through the vista of ages the incarnation of the divine Word, says, "That a woman should encompass a man." "As a line proceeding from the centre of a circle," says this father, "cannot go out from it without passing through the circumference, thus no grace can come to us from Jesus Christ, the centre of all good, without passing through Mary, who was the circumference, as it were, of this Man-God, while He was in her womb."

What do the fathers, the doctors of the Church, teach us, by texts so strong and so precise? Do they intend to prove that all graces come to us through Mary in this sense only—that she has given us the Author of grace, as our adversary would fain persuade us? Far from it. They, on the contrary, give clearly to understand that every grace given to man, in virtue of the merits of Jesus Christ, is conveyed to him by the hands of Mary. This is the conclusion of the venerable F. Suarez, S. J. He writes, "It is now the general sentiment of the Church that the intercession of the Mother of God is not only useful but even necessary to salvation." "For the Lord," says St. Bernard, "wishes to grant us nothing without the agency of Mary." Before him, St. Idelphonsus said to the holy Virgin, "O glorious Lady, the Lord has confided to you all the gifts He wishes to dispense to His creatures; all the treasures of grace are committed to your care." St. Peter Damian goes still farther, asking himself this question: "Why has God, before He became incarnate in Mary's womb, applied for her consent?" "For two reasons," he replies; "first, to oblige us to be very grateful to her; and, second, to teach us that our salvation depends on the will of this blessed Virgin."

St. Bonaventure, on these words of Isaiah, "A rod shall come forth of the root of Jesse, and a flower shall bud out of its root," makes an ingenious reflection: "Whoever," says he, "desires the grace of the Holy Ghost, let him seek the flower on the stem—that is to say, let him go to Jesus by Mary; for the stem shall give us the flower, and by this flower we shall find God. Thou wishest to possess this flower? try to make its stem incline toward thee." The great St. Francis of Assisium, in his sermon on the Epiphany, remarks, on these words of the gospel for that feast, "They found the Child with Mary His Mother," that Jesus is never found but with Mary and by Mary; and he concludes that in vain is the divine infant sought if we seek Him not with His Mother. "I wish," says St. Ildephonsus, "to be the servant of Mary, that I may be the servant of her Son."

Example.

In the year 1683 the Turks, elated with their victories in Germany, formed the design of pushing their conquests beyond the Rhine, and, menacing all Christendom with destruction, came with an army of 200,000 men to besiege Vienna. The inhabitants, struck by the terror of their arms, fled on every side. The emperor himself, Leopold the First, not being in a condition of opposing the victorious Ottomans, was obliged to depart precipitately from the palace, and got out of the city at one side with all his family, at the moment the enemy laid siege to it on the other. On the vigil of the Assumption, the Turks opened the breach, and pushed forward with alarming rapidity. To increase the misfortune of the citizens, a church took fire, and the devouring element gained the arsenal; but by the visible protection of the holy Virgin, on the feast, the fire miraculously ceased, and afforded time for drawing from the magazine the necessary ammunition. So marked a protection of the Mother of God reanimated the courage of the besieged; neither the continual fire of the assailants, nor the bombs which threw down the houses, prevented them from imploring in the churches, night and day, the divine aid. The preachers ceased not exhorting them to confide in Mary, their powerful protectress. On August 31st the Turks had gained so far, that Vienna, the bulwark of Christendom, was almost entirely reduced to ashes, but on the Nativity of the holy Virgin, September 8th, the Christians, having redoubled their prayers, miraculously received notice of prompt assistance, and the second day in the octave of that feast the whole mountain of Kalemberg was seen covered with the troops of the great Sobieski, king of Poland. His army, it is true, was small, when compared with the Ottoman forces, but it was strong with the divine help. On September 12th, Sobieski, with Prince Charles of Lorraine, heard Mass in the chapel of St. Leopold: he himself served it, kneeling at the foot of the altar, with extended arms, except when the priest needed his ministry. Having communicated, and the sacrifice finished, he placed himself and his whole army under the protection of the Mother of God, and then, receiving the benediction given in the name of the Pope, this pious prince rose, and full of holy confidence, exclaimed, "Let us march, now, under the all-powerful protection of the Mother of God." When his little army beheld the numerous forces of the infidels, they felt that victory on their side should be miraculous. It indeed was so, for after the first shock, which was on their side a little violent, the khan of the Tartars fled; the grand vizier, foaming with rage, was drawn along by the torrent in spite of him, leaving in the field all his baggage, his ammunition, and his artillery, which amounted to one hundred and eighty pieces of cannon, together with the great standard of Mahomet,

and ten thousand slain. After this signal victory, Sobieski and Emperor Leopold entered Vienna, and having proceeded to the church, the former intoned the "*Te Deum*." Thenceforward this religious prince caused to be carried with him a tablet of our Lady of Loretto, which had been found by miracle; two angels were represented thereon as placing a crown over the head of the holy Virgin, and each holding a parchment, on which was inscribed in Latin: "By this image of Mary, I, John, shall conquer." And we likewise, despite the fury of the enemies of our salvation, will be always victorious if we have recourse to the Queen of heaven.

Prayer.

Rejoice, oh, my soul, for the prospect Mary's intercession affords thee of being saved. O powerful Queen, from how many perils have you not delivered me! how many lights and graces have you not obtained me! How have I deserved that you should labor so ardently for my salvation? Ah, it is your clemency alone that has interested you in my favor, and if, in return for your gifts, I gave my blood and life, it would be nothing. As I can only offer you the weak tribute of my praise and love, deign, O most amiable Virgin, graciously to accept it.

2—CONTINUATION OF THE SAME SUBJECT.

A man and woman having proved our destruction, it was befitting that another man and another woman should unite to save us. No doubt Jesus, the Man-God, alone sufficed to effect our redemption; but it was more convenient that, both sexes having concurred to our ruin, both should conspire to save us. Albertus Magnus styles Mary the "coadjutrix of our redemption;" and the holy Virgin herself told St. Bridget that as Adam and Eve had sold the world for an apple, thus she and her Son had redeemed it with one heart. God has been able to create the world, but He has not been pleased to redeem it without the coöperation of Mary.

"The blessed Virgin," says Father Suarez, "has concurred in three ways to our redemption: First, in meriting, by congruity, as theologians say, that the Word should become incarnate in her womb; second, by the continual prayers she offered to God for us, while on earth; third, by her consent that Jesus might sacrifice Himself for our redemption; and hence it is that the Lord, ever equitable in His decrees, has ordained that she should become for all the mediatrix of salvation."

Mary is called the coöperatrix of our justification, because God has confided to her care the graces He wishes to impart to us; "So that,"

says St. Bernard, "all who ever existed, or ever shall exist, should regard this blessed Virgin as the means of their salvation."

Jesus says in the gospel, "No one can come to me, if my Father does not draw him by his grace." He says also of Mary, "No one can come to me, if my Mother does not attract him by her prayers." When St. Elizabeth saw the holy Virgin enter, she exclaimed in her humility, "Whence is this to me, that the Mother of my Lord should visit me?" Here it might be asked, Did she not know that Jesus, also, was in her house, and why, then, should she not suppose herself as unworthy of seeing the Son as the Mother? But the saint well knew that when Mary comes, she always brings Jesus with her, so that it sufficed her to thank the Mother, without naming the Son.

"She is like a merchant's ship, carrying bread from afar," says the Holy Ghost of the valiant woman. Mary is this privileged vessel, who has brought us "Jesus Christ, the living bread descended from heaven." Those who are not in this vessel, that is, those whom Mary has not under her protection, will be infallibly swallowed up by the waves. When, therefore, the winds blow, and the floods of temptation rise, let us say to Mary what St. Peter said to Jesus Christ, "Save us or we perish." But here the above author will object that salvation can only come from God. Well, but let us ask him if a criminal, condemned to death, may yet ask some favorite of the king to save him by his intercession, why may not Christians implore the Mother of God, who I think has some influence with Him, to obtain their pardon? We hear St. John Damascene say to her, "Immaculate Virgin, deliver me from eternal damnation." And St. Bonaventure calls her "The salvation of those who invoke her." The Church also addresses her as "Health of the sick;" why, then, should Christians feel any scruple in saying to her with the Church and the saints, "Save us" ?*

But I shall adduce the testimony of other writers in support of our argument. The glorious St. Gatian affirms that "Though we may ask as many graces as we please, yet we cannot obtain them but through the intercession of Mary." St. Antoninus says that "To ask favors without interposing Mary is to attempt to fly without wings." As Pharaoh said to the Egyptians, when in want of bread, "Go to Joseph," so when we ask some grace of God, He says to us, "Go to Mary." "Christians," says Richard of St. Lawrence, "can say to Mary as the Egyptians to Joseph, 'Our salvation is in thy hands;'" and Cassian, that "The salvation of all men is in the protection of Mary."

As the rock, when it loses its support, rolls from precipice to precipice,

* "By this intercession" is always understood in this and similar prayers to the blessed Virgin.—
Trans.

till it falls into the abyss, so a soul who loses Mary's protection falls from one crime into another, until it is lodged in hell. "God will never save us," says St. Bonaventure, "without Mary's intercession." As a little infant cannot live without the care of a nurse, so no Christian can be saved except Mary protect him. Keep fast hold of her garment, therefore, little children of Jesus Christ, and never let it go until you receive her benediction in heaven. "Who could know God except by you, O holy Virgin?" says St. Germanus: "Who could be saved, O powerful Virgin, except by your intercession?" In another place he says, "If you, O blessed Virgin, did not point out the way, no one would escape the dangers to be met with therein." "As we have not access to the Father," says St. Bernard, "but by Jesus Christ, we have not access to Jesus Christ but through Mary, that this divine Saviour, whom she has given to the world, may receive us from her hands." "What shall become of us, what hope remains to us, O Mary," says St. Germanus, "if you abandon us, who are the life of Christians?"

"But if all graces come to us through Mary," say some, "it must follow that when we pray to the saints they should employ her mediation with God to obtain our requests, and this is what no person ever believed or advanced." For my part, I confess that this sentiment does not appear strange to me; what more natural than that the Lord, who has crowned His Mother Queen of saints, may wish that the saints recur to her intercession in favor of their clients? As to the objection that this opinion has never been supported, I say that St. Anselm, St. Bernard, St. Bonaventure, as well as F. Suarez and many others, maintained it. "In vain," says St. Bernard, "would a person ask some favor of the saints, if Mary did not endeavor to obtain it." It is in this sense that a modern author understands this verse of the 42d Psalm, "All the rich of the people entreat thy countenance." "The rich of the people," says he, "are the saints; when they wish to procure some favor for their suppliants, they address themselves to Mary." "We should entreat the great ones of the heavenly Jerusalem," says F. Suarez, "to be our intercessors with their mistress and Queen." "You alone, O Mary," says St. Anselm, "can do as much with God for us as all the saints together. How is that?" still demands the saint. "Because you are the Mother of our Saviour, and the spouse of the Holy Ghost, the Queen of heaven and earth: if you are silent, none will speak in our behalf; if you intercede for us, all in concert join in your petitions." "When Mary prays for a soul," says F. Segari, "all Paradise seconds her prayer, or rather, in her quality of Queen, she then commands the angels and saints to accompany her to the throne of God to join in her supplications."

O Mary, our faithful mediatrix! Virgin full of grace! Ladder of

Jacob! Gate of heaven! Treasury of divine grace! May all Christians honor you with all their hearts: and, to use the beautiful expression of St. Bernard, "cling to you with the utmost fidelity." Let us implore grace, but let us do so through you; in fine, let us present to God, through your sacred hands, all the prayers and good works in our power, if we desire that this our incense may be acceptable to the Lord.

Example.

The following story is related by Eustachius, patriarch of Constantinople, an eye-witness of the fact: it is confirmed by SS. Peter Damian, Bernard, Bonaventure, and many others. Theophilus, the subject of it, was archdeacon of the church of Adanas; his great virtues had acquired for him such esteem that the people wished to raise him to the episcopal chair, but his humility opposed it. It happened that some enemies of his charged him with a great crime, and, the calumny bearing all the resemblance of truth, his bishop in consequence deprived him of his charge. This so displeased Theophilus that for the recovery of his reputation he consulted a Hebrew magician, who placed him in communication with the devil, to be succored in his disgrace; the wicked spirit agreed to reestablish his ruined character, on condition that he would renounce Jesus and Mary, and give him in writing the act of renunciation, to which the unhappy man agreed. The following day the bishop was informed (no one knew how) that Theophilus had been calumniated; so, sending for him, he asked his pardon, and reinstated him in his dignity. But, struck with remorse at the remembrance of his perfidy, the archdeacon knew not what to do; at length he goes into a church, and seeing there an image of the holy Virgin, he said, "O Mother of God, I cannot abandon myself to despair, because you are my refuge, and your clemency is unbounded." For forty days he persevered in tears and prayers, reflecting on his sin in the bitterness of his soul: at the end of this term the Mother of Mercy appeared to him one night, and spoke in these words: "O Theophilus, what hast thou done? Thou hast renounced me and my Son, and given the pledge of thy apostasy to our mortal enemy." "My patroness," he replied, "I have been very wicked, it is true, but it belongs to you to obtain my pardon." Seeing his confidence, Mary then said, "Take courage; I will intercede for thee." Animated by this promise, Theophilus redoubled his prayers and austerities, remaining continually before this image of the holy Virgin, until she again appeared, and with a serene countenance said to him: "Rejoice, Theophilus; I have presented to God your sighs and prayers, and He has been pleased to grant your pardon." "But, my mistress," replied he, "the enemy has still in his possession the abominable act by which I renounced Jesus and

you: I shall never be easy until I get it again." Three days after, he found the paper lying on his breast on awaking; the following day he went to the church, and in the presence of all the assembly related the whole affair to the bishop, with many tears, and finished by consigning to him the act of renunciation. The bishop caused it to be burned before all the people; and all present celebrated together the praises of Jesus and Mary. Theophilus then returned to the church of the holy Virgin, and at the end of three days expired in the peace of the Lord.

Prayer.

Blessed Virgin, who in your double quality of Queen and Mother, dispense your favors with such magnificence and love, I, who am so poor in merit and virtue, and greatly indebted to the divine justice, humbly recommend myself to you; you have the keys of the divine mercy; draw on this inexhaustible treasure, and dispense its riches to this poor sinner, in proportion to his immense wants. Amen.

CHAPTER VI.

“*Eja, ergo, advocato nostra*” (Turn, then, most gracious advocate).

I—MARY IS A POWERFUL ADVOCATE.

MATERNAL authority is naturally so strong that a son, if he be a monarch, and possess most absolute sway over every individual in his dominions, cannot treat his mother as a subject. It is true that Jesus Christ, in virtue of the hypostatic union of the divine and human nature, possesses, even as man, supreme authority over all creatures, and even over Mary herself: yet it is not less true that during His mortal life He wished to be subject to her. St. Ambrose says, that “Jesus, having chosen Mary for His Mother, was obliged to be subject to her.” “We can say of the saints,” says Richard of St. Lawrence, “that God is with them, but to Mary it has been given, not only to conform herself to the will of God, but that God Himself has been conformed to hers; and while we say of virgins, that they follow the Lamb, we can say of Mary, on earth, that the Lamb followed her.”

Although the holy Virgin no longer commands her Son, yet her prayers, being the prayers of a Mother, never meet a refusal: hence St. Peter Damian says, “All power, O Mary, has been given you in heaven and on earth; nothing is impossible to you, for you can give hope to the desponding. When Mary,” he continues, “presents herself before Jesus, the altar of reconciliation, to mediate for us, she rather seems to dictate than to supplicate, and has more the air of a Queen than of a subject.”

Imperio Virginis omnia famulantur, etiam Deus (All is subject to Mary's empire, even God Himself), St. Bernardine of Sienna does not fear to assert: the saint wishes to insinuate thereby that God hears Mary's prayers as if they were commands. “The Lord, O Mary,” says St. Anselm, “has so exalted you that His favor has rendered you omnipotent.” “Yes,” says Richard of St. Lawrence, “Mary is omnipotent, for, according to all laws, the queen enjoys the same privileges as the king, and that power may be equal between the Son and Mother.” Jesus has rendered Mary omnipotent: the one is omnipotent by nature, and the other is omnipotent by grace; that is to say, as it was revealed to St. Bridget, Jesus has obliged Himself to grant all the desires and requests of His

blessed Mother, not willing to refuse her anything in heaven, since she had refused Him nothing on earth.

With great reason, then, O blessed Mother, do SS. Bernard and Anselm say that "It suffices, for the accomplishment of any work, that you desire it." Hence it is that you can raise the greatest sinner at pleasure to the most eminent sanctity, and that Albertus Magnus makes you say, "It suffices to entreat me to desire a thing, for whatsoever I wish is necessarily accomplished."

Considering this immense power of Mary, St. Peter Damian thus addresses her: "O holy Virgin, do not fail to plead our cause; be governed by your heart; exert for us your great influence, you who are as rich in mercy as in power."

While Mary abode on earth, nothing, after zeal for the divine glory, was nearer to her heart, nothing so occupied her mind, as to succor the unfortunate. That she even then enjoyed the privilege of obtaining what she wished we have a proof in the change of the water into wine at the marriage of Cana. Why does Jesus perform this miracle, since, in the divine councils, which are immutable, His "hour was not yet come"? It is because the decree which fixed this epoch was subject to another decree, by which from all eternity this Lord obliged Himself to grant the requests of His Mother; and Mary knew well the extent of her privilege. Hence, although Jesus appeared by these words, "My hour is not yet come," to reject her suit, she doubted not for an instant the grant thereof. "By saying 'My hour is not yet come,'" observes St. Thomas Aquinas, "Jesus wished only to insinuate that if anyone else besides His Mother asked Him, He would have deferred the miracle."

It is, indeed, a certain truth, that no creature can obtain for poor sinners so many, and such abundant graces, as our most clement advocate; for she is less regarded by the Lord as His servant than honored by Him as His Mother. The spouse in the Canticles says to his beloved: "You who dwell in the gardens, our friends are attentive to your voice; let me hear it." These friends are the saints, who, when they wish to obtain some favor for their suppliants, turn their eyes to the Queen, knowing that she needs only to let her voice be heard, and all their desires are granted.

We read in the history of Rome, that when Coriolanus besieged the Capitol, neither the prayers of the citizens nor the requests of his friends could soften him; but the moment his mother, Veturia, raised her voice, he laid down his arms and sacrificed his resentment. If a pagan showed such respect for his mother, what will not Jesus, the Man-God, evince for His Virgin Mother? Father Justin assures us that one sigh from Mary can do more for us with God than all the prayers of the saints united to-

gether ; the devil himself acknowledged the same to St. Dominic, by the mouth of a possessed person.

St. Germanus says to Mary, "You, O holy Virgin, have over God the authority of a Mother, and hence you obtain pardon for the most obdurate sinners." St. Bridget heard the saints say to Mary, "Queen of heaven, elect of the Lord, what is impossible to you?" To this corresponds a celebrated adage of a certain father : "You, O holy Virgin, can effect by your prayers all that God can operate by His power." "What !" says St. Augustine—"is not the dignity of Jesus connected with the honor of His Mother? Does He not assure us in the gospel, that He is come to fulfill the law, and not to destroy it?" St. George, archbishop of Nicomedia, goes still farther ; he says that Jesus Christ has imposed a law upon Himself to grant the requests of His Mother, to satisfy His obligations to her for giving Him existence as man. Rejoice then, O Mary, since He who is liberal beyond measure toward us, to whom He owes nothing, considers himself indebted to you.

It is a reflection of St. Augustine that as Mary merited to give human flesh to the Son of God, and thereby prepared the price of our redemption, she is, consequently, more enabled to obtain our salvation than all the redeemed together. "You, then, can entirely save us, O Mary," says St. John Damascene to her, "for your authority of Mother gives an irresistible force to your prayers." O admirable goodness of our God, who to effect our future happiness has given us an advocate that gains every cause in which she pleads ! O ineffable mercy, who, lest we might be deterred from approaching, by reason of the formidable sentence He is to pronounce, has ordained that His Mother, the mistress of grace, should intercede for us !

Example.

Surius relates that it was through the holy Virgin the blest Elzear, count of Arrian, received his great spirit of prayer. "His governess, being a very pious woman," says this historian, "was anxious that her pupil should be so too ; hence she was desirous to see him pray devoutly, and continually asked this favor for him of God. One day at Mass, while recommending him earnestly to God, she heard a voice say to her that 'the Queen of heaven instructed him in the holy science of prayer.' Lest she might be deceived by the father of lies, she mentioned the circumstance to a holy priest, who at once examined the young count as to the method he followed in prayer. Elzear ingenuously said that he began his meditation by recommending himself to the holy Virgin, beseeching her to suggest to him the petitions, and to engrave in his soul the sentiments with which the Holy Ghost might inspire him ; that he then recited

the '*Ave Maria*,' and after this little tribute of homage to his blessed Mother, the time of prayer passed in pious thoughts and affections, without his ever experiencing dryness or disgust."

Behold an effectual means to learn the holy art of praying well.

Prayer.

O Mother of God, permit me to say to you with St. Bernard, "Speak, O my mistress, for your Son hears you." In taking flesh in your chaste womb, a God has been pleased to become your debtor, in order to place afterward at your disposal all the treasures of His unbounded mercy. All men, without exception, experience your clemency: if you heap benefits on those who outrage and dishonor you, what have not those who glory in being your servants reason to expect? We, holy Virgin, hope for grace and salvation from you, and since you need but say the word, ah, do so; you will be heard, and we shall be saved. Amen.

2—MARY IS A COMPASSIONATE ADVOCATE.

We have so many motives to love our great Queen, that if every sermon spoke of her, if all the earth resounded with her praises, if all men gave their life for her, it would be little in return for the tender affection she bears them, or to the obligations we have toward her. The blessed Raymond Jourdan, who through humility called himself the Idiot, said of Mary, "She loves those who love her—she goes so far as even to serve those who serve her, using all her power, if they be sinners, to obtain their pardon of her Son." As the Son mediates with the Father, so Mary ceases not to treat with both, the great affair of our salvation.

Sinners, whosoever you may be, if the enormity of your crimes causes you to doubt, not of the power, but of the goodness of Mary, know that she herself assured the venerable Sister Villani that, after the title of Mother of God, there is not one in which she more delights than in that of advocate of sinners. St. Bonaventure says that, "One of Mary's greatest privileges is that of being omnipotent next her Son." But as this would avail as nought, if she were not interested for us, He has given her a heart so tender and compassionate that no mother ever loved her children as this blessed Mother loves us.

"Who," continues the saint, "has had more solicitude for us than you, O Mother of mercy? Who supports us like you, in the afflictions we meet? Who intercedes for us more efficaciously than you? Your protection is more powerful, and your love more warm than all that the human understanding can conceive; for, as the learned Idiot says, 'If the other saints succor their clients, the Mother of God, in her solicitude, is the advocate of all.'"

“Mary,” says the blessed Amedée, “assists continually near the throne of God, to intercede for us; as she beholds in the light of God all our miseries, she has for them all the commiseration of a truly maternal heart.” Hence, Richard of St. Lawrence encourages all to go with confidence to this clement advocate, assuring them that she is always ready to speak in their behalf.

With what efficacy, with what tender charity does Mary plead our cause! From the consideration thereof, St. Augustine says to her: “Men have but one sole advocate in heaven, and it is you, holy Virgin.” Indeed, although the saints try to procure our salvation, the charity of Mary surpasses theirs by so many degrees that we may truly style her our only advocate. According to the beautiful expression of St. Germanus, “*Non est satietas defensionis ejus*” (She is never tired in defending us).

A person, plunged in all kinds of disorders, had once a vision, in which he seemed to stand before the tribunal of Jesus Christ. The devil was his accuser, and Mary his advocate. The enemy presented against him the catalogue of his sins, which, being placed in the scale of divine justice, weighed much heavier than his good works. But what did his powerful protectress? Extending her hand, she inclined the light side of the balance in favor of the criminal, giving him thus to understand that if he changed his life, she would obtain his pardon. He did repent in consequence, and persevered to the end of his life.

Poor sinners! how lamentable would be your lot if you had not this powerful advocate—this advocate so wise, so prudent and so tender, that her Son cannot condemn those whom she defends. St. Bonaventure calls her the prudent Abigail—for as this woman by her prudence saved her husband Nabal from David’s indignation, thus Mary knows so well how to appease the divine justice, that God Himself blesses her, and in some manner thanks her for hindering Him from punishing sinners, and consigning them to their unhappy fate. It is because the eternal Father wishes even to exhaust His mercies in our favor that, after having given us Jesus for mediator, with Him He has given us Mary for advocate, next to Jesus. “Undoubtedly,” says St. Bernard, “Jesus Christ is the only mediator between God and man, but because men fear that divine person, who is destined one day to judge them, it has been necessary to give them a mediator with the Mediator, and none was so fit for this office as Mary, His Mother.” It would be injuring this most gracious Lady to fear to come to her throne. Read the holy gospels carefully; peruse all that the sacred penmen have said of Mary, and if you find one single word, one trait of harshness or even severity in her life, I shall permit you to fear. But in vain will you seek it; hence, dry up your tears, afflicted souls; take courage, ye fearful and pusillanimous, the Mother of your Judge is

the advocate of sinners—a most powerful advocate, who knows how to appease the Lord; a universal advocate, whose credit the whole world has experienced.

We shall conclude this section by the eloquent apostrophe which William of Paris puts into the mouth of the sinner who has recourse to Mary: “I come to you, glorious Mother of God, whom the Church styles Mother of mercy: you, O Mary, never met a refusal, and your intercession you have not refused to any. Is it in vain that the Church proclaims you the advocate of the miserable? God forbid, O mediatrix of men, and their only hope after Jesus, that my sins may be an obstacle to your mercies, for all that you possess of grace and glory, even your divine maternity itself, if I may say so, you owe to sinners. Far, then, be from me the thought that you can refuse your clemency to those who implore it: come, then, to my aid, O ‘mediatrix of peace between God and His people,’ in the name of that clemency which is peculiar to you, and which infinitely surpasses my sins and iniquities.”

Example.

The Venerable Mother Catherine of Bar, called in religion Sister Mecilda of the holy Sacrament, foundress of the order of the perpetual adoration of this divine mystery, relates that in her first noviciate at Bruyeres her community was afflicted with an epidemic disease, which rendered spiritual and temporal succor so rare that they could scarcely procure Mass on Sunday. To complete her afflictions, the poor novice fell into a state of great interior desolation; everything disgusted her with her state—she lost all relish for spiritual things. Having no person to console her, she was on the point of sinking under the trial, when she went and prostrated herself at the feet of the holy Virgin, her ordinary resource. There, melting in tears, she said in a spirit of humble confidence, “O most holy Virgin, my Mother and patroness, have you conducted me hither to perish? I have not the means of serving God, or of knowing my obligations; I am lost if you yourself do not condescend to exercise toward me the office of mistress, as you have hitherto performed that of Mother.” Wonderful to relate, her prayer was instantly heard, her troubles calmed, and Mary so instructed her in all her duties that she feared not to say afterward, “Whatever I know, I learned it from the holy Virgin.”

Prayer.

Advocate of all men, can I flatter myself you will become mine, after having deserved on account of my sins to be abandoned by you? But what will be my lot if you forsake me? Who will undertake my cause if you refuse to plead it?

O Mary, whose bounty exceeds my malice and ingratitude, you who were born for the salvation of sinners, behold my repentance and my confidence, and receive into your maternal arms the guilty child that rushes into them, with this prayer in his mouth, "Take pity on me."

3—MARY IS MEDIATRIX OF PEACE BETWEEN GOD AND SINNERS.

The grace of God is a treasure above all price: there is nothing so desirable. The Holy Ghost calls it an infinite treasure, because it is by the grace of God we are elevated to the dignity of friends of God, so that Jesus Christ, our Redeemer, hesitates not to address, by the title of friends, those who are in grace. "You are my friends." Oh, accursed sin, which destroys this precious friendship, and renders the soul an object of hatred instead of love! What should the person do, then, who by sin has lost this precious gift? He should seek a mediator who will procure his pardon, and put him in possession of the forfeited blessing. "Console yourselves, then, sinners," says St. Bernard, "since God has given you His Son as mediator. But what! you imagine that this merciful Saviour is harsh and rigorous; you obstinately figure to yourselves as terrible, amiability itself. Ah, people of little faith, learn that Jesus has nailed your sins to His cross, and redeemed you in His blood. Well, if the majesty of Jesus terrifies you, because He is God as well as man, remember that Mary, a pure creature, is your advocate with Him; recur to her—she is, my dear children, the ladder of sinners, by which they ascend again to the height of grace. Mary is all my confidence—Mary is the foundation of my hope."

Hear how the Holy Ghost makes Mary speak in the Canticles: "I am the defence of those who recur to me—my mercy is to them an impregnable tower, and hence the Lord has established me a mediatrix of peace between Him and sinners." "This powerful mediatrix," says Cardinal Hugo, "procures peace for those who are at war; by her, pardon is granted to the guilty, salvation to the lost, mercy to those who are in despair. Mary is also compared to the pavilions of Solomon, where they only spoke of peace, in preference to the tents of David, where there was only question of war, that we may learn she never treats of vengeance against sinners, but of reconciliation and pardon."

The dove which returned to the ark with the green olive branch was a figure of Mary. "O blessed Virgin," says St. Bonaventure to her, "you are that faithful dove, who, after the sad shipwreck of the universe, have borne our Lord Jesus Christ, the sacred olive branch, the sign of mercy; and as peace was given to earth by you, it is through you that sinners continue to be reconciled with God."

The rainbow which St. John saw encompass the throne of the Eternal

was also an emblem of the holy Virgin, as she is always present to mitigate the sentences pronounced against sinners. It was Mary God had in view when he said to Noah, "I shall place in heaven a sign of peace, and in beholding it, I shall remember the perpetual alliance I have made with men."

The principal office given to Mary, when she appeared on earth, was to raise man from sin, and to reconcile him with God. "*Pasce hædos tuos*" (Feed your goats) said the Lord in creating her. We know that sinners are designated by the goats, as the just are by the sheep. "The goats," says William of Paris, "are confided to you, O Mary, that you may transform them into sheep;" thus, while they deserved to be sent to the left hand, they shall, through your intercession, be placed at the right. Here we may observe that God does not command Mary to feed all the goats indiscriminately, but *her own* goats (*Pasce hædos tuos*), for she does not save all sinners, but those who serve and honor her; as to those who are not devout to her, who never beg her aid to arise from their sins, she will not recognize them as her flock, and the left hand will be their station on the great day of the Lord.

A gentleman whose sins were so enormous that he despaired of their remission, was advised by a good religious man to recur to the blessed Virgin. In compliance with this advice he went to a celebrated oratory in the city, consecrated to our Lady, and had no sooner cast his eyes on the image of the holy Virgin than he felt a great sentiment of confidence. He prostrated himself, then, to kiss the feet of the image, when lo! the hand was moved toward him, and on it he saw these words, "I shall save thee from those who afflict thee." The heart of the poor sinner was so filled with contrition for his sins, and love for Jesus and Mary, that he died on the spot.

"I am the loadstone of hearts," says Mary to St. Bridget; "as the loadstone has the property of attracting iron, thus I attract hearts hardened as adamant, to give them to God." This prodigy we daily witness: we often see in our missions that many sinners, who remained insensible at other sermons, become moved at that on the clemency of the holy Virgin.

"Mary," says St. Chrysostom, "has been elected from all eternity as Mother of God, that she may save by her mercy those to whom her Son in justice cannot grant pardon." "Yes," adds St. Anselm, "Mary has been raised to her eminent dignity, rather for sinners than for the just, and since she is indebted to the guilty for her glorious maternity, how can I despair of pardon, however enormous my crimes may be?"

The Church, in the prayers for the vigil of the Assumption, teaches that this glorious Queen has been assumed into heaven, to intercede con-

fidently for us (*fiducialiter*). Hence she is styled by St. Justin the arbiter of our lot; "As an arbiter decides," says he, "between two parties, thus Jesus permits His Mother to decide between Him and us."

"What!" says Abbot Adam, "can he fear to perish who has Mary for his Mother and advocate?" "Will you, holy Virgin," adds the same saint, "refuse to implore your Son for another son, or to demand of the Redeemer the pardon of the redeemed? No, certainly; for you are not ignorant that the same God who has rendered His Son a mediator between Him and man, has made you advocate between the Judge and criminals."

Example.

In the time of St. Dominic, there lived at Florence a young girl named Benedicta, the scandal of the city by her vices and disorders. God, who had over her peculiarly merciful designs, permitted that when the saint came to preach there, Benedicta might be led to hear him. Though it was mere curiosity that conducted her to the church, she was so moved by the discourse that, entering into herself, she went to the saint, and, having made her confession, received the holy absolution at his hands; but, soon after, the force of habit and very dangerous occasions led her into her former excesses: when St. Dominic was made acquainted with her relapse, he sought her out, and persuaded her to return to God by a second confession. To confirm her repentance, God then permitted her to be transported into hell, where she saw the souls of many who were damned through her means, and a list of her crimes and scandals. Full of terror and alarm, the poor penitent invoked Mary, and instantly she heard a voice tell her that the Mother of God had succeeded in procuring the prolongation of her life to expiate her crimes. The vision then disappeared, and Benedicta was entirely converted. But the terrible register of her sins was continually before her eyes. One day as she was wishing to be delivered from the pain it caused, she asked the blessed Virgin that her sins might be entirely effaced. The Mother of God appeared, and promised that her request should be granted, on condition she would never forget the great mercy of God toward her, the enormity of her sins, and the sufferings they caused Jesus Christ; and, second, that she would consider how many were damned who deserved it much less than she. Benedicta obeyed most exactly her powerful patroness, and some time after our Lord showed her the formidable register, saying, "Behold, thy sins are effaced: write in their place acts of all the virtues." This the holy penitent continued to do, till by a happy death she terminated her mortal life.

Prayer.

O my clement mistress, since you are our advocate, plead our cause, fulfill your office. Do not say my cause is too bad ; however precarious, it cannot be lost in the hand of such an advocate as you. The greatest sinner is saved if you undertake his defence, and surely you are too merciful not to undertake mine. Mary, my hope and refuge, increase my confidence in your intercession, which is to me the surest pledge of recovering the friendship of my God. Amen.

CHAPTER VII.

“*Illos tuos misericordes oculos ad nos converte*” (Thine eyes of mercy toward us).

I—MARY IS EVER WATCHFUL TO SUCCOR OUR MISERIES.

ST. EPIPHANIUS calls Mary *multoculam* (of many eyes), and indeed with reason, for the compassionate eyes of this Mother are always opened on us, and seem to be multiplied for the relief of our wants. A possessed person replied, when the exorcist demanded what the blessed Virgin did, that she ascends and descends—that is to say, this gracious Queen descends to earth, to bring grace to man, and ascends to heaven to present man's petitions to God. St. Andrew Avellino styled Mary the negociatrix of Paradise. Indeed, she is always exercising works of mercy—always obtaining favors from the King in behalf of the distressed. The Lord, according to the royal prophet, has His eyes always on the just; but “The Virgin,” says Richard of St. Lawrence, “has her eyes on the just and sinners; for,” says he, “the eyes of Mary are maternal eyes, and a mother is not content with preserving her child from falling, but raises it the moment it comes to the ground.”

St. Bridget one day heard Jesus say to His Mother, “Ask what you please”—to which she replied, “I implore mercy for the miserable.” “O Mary,” says St. Bonaventure, “you have such a care of the unfortunate that one would think you had no desire, no occupation, but that of succoring them.”

“What!” says St. Peter Damian to the holy Virgin, “is it because you are raised to the dignity of Queen, that you would forget your unfortunate brethren? Ah, no,” he continues, “such is not the case—the only use you make of your influence is to succor the miserable, to save the sinner; we may say to you with more reason than Ruth said to Booz, ‘Be thou blessed, for thy last favor surpasses the first.’” “Indeed,” as St. Bonaventure observes, “if Mary's compassion was great while she abode on earth, it is much greater since she reigns in heaven, where she has a much more extensive knowledge of our wants and miseries;” as the splendor of the sun surpasses that of the moon, so does Mary's present mercy exceed her former. Who is there among men that has not enjoyed the light of the sun, and what individual is there who never felt the beneficent rays of Mary's mercy? In the Canticles she is compared to this

burning luminary (*electa ut sol*), because, as nothing created can conceal itself from the warmth of this beneficent and regenerating orb, and as all bodies, celestial and terrestrial, are illumined by its rays, so all the inhabitants of the earth are vivified by the clemency of the august Virgin. It is related of a man in the kingdom of Valentia, that, having committed great crimes, and fearing the pursuit of justice, he determined to become a Turk, and was going to embark for Barbary, whence chance conducted him into a church, where F. Lopez, of the Society of Jesus, was preaching on the divine mercy. The impression made on the guilty man was so great that he was converted, and made his confession to F. Lopez. The good father was so struck with the suddenness of the change, that he asked him if he had not retained some pious practice which drew on him the effects of divine mercy. The penitent replied that he practised no other devotion save that of praying to the blessed Virgin, every day, never to abandon him. The same father one time heard, in hospital, the confession of an invalid, who had not confessed for fifty-five years. During all this time he practised no devotion whatsoever, except that, whenever passing before the image of the blessed Virgin, he took off his hat, and begged her to obtain that he might not die in mortal sin. He said that at one time in a quarrel, he was in danger of being slain, but when he cried out, "Oh, I am a dead man, and I shall be damned! Mother of sinners, help me!" he found himself transported, without knowing how, to a place of security.

"Mary," says St. Bernard, "makes herself all to all—she opens to all men the treasures of her mercy, and each one there finds what he wants; the slave his ransom, the infirm health, the afflicted consolation, the sinner pardon." "Who in the world," says St. Bonaventure, "would refuse to love this amiable Queen? She is more beautiful than the sun, and sweeter than honey. She is a treasure of bounty, clemency, affability itself. I salute you," continues the saint in the same impassioned strain, "I salute you, my Mother and mistress; what do I say? the soul of my life, the treasure of my heart. Pardon me if I say I love you, for if I am not worthy of loving you, you are most worthy of being loved by me."

It was revealed to St. Gertrude that when a person devoutly pronounced these words, "Turn, then, most gracious advocate, thine eyes of mercy toward us," Mary graciously looked upon him, and heard his petition. This tender Mother has such a desire of benefiting mankind that she considers it a great injury not to demand some favor from her.

The prophet Isaiah predicted that the threshold of the divine mercy would be prepared for men by the redemption. "What is the threshold of mercy?" asks St. Bonaventure; "it is Mary," replies he, "since it is by her that sinners and just have access to God." Our Lady, like our Lord,

is full of mercy; the Mother, like the Son, refuses not her pity to those who invoke her. The Abbot Gueric thus represents Jesus addressing Mary: "I have placed in you, O Mother, the throne of my grace; it is by you I shall hear the prayers of men: as you have clothed me with your humanity, I shall invest you with my divinity."

One day, as St. Gertrude most devoutly pronounced these words of the "*Salve Regina*," "Turn, then, most gracious advocate, thine eyes of mercy toward us," the holy Virgin appeared, and, showing her the divine Infant, whom she held in her arms, said, "Behold the merciful eyes, that I can at pleasure turn upon those who invoke me." As a sinner was once weeping before an image of the holy Virgin, and entreating her to obtain his pardon of God, he heard her say to the divine Infant, "My Son, will these tears be shed in vain?" And Jesus immediately replied that He forgave the delinquent.

"O Mother of grace," says the Abbot Adam, "your compassion is equal to your power: when is it that you did not compassionate the miserable, O Mother of mercy? When have you refused to succor them, Mother of power? Ah, you are as prompt in succoring as in hearing us. Sate yourself, then, O great Queen, with the glory of your Son, and, for pity's sake, let the crumbs fall to your children."

Example.

Nothing more contributed to extend the devotion of the holy scapular than the prodigies which were wrought in favor of those who practised it. The following is not the least remarkable: At the siege of Montpellier a soldier who wore this badge of devotion to Mary received a musket-shot as he mounted a battery; but the ball, after perforating his clothes, stopped when it came to the scapular, and he remained unhurt. Lewis XIII., who was at the siege, was so struck by the miracle that he became a member of this holy sodality.

Prayer.

O holy Virgin, the most sublime of all creatures, cast on me one of those favorable looks which impart life. If you say my sins are great, I shall allege that your mercy is unbounded. No, it never shall be said that your clemency, which fills all the earth, found limits in my crimes.

CHAPTER VIII.

“*Et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende*” (And after this our exile, show unto us the blessed fruit of the womb, Jesus).

I—MARY PRESERVES HER SERVANTS FROM HELL.

IT is impossible that a true servant of Mary should be damned. This assertion may seem hazardous, but before it is condemned let us see how it is supported: by true servants of Mary, we do not mean certain devotees who seem to take advantage of some pious practices in honor of the Mother of God to sin with more freedom; these are presumptuous persons who occasion some to condemn us for boasting of the clemency of Mary, as if thereby we encouraged vice, which deserves chastisement instead of mercy. It is not of such we speak, but rather of those who, to the homage they render the Mother of God, join a sincere desire of being converted; and we again affirm that they cannot be lost. Father Grasset, Vega, Mendoza, and many other theologians, are of the same opinion. But to prove that they have not lightly advanced it, let us see how far they are supported by the doctors of the Church.

“Blessed Virgin,” says St. Anselm, “as it is impossible that he who neglects and despises you can be saved, so it is impossible that he who has recourse to you, sincerely, can be lost.” St. Antoninus says, “As those from whom Mary turns her merciful eyes cannot be saved, it necessarily follows that those on whom she looks with benignity will share in the eternal glory.”

And here let us ask if the words, “It is impossible that he who is not devout to Mary,” should not make those tremble who despise or neglect her? Let all such hear the anathema pronounced against them by Albertus Magnus: “The people who will not serve you shall perish” (*Gens quæ non servierit tibi, peribit*). And St. Bonaventure, “He who neglects Mary shall die in his sins; he who does not invoke her shall have no share in the kingdom of God;” and again, “There is no hope of salvation for those from whom Mary turns her face.” Before him, St. Ignatius, martyr, had pronounced that a sinner can be saved only by having recourse to the blessed Virgin, whose infinite mercy obtains salvation for those who would be condemned by infinite justice. Some pretend that this text is not taken from St. Ignatius, but we know that St. Chrysostom

attributes it to him; and is it not in the same sense the Church applies to Mary these words of the Proverbs, "All who hate me love death"?

On the contrary, Mary assures us that "He who hears her shall not be confounded." St. Bonaventure says, "Great Queen, he who perseveres in your service is far from damnation." "No," adds St. Hilary, "he will not be lost, although he might have hitherto grievously offended his God."

Behold the reason, that when the devil has deprived the soul of the grace of God, he uses every effort to destroy in it all devotion to the holy Virgin. Sarah said to Abraham, "Send away this slave (Agar), with her son," for she feared that if the former was retained, she might succeed in recalling the latter. Thus the devil, not content with depriving the soul of Jesus, wishes also to send away Mary. "*Ejice ancillam hanc et filium ejus*" (Dismiss the Mother and the Son), does he say, for fear that the Mother, by her prayers, may reinstate the Son in His former possession! And the wicked fiend acts wisely; "For," says F. Pacchinechelli, "he who is faithful in honoring the Mother of the Lord will very soon receive, by her means, the Lord Himself." St. Ephrem styles devotion to our Lady the charter of freedom from the slavery of hell, etc. He calls her the protectress of those who are running to their damnation; and if it is true (and St. Bernard affirms it) that the blessed Virgin wants neither will nor power to save us, both because her prayers must be heard, and that she is more interested for our salvation than we ourselves, are we not warranted in concluding that a true servant of Mary's cannot perish? What mother is there, who, if she could save her son's life by petitioning his judge, would refuse to do it? And how, then, can we suppose that Mary, the tenderest of all mothers, will not save one of her children from eternal death, when it is so easy for her to effect it?

Ah, my dear reader, if you feel within you a sentiment of true respect and love for the Queen of heaven, thank the Lord; for, according to St. John Damascene, He only grants this grace to those whom He designs to save. "Mother of my God," said this great saint, "if I trust in you, my salvation is certain; if I am under your protection, I have nothing to fear, for your devotion is a shield which God places only in the hands of those whom He designs to save." Erasmus also styles the holy Virgin the terror of hell (*Salve inferorum formido*).

How great is the rage of Satan, when he cannot deprive a soul of devotion to the Mother of God! We read in the life of the blessed Alphonso Alvarez, a great servant of hers, that being one time greatly tormented in prayer by temptations to impurity, the devil said to him, "Cease to honor Mary, and I shall cease to tempt thee."

Blosius recounts that our Lord revealed to St. Catherine of Sienna that in consideration of His incarnation in the womb of Mary, it was decreed

that whosoever recurred to her, although he might be a sinner, would never, if he were disposed to amend, become the devil's prey. David already prayed the Lord to preserve him from hell, because of his zeal for the honor of Mary. "Lord," said he, "I have loved the beauty of thy house; let not my soul perish with the impious." He says "of thy house," because Mary is that house of the purest gold that God Himself erected to be His habitation on earth, and His place of repose when He came to dwell among us. "Those who love you, O Mary," says St. Bonaventure, "will enjoy a profound peace, and their souls shall not see death forever." "No," said Blossius, "an humble servant of Mary's never perished."

Oh, how many sinners would have persevered in their wickedness, and, in consequence, be eternally damned, but for Mary's intercession! It is the opinion even of many theologians, and of St. Thomas particularly, that the blessed Virgin has obtained for several who died in the state of mortal sin the suspension of their sentence, and their return to life, that they might do penance. Some authors relate many examples of the like: among others, Odoard, who lived in the ninth century, relates that Ademan, a deacon, came to life as they were going to bury him, and told all at his funeral that he had seen hell, and the place therein prepared for him, but that the Mother of God had obtained his resurrection, that he might expiate his sins. Surius relates a similar case of a Roman, named Andrew; and Pelbart states, that in his time, the emperor Sigismond, in crossing the Alps with his army, met in his way the skeleton of a man, whence a voice issued, which demanded confession. It was a soldier, he said, who had been slain in the state of mortal sin, and that Mary, for whom he entertained a special devotion, obtained that his soul might sojourn in his remains until he could confess his sins; immediately after receiving absolution it ceased to give signs of its presence.

We do not cite these examples as an encouragement to sinners to persevere in their crimes; this would be as great extravagance as that of a man who from mere levity would cast himself from a precipice, under pretence that the blessed Virgin could preserve him unhurt; but rather to excite our confidence in the Mother of God, since, as they seem to show, she can save even those who died in mortal sin, with how much more certainty can those count on her intercession who during life are sincerely converted? "Yes," as St. Anselm says, "he for whom Mary prays even once, will be exempt from eternal evils; and again, who will dare tell me I shall not find my Judge favorable, if the Mother of mercy advocates my cause?" "My soul," says the blessed Erric Suzon, "is in the hands of Mary; so, if the Judge wishes to condemn me, the sentence must pass through this clement Queen, and she well knows how to prevent its execution."

Example.

Monsieur Beauveau, marquis of Novian, and afterward a religious of the Society of Jesus, owed his conversion to a tribute of respect which he once paid the holy Virgin. In the year 1649, when the German troops were quartered in Lorraine, it happened that some soldiers at Novian, after having drunk to excess, began to play at dice: one of them, having lost all his money, rose up from the table in a great fury, and perceiving a picture of the blessed Virgin hanging in the room, advanced toward it, and, as if it had been the cause of his loss, gave it several strokes, and uttered against it a thousand blasphemies; but no sooner had he done so, than the divine vengeance visibly fell upon him, for he was seized all over with a violent trembling, accompanied with such torturing agonies that he could neither take food nor rest. The troops being ordered to leave Novian, they tied him on a horse, as he was unable to walk; but the violence of his pain caused him to throw himself off, and he died gnawing the earth and foaming with rage, to the great terror of his comrades, who witnessed the frightful scene.

This visible punishment was spoken of at Novian with fear and alarm, and they resolved, after some time, to repair the sacrilege. For this end, the parish priest, the chaplain of the Marquis Beauveau, some missionaries, and the priests of the neighborhood, went in clerical costume from the church to the place where the outrage had been committed. But when the procession arrived, though the parish priest gave the signal for some one to take the image, no person obeyed him. The marquis, who was present, felt indignant at this insensibility for the honor of Mary, and despite of human respect, took it up himself, and respectfully bore it to the chapel of his chateau, where it was placed by the command of the bishop, and ever since honored in a particular manner. The holy Virgin speedily recompensed this triumph over worldly pride gained in her honor, for this good gentleman avowed that he felt such an extraordinary change in his sentiments that he was thenceforward determined to live as a perfect Christian. To know how faithful he was to this grace, it suffices to say that some time after he renounced all his titles and distinctions to become an humble religious in the holy Society of Jesus.—*Life of F. Beauveau.*

Prayer.

Hail Mary, the hope of Christians! receive the humble request of a sinner, who loves and honors you. It is from you I hold my life—you are the pledge of my salvation. I entreat you, then, to free me by your prayers from the burden of my iniquities; dissipate the darkness of my mind, destroy the inordinate affections of my heart, repress the tempta-

tions of my enemies, and so regulate my life that, by you and under your protection, I may arrive at eternal beatitude. Amen.

2—MARY SUCCORS HER SERVANTS IN PURGATORY.

Happy, thrice happy, are the servants of this Mother of mercy! for, not satisfied with protecting them through life, her maternal cares are continued toward them, even in the flames of purgatory. The more pitiable the case of these poor souls, the more compassion they experience on the part of Mary. St. Bernardine of Sienna assures us that the Queen of heaven has a certain dominion over the prison wherein the souls of God's servants are purified; and applying to Mary this of Ecclesiasticus, "I walk amid the waves of the sea," he says that "the blessed Virgin descends into the gloomy abyss of purgatory, and walks amid the waters of bitterness that encompass her children, to assuage their torments and alleviate their woes." "See," said Novarin, "how important it is to serve this great Queen faithfully, since she does not forget her subjects when suffering in flames:" and again, if Mary succors all the souls in purgatory, she affords particular aid to those who have been most devoted to her during life. This blessed Virgin once said to St. Bridget, "I am the Mother of all the souls in purgatory; the pains they suffer are every moment lessened by my prayers." Indeed, the name of Mary alone, echoed in this place of woe, assuages the torments of the poor sufferers: it is a balm for their sorrows, a celestial dew which tempers the ardors of their flames.

But Mary does more—she releases the faithful from purgatory. It was a pious tradition, and is mentioned by Gerson, that on the day of her assumption, purgatory was emptied, all its captives being freed by her prayers. Novarin affirms what many grave authors assert, that the moment the blessed Virgin ceased to live, she obtained of her Son the release of all the souls then in purgatory, that they might accompany her to heaven. From this moment she was privileged to obtain not only the alleviation, but even the abridgment of the torment of these poor souls.

St. Peter Damian relates that a certain woman, appearing after death, said that she, with such a number of souls as exceeded the population of Rome, had been released from purgatory on a feast of the Assumption of the blessed Virgin. St. Denis, the Carthusian, assures us that the like occurs at the feasts of Christmas and Easter; that on these solemnities Mary, accompanied with several legions of angels, descends into purgatory and delivers numbers of souls. Novarin declares that this takes place also on all the festivals of the blessed Virgin.

And why should we not hope for the same favors, if we are truly devout to this blessed Mother? Nay, why should we not expect, if we ren-

der her a special veneration, to escape even these purifying flames, and go straight to heaven, as did the blessed Godfrey? Mary one time despatched the brother Abbond to this holy man, saying, "Go, Abbond, tell Brother Godfrey to advance in virtue, then he will belong to me and my Son, and when he dies, I shall preserve him from purgatory." If we desire (as we indeed should) to assist the souls in purgatory, we should interest the blessed Virgin in their favor by our prayers.

Example.

A religious man of the order of St. Bernard used to say the rosary every day before dinner. Once it happened, that being at table, he remembered that he had not paid his accustomed devotions to Mary; he immediately withdrew, and no sooner began his prayer, than the Mother of God appeared, clothed in a mantle all ornamented with "Hail Mary's," except one little corner. "Complete the few '*Aves*' which remain unfinished," said she, "and I will conduct you to heaven." He redoubled his devotions, and in a few days this good Mother, after consoling him on his death-bed, introduced his soul into the kingdom of her divine Son.

Prayer.

Mother of God! Mary, sublimest of all creatures! it is but too true, that many on earth neither love nor honor you, but I am consoled that you are glorified in heaven by the angels and saints, and that even here you still have many faithful servants. Ah, that I had in my heart the love which is entertained for you by all these together! Ah, that I could command the hearts of all! I would consecrate them this moment to your honor and service. Your beauty has attracted the Son of the eternal Father, and will you continue to have no charms for us wretched mortals? Ah no; we love you, blessed Mother, and every day wish to love you more; not alone because your intercession will procure us a happy death, and the abridgment of our sufferings in purgatory, but also because, from your connection with the adorable Trinity, you are, after God, the most worthy object of our love and praise.

3—MARY CONDUCTS HER SERVANTS TO HEAVEN.

The sign of predestination appears on the heads of the servants of Mary. Commenting on this verse of Ecclesiasticus, which the Church applies to Mary, "In all things I sought rest, and I shall abide in the inheritance of the Lord," Cardinal Hugo says, "Blessed is he with whom Mary abides: her love for us incites her to wish to see us devout to her; several refuse to gratify her desire, but those in whom her devotion subsists are the inheritance of the Lord." Yes, truly, this Lord, who has

made of her womb His habitation, desires that she might dwell in the midst of Jacob, that is, that devotion to, and confidence in, her, might be riveted in the hearts of all His elect.

Of how many souls would not heaven be deprived, but for Mary's intercession? "I make lights in heaven which shall never be extinguished." These eternal lights are the servants of Mary. "All who trust in Mary," says St. Bonaventure, "will see heaven's gates open to receive them after death" (*Qui speraverit in illa porta cæli reserabitur ei*). St. Ephrem calls devotion to Mary "The key of paradise." Let us beg of her to unlock to us the gate of this celestial abode, since she has the key; what do I say?—she is herself the gate of heaven, since the Church styles her *Janua cæli*. This holy Church also styles Mary "The star of the sea;" for as mariners are conducted in their course by the light of the stars, so Christians by looking on Mary are guided to the port of eternal salvation.

St. Peter Damian, for the same reason, calls her the "Ladder to heaven;" for as God descended from heaven by her, so man, by her means, deserves to ascend from earth to heaven. "You have been filled with graces, Queen of the universe," says St. Athanasius, "that you might become the way of our salvation, and the road by which we ascend to our celestial country." St. Bernard calls Mary a "Vehicle to heaven;" and another saint says, "Hail, noble chariot, by which your servants are conducted to the end of their course!" "Happy are they who know you, O Mother of God," says St. Bonaventure, "for to know you is the way to eternal life, and to celebrate your praises is the high road to heaven."

We read in the chronicles of St. Francis that Brother Leo once saw in a vision two ladders, one red, at the summit of which was Jesus Christ; and the other white, at the top of which presided His blessed Mother. He observed that many who endeavored to ascend the first ladder, after mounting a few steps, fell down; and on trying again, were equally unsuccessful, so that they never attained the summit; but, a voice having told them to make trial of the white ladder, they soon gained the top, the blessed Virgin having held forth her hands to help them. "Who, then," does Denis the Carthusian say with reason, "who will be saved, if not he for whom Mary prays?" "By me kings reign," does she say; "by me Christians rule their passions on earth, and reign as kings with God in heaven." "Mary is the mistress of paradise," says Richard of St. Lawrence; "she there admits whomsoever she pleases, and no wonder, since she is Mother of the Lord of paradise." "He for whom Mary pleads," says Abbot Gueric, "is as sure of being saved as if he were already in heaven." "To be of her court is the greatest honor to which we can aspire," says St. John Damascene; "to serve her is to reign; but those who

neglect and despise her shall perish forever." Wherefore, all you who will have life eternal serve and honor Mary ; for she is, as it were, the bridge of salvation, which God has prepared for us, in order to pass securely over the troubled waters of this life.

Those even who have deserved hell should not despair for a moment, provided they recur to Mary. "Sinners," says St. Germanus, "have sought God by you, and been saved, holy Virgin." Richard of St. Lawrence remarks, also, that whereas, in the Apocalypse Mary is represented as crowned with stars, she is shown in the Canticles as crowned with wild beasts ; and the reason he assigns for it is, that these ferocious animals, which are emblematic of sinners, are, by the intercession of Mary, changed into most brilliant stars, and give more lustre to her crown than material stars could bestow. Sister Seraphina of Capri, a great servant of God, prayed to the blessed Virgin in the novena, or nine days' devotion for her Assumption, for the conversion of a thousand sinners, but afterward feared she had asked too much ; whereupon Mary appeared and said : "Believest thou that I have not sufficient influence with my Son to obtain the conversion of a thousand persons ? Behold, thy request has been granted." Saying this, she showed her in heaven the souls of many who, through her intercession, did penance, and were thus preserved from hell.

It is true that no man on earth knows whether he be worthy of her love or hatred ; but to this question of David, "Lord who shall stand in thy holy place ?" St. Bonaventure replies, "He who will devote himself to Mary ; if she wills our salvation, it is already secured."

"Very justly," says St. Ildephonsus, "did Mary predict that all nations should call her blessed, since it is by her that the elect are crowned." "O Mother of our God," says St. Methodius, "you are the beginning, the middle and the end of our felicity."

The beginning, obtaining us the remission of our sins ; the middle, in procuring us perseverance in grace ; the end, in opening paradise to us. "By you, Mary," says St. Bernard, "heaven has been opened, hell has relinquished its prey, the celestial city has been peopled, and eternal life given to those who deserved hell."

Do we desire more assurance of Mary's power and will to obtain us paradise ? We have it in the words which the Church puts into the mouth of this holy Virgin : "Those who work with me," says she, "will not sin, and those who glorify me shall have eternal life." "Blessed, then, and thrice blessed are they," says St. Bonaventure, "who enjoy Mary's favor ; the saints already regard them as their companions in bliss. Whoever bears the livery of the Mother of God," he continues, "will have his name inscribed in the book of the elect." To what purpose, then, do we trou-

ble ourselves about scholastic disputes on predestination? Let us rather endeavor to become true servants of Jesus and Mary, and we shall infallibly be of the number of the elect. "I shall write," says the Lord in the Apocalypse, "I shall write on the foreheads of the conquerors the name of my God, and the name of my holy city." "Now this city of God, of which such glorious things are said, is no other than the most pure Virgin," says St. Gregory.

We may say with St. Paul, "God will recognize for His own those who bear this sign, and not only will He pour on them more abundant graces in this life, but He will still more exalt them in glory." "They will be recognized by distinctive marks in heaven," says F. Nieremberg, "as the servants of this great Queen."

St. Magdalen of Pazzi, in a vision, saw a bark in the midst of the sea, which served as a refuge for the children of Mary; this glorious Queen herself appeared at the helm; from this she understood that those who are protected by the blessed Virgin will be saved from the double shipwreck of sin and death. Let us enter and abide in this fortunate bark of devotion to Mary, and we may be sure of a prosperous voyage, since the Church says to her: "The habitation of all who rejoice is in thee, O holy Mother of God."

Example.

A child of ten years old wonderfully experienced at death the protection of the blessed Virgin. During his life he had often heard his tutor say that "If a person honored Mary every day she would be propitious to him at his last hour." Though, according to the course of nature, the boy might expect to live many years longer, he was so affected at this assurance that he resolved to say often, for this end, "Hail Mary, Mother of mercy!" He was very faithful to this practice; at rising, lying down, going to class, or playing with his companions, he never forgot to salute his good Mother. By a special favor of the blessed Virgin, who wished, without doubt, to withdraw her little servant from the dangers to which his innocence was exposed, he was attacked with a mortal distemper. When in his agony she appeared to him and said, "Don't you know me, my child? I am the person you have so often saluted; I am the Mother of mercy." At these words the child raised his head, and, extending his arms, flew to heaven in company with this ever-blessed Mother. What advantage did he not reap from a little pious instruction! How much more useful was this lesson to him than any he received in earthly sciences!

Prayer.

Draw me after you, O holy Virgin, that I may run in the odor of your perfumes. Draw me, for I am withheld by the weight of my sins and

the malice of my enemies. As no one can go to your Son unless the heavenly Father draw him, so I presume to say, in the same manner, that no one can go to the Father unless you attract him by your prayers. It is you who obtain pardon and grace for sinners; you are the teacher of true wisdom and the repository of the treasures of the Most High. You have found favor with God, being preserved from original sin, filled with the Holy Ghost, and selected as the Mother of His Son. All these graces you have received, O most humble Mary, not alone for yourself, but also for us, in order that you might be able to assist us in all our wants. You succor the just by preserving them in grace, and you help the wicked by disposing them to receive the divine mercy; you aid the dying, preserving them from the snares of Satan, and conducting them after death to the mansions of the blessed.

CHAPTER IX.

“*O Clemens, O Pia*” (O most clement ! O most pious !).

I—THE GREATNESS OF MARY'S CLEMENCY AND GOODNESS.

MARY,” says St. Bernard, “is indeed that land promised by the Lord, where milk and honey flow.” Her pity is so great, that she ceases not even for a moment to bring forth fruits of mercy ; she not only deserves to be denominated merciful, but mercy itself. “What can spring from a fountain of mercy,” says St. Bernard, “but waters of salvation ?” Behold why Mary is compared to the olive-tree ; for as oil, the emblem of mercy, proceeds from this tree, so nothing can emanate from Mary but acts of mercy and benevolence ; and when we petition her for this oil, we need not fear the refusal which the five foolish virgins met from the wise. No, for this “most prudent Virgin,” as she is styled by the Church, has oil enough, not only for her own lamp, but for those of all others.

But why is this beautiful olive said to be planted in the fields (*quasi oliva speciosa in campis*) and not rather in a garden environed with walls, or encompassed with hedges ? “It is,” replies Cardinal Hugo, “in order that all who pass by may have access to it.” Explaining this passage of Ecclesiasticus, St. Antoninus adds : “Mary is easy of access to all the world, that both just and sinners may be able to gather with facility the fruits of mercy.” What more assured refuge for sinners than the compassionate bosom of Mary ? There it is that the poor find relief ; the sick, health ; the afflicted, consolation ; the destitute, succor, and those who are in perplexity, counsel. How pitiable would be our lot, if we had not this Mother of mercy always ready to aid us in our miseries ! “God,” says St. John Damascene, “wishing that all His graces might pass through Mary, there is no hope of mercy but through her intercession.”

Nor are any among the saints affected with our miseries like this ever-blessed Virgin : wherever she sees her aid wanted she instantly flies, and in proportion to our necessities her succors are more abundant : she will never cease to exercise these good offices. “*Et usque ad futurum, seculum non desinam*” (until time shall be no more), says Cardinal Hugo, “Mary will not cease to intercede for man, and to succor sinners.” This blessed Virgin was prefigured by Rebecca, when she said to Eliezer, on his asking her for some water, “I shall not only give you to drink, but I shall even provide for the refreshment of your camels.” “Yes, blessed Mother,” says St. Bernard, “you are that generous and compassionate Rebecca,

who not only benefit the just, figured by Abraham's servant, but even confer favors on sinners, who are as beasts without reason." "The liberality of Mary," says Richard of St. Lawrence, "resembles that of her Son Jesus, who, according to St. Paul, 'is munificent to all who invoke him;'" and another author says: "Blessed Virgin pray for me; you will ask the graces I want more devoutly than I could, and you will procure me greater favors than I should presume to ask" (*Majori devotione orabis pro me, quam ego auderem petere et majora mihi impetrabis, quam petere præsumam*).

When the children of Zebedee, transported by indiscreet zeal, demanded of the Lord to permit them to invoke fire from heaven on an infidel city, which had refused to admit Him within its walls, Jesus replied to them in a severe tone: "You know not of what spirit you are," as if He had said, "What! I am descended from heaven to save sinners, and you, my disciples, wish to destroy them? Why do you speak to me of fire and chastisement? this is not my spirit." But we cannot doubt that Mary's spirit is that of Jesus. St. John saw her clothed with the sun; whence St. Bernard says to her: "You have clothed the Son, the divine Word, O holy Virgin, with human flesh, and He in His turn has invested you with His power and mercy" (*Vestis solem, et vestiris ab eo*).

Mary is so sweet and merciful, that when a poor sinner implores her aid, she never considers his want of merit, but receives him with tenderness and compassion. She is compared to the moon, "because," says St. Hildebert, "as the salutary influences of the queen of night are felt by the lowest terrestrial bodies, thus Mary's amiability is experienced by the greatest sinners, and as, although this orb borrows all its light from the sun, its course is much more rapid in our regard;" so, St. Anselm says, "our salvation is often more speedily effected by invoking Mary, 'Beautiful as the moon,' than in calling on Jesus the divine Son of justice." For this reason Hugh of St. Victor exhorts us, if we are deterred by apprehension of the divine Majesty, to approach to Mary without fear. She is, it is true, holy and spotless, the Queen of the universe, and the Mother of God, but she is also a pure creature and a child of Adam like unto us (*Si pertimescis ad Deum accedere, respice ad Mariam; non illic invenis quod timeas: genus tuum vides*).

"In one word," says St. Bernard, "everything in the blessed Virgin is full of clemency and graces; she makes herself all to all, she is a debtor to the ignorant as well as to the wise, and the bosom of her mercy is ever open to all men." As the enemy of our souls incessantly goes about seeking whom he may devour, so Mary is ever on the alert to seek and to save us. How does it happen that the same God who, in the old law, was so prompt in punishing crime, now deals so mildly with the greatest sinners? It is through love for the blessed Virgin, and in consideration

of her merits. "For a long time," says St. Fulgentius, "heaven and earth would cease to exist, if Mary did not preserve them by her prayers and intercession" (*Cælum et terra jamdudum ruissent si Maria suis precibus non sustentasset*).

"We can really go to God with all confidence," says St. Arnauld, "because the Son is our Mediator with the eternal Father, and the Mother is our mediatrix with her Son: and as Jesus Christ exhibits to His Father His opened side, and the wounds in His hands and feet, so Mary reminds her Son of the womb that bore Him." If I may use the forcible expressions of St. Peter Chrysologus, "This blessed Virgin, having lodged the Son of God in her womb, requires from Him, as the price of her hospitality, peace for the earth, salvation for the lost, and life for the dead." "Mary," says St. Antoninus, "is that throne of grace to which the apostles exhort us to go with confidence, that we may obtain all the assistance necessary for our salvation."

Let us conclude with the beautiful exclamation of St. Bernard on the words, "O clement, O pious, O sweet Virgin Mary!" "O Mother of God!" says he, "clement to the necessitous, compassionate to those who invoke you, sweet to those who love you. O Virgin Mary! clement to sinners, benign toward the just, sweet to those who feed on your un fading charms. Oh, clement in delivering, oh, kind in bestowing, oh, sweet in communicating yourself to those that love you, to those who seek you!"

Example.

In the year 1629 the Emperor Ferdinand III., being menaced by the Swedes, who were flushed with victories, had recourse to the blessed Virgin for protection. He caused for this purpose a magnificent pillar to be erected in the grand square of Vienna, ornamented with engravings, emblematic of Mary's immaculate conception; at the four corners of the pillar an angel was represented as armed, and crushing a monster under his feet, emblematic of Mary's victory over original sin; the holy Virgin appeared at the summit of this superb monument, crushing the serpent's head, and at its base was written in Latin: "To the all-perfect and sovereign God, the almighty Ruler of heaven and earth, by whom kings reign: To the Virgin Mother of God, who was conceived without the stain of original sin, and by whom princes govern; who is chosen on this day by particular devotion as sovereign and patroness of Austria: Ferdinand the III. confides, devotes and consecrates all that he possesses, his person, his children, his people, his armies, his provinces; and in perpetual memory of this consecration he has erected this statue."

No festival was ever solemnized with more pomp in Vienna than that of the dedication of this pious monument; it was truly the triumph of

the immaculate conception of Mary; crowds from the court and city assisted thereat; at the hour appointed, the good emperor, accompanied by his son, Ferdinand IV., king of Hungary and Bohemia; by his daughter, Mary Anne of Austria, queen of Spain; the pope's muncio; the ambassadors of Venice and Spain; all the clergy and religious; the entire of the nobility, and an immense concourse of the citizens, went in procession from the church of the Augustinian fathers to that of the Jesuits. After a very fine sermon on the immaculate conception, high Mass was pontifically celebrated by Prince Ferdinand, bishop of Vienna, and the chant performed by the musicians of the royal chapel. After the communion of the celebrant, the emperor approached the altar, and in presence of the holy sacrament adopted the Mother of God for special patroness of his states and kingdoms, and promised to solemnize as a holy day of obligation the feast of the Immaculate Conception, and to fast the eve of said feast with all under his command: after signing a formula to this effect, he received the holy Communion, and, Mass being concluded, all present went to the place where the statue was set up. There, in the presence of the assembled multitude, the bishop blessed this trophy of the immaculate conception, while the emperor's musicians chanted the litanies of the holy Virgin, accompanied with the sound of trumpets and cymbals, and a grand salute of all the artillery.

After the court and city had spent this solemn day in exercises of the most fervent piety, the Empress Mary Eleanor, widow of Ferdinand II., entertained their devotion in the evening by one of the most magnificent spectacles perhaps until then witnessed there. She gave directions to illuminate all the houses in the city, and that the grand square particularly should be lighted up. The column was so charged with flambeaux of white wax that it appeared all on fire, and the statue was encircled with a rainbow formed of lights. All the princes and princesses with their suites attended in the square, and spent, with the rest of the people, two hours in prayers and litanies solemnly chanted, and did not retire until all was concluded by the benediction of the bishop. We need not add that the emperor soon gathered the fruit of his religious conduct by the blessings that flowed in on his extensive empire.

Prayer.

O Mother of mercy, appease your Son; while on earth you occupied only a small portion of it, but now, elevated to the highest heavens, we regard you as the propitiation of all nations; grant us your prayers, so desirable, so precious; prayers, holy Mother, which, in propitiating the Most High, will obtain us grace to expiate our sins, to practice virtue, to confound our enemies and triumph over their designs. Amen.

CHAPTER X.

O Dulcis Virgo Maria (O sweet Virgin Mary).

I—THE SWEETNESS OF THE HOLY NAME OF MARY, IN LIFE AND DEATH.



IT is well known how much men are guided by caprice in the names which they appropriate to things and persons. Shall we then say that the name of Mary is a mere empty sound, the echo of fancy? Oh, no; this sublime name has not originated on earth—it came from heaven; it was by an express command from the Most High that Joachim and Anne gave it to their holy infant. “Your admirable name, O Mary,” says Richard of St. Lawrence, “has emanated from the treasury of the Divinity; the three persons of the adorable Trinity assembled in council to give you a name. It is, after that of your Son, the greatest of all names; at the name of Mary every knee should bend in heaven, on earth, and in hell.”

Among these sublime privileges of the name of Mary, let us consider the benefit the Lord makes her children find in it in life and death. “First, during life,” St. Honorius (anchoret) said, “the name of Mary is full of a divine sweetness;” and St. Anthony of Padua experienced the same comfort in it which St. Bernard found in that of Jesus. “The name of Jesus,” says the latter, “The name of Mary,” resumes the former, “is joy to the heart, honey to the mouth, melody to the ear” (*Nomen Jesus, nomen Mariæ, jubilus in corde, mel in ore, in aure melos*). It is related of the venerable Father Juvenal Ancina, bishop of Saluces, that he felt in his mouth a most sensible sweetness in pronouncing the name of Mary; and “A certain holy person in Cologne,” says the bishop of Marselius, “seemed to have honey on her tongue when she pronounced it, and I myself experienced the same effect.”

But it is not of this sensible sweetness, which is only granted to a few chosen souls, that I mean to speak; it is a spiritual sweetness—of the consolation, confidence and holy joy, which those experience who pronounce devoutly this holy name. The Abbot Francon says that “After the name of Jesus, there is not a name in heaven nor on earth from which devout persons receive so many graces as from the name of Mary. This name has in it something amiable and divine: when it enters a faithful heart, it diffuses a most sweet odor: though repeated a thousand times, this admirable name is always new.” “O Virgin, worthy of all praise,”

says St. Bernard, "your name, so sweet and amiable, cannot be pronounced without inflaming the heart; the sole idea of it suffices to recreate your servants. In its remembrance the afflicted are consoled, and sinners encouraged; it is our riches in poverty, and the consolation of our afflicted hearts."

"Thy name is as oil poured out." "The glory of the name of Mary," says the blessed Alain, "is compared in the Canticles to oil poured out; for, as this liquid has the property of healing wounds, diffusing odor, and nourishing flame, thus the sweet name of Mary cures the sick, rejoices the heart, and inflames with divine love." "Recur to this great name, O sinner," says Richard of St. Lawrence; "it will suffice to cure your infirmities; in short, there is no disease so malignant which is not obliged to yield to its irresistible efficacy." Your name, O Mother of God, is full of grace and benediction; it cannot be uttered without procuring to the soul some spiritual good; its virtue is so great that it melts and liquefies the most obdurate hearts. It is, in fine, a delicious odor, a fragrant perfume. May its aromatic balm descend into our hearts, as into well-prepared vessels, and thence diffuse around its salutary effects; may we often invoke with love, respect and confidence, a name which is to us in this life the principle of grace, and in the world to come, the seed of eternal glory. "To him that shall invoke your name," says Jesus to His mother in presence of St. Bridget, "and confide in your intercession, having at the same time a firm purpose to amend his life, I shall give contrition for his sins, the means of doing sufficient penance, the grace of perseverance, and the kingdom of heaven."

The name of Mary is, moreover, the consolation of her children, because it is the terror of the infernal spirits. At the mention of this holy name, Satan flees, and hell trembles; "*Satan fugit, infernus contremiscit cum dico: Ave Maria,*" says the blessed Alain. "The name of Mary," says Richard of St. Lawrence, "is a strong tower which not only shelters sinners from the pursuits of divine justice, but preserves the just from the assaults of hell. It is well known that the name of Mary is a most effectual remedy against temptations of the flesh." The last-named author, on this text of St. Luke, "And the Virgin's name was Mary," observes that the evangelist joins the two words "Mary" and "Virgin," to insinuate to us that they are synonymous, that both mean the same thing; and St. Peter Chrysologus says that "'Mary' indicates chastity, so that he is sure to preserve untarnished this precious virtue, who in the hour of temptation invokes this blessed name."

Who could relate the victories won by the servants of Mary, on invoking her name? It was by it that St. Anthony of Padua, the blessed Erric Suzon, and numbers of other saints, have made the devils flee.

These wicked spirits fear so much the holy name of Mary, that the bare mention of it causes them to abandon the prey when already in their grasp.

We read in the history of the missions of Japan, that the devils having one day appeared to a new Christian in that country under the form of ferocious beasts for the purpose of striking him with dread, he said to them without being alarmed, "I cannot resist you, if God permits it; treat me as cruelly as you please, but I have, to defend me, the holy names of Jesus and Mary." Scarcely had he pronounced these august names, than the earth opened and engulfed in its bosom all the infernal host.

Let us follow this advice of St. Bernard: "In dangers, perplexities and distress, invoke the name of Mary; let it never depart from your mouth, let it never be effaced from your heart." Let us obey this counsel of the venerable T. à Kempis, "If you wish to be consoled in tribulation, recur to Mary; venerate, invoke, commend yourself to Mary; rejoice with Mary," he continues, "weep with Mary, pray with Mary, walk with Mary, seek Jesus with Mary, desire to live and die with Jesus and Mary."

But if the name of Mary is sweet to her children during life by the graces it procures, it is infinitely sweeter in death by the consolation it infuses and the victory it achieves. F. Sertorius Caput, S. J., desired all those employed in assisting the dying to repeat often to them the name of Mary, "because," says he, "this name of life and salvation supports them in their pains, and puts to flight the infernal spirits." St. Camillus, who founded an order for assisting dying persons, told his religious to remind them to invoke the holy names of Jesus and Mary; and his biographer relates, that he himself in his last moments repeated so devoutly these holy names, with his eyes fixed on their images, and the delights of paradise printed on his countenance, that the assistants were enraptured. This short prayer, "Jesus and Mary," is as easily retained and as full of consolation as it is omnipotent against our enemies. Oh, how happy should we be, if, like F. Fulgentius of Ascoli, Capuchin, we died while pronouncing "O sweet and amiable Mary, how enrapturing to be in your society forever!" or as the blessed Erric, of Citeaux, who expired while invoking this holy name. Let us beg of our good God to grant us the like favor; may our lips move for the last time to pronounce this sweet name, as St. Germanus prays: "*Dei matris nomen sit mihi ultimus lingue loquentis motus.*" Oh, sweet, oh, happy death! since it is those whom God designs to save, that He enables at their last hour to pronounce the all-saving name of Mary.

Holy Virgin, my amiable mistress and Mother! I tenderly love you, and because I love you, your name is infinitely dear to me; I resolve to

invoke it during life, and, above all, at the hour of death. For the glory of your name, I will say to you in the affecting sentiments of St. Bonaventure : “ When my soul departs from my body, graciously come forth to meet and receive it ; do not refuse, O Mary, to console it by your sweet presence ; be its ladder and its way to ascend to heaven : in fine, obtain for it pardon and eternal rest.”

Example.

St. Stephen, king of Hungary, more illustrious for his extraordinary devotion to the holy Virgin than for his earthly greatness, had such a profound respect for the sacred name of Mary that he would not dare pronounce it, so he generally styled her “ The great Lady ;” after his example all the Hungarians gave her the same title, and if at any time they uttered this holy name, all present bent the knee with profound veneration.

The blessed Herman, of the order of St. Dominic, as Surius relates, had a singular devotion to the holy name of Mary, and reaped wonderful advantages from it : often when alone he used to prostrate himself in his cell and repeat “ Mary ! Mary ! Mary !” One of his friends, another devotee of the Mother of God, having witnessed Herman in one of those blissful moments, was amazed to see him so long prostrate, and with so much recollection. “ What are you doing there ?” said he ; “ what sentiments are you now occupied with ?” “ I am collecting,” said Herman, transported with delight, “ the delicious fruits of the sweet name of Mary ; I pronounce it, and it would seem that the most fragrant flowers and sweetest perfumes embalm the air, while a certain virtue of which I am ignorant inundates my soul with a joy and gladness all divine ; here I forget my pains, here I rest from my labors, hence I should never wish to go forth, that I might incessantly repeat the august name of Mary ! Mary ! Mary !”

Prayer.

O Jesus ! O Mary ! may your names live in my heart, and in the hearts of all men. May I forget all other names in order to remember your admirable names alone. O Jesus, my Redeemer ! O Mary, my Mother ! when my last hour shall come, when my soul shall be at the eve of its departure from the world, grant, I beseech you, that my last words may be, “ Jesus, Mary, I love you ! Jesus, Mary, I give you my heart and my soul.” Amen.

ORIGIN OF THE SCAPULAR OF THE BLESSED VIRGIN MARY.

SPIRIT AND ADVANTAGES OF THAT DEVOTION, AND DUTIES TO BE PERFORMED.

I will greatly rejoice in the Lord, and my soul shall be joyful in my God ; for he hath clothed me with the garments of salvation ; and with a robe of justice he hath covered me. *Isaias lxi. 10.*

I—OF THE ORIGIN OF THIS DEVOTION.



THE institution of the scapular is to be attributed to St. Simon Stock, an Englishman by birth, one of the ornaments of the Church in the thirteenth century.

Having retired to the desert at the age of twelve years, he passed thirty days in the practice of the most austere penance and contemplation. Meeting with some Carmelite religious, called Brothers of the Virgin on account of their tender devotion toward her, he took their habit, and went to pass six years of profound solitude on Mount Carmel. On his return to Europe, having become general of his order in 1245, as he was one day asking the blessed Mother of God, in the simplicity of his confidence, to grant him a mark of her protection, she appeared to him in great glory, surrounded by myriads of angels, and holding in her hand a scapular, or covering for the shoulders, which she gave to him, saying these words : “ My well-beloved son, receive this scapular, which I present to you and to all the members of your order ; it is by this sign that I wish you should be hereafter recognized as my children ; it is a privilege granted you and all the children of Mount Carmel, so that whoever shall die invested with this holy habit shall have an assurance of my protection in escaping everlasting flames (‘ *In quo quis moriens æternum non patietur incendium* ’) ; it is a mark of predestination, a safeguard in dangers, an emblem of peace, and the symbol of perpetual alliance.” This vision has been so well attested by all the evidences that could guarantee its authenticity, that the wise Pope Benedict XIV. has not hesitated to say, “ We believe it true, and we are of the opinion that all the world should hold it as true ” (*hanc visionem veram credimus, veramque habendam ab omnibus arbitramur*).* We will not then be astonished that this devo-

* *De Beat.*, iv. 2, 9; *et de Fest.*, ii. 9.

tion has been rapidly propagated, and that it continues to flourish throughout the Catholic world.

2—OF THE ADVANTAGES WHICH IT PROCURES.

I. It entitles us to the promises of the blessed Virgin, that is to say that the scapular serves, 1st, as a pledge of a more intimate and lasting union with the august Queen of heaven ; 2d, it protects us as a celestial armor, in the dangers both of soul and body ; 3d, it becomes for us a preservative against the flames of hell, by assuring to us, during life and at the hour of death, the most special aid of the powerful Mother of God. We can undoubtedly be saved without wearing the scapular, but with it salvation is easier and more certain ; what more is necessary to attach us to it ?

II. We participate in all the good works of the Carmelite order, as is expressed in the formula of the reception : the first says, " In virtue of the power which has been intrusted to me, I receive and admit you to the full participation of the prayers, penances, suffrages, alms, watchings, masses, offices and other spiritual duties, which are performed, day and night, in every part of the world, through the mercy of Jesus Christ, by all the religious of the holy order of Mount Carmel."

III. We gain numerous indulgences.

Plenary Indulgences.

1. On the day of our reception. (Paul V.)
2. On the feast of our Lady of Mount Carmel, the 16th of July, or on one of the days of the octave. (Paul III., Benedict.)
3. On the day of each month when there is a procession in honor of the blessed Virgin, when we assist at it (Paul V.)
4. At the article of death, provided we pronounce, at least with the heart, the holy name of Jesus.
5. Any time that the other confraternities enjoy any plenary indulgence. (Sixtus IV. ; Clement VIII.)

Partial Indulgences.

1. An indulgence of five years and five quarantines to members who accompany the holy viaticum, and pray for the sick.
2. Of five years and five quarantines to all those who communicate once a month, and pray according to the intentions of our holy father, the Pope.
3. Of one hundred days every time we perform a spiritual or corporal work of mercy.
4. Of forty days when we recite each day seven " *Paters* " and " *Aves*,"

etc.—all these different indulgences are applicable to the souls in purgatory.

*Indulgences styled Sabbatine.**

“It is not only in this life,” says the Roman breviary, “the blessed Virgin Mary shows herself favorable to the children of Mount Carmel; it is also in the life to come, for her power and her goodness extend everywhere. All those who wear the scapular, are careful to recite the few prayers prescribed, and preserve chastity according to their state of life, may hope (*pie creditur*) that, should they have to suffer the fire of purgatory, Mary will come to console them in her maternal tenderness, and cause them to enter their heavenly country as soon as possible (*quantocius*); especially on Saturday, the day consecrated to her, adds Pope Paul V., in a bull of 1612.

When a true Christian is at the point of death, with what earnestness does he recommend himself to his parents and friends, that they may abridge by their prayers the time of expiation which he dreads? But will they be faithful to this injunction? Will they pray for him? will they procure for him the prayers of others? He knows not, and has too often reason to doubt it; men so soon forget. The servant of Mary has no such fears—he has only to observe some easy practices to be sure of relief; for Mary does not forget, as men do. She remembers her children, she remembers also her promises; and soon, introduced into glory, they feel the happiness of having been faithful to her.

3—OF THE DUTIES TO BE FULFILLED.

The devotion of the scapular imposes no obligation under pain of sin; but the privileges which it grants are not obtained but on certain conditions.

I. In order to be entitled to a more special protection of the blessed Virgin Mary, the merits of the Carmelites and the plenary and partial indulgences, three things are necessary: 1st, to be received by a priest duly authorized; 2d, to wear the scapular constantly; 3d, to be inscribed upon the register of the confraternity.

II. To obtain the Sabbatine indulgence, chastity must be observed according to each one's state, and the Little Office of the Blessed Virgin or the Canonical Office recited. The office may be supplied by the fasts of the Church and abstinence on Wednesday and Saturday; or, if these fasts and abstinences are not possible, by some works equally painful and meritorious, as prescribed by a priest authorized to receive members, or

* A term derived from the Jewish Sabbath, our Saturday.

by the confessor. Any one neglecting to gain the Sabbatine indulgence, does not lose the benefit of the other privileges.

In order to gain any plenary indulgence, confession, Communion, and prayer, according to the intentions of the Church, are requisite.

Remarks.

1. It does not suffice to carry the scapular in the pocket, around the waist, or on the arm ; it should be worn around the neck, or as a scarf, the two parts separate.

2. It is of no consequence whether it be worn over or under the dress.

3. When the first is worn out or lost, another may be taken, which may be blessed by any priest ; but this blessing is not necessary.

4. Those who, having received the scapular, have afterward abandoned it, even for a long time, have likewise only to take another, of themselves, in order to enjoy again all their privileges.

4—OF THE SPIRIT OF THIS DEVOTION.

The scapular being the badge of a fraternity so dear to the blessed Virgin, we should endeavor, in carrying it, to clothe ourselves with all the sentiments which animated the immaculate Mary. This holy habit is an emblem of humility, detachment from the world, angelic chastity, and the pure love of God and our neighbors. Clients, let us not carry in vain the livery of our august Queen ; children, let us render ourselves worthy of wearing, with purity of heart and body, this precious pledge of affection of our beloved Mother.

“My brethren,” said St. Simon Stock to all the children of Mount Carmel, “treasure up and think frequently in your hearts of the promises which the Mother of God has made us ; labor continually to assure your vocation by your good works, and to confirm by your conduct the choice which Mary has made of you for her children. Watch and persevere in the gratitude merited by so great a mercy of God in your regard. Pray without ceasing that the promise which has been given me may be accomplished in you to the glory of the most holy Trinity, of God the Father ; of Jesus Christ, His divine Son ; of the Holy Ghost, and of the most blessed Virgin, whose praises and happiness all nations are to celebrate, according to the prophecy contained in the sacred Scriptures, *Et beatam me dicent omnes generationes.*’ Amen.”

THE LITANY OF SAINTS, TO SOLICIT DIVINE LOVE.

Lord, have mercy on me.

Christ, have mercy on me.

Lord, have mercy on me.

Jesus, hear me.

Jesus, graciously hear me.

God the Father of Heaven, grant me your holy love.

God the Son, Redeemer of the world, grant me your holy love.

God the Holy Ghost, grant me your holy love.

Holy Trinity, one God, grant me your holy love.

Holy Mary, obtain for me the holy love of God.

Holy Mother of God,

Holy Virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy angels and archangels,

All ye holy orders of blessed spirits,

St John the Baptist,

All ye holy patriarchs and prophets,

St. Peter,

St. Paul,

St. Andrew,

St. James,

St. John,

St. Thomas,

St. Philip,

St. Bartholomew,

St. Matthew,

St. Simon,

St. Thaddeus,

St. Matthias,

St. Barnaby,

St. Luke,

St. Mark,

All ye holy apostles and evangelists,

All ye holy disciples of the Lord,

All ye holy innocents,

St. Stephen,

St. Laurence,

St. Vincent,

SS. Fabian and Sebastian,

SS. John and Paul,

SS. Cosmas and Damian,

SS. Gervase and Protase,

All ye holy martyrs,

Obtain for me the holy love of God.

St. Sylvester,
 St. Gregory,
 St. Ambrose,
 St. Augustine,
 St. Jerome,
 St. Martin,
 St. Nicholas,
 St. Patrick,
 All ye holy pontiffs and confessors,
 All ye holy doctors,
 St. Anthony,
 St. Benedict,
 St. Bernard,
 St. Dominic,
 St. Francis,
 All ye holy priests and Levites,
 All ye holy monks and hermits,
 St. Mary Magdalen,
 St. Agatha,
 St. Lucy,
 St. Agnes,
 St. Cecily,
 St. Catherine,
 St. Anastasia,
 St. Bridget,
 All ye holy virgins and widows,
 All ye men and women, saints of God, vouchsafe to intercede with God
 to grant me His holy love.

Obtain for me the holy love of God.

Prayer.

Omnipotent and all-bountiful Lord, you who have so much love for us, and who do so ardently desire that we should love you, we humbly beseech you, by the love you bear the angels and saints, and by the love they bear you, and the prayers they offer you in our behalf, to vouchsafe to grant us your holy, pure, ardent, perfect, and constant love; in order that, having loved you in this world, as you have commanded, and as we desire, with our whole soul, with all our mind, and with all our strength, we may, after death, love you forever in heaven with all the blessed.

We beseech you through Jesus Christ our Lord, our God, who lives and reigns with you in the unity of the Holy Ghost, for all eternity. Amen.

A prayer to our Lord to solicit divine love.

What you demand of me, O my God, is precisely the same as that which I solicit from you ; you require me to love you ; to love you is also what I most desire. O my Jesus, if I could communicate to myself this love for you that you are desirous I should have, I would give it to myself in abundance. Oh, what great love would I not give myself, in order to love you perfectly ! but you know, O divine Jesus, I cannot communicate it to myself.

It is you who can impart it, and with infinite power, at this very moment, fully and without difficulty. Ah ! may I have as much love as you can impart to me, and as you merit ; at least vouchsafe to bestow as much on me as you desire I should have : my heart is prepared, O my Jesus, my heart is prepared ; and if there be any hindrance to the plenitude of your divine love, you have the remedy in your own power—your grace is above all my sins ; vouchsafe to grant me this grace. I am unworthy of it, it is true ; I do not merit it, but you merit that I should love you perfectly, and in order to love you thus, I have need of this grace. Give me the means of which I have need in order to attain the end which you have intended for me ; give me this great grace, in order that I may render you this great love ; and to induce you to grant it, I beseech you, my Jesus, not to regard my past sins and irregularities, but to have compassion for them, and consider the great things that you have done and suffered in order that I might have love for you : act and operate in me according to the greatness of your sufferings, merit, power, and love. If you act thus, O my Jesus, toward me, I hope to perform on my part what you are desirous I should do ; that is, to love you as you desire, and as I wish, with the whole extent of your grace, and with all the powers of my soul. Amen.

A practice to preserve ourselves in the presence of God.

Say at each hour of the day the following :

My God, impress on my mind your divine presence.

My God, my all, I adore you here present ; I love you with my whole heart, for the love of yourself alone and above all things, because you are infinitely perfect and sovereignly amiable.

I love all men as myself, without excepting even my enemies, whom I love for the love of you.

Walk in the presence of God, and you will sin no more.

Meditate on these three words : “ Eternity ; ” “ always ; ” “ forever. ”

The sinner will burn in hell, while the saints will be in bliss. Choose hell or paradise.

My God, save me.

A prayer to the Holy Ghost to obtain divine love.

Divine Spirit, wholly spirit and love, love of the Father and of the Son, personal, substantial, eternal, and infinite love! Love, ah, love! divine love, incomparable love, ah, love! either attract us to you, or may we attract you to us, to convert us wholly into love for you, that we may henceforth love only you.

Come to us, divine love, come to us; behold our hearts which you have sought so long, and which were hitherto closed against you, behold them, at length, wholly disposed and prepared to receive you.

Divine love, you have sought us, while we eluded you; will you elude us, now that we seek you? Ah! you are not changeable, like us. As you have hitherto loved and sought us, you still love and seek us now; it is you who induce us to desire to seek you. Alas! without you, without your attraction, we would still wander, and lose ourselves amidst the mire of creatures. Come, then, divine love, come, dear love, we conjure you, to possess our hearts which sigh after you.

Veni sancte Spiritus, repletuorum corda fidelium, et tui amoris in eis ignem accende. We have never been inflamed, as we now are, with the ardent desire to possess you; you alone have inspired us; you alone have excited us. Come with your grace, and render yourself master of our hearts, which claim, which desire only you; we breathe only after you. Ah! vouchsafe to hear us, and reject not our prayers.

Come, oh, come speedily, in order that, having attracted you to us during life, you may attract us to you after death, and that we may pass from love to love; from the love of grace here below to the beatific love of heaven, in which all other employments cease: there we shall be all beloved and all loving, all ardor of love in the divine flames of paradise, which will dispel our *ennui*, dissipate all our pains, and forever fill us with ineffable delight.

Ah! when shall this be, divine love; when shall we possess this incomparable happiness?

We shall sigh after, and will love so much, with your assistance, during the remainder of our life in this world, that we trust, after our death, there may be no interruption or delay to this perfect love. Amen, divine love, Amen.

A prayer of St. Bernard to the Holy Virgin.

Remember, O meek and merciful Virgin Mary, that it was never heard that you ever abandoned those who, in their affliction or necessities, have placed themselves under your powerful protection, implored your aid, or solicited your assistance; therefore, animated with the same confidence,

O queen of Virgins, our tender Mother, I have recourse to you, though a miserable sinner—I, sighing, prostrate myself at your feet. Refuse not, august Mother of my God, to listen favorably to my prayer; I humbly solicit your powerful intercession; deign to grant it to me; be propitious to the supplication of a wretched creature, who hopes to obtain everything through your mediation. Amen.

THE GLORIES OF ST. JOSEPH, SPOUSE OF THE EVER-BLESSED VIRGIN MARY.

CHAPTER I.

OF THE ADMIRABLE LOVE GOD BORE ST. JOSEPH.

THE painter who first put a lily into St. Joseph's hand appears to have been inspired. Flowers have something lovely and charming in them; and it is considered an honor no less to bear their name than to bear them in our escutcheon or coat of arms. Hence the city of Florence deems it a great honor to bear the name of that rich flower which adorns her delicious gardens.

The glorious name of Rose is also justly entailed upon the island of Rhodes, because it is so beautiful and pleasant that it resembles a rose in the spring.

All know that Susa, the chief city in the kingdom of Assuerus, pretended to greater fortune than all the other cities of Asia, because Susa signifies a lily, whereby she claims a right above all other cities, styling herself the "City of Lilies."

There are a few of the interpreters of the Holy Scripture who do not take notice that the city of Nazareth bore the name of flowers, because it was the residence of Jesus Nazarene, that is, Jesus of the "City of Flowers," and the native town of Mary and Joseph, the three fairest flowers in the garden of the holy Catholic Church.

We read also, in ancient annals, that the name and sight of flowers have been looked upon as a most propitious omen; for, as Plutarch recounts in the life of Sylla, the Roman army being drawn up in battle, ready to charge the enemy, an agreeable gale, arising, brought a great quantity of lilies, roses, violets, flower-de-luces, daffodils, and several other sorts of flowers, from the neighboring fields and gardens, which, falling upon the shields and head-pieces of the Roman soldiers, they believed it a presage of good fortune, and a sign of crowning them conquerors beforehand.

At the battle of Lepanto, roses were sold in the public piazza, in the month of October, as red and fresh as they are in June; from which

all felt assured that the Christians should succeed against the Turks. This lily, therefore, which St. Joseph bears, betokens those extraordinary qualities and privileges wherewith he is enriched; and, therefore, the painter who first put it into his hand was, as I have said, inspired probably to do so, since this branch of lilies silently suggests whatever can be said of him; and even manifests all those wonders that lie hidden in this great saint, as I shall endeavor to explain.

Wherefore learn the price and excellency of the lily, and thereby you will know the eminent and admirable perfection of St. Joseph, and perceive, also, that wonderful and almost incredible love which God had for him; for, as a lily is the grace and ornament of a garden of pleasure, as it is the beautiful masterpiece that draws the eyes and charms the hearts of the beholders at their first entrance, so, according to St. Austin, there are no less charming lilies in the garden of heaven. "Among heavenly flowers, neither lilies nor roses," says he, "are wanting, that are less charming to their beholders."

Let us see what a beautiful and sweet lily St. Joseph is. Since the heavenly spouse is highly pleased with a feast of lilies, therefore St. Joseph had the honor to be invited to it, next after the bridegroom Himself. "My beloved is mine," says the spouse, "and I am his, who feeds among lilies." Behold, then, Jesus, Mary, and Joseph, three glorious lilies indeed, that assist at this banquet of lilies—the honor and beauty of heaven and earth, and the most amiable of all created objects. But before we contemplate St. Joseph, let us take a view of the perfections of that lily, which is an emblem of him.

The lily surpasses all other odoriferous flowers in growth and beauty; she raises her beautiful head upon a straight stalk, many feet higher than any other flowers do, as St. Joseph also, in the height of justice and perfection, surmounts all other saints: wherefore, when we behold St. Joseph leading his reputed Son Jesus in one hand, and the blessed Virgin Mary in the other, we cannot but admire to what a height of dignity God has raised him, and must own, that none after the ever-glorious Virgin Mary was ever raised to the like, and that such a dignity as this is not given in the house of God, but according to the sanctity and graces the person raised to it is a partaker, and which the ministry he is employed in requires.

The first and highest degree of all honors and dignities upon earth was due to Jesus, the Son of God incarnate; the second to the ever-blessed Virgin Mary, Mother of God; and the third to St. Joseph, spouse of the blessed Virgin Mary, and foster-father to the Son of God. Wherefore, according to the most devout and learned doctor of the Church, St. Thomas, our lily, St. Joseph, is raised also, after Jesus and Mary, to the



TAKE MARY FOR THY WIFE



BEHOLDING THE THREE KINGS



HIS FINDING JESUS IN THE TEMPLE



RETURNING HOME WITH JESUS AND HIS VIRGIN MOTHER

THE GLORIES OF ST. JOSEPH.



highest dignity upon earth: "By how much," says he, "he excelled others, by so much he was raised to a higher dignity than others were."

The lily also is an emblem of pure love, and springs from a heart, the source of love, which its root resembles; and in this it is also like St. Joseph, who, next to Mary, exceeds all creatures in active and passive love. His heart was most inflamed by being replenished with the love of God toward him, which moved His divine Majesty to raise him to the highest dignity on earth, next to Jesus and Mary: and St. Joseph casts back these flames toward God, by a faithful correspondence and fidelity to those high functions to which He had chosen him, which rendered him most amiable both to heaven and earth, as I shall hereafter prove. So that we see how the lily is a lively emblem of our saint, and that this lily he holds in his hand intimates something that is great and that is beyond our power to express. The very number, also, of the lily's leaves betokens those six wonderful privileges which the extraordinary love of God induced Him to bestow upon our lily, St. Joseph.

Margaret, queen of Navarre, took for her device a crowned lily, at which two rich pendants of jewels were hung, with this motto, "The wonderful work of nature," which device may also be well applied to St. Joseph. The lily is his ensign, and is not only the wonder of nature, but of grace also, upon which hung those two rich jewels, Jesus and Mary, whom he led in each hand, being the foster-father to the one, and husband to the other. He therefore justly deserves to be crowned, since, in the love of God, he bears away the prize from all in the Church militant and triumphant: so that none must dare to dispute the right of coronation with him, he having those high prerogatives bestowed upon him, from which all others, except Jesus and Mary, are excluded. The part and portion, also, that he has of divine love, in this triumph, is very remarkable, and gives him a right to that title which his great progenitor, David, uses in the 44th Psalm, "The triumph by lilies;" making him a partner in this triumph with the two other lilies, Jesus and Mary, these being all and always of a company. Wherefore, since this triumph partly belongs to him, I may conclude him a conqueror with the other two, and that this his triumph is as much above all that of the other saints as he exceeds them in those wonderful graces and prerogatives which the love of God bestowed upon him. This will easily be perceived by displaying the six leaves of our lily, and discovering thereby the six extraordinary prerogatives which the love of God has bestowed upon him, above all other saints, excepting Mary.

The head or blossom of this flower contains, as I said, six white resplendent leaves, which represent the six particular and extraordinary prerogatives that shine in St. Joseph beyond all other saints; wherefore it will be sufficient only to open and display these six leaves, to let you

see the wonderful things they contain, and thereby both charm your imagination with St. Joseph's perfections, and raise your affections to such a height with love and devotion to him as he truly deserves. Varieties, as we find by experience, contain a certain lustre within themselves that cause admiration, and therefore they need not borrow words nor discourses to set themselves out. A beauty enriched by nature, as you know, needs neither paint nor patch; a diamond of great price wants no foil to set it off; a cabinet, also, filled with rich and sparkling jewels, declares its own value, and therefore needs no other commendation than to set it open, containing within itself its own light, lustre, and beauty. The leaves I am about to display of this glorious lily are of the same stamp or nature; so that by giving you only a sight of them, as of so many unheard-of prerogatives, they cannot but raise your admiration of his perfections, and charm and move you to be devout to him.

The first leaf or prerogative I lay open cannot but cause a strange admiration; for is it not wonderful that a son should choose his own father? It is a wonder never before heard of in the world since its first beginning. Read the Roman annals, turn over all the histories of the universe, you will find nothing like to this; and were this a practice that could be brought into the world, what a change would it make in it! Poor, deformed, imperfect, and vicious men would never be chosen for fathers; none but such as were rich, prudent, virtuous and every way accomplished would be made choice of: whence we may conclude that a person who is chosen by one that is very prudent must needs be very good, beautiful, and most accomplished in all perfections.

Now, to apply this to our lily, our glorious St. Joseph: you know that the Son of God, by right of His divine existence, had a being before His human birth, and therefore had the advantage of time, in which He might choose His father; and supposing His design to choose one among men, it is certain His infinite wisdom would make choice of one most perfect and eminent in sanctity, and of one that was most fit for, and most capable of, so high a dignity; for if a worm like myself would make choice of the bravest of men for its father, had it an occasion offered to do so, can we imagine that the Son of God, the eternal Wisdom, who judges of things as they are, knows the value and depth of hearts, and sees the worth of all creatures, would not choose the most perfect of all men for His father? To think otherwise would be to rank His wisdom beneath our own; wherefore, since He has chosen St. Joseph before all others—since His knowledge and love moved Him to this election, must not this choice He made of him be an evident proof that he was eminent in all perfections, especially since the divine Wisdom Himself chose him for His father?

Let us now pass on, and take a view of the second leaf, or second prerogative of our glorious lily. He was not only chosen by the divine Wisdom to be His father, but even to be father to Him who was the Son of God; so that by this election which the eternal Wisdom made, Joseph had God for his son. Who could have thought it possible that a man could be father to the Son of God? or could ever have imagined that man might with truth say to the Son of God, "You are my son"? or that man should arrive at such a high pitch of dignity as to bear the relation of paternity to the Word incarnate, which, in some measure, resembled the paternity of the eternal Father to His eternal and uncreated Son? Oh, wonderful dignity! Joseph foster-father of Jesus; foster-father of the Son of God incarnate. Having the honor to be the father to Him on earth, to whom God is Father in heaven. But to evidence and make this truth more clear:

We must know that Jesus was not his son by nature, but by the lawful right that accrued to St. Joseph by Jesus' being son to his spouse, the blessed Virgin Mary; for by his being her son, He was produced in and born of that flesh which, by right of marriage, was St. Joseph's, and was under his power and jurisdiction. So that, according to the common axiom of the civil law, that says, "Whatsoever grows in, or is built upon another's soil, belongs to the owner thereof," this title was strong enough to give him the right and title of a father, and caused our blessed Lady to style him His father, even to her Son Himself, when she said, "Behold, with how much grief your father and I have sought after you." (Luke ii. 48.) He also, by His answer, seemed to own him for His father upon earth, when He said, "Did you not know that I must be about my Father's business?" (Luke, verse 49.) Meaning His heavenly Father, as if He would have said, "You have reason for what you say; but you know that my first and chief obligation is, to comply with the will of my heavenly Father."

But this is not all: St. Joseph was not only the father of Jesus, because he was called so, or because he had that relationship to the blessed Virgin I spoke of, but because he wanted nothing that is found in a true paternity, or fatherly right. He had all that care, affection, and authority, that any father ever had, or ever will have, in relation to a son; for, as St. John Damascene says, "St. Joseph had all that could entitle him to the right of paternity, except that of generation;" which, according to Rupertus the abbot, "God the Father supplied, by infusing into the husband of Mary a paternal love of her son Jesus." By which infusion, St. Joseph participated in all graces that can be named or imagined: for if God had a design to love a man after the best manner imaginable, or to give him the highest place of glory in heaven, what more could He do

for him than to constitute him to bear the office of a father over His only Son? than which nothing can be more excellent, nothing more rare or admirable; for, by giving him this office, he gives all the qualities necessary for it, and gives him power even to call the Son of God his son, causing the effect to correspond to the name.

The third miraculous leaf, or prerogative of this lily, is, that being man, he should become husband to the Mother of God. Oh, wonder of wonders! when we would comprehend, in a few words, all the wonderful perfections and prerogatives of the blessed Virgin Mary, we make use of St. Matthew's words, "Mary, of whom Jesus was born." (Matt. i. 16.) For as, by styling her Mother of Jesus, we comprehend all that can be said of her, so St. Joseph, by being styled husband to the Mother of God, comprehends, under this title, all other dignities and perfections whatsoever. So that a greater than this cannot be given him, as St. John Damascene well observes, when he says, "You call him the husband of Mary; this is such a title as cannot be explicated, and more than this cannot be said of him."

Mary, spouse to Joseph, doth, in plentitude of grace, surpass both men and angels; and has not her husband, think you, the like endowments, since God judged him a fit match for her, and for this end gave him so great an abundance of grace, virtue and sanctity, that neither men nor angels ever had the like, thereby to fit him to be spouse and guide to the Virgin Mother; God judging it fit, that in her right, he should partake of all her honors, favors, and dignities. If, therefore, she be a princess, he is a prince, and he also is king, wherever she is queen; for God, who designed to raise Mary to the quality and honor of the Mother of God, at the same time designed her a husband like to herself, whom he loved above all men upon earth, and therefore endowed him with all graces suitable to such a dignity. Oh, thrice happy Joseph, thus chosen by God, and thus fitted and advanced to be the husband of the Mother of God, as His best beloved, next to Jesus and Mary.

The fourth miraculous leaf or prerogative of this lily, is, that he is at once both a father and a virgin; which is so singular a prerogative, that it is allowed to none but him. There have been many virgin husbands; but of virgin fathers there never has been any one but St. Joseph, who is spouse also of a virgin mother; which singular prerogative was reserved by God only for His best-beloved Joseph and Mary, God lodging His special favor wherever he places His particular affection.

The fifth miraculous leaf or prerogative of this lily, is, that St. Joseph, being a creature, should take care of his Creator, for he was father of the family—foster-father, tutor, and guardian of the Word incarnate; so that the angels who beheld the Son of God in the bosom of His eternal Father

in heaven, seeing Him also in the arms of St. Joseph upon earth, might very well cry out with admiration and astonishment, "Behold the Governor of the universe, governed by a man! Behold Him, who carefully nourishes all creatures, nourished by His creature! Behold Him, whom the heaven of heavens cannot contain, sheltered under the roof and protection of a poor inhabitant of Nazareth!" And these angels might very well have addressed to St. Joseph the same admonition that Methodius did to the Mother of God, in the following words: "O nursing-father to Him who feeds all creatures! O rich Joseph, to whom God Himself becomes a beggar! Thrice happy art thou, who hast Him for thy debtor who lends to every one whatsoever He possesses; for all creatures are indebted to God for their being, and for everything they enjoy, but to oblige thee, God will become obliged to thee, and make Himself thy debtor." Wherefore, let us join our admirations and congratulations with those of the angels, saying, "O thrice happy Joseph, favorite of the court of heaven! O best-beloved of God! since He has placed so great a confidence in thee as to commit His only Son to thy care and conduct."

The sixth and last miraculous leaf, or prerogative of this lily, is, that he is one of the persons of the created trinity, which is next in dignity to the uncreated; and wonderfully, also, resembles all the three persons of the uncreated Trinity, as the lily also does, which he bears in his hand; for, in a white resplendent cup or throne, it includes three golden sceptres, all three equal in odor, beauty, and shape, issuing from the middle or heart of the flower; which resemblance gives no little honor to the lily, since it makes a similitude whereby to declare the majesty of this divine mystery; nor is it any less honor to our lily, St. Joseph, to resemble the three divine persons—Father, Son and Holy Ghost—which he does after such a manner as might raise a jealousy even in the angels, to see that God has bestowed upon man such a resemblance of that mystery, which in itself is the most wonderful of all mysteries. Did they not adore, with all possible submission and resignation, His divine will and pleasure in all things? For, as the eternal Father is the father of the uncreated Word, so St. Joseph is the reputed father of the Word created; and as God the Son is the Redeemer of mankind, so St. Joseph is His coadjutor in this great work, since he employs all his cares, all the labors of his hands, and all the sweat of his brow, to gain wherewithal to nourish and maintain our most merciful Redeemer. Lastly, as the Holy Ghost is the spouse of Mary the Mother of God, so St. Joseph is also her spouse. What, therefore, can be a greater subject of jealousy to the angels than this? But they know him to be a favorite of God, and rejoice as much in the honor God bestows upon him, as in their own; and honor him as a prince of their grand master's court, and as one He will have thus honored.

After having thus displayed these miraculous leaves, and declared the wonderful prerogatives of our lily, I cannot refrain from blessing and praising divine Providence, for inspiring the painter to put a lily into St. Joseph's hand, by the help of which the same Providence has been pleased to inspire me to explain his merits and wonderful prerogatives ; and if, heretofore, an ingenious artist did so cut and dispose the leaves of several flowers that they made a very beautiful picture of Flora, why may not I, quickened by St. Bernard's fancy, when he says, "So many lilies, so many virtues" (*Ser. 70 in Cant.*), endeavor to make a lively picture of St. Joseph's virtues out of the different sorts of lilies, and the different signification of their colors ! By the white lily is represented his chastity ; by the yellow, his charity ; by the carnation, his mortification ; and by the green one, his hope. "So many lilies, so many virtues." Let, therefore, this declaration of his virtues, joined with the rest of those wonderful prerogatives I have before declared, convince us of his extraordinary perfection, and give us an assurance that there is neither in heaven nor earth, any creature above St. Joseph, or that is more favored by God, except Jesus and Mary.

CHAPTER II.

OF THE WONDERFUL QUALITIES, WHEREBY GOD RENDERED ST. JOSEPH AMIABLE
ABOVE ALL OTHERS, EXCEPT JESUS AND MARY.



ARIUS MONTANUS, a famous antiquary, admired for his knowledge of the Hebrew tongue, kept in his cabinet of rarities a medal that he greatly valued for its antiquity and prophetic signification, which was a piece of money called by the Jews a shekel ; on one side of which was represented such a vessel as the chrism or sacred oil was kept in, in the temple, with this inscription on it, " The Genealogy ;" and on the reverse of the medal, a double rank of pearls, forty-one in number, in the centre of which were these words, " The time of anointing." By the number of the pearls were signified the progenitors of Christ, who were fitly represented by such precious jewels, who were in all forty-one, Himself, the anointed, being included.

I willingly make use of this erudition to begin my description of the amiable qualities of St. Joseph ; who was one of these pearls, to which he is fitly compared, since you know how much this jewel is esteemed for its resplendent beauty and heavenly color ; and therefore one of his devout admirers could not find a title that more fitly expressed his beauty, than to call him " Lovely pearl," as the Church styles his spouse " Lovely Mother ;" both being parents of the amiable and lovely Jesus, whom His royal progenitor styles, in his psalm of triumph, " The most beautiful of the sons of men." (Ps. xlv. 3.) We know, among other perfections, beauty of body is highly esteemed, and that, combined with good natural parts, and a virtuous disposition of mind, nothing can be more desired. I shall therefore endeavor to show how St. Joseph excelled in all these.

To begin, then, with his beauty of body : in this he resembled his spouse, and as she surpassed all other beauties, so in beauty St. Joseph was her consort ; in which truth I agree with those learned men who hold for certain that he was no less excellent in all perfections of body than in those of his mind ; for we cannot imagine that Jesus would permit so strict an alliance of His beautiful Mother with a man who had any personal defect ; for what father is there that chooses not the most accomplished person to marry his daughter ? Gerson affirms that in his face or countenance he resembled and was very like to Jesus, the most beautiful among the sons of men. " The face of Jesus," says he, " resembled the face of

Joseph." And St. Bernard testifies, also, that he was like to that unparalleled beauty, the blessed Virgin Mary : " Joseph," says he, " was made to the likeness of the blessed Virgin his spouse." So that they are all alike in beauty, in which they excelled all others. Now let us descend to particulars.

His face cast forth such rays of beauty and sweetness as charmed all who beheld him. One sight of him was sufficient to win the affections of the beholders, and move them to devotion. This, Sister Jane of the Angels, prioress of the Ursulines at Lodun testified, when the painter asked her, after St. Joseph's apparition and the miraculous cure of her health, how they should draw him? Having described to them his forehead, eyes, nose, chin, beard, hair, and all the rest of his features, after the best manner she was able, she added, " Make use, in fine, of all the advantages your art admits of, or is able to perform; yet, after all you can do, you will never be able to express the beauty of his countenance." And when they asked her if he was as handsome as such and such a person, she replied, " Make him as much handsomer than these you speak of as you are able, yet, after all, you will come short of his beauty, it being impossible truly to express it as it is." I must, therefore, forbear to endeavor to express, by pen, what they were not able to express by their pencils, and conclude with this short description, that in beauty he was next to Jesus and Mary, whose beauties were above what can be expressed by words, and are beyond any idea or imagination.

Yet, to give you some glimpse or shadow of his beauty, I am assured that when they showed this devout Ursuline his picture in Paris, as she passed by, which Hurlet, the famous engraver, had made to represent the miracle of her recovery, she acknowledged the face had many features like his, and that it had some resemblance to that majesty she beheld in St. Joseph, when he appeared to her, and at the same time perfectly cured her; which moved me to get a plate after that, although far smaller, which the engraver has performed with so much success that it contains such a majesty of sweetness as to strike a reverence and affection into the beholders, and gives them a glimpse or shadow of his heavenly beauty.

Moreover, an agreeable exterior, a sweet and pleasant conversation, are no less charming than beauty, which St. Joseph had in very great perfection, as well from his natural temper as from the many years' conversation he had enjoyed with the Word incarnate, and with the Queen of angels; for in him the least defect of this kind would have been notorious, he being designed by God to treat and converse with those kings whom He inspired and led by a star to adore His Son; and not only to treat with kings, but even with angels themselves, sent to him upon several embassies: to inform him of the mysteries of the incarnation, of the

name he should give his son, of Herod's design against His life, to warn him to flee with Him and His mother into Egypt, to give him notice of Herod's death, and that he might return home, although by a different way from that he took when he fled into Egypt: whom, moreover, He designed to be the constant companion of the Queen of angels, and even of the Son and Mother of God; and therefore He endowed him with a great, noble and generous mind, and replenished his heart with such a heavenly joy as at once discovered itself in his countenance, and gave a grace and ornament to every action he performed; whereby he gained everyone's affection and esteem, yet he was not thereby the least puffed up with any self-esteem; nor did he, as it ordinarily happens, become less affable upon account of these honors done him, but received them with so bashful a modesty and so angelic a sweetness as declared that he looked upon himself as undeserving of the esteem and love they showed him; admiring and regarding their goodness, not his own merits; so that his sweet disposition, excellent humor, beautiful and pleasant countenance, breathed such a humility, joined with such winning and angelic modesty, as rendered his conversation pleasant both to men and angels, nay, even to Christ Himself. Thus the interpretation of the patriarch Joseph's dream was verified in our Joseph; for the Sun of Justice, and even the Son of God, and she who was as beautiful as the moon, Mother of God, admired and revered him.

But all these are only exterior ornaments, and nothing in comparison to his interior—I mean those virtues that adorned his soul; for nothing is so lovely, or renders any object so worthy of love, as virtue. And it was this made St. Joseph gain so great a conquest over the hearts of all that knew him; for he was charitable, patient, meek, humble, devout, obedient, and all that either the reputed father of Jesus, or the spouse of Mary ought to have been; and although he had not of himself been so eminent in these virtues, yet the constant conversation with such eminent patterns of them as Jesus and Mary were could not but render him most eminent in the same: for, as one who lives in a perfumer's shop does not only take pleasure in the smell of the perfumes around him, but is thereby perfumed himself, so the virtues of St. Joseph were increased by theirs with whom he constantly lived and conversed.

What I have said cannot but raise in your hearts, I am sure, such a love and devotion to this great saint as theirs was, whose examples I shall hereafter recount, and at the same time show how great this love and devotion ought to be, next to our love and devotion to Jesus and Mary.

CHAPTER III.

OF THE GREAT LOVE AND SPECIAL DEVOTION WE OWE ST. JOSEPH.

NONE can refuse to pay this debt of love to our amiable St. Joseph—to this object of the love of Jesus and Mary, and to one so highly beloved by God Himself; for can the eternal Wisdom be deceived? can Mary engage her affections without reason? or can we charge God with partiality, because He loves Joseph next to Jesus and Mary? Such thoughts as these can never enter into a pious heart: wherefore we must conclude that, since he was so amiable, they could not elsewhere lodge their affections better, or give a present of their love to any one more deserving than St. Joseph.

Let us, therefore, see how they loved him, and endeavor to love him as they did; believing that God has rendered him lovely above others, to move us to love Him above others, and to follow His own divine affection toward St. Joseph.

We shall know that we are proficient in this divine school of love when we love St. Joseph above all others next to Jesus and Mary, in which consists that special devotion we ought to have to him. I say not this to lessen your love and devotion to any other saint, but to augment your love and devotion to him who, in regard of his merits, holds the first rank in heaven and earth, after Christ and His Virgin Mother, not only upon account of the love that Jesus and Mary bore him, but of the love that God has manifested toward him, by those high prerogatives He has bestowed upon him; not but that God has also very highly favored many other saints of His heavenly court: such as St. John the Baptist, whom the divine Word declared the "Greatest among the sons of women" (Matt. xi. 11); and such as the apostles also were, who are pillars of His Church, and like stars of the first magnitude in the firmament of heaven, as well as several other saints like unto these; but we must remember, as the learned and devout Gerson says, that if the first rank and hierarchy in heaven is that of the Father, Son, and Holy Ghost, so the second is this of Jesus, Mary and Joseph; and that all other saints are of a lower rank, and of a different hierarchy. These other great saints hold, indeed, the first place in their rank and hierarchy, according to the ordinary law of love; but not in that of the order of the hypostatical union, and in the mystery of the incarnation, wherein only those are comprised who most

nearly relate to Jesus and Mary, namely, St. Joseph, who completes this created trinity, as I before signified, and therefore makes a hierarchy apart, of far greater excellence and dignity than the rest.

But, to set forth more at large St. Joseph's dignity, I will here declare the source and order of this hierarchy, which comprehends none but Jesus, Mary and Joseph. We must, therefore, observe, that God, who is admirable in His works, was not content only to make man after His own image and likeness, but would also make a created image and likeness of the uncreated Trinity in these three wonderful personages—Jesus, Mary and Joseph, whom He chose for the mystery of the incarnation; so that as the three persons of the uncreated Trinity have all coöperated in the sacred mystery of the incarnation, so they would also make an illustrious and created emblem of themselves, to coöperate likewise toward the same mystery. For example: first, as the two natures of Jesus Christ, His soul, body and divinity are united in the person of the Son of God, so by the union of the admirable love that these three persons—Jesus, Mary and Joseph—have to one another, they contributed to it upon earth. Mary bears the image of God the Father; Jesus is the Son, according to His humanity, in a just likeness to what He is in heaven, as He is the Word or Son of God: and St. Joseph represents the Holy Ghost, in the quality of spouse to the blessed Virgin, or in the love he hath for Jesus and Mary; which he manifested by the care he took both of the one and of the other.

What affections, therefore, are due to this admirable and venerable created trinity, as the learned Gerson styles it, either in general or in particular? And if the greatest honor be conferred upon them by this title, why ought not the greatest love to accompany it? If love attend merit, what can be next the uncreated Trinity but the created? and next to the Father, and Son, and Holy Ghost, but Jesus, and Mary, and Joseph, who ought to have the next place in our affections? And as it would be preposterous for any one first to love God the Father, second, to love God the Son, and then, breaking the order of the Trinity, to love one of the angels—thus placing the Holy Ghost in the same rank with these holy spirits, so inferior to Him in all things—if this would be impious, he would refuse Him, by denying his first affection to the Holy Ghost, the first of all possible devotions, which He deservedly challenges as His right; it being an undoubted truth that we cannot render a greater honor than by love, and by offering our heart in homage. Wherefore, as none can divide their love to the three persons in the uncreated Trinity, they ought to follow a similar rule in their respect to the created trinity, and love Jesus, Mary, and Joseph, after the uncreated Trinity, more than any other object, however so perfect; and therefore to love Jesus and Mary, and in the

next place to love any saint or angel, would be to break the order of love, and become injurious to this created trinity, robbing it of that honor God has given it, and it would be to displace St. Joseph, who ought to have the third rank in the sanctuary of our affections ; which would clearly be no less a defect of judgment than of devotion. Wherefore our greatest devotion, after that to Jesus and Mary, ought to be to St. Joseph, without any fear or apprehension that any saint or angel will thereby be dishonored ; they all giving him the precedence, knowing very well what honor and devotion is due to the spouse of Mary, the Mother of God, and to the third person of the amiable created trinity—Jesus, Mary, and Joseph.

CHAPTER IV.

WHAT WAS THE REASON THAT IT WAS SO LONG BEFORE ST. JOSEPH, THE MOST AMIABLE AND BEST-BELOVED OF GOD, HAD SUCH LOVE AND DEVOTION PAID HIM AS WAS DUE TO THE GREATNESS OF HIS MERITS?



ALTHOUGH I dare not presume to penetrate into God's hidden counsels, nor pretend to a knowledge of His divine secrets by permitting my curiosity to make inquiry why God has not permitted the wonderful splendor of St. Joseph's glory to break out and shine forth until these latter years, permitting so many years since the incarnation to pass without any extraordinary knowledge or acknowledgment of the wonderful merits of the holy spouse of the Mother of God; yet I hope it will not appear a rashness in me to assign some motives that appear very reasonable, since all that I pretend to herein is only to declare my own thoughts, grounded upon such observations as are taken from the ordinary conduct which divine Providence has used upon similar accidental occasions; and hereby, also, to promote a devotion to St. Joseph, which was the chief design I had in writing this treatise, that, by enlightening the understanding of his clients, I may prepare a way for St. Joseph to gain a higher place in their affections.

We know that his feast has not long been kept with the solemnity with which it is now observed, and that in the primitive ages no mention is made of any particular devotion to this saint, nor such notice taken of his canonization as is now in practice concerning other saints. I cannot, therefore, but own that this marked devotion toward St. Joseph is only of late standing, since the marks of honor shown him in several places are but of a late date; as we may see by the confraternities, chapels, and altars erected to his honor in Italy, Germany, and several other places; of which I find the city of Avignon the first that was so happy as to express any devotion to him of this kind; for in the chief church in that city there is a chapel dedicated to St. Joseph, in which there is a confraternity of bachelors, and a sodality of virgins, who assemble themselves upon his feast to hear Mass and vespers, which are sung there with great solemnity, to gain the indulgences granted by the Pope; when each of these virgins has not only a loaf of holy bread presented her, as in other confraternities, but a posy of flowers, which all carry along with them in the procession.

This devotion seems to have had its rise from Pope Gregory XI. in

the fourteenth century; for in a certain chapel in the church dedicated to St. Agricola, there is an altar-piece of St. Joseph accompanying and conducting the blessed Virgin and her infant Jesus into Egypt; which church shows the liberality of this Pope, as well as his devotion to St. Joseph, whose coat of arms, in great escutcheons of stone, is placed around the chapel dedicated to him, so that it is more than probable he began the honors given to this saint in this ancient church of Avignon, where he held his holy chair or holy see at that time. He, moreover, at the same time, increased the revenues of the canons of the church of Agricola. This is the first place in which I find any marked honors and devotions to St. Joseph; so that it is not much above three hundred years (now about four hundred and sixty), since we find any extraordinary devotion to this saint; and if, before this time, there were any, it was very small, and far remote from the primitive ages; God, by His divine Providence, thus ordering the conduct of devotion to great St. Joseph.

But why did God so long conceal the wonderful merits of this saint, without encouraging Christians, by a knowledge of them, to exhibit that love and devotion to him which is now everywhere practiced? The chief reason that occurs to me is, because this devotion would have given too great an advantage and encouragement to the Ebionites, who attempted to rob Christ of His divinity, and maintained that Joseph was His natural father. This heresy not only sacrilegiously denied the divinity of Jesus Christ, but the virginity also of His blessed Mother.

Now, men, as we know, being easily carried to extremes, and to an excess in honoring those they esteem and love, reflecting upon the incomparable excellency of the spouse of the Virgin Mary, might easily have believed, and taken him for the father of Jesus, son to the blessed Virgin, especially meeting with some who were of that opinion; but now we are removed from the danger of any such erroneous credulity, and as all those who are enemies of Christ's divinity and the virginity of our blessed Lady are silenced, there is no danger of extolling those merits which caused him to possess such eminent glory in heaven, and to deserve love and devotion upon earth, next to that of Jesus and Mary.

Moreover, though there had not been this danger of giving countenance to so great a heresy, yet this extraordinary devotion suits better with these latter ages, in which the world draws toward an end; which, still decaying in piety and fervor, stands in need of some spiritual cordial, as I may say, to warm its tepidity, and to enkindle fervor in the hearts of the faithful; for which end nothing could be more efficacious than love and devotion to this great patriarch and favorite of God. There are now 1894 years since the law of grace took its beginning by the happy conduct

of St. Joseph, who had the charge of the Word incarnate committed to him; and can it end more happily, and with greater glory, than under his intercession, procured by the affectionate acknowledgment, applause, and devotion of all nations to this their thrice-obliging benefactor and parent; and by their cordial and grateful acknowledgment to the father of our King, and to the spouse of the Queen of heaven and earth? Hereby, also, would God manifest to the world that in the beginning and in the end of the law of love, which are the two gates of God's Church, and of the law of grace, he would have Joseph, the most chaste and holy spouse of Mary, appear glorious and noble in this his enterprise, and faithful in his conduct, that thereby he might deserve the warm expression of our hearts, by our love and devotion to him. Wherefore, to him may be applied these words of the Proverbs, "Her husband is noble in the gates" (Prov. xxxi. 23); or as the Chaldaic translation has it, "Her husband is known in the gates," at the entrance and going out of the law of grace; that is, he is honored with the public mark of a senator, which was to be placed at the gates where such men only were wont to sit.

And although it would have been an incredible satisfaction to the faithful to have had him as much loved and honored during the whole time of grace as now, yet God would reserve this joy and contentment for these latter years; and the devout and learned Bellarmine called the age in which we live (when this was written, the seventeenth century) the age of saints, judging the number of persons that arrive to an eminent degree of sanctity, by making perfection the chief and whole study of their lives, to be far greater in these our days than in some former time. No time, therefore, could be better for honoring St. Joseph than the age of saints, wherein the splendor of his affections might appear so much the more glorious as it had been for so many ages under a cloud. O how wonderful is God in all His designs! and how good is He to us who live in this age, since He deprived former ages of the beauty of this sun, and ordained it should break through the cloud in our age, to give us this bright day, and to move us to a fervent love and devotion to St. Joseph!

Moreover, divine Providence has in this, one of the chief works of grace, acted after the manner He does in the rarest pieces of nature. It is His special favor that permits us to enjoy the sight of those beautiful objects which are the products of His creation; as diamonds, rubies, emeralds, pearls, and all other precious stones; which gives us also a sight of gold, silver, and other resplendent metals; yet there are far greater treasures of this kind buried in the bottom of the sea, and in the bowels of the earth, than we have ever yet seen or heard of. His bounty lets us also behold the many beautiful flowers, plants, trees, birds, and beasts, with that wonderful and agreeable variety of so many beautiful faces of men,

women, and children, the wonders of the universe : yet God hath kept a reserve of all these objects far more beautiful than any we have ever yet seen. He permits us, also, to behold the most glorious objects of the sun, moon, and stars, though their distance, in some measure, hinders us from perceiving their wonderful beauty. But there are far greater, richer and more beautiful objects than all these in the imperial heaven, which God has concealed from us, which are as far above the sun in beauty as the imperial heaven is in height. Although God's condescension toward us, in affording us the contemplation of all these beautiful objects, is a great mark of His goodness, yet He has been far more gracious in showing us the wonderful works of His grace than in discovering to us the aforesaid works of nature, by giving us some knowledge of those wonderful ornaments of the imperial heaven, especially of those two great luminaries, Jesus and Mary, who adorn and embellish His heavenly palace ; with such a great number of saints also, who, like so many blazing stars, beautify His celestial Jerusalem, "or Vision of Peace ;" and though our sight is too short and too weak to behold these great lights, whose number is beyond our calculation, and whose beauty and glory exceed our imagination, because we can have no complete knowledge of them until we be so happy as to enjoy their company by being placed with them in the celestial court ; yet we must, nevertheless, receive this imperfect knowledge He gives us as a special favor : and also that He has, in so extraordinary a manner, been pleased to discover to us, in this our age, one of the richest treasures of heaven for greatness, sanctity and glory, which for so many ages He had concealed from the world, that we may enrich ourselves by rendering due honor and affection to him whom he had raised to the honor of being the foster-father of Jesus, and spouse of the Virgin Mary, and thereby gain those blessings which accompany such a devotion ; and it is no less for St. Joseph's greater honor than our greater merit that God has reserved the discovery of his merits until our days.

We also know that, except the work of creation out of nothing, nothing is done here upon earth without due dispositions and preparations. The painter prepares his palette with colors, and primes his cloth, before he begins to paint ; the builder squares and makes ready his timber, stone, and other materials, before he begins to build ; the goldsmith refines his silver, and hammers out his plates, before he begins to emboss his work ; ladies make up their ornaments and rich attire before they dress or adorn themselves ; a rhetorician prepares and disposes his matter and figures to adorn his oration before he composes it ; nay, we see that all sorts of artisans prepare tools and materials to work upon, before any excellent piece of work can be accomplished : and when it is done, it is necessary that the beholders should be duly informed and well disposed,

for the better understanding and admiring its perfections. God, therefore, would dispose the world to conceive and understand the great perfections of St. Joseph before He would discover to them such a masterpiece.

And not only art, but nature, produces her work by degrees, nor does she furnish them without many previous dispositions and trials; for Pliny, who searched more narrowly into her works than any other naturalist has ever done, says that "The bell-flower is an essay or trial of nature how to make a lily or tulip; and, after she has thus made it of one color, she takes still longer time (as the most experienced florists inform us), to adorn, trace, and paint it, after so artificial a manner, with so many kinds of rich resplendent colors, as render it so very beautiful, that the divine Wisdom gives it this commendation, saying that "Solomon, in all his glory, was not so richly attired as one of those." (Matt. vi. 29.) Yet nature does not communicate this beauty to them but by degrees, and after several trials of her skill; for she first raised it from seed only of one color, which is also very indifferent in respect of those colors wherewith she afterward stripes, traces, and adorns it.

If, then, from the works of art and nature, we have recourse to those of grace, immediately wrought by God Himself, we shall find that He takes the same measures wherewith He inspires art and nature to operate; especially in framing His chief masterpiece, His holy Church; for, to what end did He ordain so many ceremonies in the Jewish law? Why was He so careful of all the ornaments of Solomon's temple as to ordain that the very snuffers and other instruments of less moment should be of gold? It was because the beholding of these ceremonies served the people as an apprenticeship to learn the excellency and sublime practices of the new law of Jesus Christ, and these served as foundations whereupon that was to be built, and to dispose us to that perfection required and obtained by those sacraments instituted in the law of love, which the divine Wisdom was to establish in His Church. It was for this end, therefore, that He brought His people up in the exercise of such a multitude of ceremonies in the old law, that He might dispose them, by degrees, to the solid devotion and attention required in the new.

We also see that the written law, given by God to Moses, perfected the law of nature, and the law of grace perfects both the law of nature and the written law; and God made use of all these to bring us to that perfection which the virtue and prerogatives of His grace prepared us to obtain, the better to serve Him with such fervor and devotion as He required, when He should favor us with His own immediate presence.

Thus we see that God, by Himself and by His creatures, prepares, disposes, and perfects all His designs by degrees; and we see the reason

why God, for eighteen hundred years, has disposed and ordered that particular honors and devotions should be performed by His servants to particular saints, for particular benefits received by their intercession; for He bestows upon each saint some particular grace or privilege, to move the faithful to a particular devotion to that particular saint; giving to one saint the power of curing one disease, to another the power of curing a different distemper; to one saint power to help us in one necessity, to another, to help us in a different exigency; to one saint He gives the privilege to obtain one virtue for us, to another, power to obtain some other virtue. And why did God do all this, but to move His servants to a particular devotion to the saints in general; and to dispose us also to a devotion to each saint in particular, when we want their help in such a necessity as God has given that saint a particular power to help us in? And why has God reserved to this last age the declaration of the merits and power of St. Joseph, but that the devotion which He had inspired us to give to each saint in particular might serve, like so many dispositions and steps, to raise us to such a devotion to St. Joseph as he merits above all others, next to Jesus and Mary, he having all that power united in himself, which God had distributed among all other saints, to the end that all the particular devotions exhibited for so many ages to many different saints might be united and offered to him; and that all might have recourse to him in their necessities, God has discovered to us that all the power He had before communicated and distributed to several saints is united and given to St. Joseph.

I should not thus freely have declared my thoughts upon so sublime a subject, had I not made my apology; since, after all, none but God and His saints certainly know the true reason why St. Joseph received not more early honors in the Catholic Church. I shall now perform that which I also promised, which will be a far easier task, and that is, to make known to you who those particular clients of St. Joseph were whom God has inspired after a most particular manner to promote his honor.

CHAPTER V.

OF THE TEN PARTICULAR CLIENTS OF ST. JOSEPH, WHO, BY THEIR EXAMPLES,
MOVED US TO A PARTICULAR DEVOTION TO HIM.



THE clients of St. Joseph daily increase, and are already so numerous that there are few or none who desire not to be enrolled among them. All the clients of Jesus and Mary have also consecrated their affections to him, in acknowledgment of his amiability, and of the love which his reputed son, Jesus, and his spouse, Mary, have for him : their mouths and pens express the desires and wishes of their hearts, saying, " Praise be to Jesus, Mary, and Joseph." These are now becoming their aspirations, adding Joseph to the common aspiration of devout souls : and their frequent pronouncing of these words is a signal mark of the victory he has gained over their chaste affections. It has been heretofore a singular devotion of some persons, who were particularly devoted to the virtue of purity, to add Alexius to those two venerable names of Jesus and Mary ; but since this lovely sun, St. Joseph, has pierced the cloud under which he so many years lay hidden, all change their note, and cry out, " Jesus, Mary, and Joseph ;" giving St. Joseph his own, yet without lessening their devotion to Alexius, whom, after St. Joseph, they honor with frequent aspirations, of " Live, Alexius ! Oh, let Alexius live !" But the merits of St. Joseph, being of a different and higher rank, upon account of the alliance he had with the virtues of his holy spouse and with the mystery of the incarnation, which rendered him, as I have said, one of the created trinity, where he takes his place, give him a preference above all other saints ; although after him every one may take Alexius, or what other saint they are devoted to, for the object of their particular affection.

The first and chief of those who were tenderly affected to St. Joseph was Jesus, the Son of God ; for although our blessed Lady was the first in time who loved her spouse, since her love began before Jesus Christ was born, yet it is not to be doubted that the Saviour of the world loved and cherished him incomparably more than our Lady did ; and therefore, although her love was precedent, as I said, in regard to time, yet the love which Jesus, as the Son of God, had for him before time, was above our imagination, and beyond the power of angels to express. He loved him as a father, and never did a son love a father as Jesus did Joseph ; nay, join all the tender affections that all the children who have ever yet lived

have had for their fathers, yet the affection of Jesus to Joseph transcended them all. He had, in proportion, the same tenderness of affection for St. Joseph which he had for His Virgin Mother, and preferred none upon earth before St. Joseph, excepting herself; perfectly fulfilling the commandment of honoring his father and mother, with greater exactness and tenderness of affection than any child in the world ever did; and loved him also as it became such a child to love such a father, so amiable, so tender, so careful of Him, so singularly obliging to Him, as he was upon so many accounts.

Jesus loved him, also, for saving Him from the cruel hands of Herod, by fleeing with Him into Egypt, where he became, in some sort, the saviour of his Saviour; He loved him as his nursing-father, as fostered by his sweat and labors; He loved him, moreover, under the title of his angel guardian. Other persons have invisible angel guardians given them by God; Jesus alone had no angel guardian given Him; His divinity, being so strictly united to His humanity, was to him a sufficient guard; wherefore God gave Him St. Joseph as a visible guardian, which honor He conferred upon St. Joseph for the space of thirty years, bearing all that time the title and office of conductor, tutor, and governor of the Word incarnate. Moreover, the very name and right of a godfather, appointed by God Himself, was another motive of Jesus' extraordinary affection toward St. Joseph. In fine, such was His love, that, as the Eastern Church recounts out of some revelations, He loved him as the apple of His eye. The Saviour of the world, as Isidorus recounts out of very grave authors, entertaining his disciples upon the life of St. Joseph, spoke thus of him, "I conferred and conversed with St. Joseph as if I had been his son; he called me son, and I called him father; he commanded me and I obeyed him, and loved him as my father, and even as the apple of my eye."

If you still desire to see the effects of this extraordinary love, know that generally He favored him with all the particular marks of His love He ever gave to any saint. It was esteemed a signal favor to St. Mary Magdalen of the Ursins to have a sight of the infant Jesus, as He lay upon straw in the manger at Bethlehem. Blessed Teresa de Cerda, as a reward of her zeal in watching the corporals upon which His body was wont to lie upon the altar, while they were drying, lest any flies might light upon or stain them, saw our Saviour Himself lying upon them, and wrapping them about His sacred body. The honor St. Mary Magdalen received in kissing our Saviour's feet in the house of Simon, was also very great; but all these were nothing in comparison to what St. Joseph received.

He not only once, but all the time of Jesus' infancy, saw Him in the crib. How often he beheld Him in His swaddling clothes, and how many thousand times did he kiss His sacred feet?

It was a signal favor St. John received, to lay his head upon his Master's sacred breast; and what knowledge of secrets and mysteries did he not draw from thence? But how many times has Jesus rested His sacred head upon St. Joseph's breast, while he carried Him in his arms, tenderly embracing and cherishing Him at home and abroad; in his journey to Egypt and elsewhere? And how many secrets did He not then communicate to him?

It was esteemed a particular favor to blessed Ursula of Valence, when our Saviour appeared to her, clothed in episcopal robes, and giving her His blessing; and, at another time, when He entered by night into her chamber, while she was at her prayers, more bright and glorious than the sun, transporting and filling her heart with divine comforts. Great was the happiness our Saviour afforded His apostles by three years' continual conversation with them, seeing His admirable example, and hearing His divine wisdom; but St. Joseph surpassed all these: conversing with Him not only for three, but for thirty years together; seeing and hearing His divine word; beholding Him, not in an episcopal but miraculous habit, that grew as His body did, and this not as He was passing from one place to another, but constantly in his own house; not receiving one, but innumerable benedictions from His divine hand.

We read, also, of an extraordinary favor that our Saviour did blessed Jane of France, when He sat at table with her, at no other banquet than that of three hearts, served up upon a plate of gold, which were His own, His Mother's and hers. The apostles also enjoyed the honor of eating with Him at the tables of Lazarus, Simon, Zaccheus, Matthew, and several others; but was it not a far greater favor that St. Joseph enjoyed, of being His and His Mother's constant guest, sitting at table with them, having his soul fed and set on fire with the inflamed words that proceeded from the heart and mouth of the Son of God, and from the heart of His blessed Mother, where she had laid and hoarded up all those mysteries which she had heard and seen?

We admire the visions He bestowed upon His apostles and other saints at His transfiguration upon Mount Thabor, and by several apparitions after His resurrection and ascension into heaven; also to St. Paul, St. Catherine of Sienna, St. Teresa, St. Francis, St. Dominic, St. Stanislaus Kostka, St. Ignatius, and to many other saints; replenished with such a resplendent beauty, accompanied with such a melodious attendance of angels, as all the annals of saints recount. And was not St. Joseph also surrounded by all the choirs of angels, singing "*Gloria in excelsis Deo*"? St. Bridget, in her revelations, relates that St. Joseph saw our Saviour environed by a divine light, which, according to His Mother's testimony, far exceeded the lustre and brightness of the sun, saying to St. Bridget,

“ St. Joseph often beheld an admirable glory, in the midst of which my Son appeared in great splendor ; and, at the same time, heavenly music delighted our hearts, the angels declaring and singing the glories of my Son.” Lastly, we look with reason upon it as the highest point of the love of Jesus Christ, when He visibly appears to His favorites at the hour of death ; visiting, comforting and assisting them in that last passage out of the miseries of this world into everlasting happiness ; for in this St. Joseph had a most particular mark of His favor above all others, whose heart was filled with most delicious dying thoughts. The Eastern Church, above cited, assures us that our Saviour assisted him in his last agony, leaning on his pillow, taking him by the hand, receiving his last breath ; and, at his last groan, closing his eyes, shutting his mouth, and forming his visage with His own most divine hand, to give him a graceful aspect at his last farewell. Are not all these extraordinary marks of the particular love of Jesus to St. Joseph ?

The second we find enrolled among the lovers of St. Joseph, is Mary, the Mother of Jesus ; she loved him in quality of her spouse. Never did any lady so faithfully, so chastely love her husband, or so religiously engage in conversation, as Mary did with Joseph. He was most beloved and esteemed by her as the protector of her consecrated virginity, and also as the conservator of her honor, whose conversation was a security to her unblemished reputation against any reproach that could be made concerning her virgin child-birth ; for, had he forsaken her during the nine months after her conception, her purity would unavoidably have been suspected. Moreover, she bore an affectionate service to him, as to her husband and head, and as to one of the greatest merit among mankind, next to her Son Jesus.

This love of the Virgin Mary to her spouse caused her to descend to the lowest services whereby she could in any way express her esteem of him : it caused her to attend him, to prepare his meals, and to perform all other humble offices he stood in need of. She knew very well the place she possessed upon earth, and that, also, which was designed for her in heaven, as being the Mother of God, as being Queen of men and angels, and that in this regard St. Joseph was her inferior ; yet the love she had for him made her lay aside those considerations and render him all sorts of honor and respect : for, as St. Bridget says in her revelations, “ She called him her lord, never spoke to him but with a wonderful and most submissive respect, and there was no tenderness of affection that a loving soul can express to one she esteems and loves which she did not a thousand times testify to St. Joseph ; wherefore, to convince you how she loved him, hearken to the affectionate character she herself gives him to St. Bridget, as it is thus set down in her revelations :

“ My spouse was reserved in speech, never uttering the least unprofitable, murmuring, or complaining word ; never moved to anger, or showing the least impatience. He was contented in poverty, diligent and vigilant in labor ; most obedient and condescending to all my inclinations, and very meek and affable, even to those who most rudely treated him. He courageously defended the absent that suffered detraction, and was a faithful witness and divulger of God’s wonderful works. He was resigned to live upon earth, although his longing and earnest desire was after heaven, expecting and confiding in God’s promises, and frequently repeating, ‘ God grant I may see them accomplished.’ He avoided public assemblies ; took no pleasure in creatures ; but all his thoughts and desires were that he might perfectly accomplish God’s divine will.”

St. Teresa of Jesus deserves the third place among those who, after a particular manner, have expressed their love and esteem to St. Joseph. She merits the title of St. Joseph’s chief devotee, and may well, therefore, be placed among his admirers. She made choice of him for her particular advocate, frequently recommending herself to him as to one she honored above all other saints. She styled him her father and master, and had an admirable confidence in him, and thereby deserved a reward from him, as she herself attests in the sixth chapter of her life—which was, that she never asked anything of him, for body or soul, that he denied her ; which caused her to say, that God, by His other saints, helped us in some particular cases of necessity, but helps us in all necessities by St. Joseph, as by His plenipotentiary, to let us understand that as He was subject to him in all things upon earth as to a father, so He was the same in heaven, granting him whatsoever he asked. This was St. Teresa’s opinion concerning her great patron, to whom she was so devoted that she endeavored to invite all to take him for their particular patron and protector, but especially those who desire to give themselves to prayer ; and, therefore, was wont to say, “ Let him who cannot find a master to teach him the art of praying take this great saint for one, and he shall not fail to prove a most skillful scholar.” In fine, she did what she could to instill into all persons a particular devotion to St. Joseph, and, therefore, endeavored to engage their hearts, with her own, in an ardent love of devotion to him ; which desire of hers, together with the experiments she had had of the good obtained by the merits and prayers of this saint, caused her to promise the same success to all who should recommend themselves to him ; attesting that she never knew any person who had a true devotion to him, or rendered him any particular service, but obtained an advancement in virtue.

You see here the cause of my ranking her as the first who set up the standard of devotion to St. Joseph by divulging his merits, and by a due

acknowledgment of his favors, whereby, in these our times, she brought in that profitable devotion to this great saint.

The fourth person noted for his particular devotion to St. Joseph is that holy Minim, blessed Gaspar Bond, who, after Jesus and Mary, had none so near his heart as St. Joseph. All his life he had a most singular devotion to him, and at his death his chief recourse was to this holy and amiable patriarch, and he expressed his devotion by a particular honor shown to his name, after Jesus and Mary, which made such an impression on him that he could think or speak of nothing else. He took a particular wish to pronounce them, and thought that doing so prospered all his undertakings; and this was the short but pithy encomium he gave them:

Hæc tria nomina,
Bona sunt omnia,
Et mundi lumina,
Et cœli limina.

This trinity of names
This lower world inflames,
Contains the goods of love,
And opes heaven's gates above.

Wherefore, to show the love and esteem he had for them, he used them as a watchword, as a salutation at meeting or parting; as a sign of admiration, as a parenthesis, as a transition, and upon all occasions.

When he came home, his salutation to the porter was, "Jesus, Mary, Joseph! pray, brother, open the gate;" and the same salutation he used when he went forth; and when any strangers came in, his salutation was, "Jesus, Mary, Joseph; father, you are welcome." Thus, on all occasions, these names were in his mouth, and as he lived in this devotion, so he desired to die in the same; wherefore, during his last sickness, he earnestly recommended to those who assisted him that when they saw him in his last agony, they would frequently repeat these names in his ears, which were an extract and abridgment of his affections, and a singular cordial to help and conduct his soul in its passage to God: and that happened which he desired, for he died with these words in his mouth, "Good Jesus, have mercy upon me;" and then, invoking these three names, "Jesus, Mary, Joseph," he yielded up his happy soul. God grant us all so happy an end!

The fifth person, devoted, after a particular manner, to St. Joseph, was the prince and prelate of Geneva, St. Francis of Sales, who, we have reason to believe, honored him above all the saints in heaven after the blessed Virgin Mary, according to Father Peter Bernard of the Society of Jesus, who assisted him in his last sickness, and who was acquainted with two

or three very remarkable passages that testified the very great devotion this holy prelate had to St. Joseph. The night before he died, being at Lyons, upon the point of his departure, an apoplexy seized him, although not perceptible to the rector of St. Joseph's College, of the Society of Jesus, when he came to salute and bid him adieu, who offered him his and all the fathers' services that were in his house; to which all the reply the bishop returned was, to tell him, with an angelic sweetness, "O father, know you not that I am all St. Joseph's?" The same father also relates, that watching the following night in the chamber of this holy prelate, to assist him at his happy death, while the apoplexy grew worse, not having his own breviary to say his hours, one lent him the breviary of the sick prelate, in which he found but one picture, which was of St. Joseph. Another mark of his tender devotion to St. Joseph is also related by the same father, which happened some time before, when he wrote the first sermon in our Church upon the feast of St. Joseph. It seems the cardinal of Markmont, archbishop of Lyons, had engaged the bishop to preach on St. Joseph's day in the church of the Carmelites, while Father Bernard, being ignorant of this, invited him also to preach in the Jesuits' church, dedicated to St. Joseph. He refused not to do him this favor, giving him this answer: "Although, when I bring forth twins by one day's labor, I shall not come off well, yet, for the love of St. Joseph, I will do it." However, he performed it in the afternoon with very great success, and for an hour and a half so employed his eloquence in expressing his feeling devotion to St. Joseph, explaining the eminent merits, and setting forth the praises of his beloved patron after such a manner as convinced the cardinal and the rest of his auditory, of the ardent affection he had for this saint.

This devout sermon of his puts me in mind of a rich treatise he wrote concerning this divine spouse of our blessed Lady, which is in his book of *Spiritual Entertainments*, wherein he evidences how great an esteem he had for St. Joseph; and that you may, by a part, judge of the whole piece, and of the great affection and esteem he had for this saint, give me leave to cite one of his exclamations: "Oh, what a great saint," says he, "is the glorious St. Joseph! He is not only a patriarch, but the chief of all patriarchs. He is not only a confessor, but more than a confessor; for in his prerogative of confessor are included the dignity of bishops, the generosity of martyrs, the purity of virgins, and the perfections of all other saints. It is with just reason, therefore, that he is compared to the palm, which is the king of trees." This declares his zeal for the honor of this saint, and the love he had for him. Moreover, if we address ourselves to the religious of the Visitation of our Blessed Lady—his spiritual children, being of the order he instituted, and who inherit the love their

founder had for St. Joseph—they will tell you their patriarch has dedicated his book, *Of the Love of God*, to St. Joseph; that he has put the first monastery and church of their order under his protection; and that he everywhere bears the title of their patron or protector; that he has ordered, in all their houses, to keep his feast with solemnity; and in his institute has commanded that all his religious children should bear a particular devotion to him; that the mistress of novices should cause them and the postulants to get into the habit of calling upon him when they began their mental prayer, and take him for their guide and advocate in that exercise. These are his daughters, who imitate their father in their love and devotion to St. Joseph, which he has, as his divine legacy, entailed upon them.

The sixth who was eminent for her devotion to St. Joseph was blessed Margaret de Chateau, of the holy order of St. Dominic. As, commonly, we think upon what we love, so this virgin had ordinarily no other subject of meditation than the sacred birth of our Saviour, lying in the manger, assisted by the blessed Virgin and St. Joseph; and meditating upon those services that St. Joseph had rendered to this infant and His holy Mother caused both an incredible consolation in her mind, and a singular affection to this holy patriarch. Nor was this without many wonderful effects, which were manifestly wrought by the finger of God, who most wonderfully drew in her heart these three personages, attending upon Jesus lying in the crib—a favor never before heard of; she being often heard to say to her confidants, “Oh, that you but knew what I carry and keep in my heart!” After she was dead she was opened, and in her heart they found three precious stones, on which were engraved the three objects of her love. On the first was an image of our blessed Lady, with a rich crown upon her head; on the second lay little Jesus, surrounded by a flock of lambs; in the third stood St. Joseph, with a venerable countenance, a mantle of gold hanging upon his shoulders, a dove over his head, and a religious woman kneeling at his feet, resembling the deceased nun. The sight of this, as we may truly believe, was a comfort to all the beholders; and the fame of it was spread far and near, which much increased the devotion to Jesus, Mary and Joseph. These three miraculous pieces are preserved to this day, and are to be seen in the town of Chateau, in the monastery of the order of St. Dominic, where they are kept with great devotion.

The seventh person famous for her particular devotion to St. Joseph is blessed Agatha of the holy Cross, of the same order; and it was upon the feast of the Purification that this pious soul conceived so great a devotion to this saint. The occasion whereof was this: She had a design to act the part of a severe governess, in correcting certain women, whom

she had a little before taken in a fault, thereby to frighten them from falling again into the like ; which afterward she had a scruple of, fearing she might have exceeded in her words and manner of correction, wherefore she resolved to go to confession ; and while she was in the church preparing herself for it, our blessed Lady appeared to her, with the infant Jesus in her arms, accompanied by St. Joseph. The surprise of so great a favor made her not lose so good an occasion of begging pardon for her fault, both of the infant and His Mother, which they granted her, and at the same time filled her heart with so great an abundance of joy and comfort, that she spent the whole day in thanksgiving to them, considering, at the same time, the seraphic affections St. Joseph had, when he assisted in the temple of Jerusalem at the purification of our blessed Lady.

Nor did she permit this devotion they had enkindled in her heart toward themselves and St. Joseph to cool, but still increased the fervor thereof toward the spouse of the blessed Virgin, which was encouraged and increased by a vision she had, upon the feast of this holy patriarch, concerning his life and death ; wherein she understood, by divine inspiration, that when he was at his last gasp, he felt an extreme regret to quit the company and conversation of Jesus and his beloved spouse ; knowing that, after the departure of his soul from his body, he was not presently to enjoy God, but was to expect this happiness after the ascension of the Son of God : which grief continuing, our blessed Saviour bade him not afflict himself at this separation, for he should quickly see Him and His eternal Father, with an accomplishment of the chiefest and greatest promises God had made by the prophets. These words comforted him, but the prayers that Jesus made for him in his last agony comforted him far more ; and so he passed from this to the next, in the arms of his son and Saviour, and in the presence of the most sacred Virgin, his spouse. The consideration of these particular privileges with reason rendered the holy virgin Agatha more devoted than ever to St. Joseph.

The devout Yolant de Silva deserves to have the eighth place or rank among the devotees of St. Joseph. Her chief devotion was to consider the infancy of our blessed Saviour, who was dressed in swaddling bands for the love of man. Meditating upon this point enkindled her devotion toward St. Joseph—she imagining his ears blessed with the cries of this blessed babe ; his eyes, with beholding Him in all conditions ; his arms, by being as a cradle to rock, carry, and embrace Him ; his mouth, by declaring the faith and affection of his heart, by his words, and those amorous impressions of his lips upon the infant's sacred feet. This mystery occasioned her devotions also to the holy innocents, who, as the Church says, "Not by speaking, but by dying, professed their faith." In honor of them she yearly said, one hundred and forty-four thousand times, our

Lord's prayer—they being so many in number, as some reasonably suppose, grounding their opinion upon what St. John relates in the Apocalypse—"They having His name written on their foreheads" (Apoc. xiv. 1), for whom they sacrificed their lives. These devotions proved very advantageous to her; for St. Joseph and the holy innocents, in requital, visited her at the hour of her death, never quitting her until they conducted her devout soul to heaven.

The ninth client of St. Joseph was the devout John Gerson, chancellor of the University of Paris—no lover ever having the like affection for his beloved object as he had for St. Joseph. He, having composed a book, entitled it *His Josephine*, in honor of St. Joseph. In each of his sermons he never omitted to say something in his praise; and in having, as I may say, gathered all that can be said to increase St. Joseph's praise and esteem, this work may very well be called a magazine of St. Joseph's praises. But the better to judge of his love to St. Joseph, it is necessary to read what he says of him; as, that he was sanctified in his mother's womb, as St. John the Baptist was; that he had obtained a perfect victory over sensuality, which was always subject to his reason: that he was confirmed in grace; that he arose with our Saviour from the dead; that he then appeared to his beloved spouse, the blessed Virgin; that no saint in heaven is greater than he, except the blessed Virgin. So that to hear what he says, you would believe God had chosen him for St. Joseph's chief panegyrist, to write and set forth his praises, and that all others who have written on this subject were but his scholars. It was he that found out the true elevation of the star, and that its ascendant was next to the Virgin Mother, which proves him a true lover and client of St. Joseph.

The devout Henry Chicot, canon of Chartres, deserves the tenth place among the clients of St. Joseph, all his thoughts being how to augment his honor, either by himself or others. He undertook to write a book upon his marriage with the Mother of God, in which he endeavored to set forth his praises; but, not being able to finish it, in order that St. Joseph might lose nothing by his death, he addressed himself by letter to his friend, John Gerson, obliging him, by all the ties of friendship between them, either to perfect this work he had begun, or to make one of his own upon the same subject; which he performed, both to satisfy his friend's piety and his own devotion to St. Joseph. The canon, also, that he might the better evidence his signal devotion to St. Joseph, in his last will and testament left a considerable sum of money, as a foundation for a yearly distribution to the canons, to oblige them daily to sing his hymn and pray in his honor—thereby habituating them to the devotion of honoring and recommending themselves to this saint.

Behold, here, the ten lovers of St. Joseph, given us for an example how to honor his merit, and how to put ourselves under the shelter of his powerful protection, with assurance of the considerable advantages we shall gain thereby. But he has had, besides these, very many other clients of both sexes, the number of whom would make too long a list for so short a treatise; yet I cannot omit naming a few more of them: as, first, blessed Joseph Hermon, of the order of St. Norbert, who, for his devotion to St. Joseph, deserved to have the name of Joseph given him by the blessed Virgin; who, as Surius relates in his life, deserved also doing him so great an honor as to take him for her spouse, because he honored her dearest spouse, St. Joseph; and, as a token of endearment, put her little infant Jesus into his arms, that he might carry Him therein, as St. Joseph had done. Father Peter Cotton also, of the Society of Jesus, so well known over France for his rare virtues, was also particularly devoted to St. Joseph, which moved him to secure that the first church in France which was honored with his glorious name should be dedicated to him at Lyons, near Bell-court. He had so tender an affection for him as thereby to move St. Joseph to reveal to him the day of his death, and to procure it upon his own feast. St. Bridget and St. Gertrude were commanded to be his devotees; and those happy Carmelites, Ann of Bartholomew, and Ann of Jesus (who in this imitated their foundress, St. Teresa), were his constant and fervent clients. I ought here, also, to recount those writers, who, with so much zeal, have set forth his perfections: as St. Bernard, St. Bernardine of Sienna, St. Chrysostom, St. Gregory of Nazianzen, St. Peter Chrysologus, St. Thomas of Aquin, the late James of Arana, Charles Stangel, Peter Moreles, Stephen Bennet, Charles of St. Paul, and many others who have set forth his praises. Nor ought we to forget those many devout souls of our own acquaintance who have had a very great tenderness toward him, whereof some are still living in the world (when this work was written) and out of it in religion; and others gone to heaven to reap the fruit of their devotion.

But if these examples have not force or power enough to effect what I desire, I shall endeavor to propose, in the following chapters, such easy devotions to this saint as will of themselves excite us to practice them.

CHAPTER VI.

OF THE DAILY DEVOTIONS THAT MAY BE EXERCISED TOWARD ST. JOSEPH.



ACTIONS are the proper language and best expression of love, as they testify, by effects, the truth of our good wishes, and are protestations to the person we love. What does the frequent repetition of "I love you, I honor you, great St. Joseph, and esteem you above all saints, after the ever-blessed Virgin Mary," mean, if this love and honor stop here, and make no further progress than our lips?

All I intend is to make our love to this saint no less effective and affective; not that I require every point I set down to be put in practice, but I propose several, that the pious reader may make choice of that which most pleases him; and all of them are so easy and profitable that none but a soul that is hardened against, or disgusted with, what conduces to her eternal happiness can be displeased with any of them.

The first devotion is, to have an image or picture in our chamber, book, or oratory; and this is what his devout client, St. Teresa, practised, who, as her life informs us, set up over the gates of all the monasteries she founded the statues of Jesus, Mary, and Joseph, and wherever she went carried with her a picture of St. Joseph, which is still kept at Avila, naming and styling him the founder of her order. And what occasioned this devotion was a conference our Saviour once had with her, after she had communicated; for, being crossed in the foundation of the Monastery of St. Joseph at Avila, Christ bade her use all her endeavors to build this monastery, promising it should be His own work, and that it would be very agreeable to His divine Majesty, would redound much to His honor, and that He should faithfully be served therein, and commanded it to be called the Monastery of St. Joseph; to set up St. Joseph's and the blessed Virgin's statues at the gate, promising that He would be guardian thereof. St. Teresa, understanding His will, put all His commands into execution, ordering the images to be placed as He had ordained. Perhaps you will tell me you have neither house to build nor any foundation to make. Pardon me if I tell you you lie under a great mistake, since you have a building of perfection to raise, the foundation of a virtuous life to lay; you are also to employ your thoughts about a habitation that you must live in for eternity. One of the means to compass this great work of our salvation is a tender devotion to St. Joseph.

What devotion, therefore, can be easier than this—to keep the spiritual image of St. Joseph in our thoughts, to procure it, by carrying it in our books, by keeping it in our closet, by letting it put us in mind to call upon Him whom the image represents, and beg His assistance in all our necessities? By the help of such an image, a gentleman of Venice was drawn from a most miserable to a most happy state of his soul, which had otherwise been lost. The story I shall hereafter relate in the eleventh chapter, with several others, which prove the care St. Joseph takes of the spiritual malady of those who are devoted to him.

The second devotion I propose is a particular affection to some mystery of his holy life ; such as that of his marriage with the blessed Virgin ; his flight into Egypt with our Saviour, and the blessed Virgin, his spouse ; or any other like these. Blessed Agatha of the holy Cross was wont to fix her thoughts upon his happy death, in the arms of our most merciful Redeemer ; and if I knew to which of these my pious reader's inclination would most lead him, I would promote his devotion thereto : but, instead of this, to show how pleasing such devotions as these are to Almighty God, I will here relate what happened to a devout client of St. Joseph, a religious man of the Monastery of Montferat, in Spain, who was particularly devoted to his journey into Egypt with Jesus and His holy Virgin Mother.

It fell out that this religious man, returning once very late to his monastery, lost his way, and wandered so long up and down a mountain some distance from it that at length he gave himself up for lost, by reason of the contagious effects that were occasioned by the unwholesome fogs of that place, or because he feared to become a prey to the merciless beasts of which the place was very full. His fears and apprehensions increased with the darkness of the night, and caused him to recommend himself to St. Joseph, when, upon a sudden, he meets a grave man leading an ass, which had a woman upon it, bearing an infant in her arms. This happy meeting gave him wonderful comfort, which was increased when, asking the way to the monastery, the man who led the ass bade him follow him, and he would lead him the right way. As they went, their discourse was of God, and with so much fruit that never did the religious man, even in prayer, feel the like sweetness, which was accompanied with no less joy when he saw himself enter the village in which the monastery was ; which joy was followed by no less astonishment when, on a sudden, his guide disappeared, as soon as he had thus brought him out of all danger ; which gave him presently the assurance that it was St. Joseph who had brought him out of this trouble and danger he was in, whereby his devotions to this great saint were increased, and also to that particular part of his life to which he was before so much devoted.

The third devotion is, to say every day, or at least once a week, his little office for the greater convenience of those who desire to make use thereof. This office contains a continual praise of St. Joseph, in which some of his devotees who say it daily, others who say it every Saturday, find great comfort, and no less profit also; and the great advantage that the clients of St. Joseph experience is his readiness always to acknowledge them as such, and to assist them accordingly, as appears by what some years since happened at Loudun in France.

The prioress of the Ursulines of Loudun, named in religion Sister Jane of the Angels, of the house of Cose, was possessed by an evil spirit called Leviathan, who exercised extraordinary violences and cruelties toward her. She, not knowing how better to defend herself against his tyranny, made a vow to say every day the office of St. Joseph for a whole year, and weekly to do some penance in his honor, to obtain, by his powerful intercession, a freedom from the persecution she suffered from this her infernal enemy. Two or three days after she had made this vow, the wicked spirit left her at the first exorcism, leaving a cross on the forehead of the said religious, as the exorcist had enjoined him; and at the same time another devil cried out, "St. Joseph is come, and has caused Leviathan to depart."

The fourth devotion is, daily to recite the Litany of St. Joseph, which contains all the chief passages of his life, together with all the extraordinary privileges God bestowed upon him; and having lately seen a manuscript of a certain religious of the order of St. Bennet, in which were set down, among some particular devotions to St. Joseph, a little litany composed in his honor in an alphabetical order, which pleased me much, in facilitating the memory in relating it, I therefore take occasion of giving it in English in the same order; which, if you like not, you may make use of the great litany, which you will find in the Office of St. Joseph, with the Prayer, in their proper place.

THE ALPHABETICAL LITANY OF ST. JOSEPH.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesus, receive our prayers.

Lord Jesus, grant our petitions.

O God the Father, Creator of the world, have mercy upon us.

O God the Son, Redeemer of mankind, have mercy upon us.

O God the Holy Ghost, perfecter of the elect, have mercy upon us.

Holy Trinity, one God, have mercy on us.

Holy Mary, spouse of St. Joseph,
 Holy Joseph, advocate of the humble,
 Holy Joseph, blessed among men,
 Holy Joseph, confirmed in grace,
 Holy Joseph, defender of the meek,
 Holy Joseph, exiled with Christ into Egypt,
 Holy Joseph, favorite of the King of heaven,
 Holy Joseph, guardian of the Word incarnate,
 Holy Joseph, honored among men,
 Holy Joseph, idea of humility and obedience,
 Holy Joseph, kind intercessor of the afflicted,
 Holy Joseph, lily of chastity and temperance,
 Holy Joseph, mirror of silence and resignation,
 Holy Joseph, nursing-father to the Son of God,
 Holy Joseph, obsequious servant to the Son of the Virgin Mary,
 Holy Joseph, patron of the industrious and innocent,
 Holy Joseph, quintessence of all virtue,
 Holy Joseph, ruler of the family of Jesus,
 Holy Joseph, spouse of the ever blessed Virgin,
 Holy Joseph, theatre of all glorious privileges,
 Holy Joseph, union of all Christian perfections,
 O Lamb of God, who takest away the sins of the world, spare us, O Lord.
 O Lamb of God, who takest away the sins of the world, hear us, O Lord.
 O Lamb of God, who takest away the sins of the world, have mercy on us.
 Pray for us, O holy Joseph.
 That we may be made worthy of the promises of Christ.

Pray for us.

The Prayer.

Assist us, O Lord, we beseech thee, by the merits of the spouse of thy most holy Mother, that what our unworthiness cannot obtain, may be given us by his intercession: Who livest and reignest with the Father, in the unity of the Holy Ghost, world without end. Amen.

The better to excite you to a practice of this devotion, and of reciting the litany of this great saint, I shall here set down some particular favors obtained by the recital of them, either every day, or only for a certain time.

The religious of the order of St. Ursula had a design of settling themselves at Lambesa, in Provence, upon hopes given them of effecting it, by some inhabitants of that place; wherefore they removed thither, but found so little satisfaction at their first arrival, meeting with so many difficulties, that they could not so much as find a house to live in. They resolved to return to Aix; but first had recourse to St. Joseph, whom they had taken

for their protector in their design, and resolved for nine days together to say his litany after Mass ; but what appeared as a wonderful effect of their devotion, before the end of the nine days a priest of great worth and authority, who had built a house and a church adjoining it, in honor of St. Teresa, near the town, came to find out the superior, to make her an offer of the church and house, and to put her in possession of all things else belonging thereto : which offer they accepted, and presently the religious took possession of it, and were settled there by the especial favor of St. Joseph, who not only took them into his particular charge, but placed them under the protection of his great and dear child, St. Teresa, in a house and church where she was greatly honored, and where she desired her great patron, St. Joseph, should be honored also.

Fifth, say at least the prayer at the end of the litany, every day, or very often ; this being a short but a substantial and pleasing devotion to him whose qualities cannot but invite us to make use of it, and thereby to imitate the canons of Chartres, who daily recite it, as well to satisfy their own devotion as to comply with the pious desires of the devout Henry Chicot, their benefactor and the founder of this devotion.

I cannot here omit what will authorize this devotion, by relating how great an advantage it procured a religious house of nuns, as I heard from the mouth of their superior a few months ago (when this was written). This monastery had not received any novices for a long time, which much afflicted the religious ; wherefore, the superior thought it necessary to have recourse to St. Joseph to beg his assistance : and therefore they resolved for six months together daily to recite his prayer after Mass for this intention, which all the religious cheerfully performed. The devotion was no sooner begun, than a young lady with a good fortune offered herself to live and die with them in God's service ; which favor will never be forgotten by that community, and has obliged them to a constant confidence in St. Joseph as a father, particularly this his child, for having procured such a favor to them and her, by his powerful intercession.

Sixth, you may assign one day in the week for the exercise of some particular devotion in honor of St. Joseph. Saturday seems to me the most proper day, upon which he may be jointly honored with his most amiable spouse. It is now a devotion practiced by some pious souls, to dedicate each day in the week to some particular devotion : as, Sunday, to the honor of the blessed Trinity and the angel guardian ; Monday, to the honor of God the Father, and for the souls in purgatory ; Tuesday, to God the Son and St. Ann ; Wednesday, to God the Holy Ghost, and the patron whose name we bear ; Thursday, to the honor of the blessed sacrament, and St. Barbara, who rewards her clients with entreating of God that they may receive their viaticum, or communion, before death ;

Friday, to the honor of the passion of our Saviour, and to St. Francis of Assisium; and Saturday, to the honor of the Mother of God, and St. Joseph, her spouse. It is not convenient I should here suggest what each one should do that day, but leave it to the devotion with which each one shall feel himself inspired; for example, some good work—as the giving of alms, the doing some penance, or performing any of the devotions beforementioned, or whatever else the Holy Ghost shall inspire you with. Let it be performed this day in honor of the person to whom you design your devotion.

The seventh devotion may be to call to mind the memory of the seven dolors or griefs that afflicted St. Joseph; or of the seven joys that were a great comfort to him throughout his whole life. This was a devotion that St. Joseph himself taught to two religious men of the holy order of St. Francis, after he had delivered them from the danger of death; who, being cast away at sea, happily laid hold of a plank, upon which they were tossed to and fro upon the waves for three days and nights. In their danger and affliction their whole recourse was to St. Joseph, begging his assistance in their sad condition: who appeared in the habit of a young man of beautiful features, and encouraged them to confide in his assistance, and, as their pilot, conducted them into a safe harbor. They, desirous to know who their benefactor was, asked his name, that they might gratefully acknowledge so great a blessing and favor. He told them he was St. Joseph, and advised them daily to recite “Our Father” and “Hail Mary” seven times, in memory of his seven dolors or griefs, and of his seven joys. Having said this he disappeared.

The Seven Dolors of St. Joseph.

1. The grief which filled the mind of St. Joseph at the idea of forsaking his Virgin spouse, when she had conceived by the Holy Ghost.
2. St. Joseph's beholding the child Jesus shivering with cold in the manger, and so miserably accommodated.
3. St. Joseph's beholding Christ shedding His sacred blood, in the ceremony of circumcision.
4. The words of Simeon on the day of purification, “That a sword shall pierce the blessed Virgin's heart.”
5. Christ's flight into Egypt, occasioned by the persecution of Herod.
6. The fear St. Joseph had on his return from Egypt, hearing that Archelaus reigned.
7. St. Joseph's seeking the infant Jesus, when returning from Jerusalem.

The Seven Joys of St. Joseph.

1. The consoling message of the angel, "Joseph, son of David, do not fear; take Mary for thy wife, for that which is conceived in her is of the Holy Ghost."

2. His hearing the angelic salutation; the adoration of the shepherds, and beholding the three kings prostrate before the infant God.

3. His pronouncing the most sacred and saving name of Jesus, as the eternal Father had ordained by the angel.

4. What Simeon said, that "Christ should be a light to the Gentiles, the glory of Israel, and the resurrection of many."

5. The falling down of the Egyptian idols at the approach of the Son of God.

6. Commanded by an angel from heaven to return home with Jesus and His Virgin Mother.

7. His finding Jesus in the temple, sitting among the doctors, who were astonished at His wisdom.

These good religious men daily meditated upon these piercing dolours and comfortable joys of their charitable deliverer; and, performing his commands, continued his devout clients all their lives, hereby honoring so powerful a protector; whom he told, moreover, as may be seen in Peter Moreles, that he would afford the like assistance to all who shall practise this devotion in all their necessities, but most particularly at the hour of their death. Wherefore, it will be our own fault if we enjoy not the same happiness of obtaining his favor, by rendering him the like services; he esteeming nothing more than the good will of his clients, expressed after this manner.

Eighth, to lead a life full of that constant interior and exterior resignation, in thought, word, and deed, to the will of God, as St. Joseph did; in which he took so great a pleasure that his ordinary aspiration was, "Oh, that I may but live to see the will of God entirely fulfilled!" This was his ordinary aspiration and only desire, as the Mother of God revealed to St. Bridget; adding, that this was the cause why he was so great and glorious in heaven. There is nothing, therefore, so easy as to imitate him in this point, by often saying every day, "God's will be done; I desire to live only to fulfill the will of God." We should at least accustom ourselves, as soon as we awake, constantly to begin the day with this act of conformity, in resigning ourselves punctually to the will of God; it being the most sublime of all acts of virtue, and the crown of all perfection.

CHAPTER VII.

WHAT DEVOTIONS ARE TO BE SAID TO ST. JOSEPH UPON HIS FEAST.

THERE is no place throughout the world, where the feast of St. Joseph is kept with greater solemnity than in Canada, a country in the northwestern part of America; he being the father, patron and protector of New France. For this reason his feast is solemnly kept there; and that we may see how it is kept, I will here set down what I took out of a relation, printed in the year 1637. The manner in which they celebrate it is as follows: Upon the vigil of his feast the standard of Quebec is set up upon one of the chief bastions; and at the discharge of a cannon or warning-piece, the governor of the place causes artificial fireworks to be lighted.

On the one side there is raised a pillar, upon which there appears the name of St. Joseph in fire, in very large characters; over which, from a crown of stars made in fireworks, are cast out a great number of serpents, that fly into the air; and behind it are placed a great many rockets, which also fly to a great height, and there break into many stars, which fall upon them.

Near this pillar is raised a fair castle, richly painted, and set out with a great variety of colors, flanked with four towers, beset with so many lights and fireworks as enlighten the battery, which is surrounded with a great many flaming spears; and a great number of flags, bespangled with fire, appear from the tops of the towers, from which there continually ascend a great many serpents made in fireworks, six and six at a time, at an equal distance from each other; and also many dozens of great rockets, twelve at a time, resting some while between each dozen. At the close of the evening, the governor of Quebec, accompanied with all his officers, in sight of a great number of savages who live round the country, come to see the solemnity, sets fire to these machines; the wonderful sight whereof gives great occasion to the savages to honor and esteem St. Joseph, for whom they perceive the Christians have so great a veneration. Upon the day of his feast, they also express very great devotion in all their churches, where all things are performed with great solemnity; giving thanks to God for having done them the honor to bestow St. Joseph upon them for their protector, whom He had made guardian to His Son Jesus Christ, the Word incarnate.

From the consideration of this solemnity and devotion to St. Joseph in Canada, let us consider what we may also practise upon the same feast ; that as they do what they can to observe it with due solemnity, so we may do the like ; not so much by exterior marks of joy, which are very laudable, as by exercising interior devotion and fervor in all our actions ; to increase thereby the glory of this saint, and move him to advance us in perfection, for the secure obtaining our salvation. For, if there be a feast in the whole year, next to those of our Saviour and blessed Lady, in which we may hope for a grant of our petitions, it is that of St. Joseph ; since St. Teresa assures us, in the sixth chapter of her life, that whatsoever we ask through Jesus Christ upon his feast, shall either have a successful grant, or be changed into a grant of something else more beneficial for the soul of the petitioner.

But if you desire to know more particularly how to spend the day of his feast with piety and profit, I will here set down six devotions, of which you may take your choice. I suppose you observe the feast of his espousals, which the Church keeps on the 22d of January, as well as the feast of his return out of Egypt, on the 17th of the same month ; and the memory, also, of his flight into Egypt, upon the 22d of December. These are unanimously agreed upon by all, but some differ about his chief feast, which the Greeks celebrate on the 26th of December, the day after Christmas, as Cardinal Baronius relates in his *Martyrology*. Others observe it on the 26th of June, the Eastern Church assuring us that he died on that day. But setting aside these days, we follow, as we ought to do, the ordination of the Catholic Church, of keeping it on the 19th of March. Wherefore, I shall here suggest how to spend this day profitably : proposing six different devotions, any of which you may make use of according as you find yourself inclined.

The first devotion, is, to follow the practice of the Carthusians, by observing his feast as of precept, though the place we live in should not observe it as such ; performing this acknowledgment of the many benefits received from him. It is also solemnized after this manner by the children of St. Teresa ; imitating in this their glorious foundress. Moreover, the fathers of the oratory kept it, who had nothing nearer at heart than Jesus, Mary, and Joseph. The children, also, of St. Francis Sales, who are of the religious order of the Visitation, in this make known their own and their founder's inclinations ; and the nuns of the Word Incarnate, or the Annunciates, from their first beginning put themselves under his happy protection.

The manner of celebrating his feast is the same as we celebrate the feasts of other saints : some fast upon the eve in his honor ; others perform a penance and mortification for the same ; some communicate upon

his feast ; others abstain from all servile works ; some give more time to prayer than upon other days ; others read his life ; some spend the day in more religious exercises, performing all this in testimony of their love to St. Joseph.

The second devotion is to take him for your special patron for the following year ; or, should you already have chosen him for such, then to make choice of him for effecting some particular affair you have in hand of importance. Resolve to perform some devotions to him for this intention, for the space of some months, as the necessity or length of your affairs shall require.

Mother Jane of the Angels, of whom I have already spoken, begged of St. Joseph upon New Year's Day, that he would take her for that year, 1636, into his protection, and by his powerful intercession, obtain of our Saviour the blessing of her being delivered from all interior or exterior impediments in God's service ; and to dispossess her of those devils that tormented her, and free her from whatever else kept or retarded her soul from the union of his divine love. The night following, as she fell asleep, she seemed to feel a more particular devotion than ordinary, accompanied with an incredibly sweet smell, quite different from all other scents that are to be found in the perfumes of the world ; and, at the same time she heard a voice, that said to her, " Behold him to whom thou hast commended thyself." Hereupon the holy patriarch St. Joseph came into her mind, and her heart was filled with an extraordinary veneration for, and love of, him. She seemed in her sleep to see such a dazzling light, as far exceeded the brightness and splendor of the sun, within which she beheld a countenance full of wonderful majesty ; so beautiful that she neither found words to express it, nor any comparison whereby to discover her thoughts.

After all, the person spoke to her as follows : " Preserve patience and constancy in these difficulties you suffer ; support them with resignation, and endeavor to forget yourself, for God has favors in store to bestow upon you. Tell your exorcist, that if men labor not for your recovery, God will make it His own work. By all means let him continue his endeavors, and God, by his ministry, will expel the devil, that most of all hinders your devotions." This being said, all vanished, except the perfume, which lasted so strong for some time, that when she awoke, she thought her chamber had been perfumed.

Her thoughts were taken up the entire day following, with a confidence in our Saviour, and with the assurance of the assistance of St. Joseph. Nor was she deceived : for, five days after, upon the feast of the Epiphany, she found the effect of her protector's intercession, by being dispossessed of that devil that so maliciously interrupted her devotions ;

the father exorcist commanding him, in the presence of all the spectators, that for a mark of his going out, he should write the name of Mary upon her hand, as he did, although not without great difficulty and repugnance; fixing this name in very legible characters, immediately above St. Joseph's, which had been written there before, upon the going out of another devil: and these names, during her whole life, appeared as clear and distinct as they did the first day, which I myself was an eye-witness of, as the said religious passed by Lyons to go to Anesty, to visit the tomb of St. Francis of Sales, in the year 1638. I say nothing of the names of Jesus and St. Francis of Sales, that were to be seen on the back of the same hand, written at the command of the exorcist, as a mark of these devils' quitting their possession; which, by God's permission, they had taken from her body; that being not so much to my purpose, which is only to declare how much it conduced to her happiness to have recourse to St. Joseph for his protection, upon his own or any other feast.

The third devotion that may be performed to St. Joseph, is, to take him for our chief patron and advocate during our whole life, and yearly to renew this resolution upon his feast. I know a religious person of our society, who constantly practises this devotion every year; offering himself to him, by the recital of a prayer, similar to our sodalities to our blessed Lady, erected in our colleges, as publicly recited at their reception. I do not persuade you to perform this exercise every day, lest to some it might appear too great a burden, but only once a year, upon his chief feast; which his true clients cannot think too much to perform: and the first time we make use of this prayer it is fit to choose him for our particular patron and protector. The prayer is short, and therefore I shall insert it here:

“O holy Joseph, spouse of the most blessed Virgin Mary, I [*N. N.*] choose you this day for my special advocate and patron; and do firmly purpose never to forsake you, nor to say, do, nor suffer any under my charge to say or do anything against your honor. I therefore earnestly beseech you that you will please to take me for your perpetual and constant servant, and to assist me in all my actions, especially in the hour of my death. Amen.”

Make a firm resolution to keep this purpose, and renew it often, at holy Communion, or when you visit the blessed sacrament; whereby you will render this devotion pleasing to God, honorable to the saints, and profitable to yourself.

The fourth devotion may either be to offer mass (if a priest), or get a priest to offer one in honor of St. Joseph. That piece of the Eastern Church history, which was found and offered to Pope Adrian VI. as authentic, assures us that Christ, assisting St. Joseph at his death, gave him

His blessing, and promised to give the same to all those who should offer sacrifice to God, in honor of St. Joseph, upon the day of his glorious death, the 19th of March. But we have no sacrifice but that of the holy Mass. What greater blessing can we have, than the sacrifice of the Son of God, who was promised to us? Were this not true, yet all that we can perform is considerable. All that is of any worth, or that conduces to the glory of any saint, is included in the oblation of the divine sacrifice of the Mass, wherein Jesus Christ is offered in thanksgiving to His eternal Father, for all those favors and benefits He has heaped upon all saints, and particularly St. Joseph, raising him to so eminent a glory and dignity.

The fifth devotion is, to give alms, or bestow a dinner upon some poor man or widow, in honor of St. Joseph; and if you please, for the same end, relieve a poor woman and her little infant, to honor the created trinity, the infant Jesus, Mary, and Joseph; and to encourage you to so pious a work, St. Vincent Ferrerius recounts a wonderful story of a gentleman at Valence, who was very devout to all these three; and, among the rest of his devotions, used, every Christmas Day, to invite a woman with a suckling child, and an old man, to dine with him, and all this for the love he bore to Jesus, Mary, and Joseph. This charity and devotion were so pleasing to God, that upon his death-bed he had the comfort to see them, who, as he departed, gave him this comfortable invitation to paradise: "Friend, you have every year invited us to a feast in your house; come, now, and we will receive you to our feast, and into a dwelling-place of the blessed, there to reign with us and them in all sorts of contentment, as long as a happy eternity shall last." Who can conceive how God rewards even the least service we do to Him or His saints? I wish we could always think upon this, and practise what these thoughts move us to perform.

The sixth devotion to St. Joseph is, to meditate upon the virtues, mysteries, or chief passages of his life. The morning before or after Communion is the most proper time for meditation, because the afternoon is reserved for evensong, sermon, or some other works of charity: as, visiting the sick in hospitals, or comforting and relieving prisoners. How and when these meditations are to be used, I shall declare in the following chapter.

CHAPTER VIII.

DEVOTIONS TO ST. JOSEPH DURING THE OCTAVE OF HIS FEAST, OR ACCORDING TO THE OPPORTUNITY OR AFFECTION OF HIS CLIENTS.



I CANNOT think there is a better means to pass the octave of St. Joseph with devotion and profit than by the consideration of his life and death, and the contemplation of his glory in heaven. Such reflections as these will increase our love and affection toward him, and move us to earnest and efficacious attempts to imitate his transcendent virtues. However, as some may not have an opportunity of making these meditations, and that those who know not how to meditate may make use of them, instead of spiritual reading, I have made the meditations longer than ordinary, which you will find at the end of this book. There are eight of them in all, for each day of the octave of his feast, in which are briefly contained the chief passages of the life, death, and glory of St. Joseph; and although the reading of them for your spiritual lecture will be very profitable, yet they will produce far greater profit and comfort in your soul, if you meditate upon them, whereby you will render a far greater devotion to St. Joseph than by the reading of them.

We have declared already, that all the devotions, honors, and respects that are rendered to other saints, ought to be given to St. Joseph; for whoever loves him as he deserves must think he never can sufficiently honor him, his merits exceeding all honors and devotions that can be paid to him. Wherefore, I should advise you to cause a Mass to be offered in his honor, or to perform some good work of charity or penance. You may say I invite you only to such a general testimony of affection as we give to all other saints; I will here propose to you such a general devotion as Mother Jane of the Angels, superior of the Ursulines, practised with admirable success; who proposed, for her deliverance, to communicate nine days together, in honor of St. Joseph. Upon the ninth day, one of the devils within her, of his own accord, presented himself to the exorcist during his exorcisms, and acknowledged he was commanded in the name of St. Joseph, as he left his station, to write the name of St. Joseph on her hand, which he swore he would perform, as he did soon after.

You may also say (if a priest), or get nine masses said in honor of St. Joseph, which was a devotion that very much assisted Father John Joseph

Servin, exorcist to this religious woman ; for, before he had ended his nine masses, the devil left her, writing, according to his promise, his name, in the presence of many, upon her bare hand ; and, among others, in the presence of an English nobleman, the Right Honorable Walter Montague, son of the Earl of Manchester, then a Protestant, who held her arm, which was the occasion of his conversion to the Catholic faith ; and of another, then an atheist, whose life is written, and who afterward was as renowned for sanctity as he before was infamous for atheism. You may also perform the devotion proper to all saints, by endeavoring to imitate his rare and particular virtues : as, the exercise of a retired and hidden sanctity ; the practice of angelic purity, even in marriage ; his humility, patience, and meekness in conversation ; his great recollection and wonderful silence ; who, as a holy person declared to Father Servin, "Was a very great keeper of silence ; and that in the house of our Saviour at Nazareth, he spoke very little, our blessed Lady and Jesus still much less ; and that his eyes performed to him the office of a tongue, without need of speaking."

Lastly, you may imitate the works of piety that St. Joseph practised ; but because these are also found in most saints, and therefore seem a general devotion, I will propose some that are particular and proper to St. Joseph, which other persons of piety, and particular devotees of his, have performed in his honor. They are six in number, some of which I hope you will find suitable to your devotion and inclination.

CHAPTER IX.

CONTAINING NINE OCCASIONS OF DEVOTIONS PROPER TO ST. JOSEPH, AND PRACTICED BY HIS CLIENTS.



THE first is, when you have lost anything you highly value; to have recourse to St. Joseph, to beg his help, or to suffer profitably this loss, if by his assistance you happen not to recover it. John Gerson, his great client, suggests this devotion : assuring us that such as on these occasions recommend themselves to this great patriarch presently recover what is lost, or by his assistance gain by their loss, bearing the same with patience and resignation. For a proof of what he asserts, he brings an example of the comfort which one of his acquaintance received who lost something of great value and recovered it by this means. It is perhaps on this account that anxious persons have recourse to him, since they have lost so great a jewel as the repose of conscience and peace of mind—this being the dearest and most precious treasure we have in this world ; for we may assure ourselves, and certainly believe, that he who felt the loss of Jesus, and the grief it cost him, will not fail to comfort those who implore his assistance in the like exigency.

The second is, to take occasion, for St. Joseph's sake, to love all his clients, whether they be in heaven or upon earth, and especially those who have borne the happy name of Joseph ; but, above all, to show a particular love and devotion to St. Teresa, his particular devotee : and not only to those who are in heaven, but also to those you know to be particularly devoted to him upon earth. For your love to them upon this account will become no less pleasing to St. Joseph than if they bore his name ; and bearing a tenderness and love to those who do so is very pleasing to St. Joseph. Wherefore, to help you to practise this devotion, I will here give you a list of some eminent persons who have borne his name, and upon this account received from God the particular favors He bestowed upon him. I shall begin with the patriarch Joseph, who, though he lived so many ages before our great St. Joseph, yet was a type of him ; and, probably, upon that account, might have received his name, with those other extraordinary favors God bestowed upon him.

The first, therefore, in the list of those who bore the name of Joseph is the patriarch Joseph, of the old law ; on whom the Holy Ghost gives a very great eulogium in the forty-ninth chapter of Ecclesiasticus, calling

him "Ruler and prince of his brethren, the stay and support of his nation and people;" who deserves also the first place, he being not only the first to whom this name was given, but also a type of our St. Joseph, upon account of his chastity. The character, also, that the Holy Ghost gives of the patriarch agrees with our Joseph in a far more eminent degree than it even did to the patriarch, he being a prince and ruler, not only over his brethren, but governor to the Mother and Son of God, being their support in all their necessities, and saving Him who was to save not only one, but all nations throughout the world.

The second is Joseph of Arimathea, that noble centurion, praised by the Holy Ghost for his love to Christ in a time of extreme danger: for, when those who were friends of Christ fled from Him, being looked upon as enemies to the state, he courageously asked His body, and took care of embalming it, laying it in a new monument he had prepared for himself; hereby intimating, by the love and care he took of it after his death, our St. Joseph's love to the living body of Jesus. He also resembles him in recovering things lost, as may appear by the following example: St. Mary Vasquez of Mela, of the order of St. Dominic, and of the Monastery of Zamata, in Spain, had a singular devotion to St. Joseph of Arimathea, upon account of the tender devotion he showed to the precious body of Jesus—begging it, taking it from the cross, embalming it, and laying it in his own monument; and when her monastery had lost a paper of great importance, she had recourse to him for it. Soon after there came a person well-mounted to the monastery gate, where, alighting from his horse, he asked for Mary Vasquez, and as soon as she came, delivered her the paper, and returned without any conversation with her.

The third is St. Joseph, son to the Samaritan woman who gave water to our Saviour at the well, while He rested Himself in the journey He made with His disciples, who, with his brother Victor, obtained the glorious crown of martyrdom. Their mother also shared in their victory, as a reward for her charity to Jesus, whose feast is kept upon the 20th of March, according to Baronius's *Martyrology*—who now drink of that water their mother begged, that takes away all thirst for eternity.

The fourth is Joseph the Just, one of the seventy-two disciples of our Saviour, to whom the Holy Ghost gave the same title of Just as to our great St. Joseph, so esteemed by the apostles for his sanctity that they named him with St. Matthias to be substituted in the place of Judas Iscariot.

The fifth is Joseph, by excellence called the "sacred poet," whose delight was to compose verses in honor of the saints, whom they rewarded by appearing to, and assisting him at his death, and accompanying him to everlasting life. His feast is kept upon the 3d of April, according

to the Greek *Martyrology*; but, according to Baronius, on the 15th of February.

The sixth is Joseph Stenald, called Herman in the world, of the order of St. Norbert; so singularly devoted to the Mother of God that she took him for her spouse, and gave him the name of Joseph, to the end that in all things he should resemble her first spouse. The manner how it occurred is thus related: The religious among whom he lived began first to call him Joseph upon account of virginal bashfulness, which caused him to blush upon the least occasion, even when the religious called him Joseph, which made him complain to the abbot, though without redress, for calling him so; and the night after, in time of his prayer in the choir, he saw a most beautiful lady coming toward him, full of majesty and glory, with two angels attending her. The one asked the other to whom this beautiful lady should be espoused? "To whom," replied the other, "but to him you see before you?" Poor Herman was surprised at this discourse, and so confounded that he wished himself hidden in some corner where none might see him. But one of the angels took him by the hand and led him to the altar, and there took his virginal hand and joined it with the hand of the sacred Virgin, saying, "By the order of God, my Master, I give you the Virgin of Virgins for your spouse; and with the title of spouse, I give you the name of Joseph." This favor he thus received, which the Virgin afterward seconded by her frequent visits: often putting her dear infant in his arms, as she was wont to do into St. Joseph's—often calling him by the endearing name of Joseph; sometimes in his cell, other times as he walked about the house; which increased in his heart the most tender love he before had for the blessed Virgin. (See Surius, Apr. 11.)

The seventh is Joseph the Earl, who was so wonderfully obstinate in the Jewish religion as even to resist God Himself, who wrought several miracles by means of the holy cross, in his presence; and our Saviour also, by several visions, invited him to the true faith, but without success. But these working nothing upon him, God visited him with very sharp maladies, which also for a long time did not succeed; but their continuance by degrees softened his heart, and caused him to become so good a Christian that Constantine, to settle him in the true faith, created him an earl. But these earthly honors hindered him not from exercising true humility, and becoming a true servant of God; whereby he attained to so high a pitch of sanctity as to be canonized, and to receive the best and most lasting title of honor, of being a saint in heaven; and his feast is kept on the 22d of July.

The eighth is Joseph Hildegond, who died the 20th of April, the first woman who ever bore the name of Joseph, which thus happened: Her

father, after her mother's death, and settling her sister religious in a monastery, resolved to visit the holy places in Jerusalem, and fearing lest in his absence any misfortune might happen to his daughter should he leave her behind him, he having no other child left to take care of but her, caused her to take the name of Joseph, and to take the habit of a man, the better and more easily to accompany him in his pilgrimage. She submitted to her father's pleasure, and both of them departed from Cullen, their native town, to begin their pilgrimage to Jerusalem. But her father, dying on the way, left poor Joseph behind him in very great perplexity what she should do, who still continued her journey, though she met with very troublesome adventures ; but her constancy in God's service enabled her happily to overcome them all.

The ninth was Joseph Matthew, the sixth person of the holy order of Capuchins, famous for sanctity and miracles ; for, twice traveling, the day being advanced, and having gotten no alms to support himself, or wherewith to strengthen him on his journey, a beautiful young man came to him, and the first time gave him a white loaf, and the second, two, with these comfortable words, "Take, Joseph, these alms which our Saviour sends you, and give Him thanks for this benefit."

The tenth is Father Joseph Anchieta, of the Society of Jesus, styled the Apostle of the Brazils, as St. Xaverius is styled the Apostle of the Indies ; who, upon account of the many miracles he wrought, may also be styled a Moses of the said society, working them in all kinds, and upon all occasions.

Behold here ten Josephs, worthy to be honored, no less for their virtue than out of love to Joseph, whose name they bear, and who deserves that, in consideration of his worth, we should set a high esteem upon one who has any relation to him, either by bearing his name or by imitating his virtues ; and I shall therefore end this piece of devotion I recommended to you, by recounting what I received a few months ago from a very faithful servant of God, a religious woman of Lyons and a great devotee of St. Joseph's, who told me she was often wont to pray and to recommend herself to the glorious Joseph in heaven ; and she assured me that she found very great help and comfort from this devotion, for, by their intercession, they obtained for her what she desired them to help her in.

The third particular devotion we may show to St. Joseph is, to take all occasions to honor his name.

First, by giving the name of Joseph in baptism, confirmation, or entrance into religion, to any one who shall have any dependence on us, or by taking it ourselves on the two last-mentioned occasions. We have an example of this devotion, in our blessed Lady's giving it to blessed Herman, which I related ; and, God be praised, it is in this age a frequent de-

votion for seculars as well as religious to desire to bear his name, and with much reason.

Second, to consecrate churches and chapels to the honor of St. Joseph, and give his name to provinces and religious houses. In the order of St. Teresa this devotion is commonly practised; and our Saviour Himself gave the name of Joseph to the Monastery of Avila. Father Francis Canilec, one of our society, no less renowned for his virtue than for his noble birth, founded the house in Bell-court, at Lyons, and gave it the name of Joseph, to testify his affection to the spouse of the Mother of God. His example gave occasion, several years after, to Father Cotton, to give the same name to the church he there built, so that whatsoever we possessed in that place might be under the protection of St. Joseph.

Third, by frequently repeating the name of Joseph, as Gaspar Bond the good Minim; was wont to do, as I have mentioned. This devotion is very easy, if we but take the pleasure he took in pronouncing the holy names of Jesus, Mary, and Joseph.

Fourth, to wear rings on which the name of Joseph is engraved, either by itself or with the other two names, Jesus and Mary: and, to encourage you to this devotion, when the plague caused great destruction at Lyons, I knew many who wore such rings for this intention—that St. Joseph would protect them from the infection—and with so great success that not so much as one of the families of those who wore them, nor of the house where they lodged, was infected, God giving a great blessing to this devotion.

Fifth, to begin our chief actions under the auspicious favor of his name, as the governor of Quebec did, at the dedication of the church of Quebec in New France, 1637, before which he planted a standard with a triple crown and wreaths, with escutcheons, in which were written in capitals these three names, Jesus, Mary, and Joseph; which standard was no sooner erected than it was saluted by the soldiers with a volley of musket shot.

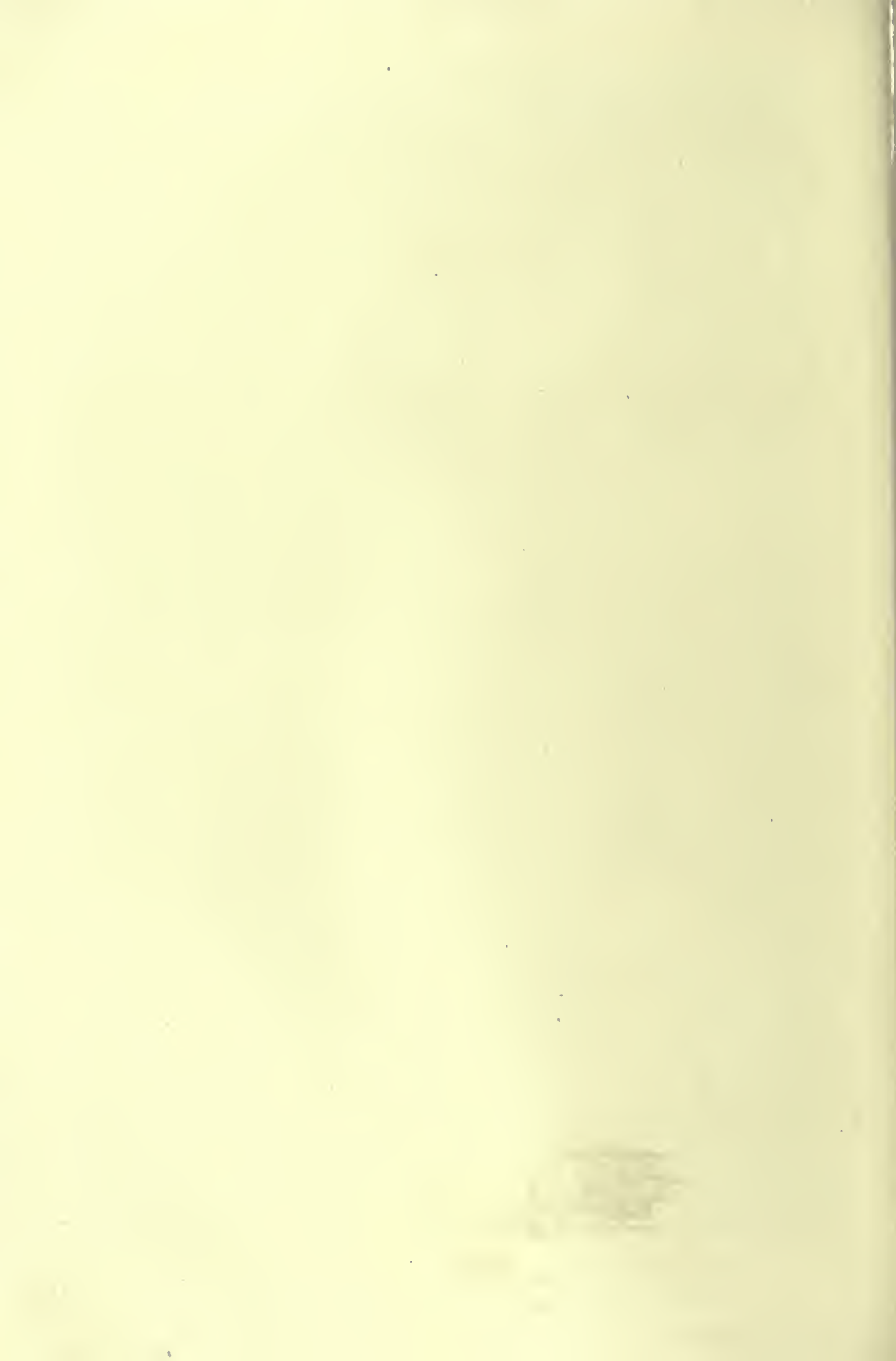
The fourth particular devotion to St. Joseph is to imitate the love of St. Teresa to her good father, as she styled him, by taking occasion to invite others to become his clients, and omitting nothing that may contribute to his honor and glory; which is so grateful to the blessed Virgin, that she gave thanks to St. Teresa for having contributed and incited persons to this devotion toward her spouse over the Church, especially throughout Europe; and who John Gerson, chancellor of the University of Paris, also imitated. For, what did he not do on this point? He composed an office and Mass for his feast; he wrote to several bishops, to induce them to order his feast to be celebrated in their bishoprics with devotion and solemnity, as a feast of obligation, and by their own exam-



The Way of the Good.

The Way of the Bad.

THE CHILD JESUS AND ST. JOSEPH.



ples to move the people to observe it. His ordinary conversations and entertainments with those who visited him were upon this subject. Moreover, those who enter into the confraternity of St. Joseph, and by their piety and example move others to the like devotion, also imitate St. Teresa's and the pious chancellor's devotion toward him.


The fifth is, frequently to take occasion to thank St. Joseph for the labor and pains he took for Jesus and Mary, and the services he did for them; "For how is it possible," says St. Teresa, "to think upon what the Queen of Heaven and her little Infant suffered upon earth, without giving thanks to St. Joseph for his charitable assistance in their sufferings?" The thoughts of those passages of charity he exercised, as bearing Jesus in his arms, helping his spouse to dress Him, laying Him in His cradle, and such like ordinary actions, though but inconsiderable, it is not to be imagined what tender affections the consideration of them breeds in our hearts, and how they move us to exercise greater services to Jesus, and also a love to St. Joseph, who thereby expressed his affection to Him.

The sixth particular devotion we may exercise toward St. Joseph is, to take occasion, when any affairs of importance happen, to address ourselves to St. Joseph, and wholly to commit them to his care. It is also a good devotion frequently to ask his blessing, and to repose a confidence in him as in a father; beseeching him to obtain of his son and spouse such an assistance as we shall on all occasions stand in need of. This the devout Ursuline, Jane of the Angels, whom I have frequently mentioned, used to do before and after her exorcisms, in which she suffered great agitation of body from the devil; wherefore, to prepare herself the better to suffer, she presented herself before his image, and begged his blessing and assistance, whereby she found herself extremely fortified.

To these I may add some other devotions, which several persons exercise. Some in their necessities say the beads in his honor. Others never deny anything asked them in the name and for the sake of St. Joseph. But I should be too tedious, did I insert all the devotions the affections of his clients suggested to them: what I have already said is sufficient; for whatever may be done to other saints, either by prayers, vows, or any other respects, that and much more may be done to him. But to incite the more to this, in the following chapters I will set down what assistance he renders upon all occasions to his clients who endeavor to express their love and devotion toward him by such practices.

CHAPTER X.

OF THE ASSISTANCE ST. JOSEPH GIVES TO HIS DEVOUT CLIENTS TOWARD ATTAINING INTERIOR PERFECTIONS, AND IN WHAT THIS PERFECTION CONSISTS.

O give you a satisfactory account of the care St. Joseph takes to render his clients interior and spiritual persons, I must first declare to you what is meant by interior perfection, and in what this spiritual and interior life consists, there being very few who solidly attend thereto; therefore there is great need of so powerful an assistance for obtaining it as St. Joseph.

An interior or spiritual life is that which minds nothing but perfection, and which rests in the virtuous actions of the soul: namely, of faith, hope, charity, religion, adoration, thanksgiving, humiliation, with a perfect and sincere intention, without any mixture of worldly ends, and in the performance of all exterior and corporal actions with an interior spirit and presence of mind; beholding God present, and being carried with a tender affection toward Him, while performing the outward action.

This is called a spiritual or interior life; because it consists not in the exterior or corporal action; but because it acts interiorly in the depths of the soul and within the spirit or mind only; and what is thus begun in spirit must afterward pass to our exterior actions, which are but of very small value if not accompanied with this interior life or virtue, there being no comparison between the inward and outward actions; and if we work not by this interior spirit and purity of intention, all the pains we take are lost; we labor much, and gain little or nothing, what great things soever in appearance we may perform; but, working after this manner, we heap up everlasting treasures with so much profit that the least action wonderfully advances and increases our perfection, and gains a great degree of glory in heaven. This caused St. Mary Magdalen of Pazzi, after the glory of the blessed Aloysius of Gonzaga was revealed to her, to say he had gained that sublime state by his interior actions, in which lie all the perfections of the soul; so that this interior and spiritual life is one and the same thing.

But it is not so easy as one may conceive, to enter into this interior or inward state, or to lead such a spiritual life as I speak of; since to be much recollected, and to enter into ourselves, is the way to become exteriorly perfect. To do this, you must wean yourself from all attention

to creatures, lay aside interest and human respects, such as gain, honor, flesh and blood, give yourself to recollection and prayer, and thereby unite yourself to God. To do this you must constantly walk in the presence of God; seek nothing but His divine will; subdue your passions, and practise all sorts of virtues belonging to the interior powers of your soul. But all this is very hard to perform, and hence it follows that very few attain it; and for this reason, a great master of spirit well said, "Few are perfect." But, on the contrary, imperfect persons are very many: those who permit themselves to sink into the affection of self-love, give their will the reins, and yield to all that sense requires, languishing in sensuality, rather than practising true virtue: of whom St. Paul complains, "All seek their own or themselves, not Jesus, or the things that belong to Him." But care must be taken by those who are clients of St. Joseph, that they do not soon and easily believe themselves to have obtained this interior or spiritual life because they find some sensible feelings of devotion; but when they find their passions, ill habits, and all their imperfections perfectly subdued, and that they have become fervent and constant in the practice of all virtues, then they may hope that they have made some progress in the spiritual life.

This spiritual state was very well understood by St. Mary Magdalen of the Ursulines, by the reply she made to a sister inferior in government, when she came to make her complaints to her.

This sister, coming to her and expressing how great a desire she had of the spiritual advancement of the monastery, had told her that she had observed some imperfections in certain of the religious, which gave disedification; telling her, too, that such and such persons were guilty of them. The superior took in good part the intelligence she gave her, and with her wonted sweetness promised in time to redress them, and provide a seasonable cure. But this religious, being of the number of those who would reform all at once, and who thought herself far from wanting any such reform, unsatisfied with this sweet answer of her superior, told her that a speedy action ought to be taken, and so efficacious a one as might keep the evil from spreading; and she knew none better than to divide the monastery, and that all who were stubborn, and of a choleric humor, sluggish in rising, tepid, contentious, and imperfect, should go by themselves into another house; and the other part of the community, the good, fervent, perfect, and affable, who had made progress in virtue, practised mortification, and were exact observers of religious discipline, should remain in this.

The good mother still patiently gave ear to all she said, and sweetly asked her, when she had ended her discourse, which of these she designed to be in? "Among those that are perfect," replied the religious,

“that I may have no trouble or vexation of mind to hinder me in virtue.” “And I,” replied the superior, “will accompany the less perfect; first, because I am one of their number, and also out of compassion to them, that by having occasion of showing sweetness and patience toward them, I may gain them, and have a greater subject of merit.” When the sister heard this admirable reply from her superior, she was silent, and saw how much she was deceived by thinking herself one of the more perfect; and moreover saw that there were not any such, the monastery being slenderly furnished with subjects. There would have been scarcely six left in the house; for, in effect, in a community of three-score religious, you will scarcely find six true interior persons; and among a hundred religious men, or five hundred seculars, it would be hard to find ten such as we speak of, who are eminent in this interior life, and make the desire of perfection their chief endeavor.

From whence we may gather how great an advantage the clients of St. Joseph have, who by his intercession obtain so great a blessing, than which nothing is so considerable, nothing so hard to obtain, nor anything that ought more earnestly to be sought after. What a comfort is it, then, to have so powerful an assistant, who sweetens all difficulties, lending us his efficacious hand; whereby he manifests that God has left to his care the bringing up of those who efficaciously desire to become eminent in this interior life, as a recompense of the interior life he led at Nazareth, with his sacred family; and that he is the ruler and governor of those souls who desire to have their virtues and actions concealed from the world, and only known to God—as a young man, greatly enlightened by God, testified to Father Severin of the Society of Jesus.

This father, accidentally meeting him, and finding him wonderfully replenished with extraordinary gifts and graces of God, said that in all his life he had never met with the like; and although he had never been instructed, and only served a priest until he was eighteen years of age, yet he spoke more spiritually, not only like a divine, but also like a saint. The father proposed many questions to him, and among the rest he asked him if he were devout to St. Joseph. To which he made answer that for the six years past he had been his protector and director; and affirmed that our Saviour Himself had given him St. Joseph for this end, adding that he was the greatest of saints, after the blessed Virgin; that he had the plenitude of the Holy Ghost with the apostles; and that he was the master and spiritual director of those souls who addicted themselves to a hidden interior life and conversation with God.

To prove this truth, it is only necessary to observe the assistance St. Joseph gives in this belief, and the particular desire he has to assist and help retired and interior souls; and to become master, director, and pro-

director of those souls that aim at this hidden and spiritual life; as the following passage will declare, which I had from the mouth of a religious person, who served God in a monastery of the seraphic St. Francis's order, who, as she disposed herself to make the spiritual exercise, according to the advice I gave her out of *Philagie*, she resolved to take a saint for her protector, to assist her in so important an affair, and inclined to choose St. Francis, as being father and patron of her order. While her thoughts were thus employed, an interior trouble of mind seized her, and raised a doubt whether or no this choice were acceptable to the will of God. Whereupon she resolved to draw lots, and to write the name of St. Joseph, who came first to her mind, with that of St. Francis, separately on little billets; and twice together the first she drew was St. Joseph, which was quite sufficient to let her see it was God's will to take him for her director in this her solitude.

Some time after, God gave her a strong impulse to make choice of some saint, that might for her life take care of her interior. Hereupon she thought to choose some of those saints for whom, from her tender years, she had had a great devotion. Nevertheless it came to her mind to put St. Joseph among the rest. After she had well mingled the papers or suffrages, St. Joseph, as before, twice fell to her lot. However, though it was pleasing to her that she had thus drawn him, yet she begged of God that she might certainly know His divine will, to permit her, if it were His divine pleasure, to light upon the same lot the third time. Wherefore, mingling them again, the first that came to her hand was St. Joseph, which success made her entirely acknowledge and receive him for her spiritual father, protector, and faithful director of her interior religious life.

But to give a still greater incitement to choose him for our master and director in this interior life, not only St. Teresa counseled all who desired to profit in prayer, and in this spiritual kind of interior life, to have recourse to him, and take him for their master; but also his Virgin spouse, the Mother of God, who knows his power and goodness, gave the same counsel to a religious person, who, upon account of her name, and that of her order, had a filial affection for her, and a confidence and tender devotion to her. This religious was very much disquieted by some temptations that she suffered, especially in time of prayer, giving her a great deal of trouble and discouragement, as they made her think she should never be able to treat God with that fervor, nor have so open and liberal a heart toward His divine Majesty, as she found necessary to serve Him. Hereupon she addressed herself to the blessed Virgin, as to her tender Mother, and affectionately told her, with a filial confidence, that she must needs obtain for her this liberty of spirit, and inspire and direct her

what saint she should choose to help her herein, and in whose assistance she might securely confide ; that she might express her gratitude during her whole life, for obtaining by her assistance so great a benefit. She had no sooner ended her petition than she obtained a grant thereof ; for she found that St. Joseph was very vividly presented to her mind, and with great interior sweetness ; and the excellence and great perfection of this saint were so clearly set before her, that she retained the idea thereof during her whole life, and ever after confided in him in all and for all, as in a loving father, who immediately freed her from the pain she was in, not only for the present, but for the future ; and when at any time any of her former temptations returned, she found no disquiet, nor did she do anything but confidently cast herself into the tender arms of her dear father, and immediately found peace of mind, accompanied with a most comfortable union and entertainment with God.

Having thus shown you how willingly St. Joseph takes upon himself to help souls to lead this spiritual and interior life, I shall now declare how he does it, and the helps he gives toward gaining this interior perfection, by procuring those things that are required for it and conduce to it, such as prayer, presence of God, peace of mind, and the interior practice of all sorts of virtue.

As for prayer, St. Teresa assures us in her life that he who cannot find a master to teach him how to pray, must choose St. Joseph for his guide and director, and he will certainly find out the way to perform this exercise well.

To confirm this, I know two persons who found great difficulty in prayer ; the one, by frequently recommending himself to St. Joseph, the other, by undertaking the recital of a few prayers in his honor, found themselves assisted by him, even as soon as they had performed these devotions ; and they have since, by his intercession, obtained so great a facility in mental prayer that there is no greater consolation to them than this exercise.

A religious person of my acquaintance, being newly professed in a holy order, desiring very earnestly, as she told me, the gift of quiet prayer, and to be freed from distractions, found herself inwardly moved to have recourse to this admirable master ; to whom she most readily addressed herself, and did it with such a confidence in his help, that he obtained this gift for her ; and she moreover owns, that when she meditates upon any point of St. Joseph's virtues and perfections, there is nothing else to be thought on but what ordinarily happens in the meditations on the blessed Trinity, the blessed sacrament, and such like high mysteries ; acts of admiration, submission, entering into her own nothingness, and contemplation of so high and sublime a greatness.

But the other favors she received of this saint, by means of recommending herself to him, are equal to these already related. When she goes to bed, she begs something she wants, and receives it ; she desires to be freed from impure dreams—he obtains for her this petition also. So happy is it to have so powerful a master, and so good a father.

Now, as to the presence of God—another thing conducing to this interior life is this, that He certainly obtains it for His children and devout clients.

I knew some who continually walked in the presence of God, whereby they were guided in even their least actions, with very great attention, yet without the least hindrance to the exact performance of their duty ; so that they seemed to me rather angels than men. And asking them how they obtained this happiness, they assured me it was the effect of St. Joseph's intercession ; having begged it of him who was himself thirty years in the continual presence of the Word incarnate, and found by experience the good that proceeded from it ; who is, therefore, ready to help recollected souls to a participation in this incomparable comfort of being constantly in God's sight, which influences and facilitates all their actions.

But St. Joseph's help is no less efficacious in obtaining peace of mind, another necessary disposition for obtaining this interior life. Among many other examples I could bring, of my own knowledge, I will here produce one : A certain person, of the number of those who think extraordinary devotion and divine spirituality consist in discoursing of such high points as are above their own as well as others' reach, either to understand or explain, yet will venture at new propositions, to make themselves admired as persons more than ordinarily enlightened by God, came to a monastery, and at the gate broached one of his fantastical opinions for a truth : that the humanity of our Saviour was in all places, as well as His divinity ; and that we might have the presence of one as well as of the other. This new proposition wrought some trouble in those who were present, especially in one of them, who recounted the passage to me, telling me she was not able any longer to make her prayer, but that this new and extravagant doctrine came into her head and so darkened her soul that she was able to do nothing ; wherefore, by my direction, as soon as this thought occurred and troubled her, she recommended herself to St. Joseph, and begged of him to disperse this cloud. She had scarcely finished her petition when her trouble vanished, and her wonted peace and tranquillity of mind returned after such a manner that she nevermore thought of that discourse, and resolved never again to give ear to such novelties, which nothing but a vain curiosity can lead to.

As to the gaining all sorts of interior virtues, required also for this in-

terior and spiritual life, I need only tell you St. Teresa's thoughts : " There is no sort of virtue," says she, " which is not lodged, as in its proper seat, in the soul of those who serve St. Joseph with a faithful heart, and recommend themselves to his prayers ; for one may perceive in them, in a little time, incredible advancements. It is but making trial, therefore, and having recourse to him for these ends, expecting and assuring ourselves of a happy success, by his favorable assistance." (See the 6th chapter of St. Teresa's Life.)

CHAPTER XI.

OF THE ASSISTANCE ST. JOSEPH GIVES TO SPIRITUAL MALADIES, ESPECIALLY TO THOSE SOULS WHICH ARE IN A BAD STATE.

THE vision St. Teresa had upon the Assumption of our blessed Lady, while she considered her past life, is a proof of St. Joseph's help in all our spiritual infirmities : at which time, a divine transport seizing her soul, she saw it clothed with a resplendent white robe. At first she perceived not who put it on, but at last she saw the Mother of God on the one side, and St. Joseph on the other ; and understood that this was done by them to signify that at the same time her soul was freed from all sin ; which proves how careful and desirous the spouse of Mary is to drive away all spiritual distempers, and restore purity to our souls ; so that in all attacks of violent passion—in any dangerous temptation, or falls into any imperfection—there are no better means, under Christ, to free ourselves, and obtain a particular help and assistance, than by calling upon St. Joseph.

We see daily examples of this by the great and wonderful change we find in the conversation of those who are noted for their devotion to this saint. What victories do we not perceive they have gained over their passions ? What mortifications do they not use to subdue their senses ? With what peace and tranquillity do they not perform all this ? I knew some who could not forbear jesting, which serves for nothing but to wound and destroy charity ; others who had strange aversions against those who suited not with their humor, not being able to suffer so much as their presence, much less their conversation ; others that were so passionately carried away with private and particular affections that they could neither pray, labor, nor perform any of their duties ; which, if not cured, is a very dangerous impurity. But, to my great joy and comfort, I ever found all these passions vanish after they had performed some devotion to St. Joseph for the intention of mortifying this ill habit of words, of uncharitable and malicious thoughts that caused these aversions, after applications made to St. Joseph for his assistance. I knew a young woman violently attacked with a passion of love, which she freed herself from by resolving, in honor of St. Joseph, to abstain for nine days from the conversation of the person she loved ; which she performed, and, recommending herself every day during that time to St. Joseph, to beg his help to overcome

it, she was perfectly freed from this tormenting and dangerous spirit ; and, that she might nevermore be troubled with the like, she resolved, during her whole life, to say daily St. Joseph's litany, whereby she obtained the happy end she aimed at : but, to put her in mind that this constant devotion to St. Joseph was the means whereby she obtained this favor, whenever she neglected the ordinary time of performing it, she found some small returns of this passion, which immediately vanished at its performance.

I knew another person who, by a violent attack of the same passion, had lost her sleep, and was in great danger of losing her senses also, for she was seized with despairing thoughts and doubts of her perseverance in religion, on being counseled to say, for nine days together, the beads of St. Joseph I before spoke of—some of her friends joining their devotions with hers to St. Joseph for this end—at the end of the nine days she found herself perfectly cured.

There are many such like favors which this great saint obtains for his faithful servants who have recourse to him, by obtaining for them a victory over those passions they find themselves seized with, which often they have not confidence to discover, and which pass only between God and themselves. These I have set down, to encourage all in the like circumstances to have recourse to the great St. Joseph.

Isidore, in the tenth chapter of his fourth book, recounts a very remarkable example of a gentleman of Venice, so devoted to St. Joseph that daily he was wont to recite before his image several devotions in his honor. This person at one time was lying dangerously ill, without thinking, as he should have done, of a penitent confession, his cares being rather taken up about the health of his body than that of his soul. In this condition St. Joseph, mindful of his past devotion to him, showed himself a true friend and father to his soul by appearing to him, and warning him to make a good and speedy confession, and to prepare himself for death, which was nearer than he imagined. He followed this counsel, put himself in a good state, received the last sacraments, and, assisted by Joseph in his last agony, made a most happy end, and received thereby a reward for his constant devotions to this saint.

Another example, of a later date, I received from the testimony of persons most worthy of credit. A father of the society was desired earnestly by some friends to say a Mass, and another of the same society, not a priest, to offer nine communions in honor of St. Joseph, that, by his powerful intercession, a near kinsman of theirs might be drawn from a licentious life, in which he had been so miserably plunged for the space of five years that by no means or prayers they could use could they prevail with him to live even like a man of honor before men, as became his

quality, much less a Christian before God, as his sacred character and habit required. At the time these prayers were offered for this person he fell grievously sick, as his relative desired he might, in case no other means could be found to reform him ; and it so fell out according to his wish : the distemper increased to such an extremity that he received the last sacraments, and then miraculously recovered, with a resolution hereafter to employ his time and all his endeavors in a work of great importance to God's glory ; which he faithfully performed, to the great edification of all who knew him, who were witnesses of this great change wrought by St. Joseph. This conversion happened at Paris.

Another conversion, no less strange than this, happened at Lyons, where a young man of good condition, who passed his youth in the fear of God, was resolved to quit the world and entirely give himself to God's service for the greater security of his salvation ; but this design not pleasing his parents, they endeavored to divert him from it, but very unhappily, for, seeing himself frustrated of his design of executing his good desires, his former fervor cooling by little and little, he fell, from a remissness in his devotions, to an entire neglect of them. At last he quite loosed the reins of his passions, and gave himself up to all shameful liberties. Then he betook himself to the war, where he exercised all the licentiousness of a soldier's life, so that there was no excess in which he was not the ringleader. In the meantime, his father and mother, conscious of their great fault, having a sense of piety and God's honor and glory, fell into unconsolable affliction of mind, acknowledging their error, and never giving over, by letters and good counsel, by themselves and friends, to persuade him to quit his irregularities ; but all in vain, his heart being obstinate. At length, as their last refuge, they had recourse to St. Joseph, daily beseeching him to reclaim and bring back this prodigal child by taking him under his protection. The third day they had earnestly offered these devotions the young man returned home, cast himself at his parents' feet, begged their pardon for his follies, began a new life, and corresponded to his former vocation by entering into religion, in which God rewarded him with perseverance ; all which favors he obtained by St. Joseph's intercession.

We have in our church in Lyons a votive picture of a woman extremely afflicted for the debaucheries of her husband. No endeavors for reclaiming him prevailing, she had recourse to St. Joseph, making a vow to him for obtaining her husband's conversion ; which she had no sooner performed than his thoughts were quite changed, and he was never after disloyal to his consort.

A person of worth, and a confident friend of mine, wrote to me, knowing I had a piece of work in hand in honor of St. Joseph, assuring

me that St. Joseph had delivered her from the most miserable slavery and thralldom of mind, which happened to her after the following manner: She, having failed in a matter of great importance, even against a vow made to God, could not bring herself to a plain and clear confession of her fault. Finding this great difficulty and repugnance, she fully resolved to overcome so dangerous a bashfulness; and for this end, that she might obtain grace of God to put her soul in a good state, for nine days together she said the Hymn and Prayer of St. Joseph, and upon the ninth day she felt a strange remorse for her offence, found sufficient courage to declare all and to make a good confession, which she performed with a very great sorrow and a firm purpose of amendment; and resolved ever after to carry about her an image of St. Joseph, even in the night, to prevent her from bad dreams, whereby she acknowledged having received very singular help and assistance.

CHAPTER XII.

THE ASSISTANCE WHICH ST. JOSEPH GIVES IN CURING CORPORAL DISEASES,
ESPECIALLY THE PLAGUE.



THE examples I have here set down I have chosen out of many more, of which I was either an eye-witness or well acquainted with the persons upon whom they were wrought, in the city of Lyons, where I now live, or else are such as have irrefragable authority to prove their truth.

None can doubt what St. Teresa recounts of the miraculous cures he wrought upon her in her youth, and in those very long and lasting distempers she had after she was religious; who for eight months lost the use of all her limbs, suffered frequent faintings and palpitations of the breasts, which were her ordinary distempers for three years together; from all which she was delivered by the intercession of St. Joseph, to whom she was extremely devoted, and whose feast she kept every year with very great solemnity, she being upon that day suddenly freed from those distempers which kept her so long in bed, and enabled to rise and walk as if she had never been sick.

Sister Jane of the Angels, being brought to death's door by a mortal pleurisy, there being, according to the physician's account, no hopes of her recovery, received St. Joseph's assistance, who appeared to her, laid his hand upon the side where the pain was, and so cured her; but this being a very miraculous cure, and the circumstances very extraordinary, I cannot omit to give you a particular account of the chief passages, leaving the rest to a printed relation of it, approved by the bishop of Poitiers, and showing how she recovered by a miraculous ointment that the saint applied; and, because the most satisfactory relation I think that can be made of it is that by herself in a letter to a friend, I shall therefore put it down in her own words:

"I fell into very violent convulsive fits, like one ready to give up the ghost. I found myself deprived of all sense, yet my judgment was still at liberty; and, as I lay in this sad condition, there appeared to me a great and beautiful cloud, on which, on my right side, stood my good angel, of incomparable beauty, like a youth of eighteen years of age, with fair disheveled hair. This youth had in his right hand a flaming fair wax taper; on the other side, on the cloud, was my holy father St. Joseph,

with a countenance surpassing the sun in brightness, and a majesty more than human, resembling in age a man of forty or forty-five years of age, with a fine head of hair, of a chestnut color, very long; and, as I perceived, he looked upon one of the assistants that stood by me after a very sweet manner, full of amity and affection. Then, beholding me, he laid his hand upon that side where, from the beginning, was the principal source of my distemper, and anointed me with oil, or some such liquor. The place he anointed remained something moist, and at the same instant I found myself perfectly recovered, as I declared to the standers-by."

This is what she recounts of finding herself very well, out of her bed, which she had kept, upon account of her fever, fourteen days, occasioned by a formed pleurisy, that gave her extraordinary pain. She had been bled nine times in twelve days, which caused such a weakness that she was scarcely able to turn in her bed, expecting nothing but death. But Mr. Faveon, her physician, and a Protestant, was, most of all, astonished when, entering her chamber, not knowing anything of the miracle, he saw all the company on their knees, the sick woman's bed empty and covered, and saw her whom but a little before he had left as dying, rising from her knees, walking in her religious habit about the chamber, without any help, and coming toward him with a smiling countenance; to whom she recounted her miraculous recovery, giving him also thanks for the pains he had taken. This surprise was so sudden that he remained for a long time in silent astonishment, not knowing what to say or think; but, in the end, coming to himself, he acknowledged it to be a wonderful change: "But God," said he, "is omnipotent."

But a still greater miracle soon followed this, of which this was partly the occasion; for the rest of the ointment remaining upon a linen cloth, wherewith the recovered person wiped the place St. Joseph had anointed, not only retained a sweet and aromatic smell (as I experienced, as this religious person, so miraculously cured, passed by Lyons), but has also the power of working miracles, which it likewise communicates to beads, medals, images, and papers that have only touched this miraculous ointment, or the cloth that wiped it off the religious person's side.

The second miracle wrought by the ointment is as follows: Madame de Laubougemont, about eight days after Sister Jane of the Angels had so miraculously recovered, being pregnant, happened, after the same manner, to fall sick of a pleurisy at Trevaux, which four of the ablest physicians of that place judged incurable, and therefore thought it in vain to apply any remedy; but God inspired the patient and her husband to make use of the remedy St. Joseph had afforded to the aforesaid religious; and, therefore, they sent an express to Loudon to desire they might make use of the cloth that had wiped off the heavenly balsam from

the place St. Joseph had anointed. This having been brought to the sick lady, the very smell of it filled her soul with joy, and the application of it to her right side perfectly recovered her; and a few hours after she was delivered of a child, which the doctor and surgeon judged to have been a whole month dead in her body.

A young man, called Claud Murner, at Laubougemont, was afflicted with an extraordinary swelling in one of his ribs, that reached to his reins, and caused such a violent fever that all concluded he would either be a cripple as long as he lived, or else that the breaking of the ulcer would occasion his death, from the abundance of humors gathered together, and had caused so great an inflammation and swelling as gave him a very great deal of pain, so that he could not lie in any other posture in his bed but upon his belly, which excited a great compassion in those who visited him, among whom was one of his relatives, a father of the society, from whom I received this account. He, hearing the doctors and surgeons of Mascon concluded there was no hope of a cure, caused the youth with all confidence to make a vow to St. Joseph. The father said Mass in honor of the same saint, to procure his powerful intercession, and advised the youth to confess and communicate. This being done, he caused the name of Jesus to be written and brought to the sick person, who swallowed down the paper, it having touched the heavenly balm of St. Joseph before spoken of. They rubbed, also, the inflammation with a piece of the same paper. The same day the fever left him, his appetite returned, the swelling wasted by degrees, and his strength returned after such a manner that within three or four days he found himself able to perform a journey of seven leagues on horseback; and this happened not only to these persons I have named, but several others at Lyons, Trevaux, and Loudon, were cured of very desperate fevers by these means.

Sister Margaret Rigaud, a professed religious, of the Monastery of St. Elizabeth at Lyons, fell from a floor one story high. The fall caused such a bruise in her head as made the blood gush out of her ears, and deprived her of her senses. They used all remedies, but nothing could ease her head, which was so much bruised that for several months together she was not able so much as to lean or rest it even upon the softest pillow. Her mind was in no less pain, being very much disquieted, caused by the weakness of her brain, and, the evil very much increasing, a consultation of doctors and surgeons was called, who all concluded that her head should be opened by being trepanned, and unless this remedy were used, she would soon be deprived of life, or of her senses. At the patient's request, who extremely apprehended this violent operation, its execution was deferred, and in the meantime the superior of the monastery, by God's inspiration, took a resolution to apply another remedy,

which had its effect. She ordered that a communion, for nine days together, should be offered for the recovery of this religious, in honor of St. Joseph, thereby to obtain his intercession. The distemper, notwithstanding, continued very violent, and caused great and sharp pain to the patient during eight days, and, the ninth day being begun without an appearance of health, some of the religious proposed that the sick person should make a vow to St. Antolinè, who was wont, by her intercession, to cure such kinds of distempers. Another religious, hearing this and being unwilling that any but St. Joseph should have the honor of this cure, addressed herself to him with a great deal of fervor, begging of him that he would take to himself the honor of this cure, whose honor was now at stake, she being first recommended to him, and that he would not permit another to deprive him of it, especially since he had full power to effect it; and, last of all, she conjures him by those eminent prerogatives of his being the reputed father of Jesus, and spouse of Mary, to assist the sick person, promising, if he did so, that in thanksgiving she would perform nine mortifications, and say nine times his prayer in his honor. While she offered these devotions in behalf of her sick sister on the ninth day, she was suddenly cured, and so perfectly that she could not contain herself, but ran about the house, crying out, "A miracle! a miracle! I am quite recovered—I am perfectly well!" And so she was indeed; for she not only received health of body, but of soul, enjoying ever after a continual peace of mind, a love of devotion and regular observances; whereas, before, it was a mortification to her to be at the choir, and plain song was insupportable to her. Now she is the most punctual and zealous observer of this duty, and takes a most particular satisfaction therein, and in exactly following the community in all other regular observances; having received so great light from St. Joseph as to see and value perfection and whatever tends to it even before her corporal health or any other satisfaction whatsoever, and therefore honors him as her chief patron; since, with the health of her body, he bestowed such interior blessings and benefits to her soul.

In the same monastery, about eight years ago (when this was originally written), a religious, newly professed, had so violent a headache, that she could take no rest, and prayer became even impossible to her to perform. Hereupon her superior ordered her to communicate nine Tuesdays in succession in honor of St. Joseph, to obtain his intercession for her delivery from this violent distemper. Upon the fourth Tuesday, which that year happened to be the feast of St. Joseph, during the sermon in his honor, in which his praises were set forth, her torments were so redoubled that she was scarcely able to hold up her head, and even knew not where

she was, or what she did. But this pain, great as it was, was not able to make her neglect her duty and devotion of hearing out the sermon, nor prevent her afterward from staying in the church to pray with the rest of the religious, although she could say or think of nothing but these words, "O St. Joseph!" which she repeated with incredible joy of heart, rejoicing that he was such a saint; which joy was attended with that of her being delivered from her headache, and that so entirely that never since has she felt the least pain in her head.

The superior of the Congregation of the Word Incarnate was afflicted for ten years together with sore eyes, so that she could not read, and a continual defluction fell upon them that so darkened her sight that the oculists thought she would never perfectly recover it; she no sooner had made a vow to St. Joseph to say his office for a year together than she was immediately delivered from this dimness of sight.

How successful St. Joseph is also in curing his clients, securing them even from the greatest of all distempers, the plague, we may gather from his defending the city of Avenson from being utterly destroyed by it about ten years since, upon account of a solemn vow made to him of forever celebrating his feast; and this example caused several at Lyons to have recourse to him by their prayers, and receive succor from him also in time of the plague; of whom I shall relate two or three of the most remarkable examples.

Mr. Augery, an advocate in the parliament of Dauphine, being at Lyons, and understanding, on July 15, 1638, that Theodore Augery, his son, seven years of age, was seized by the plague, a hard swelling appearing under his right arm, accompanied with a violent fever—evident signs which, the following day, very much increased, with the bubo or swelling—he made a vow to God, that if St. Joseph, by his intercession, would procure his son's recovery, and preserve his family from the plague, he would for nine days together hear Mass in his church in his honor, and offer tapers and wax candles at his altar, with a votive picture, as a lasting memory of this favor. In the meantime, the sick youth, being visited by the plague surgeons, who gave him up for dead, was taken out of the house, and carried to St. Laurence, the pest-house, for fear of infecting others. Here he found himself perfectly well, nor were any more of his family, nine in number, infected; whereupon he performed his vow, and hung up a picture at St. Joseph's altar, in which himself wife, and children were painted, on their knees, giving thanks to God for this favor, obtained by the intercession of St. Joseph, with an account of it written at the bottom of the picture, and signed by himself.

Father Melchior, of Faug, a religious of the Society of Jesus, being a month exposed to serve those who were in the quarantine or pest-house,

having taken the plague, and lying near death, all despairing of his recovery—after having been three days in his agony, a friend of his, of the same order, made a vow, and invited the sick man to do the like, in case he recovered, to offer nine masses in the Church of St. Joseph, in thanksgiving for his recovery. At the same hour that the vow was made, he recovered his speech, and found himself out of all danger.

Tevenet, a good old man of St. Laurence Dauger, a village near Lyons, infected with the plague, asked the vicar of the place whether there were no means for his recovery, who answered him that there were none but by having recourse to St. Joseph, and by making a vow every year to keep his feast, and to confess and communicate upon it, and for nine days to say seven paters and aves, and conclude it with Jesus, Mary, and Joseph. The pious old man immediately made the vow, and at the same time found himself freed from the plague, wondering what was become of his buboes and swellings, which vanished on a sudden.

Martin de Bau, a little child, four years old, was struck with the plague while he was at play. All gave him up for lost; and his mother, being in very great desolation and affliction, was counseled to recommend him to St. Joseph, which she immediately did, in these words, "St. Joseph, to you I recommend my child." About two hours after, the child's father, perceiving some signs of death, called his wife, who, giving him up for dead, made a kind of pious complaint, saying, "Ah, St. Joseph!" She came to the child, and found the evil diminished, who a little after called to his mother for some meat, recovered his wonted countenance, rose from his bed, and cried out, "I am well—St. Joseph has cured me." The morning following, there was not the least sign of any complaint, and he felt no more weakness than if he had never been sick. His parents carried him to the Church of St. Joseph to give thanks, where they hung up a votive picture, to testify not only the child's, but the father's delivery from the plague; who afterward was visited and delivered also by St. Joseph's intercession, from the same evil, by the application to the bubo or swelling of some cotton, that had touched the ointment at London, whereby St. Joseph miraculously cured one of the religious of that place, as I mentioned before.

Bennet Gontelle, a gardener, living in a garden that joins St. Joseph's church, every day lost one of his family, consisting of seventeen; out of which one daily fell sick, and was led to the pest-house, where his wife and children were already dead of it, and he and one servant only left in the house, who daily expected to follow the rest. I visited him in this sad affliction, and, being his next neighbor, counseled him to make a vow to St. Joseph, which he did, and I joined with him in it; promising to offer several masses and communions in his honor, if by his intercession

he would obtain his and his servant's preservation from the plague. God heard his prayers, and preserved them both from the infection.

To conclude the catalogue of those whom St. Joseph assisted in a very extraordinary manner, who were either cured when infected or preserved from the infection, I must also add the following: Those who are appointed masters of health in the city of Lyons, to take care of the infected, and prevent the increase of the infection, having, after a particular manner, recommended themselves to St. Joseph, were all preserved from it, notwithstanding that, in the discharge of their employment, they were daily exposed to the danger of the infection; wherefore they all came in a body to St. Joseph's church, in the year 1638, to confess and communicate, and to offer wax candles at St. Joseph's altar, to express their gratitude to him for the signal favor which he had obtained for them and the whole town.

CHAPTER XIII.

THE ASSISTANCE WHICH GOD GIVES ON ALL OCCASIONS BY ST. JOSEPH'S INTERCESSION.

WHOSOEVER desires to experience the effects of St. Joseph's intercession will find him a true father, for he forsakes none in their necessities, but assists those who have recourse to him in all their exigencies, especially if what they desire conduce to God's honor and glory. Thus he assisted St. Teresa in the foundation of the greater part of her monasteries; as is set down at large in the history of her order. And I know a person who was in great pain about the success of an affair of importance; whereupon he caused Mass to be said in honor of St. Joseph, begged his intercession, and it succeeded as well as he could have wished.

St. Joseph has concern not only for spiritual, but even temporal affairs, and by his intercession assists those who beg his help therein; as we may see by the example St. Teresa relates of herself, who was in great pain about some debts she had contracted in building the Monastery of Avila; not knowing what course to take for the payment of the workmen. In this perplexity St. Joseph appeared to her, bade her confidently to agree with the workmen and engage for all necessaries for the building, promising she should not want money to defray the expenses; and in effect she found he performed his promise, she receiving money from persons from whom she least expected so great charities, both to her own and other persons' astonishment.

The Carthusians also experienced, in the last age, how powerful his intercession is with Almighty God; for, fearing so great a desolation as the failing of their order would have been for the want of subjects, none presenting themselves to undertake that sort of life, a general chapter was held at their great chapter-house at Grenoble, to the end they might obtain St. Joseph's powerful intercession, in what was of the greatest concern for the support of their order. They made a decree in general chapter, by which they chose him for the patron and advocate of their order, and they ordained that his feast should for the future not only be kept as of obligation throughout their whole order, but with very great solemnity; which singular devotion of theirs was so favored and accepted of by St. Joseph, and his intercession was so efficacious in the court of heaven,

that in all parts of the world where they are established, they have never since wanted proper subjects to increase their holy order : and if any particular house at any time wants subjects, let them but address themselves to him, and they find his powerful assistance ; as their house at Lyons did some years ago, where, by making a vow that the priests should every day make commemoration of him in their Mass, they have never since wanted fit subjects to increase their number.

But St. Joseph not only brings subjects to religion, but even whole nations to the Catholic Church ; and this was the reason that our fathers gave the name of Joseph to the first Tarquois whom they baptized. New France also owns him for its patron, and for the propagation of the Catholic faith in the southern parts of America ; and one of the chief missions in those parts is called "The mission of St. Joseph : " and in the year 1626 two hundred families were baptized, and their example moved six neighboring townships to unite themselves to the true faith, that they might also become partakers of those spiritual and temporal blessings which St. Joseph visibly obtained for those happy converts.

St. Joseph also favors marriage, and unites the hearts of married persons, procuring them a true and constant conjugal affection ; as appears in the example of a very rich merchant of Lyons, who had a very great inclination to marry a young woman of quality : but she rejected all propositions of the kind. Whereupon he addressed himself to St. Joseph, vowing the giving an alms of a hundred crowns in his honor, if he would move her to hearken to his proposal of marriage. The vow is no sooner made than he gains her consent, and the marriage is made up : and they lived a most happy couple in a constant peace and union of affection, which is one of the greatest blessings in this world.

He assists chaste persons also, and preserves them from all attempts the enemy makes to destroy in them the admirable virtue of chastity ; as appears in an example of a pious virgin, who being attacked in this point, her confessor advised her to have recourse to St. Joseph ; and caused her to wear about her a paper that had touched the miraculous ointment at Loudon, whereby she presently found help and comfort ; as another also did, who recommended herself to the same saint, promising to wear his image for nine days together. I had this relation from the person herself who received this benefit by St. Joseph's intercession.

St. Joseph also hears and helps persons pregnant, as appears by a votive picture in the church of St. Joseph at Lyons, on the side of his altar. Her child being dead for some days within her, she could not be delivered ; yet she no sooner begged his assistance than she was delivered of it half putrefied, with safety also of her life, which all despaired of. The like favor happened to a woman at Trevaux, who by a very hard

labor for three days together, was brought to the last extremity. In these straits, she thought of recommending herself to St. Joseph, and purposed to confess and communicate in his honor, and to swallow a paper that had touched the miraculous ointment of Loudon; which she had no sooner done than she was happily delivered.

He favors also married persons, by giving them children, one of the chief blessings of marriage; as a votive picture in St. Joseph's church testifies, of one who wanted this blessing, who had no sooner begged his intercession than within a year she obtained it. But to save setting down many other examples of St. Joseph's assistance, the testimony of St. Teresa, and of many others of his clients, whom I have heard avouch the same truth, is, that he refuses nothing that is asked of him, but provides a remedy in all necessities; which is a sufficient motive to have recourse to him, with all assurance of our obtaining our just petitions.

CHAPTER XIV.

AN EXHORTATION TO HAVE RECOURSE TO ST. JOSEPH, AND TO CONFIDE IN HIS
POWERFUL PROTECTION.



We ought to believe that the Mother of God has a knowledge from her Son of what is good for our salvation ; wherefore, if we desire her to advise us what is best to secure our salvation, we cannot doubt but she will say, “ Be devout to St. Joseph ; love my dear spouse, St. Joseph.”

To prove this assertion, I will relate what Father Balthazar Alvarez, a great client of hers, and confessor to St. Teresa, affirms ; who being one day sick at Valladolid of a burning fever, one of the religious that helped him showed him an image of our blessed Lady and St. Joseph, and put him in mind of recommending himself to the spouse of the blessed Virgin. “ You have reason,” says he, “ for the Mother of God has expressly commanded me to do so ;” and, as he afterward owned, it was in the chapel of Loretto that she gave him this command. She gave the same advice also to St. Teresa, who was Father Balthazar’s penitent ; which caused her to have so great a devotion to St. Joseph, and such a confidence in him, that she styled him her father ; and those that follow our blessed Lady’s advice in this regard may expect a particular mark of her kindness and encouragement upon this account, as she showed to St. Teresa.

It happened that at Avila, upon the feast of the Assumption, while St. Teresa was carrying on the foundation of that monastery under the name of St. Joseph, as she was at her prayers she saw our blessed Lady upon one side and St. Joseph on the other, showing her extraordinary expressions of kindness ; and, among others, that which gave her an incredible consolation was the familiar treatment our blessed Lady used toward her ; taking her by the hand, and giving her thanks for her affection to her dear spouse, and for her particular devotion to him. After these thanks, she promised her all sorts of assistance in her pious design ; and in confirmation of her affection, she made her a present of a collar or chain of gold, with a cross hung at it, set with precious stones, so resplendent that she never beheld the like. This made St. Teresa use her utmost endeavors to induce and persuade all to a devotion to her glorious patron ; and without doubt, were we so happy as to converse with the saints now in heaven, they would join with her in persuading us to so

pious and profitable a work by their own example ; for we read in St. Gertrude's life, that upon the vigil of the annunciation of our blessed Lady, she perceived all the saints in heaven bow their heads in honor of St. Joseph, while his name was recited in the choir, they looking upon one another with signs of joy and congratulation to see St. Joseph honored upon earth as they honor him in heaven.

Since, therefore, the Queen of saints and angels, and all the saints and angels themselves, take such a satisfaction in seeing St. Joseph honored, can we think it proceeds from any other reason than because they see that this honor done to St. Joseph is highly pleasing to God and most profitable to man ? Wherefore, let us upon this account renew our pious resolutions of honoring him above all, next to Jesus and Mary. Let us resolve to honor him all the days of our lives, especially upon his feast days, since there is none more beloved, nor more worthy of our love, next to Jesus and Mary ; who obliges his lovers by all sorts of favors, wins their devotions by miracles, especially in matters of life and death, in body and soul, as well for this life as the next ; and who most easily and favorably grants, through Christ, whatever is asked, and procures us a free access to Jesus and Mary.

Wherefore, it was a profitable invention of the devout Henry, canon of Chartres, to have recourse to St. Joseph ; since, as the learned Gerson remarks, having him on his side, he was sure also of the protection of Jesus and Mary, as appears by the following examples.

St. Teresa, making a voyage with some of her religious to found Veas, was gone out of her right way, and so engaged with her company among the rocks which hung over the brow of a precipice, that the wagoner could not either go backward or forward. Presently she went to her wonted refuge, St. Joseph, ordering her companions to join with her in begging the protection of her dear father. They had no sooner done so than they saw an old man, who cried to them with a loud voice, " Stand, for you will be all lost if you go on ! " Wherefore they asked of him, " What way shall we go on ? " " That way," replied he, which seemed impossible for a wagon to go to ; but on a sudden they found themselves miraculously put into it : at which time they endeavored to find out the old man to thank him, but in vain, as St. Teresa foretold ; who assured them it was her good father, St. Joseph, who had freed them from the great danger they were in.

It was for this reason that the exorcist of Sister Jane of the Angels, prioress of the Ursulines at Loudon, who knew his goodness and power, chose him for her protector in this work ; for the devils complained of St. Joseph, by whose means they were hindered from molesting the religious at their devotions.

And that St. Joseph even helps without being asked, or expecting our prayers, the following passage, that happened at Lyons in the month of September, 1638, evidently proves, which I had from the person's own mouth, and is as follows :

Mr. Peter Eviatvin, a rich merchant, coming upon the 8th of September, our blessed Lady's Nativity, with a friend of his, to the Church of St. Joseph, after some discourse with his friend, who was a client of St. Joseph, about several graces and favors that St. Joseph bestowed upon his clients, and of his great merits, conceived a great desire to take him for his advocate, and resolved to frequent his church, and to hear Mass in it the Thursday and Friday following. The next Sunday, within the octave upon which he put himself under St. Joseph's protection, as he walked in the fields for his amusement, he met two men, unknown to him, one of whom shot at him with a blunderbuss charged with thirty hailshot. All entered his body, without giving him any mortal wound: two or three stayed in his belly, and one of them was beaten flat upon his forehead. His wife and some passengers, coming to his assistance, found him upon the ground, and thought him dead; but being taken up, the wounded man, seeing himself all bloody, recommended himself to St. Joseph, to whom his wife also made a vow, which succeeded so well that her husband recovered his hurts within five days, and came to give thanks at St. Joseph's church, being perfectly well, and there offered a picture of his miraculous escape as a token of his gratitude.

Give me leave, now, to end this treatise by joining my petition with that of St. Teresa, and beseeching you, if you will not believe me, yet for the love of God, that you will make trial how advantageous the devotion to this great saint is, and how prosperous you will find it by experience; for I have not said all I might, there being greater advantages in loving and being devout to St. Joseph than the most persuasive panegyrist is able to express. But believe me who will, and let those that will, imitate me also: for my part, I am resolved to love St. Joseph for time and eternity—not with a languishing but a flaming love—thereby to redeem lost time; nor will I prefer any object under God, before him: for, next after Jesus and Mary, Joseph shall have place in my affections, in which I will persevere till my last breath, which shall be employed in pronouncing these sacred names: "Jesus, Mary, Joseph. Live Jesus, Mary, Joseph." Amen.

PORTRAIT OF THE GREAT SAINT JOSEPH.



THE bitter grief and poignant anguish of heart our sins and infidelities have caused the amiable and blessed Virgin, our good Mother, ought to urge us to seek every sort of pious invention capable of soothing her sorrow and increasing her joy. An excellent means would be to cherish a tender and filial devotion to her worthy spouse, St. Joseph; for it affords singular pleasure to the ever-glorious Virgin to see him honored and invoked by her affectionate children. If, then, you desire to delight the virginal heart of Mary, practise the following exercises in honor of this great patriarch, who merited to receive from the Holy Ghost the glorious title of father of Jesus, and spouse of His blessed Mother.

First, enter into a strong and fixed resolution to imitate, as far as you are able, all his virtues, especially his ardent love of Jesus and Mary, his constant fidelity, his abject poverty, his angelic purity, his love of silence, his divine patience, his blind obedience, and his profound humility.

Second, celebrate every year, with sincere and cordial devotion, his great feast on the 19th of March, as well as that which the Church celebrates on the 23d of January, in honor of his immaculate marriage with the ever Virgin, that established between this chosen pair the closest union and most cordial sympathy.

Third, devote the month of March, which has been called the month of Joseph, in a particular manner to his service, since this month has been signalized by many events relating to Joseph—in this month he received into his society the Saviour of the world; in this month Jesus was crucified, died, and was buried, and visited Joseph in limbo; in this month Joseph also died; this month is likewise remarkable for the finding of Jesus in the temple, and several other sacred events.

Fourth, take a day every week, which may be Wednesday, that is generally dedicated to Joseph, to recite devoutly his litanies, which contain the principal actions of his life and the most illustrious prerogatives with which heaven has honored him, and which are so many and so numerous that to avoid too long a litany they may be divided into two, and said alternately.

Fifth, every day address him after the manner expressed in the salutation, which comprises those admirable qualities that hold him in relation with the most holy Trinity, the Father, Son, and the Holy Ghost, as also with the glorious Virgin and all the faithful. It likewise comprises the principal virtues that form his crown and brightest ornament.

Sixth, you may also daily, or according to your devotion, commemorate his seven dolours and joys in this life, by reciting seven "*Paters*" and seven "*Aves*" for that intention, which is a practice most pleasing to him, and was taught by himself to two holy men, and confirmed by a miracle. (See Janu's History of St. Joseph.) Should your occupations not allow you to do this, say seven "*Aves*," or at least these sacred words, "Jesus, Mary, and Joseph," seven times, more in your heart than with your lips, in memory of his seven dolours, and as often in honor of his seven joys.

The seven Sorrows of St. Joseph.

First, at finding that his honored Lady and amiable spouse had conceived, and at the idea of being obliged by the law to forsake her. (St. Matt. i. 18, 19.)

Second, at not being able to find lodging in the city of Bethlehem for the King and Queen of heaven, and at seeing Jesus lying shivering on a little straw in a manger, between two animals—His only shelter from the cold, there being no room for Him in the inn. (St. Luke ii. 7.)

Third, at seeing the divine infant suffer and shed so much of His precious blood in the painful ceremony of His circumcision, when he was but eight days old. (St. Luke ii. 21.)

Fourth, at hearing, on the day of the purification, the prophecy of holy Simeon, that the child should be an object of contradiction and persecution, and that a sword of sorrow should pierce Mary's heart. (St. Luke ii. 34, 35.)

Fifth, his flight into Egypt with the child and His Mother, in the darkness of the night, and in the depth of winter, to escape the persecution raised by Herod against the adorable infant. (St. Matt. ii. 13.)

Sixth, on his return from Egypt, hearing that Archelaus, more cruel still, reigned in Judea in the room of Herod his father, he was afraid to go thither, and being warned in sleep retired into Galilee. (St. Matt. ii. 22.)

Seventh, in the celebrated pilgrimage to Jerusalem, not finding the child Jesus, his only solace, among his acquaintance, he sought Him three days, sorrowing for His loss. (St. Luke i. 45, 46, 48.)

The seven Joys of St. Joseph.

First, the embassy of the angel sent from heaven to console him in

these words: "Joseph, Son of David, fear not to take Mary thy wife, for what is conceived in her is of the Holy Ghost." (St. Matt. i. 20.)

Second, the tidings of great joy brought by an angel to the shepherds, that a Saviour was born in the city of David, while a multitude of the heavenly army was praising God, and saying, "Glory be to God in the highest, and on earth peace to men of good will." (St. Luke ii. 10, 13, 14.)

Third, giving the child the name of Jesus, "which was called by the angel before he was conceived in the womb." (St. Luke ii. 21.)

Fourth, when he saw the wise men from the east come to pay their homage to the new-born King, "and falling down they adored Him, and opening their treasures they offered Him gifts, gold, frankincense and myrrh." (St. Matt. ii. 1, 2, 11.)

Fifth, when he heard in the temple from the lips of holy Simeon, that the child was to be "the resurrection of many in Israel." (St. Luke ii. 34.)

Sixth, in the land of Egypt, when he saw the idols fallen and broken before the infant God, and heard from the angel that "they were dead that sought the life of the child, and that he might return with safety into the land of Israel." (St. Matt. ii. 20.)

Seventh, the finding of Christ in the temple, disputing in the midst of the doctors, after sorrowing for Him three days. (St. Luke ii. 46.)

PORTRAITURE OF THE VIRTUES OF THE
ILLUSTRIOUS AND ADMIRABLE SAINT JOSEPH,
SPOUSE OF THE MOTHER OF GOD.



WHAT could be said more to his praise than to be called in the gospel, as often as four times, the father of Jesus, and that by the Holy Ghost Himself? Surely he must have possessed the virtues of a father supereminently to justify this appellation—the tenderness and love of a father, which would seem to include all other virtues, and to constitute their form and perfection; as, according to St. Augustine, “God is honored only by love.” “*Ama et fac quod vis*” (Guided by love, you may act as you please).

Hence we see him figure on the theatre of divine love the second of mortals and the first of men, as, after the Mother of God, he held the first place among the ardent lovers of Jesus; and as God the Father confided to his care His divine Son, the object of His complacency, it is more than probable that the Holy Ghost, too, whose gifts were lavished on him, gave him a clear knowledge of the mystery of the incarnation, either through the ministry of His angels, or by abundant lights communicated immediately to himself. “*Spiritus ubi vult Spirat. Spiritus est, qui testificatur quoniam Christus est veritas*” (The Spirit breathes where He willeth. The Spirit manifesteth that Christ is the truth).

This interior illustration, together with the familiar intercourse and fondness cemented between them, seeing Him, hearing Him, speaking with Him, carrying Him in his arms, embracing Him, and receiving from Him in return a thousand caresses, must have enkindled in a soul so well disposed a flame of light and love. These were so many arrows that pierced his amorous heart, till, languishing with love, and overpowered with so many favors, he gave up the ghost, a victim of the most heavenly ardor, assisted by his Creator and Redeemer, who received his last breath—his last effort of love. Whence we may conclude with the learned Suarez, that, having excelled in charity here on earth, he excels in glory in heaven. “*Qui seminat in benedictionibus de benedictionibus et metet*” (He who sows the seeds of eminent virtue, will reap the fruits of glory in proportion).

After Jesus, His blessed Mother was always the object of Joseph's tenderest affection. If any one ever excelled in devotion to the Queen of heaven, it was Joseph—he was the person that was nearest allied to her, most like her, and most attached to her—he of all mortals paid the first homage, the tenderest devotion that ever was or ever shall be paid to the incomparable Virgin. Who ever weighed more profoundly the sense and contents of the angelical salutation, and the depth of its mystery? "*Conferens in corde suo salutationem, 'Ave gratia plena'*" (Pondering in his heart the words of the angel, "Hail, full of grace").

In the noble and generous heart of the great St. Joseph, as in the nursery and hotbed of every virtue, first sprang up the seeds and first fruits of devotion to Mary—from this source it was transplanted into the hearts of the faithful and of religious devoted to Mary; and in virtue of his merits and powerful protection has it been so rich in graces and conversions in the Church of God; for to this origin must be referred, as several saints attest of themselves, whatever fruits it has brought forth or is to bring forth to the end of time. "*Vulnerasti cor meum, soror mea, sponsa, ut revelentur ex multis cordibus cogitationes*" (Thou hast wounded my heart, my sister, my spouse, that pious thoughts may be manifested from many hearts).

From Joseph's devotion to Mary resulted their angelic union and holy marriage, which the Church honors by a special feast on the 23d of January. On this day was laid the foundation of the first and most perfect community that ever adorned or ever shall adorn the Church of God—the pattern and model of all other communities, where God would be served as He deserves. So heavenly a community was it, that divine Wisdom, who was fully aware of the merits of its members, was induced, by the splendor of their virtues, to leave the bosom of His Father, and join them on the 25th of March. Of this community Joseph was constituted superior by God Himself, without any will of his own. "*Neque ex voluntate viri, sed ex Deo—Joseph, noli accipere Mariam conjugem tuam*" (Not of the will of man, but of God—Joseph, be not unwilling to take Mary your spouse).

Joseph, at the head of this admirable society and wonderful alliance between him, the Queen of heaven, and the Son of God, entirely unconscious of his own dignity, fixed his eyes and settled his attention on those he was placed over, devoted and dedicated himself in a special manner to the singular honor and service of each of its members, looked on them as his prototype, which he endeavored to copy, strove with the abundant graces of state he received to form in him as perfect an image as he could of the life they led, and of the virtues they practised; so that this trinity of the earth, the members of this community, though three in persons,

were like the Trinity of heaven, but one in affection—one breath seemed to animate them, one spirit to guide them in all their actions; they had the same views, and thought the same in all things, and in the union of the same love. "*Erat illis cor unum et anima una—erant illis omnia communia*" (They had one heart and one soul—they had all things in common).

Jesus, in return for the faithful discharge of so precious a stewardship, and for the affection, care, and solicitude bestowed by Him on the members of this amiable community, loved, honored, and obeyed Joseph. He was subject to them, says the evangelist; and Gerson adds that as this submission shows the humility of Jesus, so does it manifest Joseph's incomparable dignity, whose constant fidelity in the fulfillment of his charge, and his unceasing application to study and supply the wants and necessities of his dear community, were a new source of grace and spiritual delight to this good and faithful servant, whom his Master always found watching. Blessed is the servant whom his Lord finds so doing: He will place him over all things He possesseth. "*Quis, putas, est fidelis dispensator et prudens quem constituit Dominus supra familiam suam?*" (Who, think you, is the faithful and prudent steward, whom his lord placeth over his family?) "*Esto fidelis usque ad mortem et dabo tibi coronam vitæ*" (Be faithful to the end, and I will give thee a crown of life).

By conversing with the Man-God and witnessing His actions, and imbibing His divine Spirit, Joseph inherited the naked and holy poverty of the Lord of the earth, and of the plenitude thereof, who said of Himself, that He "was poor and toiling from His youth, who had not where to be born or to recline His head, but embraced poverty to enrich us and to set us the example. Though descended of the kings of Juda, and of the royal race of David, the poor servant of God despised their earthly possessions, their dignities and grandeurs, and showed true magnanimity of soul in preferring a treasure in heaven, trusting to the hand above that feeds the birds of the air and clothes the lilies of the field with more than the splendor of Solomon.

"*Beati pauperes spiritu, quoniam ipsorum est regnum cælorum—Ve divitibus!*" (Blessed are the poor in spirit, for theirs is the kingdom of heaven—Woe to the rich!)

The sacred silence of Jesus in His mother's womb, during His divine infancy, for eighteen years of his more advanced life, and afterward in false accusations, found a zealous admirer and perfect imitator in St. Joseph, of whom we do not discover one saying recorded in the entire New Testament: for such was his love of this heaven-born virtue, the daughter of prudence, that he obtained of the Holy Ghost, who directed

the hands of the sacred penmen, not to allow a single word of his to be handed down to posterity.

Mary speaks and addresses Jesus, while her lord and master is silent. How intimately was he penetrated with the fear of sinning in too much speaking? And how he cherished a virtue that contributed to unite him to eternal Wisdom! "*Jesus autem tacebat*" (Jesus was silent). "*Bonum est prestolari cum silentio salutare Dei*" (It is good to await in silence God's salvation). "*Sedebit solitarius et tacebit, quia levavit supra se*" (The recluse shall sit down and be silent, because he rises above himself).

But who will be able to conceive the interior purity of him who was honored as a father by the author of all purity, "*Honorifico patrem meum,*" and whose more than angelic marriage is honored on the 23d of January, besides his feast that is celebrated on the 19th of March? Surely he must be admirably pure of heart to deserve to press to his bosom the immaculate Lamb of God, and to obtain the reward of his purity, in seeing Him face to face here below. How amiable and desirable above all things the divine virtue that happily disposes the soul to a contemplative life, and is the principal means, as St. Thomas teaches, of rendering it capable of God's illustrations and intimate communications, of His friendly conversation and blessed vision amid the darkness of this valley of tears. "*Beati mundo corde, quoniam ipsi Deum videbunt—cor mundum crea in me Deus*" (Blessed are the poor of heart, for they shall see God—create in me, O God, a clean heart).

Christ, Joseph's model in every virtue, wished to satiate Himself with the pleasure of suffering—the same may be said of His perfect copy: after Mary, who ever felt more joy from afflictions than Joseph, the spouse of the Queen of Martyrs, under his various dolors? His holy life, from beginning to end, was a continual exercise of patience, under the four great sorts of sufferings: poverty, and the wants of life—exterior pains that afflict the body—interior ones that afflict the spirit—and humiliations and affronts. In these he had an ample field for the exercise of his virtue, of which he left a heroic example to after ages. Blessed is the man that endureth tribulation, for he shall receive the crown of life. "*Communicantis Christi passionibus gaudete, si exprobramini in nomine Christi beati eritis, quoniam quod est honoris, et gloria et virtutis Dei, et qui est ejus spiritus super vos requiescit*" (Rejoice when you participate in the sufferings of Christ, and account yourselves happy if you receive reproaches for His sake; for all real honor and true glory, and the virtue of God, and the plenitude of His spirit shall repose upon you).

The obedient man has victories at his command. Joseph's submission to the divine will gave him a mastery over God Himself: "He was His governor in the land of Egypt," to whose unerring will he so perfectly

united his as to make of them but one. This divine will he acknowledges, and promptly bows to, whether manifested by the hand of Providence directing the various events of life, or by the ministry of an angel, without examining the why or the reason, and by this cordial and blind obedience he captivated the homage of Him before whom the pillars of heaven tremble. An interior ray of divine light discovered to him the beauty of the order established by the All-wise, and gave him a secret delight in being able to contribute to the execution of it. St. Catherine of Genoa says, "The more one conforms to the divine will, the more he leaves his own imperfection, and approaches that of God."

"*Exurgens, Joseph fecit sicut precepit ei angelus—non sicut ego volo sed sicut tu*" (Joseph, rising, did as the angel ordered him—not my will but thine be done).

"God resists the proud, whereas he gives his grace to the humble." As true humility is the surest sign of perfect sanctity, so it was the base and guardian of Joseph's other virtues: this hidden treasure was quite unknown to him; he was entirely unconscious of it, and therefore it took the deeper root in his soul. In him it was an ardent love that inclined him to dissolve into nothing before God, and to appear contemptible to man: his humility made him practise silence and retirement; it reminded him of his nothingness, in which he delighted, as it contributed to increase God's glory, "who is honored by the humble."

"*Quanto magnus es humilia te in omnibus, et coram Deo invenies gratiam. Discite a me quia mitis sum et humilio corde*" (The greater thou art, humble thyself the more in all things, and thou shalt find favor with God. Learn of me to be meek and humble of heart).

As the first fruit of his humility, he strenuously endeavored to conceal himself and what he was from the world, and to lead that hidden life of which he is the illustrious patron and accomplished model. But of this divine life, so little known to immortalized souls, who can have a just idea? for all the glory and beauty of the king's daughter, that is, the true Christian, is within. The most honored of men was the most unknown and despised: the governor and guardian of the King of heaven spends his precious life in the obscurity of a carpenter's shop, and, while his consummate virtues ravish the heart of God, he has neither will nor wish to manifest them to the world. Joseph might have said and done wonders, but he preferred the great maxim of saying little. Moses says he found a greater difficulty than ever in speaking after conversing with God: a soul interiorly conversant with Him has an aversion to any exterior display; she is satisfied with the knowledge God has of her.

"The kingdom of God is not in manifestation, it is within you."
 "Your life is hidden with Christ in God."

But who can tell the immense weight of his glory and his prerogatives in heaven? for to enumerate all his virtues would be endless; it is the opinion of the pious and learned Suarez that he is exalted above the apostles and John the Baptist, since he surpassed them in dignity, as the dignity of father, of governor, and of prime minister of Jesus is greater than that of herald and precursor. Others say that in a well-suited marriage, as Joseph's must have been, an equality is necessary; and so they conclude that he must approach nearest to the sanctity of Mary. Besides, as Jesus and she, by a single visit and salutation, sanctified the Baptist, how much more of their divine spirit must they not have infused into Joseph by their constant presence and conversation. Further, as all his thoughts, words, and actions were referred to the Word incarnate, they thence became Godlike and divine: what wonder, then, that St. Teresa should have such tender devotion to this favorite of heaven, and should so strongly recommend it to others as the best means of securing God's friendship? assuring them that it was through his mediation she had received the choicest favors.



EIGHT MEDITATIONS

Upon some passages of the Life of St. Joseph, which may serve through the Octave of his Feast, or at other times.

MEDITATION I.—OF THE ILLUSTRIOUS BIRTH AND NAME OF ST. JOSEPH.

The Preparatory Prayer.—Beg humbly of God that your memory, understanding, and will, may be employed to His greater honor and glory, in this mental prayer.

First Prelude.—Imagine yourself at Nazareth, at the birth of St. Joseph, and reflect on the difference wherewith men and blessed spirits regarded this royal infant.

Second Prelude.—Beg light to see the vanity of the world, and grace to despise it.

Point 1.

Consider, That St. Joseph was lineally descended from the greatest kings of the tribe of Juda, and from the most illustrious of the ancient patriarchs; but that his true glory consisted in his humility and virtue. He was born for great ends, and designed by the Almighty to be the guardian of His divine Son, manifested to the world in human nature. We may truly say, "O glorious St. Joseph, you were born for great ends indeed: to be the legal guardian of the promised Messiah, spouse to the Mother of God, guardian of Jesus, and master of the sacred family; you appeared like the clear dawning of the day, ushering in the glorious sun of justice. I congratulate you for your early sanctification, and I give

thanks to my God for the prerogatives assigned you from all eternity. I take complacency that you are raised so high above all other saints, and it will be a satisfaction if so insignificant a creature as myself can in any way promote your honor."

Point 2.

Consider, This noble infant was born in a poor stable, without such distinguishing marks of grandeur as are never wanting at the birth of princes. Reflect, that as the heavens are exalted above the earth, so are the thoughts of God different from those of men. (Isaias lv.) Rebelling worms of the earth sit under the shade of triumphant laurels, although vicious as bloody Nero and savage Diocletian; while Job, the Idumean prince, is despised upon a dunghill, and Joseph, the next heir to the scepter of David, is not noticed. After this manner the Almighty treats His chosen favorites. The rich man, who was clothed in silks and purple, and feasted sumptuously every day (St. Luke xvi.), sitting under a stately canopy, and adored by his flattering parasites, was so intoxicated with pride that he doated on his own misery. In that mistaken flourishing state he was odious to his Creator, contemptible to the angels, and, notwithstanding his funeral pomp, the Son of God wrote his dreadful epitaph, "buried in hell"—while the poor man, fainting at his gate for want of the crumbs cast away, and consoled by dogs licking his ulcers, was waited on by angels to take him to his place among the patriarchs, prophets, and kings. Oh, the beauty and riches of holy poverty! Oh, the dangerous circumstances of those who receive more temporal favors than others, which will render their judgment more terrible for abused bounties! Lord, open my eyes to see and condemn the frothy pomp of the world. Give me a sound judgment to undervalue myself. Create a clean heart in me, removing that which has hitherto been hardened; by the intercession of St. Joseph correct my tepid and vain thoughts, that I may pity and pray for unfortunate mortals, who look forward to consider what it is to be buried in hell, from which there is no redemption or return.

Point 3.

Consider, The signification of the name "Joseph"—increase. No sooner did he attain the use of perfect reason than he was inflamed with the love of God. We find that St. Mary Magdalen of Passis made a vow of perpetual virginity at ten years of age; probably our angelical patriarch offered this inestimable treasure at an early age. He increased so fervently in all kinds of heroic virtues as to deserve afterward to be the foster-father of the Son of God. Most holy God, I blush, and am confounded in your presence, looking back on the sins of my depraved

youth. I have abused the first rays of reason in turning into the broad way of the world. My first lessons were to study my satisfaction, to be esteemed, and I ran mad after the erring multitude, As I increased in years, my crimes increased. Now, being sensible of all worldly folly, I penitently return. Receive me at the eleventh hour, you who had compassion on the good thief, when ready to expire upon the cross.

MEDITATION II.—OF THE HUMBLE CALLING OF ST. JOSEPH.

[*Preparatory prayer, as in the former meditation.*]

First Prelude.—Imagine yourself at Nazareth, beholding St. Joseph in his youth exercising the laborious trade of a carpenter.

Second Prelude.—Beg of Almighty God to instruct you how, in your present state of life, you may attain true perfection.

Point 1.

Consider, How divine Providence ordered that St. Joseph, of royal extraction, should be brought up to the humble trade of a carpenter. 1. Not only for his bodily support, but that his contemptible calling might balance the future dignities that were to be conferred upon him, and to resemble the humble life of the Messiah. 2. That he might decline idleness, so dangerous to his avowed charity. 3. That he might be a pattern to men living in the world, how they might be much in God's favor. 4. That by the labor of his hands he might be able to bestow the noblest charity in supporting the Son of God and His immaculate Mother. My soul, upon all occasions rejoice in divine appointments; and be assured that solid perfection is not confined to the solitary cells of Nitria. An unregarded artisan has surpassed the glory of all the rigid anchorites. Whoever serves his God more faithfully, and loves Him more ardently than the silent recluse, will have a more resplendent crown. Rejoice that your Creator encourages and entertains impartially all His servants, according to their merit, by coöperation with His grace. Congratulate St. Joseph for being so great a favorite of heaven. Take a strict account of yourself, how time is to be employed from morning till evening; reflect on what is amiss, and resolve upon amendment, by the intercession of St. Joseph.

Point 2.

Consider, That among other motives determining St. Joseph to exercise his trade was the love of humility and mortification. He had so clear a knowledge of God's greatness that he thought he could not descend too low. Oh, my soul, what different ideas have you of divine majesty and divine justice! You neither love your Creator as a father, nor fear your

Redeemer as a judge. St. Joseph had little to satisfy for; but he would offer acts of supererogation, while you stand upon terms with God, stopping at strict obligation; and, alas, too often transgress against indispensable commandments. Reflect, likewise, on the false notions of worldlings concerning mortification, who conclude that voluntary suffering appertains to such as have renounced the world and live in convents, as if the sinner deserved no greater punishment than the saint. Ponder how often you have heinously offended God; while, perhaps, the mortified religious never lost baptismal grace. Take up the cross in time; mortify yourself to satisfy for past trespasses. Be liberal to God if you expect extraordinary lights and impulses. Be careful, by a guard over the senses, to preserve a pure interior. Beg, by St. Joseph's intercession, that you may not displease God venially, even by the cast of an eye, or a loose jest.

Point 3.

Consider, How St. Joseph's painful life was accompanied with purity of intention, directing all his thoughts and words, and performing all his actions to the greater glory of God. This practice prepared him for the prerogatives distinguishing him from all other mortals. A right intention entitles to reward what in itself is indifferent, as being not commanded nor prohibited; it gives standard weight to the meanest of our actions; it advances a treasure to enrich us on taking leave of the world, and is a sort of continual prayer. Lament the irrevocable loss of many actions' not being meritorious from the want of pure intention. You never lacked vain and malicious intentions, obeying the suggestions of the infernal enemy. Desert him for the future; and whether you eat, drink, or sleep, make an offering, and tell Almighty God you comply with these necessities to please Him. Take St. Joseph for your master, to teach you how to join exterior employments with interior intention and attention.

MEDITATION III.—OF THE MARRIAGE OF ST. JOSEPH.

[*Preparatory prayer, as in the former meditations.*]

First Prelude.—Imagine yourself to be in the temple of Jerusalem, when the High Priest gave to Joseph the immaculate Virgin Mary. How the patriarch espoused her by putting a ring upon her finger, with other ceremonies, according to the written law, in token that he made her partaker of all his goods, and took her under his protection.

Second Prelude.—Beg light to understand the mysteries of this matrimony, and grace to reap fruit from hence.

Point 1.

Consider, Those words of Solomon, "House and riches are given by parents: but a prudent wife is given by our Lord." (Prov. xix. 14.)

This seat of wisdom was so great a blessing to St. Joseph that he might truly say, "All good things came with her." (Wis. vii. 11.) She brought a plentiful portion for his improving in all manner of virtue. Christ assisted personally at the marriage of Cana at Galilee, and we may contemplate what a blessing was bestowed on the mutual contract between her who was to become Mother of God, and him whom the second person of the Trinity was to obey. This was the most honorable marriage (Heb. xiii.) since the creation: and with a copious infusion of divine grace, "God joined'them." (St. Matt. xix. 16.) Ponder, likewise, how the merits of St. Joseph promoted him to this dignity, "For a good spouse is given a man for his good actions." (Eccles. xxvi. 3.) Study to please your Creator by purity of intention in choosing a state of life. Endeavor to be much in God's favor by good works. If you have faith to remove mountains, it avails nothing without charity. The devils believe and tremble; they make a profession that Christ was the son of God (St. Matt. viii.), yet remain damned spirits. Such as live not yet up to their belief have "the faith of devils, not of apostles." (St. Aug. *Serm.* 38, *de temp.*) Lament the sins and scandals of your past life. Resolve for the future, by the intercession of St. Joseph, that God and man shall see your good works, "and glorify your Father in heaven." Consider also, that if it be your choice to live in a married state, you ought to cherish your consort, to preserve peace and union, to avoid contention and misunderstandings. As you make one civil body, like the primitive Christians, "have one heart and soul." Love your spouse, as "Christ loved His Church" (Eph. v.), who for the love of it laid down His precious life. Beg blessings on your concerns by the intercession of St. Joseph.

Point 2.

Consider, God was pleased to acquaint the world, in these two noble persons, with the dignity of virginity and the value of vows. They had consecrated their virginity to their Creator, and one was chosen to be the mother, and the other legal father to the Son of God. Oh, inestimable treasure of chastity, that renders mortal men like to angels! Unspotted virgins sing canticles before the throne of God, peculiar to themselves. (Apoc. xiv. 3.) 'They attend the omnipotent Son of God wherever He goes. The religious of both sexes, who profess and observe this evangelical counsel, may be called sons and daughters of Mary and Joseph. O Virgin Mother! O virgin spouse! beg and obtain for me chaste dispositions and desires. Ask yourself whether edification and modesty appear in your conversation; if not, reform. Detest the company of such persons who, even indirectly, cast out words tending to levity. Fling aside, or, rather, burn books which recount the success of passionate love in creatures. Irregular

suggestions pass from the memory to the understanding, and so to the will: remove the fuel to prevent the fire. Lament wailings of what kind soever against this angelic virtue.

Point 3.

Consider, St. Joseph provided for the blessed Virgin, and took her into his protection. Do you also promote her honor in those under your charge? Suffer not anyone to speak with disrespect of her or her glorious spouse. Avoid the conversation of those who lessen devotion to these great souls. Have a filial confidence in their protection, and congratulate yourself for being so happy as to be devoted to them. Resolve to practice something to the honor of both. Do not be so grossly mistaken as to think eternal happiness must cost you nothing. Strip yourself of former fancies, and loathe what hitherto you have admired. Look up toward heaven; begin to overcome what you vainly feared. He is stronger who stretches out his hands to save you, than he who keeps you back in thralldom.

MEDITATION IV.—OF ST. JOSEPH'S JOURNEY WITH THE BLESSED VIRGIN TO MEET ST. ELIZABETH.

[*The preparatory prayer, as in the former meditations.*]

First Prelude.—Imagine yourself accompanying the blessed Virgin and St. Joseph over craggy mountains, to a distant place far from Nazareth. Hearken to their discourse in this winter's journey, and consider what was said in the house of Zachary; reflect on St. Joseph's perplexity at his return home.

Second Prelude.—Beg grace to be charitable to your neighbor, to shun detraction and rash judgment, and to be devoted to the blessed Virgin.

Point 1.

Consider, How, some months after St. Joseph's espousals, and a few days after the angel had declared to the blessed Virgin the mystery of the incarnation; and likewise that her cousin, St. Elizabeth, was six months pregnant, she humbly desired leave of St. Joseph to visit her; but he, out of his tender affection, would not suffer her to go without his personally taking care of her in that journey. Oh, admirable charity! Oh, profound humility! Seize all opportunities of comforting and succoring your neighbor. If you move in a higher sphere than others, reflect, that to whom much is given, much will be required of him. Condescend to inferiors. The Mother of God prevented, by a visit, the mother of the precursor. Who is the blessed Virgin, and who am I? My pride is inexcusable. Oh, my soul, study to be dead to all vanities, to be aware of diabolical illusions, suggesting such and such practices; become men of

honor. Lord, give me your holy love, and I am happy enough to pity wicked monarchs, even the most flourishing ones of the universe.

Point 2.

Consider, The many blessings that came by Mary. At her first salutation St. John was sanctified, and leaped for joy in his mother's womb. St. Elizabeth was replenished with the Holy Ghost, and prophesied; magnifying her sex, calling her "blessed among women," admiring her stupendous humility, that, being the Mother of the Lord, she should come to her. Oh, my tepid soul, learn to exult with joy at the receiving of thy Saviour in the holy Eucharist; make due preparations, by a serious and sincere confession; humbly beg that the intercession of Mary may be a means to procure thy sanctification, for by her God distributes His favors. Represent to her thy necessities, and beg an alms of her. Reflect, also, that if such wonders happened at the first hearing of the voice of the blessed Virgin, to what a degree of sanctity must St. Joseph have arrived, who conversed with her thirty years. If she obtains favors for notorious sinners, that by her prayers they return friendship to God, and are beatified with sanctifying grace, it is beyond our reach to comprehend what a fund of all virtues she procured for her dear St. Joseph. Contemplate how happy was the man "who had a good spouse" (Eccles. xxvi. 1), surpassing the excellency of the highest seraphim; and what a proficient he was in all perfection by her daily presence and heavenly discourse.

Point 3.

Consider, How the sublime virtue of St. Joseph was tried, when after his stay at Zachary's house, on his return home, he understood his immaculate spouse was pregnant. What sharp conflicts passed, then, between a pure conscience and chaste affections. He put the most favorable construction upon the occasion of his torturing affliction. He called to mind her unparalleled modesty and chastity, therefore would proceed cautiously, and not act with severity. He knew the long-promised Messiah was to be born of a virgin; and why might not she be that happy creature? Learn to excuse the seeming faults of others, and if an unbecoming action show several faces, look upon the least deformed; excuse the intention—conclude it accidental, and fear you would have done worse in the like circumstances. Beware of all rashness in censuring your neighbor. Ponder also upon St. Joseph's zeal for the law of God, which he infinitely preferred, as the chief object of his love, above whatsoever was under heaven. My soul, despise what is transitory, standing in competition with divine precept; prefer not again the villain Barabbas before thy God.

Yet the patriarch thought to dismiss her privately, that she might not suffer in her reputation and be stoned as an adulteress. Be you tender and compassionate to the failings of others; although they are matter of fact, prevent the spreading of them; give a check to such discourse. Consider, likewise, how the divine goodness afforded comfort, when human means gave no relief. An angel is dispatched to acquaint him with the mystery. Oh, what transcendent joy, after piercing grief! Learn to expect the divine pleasure with steadfast resignation. Trust in the goodness of your God; accuse yourself of former diffidence. Congratulate the blessed Virgin and St. Joseph on their mutual joy.

MEDITATION V.—OF ST. JOSEPH'S VIRTUES, EXERCISED AT THE BIRTH, CIRCUMCISION, AND PRESENTATION OF JESUS IN THE TEMPLE.

[*The preparatory prayer, as in former meditations.*]

First Prelude.—Imagine yourself with the blessed Virgin and St. Joseph in the stable at Bethlehem, where Christ was born, and laid in a manger, between an ox and an ass. How afterward St. Joseph circumcised Him, and gave Him the holy name of Jesus. Lastly, how he presented the Son of God in the temple, where he was met by Simeon and Ann.

Second Prelude.—Beg grace to profit by St. Joseph's contemplations in these mysteries.

Point 1.

Consider, How St. Joseph, being returned from Zachary's house, was obliged to undertake a winter's journey, to be enrolled at Bethlehem, with his spouse, in compliance with the edicts of Augustus Cæsar. He cheerfully obeyed; so ought you to do toward those who have command over you, even in difficult matters. What pious discourses had he not on the road, for thirty miles, with the Virgin spouse? He patiently endured the inconveniences in traveling, finding no place in the inn, and being forced to take shelter with an ox and an ass in a poor stable, to herd with brutes. How often have you entertained our Lord in the like manner, by bringing Him into a breast full of brutish passions? Admire the patience of your Redeemer, in suffering you to receive Him so unworthily. The blind man, knowing the king is present, stands with great respect, although he sees him not. You know that the Son of God visits you personally, yet remain stupid as a senseless animal. Give frequent thanks to God, that you have not been punished like Oza (2 Kings vi.), who was struck dead for rashness, in only touching the ark of the covenant; whereas, perhaps, you have more than once received your God sacrilegiously. Reflect on St. Joseph's sorrow, seeing the vileness of the place: no accommodation, at midnight, in a rigid season. The Son of God would be born in these severe circumstances, choosing what He loved. Be ye vile in your own

eyes, and cut off superfluities by mortification. The blessed Virgin and St. Joseph, being wrapped in prayer and contemplation, the immortal Son was born according to the flesh. He was laid in a cold manger, and St. Joseph beheld Him with tears of fatherly tenderness; sighing to heaven, and prostrate before Him, he honored Him with heroic acts of faith, like his who said afterward, "Thou art Christ, the Son of the living God." He adored his Saviour, and thanked Him for His immense goodness. Imitate these and the like acts. Lament that your sins were the occasion of our Lord's suffering in the manger. Reflect what joy succeeded, when the crib resembled paradise. Choirs of angels sang glory to their God; the shepherds adored, and the three kings, in an humble posture, offered rich presents to their almighty Sovereign. Do you also join with heavenly spirits in rendering thanks for innumerable favors, which you may call to mind one by one. Offer your memory, understanding, and will, to Him who gave them. Beg, by St. Joseph's intercession, that you may adore God upon earth with an undefiled conscience, and eternally in heaven hereafter.

Point 2.

Consider, St. Joseph's obedience to the law, in circumcising our Saviour, who was exempt from, yet would bear the badge of, original sin, though incapable of committing any. You excuse yourself criminally from fulfilling the divine law, and study to appear a saint, while you are an inveterate sinner; examine, repent, and detest pride, the source of all evils. Jesus' humility confounds your haughtiness. Reflect how St. Joseph's heart was wounded with grief before he saw the blood of Christ. At pronouncing the name of Jesus, he fell upon his knees; the nine choirs of angels prostrated, and all hell trembled; that name being to confound their exulting over captive souls. Offer tears of compunction to Him who redeemed you with streams of blood. Take not the name of the Lord your God in vain, which is holy and terrible; nor suffer any under your command to speak the language of devils. As far as in you lies, concur to the salvation of others. Since God came on earth to save sinful mankind, do you condescend to what may be instrumental in so glorious a work.

Point 3.

Consider, What St. Luke records (chap. iii.): His father (so the evangelist styles St. Joseph) and mother were marveling at what was said of Him. They were in ecstasies, hearing the prophecies of Simeon and Anna: they marveled that God so loved the world as to give His only begotten Son; they admired the infinite goodness of Christ; contemplating in Him the boundless and bottomless ocean, as it were, become a

drop, and the whole fiery sphere as a little spark. They were astonished that He who created the universe by His fiat was to be redeemed by a pair of doves. They offered Him to the eternal Father; and, to complete His inestimable purchase, gave what was required by the law of Moses. My poor soul, join with them in admiration; marvel that Christ should love you, an ungrateful worm, so ardently as to suffer for you. Admire His divine patience in not punishing your manifold crimes; whereas many have been cut off in the flower of their youth, and sent to burn eternally in hell for sins far less in number than yours. Stand confounded; reproach yourself for having so frequently sold your Lord, like treacherous Judas, for petty interest or sordid passion. Rejoice that He has ransomed you, and gives you grace to purchase His favor, by leading a new life, resembling the simplicity of the dove.

MEDITATION VI.—OF THE FLIGHT INTO EGYPT, HIS RETURN FROM THENCE, AND OF THE LOSING OF JESUS, AND FINDING HIM IN THE TEMPLE.

[*The preparatory prayer, etc.*]

First Prelude.—Imagine yourself traveling with the blessed company in so tedious a journey, and a rigid season, Jesus not being one year old (Maldonatus on Matt.). Reflect how they were obliged to leave their own country, and to live among perverse idolaters. How, after their return to Palestine, they went to adore in Jerusalem, where Jesus was lost, and found in the temple, sitting among the doctors.

Second Prelude.—Beg grace and light to practise such virtues as St. Joseph experienced in Egypt and Judea.

Point 1.

Consider, When St. Joseph received the command, “Arise, take the child and his mother, and fly into Egypt,” he obeyed the very moment. He immediately quitted home, country, and conveniences, to live among perverse idolaters, who hated the Hebrews. He traveled through deserts, wanting sometimes necessaries, passing from mountain to valley to find a little spring to refresh the fainting family. The love of Jesus made all things easy to him. Oh, my disobedient soul, how often has God commanded me by clear inspirations, Arise, perform that act of virtue; fly that dangerous company; burn that pernicious book; make haste to the throne of mercy, by serious repentance; and I slumbered on in my habitual tepidity, and slept in my iniquities! I will now arise with the prodigal son—I will make haste to my heavenly Father, loving Him, grieving and confounding myself, purporting newness of life, and surmounting with divine grace all difficulties laid in the way by men and devils. Ponder how it pierced St. Joseph’s heart to see God offended by those profane idolaters. You have so little compassion for other sinners that you will

not drop one tear for your own crimes. St. Joseph took pleasure in being despised as a common artisan, working to support the holy family. Your daily study is to be esteemed ; you court vanity, and shun solid glory. My soul, bear patiently hard usage ; disown utterly the maxims of the world. Refuse not to be clothed with contempt like thy Lord and Master. Be not terrified with an imaginary enemy and league with a real one.

Point 2.

Consider, The steadfast hope and invincible fortitude of St. Joseph. His whole trust was in divine Providence. He gave no attention to diabolical suggestions, viz., Why to fly ? Why so far off ? Why at this season ? Why into Egypt ? Why not to the three kings, who would take it as an honor to entertain us, instead of to a perverse nation, where we cannot expect any other treatment than affront or ill usage ? The holy patriarch was deaf to this language ; he cheerfully arose at midnight, like the patriarch Abraham, when commended to sacrifice his son Isaac ; nothing could induce him to move one step out of the road which God had pointed out to him. All the monsters of Egypt were looked on without fear or terror—God was his hope. Be not curious to pry into the divine ordinations ; reject carnal arguments, dissuading from what the Almighty commands. Fix your eyes on heaven, and as difficulties show themselves let your hope increase. Beg, by the intercession of St. Joseph, courage and resolution to quit all that is valuable upon earth, rather than disobey the voice of your Creator. Be mindful that the All-powerful is your hope, who will send relief in due time, as he did to St. Joseph by an angel, ordering the return of the holy family to Palestine.

Point 3.

Consider, That every man was obliged to go and worship God in the temple of Jerusalem, on the feast of Azims. It lasted seven days ; and although St. Joseph might have made his appearance, only, to fulfill the law, and returned to Nazareth, yet he remained the seven days, taking that opportunity to satisfy his devotion by honoring the eternal Father in His own house. Endeavor, likewise, to have interior fervor and recollection as well as an exterior reverence and modesty, at the time of divine service, and in private prayer. St. Joseph was apprehensive in returning to Judea, because Archelaus reigned there ; now he fears not to appear in Jerusalem, where a cruel prince sat upon the throne, because the worship of God was concerned. Be courageous in discharging your duty ; despise human respects, and what the wicked world may say of you, by obeying God rather than man. Consider, also, how Christ being lost, St. Joseph sought Him with a sorrowful heart ; he could not find Him among his

kindred and acquaintance, nor in any other place but the temple. If ever you be so unfortunate as to lose your Lord by sin, lament bitterly; have recourse to prayer, turn from creatures, do not despond, avoid all occasions of relapsing and frequent the holy sacraments, for He is to be found in the temple. Reflect on the twofold joys St. Joseph experienced at the sight of Jesus; the first, because he found the God of his heart, whose profound wisdom was admired by the learned doctors; the second in hearing the blessed Virgin term him Jesus' father, which prerogative was entertained with humility and confusion, as thinking himself unworthy of that glorious title. St. Joseph sought not esteem or praises; that is the folly which I run after—empty shadows of vanity, and decline real glory! My soul, glory in the cross of our Lord Jesus Christ, and cause all the angels to rejoice at the return of the lost sheep, that is, thyself.

MEDITATION VII.—OF ST. JOSEPH'S MANY YEARS' CONVERSATION WITH JESUS AND MARY AT NAZARETH.

[*The preparatory prayer, etc.*]

First Prelude.—Imagine yourself to have had the happiness and honor of frequently entering the house of Nazareth, and contemplate what probably was said or done by the holy family.

Second Prelude.—Beg light and grace to practise virtue, in imitation of St. Joseph during the course of your whole life.

Point I.

Consider, Those words of the royal prophet, "With a saint you will become a saint" (Ps. xvii. 26), and contemplate how great a proficient in sanctity St. Joseph must have been, by a daily and hourly conversation for many years with the Holy of holies, the Son of God. What he learned in the school of Jesus is not understood by the most eminent contemplatives. St. Paul, "caught up into paradise" (2 Cor. xii. 4), heard words not lawful for man to utter. St. Joseph was made a partaker, also, of divine secrets; and if the apostle humbly glorified that God who made him a fit minister of the New Testament (2 Cor. iii. 6), it cannot be conceived how much St. Joseph was qualified to discharge his duty as legal father to the Word incarnate, and real spouse to the Mother of God. The long recollections of Paphnutius, and the mental prayers of Pacomius, are but rough drafts of our holy patriarch's uninterrupted union with his Redeemer. He had theological, cardinal, and other virtues to perfection under so great a Master. Consider each part, and select something for imitation. Beg of St. Joseph, by the merits of Christ, and the love he bore his immaculate spouse, that he will be your intercessor and instructor toward learning the science of the saints. Reflect on St. Joseph's care and pains to support the holy family; all labor was sweet and easy, be-

cause undertaken for Jesus and Mary. If you have charge over others, promote God's honor, and permit not that He be offended; "For whoever has not the care of those under him, especially domestics, has denied the faith, and is worse than an infidel." (1 Tim. v. 8.) If you connive at others' sins, you make them your own, and, although silent, you become an accomplice. Assist others in spiritual and temporal necessities, and employ your time like St. Joseph, working to please Jesus.

Point 2.

Consider, The words of Solomon (Prov. vi. 27), "Can a man hide a fire in his bosom, and his garment not burn?" Could St. Joseph have the infant Jesus in his arms, so close to his heart, and not burn with divine love, like the highest seraphim? When the two disciples traveled toward Emaus, and our blessed Saviour, risen from His sepulchre, discoursed with them upon the road, they found their "hearts burning within them, while He spoke to them in the way." (St. Luke xxiv. 32.) St. Joseph was thrice happy in such discourse for many years; the Son of God declared to him the interpretation of the Scriptures, and the necessity of suffering. When Christ fell upon His knees to pray, Joseph and Mary by His side, the patriarch lost himself in ecstasies; he prostrated himself in the presence of God; how often did he tell Him, "My Lord, you know I love you, joy of my heart, God of my soul!" while tears of devotion came trickling down his face. Samuel mistook the voice of the Lord, discoursing personally with him. Oh, my soul, prepare the way for divine grace by fervent prayer, and, according to your station, set others on fire with the love of God and their neighbor. Defer not the time of your devotions, as if you designed to serve your Creator in the last place; let Him have preference to insignificant conversation and trifling visits. Ponder, also, that probably, according to the rules of perfection, St. Joseph distributed the hours of the day: some set out for prayer, some for pious conferences, others for work, and so of the rest, according to exigencies. Observe similar order and give good example, which influences more than words. Mistake not the voice of the enemy, transforming himself into an angel of light. Follow the instructions of a prudent director, who will guard you against what is suggested by the devil and self-love.

Point 3.

Consider, How hard a matter it is to find the true elevation of this resplendent star, St. Joseph. If bright rays darted out from Moses' face, after forty days' and forty nights' conversation with God on Mount Sinai (or, as some doctors are of opinion, with an angel deputed by the Cre-

ator), insomuch that the princes of the synagogue durst not draw near him, and the law-giver placed a veil over his face (Exod. xxxv. 33), what a glorious interior had St. Joseph, who conversed with God (made man) face to face for many years! St. Paul, in his defence against the obstinate Jews, instanced how he was taught the law at the feet of Gamaliel. (Acts xxii. 3.) St. Joseph learned the highest perfection of the law from Him who delivered it to Moses. In his daily actions he united the active and contemplative life, sometimes working for Jesus, at other times sitting at His feet and hearing the Word. He stood astonished to behold Him, who created the world out of nothing with a few words, working at the carpenter's trade, and expecting His orders. Admire the divine goodness; be enamored with humility; join ejaculatory prayers to common actions. Reflect, that as St. Joseph nourished Christ corporally, so Jesus nourished His foster-father spiritually, who improved in all virtues, and became a great and glorious saint.

MEDITATION VIII.—OF ST. JOSEPH'S HAPPY DEPARTURE.

[*The preparatory prayer, etc.*]

First Prelude.—Imagine you see St. Joseph upon his death-bed, our blessed Saviour and His Mother there present. How he sweetly rendered his soul to God; was conducted by angels to limbo, and his body decently interred.

Second Prelude.—Beg grace to lead such a life, as to be favored, on your death-bed, with the protection of Jesus, and the special intercession of Mary and Joseph.

Point 1.

Consider, That before the nuptial feast of Cana in Galilee, St. Joseph was visited with his final sickness. (St. Epiphanius, *Hær.* 78. Franciscus Lucas Baron.) He then exercised, as he had done throughout the whole course of his life, seraphic acts of divine love, and heroic acts of patience and resignation, which the Son of God suggested to him. Oh, what a heavenly scene was it, to behold the second person of the blessed Trinity and His beloved Mother attending at his death, and comforting him in his last moments! St. Joseph, with tears of joy, returning humble thanks for the honor they had done him, by acknowledging the discharge of his duty, and for their affection toward him. He begged, as the last favor in this world, a blessing from Christ's hand, that fills every creature with benediction; and likewise the powerful intercession of his immaculate spouse for a happy passage to eternity: which being granted with grateful tears, he petitioned, like holy Simeon, to be dismissed in peace; and wrapt in an ecstasy, with the love of God, he breathed out his precious soul. Thrice happy death, the reward of a virtuous life! My God, let my departure be like that of the just. Infinite goodness, infinite power,

assist me at that dreadful trial. Let me not be confounded at the hour of death. Ponder, also, how Jesus, with His sacred hands, closed the patriarch's eyes. To deserve a happy death, shut now your eyes to the world; make such timely preparations as you would wish to have done when struggling in your agony. Exult over hell by a change of life, and send up aspirations, desiring to be dissolved and to be with Christ. Be exact in every confession, as if it were to be the last. Do not sleep in mortal sin, lest sudden death seize you, and you be lost eternally. Address St. Joseph, that you may have the benediction of Jesus on your death-bed, and rejoice with the thought of being called out of banishment.

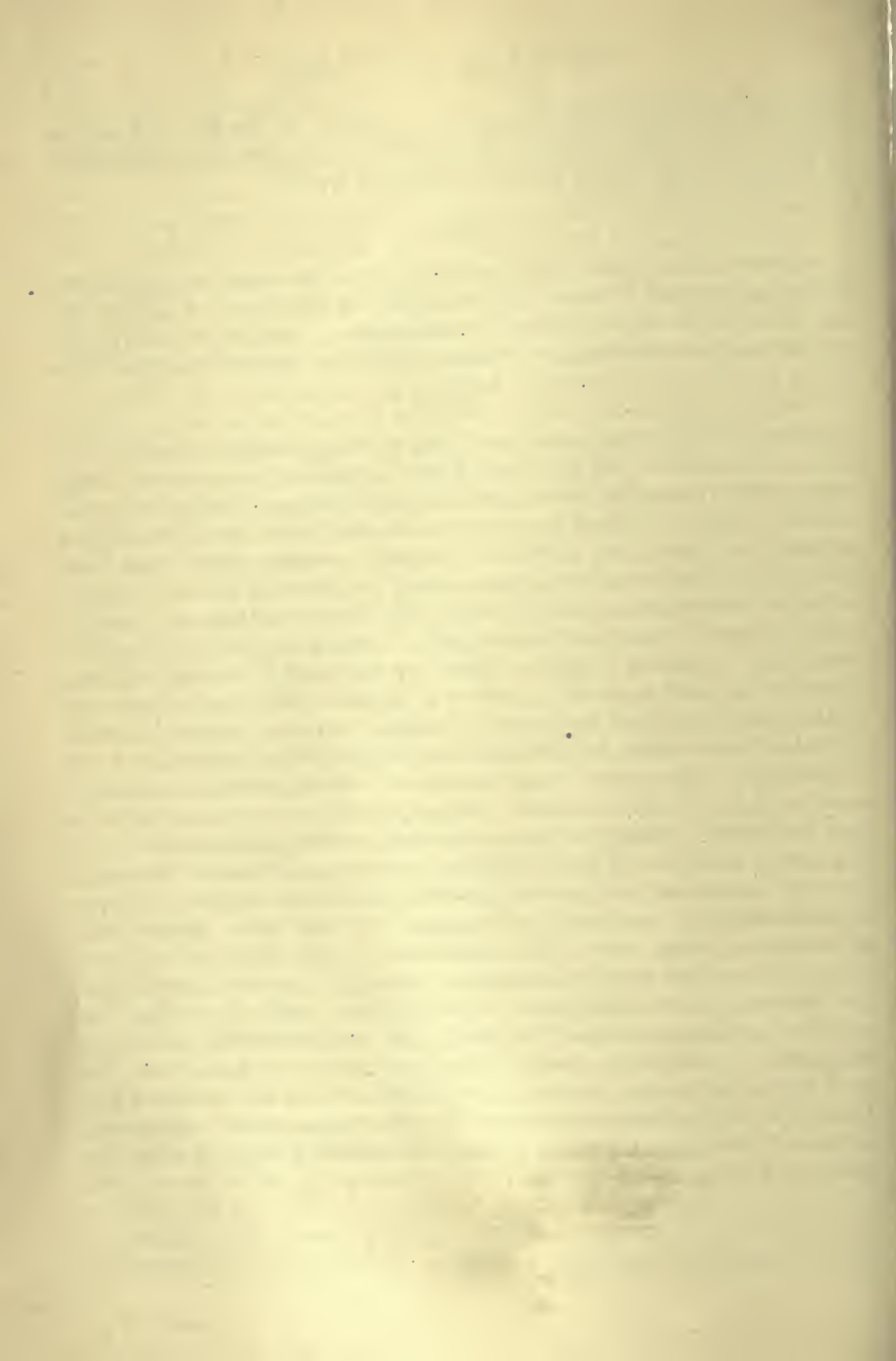
Point 2.

Consider, That if angels carried the soul of poor Lazarus into Abraham's bosom, a noble choir of those blessed spirits were commanded to conduct and wait on St. Joseph to limbo. At his coming thither, they might make use of the high priest Joachim's words to conquering Judith, and sing, "Here enters the glory of Jerusalem, the joy of Israel, and the honor of the people. This is the soul of just Joseph, whom the eternal Father appointed to be the foster-father of His only begotten Son, and spouse to the Mother of God." Reflect how, in limbo, the souls of kings, patriarchs and prophets rejoiced at his entrance; but much more when he gave an agreeable relation of the long-expected Messiah, and that their redemption was near at hand. Oh, my soul, languish for that happy hour, when thy good angel will conduct thee to hear the transporting invitation, "Enter into the joy of thy Lord." Obey the angel's voice, exciting you to acts of faith, hope, love of God, contrition, and resignation; that they may be familiar to you at your death. Reflect on your former sins, that if you had been called away such and such a time, you would have been burning with Cain and Judas. Give thanks for your preservation; resolve rather to dismiss all that is dear to you in the world than divine grace. Consider, likewise, how our blessed Saviour and the immaculate Virgin conducted St. Joseph's corpse to the place of interment (Baronius, lib. 6, c. 8), which was the valley of Josephat, near the place where, afterward, the blessed Virgin's body was deposited for some days, between Mount Sion and Mount Olivet (Ven. Beda, Bruchardus, etc.); and since the bodies of several saints have been preserved from corruption, it is no rash thought to be of opinion that our holy patriarch was favored after the like manner. O precious relics! Oh, what an honor, that God in person should take care of the funeral, and with His sacred hands place the body in the sepulchre! Admire the dignity of St. Joseph. Carry about you relics which terrify devils and keep them at a distance. Detest novelty; shun the dangerous company of those

who cast out words reflecting on any practice of the holy Church of Christ. Live so that you may appear with security and joy in the valley of Josephat, when Christ comes to judge the world.

Point 3.

Consider, How Christ our Lord, rising from His sepulchre, visited His expecting servants in limbo. He took them from thence, as trophies for His bitter passion; and whereas many bodies of saints (St. Matt. xxvii. 52) arose, that had slept, we may not doubt St. Joseph's being of that happy number; as it is piously believed (St. Bernardin, tom. 3, Serm. de St. Joseph; Gerson, etc.) that St. Joseph is, both in soul and body, glorious in heaven, although those of others rising at that time might return to their tomb. The souls of all the ancient holy patriarchs, prophets, and other saints, were retained in limbo till Christ our Redeemer visited them and set them free. "He hath led captivity captive," says the royal prophet, speaking of Christ: and when He ascended into heaven, He took them with Him thither to glory; they joining the celestial choirs, sounding forth His victory over sin and death, in the highest strains of gratitude, love, adoration, praise, and thanksgiving; among whom may be justly ranked, in a superior degree of glory, the patriarch St. Joseph, who was dignified on earth to be the guardian of the Son of God and Redeemer of the world, the Word incarnate. The trust was the greatest, which he most faithfully discharged; and his merit must be in proportion in the distribution. The eternal Truth declares it: "Good and faithful servant, enter into the joy of thy Lord." What joy did he then experience for past sufferings! What glory for contentment! What a resplendent crown for purity of life! Oh, my sluggish soul, take pains, like St. Joseph, in serving Christ, that you may be rewarded with him: call frequently to mind those divine words of our Redeemer: "What doth it profit a man, if he gain the whole world, and lose his soul?" (St. Matt. xvi. 26.) The enjoyment is short, and the punishment eternal. On the contrary, faithful servants of the Omnipotent have transient trials, short afflictions, whether exterior or interior; but they gain a never-ending and happy kingdom. Say often to yourself, What can separate me from the love of my God? Not all the menaces of cruel men, nor all the malice of hell. I will love my omnipotent Creator—I will love my most merciful Redeemer—I will love my most gracious Sanctifier, purely for their own sakes—I will love them eternally.



THE GLORIES OF THE HOLY ANGELS.

DEDICATORY EPISTLE

TO OUR BLESSED LADY OF ANGELS.

GREAT Queen of Paradise! Sovereign of those holy spirits who are confirmed in grace and glory! prostrate at your feet, where the greatest sinners obtain pardon—the weak, strength—the tepid, fervor—and the just, sanctity—I offer and present to you this little work, designed to promote the knowledge and love of the holy angels, your faithful subjects, and the illustrious princes of your celestial court. To whom could I more justly dedicate it, since, as the mistress of these glorious spirits, you must be, of all others, the most interested for their glory. Besides, blessed Mother! you know (and it is gratifying to me to repeat it) that I have nothing which is not yours—for I consider it a greater happiness to be your slave, than to enjoy all the honors the world could bestow. Bless, then, O holy Virgin, this work; diffuse upon it your choicest benedictions; make it evident that it is all yours by the unction which will be found in every page—that through the adorable merits of Jesus, your beloved Son, it may establish among men a true and fervent devotion to the holy angels, to the honor of God alone, our beginning, our last end, our only all in all things—God alone! God alone! God alone!

TO MY GOOD ANGEL GUARDIAN.

Most faithful guardian of all that I am! when I reflect on my ingratitude and your unceasing cares, my mind is bewildered, and I know not what to say but that you are a heavenly intelligence, a spirit of light and love and a prince of the celestial realms, while I am but dust and ashes, a miserable sinner, and the last of men. Great prince! why do you love me so tenderly? why is there not one moment of my life undistinguished by your favors? What shall I render you in return for them? I have nothing to offer, dear guardian of my heart, except the firm resolution of loving you henceforward with your blessed companions in glory. Pre-

sent my resolution, together with this work, to those holy choirs; it will be better received from you; and tell them, in your angelic manner, how sorry I am for not having always loved them. Tell them how much I wish to see their devotion extended, and that all men should know and love the holy angels, for the glory of God alone. It is this God alone, most amiable of friends, that I desire in all things. Amen—Amen—God alone! God alone! God alone! the end of all devotion to the glorious Virgin, the angels and saints. Amen.

AN EXHORTATION TO THE LOVE AND HONOR OF THE HOLY ANGELS.

The science of the sage, says the Holy Ghost, is like, in its abundance, to an inundation of waters; for, as the land is sometimes overspread by the swelling of the sea over its boundaries, so the mind of a Christian is sometimes so penetrated with the lights of faith, that it is absorbed in wonder and amazement. This assertion is fully verified in the knowledge which revelation gives of the holy angels. However slightly we consider what it teaches of them, we discover so many and such powerful reasons to love these blessed spirits that we cannot refuse to do so. We may desire to declare our sentiments on this matter, but we are not able. It is the property of great things to baffle description, and the motives which challenge our love for the holy angels are inexpressible; but love being inflexible and "strong as death," it must appear in some way. So if it be difficult to speak of these holy spirits, it would be much more so to be "silent in their praise."

All possible motives concur in pressing you to love these spirits of love. If you regard God, you must love His angels; if you regard yourself, you must love the angels. Pure love commands it—interested love requires it—God alone wishes it—the holy Virgin and all the saints desire it.

If you live to God alone, you must be devout to the angels; even though you still live to nature, you must love these blessed spirits. We are differently affected—some are attracted by honors, some by riches, and others by pleasure. If pleasure attract you, these blessed spirits can procure it for you, for they are placed at the source of eternal joy. If you wish to have the interest of the mighty, there is nothing in created being more powerful than the angelic nature. If you sigh after greatness, know that these peers of the celestial realms procure for their clients the sceptre of immortal honor and the diadem of unfading glory. Ah! how different are the dispositions of the angels, compared with those of the great ones of this earth! These wish to reign alone, whereas the highest ambition of those princes of love is to share their thrones with us, that we may partake in their felicity. If you are captivated by beauty,

learn that the angels are beautiful beyond description, and that their beauty is not subject to decay. Besides, the love and constancy of these amiable friends are incomparable; the former includes every species of love—the latter is so great that, whatever ingratitude we evince towards them, they seem to overlook it, incessantly watching over all that concerns us, defending us against our enemies, and rendering us every service. If you are of those souls who act by the movements of grace, and live to God alone, you must love the angels. If the motive of the will of God influence you, you must be devout to them, since these blessed spirits are the objects of His complacency and the masterpieces of His love. We often err in the choice of friends, but we cannot be deceived in loving those whom God wishes us to love; and in the case before us, He Himself sets the example. Here it is, O heart of man! that you must cease to be a heart, or love the angels—for where will you go to defend yourself from the arrows of their charity? If you ascend to heaven, you will be enraptured with the transcendent beauty of these holy spirits—if you traverse the earth, its elements—fire, air, earth and water—recount their love. The sun, by his vivifying influence on this nether globe, announces this truth from day to day; the aurora, which precedes the dawn, proclaims the loving cares of these spiritual stars of the morning of the world; the most obscure nights are not so gloomy as to conceal their bounties—their lights never diminish. These sentinels, planted on the watch-towers of Israel, defend its gates night and day. If we descend to purgatory, we shall see the love of those blessed spirits burn with more intensity for the poor prisoners than the flames which purify them. Nor are infidel kingdoms nor remote nations abandoned by them. They help sinners as well as the just; no barbarian, no creature, how wicked soever, is deemed unworthy of their cares. Now, are not these powerful motives to love the angels? and if our hearts were not dull and heavy indeed, would we be insensible to them? O! let us here shed floods of tears over our blindness and insensibility; for, after all, these blessed spirits are little loved. It is true that some persons honor the angels' guardians; but how many honor the cherubim, the seraphim, or the other choirs? I know that this arises from their not being interior; for, alas! men are so absorbed in earthly cares, so besotted with the pleasures of sense, that they are little affected with spiritual things. There are indeed, a few, whose detachment from earth renders them susceptible of the purest elevations of grace; yet even many of these do not extend their devotion beyond the angels' guardians; they are quite unmindful of the higher choirs. And why? when the more elevated they are, the greater is their power and love, and the more there is of God in them, which is, with those that love purely, the motive of motives. If the kings of the earth

were willing to receive you into their friendship, surely you would not refuse it. Now, consider that it depends on yourself to form an eternal alliance with the heavenly princes, and by their influence to be one day crowned with them in the celestial empire.

Here I must confess I would wish to do all in my power to awaken and diffuse among men a little devotion to the angels. This it is that induces me to give this pious book to the public, of which I have been thinking for many years. I have so much reason to believe that God requires it from me, that it would be a great infidelity to refuse it; after our little tracts on "God Alone;" on "The Love of Jesus in the Adorable Sacrament;" on "The Admirable Mother of God," etc., it is but just that I should write something for the holy angels. It may, perhaps, be said that books of devotion are already numerous enough; but the glorious St. Francis de Sales has long since replied to that objection. Alas! why not complain that persons are almost always speaking of the world? their whole occupation is with whatever strikes the senses. How few in a whole city entertain themselves with God, or the dear ways which lead to Him! How many letters are every day written throughout the world, and how few of them regard the interest of God! Some are about lands, or money, or goods; others are to gain or to preserve the friendship and esteem of creatures. Oh, blindness of the human mind! Oh, obduracy of the human heart! Truly it demands tears of blood to say after this that there is too much written for the love and interest of God. Abominable world! I shall ever hold you in detestation. I care little for what you say—God alone! God alone! God alone! is sufficient for me: your esteem merits not a single thought. If it be said that our style is low, we are quite satisfied: it is this which gives us greater reason to expect upon it the divine benediction; because, where there is least of the creature, there is most of God. My nothingness supports me in this work, since it is from nothing God has drawn His most stupendous works. Confiding in the protection of Jesus and Mary, and in the help of the holy angels, I undertake it. I could wish to go from city to city, from kingdom to kingdom, to proclaim the perfections of these holy spirits, and the motives we have to love them. I could wish to cry aloud in the streets and public places, O men! love and honor the angels! St. John Chrysostom wished that these words of Ecclesiastes, "Vanity of vanities, and all is vanity," were written on the doors of all public and private buildings, that men might ever have in view the emptiness of human things; and, for my part, I would desire the same, for these words of St. Leo, "O men! make yourselves friends of the angels." I would wish that sermons were preached to manifest their greatness, and that their excellencies were made the subject of private conversations.

After all, we can never worthily acquit ourselves of our obligations to these amiable spirits. Hence, the holy fathers use every argument to induce us to love them, and point out to us a variety of ways whereby to testify our devotion toward them. Among the rest, St. Denis, a contemporary of the apostles, and filled with their spirit, wrote admirable things of these holy spirits, and delighted in taking the name "Philange," which means "Friend of the angels."

O amiable spirits! my greatest ambition is to be honored with your friendship. I love you—obtain that I may love you more. I have nothing more valuable than my heart: I place it in your hands, that it may love but what you love—God alone. I possess nothing more precious than my life: I consecrate it entirely to your honor. Oh, that I could build churches and erect oratories to you—that I could establish sodalities, whose end would be to espouse your interest, and make known your glories! But, since this is impracticable, I shall say in these few lines, that you are amiable and loving, yet very little loved. I shall say, O men, love the angels! they are faithful friends, powerful protectors, wise masters, tender parents, affectionate brothers. Love the angels, apostolic men! for they are the missionaries of paradise. Love the angels, preachers of the world! they are profoundly skilled in the science of eternity. Love the angels, priests! for it is by their ministry the divine oblation is made. Love the angels, religious! these admirable spirits are always retired in God. Love the angels, seculars! those good intelligences pity you in the dangers to which you are continually exposed. Love the angels, married persons! the succor afforded Tobias by the Archangel Raphael, evinces the care of your state. Love the angels, widows and orphans! they are indefatigable in providing for persons in distress. Love the angels, virgins; again I say to *you*, love the angels! they are great friends of virginity, being charmed to see frail mortals live on earth as they live in heaven. Love the angels, just souls! they are infallible guides in the way to God. Love the angels, sinners! they will obtain your pardon. Love the angels, afflicted souls! they are the consolation of the miserable, and the help of the distressed. Love the angels, ye rich and great! they will teach you that nothing is worth regarding but eternity.

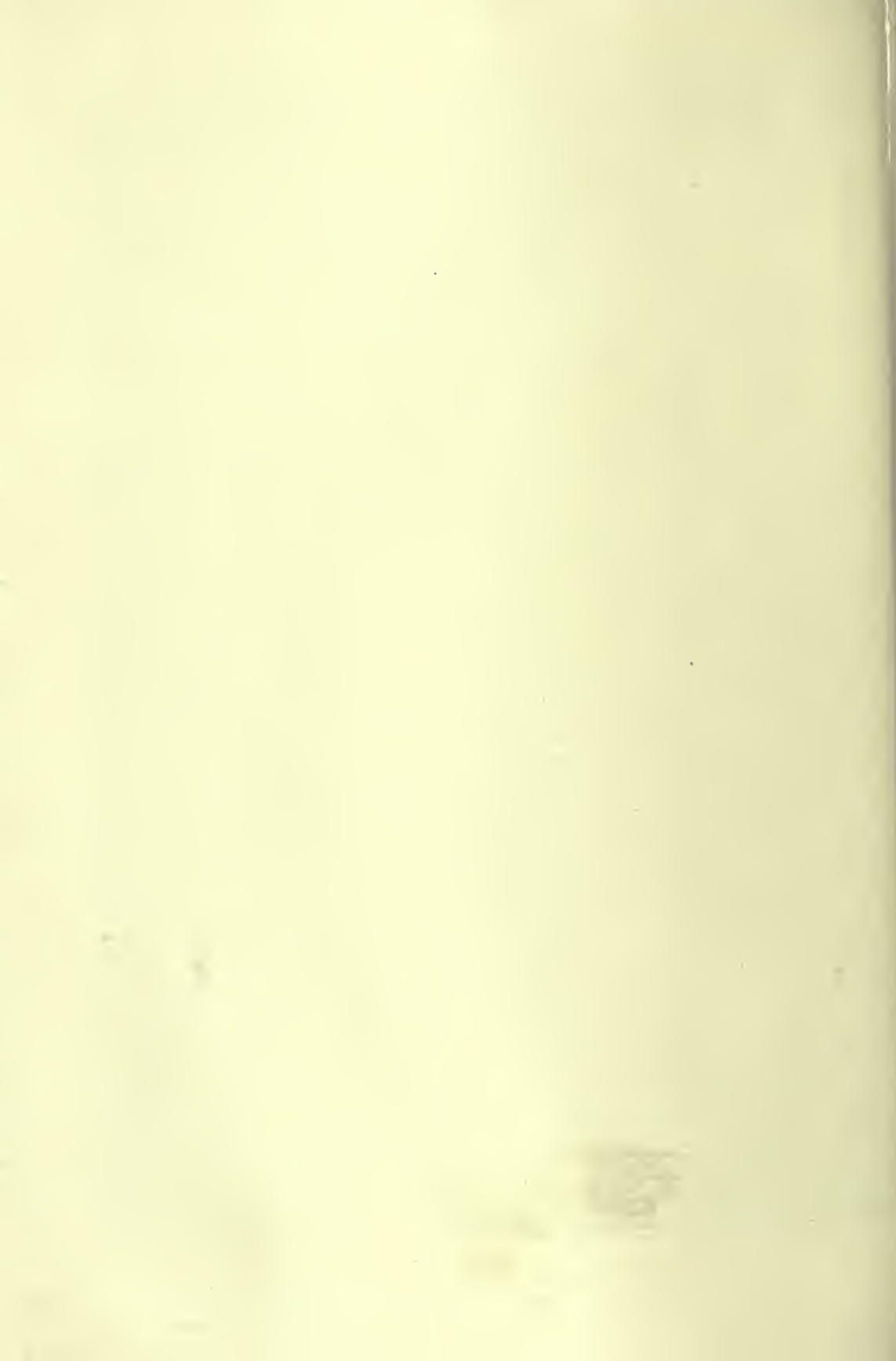
Love the seraphim, O men! they are the princes of pure love. Love the cherubim, they are skilled in the science of the saints. Love the thrones, they patronize peace of heart and tranquillity of soul. Love the dominations, they will teach you the art of self-government. Love the virtues, they are masters in the school of perfection. Love the powers, they are your defence. Love the principalities, they preside over states and kingdoms. Love the archangels, they are zealous for your well-

being, and obtain for you a thousand benedictions. Love the angels, they are celestial stars, whose influence we oftener feel, because placed nearer to this nether sphere. Henceforward be all love for those blessed spirits, who so ardently love you.

Bless them, my God! those who are devout to your angels. Bless those who, on reading this poor work, will give themselves to this devotion. Bless them with the benedictions of the just, making them walk in your ways. Bless them with the benediction of Abraham, the spirit of sacrifice; with the benediction of Isaac, the spirit of conformity; with the spirit of Jacob, the spirit of lively faith. Bless them with the benediction of the elect. Bless them with the benediction of the angels, making them sharers in your never-ending joys! Great and august Queen of Paradise, bless them with your protection—that, being all united in seeking the interest of God alone, God alone may reign in their hearts forever. Amen.



THE GLORIES OF THE ANGELS.



DEVOTION TO THE HOLY ANGELS.

First Part.

MOTIVE THE FIRST.

The Admirable Perfections of these Blessed Spirits.

WE have already said, and again repeat, that the perfection of the angels is like to an immense sea without shore or bottom. Enlightened souls feel that all they can say of them is nothing, their greatness being above the reach of human thought. The angelic nature contains within itself a world of perfections: but if we add to it the consideration of their grace and glory, it is truly admirable. However perfect human nature may become, it is still, as faith teaches, very inferior to the angelic nature. A certain theologian has asserted (although, indeed, it be not the common opinion), that the least of the angels exceeds in glory the greatest of the saints; and he grounded his opinion on this text of the Holy Scripture, "He who is least in the kingdom of heaven is greater than John the Baptist."

The angels are spiritual beings, incorruptible in their nature, perfectly disengaged from matter, and quite free from the miseries to which we are incident. They possess wonderful intelligence; what the greatest geniuses have not been able to comprehend is perfectly understood by them. They know many things in one and the same moment, and without the least difficulty. Their manner of understanding is not like ours; at the first sight which they have of a thing, they know its whole import, and all its consequences—hence, they are called by excellence "Intelligences." The Scripture, to declare to us this admirable faculty of theirs, says that they are clothed in burning fire. In the Apocalypse they are represented in the habits of the ancient pontiffs, to give us to understand that to these holy spirits the most sacred mysteries of religion are revealed, and as if enveloped in clouds, their lights being too brilliant for our weak vision. The most learned men are ignorant, if compared with these pure intelligences.

The power of the angels is incredible—one alone of these blessed spirits being able to defeat millions of armed men—nay the whole world put

together. [We are told in the Book of Kings, that an angel slew in one night 85,000 of the Assyrians, the enemies of the people of God.] They can make the winds blow, the rain fall, the thunder roar; they can raise tempests, cause earthquakes, give abundance and famine, cure and inflict all sorts of maladies, and operate many other things, almost in a moment. It is to mark their celerity that they are painted with wings; it surpasses that of the wind: in an instant, they can pass from one end of the world to the other—being thus, in some sense, everywhere, as Tertullian says.

But their beauty is enrapturing: the greatest beauty on earth is deformity in comparison with them, and the least beautiful among the angels possesses more charms than all earthly beauties together. Here the mind is lost in the contemplation of an infinity of beauties, which are to be found among the angelic choirs; for if the least of the angels be so charming, and if they be so numerous, my God, what beauty is to be seen in the holy Sion! To give us some idea of this truth, St. Anselm says, that if God put an angel in the sun's orbit, and environed him with as many suns as there are stars, and permitted the blessed spirit to emit in a borrowed form a single ray of his glory, it would at once eclipse all the splendor of the suns, and render them invisible. All is wonderful in these holy spirits. An angel, to recreate St. Francis, touched a lute so melodiously that the saint thought he would have died of joy. That miraculous bird, whose notes so charmed a religious servant of God that he passed many years listening to them without feeling the time longer than a quarter of an hour, was doubtless an angel. Some might question the truth of this story, but Father Corneille de la Pierre testifies, that having visited the monastery wherein this person lived, he found the fact proved beyond the possibility of doubt. It was reasonable that these holy spirits should be created in heaven, as being the abode of all happiness. The precious stones, formerly shown the Prophet Ezechiel in a vision, figure the different perfections of the angels. The holy fathers surpass themselves when there is question of them. We can indeed say, that if the beauty of the Creator is anywhere to be seen it is in the angels, their excellence being without imperfection. Alas! how unlike our perfection, in which there is always mingled an infinity of defects! The greatness of these blessed spirits is without baseness—their science without ignorance—their light without darkness—their power without weakness—their beauty without defect—their love without inconstancy—their peace without trouble—their action continual, yet without fatigue—their happiness without alloy—their felicity complete, and without admixture of any evil.

When Manue, as is related in the Book of Judges, demanded the name of the angel who appeared to him, he told him it was "Admirable," because he represented God in a wonderful manner; and Jacob, having

had a vision of an angel, says that he had seen the Lord face to face. Will not the consideration of all these perfections of the angels excite you to love them? You who are so prone to love whatever is beautiful, and noble, and perfect? This truth merits deep consideration, the glory of God, the author of all these excellencies and perfections, being concerned in it.

MOTIVE SECOND.

The incomparable goodness of the Angels.

“Nothing,” says the holy bishop of Geneva, St. Francis de Sales, “nothing more affects a good heart than to see itself loved, but if the lover be of superior rank, it greatly enhances the motive of reciprocal love.” If this be true, we must either love the angels, or renounce love altogether. These great princes, of whom we have said such wonderful things in the preceding chapter, not only love us, but also in such a manner that it would seem they are determined to bear away the prize of love.

They manifest toward us every species of affection; they love us with the love of a father—always seeking our interest, always promoting our welfare, and never omitting any occasion of procuring us that celestial inheritance which has been purchased for us by the merits of the adorable Jesus. They love us with a maternal love—for it is written, that “they bear us up in their hands;” they take care of our souls and bodies; they have their eyes ever fixed on us, and caress us continually with all the tenderness that love can inspire. They love us with the love of a brother, regarding us as the younger members of the family; and, what is more wonderful, and more worthy of heaven than of earth, they are not sorry to see us their equals in glory; nay, our angel guardians do all they can to render us more glorious in paradise than they are themselves. They love us with the love of impassioned lovers—incessantly seeking our friendship, continually thinking of us, and even quitting the blissful regions of immortality to abide with us here on earth. They love us as good pastors—for is it not of them we can say, that “they neither slumber nor sleep who keep Israel”? They love us as physicians, healing our wounds, curing our maladies, and restoring us to health; they love us as advocates, negotiating all our affairs, in heaven and on earth; as faithful guides, conducting us in the true way to perfection; as good masters, abundantly rewarding the little services we render them; as bountiful kings, defending us from our enemies, and causing us to live in peace and security.

O my God! are we not then overpowered with motives to love your angels! But when did they begin to love us? The moment we began

to live—nor have they since, nor will they, to the last moment of our existence, cease to love us. They love us in all times and places—in heaven, on earth, in purgatory—even in our moments of ingratitude they are immutable in our love! It is then certain that these blessed spirits are our best friends; that their love is the most faithful, constant, amiable, patient, universal, which can possibly be. All in it is great, all in it is charming, all in it is admirable, all in it is disinterested—for what do they receive for this wonderful kindness? Injuries, ingratitude, forgetfulness. Infidels know them not, heretics refuse to honor them, nor are Catholics even mindful of them. Ah! who can comprehend this monstrous return for so much love! Such an impression does this consideration make upon me that I would wish to go through the world bewailing the obduracy of the human heart. Here it is, indeed, that the obduracy of the human heart is in its last excess. O men! O men! deliver yourselves now at least to these attractions; return from your unhappy state; love the angels; again I say, love the angels, and love the God of the angels, for it is in Him alone all that is good and amiable deserves to be loved.

MOTIVE THIRD.

All the Angels are employed in the service of Man.

I confess that, continuing to write of the angels, my heart is insensibly touched with their love; and no wonder if it all were liquefied before these blessed spirits, who are, as the Psalmist says, “a devouring fire.” O amiable spirits! here permit my poor soul to sigh for love. Either suffer me to die, or to live as you wish. May I love you with a love according to the heart of Jesus, the King of love; and of Mary, the Queen of holy love. We should cease to live, or breathe only the purity of this love. To resume: Are not the foregoing motives sufficiently powerful to engage us to love the angels? But we can furnish many others. It is not one, not a certain number, of these celestial spirits that are employed in our service. St. Paul says that they are *all* deputed for our salvation. All the angels, says St. Augustine, are employed in our defence, since they and we make but one same city of God. It is not alone the angels of the last choir, says St. Chrysostom, that watch for the safety of men; the higher choirs are also deputed to defend them. Some question if the higher angels descend upon earth to assist man; but how will these explain the testimonies which the holy Scripture gives us to this effect? St. Raphael, who guided Tobias when going to Rages, said of himself, that he was one of the seven spirits who stand before the throne. They were the cherubim who appeared to Ezechiel. It was to a cherub that God committed the care of the terrestrial paradise, and it was a seraph

who purified the lips of Isaiah. Ecclesiastical history, too, teaches the same truth: It was one of the highest angels who imprinted the sacred stigmas of our Lord's passion on the body of St. Francis, and another who wounded with a golden dart the heart of St. Teresa. But this is not the essential point: it is quite enough for us to know that in some manner or another all the angels are in our service. And what a host of defenders for us! Holy Job says that their number is without number. Some writers affirm that it surpasses that of the stars of heaven, of the birds of the air, of the drops of water in the ocean, and of all visible creatures. St. Gregory of Nyssa says that there is an infinity of millions of angels: and St. Dionysius the Areopagite, that God alone knows the number of these holy spirits.

What movements of love, what sentiments of consolation do not these truths, if well penetrated, impart to our poor hearts! If it were said to you who read these lines, that the king had deputed to your service one of his principal courtiers, with strict orders to render to you all the manner of favors and services, what would be your gratitude, your amazement, your joy! But history furnishes no such instance of kindness; it is only the King of kings who operates such a prodigy of love. O my soul! my soul! have you ever seriously considered that not only one but all the princes of the God of Paradise watch over you with ineffable care and tenderness, that "all minister to those who are to receive the inheritance of salvation"? O the love of that God who has sent them! O the love of those spirits whom He has sent! What consolation for us! Why after this should we be sad or troubled? One alone of these blessed princes is more than sufficient to defend us, and behold millions of millions—nay, an infinity of millions of them, watching for our safety! But remember, if such powerful protection places you in security, that the friendship of these illustrious princes should serve you for occupation. It is better to form acquaintance with these pure spirits than to amuse one's self with creatures. Their friendship is so much the more holy and advantageous, as there is nothing in them but God alone.

MOTIVE FOURTH.

All Men are assisted by the Angels.

It is unnecessary to seek any other motive to love God than love itself—as our Lord revealed to Mother Magdalen of St. Joseph, a Carmelite religious. But why does God love men so much? Let it be published among the nations, says St. Bernard, and let them confess that the Lord has determined to treat them magnificently. O my God! what is man, that you condescend to give him your only Son, to send him your Holy

Spirit, and depute your angels to guard and defend him! Behold, then, an angel, who is as a great king, endowed with all imaginable glory and perfection, in the service of man—a being compounded of misery and imperfection, a worm of the earth, dust and ashes! But that man, when in the state of sin, should still be protected by the angels, is far more wonderful. If we say we have no sin we deceive ourselves: the greatest saints have fallen, through weakness or inadvertence, into venial faults—and would to God that there were no greater committed—hell itself being less terrible than a single offence against the divine Majesty; but, alas! men in general have little horror of mortal sin, and easily fall into it. The angels, though struck with amazement at these diabolical excesses, are nevertheless not deterred from assisting these unhappy beings.

O soul! who readest these truths, is it not wonderful that the blessed spirits should lend their aid to those who offend God, considering the knowledge they possess of His unspeakable greatness? Is it not amazing that they are content to remain with those who every day trample on the blood of their God, “and make void the sufferings by which they have been redeemed”? Let us go further: Heretics and infidels have angels who guard them, though their sin be so incomprehensible that we can never in this world attain anything like a notion of it. The Turks, the professed enemies of the Christian name, have their angels—nay, Anti-christ himself will have an angel guardian, says St. Thomas, who will hinder him from committing several evils. The angels serve all these people as their masters, though they know them to be slaves of the devil and victims of hell. Where is the gardener who would water a tree if he knew it would never produce fruit? Where is the friend who would continue to demonstrate his friendship after repeated insults and affronts? Yet all the injuries, revolts, contempt and ingratitude of men diminish not in the least degree the charity of these blessed spirits. They go to seek them in the forests of Canada, in the remotest deserts, in the most gloomy caverns, at the extremities of the earth. You would say that they are beside themselves with love for men, who have nothing of man but the shape and appearance, their lives being wholly earthly and sensual. These celestial beauties give their affections to deformity itself, and yet meet with no other return than ingratitude and contempt. How shocking! how deplorable!

MOTIVE FIFTH.

The Angels render Men innumerable services.

A pious woman, having one night received information that a poor person in the suburbs was lying in extreme necessity, and none of her domestics being within, sent her son with something for her relief. The boy,

being very young, was greatly afraid going by himself to such a lonely place, until a page appeared, bearing a flambeau, and conducted him safely to his destination. His mother doubted not that it might be his good angel who had rendered him the charitable office. These blessed spirits have often appeared visibly to man. The learned interpreter of the Holy Scripture, Cornelius à Lapide, supposes that after the resurrection they will sometimes assume bodies of exquisite beauty to recreate us. It is amazing to see them take every form to render services to us. They have appeared in various shapes, as pilgrims, etc., to serve and benefit man, who does almost nothing to testify his gratitude.

If it were only at certain times they rendered us assistance, it would not be so wonderful; but to be conferring favors on us every moment we exist, is inconceivable—and it is this our good angel does for us. If a prince of the royal blood came and spent some time in waiting on an humble peasant, in a poor cabin, every one would be amazed; but if this peasant was his enemy, one from whom he could expect nothing like gratitude—if, moreover, he not only passed some months with him, but even resolved on remaining in his service as long as he lived, notwithstanding all the vicious propensities and vile habits which he discovered in him, the wonder would be infinitely greater. Yet it is in this manner, O my soul! thy good angel guards thee. It is thus, O ye whom I address! that the Holy Spirit, appointed to be your guardian, executes His commission. This amiable prince never quits us in this valley of tears. The angels, says St. Augustine, enter and go forth with us—they have their eyes ever fixed on us, and on what we do. If we remain at home, they stay with us; if we walk out, they accompany us; let us go where we will, on land or at sea, they are always with us; they are no less present with the merchant in his counting-house, or the matron in the cares of her household, than with the recluse in his desert, or the religious in his cell. O excessive bounty!—even while we sleep, they watch over us—they are always at our side—though we are sinners, and consequently their enemies—though our interior deformity is so great, that if we saw it we could not support the sight—though we spend our lives in sin, or in such frivolous occupations as certainly excite the pity of these blessed spirits—though we corrupt our best actions by numberless defects, they are never weary of our company. Even after death, they visit us in purgatory, and render us in its flames very great consolations. Is not this to be our slaves? Where would we be able to find persons who would sacrifice their liberty so perfectly in the service of kings? O bounty of our God! the princes of paradise our slaves and servants! Well, indeed, did the holy Vincent of Caraffe say that the life of a Christian was a life of astonishment. But the angels not only protect man, they also give

their cares to everything that is destined for his service. According to St. Augustine, these blessed spirits preside over every animate and inanimate thing in this visible world. The stars and the firmament have their angels—the fire, the air, the water, have their angels—kingdoms have their angels, as is seen in the Scriptures—provinces have their angels, for the angels who appeared to Jacob, says Genesis, were the guardians of the provinces through which he passed—towns and cities have their angels—altars, churches, nay, even particular families, have their angels.

Thus the world is full of angels, and it seems that the sweetness of divine Providence renders it necessary ; for if, as some say, there be in the air so great a number of evil spirits, that if they were permitted to assume bodies, they would obscure the light of the sun, how could men be safe from their malicious arts, unless protected by the angels? It is not for nothing that these blessed spirits are sent on earth. As each star has its peculiar influence, so each of the angels produces some particular good. We must be obdurate, indeed, if we are not touched by their services. It is a great pity, that we seldom think but of sensible objects. In vain are we spoken to of spiritual things ; we either understand them not, or forget them with facility. Whatever Eliseus might say to his servant of the protection of these blessed spirits, the poor man could not believe it, until God miraculously opened his eyes, and manifested them to him under visible forms. If the same favor is not given to us, still have we not faith? and can we not behold with our interior eyes these amiable spirits, and acknowledge them as our greatest benefactors, and the faithful ministers of God alone, whom we adore, who is admirable in all His works, and deserves for them eternal, everlasting praise?

MOTIVE SIXTH.

The Angels help us in temporal things.

After having spoken in a general way of the benefits accruing to us from the angels, let us descend to particulars, that the hearts of men may be inexcusable, and be obliged to love these amiable spirits. If favors be to love what wood is to fire, with what ardor should we not burn for the holy angels, overwhelmed as we are with their kindnesses and benefactions, even in temporal things.

They provide for our education. They were those glorious spirits who trained up the little Baptist in the desert, after the death of his holy mother, which took place forty days after she had fled with him from the persecution of Herod. They provide for our bodily nourishment—as in the case of the holy martyrs Firminian and Rusticus, and the prophets Elias and Daniel. They procure for us honors ; a great number of angels

attended at the death of St. Agatha, and composed her epitaph. They recreate our senses : for six months preceding the death of St. Nicholas of Tolentine, they played for him on musical instruments. And during the three days that intervened between the death of the Holy Virgin and her assumption into heaven, they made most melodious concerts near her sacred remains, for the consolation of those who approached them. They accompany us in our journeys—as is evident from the case of Tobias. They visit and console us—as the lives of the fathers of the desert, and those of St. Lidwine and St. Francis testify, as well as acts of the martyrs. And think not, says Abbé Rupert, that they never visited these servants of God, but when they visibly appeared ; they have often been invisibly present, supporting them in their trials, consoling them in their sorrows, and assuaging their torments.

If they procure us benefits, they also deliver us from evils. They freed St. Peter from his chains, delivered Daniel from the lions, and Isaac from the sacrificing knife. In the book of Machabees, we have prodigious examples of the zeal with which they espouse the cause of man, often openly combating for him against his enemies. In fine, there is no want, natural, moral, or physical, in which the holy angels do not assist us. If divine Providence has given us saints to be our deliverers from certain evils, as St. Sebastian and St. Roch from pestilence—St. Laurence from toothache—St. Lucy from pains in the eyes or defective vision—it has given us the angels as assured helpers in all our misfortunes. Let us here consider and admire the protection afforded by the angels to the Hebrew people. It was an angel who conducted them in the wilderness for the space of forty years, by means of a cloud during the day, and a pillar of fire by night—and by the movement given to it by him, they were sheltered from the scorching rays of the sun, and preserved from the hands of Pharaoh and his Egyptians. I leave it to the piety of those who read these truths, to reflect at leisure on this admirable conduct. However slightly they are considered, it is impossible not to be convinced that the services rendered to man by the angels are incomparable—and that the name of the Lord should be magnified, who operates these wonders by the agency of the ministers of His celestial court.

MOTIVE SEVENTH.

The Angels assist us in spiritual things.

Properly speaking, man has but one affair—that of eternity. All that tends not to this great end is not worth a single thought. O ! how wretched and contemptible are all things which the world calls great ! how unworthy the occupation of a Christian soul are its honors and

pleasures! It were well that this truth, "the world and its concupiscence passes away," never departed from our minds: eternity would then occupy us, and the means of acquiring a happy one, among which the patronage of the angels is not the least, would be more fully appreciated.

It is indeed true, that these blessed angels do all that they can to procure for us a glorious immortality. They have been known to press apostolic men, as St. Paul and St. Francis Xavier, to announce the gospel to those "who sat in the shades of death." They have often assisted evangelical laborers. How many children receive baptism by their means, who would otherwise perish in original sin! Behold a wonderful example: In January, 1634, in the city of Vienna, three souls, freed from purgatory, appeared, says Father Loret, of the society of Jesus, to one of our religious, to thank him for having, by his prayers and mortifications, procured their release. On the day of your birth, said they, our good angels revealed to us, that you would one day be our liberator; and know that you are greatly indebted to your angel guardian, for without his care you would have been suffocated, through the carelessness of the attendant, before you received baptism. After procuring for us the life of grace, the angels endeavor to conserve us therein; and hence they prompt us to receive often the adorable Eucharist, which is the life of lives. They have often carried this vivifying sacrament to solitaries and recluses—St. Stanislas Kostka, S. J., received this favor. Nor do they forget the other means of our salvation. Prayer is one of the most powerful; and it is by the angels our petitions are carried before the throne of God: there is no exercise in which they are more present with us than this. Mortification is the sister of prayer—and what have not the angels done to engage us to practice it? They have often visibly given their clients instructions thereon, suitable to their great lights, and convinced them of the absolute necessity of this virtue in all true Christians.

They are most anxious to inspire us with a love for that virtue which assimilates us to them, virginal purity. What have they not done in its defence? They have sometimes combated and destroyed those who attacked it—they have rendered invisible those who possessed it, to preserve them from danger—they, in fine, have sometimes procured from their Creator a temporary suspension of nature's laws, to preserve a virtue, which, raising man above himself, causes him to live in a mortal body a life wholly divine.

But their great object is to inspire us with love for Jesus and His amiable Mother, knowing that the love of these sacred persons is the source of all good to our souls. St. Dominic, being one of the most fervent lovers of Jesus and Mary that ever existed, was in consequence the great favorite of the angels. He received from them all sorts of assist-

ance, during the long nights that love chained him to the altar steps, whilst pouring out his soul in the presence of his good Master, and invoking the patronage of his glorious Mistress. They were once seen, when the saint happened to lodge in the house of the bishop, lighting him with flambeaux from his chamber to and from the church, the doors of which they opened for him.

But this is not all. As for the practice of virtue, it is necessary that the will should be moved and the understanding enlightened; they often effect both. Thus they reveal the sublimest mysteries. It was an angel who gave the law to Moses—an angel who announced to the glorious Virgin the incarnation of the “Word”—to the Marys His resurrection, and to the Apostles His last coming. They endeavor to preserve us from sin, or to free us from it, after having fallen into it. Those lights which sometimes beam suddenly on the soul a clear knowledge of holy truths—those unforeseen movements which surprise us when we least expect them, and which move us so efficaciously to good, come to us by the agency of these blessed spirits. In those happy moments, wherein we find ourselves strangely pressed to give ourselves to God, without knowing why, let us recognize the exertions of the angels. They obtain for us a victory over our passions, the conquest of our bad inclinations, a knowledge of our faults and imperfections, and of our most hidden oppositions to grace—they invite us to penance, solicit us to make a good confession, and fully satisfy the divine justice. In fine, they support us in the way of virtue, console us in sufferings, quiet our fears, remove our scruples, and impart to us that holy joy and “divine peace, which surpasses all understanding.” When Raphael met Tobias, he wished him continual joy, and in leaving him, everlasting peace. Let us disengage ourselves from all created things, and the wishes of these holy spirits for our happiness will be accomplished. To enjoy true and continual peace, it is necessary to live to God alone.

MOTIVE EIGHTH.

The protection afforded to us by the Angels against the enemies of our salvation.

The life of man is a warfare; he has to fight against temptations within and temptations without—temptations from the world, and temptations from himself. It is a strange thing, that we ourselves are our most dangerous enemies, and that it would give us quite enough to do to wage war against ourselves. Yet this is not all; we have other combats to sustain. We must combat against the devils, powerful in might, cruel in rage, countless in number, indefatigable in pursuit. Being spiritual beings,

they strike invisibly—enter all places—see all things—leave no art, no wile, untried, to effect our ruin, and triumph in our defeat. O! you who read these lines! do you not tremble at the idea of such combats? On your victory depends your eternal fate. Consider what it is to be damned for ever, and the danger in which you are of being so, by the malice of the devils—and then you will be convinced of the necessity of being devout to their powerful adversaries, the holy angels.

The devils are cruel in their rage; the destruction of our corporeal existence would not suffice to glut their malice: they unceasingly seek to take away the life of our souls, and “go about” continually “seeking whom they may devour.” This infuriate malice is accompanied by such power, that, as we learn from the book of Job, no force on earth can be compared to it: millions of armed men could do nothing against the efforts of a single evil spirit. The Scripture calls them the powers and princes of this world and of darkness—the greater part of mankind being subject to their detestable tyranny.

These abominable spirits are exceedingly clever in deceiving; they often form plans and lay snares which entrap the most enlightened. Having deceived the first woman by his wiles, Satan still adopts the same means to undo her unthinking posterity—time has only rendered him more subtle and insinuating. “How do you know so well what is to happen my religious?” said St. Pachomius one day; “surely God alone can foresee what is to come.” “True,” replied the tempter, “I know it not—but my great experience enables me to form conjectures which amount to certainty.” This wicked enemy lays snares in all places for our destruction. In cities and deserts, in solitude and in company, we equally feel his assaults. He studies our humor and inclination, and erects his batteries against that part of our soul which he finds weakest. If he fears we shall overcome one temptation, he attacks us by several, and at a time in which he sees us less able to resist—as when a person has been some time without approaching the sacraments, or making meditation, or the like. Sometimes he retires for a time, that he may surprise us, and, when we least expect it, find ourselves undone.

These wicked spirits study the designs of God on a soul, in order to hinder it from corresponding with them. They often divert persons from following their vocation—induce others to embrace states to which they are not called—they tempt parents to oppose the vocation of their children—in fine, through the artifices of these subtle enemies, the greater number of persons do anything but what they should do.

If they cannot turn us from the ways of grace, they try to mingle in them; prompting us to pray, when God will have us labor for Him; to be angry and impatient when hindered from a good work; to be dis-

quieted at our faults; to confess and communicate through imperfect motives; to irritate ourselves with an unquiet zeal at the faults of others, and to forget our own. As they are without peace or order among themselves, they labor all they can to render us so too—often exciting scruples, doubts, anxieties—inspiring us with fears as to the validity of our past confessions—prompting us to make them all anew, and still to be dissatisfied. They give false ideas of piety—and if they see true devotion gain ground in any place, by means of prayer and frequent communion, they will cause some of those who use these means to fall into great faults, to furnish others with a pretext for declaiming against them.

They often amuse those who live in vice or error with a false peace, inspiring them to perform acts of mortification, to give alms, to pray, and the like—and thus lull them into a dangerous security, so that they never perceive the hazard they run.

They use great efforts to make us anticipate or be wanting to grace—thus causing us to counteract the designs of God. If it be necessary to do that good which God requires, it is equally so to do it in the manner and at the time He wishes. St. Philip Neri was assuredly called to the ecclesiastical state; but, feeling that he should not embrace it until he was rather advanced in years, he could not be prevailed on by his friends to anticipate the time of God.

The Lord wishes we should go to confession—but the devils inspire us to approach the sacrament through self-love, rather to be delivered from the humiliation of sin, because it is annoying to our vanity, than from any love of God. He wishes that we approach the holy table: the devils prevent some, by various false pretexts, who would derive considerable profit, and inspire others to go, who have not the necessary dispositions.

O my God! to how many delusions are we not liable—to how many miseries are we not subjected by the wiles of these ministers of hell! St. John of the Cross, an eminent master of the spiritual life, says that even those who tend to perfection are subject to many defects—as a secret satisfaction in their good works, and a wish to appear skilled in holy things. Sometimes they manifest their devotion by external signs, as loud praying, sighing, and the like; at other times they speak of their virtues; though in the confessional they can scarcely command humility enough to declare their sins—at one time they make no account of their faults, and at another they are afflicted at them even to excess. They are never content with the means they are furnished with to be perfect, but are continually seeking for new ones. When deprived of sensible devotion, they are irritated against themselves and others; they wish to be saints in a day, and without any trouble. They often contest with their

confessor to induce him to be of their opinion. When withdrawn from any exercise of piety to which they are addicted, they fear all is lost, and suppose that he does not understand the way by which they are led.

These wicked spirits, as we have already said, often represent things to us quite differently from what they are. They persuade persons in the world that devotion is only for those who live in monasteries, and quite incompatible with their state. Often they set before them the real or imaginary faults of such as profess piety, in order to prevent them from embracing it.

When they foresee special graces and great helps for a diocese or a city, by means of some servant of God, they omit nothing in order to lower him in the public estimation: and they not only persecute those who are employed actively in gaining souls to God, but those also who live in solitude, when possessed of extraordinary virtue, knowing that, by their prayers and constant union with God, they will help to save and sanctify many other persons.

The devils excite persons to exclaim against the abuse of frequent communion; but, as F. Lewis of Granada says, this is often a great abuse—because many persons, who would reap considerable advantage by approaching, are thereby hindered from it. Our Lord revealed to St. Gertrude, that those who hindered frequent communion deprived Him of His great delight. I admit that it is necessary to know well the dispositions of those who often communicate—but to disapprove of so holy a practice is an effect of the hatred of the devils for this sacred mystery.

Before we conclude, let us remark another of their most common and most dangerous temptations, which renders most of our actions either useless or imperfect. It is to occupy ourselves with anything save that which we do. While at prayer, they afterward have to do—and when engaged in this exercise, they occupy us with something else; thus, we perform neither as we ought. Each moment has its particular benediction; let us do well what we are actually engaged in, and God will provide for the future.

Are you not now convinced of your want of superior force against such enemies, in order to be victorious? Having seen so many wiles laid for your destruction, are you not resolved to make use of that succor which our good God has provided for you in His holy angels? Every time that you feel pressed by temptation, go to your angel, and say to him, as St. Bernard exhorts you, "Lord! save me, or I perish! God has given my soul in charge to you—bear it up in your hands—make it trample on the lion and the dragon," and, as kings put thieves and outlaws to death, in order to preserve the lives and properties of their subjects, the blessed spirits will destroy the schemes of their apostate brethren.

ren for our eternal ruin ; and with them we shall sing a canticle of joy and a psalm of jubilation, because we shall have attained the victory.

MOTIVE NINTH.

The great helps the holy Angels afford us at the hour of death.

If to a pagan philosopher death appeared of all terrible things the most terrible, in what light should it be viewed by a Christian, to whom God has revealed its consequences? When a person thinks seriously, that on the moment of death depends a happy or miserable eternity, his heart must be obdurate indeed, if he be not struck with fear ; for, "if the just be scarcely saved, where will the sinner appear?" O Lord! "enter not into judgment with thy servant, for no one living can be justified in thy sight!" The holy abbot Agatho, being seized with trembling at his last hour, and his religious having asked him the cause—he replied, that though by the great mercy of God, his conscience did not reproach him with anything, yet that the divine judgments being very different from those of men, he was in great alarm. No wonder he should have felt so—all our good works being imperfect in the sight of the divine Majesty. If the angels succor us in this dread moment, do they not prove themselves our true friends? It is in the time of affliction a person knows a sincere friend ; and behold in the hour of death, when all abandon us to our fate, when our body is consigned to the solitary tomb, and our soul "goes to the house of its eternity," the angels faithful to their charge, never depart from us. Our Lord once revealed that souls devoted to the angels during life shall receive extraordinary helps from them at the hour of death. And it is most just that the King of kings should thus evince His sense of the honors paid to His courtiers. Oh! blessed are those who by their love for and devotion to the angels, and submission to the holy lessons which they have inspired, find themselves encompassed with their protection at the last hour, as with "a tower of defence ;" but woe to those who have seldom thought of them, never hearkened to them, or little loved them.

Having made the last step, and closed our eyes in this world, to open them in eternity, the angels present us before the bar of the Judge, and most zealously plead our cause. If heaven be awarded to us, transported with joy they accompany us thither ; or, if condemned to purgatory, they visit us there from time to time, bestowing on us every mark of the most tender and sincere friendship, and so consoling us in their angelic manner, that all the joys this world can afford are but affliction in comparison. As they long to see us their companions in bliss, they inspire persons to offer in suffrage for us prayers, alms, and mortifications (they

have often visibly appeared for this charitable end) ; in fine, as the learned Suarez teaches, at the day of judgment they will collect together the ashes of those of whom they have been the guardians and protectors. What can we add to cares and services so faithful, so affectionate? O holy spirits! why are you so kind to us poor creatures? Because in us you regard but God alone.

MOTIVE TENTH.

Devotion to the holy Angels is a sign of predestination to singular glory in heaven.

If we were a little more enlightened by holy faith, all our ambition would be to enjoy a high place in heaven. What has become of those famous conquerors, the Alexanders and the Cæsars, who once made whole nations tremble by their warlike valor and military skill? Where are the laurels they won and the conquests they achieved? What now remains to them of all their greatness? Here let us pour forth floods of tears over the blindness of men who are so violently attached to earthly things. All that passes away is vain and contemptible, whatever satisfaction it may confer; nothing should affect us but what is to last forever; and, indeed, nothing less can satisfy us. The human heart feels within it a violent impulse after greatness; thus we are never content with being what we are, but aspire to something better and more excellent. What a pity that it is only for earthly greatness we are solicitous, and that we remain in perfect indifference to that of heaven! How many say that they care not, provided that they may be in heaven at all, what place they hold there. No doubt, the last place there is too high for persons who once deserved an everlasting hell; but since our merciful God calls us to aspire after the highest, it would betray great baseness of soul to be indifferent about it. "Be ambitious of the better gifts," says the Holy Ghost. St. Teresa and St. Francis Borgia declared that, for one sole degree of increased glory in heaven, they would consent to burn in the flames of purgatory till the day of judgment. These enlightened souls well knew its excellence, whereas, we are incapable of discerning it, our sight being obscured by the vapors of flesh and blood. If it be asked, are not all the blessed perfectly content? we reply, they are; but their joy is not equal. "As one star differs from another in brightness, so the resurrection of the dead." The great spiritualist, Thaulerus, says, that there is more difference between one of the blessed who holds the first rank in the celestial empire, and another in an inferior degree, than between a mighty sovereign and an abject peasant. This should excite us to great and noble exertions, although there were

no other motive than that, by our greater glory and happiness, God will be more glorified eternally. One sole degree of the glory of God would cause a soul who truly loves Him to endure ten thousand deaths; and here it is not only one degree there is question of, but as many as there are moments in that eternity which is to be the term of our happiness. Devotion to the angels contributes wonderfully to the perfection of divine love, and consequently to the increase of glory in heaven. These holy spirits are all fire, and it is impossible to approach them often without catching fire and participating in their ardors. If, with the saints, we become sanctified, with the angels we are rendered celestial. It is the property of love to make lovers equal; therefore our love for, and union with, the angels, will give us some resemblance to them. Moreover, they are, as we before said, most anxious to render us holy and perfect. What profit should we not reap if we were more docile "to the voice of their orders?" if we loved to frequent their school and hearken to their instructions? When St. Teresa was about to enter a more perfect life, a celestial voice said to her that she should no longer hold converse with men, but with angels. If intercourse with men be an obstacle to sanctity, familiarity with the angels helps to our progress in it. Thus the greatest saints have been the most devoted to the angels. Let us endeavor to become so too, and we shall speedily advance in the ways of true sanctity, and enjoy in heaven an eminent degree of glory.

MOTIVE ELEVENTH.

The blessed Virgin is glorified by our devotion to the Angels.

The increase of the glory of the admirable Mother of God is a motive not a little powerful with those who love her. We read that many persons, vicious in other respects, have been so touched with the honor of this blessed Mother, as to protest that they would willingly sacrifice their lives for it. Now, if rebellious souls were so zealous for the honor of this august Queen of the sweets of paradise, with much more reason should pious souls be induced to labor in so holy a cause. We can never sufficiently honor her. According to the testimony of the great St. Bridget of Hungary, the angels, from the commencement of the world, conceived so warm a love and so pure a zeal for the interests of Mary that they were more pleased that she should receive existence than that they themselves had been created. How many persons, in imitation of these blessed spirits, and by their powerful succor, have since preferred the interest of this blessed Virgin to their own interest; her honor to their own honor! I have known several who were willing to sacrifice their life a thousand times for her honor, and who would remain amid the fire and flames of

purgatory till the day of judgment, to preserve her the least degree of glory. There is nothing which a good heart would not be willing to do and suffer for this holy Virgin; all would appear little to it when done for her who deserved to be the mother of God. This it is which persuades me that the motive of her glory will induce men to be devout to the angels. Being mistress general of the celestial host, the angels are the soldiers of her who alone "is terrible as an enemy set in battle array." They have vigorously combated for her glory from the beginning, opposing themselves against Lucifer and his adherents, who refused to submit to her dominion, when God had revealed to them that she would one day become their Queen. Being the august Empress of Paradise, the angels are her subjects, and consider it a great honor to be obedient to her laws. As lady or mistress of the angels, these pure spirits are her servants, and so faithful that they fly at the least intimation of her will. According to the opinion of theologians, Mary is mother of the angels, and the friend of these holy spirits—for the Spouse in the Canticles says to her, "Speak, my beloved, for the friends hear;" and these friends are the angels.

Now, do not these titles, which connect Mary with the angels, show that her glory is concerned in their veneration? The servants, subjects and soldiers of so great a Queen have all manner of claims on our homage and devotion. Let us then praise and bless the holy angels, because this most pure Virgin, our amiable Mother, is praised and blessed in them and by them; but let us, above all, praise that Lord who has operated all that is good or great in our Lady of the angels and the angels themselves—God alone! God alone! God alone!

MOTIVE TWELFTH.

The honor of God alone is connected with the devotion to the holy Angels.

When a person has said "God," he has said *all*. A true lover of this divine Being can say nothing more, since he knows nothing more. "What have I in heaven or on earth," exclaims such a one, "but thee, my God! I care not for honors, or riches, or pleasures; in heaven itself I regard but God alone—He is my only all in all things." Such was St. Catherine of Genoa; she could not bear the word "mine;" that is, she could not bear to regard self-interest, even in good things. "O my God, and my all!" used the humble St. Francis to exclaim; and in repeating these words of love he frequently passed the days and nights. Pure love can see but God alone; it can attach itself only to God alone. None but the interests of God alone can possibly affect it; all its joy is to see them established; all its regret is to see them neglected. A soul who loves in

this manner cares little for the esteem or contempt of creatures, however holy they may be. The contradictions it meets from the servants of God, and the censure heaped on such actions as grace inspires it to perform, give it no concern; on the contrary, as its abandonments increase, its joy becomes more great, its repose more calm, its peace more profound; for its greatest felicity is to be freed from the creature, in order to be wholly occupied with the Creator.

This increated Being, God alone, makes all the occupation of the blessed in heaven; and it were but just that He made that of men on earth; but, alas! they seek their treasure, their delight, elsewhere. Even those who are freed from grosser attachments are not without their petty desires and little interests. A holy soul one day saw in spirit that, among a thousand, scarcely one hundred loved God; and of this number, not one almost who loved Him purely for His own sake. The angelic nature is most admirable; but it is in and from God alone that it possesses all its excellencies. It is then for God alone that we should honor the blessed spirits. Holy souls, observing nothing in them but this infinite Majesty, exclaim, transported with joy at the happy discovery, "O celestial spirits! how amiable is your beauty, since it is a reflection of the increated beauty of the Divinity! We indeed should love you, since we see in you but God alone—since you have been always filled with God alone. How could we refuse to love you, since you have always loved and been always loved by love itself! O my soul! God wills and ordains that we love His angels. Let us then regulate our inclinations by His, and make these glorious princes the objects of our love, for God alone! God alone! God alone!

DEVOTION TO THE NINE CHOIRS OF ANGELS.

Second Part.

PRACTICE FIRST.

To have a singular devotion to the holy spirits of the first choir—the Angels, Archangels and Principalities.

THE third or last hierarchy of the holy angels is formed of three choirs—angels, archangels and principalities. They are particularly applied to the affairs of kingdoms and provinces, and in general to all that regards the happiness of man. Their goodness and kindness is so great that we can never make them a suitable return. The principalities are so called, says St. Gregory, because they are the princes of the other two choirs, and communicate to them those lights and intelligences which they receive from the higher hierarchies. The archangels watch over kingdoms and provinces; and the angels are appointed the guardians of men. Let us have a great devotion to this blessed choir, honoring not only our own angels, but also those of others. Let us honor the angels of infidels, and often go in spirit to the countries they inhabit, to pay our respects to them. These poor blind people know not even that there are angels, and behold the unwearied patience and love of these blessed spirits in guarding and defending them. Do make atonement to them; communicate sometimes, give alms, hear Mass, for this intention, and let your heart often salute these holy angels. The more they are slighted, the more they will love and acknowledge your services. If a great king, in the revolt of his subjects, received considerable services from foreigners, he would not fail to acknowledge them gratefully when reinstated in his dominions; hence judge what you may expect from the princes of the celestial realm. Do the same for the angels of heretics, for those of uneducated Catholics, the greater number of whom know as little about these holy spirits as pagans and infidels. Pray for their conversion, that knowing the adorable Jesus, whom God has sent, and Mary, His amiable Mother, they may also know and honor the angels.

Be devout to the angels of your friends; these often render you services which you would not receive from your own guardian. As, in the number of your friends, your confessor holds the first place, honor par-

ticularly his angel, and pray him to bear on his mind a perfect knowledge of the designs of God on those whom he directs. Honor the angels of your parents, relations, benefactors, and of all with whom you have to do ; they have more part than you think in the favors you receive by means of those persons. Be devout to the angels of your enemies, it is the true way to gain them ; or, if God wills that you should suffer the effects of their hatred, it is the best means of obtaining grace to love them cordially, and make a good use of your sufferings. In fine, revere the angels of the sovereign pontiff, the bishops, the clergy, and all persons in authority, that they may fitly discharge their obligations.

From the angels, let us ascend to the archangels, who watch over empires, etc. Let us not only honor those among them who guard our own city or kingdom, but also those of the places through which we pass, as Father le Fevre, the first companion of St. Ignatius, used to do. The angelic doctor teaches that God generally makes use of the ministry of the angels for all that He does on earth ; let us invoke them in time of plague, famine, war, and other public calamities, and we shall soon perceive the effects of their charitable cares.

Our churches and altars have angels, not only to render homage to the divine Sovereign who resides in them in His Sacrament, but also to guard and defend them. A holy solitary once learned from the mouth of an angel, that he had been appointed to watch over an altar, and had never departed from it since the moment of its consecration. It is to these angels we should recur to supply our negligences and tepidities ; to atone for our irreverences and disrespects before the divine Sacrament. It is well to unite in the love and homage which they continually render to it, and like the Psalmist, to "sing canticles of praise to our God in the presence of His angels."

O my Lord and my God ! here permit me to bewail, in the presence of your divine Majesty, the deplorable blindness of Christians, who are the children of light, regarding your holy sacrament. Is it, then, true that they still believe you to be really present in this adorable mystery, and behave as they do ? We are seized with horror when we reflect on the irreverences committed against you by heretics and infidels ; but those offered to you by Christians, who profess themselves ready to sacrifice their lives in defence of this adorable truth, are inconceivable. We have seen, with astonishment, tabernacles full of dust and cobwebs—chalices, from which the precious blood of God is received, most mean and despicable—and these covered with such tattered linen as to excite disgust. If we enter our churches, we find them either totally deserted or crowded with persons whose sentiments and conduct ill befit the sanctity of the place. This is not all—the sufferings which love has imposed

on our Sovereign stop not here. Many, by a malice which should cause the pillars of heaven to tremble, receive the body of the God of heaven and earth in the state of mortal sin, either because they conceal them in confession, or had not a true sorrow for them, or a firm purpose to avoid those occasions which would lead them anew to their commission. We weep over the passion of the Son of God—we loudly condemn Judas who betrayed Him to the Jews—but the sin of the unworthy communicant is much greater, since he delivers Him up to the devil! Oh, angels of paradise! I address myself to you; knowing the obduracy of men, inspire them with all that respect for the adorable body of your Sovereign which they are capable of conceiving—give them a knowledge of the dispositions with which it should be received—that this abominable crime, this sin more hellish than human, may be no more committed. Inspire the rich to provide churches and altars with suitable decorations, and repair, by your unceasing homage, the insults which have been offered to this mystery of inconceivable love.

These holy spirits, knowing so perfectly the divine excellence of that Lamb without spot, whom love, incomprehensible love, has caused to take up His abode among us, have great zeal for the decoration of His altars. It is giving them as great joy to make presents which contribute thereto, as it inspires them with regret to see them so much neglected. They cannot comprehend how Christians, enlightened by faith, can be so anxious about the decoration of their houses and persons, and so utterly indifferent to the ornamenting of the house of God.

Confraternities and sodalities, also, have their angels. It is related by F. Barri, of the Society of Jesus, that a young student, a member of the confraternity of the holy Virgin, established in the colleges of the society, was favored with the presence of the tutelary of this association for three days before his death, because, as the angel said, he had been observant of its rules.

Let us also be devout to the principalities. Man is in himself a little world; he should rule over his passions and appetites, as a king over his subjects; but as his empire is so weakened by sin, he stands in need of support and assistance. The principalities, so called because of their dominion over the inferior choirs, will render him their aid, provided he do not render himself unworthy of it by neglecting devotion to them.

PRACTICE SECOND.

To honor specially the Powers, Virtues, and Dominations.

The second hierarchy of angels is composed of the powers, virtues, and dominations. The dominations, as the principal choir, give or dispense the orders which they receive from the higher angels—the virtues

enable us to execute them—and the powers to surmount the obstacles which the devils oppose thereto. We have elsewhere demonstrated the malicious arts of these wicked spirits; it is to the powers that God has given the special grace to defeat them. Hence it is of the greatest importance in the spiritual life to honor these blessed spirits. We cannot detail the happy effects which proceed from it. When we see storms raised in the Church, or opposition excited against those who labor for the increase of divine glory—if we recur to the holy powers, we shall soon perceive how powerful they are in overturning and defeating the machinations of hell.

With all our good desires, we do very little; our tongues are longer than our arms. It seems as if nothing could arrest our course—and when we make a few steps, we grow tired and think of reposing. Poor, weak creatures! Our senses and inclinations overcome us; we yield to them for a trifle, and yet we are still weaker than we think. Let devotion to the virtues be, then, our resource. St. Gregory supposes that it is by them God generally operates the greater number of miracles. Let us invoke them in our weaknesses, and counsel those who often fail, notwithstanding their good desires, to do so too. Let us call on them in the hour of temptation, and praise and thank them when we have gained the victory.

If the dominations dispense the orders of God to the other angels, they manifest His holy will to man. Oh! how happy should we be, if we always discerned this blessed will! But alas! we often mistake for it the will of the creature, and still oftener, when we know it, we find it difficult to submit to it. We wish that the will of God may be done, but in such a manner as we wish. This is not true conformity. A soul touched with the love of God would fly to the remotest corner of the earth at His nod; she wishes that God may be absolute in her and in all creatures—that His will may be done as He pleases, and because He pleases. If at any time she is ignorant of this will, and prays to the dominations, they will not fail to manifest it to her, being secretaries of state to the great King Jesus. O my God! how just it appears, that all should serve and be subject to you! “All the nations are before you as a drop of dew.” He who knows your will, and does it not, deserves punishment indeed. O! may it be done in all things, and may we seek our peace only in its accomplishment. Amen.

PRACTICE THIRD.

To entertain a profound respect and extraordinary love for the Thrones, the Cherubim and Seraphim.

The first hierarchy of the angels is composed of the thrones, the cherubim and seraphim. The latter excel in love—hence their name, sera-

phim, which signifies ardor. Though all the angels love fervently, the love of the seraphim exceeds by many degrees the love of the other inferior choirs. The great St. Denis distinguishes in it all the properties of fire. This element is always in motion: the seraphim continually tend to God. Fire always acts while it has matter; the seraphim continually feed on God alone. Fire is inflexible; the love of the seraphim is immutable. Fire possesses great warmth: the seraphim are all flame. Fire never loses its light; the ardor of the seraphim is never lessened. Fire penetrates the matter on which it acts; the seraphim enjoy the most perfect union with the divinity. In fine, fire warms and purifies; the seraphim convey, from their divine centre, love and light to all the inferior angels.

Science is attributed to the cherubim, as love is to the seraphim. They have, says St. Gregory, all the plenitude of the divine light, and their sacred brightness irradiates the other hierarchies. Ezekiel saw them in a vision, all full of eyes, to designate their vast intelligence.

The thrones are so called because God is said to be seated on them; but if material thrones give repose to the sovereigns who sit upon them, the celestial thrones receive their repose from the Eternal King. They enjoy an incomprehensible peace—for wherever God abides, He communicates His divine peace and tranquillity. This peace of God is very different from that of men. "I come," said our divine Master, "not to send peace, but the sword." To obtain this so desirable peace, it is necessary not to fear or hope for anything from creatures—to live by faith—to make no more account of created things than if they were not—to desire no share in the friendship or esteem of men—to lose, in fine, all our desires in an entire acquiescence in the divine pleasure. Be devout to the thrones, and they will exert themselves in obtaining for you this greatest of all blessings.

In like manner with the cherubim. It is said that in the way of virtue we know more than we do; but it is certain that perfect knowledge is rare. We speak of that of the saints. Few persons are practically convinced of the excellence of poverty and humiliation—of the advantages of the hidden and suffering life. It is in the school of a God, and at the foot of the crucifix, that this divine lesson is to be learned. Let us frequent it under the auspices of the cherubim, the spirits of light, and we shall soon be illumined, and walk in the brightness of the children of God.

If the cherubim be the ministers of the lights of God, the seraphim are those of His love. Whoever aspires to this most sublime virtue should be particularly devout to them. The saints most remarkable for their love of God have been most devout to these divine spirits—witness a St. Francis and a St. Teresa. The glory reserved for such souls in heaven is

to be elevated to and ranked in this blessed choir. How good is our God, to associate His poor servants among such supereminent beings as the holy seraphim!

PRACTICE FOURTH.

To have a great Devotion to the Seven Spirits who are before the Throne.

The holy Scriptures assure us that there are seven of the holy angels specially appointed to assist before the throne, and stand continually in the presence of the Most High. In the first chapter of the Apocalypse, grace and peace are given in the name of these sublime spirits. We only know the names of three of them—St. Michael, St. Gabriel, St. Raphael. Some say that the fourth is called Uriel, of whom there is mention made in the book of Esdras. F. Barri relates that in the city of Palermo, in Sicily, and in that of Rome, a church was dedicated to God in honor of these seven angels, and that they were excellently portrayed there with their appropriate symbols. St. Michael was represented as triumphing over Lucifer, bearing in his left hand a verdant palm, and a lance in his right, at the top of which was a standard as white as snow, with a cross in the middle; St. Gabriel appeared with a flambeau shut up in a lantern in one hand, and a mirror in the other, variegated with spots of different colors; St. Raphael was painted with a fish in his mouth, and a box in his hand, guiding Tobias. Uriel, or the fourth angel, held in his right hand a naked sword, while his left hung enveloped in flames. The fifth was in the attitude of a suppliant, with his eyes modestly bent; the sixth had a crown of gold in his right hand, and a whip of three black cords in the left; and the seventh bore, enwrapped in the end of a mantle wherewith he was clothed, a quantity of white roses. We are induced to be minute in describing this picture in the hope that some person may paint such a one, knowing from experience that even a view of the tablets or images of the angels is of great profit and advantage. But to say something of each in particular:

St. Michael, the first of these blessed princes, defended the honor of the Word incarnate against Lucifer. It is supposed he was the first who adored him in the manger. He is the tutelary of the holy Church, and is in a particular manner the protector of France. At Avranches there is a church dedicated to him, vulgarly called Mount St. Michael. He is the guardian of the dying, according to Saints Augustine and Bonaventure. This latter affirms that he receives orders from the Mother of God to assist more specially those who are devout to her. St. Michael is the highest among the seraphim, and the chief of the celestial host. If we love the Church—if we love ourselves—if we are desirous to overcome our

self-love, and solicitous to provide against our last hour, we must be devout to him.

St. Gabriel is also one of the seraphim, though, like St. Michael, denominated an archangel. But this title is common to the most glorious of the blessed spirits, as that of angel is to them all, of whatever order they may be. It was this holy spirit that was deputed by God to announce the incarnation of His Son to Mary. It is supposed that he was the guardian angel of this blessed Virgin. Hence, judge of his superior sanctity and excellence, and learn to honor him as he deserves. We need only to peruse the history of Tobias, to be devout to St. Raphael, the third angel—for he rendered this young man most important services, conducting him safely in his journey, and teaching him how to avoid the snares which Satan had so effectually employed to destroy the former husbands of the wife whom he had espoused. Pilgrims and travelers ought to invoke him, and indeed all Christians, as we are all pilgrims and sojourners on earth.

Let us honor all these blessed Seven—let us be but truly devout to them—let us beg their prayers, in order that we may avoid the seven capital sins, and obtain the seven gifts of the Holy Ghost.

PRACTICE FIFTH.

To converse interiorly with the Angels.

Render familiar to yourselves the converse of the holy angels, says St. Bernard to his religious, and often call them to mind. We willingly converse with men—and behold the world is full of angels, and these most amiable and excellent in every point of view, and yet scarcely can there be found a few who think of them. Is it that we doubt of their presence, because we do not behold them with our bodily eyes? Have we not faith? Yes—but alas! it is greatly weakened by our attachment to earthly things. The holy solitaries being disengaged from all, loved the company of the angels, and spent whole days in communing with them; while we find an hour much too long to converse with these blessed spirits. Poor, blind creatures! our life is wholly sensual. A certain holy person being one day standing near a window which opened on a populous street, was suddenly favored with a ray of divine light, by which she saw that men lived in an almost total forgetfulness of spiritual things. Being thus penetrated, she listened to what those who were passing by said, and remarked that not one spoke of God, or of the angels. Some spoke of houses or farms—others of clothes—these of the weather—those of health and the like. O! how many angels pass by with these poor people, said she, and yet no one thinks of them. Greatly affected

- at this consideration, she went to a fair, which was then being held in the vicinity, to pay her respects interiorly to the angels whom she knew to be there in great numbers, in the company of those of whom they had care, and who were quite unmindful of them. Behold a practice worthy of imitation! When you walk through town, salute interiorly the angels of those whom you meet. When you go to the country, pay homage to the blessed spirits, who are there even more neglected, because of the ignorance of the poor peasantry. When you enter into a church, or a public assembly, let holy faith manifest to you the presence of the angels. When you make a journey, entertain yourself with the angels of those who travel with you. When among your friends, say from time to time a little word to their angels—and when alone with yourself, speak to and entertain these blessed spirits.

If we exhort you to be familiar with and devout to all the angels, we are still more pressing in inviting you to honor that holy spirit to whose care God committed you at the moment of your birth. He thinks continually of you; never lose sight of him. A little prayer, said morning and night, is too slight a testimony of your gratitude toward him. If a prince of the earth came to reside with you, would you think it enough to pay your respects to him once or twice a day, and leave him alone the rest of the time—particularly if his object was to load you with benefits and favors of which you were utterly unworthy? Surely, you would not. Alas! it is only to spiritual things that we are indifferent and insensible. Take then a quarter or half an hour sometimes to pay this good angel your homage. Prostrate yourself before him; crave pardon for your past ingratitude; ask his blessing; tell him all you would wish to say to a most faithful friend: Now speak to him of your weaknesses, miseries, temptations—and then of the obligations you have to him, of his beauty, his perfections, his admirable qualifications. Converse with him as with a good father, a tender mother, an incomparable friend, a vigilant pastor, a charitable guide, a skilful physician, a powerful protector. Entertain your good angel at different intervals in one of these characters—and be assured that the time will pass much more agreeably and profitably than in the company of creatures. Sometimes you are at a loss for a companion—behold your good angel always ready to converse with you. When a certain religious woman, who had no relations or friends that might visit her, was asked if she felt not mortified when she saw the other sisters visited—“No,” replied she—“for I have a very amiable person to converse with—and when I learn that one of the community is called to the parlor, I immediately go and pay him a visit.” As they did not understand what she meant, she led them to an image of an angel, which was in the monastery, and said, “Behold my father, and mother, and

friend, and acquaintance! I assure you I leave his company more content than our sisters leave the parlor." We ought also often visit in spirit heretical and infidel kingdoms to converse with the angels of these poor people, and treat with them about their conversion. One day we can honor the angels of one kingdom—and another, the angels of some other. Sometimes those of Canada or China—at others, those of Mexico or Japan. It would be advisable to visit, in spirit, the angels of Christian and Catholic countries also, who (as we before said) are but too much forgotten. Another very delightful practice is to traverse, in spirit, the heavenly Jerusalem—now saluting the Cherubim, then the Seraphim, and so the other choirs. It is also very laudable to salute the angels our acquaintances when we meet them. This is easier than some may imagine; it is only necessary to make a little compact with yourself, which you will renew at least every month, that, as often as you salute any person, you will also salute his angel guardian. On these occasions, when you remember it, say interiorly to these holy angels, that you salute them. By this means, the recollection of these blessed spirits will be gradually facilitated. Some, when writing to friends, salute their angel guardians. I know it will be said, that these practices are rare. I admit that they are so, but maintain that they ought to be general. It is an extraordinary thing to see a real saint: but as this deplorable truth should not hinder us from aspiring to sanctity—so, that want of devotion to the angels, which is so general, cannot warrant us to refuse them our love and veneration.

PRACTICE SIXTH.

To make Novenas in honor of the holy Angels—to take certain days to honor them—and to celebrate their Feasts with particular devotion.

The Catholic Church teaches, that we should not superstitiously attach ourselves to certain numbers; but there are some mysterious ones, consecrated by the piety of the faithful, which she sanctions and authorizes—as that of *three*, which is the number of the holy Trinity; that of *forty*, which is the number of days our Lord spent in the wilderness; that of *nine*, which corresponds with the number of the angelic choirs. Any devotion practiced for nine days is termed a *Novena*. St. Teresa was very partial to this practice, as she herself tells us. It is most useful to perform such a one in honor of the angels; we, ourselves, have seen miraculous things effected by it. It may be as follows: the first day, honor the angels of the last choir by some prayer—nine *Gloria Patris*, for example—and ask them for the grace or favor you want; and thus ascend to all the choirs successively. If your object be the graces peculiar to each

choir, you can, on the first day, ask the angels to obtain for you a lively faith ; on the second, beg of the archangels holy zeal ; on the third, honor the Principalities, and beg the extinction of the reign of sin ; on the fourth, the Powers, for their support against the malicious efforts of hell ; on the fifth, the Virtues, that they may facilitate the practice of that perfection to which all Christians are by their baptismal engagement bound to aspire ; on the sixth, honor the Dominations, that you may know the divine will ; on the seventh, the thrones, that, by a perfect subjection to this blessed will, you may obtain " that peace which surpasses all understanding ;" on the eighth, honor the Cherubim, that, taught from on high, you may renounce in practice the maxims and doctrine of the world ; and, finally, on the ninth, honor the Seraphim, for the establishment of the reign of the love of God in the hearts of all. This devotion of Novenas is also a useful preparation for the feasts of our Lord and His blessed Mother, as well as of the angels. It may consist of any pious practice, as of nine acts of mortification, nine genuflections, nine visits to the holy sacrament, or nine Ave Marias, a devotion which our Lord revealed to St. Mechtilde. It is well to commence by receiving the holy sacraments, that our souls being cleansed from sin, God may be more ready to hear and grant our requests. Thus much for the devotion of the Novena.

Tuesday in each week (since there is no day or week in which we do not experience the protection of the angels) should be sacred to the angelic devotion—as also the 29th of September and the 8th of May, the feasts of St. Michael. In Normandy they devote the 16th of October to honor the apparition of this glorious archangel on the Mount of Tombe, commonly called Mount St. Michael. The church built there in his honor is frequented by crowds of pilgrims on this day, and numberless miracles are operated by his intercession. The 18th of March is the feast of St. Gabriel ; the 24th of October, that of St. Raphael ; and the 2d of the same month is consecrated to the angels guardians. All these days should be solemn feasts with the devotees of the holy angels. They would do well to prepare for them by some act of mortification (St. Francis fasted forty days to prepare for the feast of St. Michael), or by the Novena, and to celebrate the feast itself by approaching the sacraments, reciting the office of and litany and beads of these blessed spirits, each one according to his time and devotion.

Behold another way of honoring the angels : when about to celebrate the festival of a saint, form the intention of honoring his or her guardian ; thus you will keep a perpetual holiday in honor of the angels. Love to visit churches and altars dedicated to them ; you will thereby obtain, through their intercession, the most precious gifts and graces.

The Emperor Otho III. made a pilgrimage barefooted to the church of St. Michael on Mount Gargan in Rome. A few years since it pleased our Lord to excite a great devotion to these blessed spirits in the city of Rouen, the capital of Normandy. The occurrence was as follows: Some persons, being on their way to visit the church of our Lady of Good Succor, and feeling inspired to say a few prayers at the church of St. Michael, which was nigh, felt quite sorry to find it almost abandoned, and no traces left of that devotion which was formerly exhibited there. This induced them to form at once the resolution of visiting it occasionally, in which they were joined by many others. In a short time the number so increased that, for want of room in the church, the sermon, which they had every month in honor of the angels, was obliged to be preached in the open air. Many were the advantages derived to those who assisted at it.

PRACTICE SEVENTH.

To have a great Confidence in the Angels, and recur to them in all necessities.

“They who trust in the Lord are as Mount Sion; God encompasses them with His holy mountains.” These mountains, spoken of by the psalmist, are the holy angels. O! how happy is that soul whose humble confidence merits such protection! She shall not fear the arrow flying in the dark, nor the noon-day devil.

After all we have said, it would seem that you should not want a great confidence in the angels. “Why would you fear,” says St. Bernard, “having such faithful, wise, and potent friends as the angels?” “May joy be always with you,” said Raphael to Tobias; “I shall conduct you thither, and reconduct you hither.” The angels are incessantly watching over us; wherever we go we are surrounded by these blessed spirits. Why, then, do we fear? While asleep, there are more eyes open to guard us than there are stars in the heavens; when awake, and in the midst of danger, there are more angels armed in our defence than there are rays in the sun or atoms in the air. But, unhappy creatures!—nothing moves us but what strikes our senses. Here I must confess my utter astonishment at the little confidence of men in the protection of heaven. O! the avariciousness of the human heart! said our Lord once to St. Teresa. It seems to it that the whole world cannot supply its wants; it feels nothing but inquietude, both for temporal and spiritual things. Although there were no providence, we could not place more reliance on human means. What a pity to see even spiritual persons counting so much on their own industry, and so much occupied with what concerns them. Let

us place all our hope in the Lord, and all our confidence in His providence. Let us beg of Him to open our eyes to the protection of the angels, as he did those of the servant of Elias. Then, seeing that "there is more for us than against us," we cannot help confiding in such powerful patronage, nor fail to lift our hands, in our spiritual and corporeal dangers, to those holy mountains which the Lord has set for our defence, and appointed for our protection, through a marvelous excess of incomprehensible love.

PRACTICE EIGHTH.

To labor for the Conversion of Sinners and the release of Souls from Purgatory—and to practice Virtue, etc., in honor of the Angels.

What can we do more agreeable to the angels than to labor with them for the glory of our common Master? It is His glory which causes this almost infinite number of blessed spirits to watch so indefatigably over us poor sinners; and what wonder, when even the shadow of the interests of this divine being should be upheld at the risk of the annihilation of all creatures. O, my God! why are you not known by us! This world is indeed a land of forgetfulness in your regard. A God-man having sacrificed his life, in the midst of an infinity of sufferings for your divine interest, we should either renounce Christianity, or endeavor to advance it by every possible means. Here it is we should pour out floods of tears over the insensibility and blindness of men. Great expenses are incurred for decorating and pampering a body which will in a few days become the food of worms—and nothing, or less than nothing, is done for the soul! Immense revenues are expended for the support of vanity and ambition, and scarcely will a pound be given to advance the glory of God! The greatest ignorance prevails among the peasantry—whole villages are desolated by the reign of sin—the establishment of schools would be the grand remedy—but, alas! few or none care to contribute towards it. They can find money enough to purchase rich plate and precious furniture!—it is only for the interest of God that they have none. O horror of horrors! I plainly see, my God! the truth of your divine words—that, though "many are called, few are chosen."

The example of the blessed spirits should animate us to do and suffer all, in order to save our souls: it should also encourage us to labor for the salvation of others. Let us act in concert with these blessed spirits for this end. Their example should animate us, though we meet little success. St. Ignatius proposed it as a stimulus to his children. The holy angels faithfully continue their labors and cares for us during forty or sixty, or eighty years, or whatever be the term of our lives, though they

are sure the object of them will reap no fruit or advantage, through his own malice. Hence, confessors, preachers, and all who labor in any shape for the extension of the reign of God, should be singularly devout to these holy spirits. The charity of these blessed spirits extends beyond the grave. It is doing them a great favor to pray for the poor souls in Purgatory. Let us succor them as much as we can, by the holy mass, alms, indulgences, etc. They are truly deserving of our compassion, and the angels will not fail, as being interested for them, to reward our charity with the most precious graces.

The practice of chastity is absolutely necessary to gain the friendship of the angels. Virginitv is their favorite virtue, as it has been of Jesus, Mary, Joseph, and the two St. Johns. O virgins! whoever you may be, remember you possess a treasure of inestimable price—one which assimilates you to the angels. But, as in proportion to its excellence, you should have a more lively apprehension of its loss, so adopt more earnestly the necessary means in order to its preservation. These are mortification, guard of the senses, flight of the world, and true and sincere humility. This virtue of humility is one which the angels require in those devoted to them; they cannot bear the proud. The practice of recollection and prayer is also most pleasing to them; they have been visibly seen assisting persons in this holy exercise. St. Bernard saw them noting the manner in which his religious made their prayer.

But if we would be truly devout to the angels, we should once for all take the resolution of avoiding deliberate faults and imperfections, of searching out and overcoming our predominant passion, the source of our most frequent irregularities. Endeavor every day to sacrifice some inclination of yours in honor of the angels. If we remembered that our angel witnesses all our actions, and that he abhors sin, it would be some restraint on us, as even pagan philosophers, who believed that an invisible guide presided over their thoughts and action, acknowledged. "Dispose and regulate all your thoughts and actions," says one of them, quoted by F. Drexelius, in his book on the angels' guardians, "for nothing internal or external is hidden from the invisible witness or guardian who watches over you." If this was the sentiment of a pagan, what ought to be that of a Christian?

PRACTICE NINTH.

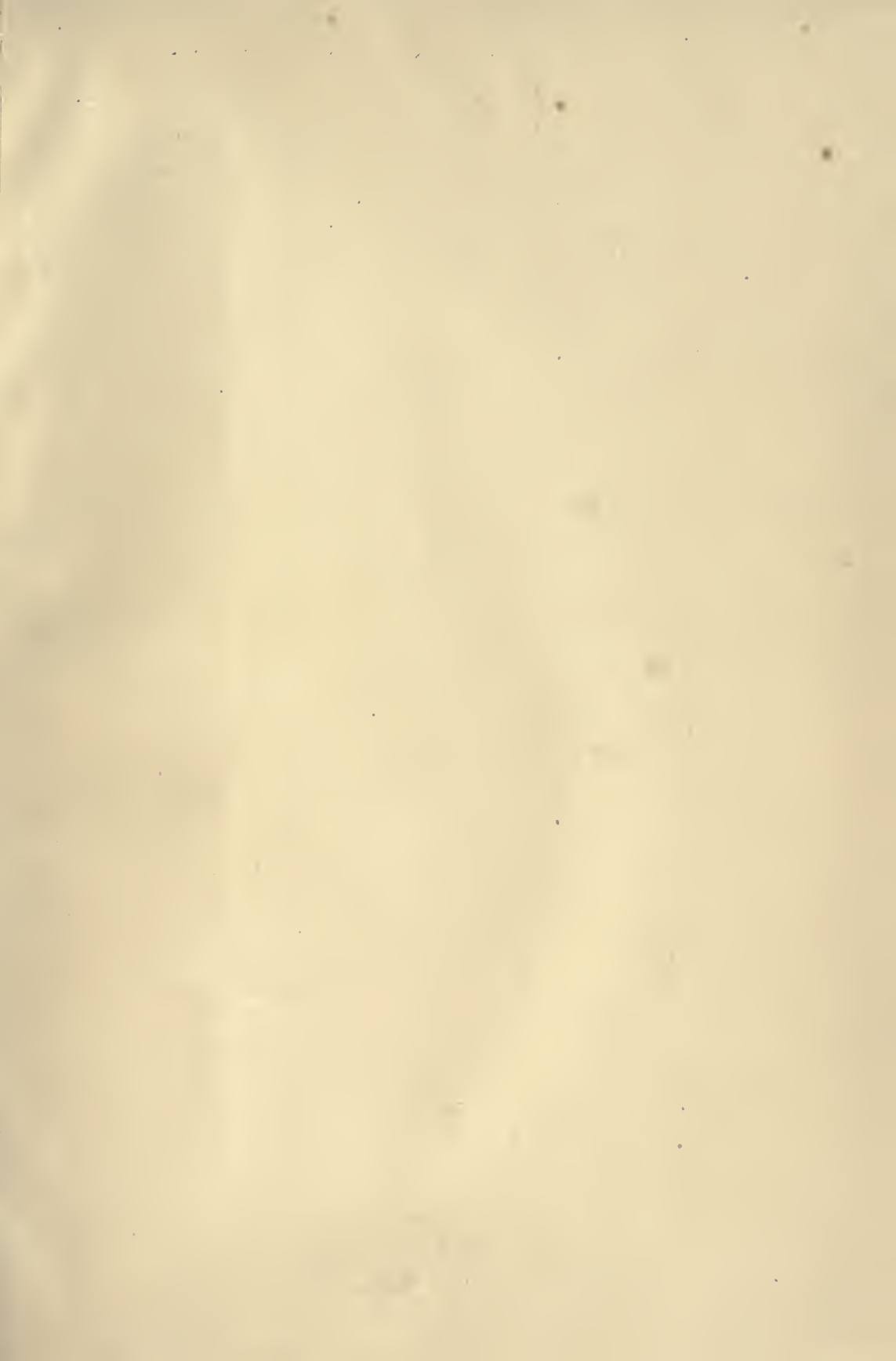
To endeavor to extend the devotion to the Angels.

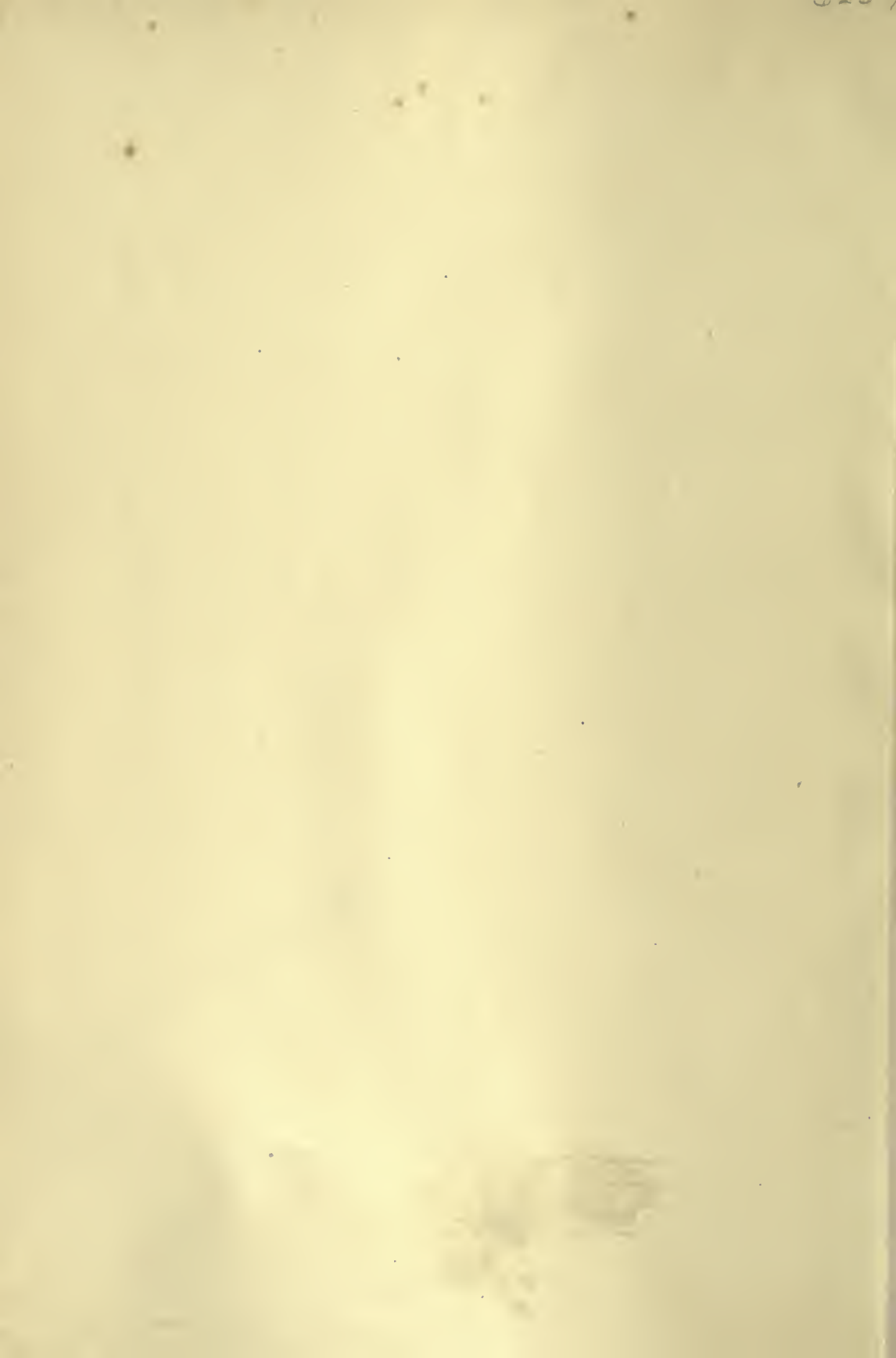
If the angels do all they can for the service of man, man is obliged in justice and gratitude to spare no pains in the service of the angels. We should neglect no means in the order of God for the increase of their

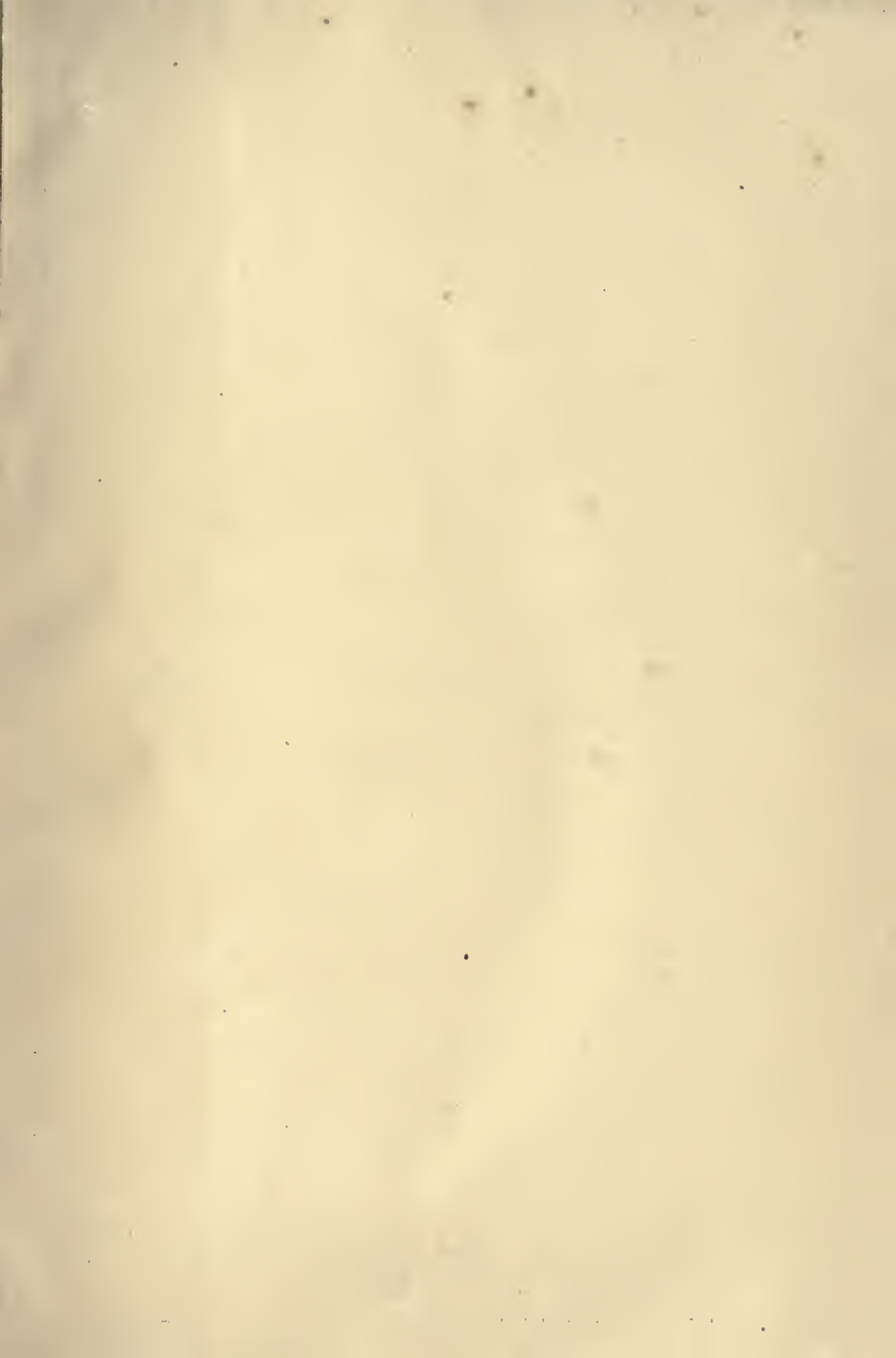
glory. One method of honoring them seems to be to distribute images and pictures of these glorious spirits, particularly among the peasantry, and the poor and ignorant of the city. It would be well to recommend our friends to set up such pictures in their chambers or oratorios—as also to make presents of them to some chapel or altar. Constantine the Great caused four images of the angels to be wrought, and in the most exquisite manner. Another and a more laudable means is to lend and distribute books which treat of their excellencies. Among others, those of F. Barri, F. Nouet, Drexelius, and Coret—all of the Society of Jesus. These inspire such devotion to the angels as would be likely to last during the rest of our lives.

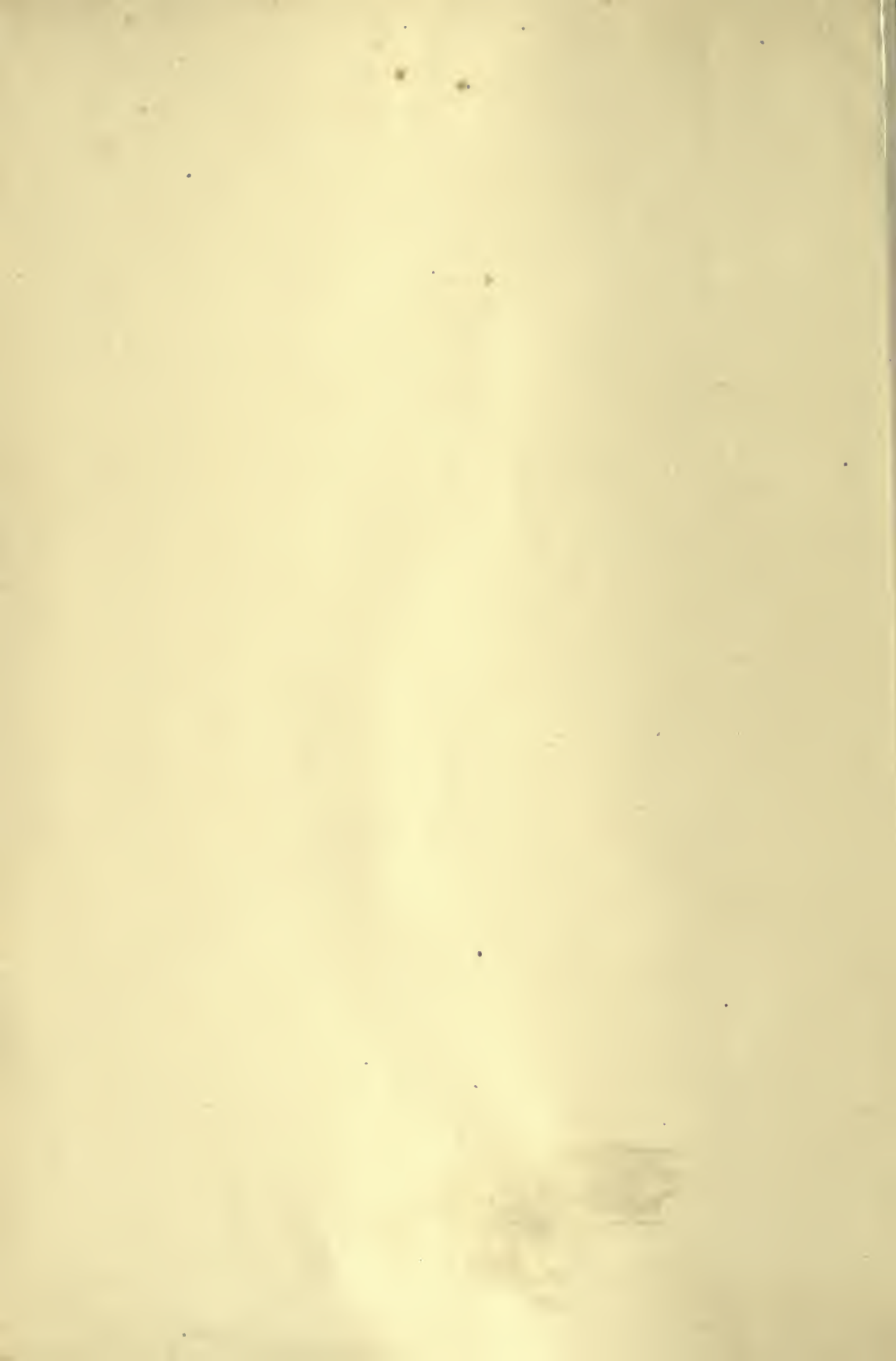
Preachers could greatly serve this devotion by instructing their auditors in it from time to time—seculars, by explaining it to their friends—a master, in his house—a father or mother, to their children—a person in the country, to the peasants—a teacher, to his pupils—a friend, to his friend.

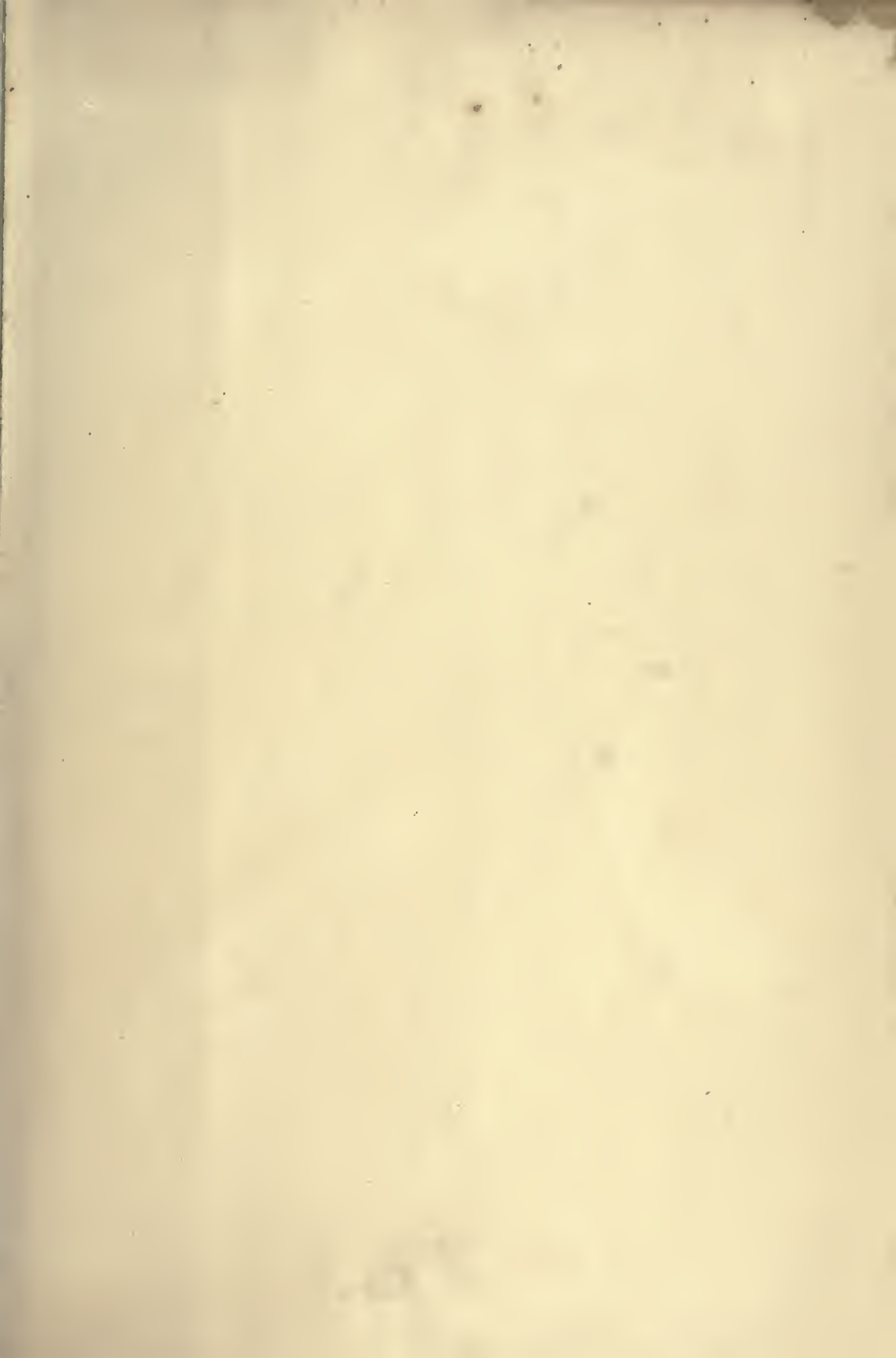
But the best way to honor the angels is to procure the establishment of some little sodality in their honor.











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