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FROM THE WRITINGS OF

ARCHBISHOP ULLATHORNE

WITH BIBLIOGRAPHICAL INTRODUCTION

JESUIT
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SEMINARY
ARRANGED BY

THE REV. MICHAEL F. GLANCEY
LATE OF ST. MARY'S COLLEGE, OSCOTT

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TO
THE PRESIDENT, VICE-PRESIDENT,
PROFESSORS, AND STUDENTS
OF THE HISTORIC COLLEGE, ST. MARY'S, OSCOTT,
THE HOME OF THE
VENERABLE AUTHOR OF THESE PAGES,
THIS VOLUME,
BEGUN AND FINISHED AT OSCOTT,

Is affectionately Inscribed,

IN MEMORY OF
MANY HAPPY YEARS SPENT IN THEIR MIDST,
BY
M. F. GLANCEY.

Feast of St. Cecily, 1888.

P R E F A C E.

IT was originally intended to publish a selection of characteristic passages from the writings of Archbishop Ullathorne in the special number of the *Oscotian*, containing his Life and Letters, which appeared two years ago. But, as the work of selection proceeded, it was felt that justice could not be done to the subject in a few pages of a magazine. Hence the *Characteristics* were made into a separate volume, the publication of which it has been deemed advisable to defer till now. One happy result of the delay is that I am now able to prefix to the volume a valuable bibliographical sketch of the Archbishop's works, which my friend Father Caswell, Vice-President of Oscott, has kindly placed at my disposal.

Archbishop Ullathorne has been before the public as a writer for fifty-five years. His first *brochure* was published in 1833, and since that distant date he has ever been ready to take up his pen when Catholic interests have demanded a spokesman or a champion. The mere titles of his works are a history in miniature of the Church in England for nearly fifty years, and

of the Church in Australia during his administration. Amid the multitude of questions affecting the well-being of the Catholic Church that have arisen during this period, there is hardly one of importance with which the Archbishop has not grappled. All these years he has presented the spectacle of the keensighted watchman set over the fold, discerning danger from afar, and sounding the note of warning at its first approach. If Christian education was imperilled, or an outcry raised against helpless religious, or some great social evil called for a remedy, or if the Church was assailed in doctrine or discipline or in its august head, or if some new and insidious phase of thought was working havoc among the flock—on whatever point the attack centred, or from whatever quarter it proceeded, whether from foes without or from unsound members within the fold—the Archbishop was always to be seen at the post of danger, beating down the barricades erected by ignorance, prejudice, or malice, and fencing round Catholic truth with new lines of strength by his clear and solid expositions. The struggle is over; the battles are fought and won. But why should the books, in which the memory of those cherished victories is enshrined, have been allowed to become extinct? Some of the more noteworthy, at least, apart from a special interest that belongs to the past, have a permanent intrinsic worth,

and, if republished collectively, would make a volume possessing an interest for all time.

But the Archbishop's works have a constructive, as well as a combative, character. In great part they are addressed to Catholics, being instructions to his flock, or explanations of Catholic doctrines and practices, or discourses delivered on special occasions. His more recent works, notably that grand trilogy of masterpieces on *The Endowments of Man*, *The Ground-work of the Christian Virtues*, and *Christian Patience*, are devoted to laying deep foundations of the spiritual life, to setting forth the divine ideal of the priestly and religious life, and to impressing on all—priests, laity, and religious—the duty of living up to the state of their calling. Such is a brief, though imperfect, outline of the writings from which the passages that go to make up the present volume have been chosen.

Although the Archbishop is in no way responsible for this volume of selections, still the reader will be pleased to know that His Grace in the first instance gave his approval to the undertaking.

In conclusion, I have to express my thanks to the Very Rev. Provost Northcote, D.D., to the Rev. J. Caswell, and to the Rev. J. McIntyre, D.D., for the great help they have given me in the preparation of this volume.

M. F. G.

A LIST

OF

ARCHBISHOP ULLATHORNE'S PUBLICATIONS.

I.—WORKS PUBLISHED IN AUSTRALIA.

1. A Few Words to the Rev. Henry Fulton and his Readers, with a Glance at the Archdeacon, from the Rev. W. Ullathorne, C.V.G. Sydney : Stephens, 1833.

The Rev. H. Fulton was an Anglican clergyman transported, together with two Catholic priests, for some share in the Irish insurrection of 1798. One of the priests was subsequently proved to have been innocent, and was brought back at the cost of the Government. Mr. Fulton was placed on duty with a good stipend, and became a prosperous gentleman. He had read much in his early days, and poured out the result of his reading in an attack upon the Catholics. Mr. Justice Therry had replied to his book, but the Vicar-General, having brought with him a fair library, was able, on arrival, to meet his quotations and to rectify them. Mr. Fulton wrote a good-humoured reply, which had but a small circulation, and was not noticed.

2. Observations on the Use and Abuse of the Sacred Scriptures as exhibited in the Discipline and Practice of the Protestant and Catholic Communions. By W. B. Ullathorne, D.D., V.G. Sydney : Jones, 1834.

It was reprinted and published in this country by Keating and Brown in 1838.

The leading Anglicans and Dissenters had formed a combination with the view of forcing on the Government a general system of

popular education upon the principle of "The British and Foreign School Society," of which the main object was to introduce the Scriptures as a school-book without note or comment. Three meetings were held, at which priests attended; but on their appearance the speakers were limited to a quarter of an hour, which was equivalent to refusing them a hearing. Yet their object was defeated by one taking up a quarter of an hour after the other. The purpose of Dr. Ullathorne's book was to correct the misstatements circulated respecting the discipline of the Catholic Church on the reading of the Scriptures. It is a concise and useful manual of Biblical knowledge, and refutes in plain but forcible words the chief objections urged by non-Catholics against the Church's teaching with regard to the Bible.—*Vide* Ullathorne Number of *Oscotian*, p. 24.

3. Substance of a Sermon Against Drunkenness, preached to the Catholics of Divers Parts of New South Wales. By W. Ullathorne, D.D., V.G. Sydney: Jones, 1834.

It was printed and published in England by Keating and Brown, in 1838, and since that time numerous editions—over 50,000 copies—of this celebrated sermon have been issued both in England and Ireland. Father Mathew alone printed 20,000 copies. The last edition was recently printed by Burns & Oates. An able translation of it has lately been published in Italy (Milano, 1887). This discourse is also included in "Sermons with Prefaces," under the title of "The Drunkard".—*Vide* Brady, "Episcopal Succession," vol. iii., p. 403.

4. A Reply to Judge Burton, of the Supreme Court of New South Wales, on "The State of Religion in the Colony." By W. Ullathorne, D.D. Sydney: Duncan, 1835.

Other editions appeared in 1840 and 1841, dedicated to the Catholic Institute of Great Britain.

This was the most important of Dr. Ullathorne's colonial productions. Judge Burton had published during a visit to England a large work in which he advocated the interests of Protestant ascendancy in the colonies and attacked the Catholics. He had also given certain judgments from the bench, which were reversed, indeed, afterwards by his brother judges, but which, had they stood, would have invalidated all the Catholic marriages in the colony up to a quite recent period, and upset the tenure of much property. Dr. Ulla-

thorne's "reply" is a masterly refutation of Judge Burton's work.—*Vide Dublin Review*, vol. ii., 1841, p. 274, and *Edinburgh Catholic Magazine*, vol. v., 1841, p. 731.

5. The Ceremony of Blessing and Laying the Foundation-stone of a New Church; translated from the Pontifical, with a Preliminary Instruction by the Rev. W. B. Ullathorne, V.G. Sydney: Jones, 1836.

The substance of the instruction was delivered to the faithful of Paramatta, on the Sunday previous to the laying the foundation of their present church in 1836. It was preached to a congregation almost enveloped in the darkness of the catacombs, in a long room over the "Old Gaol"; "almost every ray of light streaming in from an opening behind the back of the preacher and flickering the candles of the altar, whilst it strangely illuminated the first row of features in the audience, and threw the speaker's form into strong deep shadow. The discourse was afterwards published in Sydney, by way of introduction to 'The Ceremony of Blessing and Laying the Foundation-stone of a New Church,' which Dr. Ullathorne, at the request of his bishop, translated and published for the use of the colonists. It was no sooner published than attacked by Dr. Lang, the principal minister of the Scottish Church in the colony, who, citing the opening words, 'Ceremonies are the religion of the body,' without completing the sentence, assumed, on the authority of the writer, that ceremonies were the religion not of the body of man, but of the body Catholic; and on this garbled extract was built up by him an imposing fabric of grave argument and of solemn, alternating with ludicrous, invective against Catholicism" (Preface to Sermon VIII.). The discourse is also included in "Sermons with Prefaces," No. VIII., p. 213.

II.—WORKS PUBLISHED DURING A VISIT TO ENGLAND.

6. The Catholic Mission in Australasia. By W. Ullathorne, D.D., Vic. Gen. of the Right Rev. the Vicar Apostolic of New Holland and Van Diemen's Land. Liverpool: Rockliff & Duckworth, 1836.

The second edition was published in 1837, and four subsequent editions were issued.

Though the circumstances which brought into existence this, without doubt, the most interesting and fascinating of Dr. Ulla-

thorne's publications have long ago ceased to exist, yet this pamphlet of fifty pages should be read by everyone, if only to learn accurately a very dark chapter in the past history of the English convict system. It was written in order to give the people of this country "some little information respecting the lot of the transported convict, and the labours and wants of the Australasian Missions". "If I am asked," says the writer, "my motive for writing, and means of information, I answer, as to the latter, that for five years I have conversed and almost lived with the convict. . . . As to my motive, I have but one on earth. It occupied me years before I was permitted to follow it. It has taken me round the world; it has induced me to return to my mother-country now for a time; it alone will persuade me to return. This is my motive—the reformation of the convict." The book describes in detail the extent and limits of the Apostolic Vicariate of Australasia, portions of which had been selected in 1788 by the English Government as penal settlements. After describing the social and spiritual condition of these immense regions at the time of his first visit, the author alludes to the shocking depravity that existed among the convicts. Reports from time to time had reached this country of the deplorable condition of these unhappy creatures; but the scenes described by Dr. Ullathorne, not in the language of romance, but founded upon personal observation, far exceed in moral turpitude anything that can be conceived. The pamphlet abounds with some of the most splendid and touching pieces of eloquence ever written, with harrowing descriptions of the depravity of these outcasts, forsaken by their fellow-men, and abandoned by God, yet living amidst scenes of natural beauty so graphically pictured as to recall vividly to mind that chapter of Genesis which tells of the destruction of the five cities and their most criminal of all wicked people, though the land was the fairest on God's earth.—*Vide Dublin Review*, vol. v., 1838, p. 274, and the *Edinburgh Catholic Magazine*, vol. ii., 1838, p. 28.

7. The Horrors of Transportation briefly unfolded to the People. By W. Ullathorne, D.D., Vicar-General of the Vicar Apostolic of New Holland and Van Diemen's Land. Dublin: Coyne, 1836.

Other editions appeared in 1837 and 1838.

This pamphlet (31 pp.) was written at the request of Mr. Drum-

mond, the Under-Secretary for Ireland, and circulated at the expense of the Irish Government. Its object is to remove the false impressions that the convict and emigrant were on equal terms. The convict, says the author, is a slave, the property of the master to whom his services are transferred by the governor. He is fed and clothed in return for his labour and earnings, which go to his master. He is brutally punished for various offences. At first, the best-behaved convicts were pardoned and grants of land were made to them; but as emigrants from the mother-country increased in number, it was against their interests to set free the convict, and accordingly he was turned into a slave, to work at his master's mercy. "Not only is he deprived of liberty, but the convict is subject to the caprice of the family to which he is assigned, and subject to the most summary laws." All the horrors which such an inhuman system created are described in language that makes the blood run cold to think that man should so treat his fellow-man.

8. Report to the Holy See on the Mission of Australia, translated into Italian, entitled "Relazione sulla Missione o Vicariato Apostolico della Nuova Olanda". Roma, 1837.

It is drawn up in four parts: and was translated into Italian by Dr. Collier, revised by Abbate Peschiatelli, of the Monastery of San Calisto.

III.—WORKS PUBLISHED IN ENGLAND AFTER DR. ULLATHORNE'S FINAL RETURN.

9. Sermons, with Prefaces: by W. Ullathorne, D.D., O.S.B.
London: Jones, 1842.

The volume is dedicated to John Bede Polding, D.D., O.S.B., Lord Bishop of Hierocæsarea, and Vicar Apostolic of New Holland and Van Diemen's Land. The sermons are preceded by a General Preface of sixty-six pages on Sacred Eloquence. Though called a preface, it is a brilliant dissertation on the duty of the preacher of God's Word, and on the best means of training up the student to this needful acquirement. Nature, grace, study, and prayer: these are the elements which the writer presses into the service of the pulpit. He strongly inculcates an earnest and most serious study of the Fathers of the Church, reviewing their merits in a masterly

manner. The "Sermons" are eight in number, each with a short explanatory introduction, and are entitled :

- I. The Penitent : preached in St. Francis Xavier's, Dublin, "in aid of a penitentiary asylum belonging to that city of charities".
 - II. The Love of God.
 - III. The Drunkard.
 - IV. The Evil Tongue, "preached at the request of a gentleman, a zealous member of the Church of England, who, for many years, held one of the most important situations in the government of New South Wales, who suggested to the author the utility which he thought would arise from his publishing a sermon against the vice of profane swearing, at that period exceedingly prevalent in the colony, to be written in the style of the sermon against drunkenness, which that gentleman was in the practice of reading once a fortnight to his convict servants." (*Vide* Pref., p. 127).
 - V. The Sinner's Delay.
 - VI. A Christmas Sermon.
 - VII. The Profession of a Sister of Charity : dedicated to Sister Mary Xavier, the first Sister of Charity, and the first Religious of any order professed in New South Wales.
 - VIII. The Ceremony of Blessing and Laying the Foundation Stone of a New Church. (*Vide* *Edinburgh Catholic Magazine*, vol. vi., 1842, p. 442.)
10. The Blessing of the Calvary on the Grace Dieu Rocks : a Sermon preached on the occasion by Dom. W. Bernard Ullathorne, monk and priest of the Holy Order of St. Benedict. London : Dolman, 1843.

The Grace Dieu Rocks are in Charnwood Forest, midway between Whitwick and Grace Dieu, on land belonging to the De Lisle family. The Calvary was the first erected in England since the Reformation, and was solemnly blessed by Dr. Gentili, of the Order of Charity, on January 1st, 1843. This sermon was delivered in the chapel of Our Lady of Grace Dieu after the solemn vespers, on the same evening.

IV.—WORKS PUBLISHED AFTER DR. ULLATHORNE'S
ELEVATION TO THE EPISCOPATE.

11. Funeral Oration on the Rev. William Richmond, delivered at his solemn Requiem, in St. Mary's Church, Brewood, November 16th, 1848. By W. B. Ullathorne, D.D., O.S.B., Bishop of Hetalona, and Vicar Apostolic in the Central District. London: Burns, 1848.

It is dedicated to the Congregation of Brewood.

The Rev. William Richmond was born on the 9th of March, 1798, and was educated at Sedgley Park and St. Mary's College, Oscott. He was ordained priest in 1823. Whilst engaged as a professor at Oscott, he undertook the mission of Hopwas, near Tamworth. He served the mission of Swynnerton from 1824 to 1844, and thence removed to Brewood, where he died. In 1828 he published a translation of Bishop Trevern's "Amicable Discussion" in two volumes. He is believed to have been the first who established the *Living Rosary* in England. The Bishop's discourse, which gives an interesting account of his life and work, thus portrays his character: "Interiorly and exteriorly he breathed the spirit of the priest. . . . His looks, his manners, his costume, his conversation, showed on all occasions the spirit, the illumination, and the charity of the priest."

12. Remarks on the Proposed Education Bill. By W. B. Ullathorne, D.D., Bishop of Hetalona, and Vicar Apostolic of the Central District. London: Burns and Lambert, 1850.

The Education Bill referred to was introduced by Mr. Fox, the member for Oldham. Its object was to secularise education, that is, to educate the children of all communions together, without the help of religion, at the common cost of the parish, under the control of some ten or fifteen persons elected by the ratepayers. Religious teachers might, however, enter the school at certain times, and teach religion, but only as a subject distinct from secular knowledge. The Bishop opposed the plan on the ground that the Bill involved a principle against which the Catholic Church was then contending throughout Europe, namely, that to awaken and train out the dawning intellects of children in this dry, material way, leaving the religious faculties meanwhile to slumber, was to unchristianise the country, and leave no foundation for submission even to temporal

government. For the men who were at that time rendering government impracticable in so many European nations were educated men without religion, the pupils of systems in which the intellect had been trained without the helps of religion—a system founded in German rationalism and instinct with French activity. The same results must follow in this country if the proposed Bill becomes law; and therefore it would be an imperative duty on all Catholics to make additional sacrifices to what they already have made to save their children from the influence of any such scheme.

13. *The Office of a Bishop: a Discourse delivered at the Solemn Thanksgiving for the Re-establishment of the Hierarchy.* By W. B. Ullathorne, D.D., Catholic Bishop of Birmingham. London: Richardson & Son, 1850.

A second edition was printed in the same year.

No subject was more fitting this occasion than that so admirably and thoroughly treated of in the above discourse. The Vicars Apostolic had been few in number, with districts too large for frequent visitations, so that they were practically unknown to the greater number of their flock. With the restoration of the Hierarchy, there necessarily came the appointment of local bishops and canonical organisation, resulting in the greater order, vigour, and efficiency of the Church. Hence the person of the Bishop would be surrounded with that dignity and ceremonial which become his office, while his relations with his flock would be closer and more individual. In order, then, that they might have a proper realisation of a bishop's work and office, this discourse gives in brief outline the ideal bishop as delineated by the Father of the Church; whilst his many and varied pastoral cares are enumerated in detail, showing the mighty responsibility attaching to the office, and the need of the constant prayers of his faithful flock for the shepherd placed over them, who, in common with all mankind, has his own infirmities and shortcomings.

14. *A Plea for the Rights and Liberties of Religious Women, with reference to the Bill proposed by Mr. Lacy, M.P.* By Bishop Ullathorne. London: Richardson & Son, 1851.

Ignorance of the meaning, the end, and object of religious life is one of the many failings of our countrymen. Popular prejudice had linked with monks and nuns strange stories of tyranny and oppres-

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sion, and even of more serious crimes. The preamble of the Bill prepared by Messrs. Lacy and Spooner assumed that "it is expedient to make provision for preventing the forcible detention of females in Houses wherein persons bound by religious or monastic vows are resident or associated". Bishop Ullathorne at once became their champion, and spoke with authority, his words carrying the weight of official competency and practical knowledge. For, as he remarks, he had been not only the spiritual director of several convents, but at one time or other had been the ecclesiastical superior of full half the convents in the country. The pamphlet explains with forcible clearness the policy of conventual life, the safeguards which protect the liberties and privileges of religious, and the guarantees they possess against abuses in their government. It is of special value as treating exhaustively of the social organisation of the religious life, and so a handy manual for reference.

15. A Discourse delivered to the Clergy at the conclusion of the Diocesan Synod held in St. Chad's Cathedral Church, Birmingham. By the Right Rev. the Bishop. London: Richardson & Son, 1853.

The first synod of Birmingham was held in St. Chad's Cathedral Church, November 9th and 10th, 1853. On this occasion Dr. Newman preached the opening sermon on "Order, the Witness and Instrument of Unity"; and the Bishop delivered the closing address to the clergy. This address is also published in the "Ecclesiastical Discourses," No. I.

16. The Holy Mountain of La Salette: a Pilgrimage of the Year 1854. By the Right Rev. Bishop Ullathorne. London: Burns & Lambert, 1854.

Six editions of this book have appeared, the last by Richardson & Son, 1861.

The apparition of Our Lady to the two children of La Salette occurred September 19th, 1846. In May, 1854, Bishop Ullathorne, with three friends, visited the Holy Mountain of La Salette. This little work, which consists of an Introduction and fourteen chapters, graphically describes the locality and its surroundings, and gives the history of this interesting apparition. The Bishop tells us in his Introduction, which also gives a useful list of works on this subject, that he received by the divine mercy consolations on that mountain which

deepened the interest he had already taken in its mystery. He had also conversed with most of those persons who had been concerned in its history and its investigation, and had had several interviews with Maximin and Melanie, the children of the apparition. Translations were also published in the French and German languages.

17. A Letter addressed to Lord Edward Howard on the proposed Committee of Enquiry into Religious Communities. By the Right Rev. Bishop Ullathorne. London: Richardson & Son, 1854.

The religious communities once again were threatened with a "proposed Committee of Enquiry" through Mr. Chambers, M.P., who was merely the instrument of an extensive organisation passing under one or more names, such as the Evangelical and the Protestant Alliance. In this letter to Lord Edward Howard, M.P., afterwards the first Lord Howard of Glossop, who had nobly and zealously defended the religious communities in the House of Commons, the Bishop gives such statistical facts as to the different religious orders of men and women, active and contemplative, as were necessary for the information of the public generally. The statistics were read from it in the House of Commons by Mr. Charles Buller.

18. The Immaculate Conception of the Mother of God: an Exposition. By the Right Rev. Bishop Ullathorne. London: Richardson & Son, 1855.

It was also translated into the French and German languages.

The *Dublin Review* thus writes of this valuable treatise: "We seldom remember to have read anything more satisfactory or more complete. Without a particle of the controversial character, it leaves no point of the dogmatical proof undeveloped; with equal force and clearness it removes every theological difficulty which might linger in the minds of unreflecting or uninstructed inquirers; without any of the professed characteristics of an ascetical treatise, it appeals insensibly, and without an effort, to every principle of natural feeling, and to every source of practical spirituality. It is drawn up in a style so simple, so unpretending, so undidactic . . . that while the most learned theologian may feel himself instructed by its learning, the least learned servant of the Mother of God may draw strength and comfort from its simple but eloquent explanations. . . ."

Among his numerous claims to the gratitude and veneration of his Catholic fellow-countrymen which the Bishop of Birmingham has accumulated during his long and devoted career, there is none of a higher order, and certainly none of a more lasting nature, than that which he may rest on this invaluable exposition." (*Vide Dublin Review*, June, 1855.)

19. The Discourse delivered at the Opening Session of the Second Provincial Synod of Oscott. By the Right Rev. Bishop Ullathorne. London : Richardson & Son, 1855.

The second provincial synod of Westminster was held at St. Mary's College, Oscott, in the month of July, 1855. The Bishop inaugurated the synod by marking the twofold view of its functions : its utility in the human aspect and on the supernatural side, "the venerableness of authority, the efficacy of influence, the fruitfulness of order," and that especial promise of divine assistance recognised in the opening prayer used on these occasions. Hence such things make synods not merely an expedient but a necessary condition of the Church's normal existence and healthy action. This view is supported by the authority of general councils, and all the weight of the teaching of the saints and doctors, which strongly enforce that primæval apostolic canon which requires bishops to meet, at no long intervals, in provincial synod. The disuse of synods, without doubt, tended to England's great defection in the sixteenth century, and to the desolation of the Church in other countries. The Bishop eloquently unfolds the exquisite mechanism of this part of the Church's organisation, and concludes by pointing out its perfect adaptation under the grace of God to purify and elevate the godless civilisation of this age. (*Vide Dublin Review*, Dec., 1855.) This sermon is reprinted in "Ecclesiastical Discourses," No. III.

20. A Pilgrimage to the Proto-Monastery of Subiaco and the Holy Grotto of St. Benedict. By the Right Rev. Bishop Ullathorne, O.S.B. London : Robson, Levey, & Franklyn, 1856.

It first appeared in the *Rambler*, July to November, 1856. In the opening chapters the Bishop describes his journey from the Eternal City to San Cosimato, and thence to Subiaco. The Holy Valley, with the Monastery of St. Scholastica, its frescoes, crypt, and relics, and the Holy Grotto of St. Benedict too, where the venerable

patriarch of the West dwelt in solitude with God, are all pictured in vivid and fervid language, and with all the holy enthusiasm a true son of St. Benedict would feel who sees for the first time the cradle of the great Benedictine Order. "The pilgrim came hither," says the writer, "to revive in him the spirit of his order, after an exile for a long quarter of a century from his own cloister; and none but a true monk can understand what that means, what sacrifices such an exile implies, or what yearnings it supposes. A monk thrown into the conflicts of the world, even for the holiest of causes, is like a land-bird blown abroad upon the wide sea, and thirsting for its quiet nest in the woods." The book concludes with two chapters, containing an abridgment of the famous "Chronicle of Subiaco," inserted by the Bishop for the purpose of illustrating a great historic fact, viz., the unceasing vigilance of the sovereign pontiffs in protecting this sacred shrine, and likewise for the purpose of recording a great religious principle, that *through many tribulations we must enter into the kingdom of God.*

21. Notes on the Education Question. By the Right Rev. Bishop Ullathorne. London: Richardson & Son, 1857.

Catholics having been placed by recent legislation on a level with the Established Church as regards Government grants to their schools on the condition of satisfactory inspection by a Government officer, the Bishop of Birmingham deemed it advisable to publish the above pamphlet, the object of which was to investigate the leading details of the new system of education, and to suggest due care and forethought to such Catholics, and especially to the clergy, who may be brought under its influence. The Bishop possesses the faculty of rapidly grasping the main points of any question, however intricate, and still more of very clearly explaining and making them intelligible to others, so that his publications are looked forward to as a great boon, saving time and trouble. The six chapters, into which this pamphlet is divided, treat of "Our Actual Position"; "On Inspection"; "On Building Grants"; "On Teachers and Training Schools"; "On School Attendance"; "On our Future Policy"—thus embracing the chief practical questions of the new code. As each chapter is exhaustive of its subject, tersely yet lucidly treated, the work is of special utility and value, a handbook to all school-managers, as well as to those interested in education generally.

22. Letters on La Salette; in reply to articles in the *Edinburgh Review* and *Rambler*. By the Right Rev. Bishop Ullathorne. London: Burns & Lambert, 1858.

Two editions were published.

23. A Discourse delivered at St. Mary's Priory, Princethorpe (January 24th, 1860), on occasion of the Solemn Jubilee of the Reverend Superior, the Reverend Mother Agathe Josephine Godefroi de Ste. Agnes, and of her two Sisters in Jesus Christ, the Reverend Mothers Sr. Anne de Ste. Fare and Sr. Marie Anne de Ste. Mechtilde. By the Right Rev. Bishop Ullathorne, O.S.B. Reading: Cowslade, 1860.

The nuns of St. Mary's Priory, Princethorpe, near Rugby, are the representatives of the Benedictine convent of Montargis, in the diocese of Orleans, an offshoot from Montmartre, near Paris. In 1792 they left France on account of the Revolution, and sailed for Holland. Compelled through stress of weather to land in England, they were hospitably received by the Prince of Wales, afterwards George IV. They settled down first at Rodney Hall, Norfolk, then moved to Heath Hall, Yorkshire, and, later on, to Orrell Mount, Lancashire, finding a permanent home eventually at Princethorpe in 1837. The Jubilee—on which occasion the above discourse was preached—was an event unique in the history of the community, as their annals relate that “such an event as the Jubilee of a religious, that religious being at the time superior, has not been recorded since our establishment at Montargis in 1630”.

24. The Speech on the Question of the Pontifical States, delivered by the Right Rev. Bishop Ullathorne at the Town Hall, Birmingham, on Tuesday, the 14th of February, 1860. Birmingham: M. Maher, 1860.

It was reprinted at Rome with an Italian translation and curious preface in *L'Orbe Cattolico a Pio IX.* (*Vide* Brady, “Episcopal Succession,” vol. iii., p. 405; and “Catholic Fireside,” vol. xiii., No. I.)

25. A Letter on the *Rambler* and the *Home and Foreign Review*, addressed to the Clergy of the Diocese of Birmingham by the Right Rev. Bishop Ullathorne. London: Richardson & Son, 1862.

The tone of these two publications had for some time caused an

uneasy feeling among Catholics by reason of the unorthodox views and opinions insinuated in some of their articles and reviews. The purport of the Bishop's letter was to warn his clergy and, through them, their flocks of the need of caution, "lest, by reading these productions, they imbibe their uncatholic sentiments and their errors".

26. A Discourse preached at the Birmingham Cathedral on the occasion of the Public Funeral of the late Mr. Councillor Maher, by the Right Rev. Bishop Ullathorne. London: Richardson & Son, 1862.

Mr. Maher was a very popular as well as a religious man, who received a public funeral, attended by the Corporation of Birmingham.

27. On certain Methods of the *Rambler* and the *Home and Foreign Review*: a Second Letter to the Clergy of the Diocese of Birmingham, by the Right Rev. Bishop Ullathorne. London: Richardson & Son, 1863.

28. A Discourse delivered to the Clergy in the Diocesan Synod of June 1, 1864, by the Right Rev. Bishop Ullathorne. London: Richardson & Son, 1864.

It is also included in the *Ecclesiastical Discourses*, No. II.

29. A Letter on the "Association for the Promotion of the Unity of Christendom," addressed to the Clergy of the Diocese of Birmingham. By the Right Rev. Bishop Ullathorne. London: Richardson & Son, 1864.

The object of this letter is to give such information on the origin, constitution, and operation of this association for promoting unity as will enable the clergy more clearly to comprehend the decree of the Holy Office by which it had been condemned. The true doctrine of Catholic unity is most admirably drawn out, and the letter throughout is conspicuous for its learning, its soundness of doctrine, and its accuracy of thought. It also contains the official utterances of the association, and the original, with a translation, of the *Decr e* of the Sacred Congregation. (*Vide Dublin Review*, January and July, 1865.) To this letter Dr. Littledale issued a reply entitled "Unity and the Rescript" (London, 1864).

30. A Sermon preached on the Occasion of the Solemn Requiem of the Very Rev. T. Flanagan, Canon of St. Chad's Cathedral, Birmingham. Wednesday, July 26, 1865, by the Right Rev. W. B. Ullathorne, D.D., O.S.B. Birmingham: M. Maher & Sons, 1865.

Canon Flanagan was born in the year 1814, and was educated at Sedgley Park and St. Mary's College, Oscott. After his ordination to the priesthood in 1842, he remained at Oscott as professor and prefect of studies until 1852, when he became vice-president, and afterwards president, of Sedgley Park. In 1854 he was chaplain at Blackmore Park, but after two years resumed his old office as prefect of studies at Oscott, which he held till 1860, when he removed to St. Chad's Cathedral. He was the author of a "Manual of British and Irish History," and a "History of the Church in England," in two volumes, both sound and useful works. His exemplary life, which had never made an enemy nor provoked a word of censure, had been spent and worn out, especially the few years before his death, in the sick-room and in the confessional, which might be termed his constant abode. The Bishop sums up his panegyric of Canon Flanagan in these telling words: "The finest model of sacerdotal life has passed away from our midst".

31. The Anglican Theory of Union as maintained in the "Appeal to Rome" and Dr. Pusey's "Eirenicon": a Second Letter to the Clergy of the Diocese of Birmingham. By the Right Rev. Bishop Ullathorne. London: Burns, Lambert, & Oates, 1865.

A letter signed by one hundred and ninety-eight Anglican clergymen had been addressed to Cardinal Patrizi, secretary of the Supreme Congregation of the Holy Office, by way of appeal, representing that the former condemnation of their association (A.P.U.C.) was based upon a misconception of the sense as well as of the intention of this association. This "Appeal" elicited from the Holy Office a Dogmatic Letter addressed to its subscribers, wherein the principle of the association is condemned anew, and the faith of the Church as to the nature of her unity is clearly and copiously expounded. Bishop Ullathorne's pamphlet, of 115 pages, is a reply to Littledale's "Unity and the Rescript," the "Appeal to Rome," and Dr. Pusey's "Eirenicon". (*Vide Dublin Review*, July, 1866, and January, 1867.)

32. On the Management of Criminals: a Paper read before the Academia of the Catholic Religion. By the Right Rev. Bishop Ullathorne. London: Richardson & Son, 1866.

Dedicated to the Right Rev. Dr. Grant, Bishop of Southwark,
 . . . in memory of a long and affectionate friendship
 . . . and in recognition of his successful exertions in
 favour of poor Catholic prisoners.

Few persons were more competent to deal with this subject than Bishop Ullathorne. He was not only familiar with all its bearings as a matter of theory, but had enjoyed abundant opportunities of estimating the effect of various systems in the course of his experience as a colonial missionary. To these qualifications must be added those of an accurate thinker and a powerful writer; and above all, he has the advantage of being able to treat it in the light of true religion and of the Catholic Church. After depicting with graphic power the horrors of the Old English prison system, he records the improvements made in recent times under the influence of a more enlightened and humane policy. He proves that the methods, tardily adopted in this country, towards the amelioration of some of these evils are really of Catholic origin, and had previously been in operation in Catholic cities. He then contrasts the different systems of prison management in vogue, and points out their defects. As the result of a long experience, he describes the advantages which a system of regular hours, appointed work, and modified silence and solitude would furnish towards the reformation of the criminal, on the supposition, however, that the influences of religion were duly brought to bear upon it. (*Vide Dublin Review*, April, 1866.)

33. The Rock of the Church: a Discourse delivered in substance at the solemn dedication of St. Peter's Church, Belfast, on the 14th of October, 1866. By the Right Rev. Dr. Ullathorne, Bishop of Birmingham. Belfast: Kerr, 1866.

The collection made after the sermon amounted to £2269 16s. 9d.

34. The Confessional: an Address delivered in the Catholic Churches, Walsall. By the Right Rev. Bishop Ullathorne. London: Richardson & Son, 1867.

Twelve editions of this pamphlet were issued in the short space of two years.

35. The Address presented to the Right Rev. William Bernard, O.S.B., Bishop of Birmingham, at St. Mary's College, Oscott, on Thursday, July 18th, 1867, and his Lordship's reply. Birmingham: Maher & Son, 1867.

This address, together with the sum of £2700 towards the establishment of a diocesan seminary, was presented to the Bishop on his return from Rome, from the clergy, secular and regular, and the laity of the diocese, as an expression of their loyal and devoted attachment, and their appreciation of his unwearied labours during the nineteen years of his administration.

36. Sermon preached at St. Mary's Abbey, Oulton, on the occasion of the Jubilee of the Lady Abbess, October 8th, 1867, by the Right Rev. William Bernard, Bishop of Birmingham. Preston: Butler, 1867.

Dame Juliana Forster (Lady Abbess) was professed at Caverswall by Bishop Milner, October 7th, 1817.

37. Three Lectures on the Conventual Life. By the Right Rev. Bishop Ullathorne. London: Burns, Oates, & Co., 1868.

A second edition also appeared.

Attacked in the most shameless manner by the anti-Catholic agitator, William Murphy, and unable from their position to defend themselves, the Bishop, in these three homely lectures, gives an answer to the prejudices of English Protestants against these useful and holy institutions. The first lecture, after giving a short sketch of the chief misrepresentations, current and traditional, passes on to answer the questions, "What are nuns?" and "What are convents?" Then it gives the scriptural authorities for the life of religious, and then the earlier history of the institution. The second lecture gives a number of details as to religious life, of which many persons know little or nothing, even amongst Catholics; whilst the third lecture explains how liberty, in the true sense of the word, is most compatible with religious obedience. (*Vide Dublin Review*, April, 1868.)

38. A Pastoral Letter on Fenianism, to the Catholics of Birmingham. By the Right Rev. Bishop Ullathorne. London: Richardson & Son, 1869.

39. An Instruction for the Superioresses and Communities of Religious Women. London: Richardson & Son, 1869.

The object of this little tract was to impress upon religious

women that they are subject to the common law as it regards their state as well as their rules, and to illustrate this proposition by examples. It was reprinted, with the author's permission, for the religious communities of other dioceses.

40. Catholic Education: the Address delivered at the Catholic meeting, in the Town Hall, Birmingham, November 15th, 1869, by the Right Rev. Bishop Ullathorne. Birmingham: Maher & Son, 1869.

A society, called the "National Education League," under the dictatorship of Mr. George Dixon, M.P. for Birmingham, had framed a scheme of national education, the principles of which were that schools should be (1) compulsory, (2) merely secular, (3) supported by a local rate, and (4) managed by a board elected by the ratepayers. In his address, the Bishop meets the various objections to denominational education adduced by the secularists, making a telling point, simply incontrovertible, that these secular schools, which are professedly independent of all sects, will really teach, fully and exclusively, the principles of one sect. For as the country is divided into those who "reject the mysteries, the miracles, and the sacraments of religion, and those who believe in them, a system of undenominational schools will express the principles of the former, and not the principles of the latter—of the minority, not of the majority". The Bishop's appeal was discussed very characteristically by the leading London papers, including the *Times*, *Spectator*, *Pall Mall Gazette*, &c. (*Vide Dublin Review*, January, 1870, pp. 233-239.)

41. The Council and Papal Infallibility: a Letter addressed to the Clergy and the Laity of the Diocese of Birmingham. By the Right Rev. Bishop Ullathorne. London: Burns, Oates, & Co., 1870.

There were two editions in the same year.

On his return from assisting at the deliberations of the Vatican Council, Bishop Ullathorne, in common with all his episcopal brethren throughout the world, addressed a pastoral letter to his flock, giving a history of the proceedings of that august assembly. The steps that led to the definition of the Papal Infallibility are carefully recorded and dwelt upon in order that many of the false statements respecting the introduction of the question into the

Council may be rectified. A translation of the fourth chapter, "concerning the infallible teaching of the Roman Pontiff," is embodied in the letter.

42. The Accord of the Infallible Church with the Infallible Pontiff : a Discourse. By the Right Rev. Bishop Ullathorne.

This forms No. 10 of the Doctrinal Papers issued by the Catholic Truth Society (London, 1870).

It contains explanations and thoughtful illustrations which are not to be found elsewhere within so small a space.

43. History of the Restoration of the Catholic Hierarchy in England. By the Right Rev. Bishop Ullathorne. London: Burns, Oates, & Co., 1871.

"To the ecclesiastical history of this period Bishop Ullathorne has made a valuable and most important addition. In a small volume of little over a hundred pages he has reviewed the historical antecedents, the episcopal deliberations, the negotiations at Rome and in England which led to the establishment of the Hierarchy; and has discussed the character of the Pontifical Decree, the question whether episcopal titles are territorial, the policy of the Titles Act, and the fruits of the Hierarchy." (*Vide Dublin Review*, July, 1871.) The book is unfortunately out of print, for it is the only reliable authority on the greatest event in the religious history of England since the Reformation. (*Vide Tablet*, April, 1871.)

44. Reply of Bishop Ullathorne to the Address of the Clergy on the Half-jubilee of his Episcopate, June 21, 1871.

45. Report on the Ecclesiastical Law respecting the Dowries of Religious Women. By Bishop Ullathorne, London: Richardson & Son, 1872.

In 1871, the Bishop was requested by his brother bishops to draw up a report on the state of the ecclesiastical law respecting the dowries of religious women, both under solemn and simple vows, to be presented at their meeting in 1872. The document, after being revised and considerably enlarged, was printed at the request of the bishops.

46. The Sermon delivered at the Consecration of the Bishops of Salford and Amycla. By Bishop Ullathorne. London: Burns, Oates, & Co., 1872.

The consecration of the Rt. Rev. Herbert Vaughan as the second

Bishop of Salford in succession to Dr. Turner, and of the Rt. Rev. William Weathers as Aishop-Auxiliary to Cardinal Manning, took place at St. John's Cathedral, Salford, October 28, 1872. The consecrating Bishop was his Eminence Cardinal Manning. The sermon is a compendium of a bishop's life and duties. It is also included in the "Ecclesiastical Discourses," No. V. (*Vide Tablet*, November, 1872.)

47. The Discourse delivered at the Funeral of William Leigh, Esq., of Woodchester Park. By Bishop Ullathorne. London: Burns, Oates, & Co., 1873.

Mr. Leigh, formerly of Little Aston Hall, Staffordshire, and afterwards of Woodchester Park, Gloucestershire, was received into the church at Leamington by Dr. Weedall in the year 1844. He was a man of solid piety and unbounded generosity to the Church and the poor. By his munificent benefaction the Cathedral and Bishopric of Adelaide, in South Australia, were founded; and he likewise built the noble church of the Dominican Fathers at Woodchester. His saintly life and edifying deeds are told in simple but affectionate words in the Bishop's memoir. Mr. Leigh died January 4, 1873.

48. The Discourse delivered at the Opening Session of the Fourth Provincial Synod of Westminster. London: Burns, Oates, & Co., 1873.

It is dedicated to the diocesan clergy of the province of Westminster, whom he has, he says, "loved more than they have known, loved with all a Bishop's love, and with all a Bishop's thirst for the perfection of their life and labours". It is also included in the "Ecclesiastical Discourses," No. VI. (*Vide Tablet*, September, 1875.)

The Fourth Provincial Synod was held at St. Edmund's College, Old Hall, from July 21 to August 12, 1873. This discourse ranks *præstantissimus* among the many delivered by the Bishop. The burden of the discourse is the necessity of the sanctification of the clergy—the principal subject for consideration and discussion in the Synod. It commends itself not only to the priest, but also to the seminarist, for "from the holy seminarist comes the holy priest".

49. A Memorial of Gratitude from four Benedictine Jubilarians. Derby: Richardson & Son, 1874.

On the Feast of St. Gregory the Great, March 12, 1874, the Right Rev. Bishop Ullathorne and Fathers Richard Francis Davis, James

Nicholas Kendal, and John Austin Dowding kept, at Coughton, the residence of Fr. Davis, the fiftieth anniversary of their religious profession. As a memorial of gratitude to their old and venerable novice-master, the Most Rev. John Bede Polding, O.S.B., Archbishop of Sydney, then living, who had trained them in their religious life, the Bishop wrote this letter for himself and his three companions, all of them far advanced in years.

50. The Döllingerites, Mr. Gladstone, and Apostates from the Faith: a Letter to the Catholics of his Diocese. By Bishop Ullathorne. London: Richardson & Son, 1874.

The definition of the Papal Infallibility at the Vatican Council of 1870 gave rise to a new heresy and to a new sect, styling themselves "Old Catholics," but which the Bishop more correctly stigmatised by the name of Döllingerites, from their chief author and most influential promoter, Dr. Von Döllinger. Piqued by the overthrow of his cabinet, which he attributed to an adverse Catholic vote, Mr. Gladstone issued a pamphlet called "The Vatican Decrees in their Bearing on Civil Allegiance," in which he takes his stand with the new sect, and attempts to show that the recent definition, as well as the famous Syllabus that preceded it, is an invasion upon the civil sphere and detracted from our civil allegiance. In this letter the Bishop warns his flock against these misleading sentiments, but reserves his reply to Mr. Gladstone in detail for a further publication.

51. Mr. Gladstone's Expostulation unravelled by Bishop Ullathorne. London: Burns & Oates, 1875.

Three editions were published.

Mr. Gladstone's pamphlet, on "The Vatican Decrees," is examined in detail. "Of the three replies to Mr. Gladstone for which Catholics have been waiting"—viz., Cardinal Manning's, Cardinal Newman's, and the Bishop's—"if we may compare them, we should say that (as their respective titles express) the Bishop's is a much more direct and sustained reply. . . . One most important point, on which no one has insisted before him, is taken by the Bishop at the outset. Mr. Gladstone asserts that the Church's recent action has been violent and aggressive. In reply, the Bishop shows that, on the contrary, the acts and words of *anti-Catholics* have been violent and aggressive; and the Church, in her own defence, has been obliged to unusual frequency of doctrinal definitions." (*Vide Dublin Review*, January, 1875, and *Tablet*, February, 1875.)

52. The Discourse delivered in his Diocesan Synod of 1875. By the Bishop of Birmingham. Derby : Richardson & Son.

It was also published in the "Ecclesiastical Discourses," No. XI.

53. The Prussian Persecution : a Pastoral Letter. London : Burns & Oates, 1876.

The substance of this letter was originally delivered as a speech, January 28, 1874, in the Town Hall, Birmingham, but afterwards published with the "Lenten Indult" of 1876, when a collection was ordered for the relief of the persecuted German clergy.

54. Ecclesiastical Discourses delivered on Special Occasions. By Bishop Ullathorne. London : Burns & Oates, 1876.

"They are so called because they were either addressed to ecclesiastics or treat on ecclesiastical subjects. They form a volume embracing certain points of pastoral theology, a subject on which we have very little that is Catholic in our language." They are twelve in number : of which Nos. I., II., IV., and XI. were delivered at the 1st, 3rd, 4th, and 5th Diocesan Synods of Birmingham, respectively, in the years 1853, 1864, 1869, and 1875 ; Nos. III. and VI. were preached at the 2nd and 4th Provincial Synods of Westminster in 1855 and 1873 ; Nos. VII., VIII., and IX. were addressed to the Clerics of St. Bernard's Seminary in 1875 ; No. V. was delivered at the consecration of the Bishops of Salford and Amycla ; No. X. at the opening of the First Provincial Chapter of the Dominican Sisters of the English Congregation of St. Catherine of Sienna in 1873 ; and No. XII. on the Festival of All Saints of the Benedictine Order in 1875. (*Vide Dublin Review*, October, 1876.)

55. The Discourse delivered at the Solemn Requiem for his Holiness Pius IX., at St. Chad's Cathedral, Birmingham. By Bishop Ullathorne. Birmingham : E. M. & E. Canning, 1878.

56. Church Music : a Discourse given in St. Chad's Cathedral on the Half-jubilee of its Choir. By Bishop Ullathorne. London : Burns & Oates, 1880.

The late Mr. John Hardman, of Birmingham, who died May 29, 1867, besides being a generous benefactor to the fabric and mission of St. Chad's, made an endowment, in the year 1854, of £50 per annum for the benefit of its Cathedral Choir, on the condition that certain

parts of the Mass and other Church services be sung in the Gregorian chant, and the rest, if wished, in harmonised music of a grave character. On the twenty-fifth anniversary of its foundation the Bishop gave an instructive address on the history of Church Music. "It has always been my desire," he says, "as becomes the episcopal office, that this cathedral should be a school to the diocese of what is best, according to the spirit and law of the Church, in parochial administration, in rubrical law, and in ecclesiastical song. And such, I believe, it is generally recognised to be throughout the diocese."

57. *The Endowments of Man, considered in their Relations with his Final End: a Course of Lectures.* By Bishop Ullathorne. London: Burns & Oates, 1880.

A second edition was printed in 1882, and a third edition appeared in 1888.

"Two objects are contemplated in this work. The first, and chief, is to fortify the instructed Catholic mind against the errors respecting man and his endowments which so widely pervade the world of thought in our day, not so much by direct confutation as by confronting them with the Catholic view of man as it has been revealed by God and drawn out by Catholic thinkers through the long ages of Christianity. . . ." The second object intended by the author was that it should serve as an introduction by way of preface to another book, on certain fundamental virtues which belong to the Church of Christ, but not to the world. (*Vide* Preface.) Under fourteen heads are treated all the subjects which concern the nature, destiny, supernatural gifts, and shortcomings of man. "Perhaps the greatest and most important works that have come from his (Bishop Ullathorne's) pen have been the fruit of his ripe old age—'The Endowments of Man,' followed by the 'Groundwork of the Christian Virtues,' and completed by a volume on 'Christian Patience'. These, though written in their present shape quite recently, contain the accumulated wisdom of his whole life, and will ever be a lasting monument of his powers of observation and analysis. We have heard one of his episcopal brethren express his delight that Bishop Ullathorne had been spared to produce these works, as without them he would have gone down to posterity as a successful administrator indeed, and an effective controversialist, but could not have been appreciated at his true worth as an original thinker and master of the spiritual life. We have known also hard-headed lawyers and

others, not within the pale of the Church, who have found in these works most valuable instruction as an antidote to the poison of infidelity in the midst of which they live." (*Vide Ullathorne*, No. of *Oscottian*, p. 59; *Dublin Review*, January, 1881; and *Tablet*, October 30, November 6, and November 13, 1880.)

58. A Circular Letter to the Clergy, Religious Orders, and Laity of the Diocese of Birmingham, thanking them for their masses and prayers on the occasion of the Golden Jubilee of his Priesthood, dated September 26, 1881.

The Bishop was ordained priest, Ember Saturday, September 24, 1831, at St. Cuthbert's College, Ushaw, by Bishop Penswick, Vicar Apostolic of the Northern District.

59. The Groundwork of the Christian Virtues; a Course of Lectures. By Bishop Ullathorne. London: Burns & Oates, 1882.

It is dedicated to the Reverend Mother and Sisters of the English Dominican Congregation of St. Catherine of Sienna.

A second edition was issued in 1888.

The volume consists of sixteen lectures. It took its beginning from instructions directed to the formation of the first members of the English Dominican Congregation of St. Catherine of Sienna. The three chapters on the divine law of probation, on the nature of Christian virtue, and on the difficulties of virtue, serve as an introduction to the chapters on the nature and grounds of humility. The beginning of all holy living is that a man be "drawn out of himself," and he can only be perfect in proportion as he "clings to the supreme excellence of God". These two principles are the text of the book. (*Vide Dublin Review*, October, 1882; *Tablet*, October 7 and 14, 1882; *Downside Review*, January, 1883.)

60. A Circular Letter to the Clergy of the Diocese of Birmingham, on the death of the Very Rev. Edgar E. Canon Estcourt, dated April 18, 1884.

Canon Estcourt had been for thirty-six years the manager of the temporalities of the diocese. He was received into the Church in 1845, and ordained priest at Oscott in 1853. Among other works, he was the author of "The Question of Anglican Orders Discussed".

61. Christian Patience, the strength and discipline of the soul: a Course of Lectures. By Bishop Ullathorne. London: Burns & Oates, Limited, 1886.

A second edition was issued in 1888.

It is dedicated to His Eminence Cardinal Newman.

“This volume completes the series originally contemplated. The author’s object has been to explain and inculcate those fundamental principles of the Christian virtues which, from their profundity, are least understood, but which most contribute to the perfecting of the human soul. . . . This third volume treats of Christian Patience as being the positive strength and disciplinary power of the soul.” (*Vide Dublin Review*, October, 1886; *Tablet*, September 18, 1886; *Month*, October, 1886; *Oscotian*, vol. v., p. 312.)

62. Memoir of Bishop Willson, first Bishop of Hobart, Tasmania. By Bishop Ullathorne. London: Burns & Oates, Limited, 1887.

This Memoir was first published in the *Dublin Review* for July, 1887.

The Right Rev. Bishop Willson was born in Lincoln, in the year 1794. He was educated at Old Oscott College, and ordained priest by Bishop Milner, December, 1824. He was sent to Nottingham, where he built the Church of St. John, and later on the Cathedral Church of St. Barnabas. In 1842, he was consecrated Bishop of Hobart Town. The Memoir contributes another chapter to the history of the Catholic Religion in our penal settlements, especially of Tasmania and Norfolk Island, and narrates the successful efforts made by Bishop Willson for the amelioration of the convicts.

63. The Reply to the Address presented by the Reverend Clergy to the Right Reverend Bishop Ullathorne, on his retirement from the Diocese of Birmingham, dated March 22, 1888. Birmingham: Drew & Son.

64. Pastoral Letters:—

(1) From 1846 to 1848, issued as Bishop of Hetalona and Vicar Apostolic of the Western District.

(2) From 1848 to 1850, issued as Bishop of Hetalona and Vicar Apostolic of the Midland District.

(3) From 1850 to 1851, issued as Bishop of Birmingham and Administrator of the Diocese of Nottingham.

(4) From 1851 to 1888, issued as Bishop of Birmingham.

These Pastorals were as a rule issued on Quinquagesima Sunday, Mid-Lent Sunday, and the last Sunday after Pentecost. The first was the Lenten Indult; the second ordered a collection for the Church Education Fund; and the third a collection for the Mission Fund. Other Pastorals were published as occasion demanded.

65. The Bishop also contributed :

(1) To the Annals of the Propagation of the Faith for the year 1838. This paper contributed materially to the spreading of the work of the Society, and the Council of the Society voted a considerable sum of money for the Australian Mission, which was continued annually for many years.

(2) To the *Rambler*, July to November, 1856. "A Pilgrimage to the Proto-Monastery of Subiaco and the Holy Grotto of St. Benedict."

(3) To the *Dublin Review*, July, 1887. "A Memoir of Bishop Willson."

(4) Three Letters, under the *nom de plume* of "Sydney," in an Australian paper, addressed respectively to the Governor, the City of Sydney, and to the Colony in general, in which Dr. Ullathorne predicted that the property of the Colony was soon about to change hands—as eventually happened. They were written just before his final departure from Australia.

66. Bishop Ullathorne also wrote :

(1) The Spirit of St. Benedict's Rule, as an introduction to Rev. H. Formby's Life of St. Benedict, 1852.

(2) The Preface to the Life of Mother Margaret Hallahan, 1869.

(3) An Introductory Letter, to the Month of St. Joseph, 1871.

(4) An Introductory Letter, to Miss K. O'Meara's Life of Bishop Grant.

67. Since the establishment of the Hierarchy, Bishop Ullathorne has held six Diocesan Synods, as follows :—

(1) Acta et Statuta primæ Synodi Diocesanæ Birminghamiensis habitæ, Nov. 9 et 10, 1853, in Ecclesia Cathedrali Sancti Ceaddæ. Derbiæ: Richardson, 1853.

The Appendix contains the Discourse of the Bishop, which is also given in "Ecclesiastical Discourses," No. I.

(2) *Secunda Synodus Diœcesana Birminghamiensis*, habita in Ecclesia Cathedrali Sancti Ceaddæ, die 4 Maii, 1858. Derbyæ : Richardson, 1858.

(3) *Tertia Synodus Diœcesana Birminghamiensis*, habita in Ecclesia Cathedrali Sancti Ceaddæ, die 1 Junii, 1864. Derbyæ : Richardson, 1864.

To it is added the Bishop's Address, also printed in "Ecclesiastical Discourses," No. II.

(4) *Quarta Synodus Diœcesana Birminghamiensis*, habita in Ecclesia Cathedrali S. Ceaddæ, die 9 Junii, 1869. Derbyæ : Richardson, 1869.

The appendix contains the Bishop's Instruction on Mixed Marriages, also included in "Ecclesiastical Discourses," No. IV.

(5) *Quinta Synodus Diœcesana Birminghamiensis*, habita in Ecclesia Cathedrali S. Ceaddæ, die 31 Martii, 1875. Derbyæ : Richardson, 1875.

Added to it is the Bishop's Synodal Discourse, also included in the "Ecclesiastical Discourses," No. XI.

(6) *Sexta Synodus Diœcesana Birminghamiensis*, habita in Ecclesia Cathedrali S. Ceaddæ, die 2 Junii, 1881. Birminghamiæ : Drew, 1881.

Appended is the Bishop's Discourse. This volume also includes the "acta et statuta" of the five previous Synods.

68. On two occasions, Bishop Ullathorne was called upon to give evidence before Parliament. First before Sir William Molesworth's Select Committee of the House of Commons on Transportation, February 8 and 12, 1838.

It is published in the "Report from the Select Committee on Transportation," August, 1838. It was the great historian, Dr. Lingard, who, after reading the Bishop's pamphlet on "The Horrors of Transportation," suggested to a member of Parliament that Dr. Ullathorne should be examined.

There is not a doubt that Dr. Ullathorne's denunciation of the "Horrors of Transportation," together with his evidence before this Select Committee, prepared the way to the abolition of transportation to the penal settlements.

The second occasion was in 1867, before the Committee on the "Ecclesiastical Titles and the Roman Catholic Relief Acts," preliminary to their repeal. The evidence occupies fourteen pages in

folio, and not a little interesting was his Lordship's objection to the phrase, "Roman Catholic Bishop".

69. Memoirs of Archbishop Ullathorne :—

- (1) Oliver's "Collections," p. 425. London, 1857.
- (2) Mazière Brady's Episcopal Succession, vol. iii., pp. 336 and 400. Rome, 1877.
- (3) *Catholic Fireside*. January, 1886.
- (4) Bishop Ullathorne Number of *Oscotian*, new series. Birmingham, 1886. Three editions.
- (5) "Men of the Times." Ninth edition, p. 967.
- (6) Memoir by Mr. Hudson, in the *Pocklington Weekly News*, 1887.
- (7) Memoir in the *Argus*, an Australian Paper. By J. F. Hogan. December, 1887.
- (8) Memoir, with Portrait, in "Birmingham Faces and Places". May, 1888.
- (9) A List of Bishop Ullathorne's works (incomplete) appears in the "Bibliographia Gregoriana". (*Vide Downside Review*, vol. v., April, 1886.)

70. Portraits of Archbishop Ullathorne :—

- (1) Portrait by Fidanza of Rome, in 1842.
- (2) Portrait in oil, painted by Mr. Lee, in the possession of Rev. Mr. East.
- (3) Portrait, painted by R. Burchett in 1852, in the Downside Collection, of which there is a replica at St. Dominic's Convent, Stone.
- (4) Lithographed portrait, drawn from life, on stone. By Edwin Cocking. Lithographed by Day & Son.
- (5) Portrait in oil, painted by Herr Barthelme, of Munich, in 1859, in the Oscott Collection.
- (6) Portrait in oil, painted by John Pettie, R.A., 1877. The property of Thomas Richards, Esq., of Olton.

CHARACTERISTICS

OF

ARCHBISHOP ULLATHORNE.

AMBITION.

Now the ape of charity is ambition. The devil of ambition has a shrewd experience of cloisters, and has brought many a foundation to the loss of its first spirit. Ambition is subtle and deceptive, at once flattering and hypocritical. A wily schemer, ambition sows insinuations, fosters divisions, and, with the softest, gentlest hand, breaks the sinews and joints of discipline. Ambition has the art above all of affecting the common good, of correcting standing evils, and of simulating a great charity to all concerned.—*Ecclesiastical Discourses*, p. 256.

ANGELS.

There is no race of angels; each one of them is a distinct and separate creation. The substance of their nature is spiritual, without the vesture of a body; they are pure intelligences, with free, unceasing activity that requires no repose. They live by grace, and minister to the will of God. Of a nobler creation

than man, their nature is more simple and pure, their intelligence more luminous, their fervour more ardent, as their love is without division, their response to the Divine Will more prompt, and their action more vigorous and steadfast. Having entered, after trial, into their beatitude, their spirits are as pure mirrors in receiving and reflecting the eternal truth, and their being is most beautiful and radiant with the light and ardour of the vision of God. They form a celestial hierarchy of many orders and degrees of excellency, according to the dignity of each one's creation, and the character and greatness of his gifts. Among those myriads of spirits each one has his position, office, dignity, and glory ; and, as all are filled with happiness to the brim of capacity, there is neither rivalry nor jealousy, but the happiness of all augments the content of each through their mutual love in God. The higher have a divine ministry to the lower orders, the greater lights illuminating the lesser lights, and the greater powers giving strength to the lesser powers, God operating all in all. In numbers innumerable those blessed spirits hold to their order, and are communicative of their gifts, and praise the Divine Author of their blessedness without ceasing. But as God never repeats Himself in His works, but makes up in diversity what is wanting in infinity, and, as the angels are not multiplied like men by generation, each angel is not only a separate creation, but a separate species.—*Endowments of Man*, p. 340.

ANGER OVERCOME BY KINDNESS.

To reason with anger is to show a light to the blind ; it is taken for reproach, and will only increase irritation. But mild looks and gentle words subdue the fire of wrath as with a spiritual charm, and will save us from catching the contagion. If you can follow this up with benefits, you will overcome evil with good. In mastering yourself you will master evil as well.—*Christian Patience*, p. 116.

ANGER NOT STRENGTH.

Anger is not a movement of power, but a weak affection of nature destructive of power, although the angry man mistakes it for power, and at the time revels in it with a sense of satisfaction, as if it were a triumph of strength.—*Christian Patience*, p. 29.

THE ANGLICAN CHURCH.

We might as well deny that we live in an island as attempt to assert that the Anglican Church is not the creature of the State. Let him who holds the contrary test his theory by reducing it to action. Let him suppose, for instance, that the bishops were striving to negotiate a reunion without the Cabinet, or the Cabinet without the Parliament, or even Parliament without the country. He will soon understand what a nullity the bishops would find themselves for anything beyond their own personal reconciliation, as abstracted from that of their sees.

The Anglican Church, apart from the State, is a possibility in the nature of things, and can therefore be held as an abstract notion in certain minds; but the very first difficulty that would meet us in this scheme of corporate reunion of Anglicanism with the Catholic Church would be the golden bonds with which she is rivetted into union with an anti-Catholic State, and with the anti-Catholic opinions of this country.—*Letter on the A. P. U. C.*, p. 30.

ANGLICAN THEORY OF UNION.

All are one, we are told, in the oblation which the one Church offers for all; but the Church which makes the oblation is not one. In short, union is not communion; the members of the Church have not the means of recognising each other, or of acting together on this earth.—*Anglican Theory of Union*, p. 21.

ANGLICAN THEORY OF UNION.

Although the Church be visibly broken into three, she is still invisibly one. This would give us the heresy of a Church with one soul and three bodies. It would give us an invisible accord beneath a visible trilateral conflict.—*Letter on the A. P. U. C.*, p. 23.

ARCH-PRIEST AND BISHOP CONTRASTED.

But deep sources of discord lay at the very root of the then ecclesiastical organisation, which was not exclusively in the hands of the arch-priest. The interests of the two orders of clergy came into

collision ; and, even if the arch-priest had possessed complete authority over the whole missionary work of England, he could never have wielded that authority with the strength inherent in a bishop. Being but the first amongst those of sacerdotal rank, such a man is at an utter disadvantage as a spiritual ruler, compared with one whose authority is lifted up by a higher consecration, and placed in a more elevated order, like that of the episcopate. The greater experience of missionary life in our own time exhibits the fact beyond all doubt, that, so long as the spiritual interests of a country are confided to one of no higher than priestly rank, with whatever authority he may be invested, the mission in that country remains in a feeble condition. Yet no sooner is a bishop appointed than it begins to flourish. When at Rome, in 1837, I was consulted as to whether, in sending missionaries to New Caledonia, it would be better to send out an apostolic prefect or a bishop as superior. To which I replied : " My experience tells me that even if you send but two priests, one of them ought to be a bishop. For the episcopate is the generative power of the Church. A priest does not see things with the same eyes, or from the same elevation, or from the same depth of responsibility. He can only employ those who are sent to him ; whilst a bishop creates a clergy proportionate to his wants, and holds that clergy firmly together."—*The Catholic Hierarchy in England*, p. 7.

BAD LANGUAGE.

A Christian with a language of profane oaths! A virtuous father and a good mother correcting their children dutifully with the rod of the tongue soaked in imprecations and curses! Oh, absurdity! Hell may laugh at the folly of these things, but the angels and good men weep. What can I call to my aid? For our natural reason has nothing to say to this conduct; still less has inspired faith. You have not here even the wretched motive of self-interest for your excuse, nor the provocation of any natural appetite for your defence. This profane practice neither fills your hands with ill-gotten gains, like injustice; nor procures you an undeserved respect, like the veil of hypocrisy; nor gratifies you with any passing excitement, like the folly of drunkenness; nor sates some animal sense, like vile impurity; nor amuses you with any dream of your own importance, like the swelling of pride; nor supplies any craving want of the depraved portions of your nature. It is the merest unmixed vice and premeditated irreligion. And this at once decides its enormity. For from what do we measure the enormity of a crime? Is it not from the sacredness of the person it directly attacks? from the character of the person who commits the injury? from the spirit in which the evil

is done? from the greater or less provocation to the criminal on the part of the person injured? and from the degree of deliberation with which the offence is committed? But the persons immediately insulted are the Persons of the adorable Trinity: our Fatherly Creator, and that adorable Son who loves us, and is exposed unto these insults because He died to give us life. Or if the Eternal is not insulted in His own Majesty, because He is patient to endure us, He is offended in those holy spirits and those blessed saints who stand before His throne; or He is insulted in those, His children, made to His likeness, who represent Him here on earth. The person who commits the insult is not a pagan, a Mahometan, or an infidel, not even an Israelite, but that favoured child of God, a Christian. If the pagans were profane towards their deities, they had excuse—their gods were themselves profane. They did but insult the creature of their imagination, and the work of their hands. The Jews, with all their obduracy, held in profound reverence the eternal name. In such sacredness did they hold that tremendous name, that they never pronounced it even on solemn occasions. If it was necessary to be written on any occasions, the ink that wrote that adorable name could be applied to no other purpose; the very pen employed must be purified before and after this solemn act, for such they esteemed it, in order to

show more perfectly their reverence for that incommunicable, that dread eternal name. No. This profanation, in all its horror, is reserved for men and times that boast their freedom from the blindness of paganism and the imperfections of Judaism, that have the full light of Christianity for their guidance and consolation, and the perfect law of charity to animate their action.—*Sermons with Prefaces*, p. 132.

THE "BASELESS FABRIC OF A VISION".

When the egotism of intellectual pride has absorbed all knowledge into a man's self-consciousness as its cause, and self grows over all, there arises a mental inebriation by which he is both dazzled and blinded, and whilst he thinks he has become the manifestation of an absolute truth, of divinity itself, he is ignorant that he is the victim of his own imagination. He who long shuts out from his mind both God and the external world, and pursues trains of abstraction of which self is the central principle, has not succeeded in separating himself from that corruptible body which oppresses the soul musing on many things; and then the imagination takes strange revenges. He may develop an ideal universe by a logic of which every link shall be in rigid sequence, and he may clothe that universe with all the beautiful colours of the creation, and yet it is but

“the baseless fabric of a vision”. For if he begins to reason on false assumptions, or on such as are true but inadequate, the more correctly he reasons the farther he will go wrong. All great errors, as Pascal justly observes, have sprung from too narrow a basis of truth. The youth, born blind, whom Dr. Cheselden couched, imagined, when he began to see, that his eyes, and the light, and the landscape on which he looked were all one indivisible thing. This is exactly the mental error of the Pantheists, whose perception is of that infantile character, that they confound the mental eye with the intellectual light, and with the objects which that light is given to illustrate.—*Second Letter on the Rambler*, p. 66.

ST. BASIL.

St. Basil is the sacred orator who is esteemed as being, on all sides and in every respect, perfect and without a fault.—*Sermons with Prefaces*, p. 21.

BEGINNING.

A great building is not needed at the outset ; what is wanted for a commencement is *the* man to make that commencement ; and he must have in him the sap of several men.—*Notes on the Education Question*, p. 40.

BELIEF VANISHING.

Everywhere we hear—and the publications of the day circulate the same as interesting news—that the necessity for a dogmatic belief, the profession of a fixed creed, the certainty of any doctrines whatever that have a right to command the submission of the human understanding, is slipping away more and more out of the minds of men. The cold sophistry of certain men, esteemed by not a few to be the thinkers of the age, has even gone so far as to proclaim that God cannot be known by man, and that all that is left for man to do is to reverence in some negative way what he can neither approach nor understand. In short, God is to be sent into exile from the world He has made, and the creature is no longer to be allowed to know his Creator. Such is the last notion brought forward with respect to religion in England, and dreadful is it to reflect that it has found a following. But once throw aside the divine authority of the Church and put man's private opinion in its place, and what is there that man will not put in the place of God's revealed truth? What truth implanted in our nature will not be driven off by the pride of self-opinion?

In so diseased a condition of men's minds, if a Catholic bishop speaks of the absolute necessity of faith, and of submission to the divine authority implanted by Christ in the Church, there is an

outcry ever ready of priestly tyranny and usurpation. If he quotes the solemn anathemas of the Church—only following the example of our Lord and His Apostles—his language is maliciously reduced to the level of the profane habit of cursing.

Yet, can Almighty God be indifferent to what men say of Him on this earth? Does He really not care what is thought or believed about His divine nature, or about the descent from heaven of His only-begotten Son to work our redemption, about the grace by which He has deigned to save us, or about the authority that He has placed on earth to guide us? You know that to reject God's truth is to reject the God of truth.—*Advent Pastoral*, 1875, p. 5.

THE BENEDICTINE ORDER.

Meanwhile we celebrate the saints who have made the Order great on earth and glorious in the kingdom of heaven. There you behold the blessed Rule written, not with ink on paper, but in characters of light, in the grace and celestial vision of undying spirits. What is chief in the Rule is its sense in the souls of the saints, who read so much deeper into that sense than other men. How beautiful, how numerous, how various, are those living copies of one and the same law of life! All are so much alike, yet each is so different from the other! They are like one great family, living in the same spirit and on the same

maxims. Each differs from each because each separate work of grace, like each separate work of nature, is distinct and individual. And it is in the diversity rather than in the repetition of His work that God displays His magnificence. As each angel of the myriad hosts is a species, so each saint that God has glorified has a special character. For "star differeth from star in glory"; and it is by the light of these Benedictine constellations that I must read the Rule if I am to pass with full light from its written text to its life-giving spirit. Its spiritual directions are the concentrated essence of the divine law and the blessed counsels, in which our Lord Himself shows us the way to peace and beatitude. And what did the saints find in it but that very beatitude, worked out with patience and charity? Let me read the letter of the Rule, indeed, and ponder it much and deeply in my heart; but to read it aright, let me read it through the souls of the Benedictine saints, beginning with St. Benedict and St. Scholastica. These saints were the simple-hearted monks or nuns of obedience. Or they rose to the elevation of ensanguined martyrs with golden wounds and glorious ignominies. Or they were fatherly abbots who led their conventual flocks towards Christ, or motherly abbesses presenting chaste virgins to their Heavenly Spouse. Or they were bishops who still wore the scapular beneath the cope. Or pontiffs who in their hearts cherished the Benedictine Rule whilst

devoted to the universal care. What work is there allotted to man, from the humblest labour to the highest mental exertion, from the love that binds up a wound with tenderness to the charity that brings thousands of souls to their salvation, that they did not exercise? Wherefore let me look to them as my guides on the Benedictine path to heaven. Let me consider what they did when in positions most like to mine, and what now they would do in my position. And let me secure them as the patrons of my life before the throne of God.—*Ecclesiastical Discourses*, p. 321.

BIBLICAL STUDENTS.

If you are of opinion that the Sacred Scriptures are clear to any Protestant understanding, though you will not, of course, admit that they are so to any one Catholic, let me introduce you to the retired study of the biblical scholar. See how the day is not sufficient, but the yellow lamp beams over him at midnight. Observe how he hangs his pale and thoughtful face over the sacred page, perplexed and unresolved. Behold the mass of learned lore he has brought together to his aid. Survey the thousands of books on the Scriptures, the result of the labours of as many private interpreters, with which he has surrounded the Holy Volume. Open them, and you will find that they are more various and discordant in

their sentiments than the tongues of the builders of Babel.—*Observations on the Use and Abuse of the Sacred Scriptures*, p. 24.

ORNAMENTS OF A BISHOP.

The mitre adorns the brow, but its two horns are the two testaments in which he who bears them is made strong to the faithful and terrible to the unbeliever. Its jewels are the clear but varied light in which Christ communicates His truth to holy souls. But it is true, even to a proverb, that the mitre of glory is lined with thorns, and with all the solitudes of pastoral care. The crozier is rich with ornaments, but it is given to us at our consecration to remind us of our own infirmities and need of support, whilst we correct and chasten the faults of others. The cross upon our breast is of gold, but it enshrines within it the cruel, the bitter, the most precious wood of our Lord's own cross, and, together with the remains of His saints, is laid as an admonition upon our heart to remind us that by grace alone can we bear the sharpness of that cross whose reality we have continually to encounter for Christ's sake. Our habit is of purple,—not the haughty purple wherewith kings are adorned, but the colour of the lowly violet, and that purple which clothed our great High Priest in His sacrifice, streamed from His wounds—to

heal our sins—the only fit adornment for our souls. Our head is anointed with the unction of heavenly benediction and our hands with the power of consecration, that, being softened, subdued, and penetrated in soul by the spirit of God, we may more easily be enkindled with His heavenly fire, whilst we exercise the ministry of his power. Thus, clothed with the office and adorned with the character which the sainted bishops of our ancient hierarchy have honoured by their virtues and exalted by their labours, instituted and sent by the successors of the holy Pontiffs who instituted our Fathers in the Church to their sees in this country, we invoke them to our aid who now rejoice to see restored that hierarchy from which they drew their glory, however unworthily we may represent them. Pray you also, brethren beloved in our Lord, that we may emulate their virtues and receive of the graces that shone in them so brightly—that grace of authority which distinguished St. Augustine, the firmness of St. Thomas, the illumination of St. Anslem, St. Wulstan's contempt of this world, St. Edmund's piety, St. Osmund's love of the divine offices, St. Aldhelm's missionary zeal, grace to receive thousands to the faith with St. Paulinus, the patient endurance of St. William, and the love of retirement of our own St. Chad.—*The Office of a Bishop*, p. 22.

BISHOPS : THEIR SECULAR POWER.

There was a time, and the time ran through long ages, when the bishops of the Church were surrounded with secular splendour ; when, as feudal barons, as councillors of the sovereign, as ministers of State, or as administrators of the king's equity, they combined a temporal power from the State with the spiritual authority of the Church ; when, as large dispensers of charity and hospitality, they were endowed with considerable, in some cases even with princely, revenues ; when, in short, for their services to the world, they were glorified by the world. This state of things began in the fourth century with the emperor Constantine. No sooner was Christianity seated on the throne of the world than the emperor discovered that, in compliance with the injunction of St. Paul, the Christians had abstained from the civil courts of law, lest they should be contaminated by the idolatrous rites that accompanied the pagan's oath to his gods, and that the bishops had become extensive arbitrators of the disputes that arose between the members of their flocks. Seeing this, the emperor invested the bishops with judicial power in civil cases, thus giving legal sanction to their decisions in temporal questions ; but the diadems of honour which the emperor likewise offered them they refused to accept. And when Charlemagne, in the eighth century, became the founder of a great empire based on

Catholic principles, he gave to the bishops of that empire a secular power and position that consummated the union between Church and State, and became the pattern to other Catholic nations. In our England for example, the Catholic religion was held to be part and parcel of our common law for well-nigh a thousand years ; but the bishops alone could be the interpreters and judges of that part of the common law. In those days the Catholic faith and law of conscience were the guarantees of the duty both of the sovereign power to the people and of the people to the sovereign power. When the people were oppressed, they looked mainly to their bishops to obtain redress, and clamoured for the return of the laws of good King Edward—king and saint in one.—*Ecclesiastical Discourses*, p. 105.

BLINDNESS OF DISCONTENT.

When a man grows querulous over his own imperfect nature, he would do well to settle with himself before he complains of his Creator.—*Endowments of Man*.

BOOK-KNOWLEDGE.

There are many people who read expositions of the virtues in books, and have a real desire to profit by them ; yet the knowledge they gain is but little compared with what they might obtain, because they look

more into the book than into themselves. They do not reflect upon their own interior state, or upon their own interior operations (in doing which the book is intended to assist them), nor do they carefully observe what passes within their souls. Their knowledge is book-knowledge, not self-knowledge, and is consequently shallow, without roots within them, and quickly fades and passes away. Such unreflecting readers are like the man who beholds his face in a glass, goes his way, and presently forgets what manner of man he is ; but if we look upon a book as no more than a help to self-knowledge and the perfecting of the virtues, and if we second the book by interior reflection and observation, then it will enable us to read and understand the interior book of the soul, which has the immense advantage of being illuminated with spiritual light ; and we shall thus obtain a knowledge all our own, a true and lasting possession always ready to do us service.—*Christian Patience*, p. 18.

BOURDALOUE AND BOSSUET.

Even Bourdaloue had been a greater man in a sphere of more freedom, and illustrious Bossuet would not have played the flatterer. These great men alone dared strip the courtier to the man, and the man to the naked soul. Bossuet is always great and at freedom. Bourdaloue is only constrained by his scholastic discipline. Both formed themselves more or

less in the school of the Fathers : but Bossuet took the spirit of their manner ; Bourdaloue, only the substance of their matter. The Fathers in their spirit and their matter are the true models. Yet Bossuet is not our favourite model from the French school, nor even Bourdaloue, however much we may praise him. Bossuet dwells in the higher regions of doctrine, he seldom troubles himself with the mere natural combat against human objections ; he overwhelms them with a divine and irresistible force.—*Sermons with Prefaces*, p. 5.

BUILDING.

The building will now be complete, provided it has had a wise and skilful builder who really understands his work. But it not unfrequently happens that the builder is without knowledge, and undoes with one hand what he does with the other. Like a bungler, he pushes one stone down whilst putting up another, and is so awkward at times, that in setting up one stone he will pull down two. For example, some one hits you with a sharp word ; you take it silently and bear it patiently. Presently you meet a friend ; you tell him how you have been insulted ; you warm upon it, exaggerate the fact, and conclude by saying how patient and silent you were. Don't you see that in putting up one stone you have pulled down two ? Another gets some deserved rebuke, and bears it for the credit it will do him. This one can-

not distinguish between humility and vainglory ; he pulls down the very stone he is putting up. Another receives rebuke, but without knowledge, for he thinks that all that is required is silence, and forgets to submit his heart. But another will even magnify himself in secret, and fancy he is doing great things in bearing rebuke, and that he is very humble withal. Unhappy man ! he acts without knowledge, not understanding that he is nothing.—*Groundwork of the Christian Virtues*, p. 371.

A CATHOLIC BISHOP.

If ever a Catholic bishop was strong, he is strong in this hour of the world's history. He is strong because he is free. He is strong because he lives a simple and frugal life. He is strong because he is a bishop and nothing but a bishop ; strong, therefore, in the vivid consciousness of his high office. Strong he is in the affections of his people, of a people who hold the faith with loss of advantage in this world : this makes the representative of that faith all the dearer to their souls. Strong, and vigorously strong, is he, because more closely than ever united with the apostolic chair. Such is the Catholic bishop of this nineteenth century. The arduous difficulties that beset his path but plume his courage. The heat and pressure of the combat with ignorance and error bring out his light to greater radiance. On so much

has he to think, against so many things has he to guard, so much must he endure in the patience of his soul, so much has he to construct, so many affairs to set in order, that every spark and atom of his sacramental energy is brought into life and action.—*Ecclesiastical Discourses*, p. 113.

THE CATECHISM.

It has almost grown into a proverb, that, when the Catholic philosopher abandons his catechism, he is sure to fall into absurdities. The philosopher of the *Rambler* has done a stranger thing, for he has essayed to unite the principles of the catechism with the philosophy of Emmanuel Kant. He has attempted to make the philosophy of Kant Christian, and to make the philosophy of the catechism Kantian.—*Second Letter on the Rambler*, p. 84.

THE CATHOLIC STANDPOINT.

The Catholic rests not on his own frailty, but on the voice of millions uttering united testimony. He stands with them on the rock of ages, whose foundation is Christ's promise. He hears the winds of persecution howl, and is awakened to vigilance, and wraps his garment of Christianity closer about him. He looks out upon the waters of contradiction how their waves rise and fall

and bellow, crossing in strife, and mingle, and have each their time. He sees each billow, swollen and crested with pride, as it comes and is dashed and broken against the rock, and retires and disappears.—*Observations on the Use and Abuse of the Sacred Scriptures*, p. 69.

CELSUS.

The pagan Celsus maintained that the Christians had stolen their humility from Plato, but by his admiration of Plato, and his loathing of Christian humility, he contradicted his own statement.—*Ground-work of the Christian Virtues*, p. 254.

CEREMONIAL.

Ceremonial is a language, and the most expressive of languages. Printing is a comparatively modern invention, but in all ages ceremonial, or the language of action, has entered into the religion of man, and that in all races and religious systems, until we come to the Puritanism of the last two centuries, when the Quakers alone succeeded in throwing off this mode of expression so natural to man. Yet have they succeeded? On the contrary, by their dress, their form of keeping on their hats, their shunning titles—in all their formalism they have stamped themselves a ceremonial people.—*Letters in Life of Lady Chatterton*, p. 182.

CEREMONIAL.

Whoever would reject ceremonial must not only stand stockstill and refuse to speak, but, to be consistent, must even refuse the features expression and the lips their movement. I am simply showing the absurdity of professing to reject a principle without the use of which you cannot even express what you would reject.—*Ibid.*, p. 183.

CHANCE.

The fourth class are those who are called strong minds, because they are stiff and unbending to the truth. . . . There is a fifth class who are fond of the word chance, and ascribe most things to chance, finding the word very useful as a cover to their ignorance.—*Endowments of Man*.

CHANGE.

Change of occupation and change of surroundings bring change of mind, relieve the system, and restore its balance.—*Christian Patience*, p. 133.

CHAOS CREATED BY SIN.

As the imagination is a great element in seducing souls to evil, it is a great element in the punishment of evil. Think what it is for a soul to be stripped of

all earthly surroundings, to be detached from the mortal body and given up to the disorder and confusion wrought upon her in the course of an evil life. As that great disciple of the apostolic men, St. Irenæus, says: They held themselves aloof from the paternal light, and, as they had power over their wills, they overpassed the law of liberty with iniquity. God has, therefore, prepared a dwelling for them that suits their dispositions ; as they despised the light, He has prepared darkness for them with befitting punishment. Memory, the sense of loss, and the baleful suffering within and around their spirits, must, therefore, be to them in place of light. There can be nothing earthly and nothing heavenly to take the soul from off herself. There is no justice to keep the powers of the soul in order, no charity to keep them in unity, no good to keep them in pleasant exercise. The defection of evil has loosened the whole spirit into disorder and confusion. The capacity for infinite good is vacant of good ; the living subject is void even of the hope of her living object. The fallen spirit has not even the light that illuminates the eternal good, but only the reason why both the light and the good are lost to her for ever. Every disordered and distracted faculty of that spirit wants its good object ; the soul is, therefore, dark, loveless, dreary, full of fears and alarms ; and the inextinguishable conflagration from the interminable disorders of the unchangeable evils among which that soul is placed, and of which she makes

a part, destroys without destroying, because those souls are immortal and in immortal pains. The worm of conscience dieth not, the fire is not extinguished. But what gives to the worm its sting, and to the fire its force, is the evil in the soul that rejects the everlasting good for which she was created. The justice that shone in her mind she would not have in her heart, and behold that justice is with her for ever.—*Endowments of Man*, p. 245.

CHARMING.

Thank you for the *Queen by Right Divine*. *Charming* is a word that I habitually shun and am habitually offended with, it is so hackneyed and abused by women for every trifle; but taken in its original sense for a preternatural influence that overcomes the order of nature, it is the only word to express the influence which your memoir of Sœur Rosalie has exercised upon me. Taking, then, the masculine and not the feminine sense of the word, the *Queen by Right Divine* is charming and charmingly put forth.—*Letters in the Oscotian*, p. 253.

CHARITY.

Withdraw the sun from amongst us, and reduce this temple to darkness; it is an emblem of our soul without God. Take away all hopes of its return, and what would be our dismay? It is but a faint image

of the soul without hope. Let now but a ray of heavenly light re-enter, and our peace, our hope, our life revives ; and as that light of the body which is so essential to our earthly existence, pure and simple as it seems to be, is at once the principle of light, of warmth, and of vitality, so also that pure and divine charity, spread within our soul, is at the same time our light, our life, and our love. Let the light of the Sun of Justice shine upon me—the light, O my Lord, of the countenance of Thy love ! When God alone is present to us, the light of His love shines within us in its pure and simple radiance ; it is the love of God, and only the love of God, which animates us, free of every intermixture from the creature. But, as when we oppose to the light of the day one obstacle or another, it changes its form and takes a hundred different colours, so also with that divine love : for let some doubt of reason intrude between her and God, she takes the colour of faith ; let it be some stumbling-block of alarm, and she takes the colour of confidence ; let it be a difficulty arising against her faith, and she takes the colour of discretion ; is it sensual allurements, she takes the tone of temperance ; if wrong lie before her, she is then justice ; does self-esteem attempt to rise, she shows the violet of humility ; does persecution or suffering beset her, and she crimson into fortitude ; the memory of her sins spreads over her the purple of mourning. But should she find some actual stain upon her purity,

then does this holy love assume in her grief the more sombre hues of repentance ; but let every creature and every created obstacle be again withdrawn, let her spirit again find herself alone, with God alone, without any let or hindrance between her and the full effulgence of His love, and it again becomes one pure and simple radiance of light, of life, and of love—*Sermons with Prefaces*, p. 102.

CHRISTIAN ART.

It is not, of course, for fine animal proportions, or for anything approaching to an ideal of physical man, that we look at those truly devout and Christian pictures.* Their excellence lies in the more recondite achievement of spiritual expression—in the conveying to us a sense of that transfiguration which the human features undergo when the grace of God is the reigning power in the soul. On this principle the old mystical pictures were composed, and by this principle they are to be estimated. They may fail in drawing, and may want anatomy; and yet, in spite of these defects, they will often have a spiritual charm and power of affecting the soul which the most renowned artists of later times, with all their science and skill, cannot succeed in giving. . . .

It was both a consistent and essential characteristic of the mystical artists, that they *unsensualised* the

* The frescoes of the Holy Grotto of St. Benedict.

human form in their paintings. Let it be at once admitted that they not only did not, but that they could not, represent sensuous beauty, or put forth models of burly strength, or exhibit the human passions in their vigorous play. But let the fact be also understood, that it was no part of their plan, it entered not into their system, to cultivate these qualities. A true mystic artist would have been as much shocked at the obtruded anatomies of Michael Angelo as at the unctuous sensualities of Rubens. Neither the tempting delicacies of Correggio, nor the animal glow of some other artists, would have done aught but mar and utterly destroy the spirit in which they painted; for they concentrated their whole efforts upon the expression of spiritual force, which is bland and sweet, pure and devout, serene and full of ethereal grace better felt than described. Yes, if it be possible for mortals to paint that heavenly gift, the mystic artists painted grace, and even the predominance of habitual grace, which could only be visibly represented as reigning in mortified bodies. This was the high art of the mystical painters. And they who best succeeded on this method, best satisfied the tastes of spiritual men. Saints were sought after, not for their full limbs, but for their fine spirit; and they draped their persons not in such a manner as to reveal, but as most effectually to conceal, the form of their frail humanity. Those bodies of theirs they treated neglectfully; but out of this neglect there

arose another order of beauty based on higher fitnesses and loftier harmonies. And the mystical artist enhanced both this spirit—this grace of the soul, and this neglect—this mortification of the body, that he might more completely bring out the force of his ideal. They made us to feel that the spiritual man can only be perfected at the cost of the natural man; and the sanctity and power which breathe through those meagre and unsensuous forms convey to us, from the walls of many a sanctuary which God has hallowed through His saints, the undying lesson that — *It is the spirit which giveth life, the flesh profiteth nothing.*—*Pilgrimage to Subiaco*, p. 47.

ST. JOHN CHRYSOSTOM.

All the illustrious men of his own and of recent ages vie with each other in exalting St. John Chrysostom as the great model of Christian preachers. Whether we consider the substance and extent of his doctrine, the genius with which he illustrates it, the profound knowledge of the human heart which he discovers in applying it, the feeling with which he is animated, or the free and fervid spirit of his delivery—all these qualities combine, as his earnest and luminous soul blends her unction with his voice, to proclaim him the perfection of Christian oratory; for his very writings speak, as if aloud, to the ear, the true test of

written eloquence. That somewhat of diffuseness observed by the reading critic would constitute the last perfection to the attentive audience, giving to the ear of all that fulness of harmony, to the heart that delay upon the idea which the rapt listener desires. The reading of St. Chrysostom is like contemplating a series of great pictures from the catholic pencil, and listening at the same moment to the exposition of their sense and spirit from the lips of a St. Paul ; for this Saint has drawn forth the entire spirit of the Gospel, and presented to us its beautiful precepts and sublime doctrines in bodies of harmonious and exquisite colouring, such as never satiate the gazing mind. St. Paul was his model. He had those divine epistles by memory. He wrote, it is said, with his portrait before his eye ; certainly with the spirit of the Apostle animating his breast.—*Sermons with Prefaces*, p. 17.

ST. JOHN CHRYSOSTOM.

St. Chrysostom is eminently popular. He treats upon all the most exalted mysteries of our holy religion, and that often, yet never soars beyond the sight of common minds ; he discusses difficult questions of doctrine and of sacred history, yet never trespasses on the borders of obscurity. Where else shall we find so much profound knowledge, which, through his clear and simple manner of unfolding it, we never think of

as being profound knowledge? so much of true philosophy, without our being troubled, even for an instant, with any apparitions of the quaint and formal garb of science? Everything in his discourse is embodied, lives and moves before the very carnal sight of men, and yet this beautiful imagery, drawn from Scripture, from men and from experience, from the very men before him, is only a transparent veil, that, without concealing, covers and makes attractive the exalted and divine spirituality of his thoughts. He never loses sight of the actual condition, wants, and circumstances of his hearers. Let an abuse arise, or a vice prevail, and he allows it no rest; he pursues it in every way, presses after it through every refuge, and combats it without relaxation, and with all the weapons of speech, until the evil disappears. Although on all the mysteries he has said great and sublime things, it is on the Holy Eucharist that he is incomparable. He has been also styled the trumpet of the last judgment, from the appalling grandeur with which he has put forth the terrors of that fearful day. He preached to vast multitudes, and preached so often, that he could have had but little time for immediate preparation, yet he produced the most surprising effects. His homilies on St. Paul and on St. Matthew, his discourses to the people of Antioch, and the treatises on compunction, should be the constant study of the preacher for the people.—*Sermons with Prefaces*, p. 19.

CHEERFULNESS.

There can be no better proof of a healthy soul than habitual cheerfulness. Christian cheerfulness is that modest, hopeful, and peaceful joy which springs from charity and is protected by patience. It is as far removed from the bacchic outbursts of sensual joy and the egotistical thrills of self-applauding laughter, as from melancholy gloom or self-absorbing sadness ; of all which disorderly excesses true cheerfulness is the gentle but most decided adversary. It is the well-regulated vigour of spiritual life that throws off all morbid humours and depressing influences, refusing them a lodgment in the soul devoted to God.—*Christian Patience*, p. 232.

HEAD OF THE CHURCH.

Why are intelligence and judgment placed in the head of a man, and the informing senses in the subordinate members of his body? It is because of the unity and supremacy of truth. And for the same reason, in organising His Church, Christ has appointed one supreme seat of teaching authority in its visible head. He is "as the head to the members," says St. Leo. "One is appointed that there may be no cause for division," says St. Jerome. "Where is Peter there is the Church," is the well-known maxim of St. Ambrose.

The vital circulation of this divinely-organised body is the truth and grace of Christ. Separate the body from the head, and it loses its vitality. Place the body above the head, and you have a monster with perverted faculties. Detach a member from the body, and it dies. Put the head and body into conflict, and all is confusion and dissension, as when the flesh lusteth against the spirit, and the spirit against the flesh. Make the head unerring and supreme, and by its intelligence, its unity and authority, it will guide the body in the way of truth and the sense of right. For "the light of thy body is thine eye. If thine eye be single, thy whole body shall be in light. But if thine eye be evil, thy whole body shall be in darkness."—*The Accord of the Infallible Church with the Infallible Pontiff*, p. 4.

THE CHURCH : OUR HOME.

The Church is the home of your souls. In the Church Christ is always to be found, the loving Father of your soul, your loving Entertainer, who washes your feet from the soil contracted in the world's ways, who provides for you the spiritual table, who provides for you a place of repose. The Church is the home of your souls, and wherever you go the Church spiritually follows you, and always encompasses you as with the very spirit of Christ. Even the material Church, unlike in this to your domestic

home, is to be found in almost every place where you come, and have need of her ministrations. If your domestic home has enriched your heart with all your best human affections, and if there is no sacrifice which you will not make for the maintenance and protection of that home, you know that whatever is purest and most elevated in those affections has flown into them from your spiritual home — the Church. Less importunate in its demands upon your resources, it is more venerable, it is yet more sacred, it is more enduring ; for when your earthly home knows you no more, when your body is committed to the dust, the Church, according to all your hopes and aspirations, shall be the everlasting home of your soul. Hence that Catholic love of the Church, as the representative of God, as the very house of God, as the home of every pure and faithful soul. Hence there springs up a constant renewal of interest for the well-being of the Church. And here we see why the poor love the Church so much, for whereas they have nothing, yet in the Church they have all things ; and so they have to build it up with their little daily earnings often repeated ; and in their willing hearts, that weary not of the good work, they feel the warm blessing that the good work brings them. May God bless them more and more ; and may their richer brethren often reflect, also, what a deep sentiment there is for searching all hearts in what our Lord said upon the widow's mite : *Verily I say to you, that*

this poor widow hath cast in more than they all. For all these have of their abundance cast into the offerings of God: but she of her want hath cast in all the living that she had.—*Pastoral*, 6th March, 1863, p. 5.

THE CHURCH'S DECREES AND THEOLOGY.

The Church treats not her decisions as the Anglican authorities treat their Articles, straining to reduce them to their minimum of sense, in order to accommodate them to a society devoured with unbelief. Her decisions live in the habits of the faithful, and express not more, but less, than her entire belief. They are sustained and environed by a yet larger and more comprehensive tradition; they are expanded by the theologian, and by the preacher, and by the pious meditations and practices both of clergy and laity. They come out of the fulness of that common and unwritten tradition, as well as from the deposit of Holy Scripture; and there yet remain, unfixed by decrees, both doctrines of faith, and dogmatic facts, and moral laws, and fundamental principles of the Church's constitution and discipline, without which the Church would not be what Christ has made her. Under whatever pretext of science or of criticism, and under whatever plea of their not being defined, to attempt to strip religion of these doctrines, or of that inner theology which is inseparable from faith, or from fixed principles such as faith presupposes, or even from the theology

generally taught and preached ; or to separate religion from that sacred history on which her evidence, her doctrine, or her edification reposes—would be to incur the charge and the sin of inculcating, as the case may happen to be, heresy, or what approximates to heresy, or is rash or scandalous, or offensive to pious ears.—*Second Letter on the Rambler*, p. 55.

THE CHURCH CHANGEABLE AND UNCHANGEABLE.

Through all the changes of human desires, of human passions, and of human fashions, the Cross of Jesus stands ever the same. There is still but one way of redemption, and still but one way to peace of heart, and that is through repentance and suffering and self-denial, through all that is summed up in the Cross of Jesus.

Many new gospels are invented, but they are not the Gospel of Christ, and they cannot save the soul that trusts in them. There is but one Redeemer of men, one Gospel, one Church. Christ came once for all, suffered once for all, gave His Gospel and planted His Church once for all. That Gospel He has never changed. It is the same yesterday, to-day, and henceforth for ever. And by that Gospel, put by Himself into the mouth of the Church, will He judge all men who have ever heard it in the resurrection from the dead. We may soften down that Gospel in our own minds and in our own conscience ; we may

take our tone from the world in interpreting it ; but there it stands unchangeable, ever speaking Christ Jesus through the lips of the Church ; one truth, one law, one cross, one penance for sins, one rule of self-denial to save us from evil temptation and from evil desires, one spirit of self-sacrifice to express our love of God. "Till heaven and earth pass away, one jot or one tittle shall not pass from the law until all be fulfilled."

If, then, the Church can never change the Gospel committed to her mind to teach, and expressing the unchangeable character of God, in what does the Church ever change ? She certainly changes not in declaring that to be of faith which was always in her mind, and which she has always taught. She changes not in the essential points of her discipline, because these are involved in her divine organisation. In herself she never changes, because, being a created reflection of the unchangeableness of God, she is always the same self-same, and her years cannot fail. In what, then, does the Church change anything that is hers ? Ever abiding in the same truths and the same fixed principles, she follows God in the changes of His providence towards mankind. God's providence is always one and the same providence, but men and their ways are ever in a flux of change ; and whereas the merciful providence of God is always one, He adapts its course to the alterations that pass in the world of man, that it may still continue to be His merciful providence.

He gives food to all ; but to each climate and condition of men a different food, so that all are fed in the way that suits them best.—*Mid-Lent Pastoral*, 1874, p. 4

CIVIL ALLEGIANCE OF CATHOLICS.

We have seen within this fortnight a marvellous spectacle—an English statesman, first among the foremost, a Protestant if ever man was Protestant, subtle in the rhetoric of speech beyond the force of logic, planting himself on the side of this unhappy Sect,* taking his lesson from its members, and stepping forth in a most singular production to interrogate Her Majesty's Catholic subjects, in a see-saw, self-contradictory fashion, as to their duties of civil allegiance to the State. But let Mr. Gladstone and all men know that we Catholics—you brethren, your priests, and your bishops—besides the motives common to other men, have a motive for obedience to the civil power that is peculiar to ourselves ; and that is the fixed and unchangeable doctrine and enforcement of the Catholic Church, that, not merely for man's sake, but much more for God's sake, and as part of our religion, we should be loyal and obedient to whatever civil government is constituted and established over the society in which we live. Need we point to other proof beyond our habitual conduct ? Indeed, we have

* Old Catholics.

been often reproached by active politicians with too great an acquiescence in the existing state of things, and with too much indifference as to political changes. Nor is this unnatural with men who have quiet consciences and who care more for the future than for the present world.—*The Döllingerites, Mr. Gladstone, and Apostates from the Faith*, p. 12.

CIPHERS AND FIGURES.

Father Thanner, the Carthusian, has ingeniously illustrated the relation of humility with the other virtues from the figures of arithmetic. Place a cipher, 0. This represents nothing but capacity. Add one cipher to another, and every cipher added to the first expresses the deepening of capacity and nothing more—thus, 0,000,000. The first cipher represents a certain degree of capacity, that is, of receptive power or humility. Every cipher added to this expresses a multiplied growth of capacity, that is, of humility. But to the first cipher of capacity add the first positive virtue by the figure 1; this will make 10, faith resting on the first degree of humility. Add the virtue of hope, and it becomes 20. Add charity, the first vital virtue, and it becomes 30. But these virtues deepen humility, and the more humility is deepened the more these virtues increase in us and grow in proportion. The first great deepening of humility will raise the 30 to 300, the second to 3,000,

and so onwards : because the more the soul is opened and enlarged by humility, the more amply she is filled with faith, hope, and charity. The same may be said of all the Christian virtues, and it will serve to illustrate the well-known maxim of St. Augustine, that the higher you would raise the structure of charity, the deeper you must sink the foundation of humility.

This mode of illustration is capable of a sublime application. Father Gratry, the Oratorian, has employed the same method to represent the degree of union of God with our nothingness. But we must remember that greater numbers often represent smaller things, and less numbers greater things. For example, 50,000 grains of earth can never equal 1 soul. The figure 1 includes the essence of all numbers, and represents the perfection of Being. It may stand as the symbol of God, who is the perfect Unity. We took the figure 3 to represent the theological virtues ; we take the figure 1 to represent God. We take the cipher again to represent the capacity of the soul for God, which is formed by humility. The soul is the subject of God ; God is her supreme object and good. The more you increase capacity through the labours of humility, the more you are able to receive of the power of God. Represent the growth of this capacity of soul by ciphers—thus, 0, 00, 000, 0000 ; let this capacity be united with the perfect one, with the divine object of

your soul, and you will see how the communicated power of God increases to 10, 100, 1000, 10,000, according to the degree of humility which vacates us of ourself and subjects us to God. This will help you to understand how humility is the receptive foundation of the divine gifts, and to see the force of the divine word—"Empty yourself, and see that I am God". And this was the perfect humility of Christ as described by St. Paul. "He emptied Himself and took the form of a servant." "In whom the fulness of the Godhead dwelt bodily." His human nature was totally given up to the divine nature.—*The Groundwork of the Christian Virtues*, p. 225.

CLASSICS.

It should, then, be much dwelt upon that the whole spirit of the classics is the spirit of pride—the foulest of all spirits, as the most subtle and insinuating from its remarkable delicacy, under its classic forms of expression.—*Letters in the Oscotian*, p. 203.

CLASSICS.

It is nonsense to say that a youth may drink in for seven years, day by day, hour by hour, the most delicate essence and aroma of human pride, the growth of hearts in which there was no God recognised, and most certainly no faith, in which

there was the most dreadful pride and the most diabolical sensualism ; it is rank nonsense, I say, to affirm that a youth, himself by nature inclined to pride and with the root of it in his soul, imbibes not the spirit of pride in such a process. Pride is the prime essence of paganism, and its politics are rebellion or conquest.—*Letters in the Oscotian*, p. 204.

CLOCKS.

What a thing that men should be able to make out of dead metal a clock that ticks the time we lose instant by instant, and we cannot make our living wills breathe as constantly the acts of God's love, though all heaven be helping us and expecting us to do it. The poor, dead, insensible clock is wound up but once a week, and we are wound up each morning in the hour of prayer. How is this? I fear the winding up is not well done. There is too much reverie and too little action ; too much head and too little heart. Less imagining and less reasoning, more aspiration and more spring in the heart, more loving, more action of affection, will wind the clock up better. Let the pendulum, not of the tongue but of the heart, repeat more constantly and steadily: "My God, I love Thee! my God, I love Thee! Jesus, Thy love! Jesus, Thy love!" What a rare clock, with a face like an angel's ; instead of that prying half-moon, with its

eclipses and inconstant beating! Eternity instead of short minutes of time, and angels counting the beats.—*Letters in the Oscotian*, p. 189.

CLOUDS IN THE SOUL.

One has seen from Alpine heights a little white cloud down in the valley below, which, unless some wind blows it away, will rapidly swell and grow until the whole region is enveloped in mist, fog, and rain. So is it with the first little cloud of trouble and discontent that moves in our lower nature: the breath of patience will disperse it, but if left to itself it will quickly grow on what it feeds, and will envelop and feed the soul with anger and vexation. For anger is a brooding vice that feeds on sensitive self-love and imaginary wrong far beyond the original offence, if indeed offence has been given.—*Christian Patience*, p. 23.

COMMERCIAL DEPRESSION.

Who is to tell the causes that have led to this state of universal depression? Politicians may find in it reasons to justify their views of public affairs in opposition to those of another party. The political economist may weave arguments and theories out of it. Men of science may search into the cycle of the seasons, and endeavour to show that it has been brought about by the necessary operation of the laws

that govern the universe. But we know that there is one cause above all, and that is, the will of Him who holds in His hands the heavens and the earth. In His wisdom and mercy He has seen fit to send this trial and chastisement upon us, and in His Divine Power He has guided the elements of nature, the movements of kings and princes of the earth, even the desires and wants and pleasures of men, so as to effect the end He has in view.—*Pastoral Letter, Advent, 1879, p. 3.*

COLD LIPS.

Whilst everything in the Church, even to its material forms and ceremonies, is warm and eloquent, shall only the lips of their interpreter remain cold and uninspired?—*Sermons with Prefaces, p. 4.*

COMMUTATION IN MORALS.

The principle of the commutation of forces is far from being limited to material things. . . . Holy souls have the power of quietly transforming inflicted sufferings into sanctity.—*Endowments of Man.*

CONDUCT: A BAROMETER.

Our external conduct is the weather-glass that indicates the interior temper and condition of the soul.—*Groundwork of the Christian Virtues, p. 141.*

CONSCIENCE.

Conscience is both the law and the judge of the will, and in both these offices it is the organ and representative of God. It instructs us what to desire and what to fear, what to do and what to leave undone; and then it judges what we have done: applauds what we have done well, and rebukes what we have done ill. It gives peace to the good and terror to the evil. In a word, and that word shall be St. Bernard's: "The conscience is a mirror that reflects into the man the knowledge of his exterior and interior condition. How can the man see himself without a mirror? A good conscience is the bright and pure mirror of religion. As a woman composes herself to beauty in a glass to please her husband, the soul contemplates herself in her conscience, and there sees how far she has gone from the image of truth, and what she still retains of her Creator's image."

We therefore carry in our conscience, as the companion and tutor of our will, the sense of God, the voice of His law, and the mirror of our life; and our conscience is at once the witness and judge of our conduct, the approver of our good and the punisher of our evil acts, and the faithful recorder of our just or unjust life. When this record of our life comes to an end with the termination of our mortal years, it is sealed unto the day of judgment, when God will condemn nothing that has been blotted out by the

tears of repentance, or consumed in the flame of charity.

How perfectly the folded record of our conscience is preserved within us has been demonstrated in certain critical cases that are historical. A sudden violence to the human system, under given circumstances, has unfolded the whole volume of life to the mind and heart in every page and line of its course, and that with an instantaneous effect.—*Endowments of Man*, p. 131.

CONSCIENCE.

That we may better understand the power of conscience, and what man would be without its light and guidance, let us suppose it withdrawn from the human breast and extinguished in the race of man. God shall no longer assert His justice in the soul, or inspire her with the fear of His judgments. Man is left to his unbounded self-seeking : his pride and his sensual appetites have no curb, no restraint, any longer. His imagination is let loose, without fear or restraint, upon his natural propensities and passions. There is nothing any longer left to withhold him but opinion and human law. There is nothing to curb him within. But when conscience is lost, what becomes of human law ? Where are its principles to be found ? Where are its rights ? and where its sanctions ? What ground, again, is left on which to build a public opinion ? When the conscience of right and wrong has taken

leave of the soul of man, where can it be found in the social life of man? Where, again, must we look for the common sense of what is, or is not, becoming, which is the foundation of public opinion, since that also takes its rise from the human conscience? Even the unjust laws and unrighteous judgments of man affect to appeal to the common conscience, and to find their sanction in the light of conscience.

But we are supposing a race of men in whom the light of conscience has expired, and who are abandoned to themselves without any interior illumination from the eternal law of God. What will there be left of the constitution of man? We shall not even find that fictitious man who has been portrayed by Origen and St. Chrysostom. Even the wicked man who wears the garb of reason, like a stage costume, will not be left. Even the man who puts on God's image like a mask, to deceive his neighbours, will be no longer found. There will be no more of those painted men put forth as real men. For when conscience is gone from mankind, hypocrisy must die out. There is no ground left to man on which to raise a moral pretension. There is not a single form of law or decency remaining out of which to make a cloak to cover evil deeds.

Let us even grant the external coercion of human laws, however impossible in the conditions of the case; yet the interior bond of conscience is dissolved; the voice of God is no longer heard within the man; the

stay that upholds, rather than binds, the will is gone ; the moral tie that holds man to God has slipped away ; nothing is left to hold man to rule but the force of that external legislation which prohibits the violation of its laws in open day, leaving free licence to secrecy and the night. The eye of human law searches nothing but public wrong ; it cannot penetrate into the breast of veiled iniquity, nor reach the deeds that are committed in secret. Iniquity has only to invent certain habits and costumes to cover its deformity, and to go about in by-paths, instead of breaking out in the open face of the world. What can human law deal with beyond certain outbursts against human rights and social order ? It cannot visit those hidden springs in the man from which all evil issues into day. It cannot deal with the sources of corruption. It knows nothing of sin, but only of certain open acts of injustice. The cognisance of sin is the mighty work of the ever-wakeful conscience, which is seated in power close by the spring of the human will ; enlightening, guiding, arguing, entreating, rebuking, encouraging ; rewarding the good and punishing the evil deeds.

But were the conscience removed from its office, and its light withdrawn, the cupidities, the lusts, the self-seeking propensities of men, would be like a world of prisoners let loose in the dark, each running against the other, each overthrowing the other, each in pursuit of his own licence and liberty ; the whole

multitude contending against each other, where all are seeking one and the same thing. Thus whilst each one sets his will and pleasure upon his own gain, and is bent on satisfying his own pride, indulging his own cupidities, and satisfying his own lusts, what rivalries, what jealousies, what contentions, what shocks of destructive conflict, would there be in the world, bestrewing the earth with the savage remnants of human nature, reduced to the condition of the fool who said in his heart, "There is no God".—*Endowments of Man*, p. 137.

CONVENTS VARIOUSLY DESCRIBED.

I verily believe that not a few English people prefer an imaginary representation to a truthful knowledge of convents, a sensational to a common-sense way of thinking about them. They like to keep their notions of them in a mysterious and romantic twilight, as a something for fancy to play about, and for invention to people with ghostly horrors. It is a relief for a hard-working, prosy, matter-of-fact people to have materials for the manufacture of their romances ready and near at hand, and this is one of the main difficulties in the way of getting these people to rightly understand what a convent really is. For in its own way, a convent is a very matter-of-fact kind of place, and nuns are also a very hard-working people, and have very decided

notions besides as to their own free rights and privileges. But before we prove that these are their characteristics, let us try to get a little nearer to some of the common notions respecting them that we find in circulation. We shall do this with least expenditure of time if we throw these notions into the shape of definitions.

Convents. — Prisons so-called. The cells within them are cellars, and their inhabitants given to moping and to melancholy.

Nuns. — Demure hypocrites.

These definitions may be gathered from the conversational lexicons of certain sectarians; also from the vocabularies of impure and of godless men. Strange accordance in minds discordant!

Convents. — Mysterious seclusions, about which we hear much, but know little.

Nuns. — Romantic people who, under the pressure of sorrow, disappointment, or trial, imaginary or real, have quitted the world to bury themselves in the dull routine of a cloister.

These are something like the views entertained by many good-hearted Protestants and well-meaning persons.

Convents. — Beautiful, romantic places, with long drawn vaults and corridors, steeped in strongly contrasted lights and shadows, having secret cells and underground mysteries, admirably adapted for tragic plots and sensational scenery.

Nuns.—Austere figures in hood, wimple, and weeds; silent carriers of secret sorrows long pent up, but yearning for the hour of deliverance. Pale-faced victims of cunning priests.

Female Jesuits.—Excellent lay figures on which to hang picturesque abominations, especially if the background be gloomy, and suggestive of unfathomable darkness.

Some of these definitions belong to romantic writers and novelists, others of them to itinerant and non-itinerant anti-Catholic lecturers. Having heard the definitions of ignorance and the descriptions of malice, it is but fair we should turn the other ear and listen to the definitions of knowledge and the portraits of affection.

Convents.—Abodes of peace and happiness, where God is loved and served above all things, and where everyone is loved and served for God's sake; mansions in which the grace of God shines with light and power in the midst of a dark and troubled world.

Nuns.—The kindest, strongest, and most cheerful of women.

So speak the multitudes of Catholic mothers and daughters who have been trained within convent walls.

Convents.—Places from which you are never turned back hungry or naked.

Nuns.—Ladies who never degrade you in your misery, or make you ashamed of your poverty, but always do the kind act in the kindest way.

So speak the poor around them, and the miserable who go miles out of their track to find the convent door.—*Lectures on the Conventual Life*, Lect. ii., p. 5.

CONVENTS NOT UN-ENGLISH.

I shall not be far wrong in supposing that a considerable number of our countrymen, if asked what they thought about convents and nuns, would give the offhand reply, with unhesitating confidence, that they are a foreign importation, out of joint with our institutions, and incapable of harmonising with the liberties of the English people. Can that, however, be un-English which flourished and was popular amongst Englishmen for a thousand years? Unprotestant these institutions undoubtedly are, but assuredly not un-English. For a thousand years the royal, noble, and gentle women of England, the mothers of a bold, free, and hardy race, were trained in all their finest qualities within the walls of English convents. For a thousand years the poorer and more needy children of the British soil were fed at their gates, and in their sickness were harboured in their hospitals; and when those convents covered the land, when the kings, the queens, and the nobles were their chief founders and protectors, when prisons were few and poorhouses not in being, though there was poverty in the land, there was no pauperism and far less crime.—*Ibid.*, Lect. ii., p. 3.

CONVENT SCANDALS.

And now let me utter a decisive word in reply to those tales of scandal, not one of which has ever been brought home to our convents. In various parts of England or of Australia I have been for five-and-thirty years a superior of convents, and have had nearly a thousand of those religious ladies under my charge at one time or other, and I solemnly declare that I never was acquainted with a single case where a nun had violated her vow. Thanks to God's grace, and to the special grace of vocation, I have never known so dreadful a sacrilege.—*Ibid.*, Lect. i., p. 31.

CONVENT STORIES.

Some two-and-twenty years ago a stage coach drove twice a day past the walls of a convent in the west of England, and the coachman used to point with his whip to a broken branch that hung from a tree over the garden wall. As he pointed it out for the entertainment of his passengers, he used to say: "That is the branch by which the nun escaped over the wall". No one knew anything about the nun, but there was the branch, and who could disbelieve his own eyes? I, indeed, knew that a gale of wind had broken the branch, and anyone who had chosen to examine would have seen that no nun's weight could have accomplished the feat; and, moreover,

there was a gate in the wall on the latch all day for the workmen in the grounds to pass through, which would have saved any nun the exertion and exposure of clambering over a nine-foot wall. Yet it became an article of faith in all that country-side that a nun had escaped over the wall by the help of a tree, and, like the bird, the story travelled far and wide, and in various parts of the country it attached itself to other trees, to other walls, and to the nuns of other convents.—*Ibid.*, p. 8.

CONVENTS.

A convent is no home for any form of egotism, not even the egotism of sorrow.—*Ibid.*, p. 24.

CONVERTS.

There is a moment of transition for the convert that human nature cannot account for, and that the force of divine grace can alone accomplish and explain. Led in blind faith by the strong attraction of the Holy Spirit, he quits his sect and all his past associations, and comes into a region to him as yet practically unknown and awfully mysterious. This is that critical moment in which nature is sacrificed to grace, when all is willingly lost in the faith and hope that, through the loss, a far greater all will be gained. The venture of faith is made; and then,

when the sacrifice is made and the convert enters on possession of the Church, there comes a calm and universal light upon the soul, a peace of heart, a joy in believing, that is indescribable to them who have never known it by experience. He is like the storm-tossed passenger who, after the fears of the night, finds himself in the sudden calm of the port with the rays of the morning sun upon him.—*Discourse at the Funeral of William Leigh, Esq.*, p. 8.

CONVERTS.

When an Englishman of any position leaves the Established communion for the Catholic Church, his friends and neighbours become perplexed even to the extent of injustice. They cannot comprehend the supreme motive under which he is acting. They can neither appreciate that revelation of truth to his mind which commands his submission, nor that sense of duty that calls him by the heart to follow the voice of God. Neither the heroic sacrifices that he makes are they willing to see, nor the sufferings of separation that he has to endure, and would endure for nothing less than God. To them the conduct of the most calm, judicious, and upright of men who take the step is inexplicable. Let him become godless, or an unbeliever of Christian truth, and it will neither change their conduct towards him, nor seriously trouble them. But to become a Catholic! That is so un-English;

it is almost a treason. Un-English? Can that be un-English which was the religion of all Englishmen for a thousand years? Treasonable? A Catholic is loyal and obedient to the Crown and State by a triple bond. With him loyalty is no mere sentiment. It is far more than a social principle ; it is a doctrine, a precept, and a duty of his religion.—*Discourse at the Funeral of William Leigh, Esq.*, p. 9.

PERSONAL EXPERIENCE OF CONVICTS.

For five years I have conversed and almost lived with the convict. I have often received him on his arrival in New South Wales ; I have thrice visited him in Van Diemen's Land ; I have attended him in his barracks ; I have followed him through every district of the country to his place of assignment ; I have collected him from the ploughing oxen in the fields, from the sheep wandering in their vast tracks, and from the wild cattle in their distant runs ; I have been familiar with him in every township and on every highway ; I have celebrated the mysterious rites of our religion in the bark hut, beneath the gum tree, in the valley, and on the blue mountain's top, which the white cloud covers. The daughter of crime has burdened my ear with her tale of folly and of woe ; the dark-faced man has come to me, in his dress of shame and clanking fetters, from the degraded iron-gang ; the sentenced criminal has wrung my

heart, filling my eyes, in the cell of death. I have twice sailed with him to that last region on earth of crime and despair, Norfolk Island. He has confessed himself to me like a brother to an afflicted brother, and has poured his whole soul into my breast.—*The Catholic Mission in Australia*, pp. iii., iv.

CONVICT LIFE.

During the voyage out, the convict, with his two or three hundred comrades in wretchedness, is placed under the despotic power of a surgeon of the navy, and guarded by a military force. The ordinary punishment for misconduct on board the ship is flogging. At night all are hurried below, half-a-dozen convicts together on a couch, without any distinction of crime or character: the petty thief side by side with the violator; the burglar close by the murderer; the simple-hearted man from the country by the gaol-polluted felon and the monster from the hulk. Wonder not, if in the end the more decent come to rival the worst in foulness of nature and corruption of heart. When arrived, they are stripped naked to be examined for marks; they are then conveyed to the convict barracks, which are the scene of such monstrous things, that I have known the blind man thank God for having deprived him of sight, since these horrors were thus shut out by one gate from his soul. There all kindly human feelings seem

to die away; there men sharpen their wicked ingenuity to torment each other, being the only poor revenge that is left them; there each man carries every little thing he has in the world about his person, lest it be stolen the next moment. "Do give me a pair of old shoes of any sort to show at muster," said once a hard, brown-visaged man to me, not without a tear, having escaped a moment for the purpose, "for mine have been stolen, and I am sure to be flogged." There nothing is heard as one passes but the hoarse loud brawlings of the imperative overseer: and there, the gory triangle is incessantly being erected for the infliction of punishment.—*Horrors of Transportation*, p. 16.

CONVICT LIFE.

Here begins the initiation into the deeper mysteries of the masonry of crime. I have known the well-disposed prisoner rejoice, after labouring all day, to be allowed to watch an unenclosed building during the inclement night rather than be locked up there; I have known the infirm man invoke any torture elsewhere so he might not rest there; I have known the blind consider his privation of sight a blessing as shutting out wickedness through one sense from his knowledge. I remember a youth who, expressing his astonishment at the infamies amongst which he suddenly found himself, observed, "Such things no one knows in Ireland". I think I now see the newly-

arrived convict, his frame shuddering and shrinking together, whilst, with his feelings yet fresh, he recurs to the iniquities of those barracks.—*The Catholic Mission in Australia*, p. 16.

CREEDS.

We hear much outside the Church about the beauty of a simple creed, by which is meant a small low creed that contains much of the reason of man and little of the reason of God, and bears all the marks of human construction on its visage. But these makers of simple creeds forget that the more truth and the higher the truth, the more simplicity; that the greatest of all beings is the most simple of all; and that the more truth, the more liberty; although we must grant that it requires more humility in creatures so far beneath that truth. For the difficulty is not in the truth, but in the disposition of the soul to receive the truth. What gives freedom to the soul? Our Lord tells us: "The truth shall set you free".* But these choosers think that the less truth the more freedom—more freedom from humility, certainly. For as David says: "In Thy truth Thou hast humbled me".† For the greater above our nature the truth revealed to us, the less we feel ourselves to be. Again, then, we ask: What gives freedom to the soul? Not less truth, but more truth, provided we enter into it. It

* St. John viii. 32.

† Psalm cxviii. 75.

is ignorance, not truth, that destroys freedom. Every increase of truth enlarges the soul and increases her freedom. For her liberty is proportioned to the extent and greatness and elevation of the truth in which the soul can live and move and grow. You might as well think of cutting off some of a man's limbs to perfect his body, or of taking out some of his faculties to perfect his soul, as to take away portions of divine revelation to perfect the creed. This is the process of heresy, applying human criticism to divine things, which necessarily ends in negation and protest, for it is the measuring of infinite things with finite intelligence. But that very intelligence tells us that we must expect God to say what we cannot comprehend, and to do what we could not anticipate. The Incarnation and the Cross are the answer to everything. There are not a few persons who would find it equally agreeable to their natural inclinations to choose a simpler code of law out of the decalogue ; but the cry of conscience and of human law is too strong to allow of this. Yet, even to this has the cry of atheism reached in these unbelieving times, so true it is that the destruction of faith leads to the destruction of morality,—and all in the name of freedom. But the Eternal Truth has said : “ If you continue in My Word you shall be My disciple indeed, and you shall know the truth, and the truth shall make you free ”.*
—*Groundwork of the Christian Virtues*, p. 356.

* St. John viii. 31, 32.

THE CROSS IN NATURE.

From the beginning was it decreed, and from eternity was it written in the Will of God, that the Cross should be the altar of the world's atonement and the instrument of man's redemption. For in that eternity, which knows neither beginning, end, nor division, God is present to all time, and, before His infinite sight, a thousand years to come are as to-day. In that eternity, which is to-day as yesterday, He saw the fall of the world taking its issue out of man's free-will before the world was created, and already imprinted and raised the sign of its reconciliation upon every part of this creation, as if providing that when nature became at enmity against Him it might be endurable still in His sight for the sake of this dear sign until its deliverance was accomplished by its power upon Calvary. He planted the cross amidst the heavens when He made them ; and as we pass from the old world into the new, the sign that beams down hope upon the heart of the anxious voyager is that cross amongst the stars which sheds its rays upon the two worlds. The birds that fill the air spread their beautiful forms into a cross. The fishes swim the sea in the mystic form of the cross. Many plants and lovely flowers offer to our gaze the cross. Trees spread their branches so as to teach us the cross which their tribe is destined to furnish as an altar to the Son of God. Only the serpent, of all

living creatures, seems to be totally devoid of the idea of the cross, until Moses by the power of Christ lifts it up from the desert on the cross, and so deprives it of its fiery bites. The very earth herself, by her pole of rest and circling lines of motion, seems to proclaim the mysterious and mighty sign by which she shall recover her lost glory. And man in his wildest and most fallen state, as despair begins to darken him with her shadows, invokes his last departing hope with outspread arms and supplications, and seems instinctively to pray through the cross. I have seen the rude savage, before one word of the Gospel had reached his ears, presented with the image of the crucifixion, and his profound emotion expressed itself, as if his nature unconsciously felt how intimately it concerned his destiny.—*Blessing of the Calvary on Grace Dieu Rocks*, p. 8.

THE RELIGION OF THE CROSS.

The cross was signed upon our infant brow when we received the grace of eternal life, and we hope to die with the cross pressed upon our fainting lips. The cross is the beginning of our life, it is the strength of our spirit, it is the cause of our peace. We preach Christ to you, and always Christ Jesus, but always Christ Jesus crucified. The gospel of our salvation is the most earnest, thorough, and practical of things—it is the religion of the cross. And the

two limbs of the cross are obedience and self-denial. *Deny yourselves, take up your cross, and follow Me.* In these three words Jesus, who was crucified through obedience, commands us to make ourselves like to Him. Your father lost God by disobedience ; obey the voice of God. He lost the grace of life by pleasing himself ; deny yourselves. He cast off the yoke of abstinence ; take up your cross. He hearkened to the proud voice of Satan ; do you follow Me. Deny yourselves, take up your cross, and follow Me. There is no other way to peace. There is no other way to God. What the plough is to the earth, the cross is to the soul. It breaks up its hardness, uproots the weeds that cumber and exhaust it, and devour its virtues ; it subdues and opens it up to the blessed influences of heaven. The cross is not that sign which we make on the forehead and sign on the breast. The cross is not that image which we have pictured in our books, and before which we pray, sculptured in wood, carved in stone, or cast in bronze. These are but dear memories of the cross. Yet, precious memorials as they are, they will never make a Christian. The stem of the cross is obedience, its right arm is self-denial, its left arm is patience, its head is prayer. Behold the living Jesus crucified by human malice upon the hard wood of the cross, with iron nails and torment of angry men. Behold the soul of Jesus, not alone on Calvary, but throughout His mortal life, stretched upon the cross

—always obeying, always denying Himself, always praying. Hearken to His words: *Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you.* And what is the meat of the Son of man? He says: *My meat is to do the will of God who sent Me.* His very meat is the cross. Strange truths are these for worldly ears to listen to, and yet Jesus said to all: *Deny yourselves, take up your cross, and follow Me.*—*Pastoral*, Feb. 12, 1863, p. 12.

COUNSEL AND COUNSELLORS.

“And in much counsel there is much safety.” Observe, my sisters, it is not said that in a multitude of counsellors there is safety. This is a frequent perversion of the text. But it is said that in much counsel there is safety. Magnitude is applied not to the number who give counsel, but to the weight and value of the counsel given. The number of truly wise advisers in every community of human beings is small, as small likewise is the number of them who can wisely govern.—*Ecclesiastical Discourses*, p. 241.

COURT ELOQUENCE.

The language of a court is not the eloquence of a people.—*Sermons with Prefaces*, p. 5.

DARKNESS OF SOUL.

Be it, then, understood and remembered that the darkness of trial is not evil, that dryness of spirit is not sin, that confusion of mind is not malice. They are invitations to patience, calls to resignation, beckonings to the healing cross, admonitions to be humble and obedient to the will of God. Faith is asked to adhere with patience to God in the dark ; but this is the perfection of faith. Hope is called upon to cleave with trust to the good which, though present, is neither sensibly felt nor seen ; but this is the sublimity of hope. Charity asks in those hours of desolation for the substance rather than the accidents of the love of God ; for the pure will and desire of love without its sensibilities ; for patient conformity with Christ crucified and desolate ; for the courageous desire of God without the reward of present delight. The test of this brave and vigorous love lies in the earnestness of its desire and in the patience of its resignation. Yet God is secretly present with the soul, and whilst that suffering soul is humbled in the consciousness of her infirmity, in reward for her patience she receives a secret strength and peace, infused into the depths of her spirit, of which she is not altogether unconscious.—*Christian Patience*, p. 36.

DELAY.

Whenever you are perplexed as to what course you should take, if you go blindly into action you will be sure to repent of it. Wait for light ; wait with patience, and light will not fail you. But to delay where you ought to act is the very opposite to the spirit of patient waiting. When you put off until to-morrow what you ought to do to-day, and can do to-day, this is not the waiting of patience, but an unwillingness to exercise the patience required for the duty.—*Christian Patience*, p. 137.

DELUSIVE CALMNESS.

When a man is filled with the impatience of anger from head to foot, he will tell you that he was never more calm or self-possessed in his life. He mistakes the equable balance of excitement and disturbance throughout his system for calmness and self-possession.—*Christian Patience*, p. 38.

DENOMINATIONAL SCHOOLS.

Are, then, the Christians of England to be treated like serfs or helots, and that simply because they have Christian consciences? Have we not equal rights with all our countrymen to express our grievances and to petition for their remedy? or are free speech

and lawful action to be denied to us Christians, because we are Christians and require for our children the right of being educated as Christians? Remember that education is compulsory, and compulsory in schools approved by the State, and with all the expensive conditions required by the State. But if all these conditions are imposed upon us by law, that law should furnish the Christian schools with adequate means for its own fulfilment. Nor ought that conscience to be disregarded, which is the best and surest guardian of the law and order of society.

The Board Schools were professedly established as supplementary to the Denominational Schools; but with the great power they wield, and with the unlimited sources at their command, they have now become ambitious to supplant them, and they threaten to become the Church of England of the future. For, if we look beyond the mere secular teaching, what can come from them but religious indifference? What will be the future religion resulting from them but an indifference to all Christian creeds? This is already beginning to be felt, and as a remedy the Bible is being introduced into them in not a few places. But the Bible, sacred book as it is, without further interpretation than that which school teachers selected for their secular acquirements can give, will be open to every kind of construction, and this will only render those schools all the more objectionable to Catholic consciences.

The very rivalry, and, it may be said with truth, the conflict which the Boards have taken up against the Denominational Schools, fully admitted, openly proclaimed, and acted upon, supplies grave reasons why the Christian Schools should be protected, by having a fair and equal support with their adversaries, unless, what we cannot believe, it should become the policy of the State to efface the Christianity of the country. But, independent of all intention, this will be in a great measure the practical result, unless the two classes of schools are made equal before the law.—*Mid-Lent Pastoral*, 1883, p. 8.

THE DESIRED OF ALL NATIONS.

Not only secretly, but manifestly, the Word of God rehearsed His own Incarnation, in open visions taking a human form, and in spoken words, and in inspirations as of man to man, conveying the light of His presence and His gracious help “through nations unto holy souls”. The Gentile Job proclaimed to the Gentiles that he knew that his Redeemer liveth. The Gentile Balaam prophesied His coming despite of his own will. Plato, whom a Father has called the Greek edition of Moses, declared that until a Divine One came to teach us we knew not what to ask of God. The Sibyls prophesied of Christ, and Virgil versified their prophecies. Where was the nation before the Incarnation that felt not a deep conviction that they

needed a deliverer who should be both human and divine? Their greatest errors were but a corruption of this truth. They sought him in some wise king whom they deified, or in some sage in whom they fancied that divinity dwelt, or in the founders of their religious systems whom they considered to have been divinely inspired; or they sought this deliverer in their secret initiations, or in their very gods whom they first imagined, then humanised, and then looked to as deliverers from evil. The instinct of the Incarnation was everywhere; and everywhere men looked, to heaven and to earth, for some god in the form of man, or for some man into whom a god had descended, to deliver them from evil and to bring them light and good. For in their blindness they knew not that the very word of God, who gave them their reason and their conscience, was to become incarnate for their deliverance. Yet the nations desired their deliverer, even when they knew not whom they desired. They had a sense of the true God as above all other gods, to whom, as Tertullian observes, they cried in the hour of distress, forgetting their own gods. And in view of this universal desire for a divine deliverer, many Fathers have not hesitated to say that even amongst the Gentiles the sincere worshippers of God were saved through implicit belief in the Incarnation. Hence the remarkable words of Aggeus, the prophet, that "the desired of all nations shall come". "He said not that he was the desirable, but the desired

of all nations," observes Richard of St. Victor, "from which we may understand that in every nation there were some inflamed with this desire, and that His coming was foreknown and expected by many Gentiles." St. Paul, therefore, calls Christ "The Saviour of all men, but especially of the faithful".—*Endowments of Man*, p. 110.

DESULTORY READING.

Doubtless you have rightly divined that endless reading on endless subjects by countless writers, many of them trivial, or tainted with unbelief, and unworthy to instruct your soul, has, by breaking the integral soul into endless multiplicity of thoughts and sentiments, made the soul as shifting as sand, without true consistency for the anchor of faith to hold by.—Letter in *Memoirs of Lady Chatterton*, p. 220.

DISCIPLINARY LAWS.

Whilst the doctrines of the Church, as being eternal facts, are of their very nature unchangeable ; whilst the faith can admit of no modification, except so far as, for us mortals, new light is thrown upon its articles, and new expression and new definition is given to what has ever been believed, the laws of discipline have in them this difference of character, that they are at the same time both changeable and

unchangeable. They are unchangeable in so far as they arise out of the unchangeable constitution of the Church. They are unchangeable in their principles and their foundations, for these are of the divine and eternal law and of the essence of reason. They are unchangeable in their spirit, and their final end, which is to secure the order of God, through the order of His Church, amidst the continual disorders of men. In what, then, are the laws of discipline made changeable? They change in their continual adaptation to new objects. For nothing is more changeable than man. Nothing is so full of mutabilities as the shifting elements of this world of man. And in order to reach man still, through all his endless mutabilities, the great principles of ecclesiastical law have continually to be drawn forth in new applications and new conclusions. The one pole of the Law is fixed, and its root is in the eternal Justice of the heavens; whilst the other, turned towards the creature that it directs and saves, must ever move and adapt itself to the unceasing changes of man and of society. Just as the eye of man is one and the same, but the direction of its axis changes; it opens and it closes, it contracts and it expands, as its objects change and the light of the time demands; or—if you will pardon a quaint image for its aptness—just as on the face of some old cathedral clock, whilst with one extremity the pointers are fixed upon the unchangeable centre, with the other they gravely

move on the circumference, and point to the hours, the seasons, and the epochs, as they rise into existence.—*Ecclesiastical Discourses*, p. 48.

DIVINES AND HUMANISTS.

As no man can combine in his own life the perfect development of the natural man together with the perfect development of the spiritual man, neither can he combine them in art. Either the natural man or the spiritual man must suffer loss; for somehow, whilst intent on perfecting the natural man, the spiritual element escapes. It is for the same reason that we look in vain for that literary polish and human finish in the works of the Christian fathers, and of the great mystical writers, which distinguish the compositions of the classics. The divines and the humanists—language has marked their distinctions in their designations. The prophet is not as the polished man of the world. The one is engaged with the interior, the other with the exterior of things. And St. Paul touches the principle by which they are discriminated, when he says that *his speech was not in the persuasive words of human wisdom, but in the showing forth of spirit and power*.—*Pilgrimage to Subiaco*, p. 48.

DR. DÖLLINGER AND THE OLD CATHOLICS.

A great English statesman, to whom we have owed much in the past, has been pleased to put out a

pamphlet within the last few days, in which, under the guise of the politician, he attempts the theologian, and, as against the Catholic subjects of her Majesty, he throws himself on the side of the Döllingerites. But the most astounding thing which he has written in that amazing production, is the assertion that "the most famous and learned living theologian of the Roman communion is Dr. von Döllinger". Than this assertion, could there be a greater proof of incapacity to understand the nature of theology? From the testimony of his old fellow-students, of his co-professors, and of his former archbishop, some of whom we have heard, he never was a theologian, and never much cared for the accepted science of theology. His line has been exclusively that of the critical historian. As a historian of the critical school, which is never constructive, but is ever looking out for blots, he has studied the external aspects of the Church in her ever-varied history, and the exterior unfolding of her doctrines rather than the interior mechanism of their order, proportion, relation, dependence, and tradition, which is the proper province of theology. Theologians are of the cast of St. Athanasius, of St. Gregory Nazianzen, of St. Augustine, of St. Thomas Aquinas, and of Suarez. The mere historian gives but the external view, and, as it were, the body of what theology presents in its internal life, soul, economy, and spiritual depth. History is not theology, but the servant of theology, as the body is the

servant of the spirit. This, however, is the gross danger of the mere critical historian, that, bending his eyes back upon the past ages of the Church, and interpreting them by his critical, that is, his private judgment faculty, he is apt to forget his duty of listening obediently to the voice of the living, speaking, and authoritative Church, of which he is baptised a member.

That the new sect should arrogate to itself the claim and title of "Old Catholics" is according to the traditions of heresy. All new sects claim to be true old Catholics. From their principles, as far as they have any left, either they are the Church or we are the Church. Yet they are but a little cock-boat launched off in a storm from the great old ship of Peter. How, then, can they be Peter's ship, which is Christ's Church? They are greeted by all the heresies as their newest brethren. How, then, can they be of the old traditional faith? They are an infant four years old. How can they be the old and venerable Catholic Church? They are not yet compacted into shape and form. How are they a church in any intelligible sense? They have no kind of universality, whether of time, place, or doctrine. How, then, are they Catholic in any sense, be it grave or ridiculous? They may tell us that they continue to be members of the Church, and are working to reform her. What! when they withdraw from her obedience, refuse her faith, withdraw from the authority of her head, and

despise the unanimous voice of her bishops? Can lopped-off members, left to wither under the blight of excommunication, be living members of the Church? —*The Döllingerites, Mr. Gladstone, and Apostates from the Faith*, p. 10.

DOLLS.

There is another kind of pusillanimity to which women are more liable than men. I can only describe it as a want of courage to stand on their own spiritual feet. They remind one of dolls: they have neither mind nor strength of joint to keep themselves up without external support.—*Groundwork of the Christian Virtues*, p. 247.

DREAMERS.

There are not a few people of whom it may be said that they scarcely ever live. They are always away from themselves in some wrong direction. They moon over the shadows of things past and gone, or over possibilities to come, or over things distant from them, or over what they fancy they would like better than what they have or are. They dream more than they live.—*Groundwork of the Christian Virtues*, p. 68.

A DRUNKARD.

What is a drunkard? A Christian is one who follows and practises the virtues of Christ. An

angel is a pure creature that contemplates and enjoys God. A man is a creature that thinks and reasons. A brute is a creature that follows its appetite, but never goes to excesses beyond the bounds of order. What is a drunkard? I have gone through the whole of creation that lives, and I find in it nothing like the drunkard. He enjoys no happiness like the angels; he is not preparing himself for happiness like the Christian; he does not think or reason like a man; he keeps not his appetite within the bounds of nature like the brute. What, then, is the drunkard? The drunkard is nothing but the drunkard. There is no other thing in nature to which he can be likened. — *Sermon against Drunkenness*, p. 3.

EASY-GOING VIRTUE.

There is an easy-going virtue, low in faith and easy in life, that is always weighing the virtues to find their lowest sum of obligation and least weight of inevitable duty, and that is always exploring the lines that divide right from wrong and sin from freedom, with no other view than that of running as near the line of danger and evil as may appear to be safe. Such a one makes his life a compromise between God and the world, and in running so close to the line of danger often trespasses beyond, for the weight of his frailty is apt to overbalance him, or at least to give him a bias on the

unsafe side. But the virtues of the Gospel are not calculating.—*Groundwork of the Christian Virtues*, p. 29.

EDUCATION OF THE SOUL.

Amidst the clamour for universal education, for progress in the arts and science, for the sound training of every man and woman in their own art, duty, or profession—all excellent things when under the dominion of the moral order ordained by God—the votaries of the world, who know all wants except those of the soul, exclaim against spiritual direction. They cannot realise to themselves what they never think of, that all things are for the soul and the soul for God ; and that there is a science, an art, the very first of all arts, an education and a training of the soul whereby knowledge removes ignorance, experience provides against inexperience, prudence removes perplexities, medicinal remedies give health, and wisdom teaches the way to better things. Is the body to be trained in all manly exercises by skilful teachers, the mind to be trained to the exercise of its powers by men already experienced in the rules, and the soul, which is the very life on which all depends, is to have no education ? Is no one to teach her the athletics of the virtues ? No one to train her to run the way of perfection ? This was not Plato's view, nor that of Pythagoras, nor of any of those heathen

philosophers, who considered the guidance of the soul the first duty of the wise. Yet, they had no divine system resting on inspired authority such as Christ has left to us.—*Groundwork of the Christian Virtues*, p. 66.

TRUE AND FALSE EDUCATION.

Woe to the parents, woe to the teachers, and woe to the blind politicians, who look only to the natural and forget the divine elements implanted in the children of God ; who devote all culture to the child of nature, and have little or no consideration for the child of grace. . . . It is like cultivating the weeds and neglecting the corn.—*Endowments of Man*.

ENGLAND'S MISSION.

One thing, however, seems clear : God is using England as His mallet to break up the unchristian systems of the East, as he used the Goths to break up the pagan system of Rome.—*Letters in the Oscotian*, p. 205.

ENGLISH WARM-HEARTEDNESS.

The defenders of these things have very naturally affirmed that the English mind is too calm and rational to draw profit from a greater and more glowing eloquence. This is rather an Anglican idea

than an English truth. The State Church is cold, not the English heart. The genius of our countrymen is by no means averse either to the most soaring flights of mind or the most energetic appeals of the soul. What nation has more appreciated the great orators of other times and countries? What nation has found more content in the glowing imagery of Sacred Scripture? What nation has more copiously cultivated the intuitive literature of the East? Our dramatic writers, our poets, our very novelists, show what ardent and what eloquent feeling our countrymen can appreciate, and to what fervid passion they can give expression. Chatham, Burke, Sheridan, Erskine, carried along with them the most calm and fastidious of our minds, and bound them as if by enchantment. Our countrymen never weary of listening to the profound and ever-varying sensibility of O'Connell, even when it burns and blasts like lightning, to the picturesque imagery of Shiel, or to the full, vehement, and impetuous torrent of Brougham. Is not England the prolific soil of Puritanism, of Methodism, and of many other growths of enthusiasm? Even weeds will show the productive character of the soil in which they spring. Her children are easily moved and her multitudes urged forward by almost any spirit, provided it be in earnest. Wesley and Whitfield have only proved what might be effected by a Brydane or a Segneri. Whatever human language is used for the expression

of spiritual things is in its nature symbolical, and in its root figurative, but the language of mystical writers is of necessity the most figurative of all languages, conveying the highest spiritual truths by the means of their earthly shadows and resemblances. And it is the spiritual sense within us that separates the invisible truth from its material image. Let us call comparison to our aid. By the subtle and mysterious powers of the element of fire the chemist reduces whatever things are gross, material, and subject to our senses to their invisible elements—they disappear from the senses and are comprehensible only to the mind. In this sublimated and, as it were, spiritualised condition, however, those earthly things have ceased to be the objects of sight—they become far more profoundly intelligible to the mind's contemplation, both in their elemental nature and in the laws and relations that govern their composition. Having thus contemplated them in their invisible, purer, and more simple nature by the knowledge he has thus acquired, he again returns them into such bodily compositions and sensible forms as he had previously understood and designed, and henceforth his knowledge of these gross and material things is of a fuller and clearer light. It is an apt image of that power which is given to the mind over every truth which comes before the soul in the ardour of contemplative love. Symbolism is the sensible expression of spiritual things ; it has for its basis the

relations that essentially exist, or which God has established, between body and spirit. It comprises all corporeal imagery as expressive of divine and spiritual truth, be they figures, allegories, parables, facts, ceremonies, pictures, monuments, or words. Mysticism is pure spiritual truth as possessed by the soul, in proportion to her freedom from the dominion of sense and her union with God. Mysticism—symbolism: these are the extreme terms of that mysterious union and commingling influence of flesh and spirit—of things natural and divine—of heavenly and earthly elements which constitute our present compound condition, and embrace the whole of its relations with God, with heaven, and with this visible world.—*Sermons with Prefaces*, p. 32.

ST. EPHREM.

St. Ephrem, the Syrian, is styled the prophet of death and judgment. What must be his power in his own language, since his profound pathos and his sweet and penetrating unction reach us, even through translations, and hold the dominion of our souls! What a majesty, sombre and tragic, yet so simply and distinctly coloured, in all his sublime paintings of heaven and earth, of graves, angels, dying men, and mysteries, so wonderfully yet clearly blended! What dramatic power in his scenes and dialogues, and what a force to shake the soul with a tranquil

horror, and still to fascinate and charm her unto her peace! Everything he has written should be devoured and reproduced.—*Sermons with Prefaces*, p. 25.

CANON ESTCOURT.

My affectionate and devoted friend for eight-and-thirty years, and the devoted servant of the diocese for six-and-thirty years, his strong and beautiful character could only be thoroughly known to those who had the privilege of his intimate friendship; for his gentle and refined spirit was modest and unobtrusive. Full of faith, the eternal truths formed the vital principle of his soul and the motive of his life. His eye was single, his heart simple, his purity delicate, his piety tender. For many years it pleased God that he should endure the fire of corporal sufferings for his purification, day and night, and those sufferings were many, complicated, and unusually severe; in the midst of which he ever bore himself with a gentle patience and a devoted resignation which struck, not only his friends, but his medical advisers, with respect and admiration. Amidst all his sufferings and languors he never relaxed from his arduous duties as temporal administrator of the diocese, always giving proof of the same assiduity, accuracy, punctuality, skill, and sound judgment that distinguished his more vigorous years. His knowledge of the earlier history of the Old

Midland District, his remarkable memory of the most complicated details, the knowledge which he had acquired of property law, and his clear and sagacious judgment, made all his steps secure. He never once committed any grave error. What this diocese owes to his administration few persons except myself can say. He raised it out of great difficulties, cleared its financial history of many and most serious obscurities, and left its temporal condition greatly improved.

To turn to his personal character, his generosity and charity were of no ordinary kind. Those who knew him only in the dry and formal letters of business could have no idea of that sympathetic kindness of heart which led him to put himself to any amount of inconvenience and trouble to do an act of kindness, to relieve a distress, or save another's mind from perplexity. For many years his services to the diocese were altogether gratuitous, and it was only by entreaty that I could at last induce him to accept what was absolutely necessary for his personal requirements.—*Letters in the Oscotian*, p. 176.

THE ESTABLISHED CHURCH.

What has the English Establishment done since the time of Henry the Eighth? It has built up nothing. It has simply preserved fragments of Catholic doctrine and of Catholic morality, and that with difficulty, for outside the true Church they are

always lowering and slipping away. The lamp requires to be relit at the Catholic Church. So it was under Charles the First and Laud. But Protestantism could not stand it, and executed both Charles and Laud. So it was with the Non-jurors under William the Third. But they were driven out of the Church. So it has been with the Tractarians. They have borrowed Catholic doctrines and practices by halves, and the Establishment is heaving and loathing against this Catholic importation. Yet whatever it has it owes to the Church ; but, built on a negative, it cannot endure the full light of Catholicity.—Letter in *Memoirs of Lady Chatterton*, p. 236.

ETERNITY.

Eternity in its realities has never been fashionable.
—*Sermons with Prefaces*, p. 6.

EVANGELICALISM.

A religionism self-righteous and self-sufficient, steeped in the bitters of its own spirit, like the souls of the Pharisees,—its votaries living on the sentimentalities supplied by the emotions of excited nature, and sinking helplessly when they subside and reaction sets in ; self-deluded all the while by a use of Scripture language and of Scripture imagery, in

which, not the sense of God, but their own is clothed ; —this religionism has generated a spiritual pride more dangerous and self-worshipping than any other kind of pride, whether sensuous or intellectual, for it seizes upon the very essence of man, and holds its dwelling in his inmost conscience. Emotion, springing from the fountains of sentimentality, the self-enjoyment of that interior sensuousness, and the use of the words of the Bible as an organ for its development,—this constitutes the inward essence of evangelical religionism, whilst its outward works all indicate the interior craving for the like sentimental excitement and self-indulgence. Now this spirit, which finds all within and asks for nothing from without, which confounds its own emotions with personal inspiration —terrible source of spiritual pride—cannot admit of exterior means of grace. It cannot admit of the healing medicines of humility, of the very nature of which it is ignorant. To bend to an exterior authority, to believe that God has established such an authority in any real sense, to obey it, to humble the heart to receive grace from objective channels, to obtain a sacred strength from Christ through the ministry He has made for securing the needful preparation of humility and obedience, how can this be in those who cannot see that God has ordained anything good which is exterior to themselves?—*Immaculate Conception*, p. 213.

FAITH.

Before explaining more fully what faith is, it will be well to say what it is not. Faith, then, is not a product of human thought, although just thinking upon God and the soul will lead to faith. It is not the work of imagination or of sentiment. It is not a thinking, but a believing ; not an imagining, because the object of faith is independent of the man and is most certain ; not a sentiment, but a truth to which the will assents. It is not opinion, for opinion is uncertain and changeable, whilst faith is fixed and unchangeable. When a man says, "These are my religious opinions," we know he has not faith. When another says, "I respect your religious scruples," we know he does not understand the nature of faith.—*Groundwork of the Christian Virtues*, p. 338.

FAITH.

"Faith comes by hearing," said the Apostle, "not therefore by sight. Faith comes first, and after faith comes understanding. Unless ye believe," says the Scripture, "ye shall not understand." So it is in nature ; so it is in the supernatural still more. As simple, docile children, we first believe our parents ; through that belief our reason is developed, and so we begin to understand. We believe our teachers, resting first on their authority ; then by degrees we see for our-

selves and understand what in their teaching is true. We believe historians, or the past would be a blank ; we believe voyagers and travellers, or we should know but little of this world ; we believe the observations of men of science, or we should be contracted to our own narrow experience ; we believe what truthful people say of themselves and of others, in conversation and in biography and in correspondence, or our knowledge of human nature would be marvellously limited. The vast body of our human knowledge rests on human faith, and upon that knowledge, once obtained, our understanding is exercised. But, to quote Southey's beautiful poem in its consummating point, "The talisman is faith". No faith, no reception of knowledge. Heaven is a distant country—distant, not by space, but by the gross intervention of the body ; and the communications of God with man are only perceptible to faith. "The talisman is faith."—Letter in *Memoirs of Lady Chatterton*, p. 213.

FAITH.

The manifold providence of God is partly open to natural reason, but the great prospect of that providence awaits our faith. The greater circle of the heavens which embraces the smaller circle of the earth is not larger in comparison than the sphere of faith which embraces the sphere of reason. And as the heavens reflect their light upon the earth, so does

faith reflect its celestial light upon our less expansive reason. But beyond the luminous sphere of faith there is the infinite sphere of God's eternal light, from which He sends forth his providential wisdom upon the world and its inhabitants, in secret as well as in open ways, that from what we see we may believe what we do not see, and may venerate the whole providence of God with humility and entrust ourselves to its guidance with faith.—*Endowments of Man*, p. 102.

FAITH AND REASON.

Nothing in this world is so marvellous as the transformation that a soul undergoes when the light of faith descends upon the light of reason. It is like the sunlight coming upon the moonlight and dissipating a thousand shadows and delusions.—*Endowments of Man*.

FAITH AND WORKS.

St. Paul says that we are saved by faith, and not by works ; whilst St. James says that faith without works is dead. St. Paul speaks of works which go before faith, and St. James of works which follow after faith. St. Paul puts aside those works which are made the ground for rejecting faith ; whilst St. James urges the necessity of those works which spring

out of the principle of faith, and, whilst animated with charity, are guided by the light of faith. St. Paul had to contend with men who had crept into the fold of the Church, whilst they continued to extol the works of the Jewish law as elements more essential to be observed for the justification of the soul than the Christian faith, which they professed to have embraced. And even we ourselves live in a worldly atmosphere, breathed on by many unchristian opinions, from which even some Catholics are liable to be tainted ; and in which the mere observance of the laws of society and the natural works of humanity and benevolence are accounted to be more Christian than is that faith, inspired of God, and held with the Church of Christ. Honourable conduct, social kindness, and the helping of those who are in need, from a generous impulse, may be beautiful traits to the natural man ; but if their motives rise not higher than man, if the faith of Christ be not at their root, and if the charity of Christ be not their animating spirit, and if God be not the final object to which they tend, these are not the works of Christian faith. They have their reward—a human reward for a human work. How can the works of a man, which reach no higher in their aim than himself and his fellow-man, reach the bosom of God? How can he who aims no higher with his works than this earth, reach a kingdom above that for which he is working? It is faith which points the motives of our good works

towards heaven, hope which lifts them on high, and charity which deposits them with God.—*Pastoral*, March 2, 1864, p. 4.

FASTING.

Fasting is no enemy, but a friend, and a most dear friend, both to soul and body. For “fasting,” says St. Ambrose, “is a camp and an impassable wall against the enemy”. What Christian is ever conquered whilst he is obediently fasting? It is through the satiated flesh, which has its own desires, that the devil enters. Fasting strengthens the Christian against his enemies. For it is not in the fulness of the body, but in the force of the soul set free from the oppression of the flesh by self-denial, that our hellish foes are vanquished.—*Lenten Indult*, 1849, p. 17.

FASTING.

Fasting is an essay in dying.—*Lenten Indult*, 1854, p. 5.

THE FATHERS.

The Fathers of the early Church were men of prayer and men of the Sacred Scriptures. Aided by the spirit of the apostolic men before them, in the solitary meditation of the divine books, they drew their profound

knowledge. Their lives were the substantial impersonation of their doctrine. They lived in God, for God, and from God. They came out of the solitude of God only to dispense His gifts to men, and returned again into His presence. Hence, they spoke in the spirit and power, and with all the tone of inspired men. So filled were they with the substance of the Sacred Scriptures that, as Bossuet remarks: "What even escapes them beyond their design has in it more of solid nutriment than that which others deliberately bring forth from their meditations". Their great works are wonderful. They are like creations. There were spiritual giants in those days, men of heavenly renown. Their faithful souls grew vast of grace, and full of love, and profound in the experience of the Cross, in their fiery furnace of trial, amidst persecutions, martyrdoms, and monstrous heresies. Everything then was vast. Satan was strong in the world, and strong powers were given the saints to vanquish him. There has been nothing new from the adversary since; only feebler revivals of things grown old. St. Thomas, Bellarmine, Bossuet, have drawn everything from the Fathers: they are only great by them.—*Sermons with Prefaces*, p. 15.

THE USES OF FEAR.

Can he who neither thinks nor cares for his eternal happiness be kept from evil through the fear of its

loss? There must be other punishments, therefore, such as the sinner will fear, punishments of sense from the creature, such as he cannot help understanding and fearing, even in the midst of his sins.—*Endowments of Man.*

FENIANISM.

For a considerable time past the agents of a secret and unlawful society have been carrying on their operations in Birmingham, and have been doing their best to propagate their principles, and to enrol members in this forbidden society. Your holy religion itself is even made the cloak to cover these proceedings; and under the pretence that this society is working in the interests of both your faith and your nationality, you are exposed to the danger of not only going against the law of the Church, and of cutting yourself off from the Sacraments, but also of injuring that national cause which this society professes to cherish and to advance.

You will not fail to see that I am speaking of that secret society which has taken the name of Fenianism. With what that society may or may not be in America, or elsewhere, I have nothing to do; but I know that in England, and especially in Birmingham, it is a secret society, with all those conditions that bring it under the condemnation of the Holy See, and that deprive its members of their right to the

Sacraments, and the clergy of their authority to administer them, until such times as those members withdraw from the society and abandon their engagement to it.

The law of the Church is this : that wherever there is a secret society, involving a plot against the State, or against the Church, or against both together, by oaths, or by an oath, or even without an oath, so long as that society binds its members to secrecy, it is condemned by the Church as being a violation of her laws ; and, as I have said, its members are forbidden the Sacraments.

Now, this society has been for a considerable time planted in Birmingham, and its agents have been very much increasing their activity of late. The active leaders are but a small knot of men,—a single bench would hold them,—and their persons are well known, not only to the clergy and to the people, but also to the police authorities, for they could not fail to betray themselves. For my part, I have watched their proceedings for a long time past, and that with some solicitude. They could not have been plying their craft for these last two years, administering their oaths, and circulating their views and plans, as well by word of mouth as by their sub-agents, and by their organ the *Universal News*, and not make themselves thoroughly known. And if the time should come when the sharp eyes that are on them shall make a sharp inroad upon their operations, it

will be the old story—they will escape, and their victims will have to suffer in their place.

It is time, then, that the shepherd took his staff in hand, and that the watchman set over the fold should lift his voice in warning, lest the blood of the people be laid at his door, or their souls be required at his hand. And the more urgent is the call upon your bishop to speak, for the very reason that these active agents of unlawfulness affect an extraordinary zeal for the Church and for Catholic charity, and use this show of zeal for the purpose of inducing the people to break the law of the Church, and to put themselves beyond the pale of her sacred communion.—*Fenianism*, p. 5.

FINAL CAUSES.

The discarding of final causes is the loss of wisdom in thought, and of prudence in action.—*Endowments of Man*.

OUR FOREFATHERS.

Our fathers in the faith, in the generations gone before us, lived in their own quiet circles. Where their duty, business, or work did not call them, they held but a limited communication with the world at large. A small and scattered remnant, thrown back upon themselves through the prejudices of their neighbours, and clinging to their persecuted faith,

their religion was all in all to them. They knew the cross of Christ, and felt the cross, and were comforted by the cross. They held with a firm and patient grasp to the faith of their fathers. They kept, with rare exceptions, to the traditional habits of their fathers, to prayers in the family, to spiritual reading, to the two days' abstinence in the week throughout the year, to the abstinence of the whole Lent, Sundays excepted, to the strict laws of fasting upon one meal ; and they went with their three days' preparation to confession and communion on at least seven festivals in the year ; following up each communion with their three days of thanksgiving. Our fathers had not those copious aids at their choice, nor those varied attractions presented through the outward administrations of the Church with which we have been blessed. They had neither churches in their canonical form and amplitude, nor the richer ceremonial of the Church, nor religious music—or at least but seldom—to stimulate their piety, nor benedictions of the Blessed Sacrament, nor change of preachers, nor missionary retreats, nor charitable sisterhoods or brotherhoods, nor confraternities, except one or two here and there ; nor any other outward means for stimulating them to repentance and devotion, except their quiet low Mass, their quiet sermon, and their catechism at home and in the chapel. At many places, as within our own recollection, a priest appeared but occasionally ; the Mass came only at intervals, with several

vacant Sundays between ; and then the congregation assembled in their little chapel for prayers, said either by themselves in silence, or, if aloud, by one of the congregation appointed for that purpose ; and a sermon or spiritual book was read in each family circle. Such were the simple ways of those who carried the light of faith before us. They cherished the memories of their martyrs, now so much forgotten, and they kept before their eyes the examples of the saints. Indeed, the names of those martyrs and those saints were as household words and like the memories of dear friends. Both rich and poor knew their catechism, and enough for their own protection of the controversial questions of their times. They fed their piety and imbibed their spiritual wisdom from plain, clear, and solid books, few and select, such as *The Garden of the Soul*, *The Spiritual Combat*, *The Following of Christ*, the *Think Well On't*, *The Lives of the Saints*, and some solid book of Meditations. Not having the outward luxuries of religion in the way that the Church now displays them to us, they were not fanciful and fastidious about a choice of confessors, a change of preachers, a variety of spiritual exercises and devotions, or about the style and execution of Church music. The good souls among them had a gift of persevering in their method of prayer when once adopted, in fasting and abstaining to the full rigour of the law, and in keeping themselves from a more than moderate contact with the world and its

worldly ways. We may, if we choose, boast the superiority of our advantages over theirs ; nor can we deny that the Church is able to do much more for us in this country now than in the generations that preceded us. But how much more do we do for ourselves? Except in special cases, where do we find the same quality of strong, deep, tenacious faith holding us to God and the Church with a firmness like that which held the souls of our fathers? If we compare the whole spirit of their lives with ours, they often had a stability of soul, a moral strength, and an individual force of character, together with power of self-abnegation to build up the Christian man such as we rarely find in this age, when the outward and complex influences at work in the world are so multiplied, drawing us away from our conscience, and drowning the sense of God within our souls. It was because men were more with themselves that they were more with God in those days ; and it was because the Church was able to do less for them that our fathers looked more to the help of God, and that they more deeply prized such help as the Church could give them. One refuge they had always open, one fountain they knew was never dry nor closed to them, and their trials had made it very dear to them. The sufferings of Christ prepared them for tribulation, and sustained them in affliction when it came, and made patience a principle of conduct ; whilst the thinking on those sacred sufferings was a balm to

their hearts, and a source of strength and comfort in all the tides and turns to which life is subject. Who is there that can still recall the fathers, mothers, and grandfathers of that good old stamp? Who that can speak of this type of character to those who possess not those blessed memories? Who is there that still carries on these blessed traditions? Who that can find profit from the copious helps that religion now extends to them, without letting go the solid self-discipline and patient perseverance in their own private exercises of prayer and self-denial that marked the elect souls of times gone by? Alas! that the time of God's great bounty and of man's greater opportunity should ever be the time of our own greater poverty and weakness of spirit! But there were more souls that clung to God during the time of captivity, and who wept over the sins of Israel and their own by the dark floods of Babylon, than there were of those who served God and cast the vanities of life away when they lived beneath the glorious shadow of God's Temple in Jerusalem. And St. Cyprian tells us that the long peace from persecution, and the impunity that had left the Christians free to mingle with the world, had so relaxed the religious spirit and weakened the moral discipline of many of the Catholics of his time, that when persecution arose anew under the Emperor Decius, many of them had no spiritual vigour left to give them courage in the confession of their faith.—*Pastoral*, Feb. 27, 1867.

FORTITUDE.

The eagle soars on his strong pinions against the sun ; fortitude sustains the wings of the contemplative soul, and upholds her flight into the regions of light, from which the Sun of Justice shines upon her.—*Christian Patience*, p. 77.

FRANCE.

Let us come to France, a name so intimately associated with the long historical glories of the Church of God ; a name associated even to this day far more than any other with the Catholic mission over every part of the heathen world ; a nation which, in our times, has fertilised the world with the seed of the Gospel and the blood of her martyrs ! What do we behold in that great nation ? A contest between cynical infidelity on the one hand and the light of Catholic faith on the other, in which the infidel party, pushed on by the secret societies, employs all the weapons of craft and pretension of law borrowed from a lawless period of strife and bloodshed, and the Catholics contend but with the weapons of patience and prayer. The destruction of Christian education is the first object of this aggression upon the liberties of the people ; the destruction of the Church is the second. And observe this well, that, from the days of Julian the Apostate, the

instinct of infidelity, as well as of heresy, has always led them to seek first the destruction of Catholic education as the most sure means of destroying the Catholic faith. The shallowest pretexts have, therefore, been put in use to get rid of the teaching Orders of the Church, and with the actual violence of open force their houses have been invaded all over the country, and amidst the tears and exclamations of the faithful they have been expelled their homes and their country. The work of desolation still goes on with reckless progress, and where these beginnings are to end God alone knows.—*Advent Pastoral*, 1880, p. 6.

FREEDOM.

A man is corporally free in proportion to the space over which he can freely move. . . . He is mentally free in proportion to the breadth and elevation of the sphere of truth in which he can think. He is morally free in proportion to the grandeur and elevation of that justice to which his will can conform its actions.—*Endowments of Man*.

FREEDOM OF THE PRESS.

Mr. Gladstone tells us that the Pope has condemned the freedom of the press and of speech. Not all freedom, most certainly, but unlawful freedom: that is to say, what is unjust, ungodly, and licentious. And

have the laws of England no condemnation of the freedom of the press and of speech? Is there not the law of libel, the law against threatening language, the law against perjury, the law against blasphemy, and the law against obscene publications? And would the laws of England allow of treasonable language? or the teaching of the Communist doctrine that property is theft? There may be, and there is, a difference as to what the Church tolerates in the use of language and what the State tolerates, because one has the sphere of conscience, and the other the sphere of social order; but the fundamental principle that prescribes limits to the freedom of writing or of speech is common to both authorities.—*The Döllingerites, Mr. Gladstone, and Apostates from the Faith*, p. 16.

FREEDOM OF SOUL.

Freedom of soul as a habit is won through the way of the voluntary cross.—*Lectures on Conventual Life*, Lect. iii., p. 6.

FREETHINKERS ALWAYS BIASED.

If there be an absurd way of denying accepted truth, it must be that of withholding the mind from the evidence. But the freethinker first withdraws his mind and heart from religion, and then undertakes to settle the cause of religion in her absence.—*Endowments of Man*.

FAREWELL.

In the address with which you have honoured me I hear the farewell of the official relations that have so long existed between us. How I have desired your welfare has been very much the secret of my own breast. I have always been more thoughtful of your burdens than I have expressed, and have endeavoured to consult your legitimate feelings more by acts than by words. You have known little of those prolonged deliberations and repeated consultations which have preceded the changes that have affected your several positions. But for this you will give me credit, that I have always left you as much freedom as my duty would permit. For how can a man work with confidence unless confidence is placed in him? As a rule, the earnest and instructed man will work best in his own way. . . .

And now, at this formal leave-taking, let me thank you all for your loyalty to your old Bishop, who still hopes for your friendship, still hopes for your prayers. I am a weak man by nature as others are, but in whatever, through human frailty or infirmity, I have failed in my duty towards you, for all that I humbly solicit your pardon, which in your generosity you will not fail to grant me. For the blessing of God on the diocese, on its bishop, its clergy, its religious, and its faithful people, I shall never cease to pray as long as this enfeebled body remains to me. And for the rest

let me say with my great patron, St. Bernard : *Paratum cor meum, Deus, paratum cor meum. Paratum quantum ad adversa, paratum quantum ad prospera, paratum ad humilia, paratum ad sublimia, paratum ad universa quæ præceperis.*—*Reply to the Clergy Address*, p. 7.

GLADSTONE'S EXPOSTULATION.

At a time when every Christian force is needed to check the advance of unchristian, infidel, and atheistic invasions upon the peace and happiness of mankind, to draw up a severe accusation against the head of the greatest Christian community—an accusation on matters that the accused look upon as criminal ; to rest that accusation not upon proof, but on conjecture ; to colour it and to heighten it with all the arts of rhetoric ; to subscribe it with a great and influential name, and then, knowing the effect it must produce of inflaming prejudice and enkindling strife, to flood the country and the world at large with 100,000 copies of it, is what we did not expect, and could not beforehand have believed. It is not as if the Protestant population of the country had any true knowledge by which to judge what the Catholic religion is, or what are its principles and practices. They have had nothing of it in their minds for centuries but a grotesque caricature, to which your Expostulation corresponds. Wheresoever prejudice, bigotry, and hatred of the Catholic religion and its professors

prevail, there, as your correspondence will have proved, you have added flame to fire. Can this be justified on any party, political, or human motive? Is it a deed that has met the approval of the nobler-minded men of this country or of the press, or of the more prudent and abler men of your party? Unless it be the intention to strike your roots into lower strata in search of a new party, what is there to explain this downward course? The venerable Pontiff whom we love so well, what has he done that you should strike at him? Why should you, who profess Christianity, join the throng of scorners who buffet the Apostle of Christ? By what word, by what deed, has he done injury to any mortal being except according to his divine commission, to warn men from error, and exhort them to the truth; except to turn their way from evil and draw it unto good? For long years he has been a spectacle of the righteous man suffering, to the world, to angels, and to men. Suffering is undoubtedly the allotted portion of prophets, apostles, and saints, yet no less undoubtedly are men the inflictors of that suffering. Faith broken with him by all the powers of the world, stripped of the patrimony that protected the freedom of his predecessors for more than a thousand years, he sees the strength of the world and much of its thought combined against him. His bishops are persecuted and imprisoned; their clergy and the members of the religious orders are scattered and dispersed by vio-

lence, leaving devoted Christian populations without pastors or sacraments. Yet you, Right Honourable Sir, who once carried your energies in defence of the imprisoned as far as the south of Italy, profess not to understand the merits of that unprovoked persecution in Germany that rivals, and in malignity surpasses, the persecution of Christianity by the Roman Cæsars. Is it possible that a man of large mind and political experience like your own can imagine, still less can gravely state to the world, that this same Pontiff, amidst his sufferings and solitude, can be plotting dangerous combinations of physical forces, expecting therewith to re-establish an order of things which, through the injustice of men, God has permitted to depart? A Pope seated on a terrestrial throne, re-erected on the ashes of a city amidst the whitening bones of the people, is a combination of images that Mr. Gladstone may contemplate with artistic enjoyment, but from the very notion of which a Pope would turn with horror.

Prussia has been long habituated to chastise its people with stick and cane, and that a minister of that country should strike a man when he is down is not so very surprising. But that an Englishman, and that Englishman Mr. Gladstone, should strike a man when he is down, and that a man of the highest and most venerable dignity, stricken already with years, stripped of strength, his dominions contracted from a kingdom to a virtual prison; in his sorrows and

solitude to strike such a man, and that with foul blows, is what honourable men would not have believed, had you not given them the proofs of it.

Be not surprised that an act like this should draw from us no other response than a just indignation. One good, however, beyond intention you have done. By compelling the Catholics of this country to give a closer consideration to the apostolic acts of their Pontiff than they had hitherto done, they have learned to appreciate him the more.—*Gladstone's Expostulation Unravell'd*, p. 78.

THE TWO GLADSTONES.

Mr. Gladstone's pamphlet, *The Vatican Decrees in their Bearing on Civil Allegiance*, is in everybody's hands, and for long to come Catholics will be asked, "What have you got to say to Mr. Gladstone?" Many replies have been written—more than the intrinsic value of the production deserved. The character of the book is peculiar in its style—a style so different from the man when he writes with clear and certain knowledge of his subject.

Place it by the side of his Homeric books or his Financial Statements, and it will be at once understood what I mean. To read it is like looking into a landscape where shifting clouds and fogs leave us scarcely a definite object in sight by which to tell us where in the world we are. Broad assertions are made, then

contracted in their compass, then expanded anew into yet broader and stronger affirmations ; and when we come to the end of them, we are irresistibly driven to ask, What does Mr. Gladstone precisely mean, and where are his proofs? Hence the conclusion is forced upon us, that this cannot be Mr. Gladstone after all ; he must be swayed by prompters on more than one side of him, who throw his mind into confusion.—*Gladstone's Expostulation Unravelled*, p. 3.

GOD.

Why do we boast our science, and pride ourselves on our skill? God is the one great Metaphysician, who creates and illuminates all spirits. God is the great Theologian, from whose light and truth all theology descends. God is the divine Astronomer, who orders the heavenly bodies and sets them in their movements. God is the Geometrician, who gave to all things their number, weight, and measure. He is the Geologist, who framed the earth on its rocky foundations ; the Botanist, who planted the woods and shrubs with their flowers and fruits ; the Naturalist, who constructed the animal world ; the Physiologist, who formed the body of man with all its functions ; the Biologist, who gives life to all that lives. After men have toiled long, and often failed, they find out some little of His science, some lower manifestations of His wisdom, some partial examples of His opera-

tions, and then boast of them as their own. God is the sublime Architect of the universe, and the Artist of all the beauty that is seen in the world, drawing all its colours from the one simple element of His created light. All that human artists can do is to imitate His work, and to combine their imitations after a human measure. So true are the words of the Psalmist, that "the Lord is the God of sciences," and that it is He "who teacheth science to man".—*Endowments of Man*, p. 87.

GOD IS CHARITY.

What an infinitude of life and love is expressed in these three little words: God is charity! As the shell on the sandy shore cannot contain the ocean that rolls round the world; as the labouring breast of man cannot contain the pure and boundless ether that fills the heavens; as the body of man could not pass into the intense conflagration of the sun without instant destruction,—neither can the soul of man embrace, comprehend, or enter into the infinite charity of God. Yet some drops of the ocean are in that shell; some little modified breath of that ether is in the breast of man; and some tempered rays of the warmth of that sun are in our earthly frame. Some created rays from His uncreated charity has God also deigned to impart to the soul of the humble Christian which are full of divine life and love; and in virtue of that sublime gift, the moment the words are

sounded in his ears, he knows and feels to his inmost core that God is charity.—*Groundwork of the Christian Virtues*, p. 388.

GOOD.

God and good are the same word variously spelt.—Letter in *Memoirs of Lady Chatterton*, p. 271.

ACTION OF GOOD AND EVIL.

The good help each other in many ways, invisibly as well as visibly. This is one of the grand mysteries of faith. The malignant torment each other in many ways. This is one of the great mysteries of evil.—*Endowments of Man*.

GOOD RESOLUTIONS.

Where the will is enchained to self-love, or relaxed under the influences of vanity, or is languid by reason of sensual indulgence, the spiritual habits of virtue are weak, and what are called good resolutions are feeble, and, generally speaking, ineffectual; the spiritual appetite of such persons is commonly low and queasy. It wants self-denial to give it tone, and humility to give it hunger. The phrase "good resolutions" is too often doubtful, if not painful, in the mouths of persons who pretend to piety. These "good resolutions" are often little more than weak and wavering pictures in

the imagination, or words parroted by the lips, rather than decisions of the will that lead to action. Who is ignorant of those strings of "good resolutions" that lead to nothing? Who has not loathed the excuse put forward for some never-do-well, that his intentions are good? Who is not familiar with the significant proverb that hell is paved with good intentions? These are the intentions of the imagination, fancies without reality, beautifully painted trees that will neither live nor bear fruit.—*Groundwork of the Christian Virtues*, p. 36.

THE GRANDE CHARTREUSE.

The road for ten miles runs through a valley flanked with wooded mountains, and presenting many points of remarkable beauty. At St. Laurent du Pont mules are in requisition, and at a mile beyond the huge mountains begin to close upon the stream of the Guiers Mort, and the ascent begins in earnest. We reach the point of the old timber-built iron-forge, well known to artists, the single-span bridge, and the aged gateway. The steep and whitened precipices go up into the clouds, whilst their bases and ravines are full of the richest and most diversified foliage. The winding torrent, by which we ascend, rushes down its rocky bed, broken still more by great boulders agitated and covered with foam. The silver pines rise like dark giants, and go feathering up in places to the very

summits. And the wonder is, how this countless number of vast stems, many with a hundred feet and more in their height, and with three or four feet in diameter above their roots, can find means to exist on the face of these huge precipices of naked rock, which seem as perpendicular as the trees that grow out of them. Mile after mile the scene continues to rise more majestically upon the soul. I thought of the time when St. Hugo conducted his friend St. Bruno up these wild heights, when paths there were none, into his solitary retreat, where, for six long years, he dwelt with God alone in the midst of this marvellous creation.

The mountains at length receded on both sides, though reaching up to still greater altitudes, whilst our way lay through dense forests of pines and beeches, mingling together the lightest with the darkest green, until at length, in the midst of an island of bright green meadow, the vast monastery of the Grande Chartreuse appeared. How tranquil it was ! Beyond it rose the loftiest of these peaks, Le Grande Sône, snow-capped, white as if blanched with age, and all round, in a vast circumference ; beyond the forests of pine rose other mountain peaks : "God's mountains the eternal mountains !" I thought, as the sacred writer's words came upon my mind, the Grande Chartreuse is nature's cathedral. The loftiest work of man is a toy by its side, and a speck from its summit. Here, for eight centuries, with one sad

interruption, all that is sublime in contemplation has mingled with whatever is most terribly grand in God's creation.

In those cloisters the pilgrim passed six hours, which seemed to him but as one ; for he had by his side that mild and meditative old man, upon whom has descended, through so long and holy a line, the authority of St. Bruno. We spoke of that sainted founder, of his rule, and of his disciples, and then of La Salette and its mystery. The General knew its history well, and the children thoroughly, and confided his remarks to the pilgrim. We walked through those long and vacant cloisters. Two of them extended seven hundred feet in visible perspective, and the human form at the opposite extremity seemed almost lost from sight. No one was visible except the guest-master, and now and then a single lay-brother, going on his errand recollectedly, with a beard like a prophet. There were forty monks still in the monastery and eleven novices. But they were in their solitary cells, or in equally solitary gardens allotted to each cell. Except in the choir, at the divine offices, these contemplatives meet together but on special days for a short time. From the hour of the midnight office, and after the short repose allowed between, their whole morning, until midday, is spent in pious exercises. There is no refectory. Each one's meal of meagre diet is passed by a lay-brother from the cloister, through a little turn, into his cell.—*La Salette*, p. 9.

BISHOP GRANT.

I ought not to close the history of this important negotiation without some expression of gratitude to those distinguished ecclesiastical dignitaries to whom the Catholics of England are the most indebted. Dr. Grant was the ablest, most judicious, and influential agent that the English bishops ever had in Rome. He kept them at all times well informed on whatever concerned their interests; whilst he overlooked nothing in Rome in which he could serve them. To him, more than to anyone, as far as our part was concerned, from the beginning to the end of these negotiations, the success was mainly due. When he was proposed for the see of Southwark in the new Hierarchy, Monsignor Barnabo told Cardinal Wiseman that we should regret his removal from Rome; that he had never misled them in any transaction; and that his documents were so complete and accurate, that full dependence was placed on them, and it was never requisite to draw them up anew. His acuteness, learning, readiness of resource, and knowledge of the forms of ecclesiastical business, made him invaluable to our joint counsels at home, whether in synods or in our yearly episcopal meetings; and his obligingness, his untiring spirit of work, and the expedition and accuracy with which he struck off documents in Latin, Italian, or English, naturally brought the greater part of such work on his shoulders. In his gentle humility

he completely effaced the consciousness that he was of especial use and importance to us. His death is an irreparable loss as much to the English episcopate as to his diocese.—*The Catholic Hierarchy in England*, p. 70.

GREAT RESULTS—A WORK OF TIME.

We admit that you are always giving to the Church of God, devoutly, indeed, but mostly in a small way. We admit also, in reply to those damping impressions from the tempter, that when you put your sovereign or your shilling, or it may be your pence, upon the plate, you do not there and then see the load of debt roll away off the heart of some priest, whose energies it has cramped for long years; that you do not there and then see some new mission spring up, or some goodly building of a church rise that instant out of the ground. And we equally admit that, although the priesthood really goes on multiplying, yet you do not see some youth of twelve or fifteen years old expand on a sudden into the trained priest of four-and-twenty. We fully admit that the main work of the Church is not done in a sudden, in an obtrusive or a clamorous way, but that every work of God, and especially every work in which God has most concern, goes on tranquilly, and is a work of time, and that it demands of us the virtue of patience as well as the virtue of faith. And so it will take years, and

observation as well, before you are able to see how the Church is extending herself around you upon your charities. Thus, with time, patience, and a loving interest in the Church's proceedings, you will not fail to see how God blesses the Church, and how she makes progress under His benediction. And then is the hour for adding gratitude to faith, and for offering our charities to the benediction of God with larger confidence.—*Pastoral*, November 22, 1865.

HASTE.

There is no healthy energy without endurance. Haste is waste ; and there is much truth in the adage, "The more haste the less speed".—*Christian Patience*, p. 124.

HEART AND HEAD.

Be more intent on sacred wisdom than on profane learning, though that is not to be neglected ; and know that its seat is in the heart more than in the head.—*Ecclesiastical Discourses*, p. 9.

HEATHEN PRIDE.

The pride rebuked by the heathen moralists and lashed by the satirists was not the principle of pride, but the offensive and excessive manifestations of it

that disturbed or inconvenienced the pride of other men. No one dreamed that its roots were to be extirpated. What was to be avoided was the too great obtrusion of one man's pride upon that of another.—*Groundwork of the Christian Virtues*, p. 303.

HALF-JUBILEE OF THE HIERARCHY.

Our present object, dear brethren, is to point out to you the great results already obtained from the restoration of our Hierarchy, and to exhibit the fruits it has produced during the twenty-five years of its existence. The Vicars Apostolic could not have cathedrals as diocesan centres, nor cathedral chapters as their canonical advisers ; nor was there gradation of rank and position among the clergy ; nor could there be a code of rules ever adapted to the requirements of our local Church through the force of synodal action. What could be done by the Vicars Apostolic was done to supply for these deficiencies, but no general understanding between them, no provisional contrivances, could supply the place of that organic unity, that canonical adhesion, that inherent power of providing suitable laws, and that greater power of enforcing them, which belongs to the very nature of a Provincial Hierarchy. The greatest want that was felt under the government of Vicars Apostolic, was that of certain law and fixed

rules of discipline and procedure, so that everyone should have a clear intelligence of the nature, extent, and limits of his duty in the service of the Church.

Thanks to the Hierarchy, and to the Pontiff who, out of his supreme power, gave it birth, and renewed our place among the great Churches of the Catholic world, all this is now provided. The province of Westminster has exhibited the strength of its organic unity. Each suffragan bishop resides near his cathedral as the centre of diocesan unity, and is supported by the aid and counsel of his chapter. Four Provincial Councils have been held, in which whatever was required for the government of the dioceses, for the spiritual and temporal administration of the churches, or the dignity of divine worship, and for regulating the duties of bishops, clergy, and laity towards the Church, has been defined and decreed. The progress of education has been provided for, as well for the poor as for the rich, and special measures have been taken for the more perfect training of those who aspire to the sacred ministry. In the diocesan synods the reverend clergy are assembled round their bishops to receive their exhortations, and to obtain the law from their lips. The churches, convents, schools, and charities are regularly and canonically visited; and the result of all this hierarchical activity has given to us a vast increase of order, energy, and peace. A much clearer and more accurate knowledge of the constitution of

the Church, and of her laws and ordinances, has prevailed; and instead of our unity with the Holy See becoming relaxed, as some persons imagined would be the case, it has grown immeasurably stronger, as well by reason of our hierarchical position, as by the constant infusion of the spirit of her laws, to which we may add, as one element more, by the increasing care and paternal solicitude with which the Sovereign Pontiff himself has watched over us.—*Pastoral*, Sept. 13, 1875, p. 6.

SURVIVORS OF THE HIERARCHY.

How rapid is the current of life! The work of God abides, but how quickly do the workmen succeed each other. Of the thirteen prelates who first constituted the new Hierarchy, only three remain to witness its half-jubilee. Cardinal Wiseman of happy memory, and the holy Bishops Briggs and Wareing, Brown and Hogarth, Hendren and Turner, Burgess, Grant, and Goss, have all gone one after the other from their labours to their rest. They have sowed and planted, and others have entered into their labours. The Bishop of Newport, after an episcopate of five-and-thirty years, and after constructing much where before there was but little, still bears the heat and burden of the day. Nor can we forget that he was our master in ecclesiastical science. The Bishop of Shrewsbury dates his episcopal labours from the beginning of the

Hierarchy, and many of the clergy of this as of other dioceses will gratefully recall those earlier days in which he directed their first steps towards the sanctuary. For our own part, the snows that have fallen with our seventy years upon our head, thirty years of which have been passed in the episcopacy, remind us that the time is advancing when we shall have to give an account of our stewardship—a reflection calculated to cast fear into our rejoicing; for if the responsibility of one soul unto God be so great, what must it be when a responsibility rests upon that soul for that of thousands of souls committed to his care? Wherefore, dear brethren, whilst you give thanks to God for the blessings of our Hierarchy, and offer your special prayers for the intentions of the Sovereign Pontiff, in your charity you will not forget the pastor who has ministered to you in the things of God.—*Pastoral*, Sept. 13, 1875, p. 10.

HOMELINESS IN TEACHING.

We must not lose sight of the fact that there is no such thing as planting in the human mind: we can only graft. Upon some idea already existing we insert another, in one or more points bearing resemblance; and the more vivid, or the more dear and familiar, be the idea already rooted, and the more striking its affinity with the new thought presented, the more sure is the latter of a grateful and perma-

nent welcome. And here our adorable Master has shown His infinite knowledge of the human heart. Whatever is nearest for the time, whatever has last occurred, whatever is most interesting or familiar to the minds or dear to the hearts of His hearers, with that He associates and conveys to their minds His divine doctrines and precepts. Whether it be the temple, with its stately buildings, its solemnities, or the confidence with which it inspires the people; a household, with its domestic solitudes and homely joys; a field, with its fertile and barren spots, its sower, or its waving crops; a vine, with its branches, its fruits, or its wine-press; a fig-tree, budding into greenness or stricken with barrenness; a well of water; a flock of sheep; a multitude, or a child that has been set before Him;—all the scenes, the labours, the cares and joys of life become the ready channel by which to convey to the soul His heavenly truths.—*Sermons with Prefaces*, p. 39.

MEN OF HONOUR.

Tertullian does not exceed the limits of justice in calling these men of honour “the animals of glory”.—*Groundwork of the Christian Virtues*, p. 241.

THE HOUSEHOLD OF THE FAITH.

St. Paul teaches, and our faith grasps the conviction, that the undying Church is the Body of Christ.

Of that Body the members are many, and what each individual member supplies is fitted and jointed into the whole Body of which Christ is the Head and Saviour. But although the members are many there is but one spirit, and by that spirit the Church lives her life. "One Lord, one faith, one baptism;" one Lord giving life to the Church; one baptism cementing each member into the Church with Christ's Blood; one faith illuminating all the minds in the Church with the light of one and the same truth. There is one sacrifice through which the wants of all members are pleaded before God and the Father in the blood of propitiation; one ministry of Sacraments by which all the souls united in one, and each in its state and order, are nourished, anointed, and strengthened; one preaching of desire that Christ may come and reign in all hearts.

Extended over the world, yet having a common life in Christ, all the members of the Church have sympathy with each other and feel one for another, so that, as the Apostle says, "If one member suffer loss, all the members suffer with it". And the more each individual Catholic soul lives in the spirit of Christ and feels with the Church, all the more will that soul suffer in sympathy with the suffering members of Christ. Such is the household or family of the faith. If the members suffer hunger, we feed them; if they are in spiritual need, we pray for them; if they depart this life in hope, we make oblations for

their peace ; if they suffer persecution, we suffer with them.

How magnificently was this sympathy of faith and charity exhibited by the other members of the Church to our own forefathers in the long night of their bitter persecution ! The whole Church was moved and suffered anguish with us. The Saints since canonised—a St. Pius V., a St. Philip, a St. Charles Borromeo, a St. Vincent de Paul—all the holy ones of the Church, prayed and worked for our delivery. Catholic France, and Belgium, and Spain, and Italy, and Germany received our exiles, and gave to the English, Irish, and Scotch Catholics homes of refuge, colleges, monasteries, and convents, in which was preserved for us the succession of our priesthood and of our religious orders. Our history during that protracted persecution is blended throughout with the charity of the Church of the Continent, ever turned with help and sympathy towards the distresses and sufferings of our ancestors in faith. How many sighs, how many prayers, how many offerings, did the faithful souls, in countries where the Church was then at peace, offer to God for our deliverance ! We once bought an old book of piety in Belgium, some two hundred years old, in which we found written, in ink almost faded out with time, these touching words, “ Be comforted, be comforted : God will at last give peace to the Catholics of England ”. These words, inscribed by some pious hand now long mouldered in

the grave, expressed the aspirations of thousands of devout Catholic souls who embraced the afflictions of their suffering brethren in these countries in their fervent communion with God.—*Lenten Indult*, 1876, p. 3.

HUMBLE SOULS.

A few truly humble souls will change the hearts of many, and will prevent much sin, if only by their prayers: for “God hath regard to the prayer of the humble, and hath not despised their petition”.* They are the hinges upon which God turns the providence of His mercy, the lightning conductors that avert many a storm of divine anger from their erring brethren.—*Groundwork of the Christian Virtues*, p. 131.

HUMILITY.

Once make a good fire, and everything combustible will feed it. Once get a good foundation of humility, and every virtue that it receives will increase its power. Where a good soil has been well opened out, and the heavens are propitious, you may grow any fruit in it; but to humility the heavens are always propitious.—*Groundwork of the Christian Virtues*, p. 373.

* Ps. ci. 18.

HUMILITY.

As the pillar that led Israel from Egypt to the Land of Promise was both light and cloud, so this virtue of humility is light to the children of belief, whilst to the children of this world it takes the appearance of an obscure and unintelligible cloud. It enlightens the humble ; it perplexes the proud.—*Groundwork of the Christian Virtues*, p. 2.

HUMILITY : A NECESSITY.

It is as impossible to save a soul without humility as to build a ship without nails. Whatever good a soul would do, let her do it with humility, or the labour is lost.—*Groundwork of the Christian Virtues*, p. 371.

HUMILITY IS TRUTH.

Because humility is accused by pride of acting the part of vice in lowering the dignity of man, in degrading him from his worth, and bringing him under a mean and timid superstition, our next duty will be to show that this virtue belongs to the dignity of truth and the nobility of justice. The fumes that ascend from the animal senses to the mind, and the enchantments that are worked by self-love in the imagination, obscure the vision of truth.

But, like the rod of Aaron, there is a divine power in humility to break the spell, restore us to sober sense, and bring back the perception of truth. Instead of lowering man from his true dignity, this virtue dissolves the theatrical illusions of mock dignity ; instead of debasing his worth, humility discovers where his true worth lies, and dispels the fictitious charms of false greatness. The first office of humility is to put up with no deception, but to find the very truth respecting ourselves. When the truth is found, the second office of humility is to do justice to the discovery, and to be severe in repressing what is false and unjust in the estimate we have taken of ourselves. But we can only take this just measure of ourselves in the light of God's truth, and by the rule of His justice ; and this caused the Psalmist to say : " I know, O Lord, that Thy judgments are equity ; and in Thy truth Thou hast humbled me ".—*Groundwork of the Christian Virtues*, p. 108.

IMAGINING DIFFICULTIES.

Do not imagine difficulties before they come. To imagine them is to make them.—*Groundwork of the Christian Virtues*, p. 69.

THE IMMACULATE CONCEPTION.

The Immaculate Conception of the Mother of our Redeemer is as ancient as the mystery of the Redemp-

tion. It forms a component part of that grand scheme of human reparation disposed before the ages in the all-conceiving mind of Eternal Wisdom. The first intonations of the mystery reach our ears from the earthly paradise. The words of the Almighty resound across the ages from the Book of Genesis. And amidst the cries of woe and distress from our apostate progenitors, amidst God's terrible denunciations of their crime, amidst the tempest of maledictions which come pouring on the world, amidst the awful curses with which the wrath of the Eternal overwhelms the infernal author of our ruin, there breathe tender notes of His love for man, which prelude the solution of the world's catastrophe. They announce the coming of a new Mother, a Mother of life, a Mother who, as well as her offspring, shall be victorious over the devil, and shall pass untouched by his evil powers to the fulfilment of her great office. And the first intimation of the Gospel of peace is the proclamation of that Immaculate Mother.—*Immaculate Conception*, p. 200.

THE INCARNATION.

It is the test of the creations of God, as opposed to the inventions of man, that they everywhere rest upon unfathomable foundations, and that beyond a certain depth their mystery is unsearchable. But how much more sublime, profound, and unsearchable

in its depths is that divinest of creations, in which the Eternal Word and Creator of all things takes a created nature up to His own person ; in which "the plenitude of the Godhead dwelt bodily". High as the throne of God, profound as eternity, yet descending into the lowest depths of humanity, the Incarnation of the Son of God, whilst made visible and sensible to mortal eyes and ears, is unsearchable in its elevation, unfathomable in its depths, and inexhaustible in truth and grace.

Familiar to the faith and love of the child is He who became a child for our salvation. Homely in all His human life as a Divine Friend and Consoler to the poor and to the working-man, is He who became poor and a working-man to give an example to all. To the sufferer He comes as one who has suffered more, to the desolate as one who has endured greater desolation, bringing healing to their wounds and strength to their weakness. Whilst to the humble student of divine things, and to the devout contemplative, He opens light after light and truth after truth, and one degree of more perfect life after another ; and all this truth and life of love grows day by day from Him who is the Divine Sun of life and truth. Yet the end is but as the beginning of the inexhaustible riches of His light and treasures of His grace. But after all the light and knowledge which the most enlightened doctor and fervid saint have derived from the contemplation of this mystery,

be it an inspired St. John or St. Paul, or a doctor like St. Athanasius, St. Augustine, or St. Thomas, they will still find the stupendous mysteries receding from their sight into the regions of eternity. Nothing is left but to exclaim with St. Paul : “O the depth of the riches of the wisdom, and of the knowledge of God ! How incomprehensible are His judgments, and how unsearchable His ways !” What sublimer proof can we have of the presence of God in man, and of man in God, than His familiar presence with the humblest child of faith, whilst of unsearchable majesty and truth to the most illuminated souls.—*Endowments of Man*, p. 318.

INFALLIBILITY.

This brings us to a crucial question ; to a question that many a mind hides from its own view ; to a question rising above the clouds of opinion, going beyond the sphere of this world’s philosophy, standing aloof from men’s experience beyond the Church’s pale ; a question to which, nevertheless, there is a spirit in man that can answer when it chooses to be attentive. Can God make a man His infallible witness ? Subject to sin, and encompassed with infirmity, can God make a man the unerring witness of His truth ? I speak to those who believe the Scriptures. He who made angels the infallible witnesses to Abraham, to Moses, and to Mary, did

He not make Moses himself His infallible witness for His whole revealed law and His divine government to the nation of Israel? Did not God make each one of His prophets an infallible witness to that same people? Did not God make Aaron and the whole line of high priests, each for his time, so completely His representative for interpreting His Law and His Testament that every man in Israel was bound to obey the pontiff's decision under pain of death and separation from God's people? And did not all this take place in figure for our use, who are of the Christian Church, and have inherited the better promises? In that old theocracy God centred the spiritual authority in one man, and the office of finally judging on earth what the heavenly revelation contained was given, under the divine assistance, into the power of one man. And that this authority continued till Christ, He Himself tells us when He enjoins obedience to what those teachers say who sit in the chair of Moses. And when, as the Evangelist tells us, Caiaphas prophesied that Christ should die to save the people from perishing, he said it not of himself, but because he was the high priest of that year.

To each of His Apostles Christ gave the gift of infallibility, so that the notion of an Apostle is inseparable from that gift. And if, under more than one dispensation, God has made so many men to be individually infallible to help on human salvation, can He not make one man infallible still? The notion,

then, that this is absurd, or impossible, or unreasonable to expect must be swept away like cobwebs out of the corners of the mind ; for it is not a question of what man can be of himself, but of what God is in the practice of doing.—*The Accord of the Infallible Church with the Infallible Pontiff*, p. 5.

THE INFALLIBILITY OF THE POPE.

As to the infallibility of the Pope, it has always existed in practice, and until the great schism the Easterns appealed to it as well as the Westerns. A council had never been anything until the Pope approved of it : that approval alone ever gave it authority. And who is to judge between council and council ? for rival councils have met in great strength on one and the same question on opposite sides : but the Pope has ever settled which was the true one. The mystery and the power of unity lie there. One God, one Christ, one final representative of Christ. Unity is not possible without it. What the Church has always practised she ultimately defined. And then was seen a grand spectacle. What the council defined and the Pope defined after the council, every bishop who opposed—and almost all of them who did so, acted on the ground of expediency, not of doctrine, for I heard them proclaim their adhesion to the doctrine with my own ears—all those opponents, to a man, submitted to the Church's voice. Theirs were

opinions : they knew that those opinions were not infallible : they bowed in faith to the voice of the Church in the great majority and the Pontiff. Gratry wrote a retractation, in which he declared that what they defined was not what he had anticipated, and that what he had written against was the defining of something else. Then it must be recollected that the apostleship continues in the See of Peter alone, and it is the apostleship, sustained by our Lord's creative word, that is infallible. The line of the apostolic Pontiffs is the wonder of the world.

We must have either one or all the bishops infallible, and God can as easy make one infallible as a thousand. But one is made infallible to represent the Divine Unity, and to keep the Church in unity.—Letter in *Memoirs of Lady Chatterton*, p. 239.

INTEMPERANCE.

St. Chrysostom has well described the effects of intemperance : “ Paleness, weakness, laziness, folly ”. Pale, hanging cheeks, red ulcered eyes, trembling hands, furious dreams, restless, distracted sleep : like murderers and persons of an affrighted conscience, so broken, so sick, so disorderly, are the slumbers of the drunkard who wakes to misery. Show me a temperate man, and I will show you a prudent man ; show me a temperate man, and I will show you a virtuous man ; show me a temperate man, and I

will show you a prosperous man ; show me a temperate man, and I will point out to you a wise man. For intemperance is the root of folly ; intemperance is the seed of madness ; intemperance is the fountain of uncleanness ; intemperance is the well-head of injustice ; intemperance is the poison-sting of unbelief ; intemperance is the stream where each virtue drowns herself ; intemperance is the cloud of fleshy vapour which rises over and darkens all the soul.—*Sermons with Prefaces*, p. 116.

INTEMPERANCE.

Were some being from another world—some angel, for example—who was ignorant of this, to come amongst us, and be told, what our sad experience will not let us deny, of the things that befall men every Saturday, Sunday, and Monday on this globe of ours, and in this very country, and amongst those whom we know, could he possibly believe anything so absurd and unreasonable, not to say unchristian ? We remember that a priest once told us of some little Italian boys who, after wandering all day with their music, sat on a green bank waiting for their companions before returning to their home for the night. The priest, after a little kindly conversation, asked them what surprised them most in this country ; and they replied : What surprises us most is to see men

pouring drink down their throats until they lose their senses and their humanity.

We have seen many things, and have understood many things, but this which we have so often seen shall we never understand : how a reasonable man, and a man having in him the light of the Catholic faith ; a man who has a wife and family, and a home to maintain ; a man who knows he has a soul to save, and the eye of God upon him ; a man who has worked hard all the week to maintain himself and his family ; yet, no sooner has he got his hard-earned wages, than, with his mind perfectly clear, and with complete consciousness of what will come of it—for it has always come about week after week—he flings home, wife, and family to the winds, and goes with his money to a drinking-house. There he meets other men inclined like himself ; they incite each other to drink ; in their silly vanity they challenge each other to drink more ; in their conceit they pride themselves on their generosity in treating all round ; the easy-conscienced landlord gathers their hardly-earned wages ; the time comes when the law expels them in mercy from the house, and go they must, not the men that went in, but a something that has neither the reason nor the sense of man, a something that cannot be named, a something that has gone down below the sober instincts of the beasts that perish. When at last they get home, if they do get home, their home is desolate, and desolate it remains all the week. Sunday comes,

and he is not yet in his right mind: the devil is in him, and he devotes it to the devil.—*Lenten Indult*, 1877, p. 9.

INTEMPERANCE.

Intemperance is the stream where each virtue drowns itself.—*On Drunkenness*, p. 6.

INTROVERSION.

But let it be plainly understood that we cannot return to God unless we enter first into ourselves. God is everywhere, but not everywhere to us. There is but one point in the universe where God communicates with us, and that is the centre of our own soul. There He waits for us; there He meets us; there He speaks to us. To seek Him, therefore, we must enter into our own interior.—*Groundwork of the Christian Virtues*, p. 94.

LOVE FOR THE IRISH PEOPLE.

Does it really at this day require to be stated that for nearly forty years I have been the devoted servant of the Irish people? Can it be unknown that, from the twenty-fourth to this present sixty-third year of my life, from my vigorous youth to my grey hairs, I have given my energies to the welfare of that people? No sooner did I receive the sacred priesthood than,

leaving country and friends, sacrificing a life in the religious order to which I was attached, and that love of letters which was the one human pleasure left me, I became an exile from free choice in those remote penal colonies which at that time few free men knew anything about, or thought of, or cared for. And why did I thus freely become an exile but for the sake of the most neglected and most suffering portion of the Irish race? I may know something of Ireland from books; I may know something of her people by living a good part of three years upon her very soil, and moving much with her bishops and clergy and amongst her people; but I have had another way of access to the Irish people opened to me. From 1832 to 1840 I lived amongst the men transported for the affairs of '98, amongst the men who, under all sorts of pretexts, were transported for O'Connell's famous Clare Election, and amongst men transported from all parts of Ireland, almost as often for political as for criminal causes. I conversed with those men, knew their inmost hearts as well as their histories, and they altogether represented some three-quarters of a century of the history of the Irish people. Those men were wont to say, that if I looked like an Englishman I felt like an Irishman. It is not for me to say what I did to mitigate their material sufferings, as well as to provide for their spiritual wants; what help I brought them from their own country in priests, sisters of charity, and teachers; what I wrote in their

defence ; what share I had, and at what cost of suffering to myself, in bringing that horrible system of transportation itself to an end. Let it be enough to say that my strong constitution was broken down in the service of this Irish people, and that I spent the best years of my life in labouring to mitigate the evils, redress the wrongs, and soften the sorrows of twenty thousand Irishmen, the most of which had been brought about through the misgovernment of their country.—*On Fenianism*, p. 10.

JACHIN AND BOOZ.

When King Solomon had completed the temple of God in Jerusalem, he erected two majestic columns of bronze in the great porch by which the people entered to perform their worship. These columns were crowded with beautiful capitals of the same enduring metal, in which rows of pomegranates were placed one above another, and the whole was enclosed with a network of chains, which again was crowned with lilies. To the column on the right he gave the name of Jachin, and to the column on the left the name of Booz. In the Hebrew language Jachin signifies rectitude and Booz fortitude. These noble monuments stood before the temple to express to all who entered that the law of God is rectitude, and that the will of God, which His law reveals, is accomplished by fortitude. The first column taught the

people of God that all things proceed from the wisdom of God, and are guided to their ends by His justice; the second, that all things are upheld and strengthened by the fortitude of the divine will. They also taught that to obey the light of justice we need from God the gift of fortitude, that we may have a strenuous will to obey His divine behests.

The pomegranate is the symbol of fruitfulness, and the clusters of them that crown these columns may be taken to express the fruits that grow from the union of fortitude with justice. The network of chains is the bracing patience that protects and preserves them; and the lilies express the purity with which the soul is graced in virtue of these fundamental gifts.—*Christian Patience*, p. 60.

KNOWLEDGE.

This is the human way to knowledge: it begins with faith, and the greater part by far of everyone's knowledge has no other ground than faith. Were a man to separate his knowledge into two parts, and distinguish what he knows from his own observation or perception from what he only knows on the testimony of other men, he would be amazed to find how little he knows at first hand, and how much he knows upon the faith of testimony, and on no other ground. Place a son of some wild, untutored tribe by the side of the son of an educated and accomplished family in

the civilised world, and compare the contents of their minds. The one has nothing beyond the scanty traditions of his tribe; the other has the whole traditional knowledge of the human race at his service. How does he acquire it? Chiefly on faith. The great map of everyone's knowledge rests on faith. What we know not on personal knowledge, we take on the testimony of those who had or who have personal knowledge. We thus know history, and what passes at a distance from us, and what is in other men's minds, and what others have seen, or investigated, or experienced. It is upon faith in each other that the whole business of life is conducted. Society exists and is held together on the principle of faith, and the cessation of faith in each other would be dissolution of society. The vulgar man who says he will believe nothing but what he sees contradicts his words at every turn by his actions. The man who is habitually sceptical, whether from natural obtuseness or from conceit, is one who ceases to learn, from intolerable dulness or self-sufficiency.—*Groundwork of the Christian Virtues*, p. 334.

KNOWLEDGE OF GOOD AND EVIL.

Formerly, when men wished to know the world, they had to travel much abroad, but now the whole world travels to us. The rapid railways bring the

whole world to our doors in newspapers, periodicals, and books, and everyone reads or listens to what the world has to say. But whatever else this may do, it does not contribute to a man's interior recollection, nor does it help him to possess his soul in patience. The broad spirit of the world is not the spirit of God, that comes to us from within, not from without. When we listen to the world, we find the truth but too often oppressed under a multitude of opinions. With many persons, and even amongst those who are foremost in the world, the eternal truth has ceased to be loved or desired ; the very taste for it is lost and buried under the newest and most fashionable theories.

Although it be not good for man to be alone, yet it is a very humiliating truth, that the more men congregate together in close multitudes, the more they breed infectious poisons that are injurious to life. And still more humiliating is it to find that the more men of the world, and even women of the world, multiply their writings, and the more closely we come in contact with them, the more are our minds exposed to the contagion of error, and our souls to be contaminated with stains of uncleanness. Few responsibilities have become so great to a Christian soul as the selection of what we should read, and the rejection of what we should not read.

The very first command that God ever gave to man, and the very best that He set up to try the fidelity of the human soul, was to forbid him to eat of

the tree of knowledge of good and evil, and to forbid him under pain of death both of body and soul. That command is not withdrawn ; it goes on in the very nature of things. If we disobey that command, we disobey at the peril of our souls. Why is the knowledge of evil called the knowledge of good and evil, but that evil is always an abuse of the good things of God, and that it always tempts us under the likeness of good ? It seems "good to eat, and fair to the eyes, and beautiful to behold". It is only after we have eaten the forbidden fruit that we find ourselves naked and ashamed. There is neither substance nor nourishment in what is merely sinful. Then take that evil knowledge which is opposed to the truths of God under whatever shape it comes : it could not deceive for a moment if it were not mixed with a great deal of truth. The writings and the talkings that lead men away from the truth are always fruit of the tree of good and evil knowledge. It is through half-truths that great errors are accepted.—*Lenten Indult*, 1874, p. 7.

KNOWLEDGE AND POWER.

It has been a maxim of the world for some ages that knowledge is power. Knowledge is not power, but a condition of power. Knowledge is of the mind, power of the will. It is one thing to know and another to do. If we act on human knowledge we shall accomplish human things ; if we act on divine know-

ledge we shall come to divine things. But unless the light to know is accompanied with strength of will to act according to our knowledge, that knowledge is in vain ; and to act upon divine knowledge requires a divine strength.—*Christian Patience*, p. 97.

KNOWLEDGE OF THE WORLD.

What is meant by the knowledge of the world? There are two ways of knowing the world, and the one most in favour is a very bad one. If by knowing the world is meant mixing in its ways, and tasting its follies, its vanities, its pretensions, and its seductions, we want no such knowledge. It would not only be a profanation of the ecclesiastical state, but an actual blinding of the soul to the real character of the world. Yet this is what worldly men mean when they talk of knowing life and knowing the world. There is a far more effective way of knowing the world, and that is to keep it far enough off to prevent its blinding our minds, and so measuring and weighing it and its ways by an accurate standard—that is to say, by the light and law of a pure conscience. This is God's way of knowing the world, and this is also the ecclesiastical way of knowing it. And for this method of knowing and truly understanding the world there is no better preparation than the solid training of an ecclesiastical seminary.—*Mid-Lent Pastoral*, 1876, p. 9.

LA SALETTE.

Turning up the valley opposite that by which we entered Corps, with the towering Obion behind us, we traced the path between the mountains and the stream for the distance of about a mile, and then crossing a bridge opposite the beautiful little chapel of Our Lady of Gournerie, we ascend by a rocky mule path, carried close along the edge of the precipices. Below, on the right hand, a depth of some hundred feet, was the rough bed of the stream, into which a number of cataracts were pouring their contributions. The air was full of this water-music. Thickly on each side grew oaks, firs, and pines. And above the trees, the mountains on each side exhibited that calcareous formation which is common to these regions, though the boulders in the stream are sometimes of granite. After winding for some two miles or more through this kind of scenery, we emerged upon a cultivated basin of considerable extent. Ten small hamlets lie dotted at irregular intervals over its surface or seated in the corners of the mountain bases, each with its fringe of beech or ash. In the centre stands the parish church, and each separate group of houses has its little chapel. This green basin is closed in on all sides by mountains, sloping upwards to a very great elevation. The cultivation goes up a fourth of their height, bordered by a broad belt of dark pines, after which

all is bare and barren, with patches of snow. Skirting this crater-like formation on its left, midway, we pass through the Ablaudius, the hamlet in which the children were in employment at the time of the apparition. We reach the last of these hamlets: it is La Salette, seated at the root of the mountain of the same name, on the top of which a cross is to be seen. Here we part with the last trees—a few sickly-looking beeches and some small ashes, old, and curiously gnarled, and as yet without a leaf. We now begin to wind up round the right side of the mountain of La Salette, the high range of the Chamoux bending out on the other side of the ascent. It is a region of blue schist, with very little herbage, and the whole steep ascent is broken all over with ravines. Into this silent region, beyond the dwellings of man, beyond the trees, beyond the birds, we ascend, until we have rounded the mountain of La Salette, and have gained six thousand feet above the sea. One abrupt ascent more, by a straight path, and we reach the terrace “sous les Baisses”. Gargas still rises before us to a height of one thousand two hundred and fifty feet; on the south is the mountain of La Salette, still rising considerably; whilst on the north is the Chamoux, ascending higher than Gargas. Here is a wonderful change: from the terrace to the top of the mountains all is covered with beautiful verdure and enamelled with blue flowers. This terrace is the scene of the apparition.—*La Salette*, p. 17.

LA SALETTE: THE SANCTUARY.

But it is from the top of Gargas, where one looks down a depth of 1300 feet upon the sanctuary, that the beauty of this chosen spot is best appreciated. All round is a vast and almost unlimited prospect of wild and barren ranges, whilst at that high elevation the scene of the apparition, closed in with its own mountains like an amphitheatre, exhibits from the terrace of the fountain to the summits of the enclosing mountains one vast carpet of green, variegated with its flowers, and is alone adorned with a verdure so rich, and with an aspect so soft. On the opposite side of Gargas and Chamoux the precipices are sheer walls of naked rock, descending for a depth of some two thousand feet. And beyond lie chains of mountains, confused and heaped in all directions, on the verge of the horizon, as dark as bronze or iron, and without a leaf or a blade of grass apparent on their surface. Two or three narrow valleys, sunk to immense depths, are the only relief to this terrible wildness. "There," said the brigadier of the cantonal *gendarmerie*, who had ascended the mountain with us, pointing on the side of the sanctuary, "is a picture of paradise; and there," he added, pointing to the other side, "is a picture of hell." The broad and broken chasm, which, on the opposite side, leads down to Corps, offers a contrast of another kind. "What a fine taste our Lady has!" "How well our Lady

has chosen!" Such are the exclamations one often hears, as the pilgrims give utterance to the admiration which the place inspires. The sanctuary itself has not been erected on the immediate scene of the apparition. The ground was unavailable, and for better reasons it has judiciously been left in its natural state. But a small monumental chapel will soon rise on the site of our Lady's ascension.—*La Salette*, p. 241.

LAMPS.

The lamp of the wise virgin is bright with light and burning with charity, but the lamp of the unwise virgin, if she is slothful, is sordid and neglected; if she is dissipated, it is sputtering and scattered; if she is careless, she upsets her lamp; if she is conceited, she brightens the outside of her lamp in a fond and foolish way, but manages the light so awkwardly that in trimming it she puts it out.—*Letters in the Oscotian*, p. 191.

THE LASH.

The old Greek spoke the sense of humanity when he said that the day which makes man a slave takes half his worth away. But the lash drinks up the half of manhood which slavery has left him; a flogged man is the enemy of the society which has degraded him beneath the level of man. The body may smart and recover, but the man's soul is stung, and a moral

poison, noxious to the human spirit, is imbibed from the knotted cords, that rankles long in his mental constitution.—*Management of Criminals*, p. 18.

THE LASH.

The incentive to industry and good conduct is the lash. This is the favourite and most frequent punishment. Where a master in England finds fault, the master in Australia threatens the lash ; where the master here grows angry, the master there swears, and invokes the lash ; where here he talks of turning away, there he procures the infliction of the lash ; for idleness, the lash ; for carelessness, the lash ; for insolence, the lash ; for drunkenness, the lash ; for disobedience, the lash ; whenever there is reason, and wherever there is not reason, the lash. Ever on the master's tongue, and ever in the prisoner's ear, just as he himself urges his drowsy bullocks, sounds the lash ! the lash ! the lash !—*Ibid.*, p. 22.

THE LASH.

A little free licence, and next a hot word, or a hasty check, draw out expressions which the overseer considers insolent and insulting to his dignity : he let himself down, and now fears the consequence : angry words follow : the man is reported, and taken before a magistrate : authority must be supported ; presumption lies always against the prisoner : the hideous

triangle is displayed with its gory associations : the man is stripped and hung up : the scourger comes forth from the place in which he hides himself from the scorn of men ; he deliberately displays his brawny strength, grasps his scourge, draws his clotted fingers through the tangles of its many knots, the nine detested thongs descend, and after a fiftieth repetition, each deliberate in preparation, and swift in its cutting stroke, he is taken down. And now he is disposed to be really insolent ; he has been stung by the eye of every onlooker ; he feels his degradation ; he knows that a word, had it been listened to, might have explained all ; his brows burn ; shapes that he dares not encourage flit across his mind ; he recklessly commits some new offence—is again hung up—a few strokes remove the slough with which nature has shielded his former wounds, and now the wiry cords suck and eat their fill of the flesh and gore of the wretched man—whilst bleeding, writhing, swaling—but let me spare the sickening scene. The fiend now fills him with red visions of vengeance, and he either murders his overseer—a common crime—or takes to the bush, where, finding nothing on which to subsist, he lives on plunder, is taken up, and I generally find such men, so treated, in the end, either in an iron gang, in the death cell, or in Norfolk Island.

“ Eheu cicatricum et sceleris pudet
Fratrumque.”

—*The Catholic Mission of Australasia*, p. 23.

LIGHT.

We receive two kinds of light, the one corporal, the other mental : the one given to the eyes of the body, the other to the eyes of the soul. The corporal light is a resplendent image of the spiritual light. The two small eyes that are set in our face have no proportion whatever to the vast prospect of earth and heaven that we are enabled to see through them. Compared with the vastness of their objects, our eyes are as nothing. But the eyes are only the instrument, the power of vision is in the soul. How is the vision accomplished? Through the gift of light. But that light is no part of our nature ; it is external to us, and we are subject to its influence. It is the medium which God has provided for bringing the forms of all visible things through our eyes to our mind. We can never confound the source of that light with ourselves. The source of that light is the sun, which God has placed at a distance from us, so remote as to exceed the power of imagination to represent that distance. Yet from that distant source of light we receive the power of vision, and warmth, and fostering strength to our earthly frame. Were God to remove the sun from the sphere in which it acts, we might pine away and perish in darkness.

The material sun is the visible symbol of the eternal Word of God, who is the Sun of all intelligences, and who sends forth His light and His truth to all minds.

“That was the true light, which enlightened every man that cometh into the world.” For the light that makes God known is from God, the light that manifests eternal principles is from eternity. Not that whilst we are in this world we can see the truth of God, even by the light of faith, and much less by the light of reason, for that would be to see God, which is reserved for the life to come. We do not even see the created Sun in Himself, but only in certain rays of His light, as they are reflected and tempered by the atmosphere of this world through which they pass. Yet they make the Sun known to us through its action reflected upon us. So have we received into our minds a certain reflection and participation of the light of eternal and unchangeable truth, tempered indeed to the feebleness of our nature, but revealing to us its Divine Author.—*Endowments of Man*, p. 380.

LIGHTS AND SHADOWS.

All things in the creation have their lights and shadows. There is nothing in this visible world, from the sun in the heavens to the pebble that rolls under our feet; from the man with whom we are familiar to the insect we examine with the microscope, that has not one side in light and another that is in obscurity. Whatever we know in this world, whether by perception or by the testimony of others, is partly known and partly unknown; yet we have

sufficient knowledge to secure certainty, sufficient for conviction, for assent, for belief, and for our guidance. And nothing can be more irrational, nothing more unphilosophical, than to argue from the obscure against the clear side of any fact or truth, as if the one was the denial of the other ; whereas that which is clear vouches for that which is obscure in one and the same subject. Yet this is the common method of sceptics and unbelievers.

But if our natural knowledge presents us with both lights and shadows ; with clear evidence, attended by obscurities beyond the reach of our limited mind and faculties ; how much more must we expect this to be the case when our minds are brought into contact with the divine and supernatural truths of revelation. Nor must it be forgotten, that in this divine economy of revelation, the God of heaven contemplates a two-fold purpose : the one to enlighten us with divine truth, and to guide us by that light on our way to heaven ; the other to try our faith and obedience. He, therefore, who asks for a perfect light all round and through a mystery of faith, whose seat is in God, as the condition of accepting it, is even much more absurd than he who expects a perfect light all round and through the objects of nature, whose place is in this world, before he assents to their truth and existence. The light given with divine revelation is so tempered that the good may use it with confidence, and are never without sufficient light, whilst it is

within the power of the evil-disposed to refuse that light. For God has made His revelation the text and trial of truth, whether we will freely accept His truth by faith or not. There is light enough, and much more than enough, to test spirits of those who are proud-minded and unwilling to see. There is light to enlighten the faithful and obscurity to humble them. There is obscurity enough for the unfaithful man to blind himself with, whilst there is light enough to condemn him for his willing blindness. There is brightness enough in the doctrines of faith to make our belief reasonable, and darkness enough to make our adhesion a meritorious obedience and an act of fidelity to divine authority. At the same time, in the precepts and counsels of faith, there is an exquisite order, beauty, and light, which attract the love and obedience of the heart ; whilst their difficulty arises in the course of their existence, making them a meritorious work of virtue.—*Endowments of Man*, p. 311.

LOVE.

What is life without love? Apathy is deadness, enmity is a killing bitterness, love is the wealth of the soul, making her rich with life, and glowing with good in proportion to the goodness of that life to which she devotes her own. What we see instructs us, but what we love works a change in us. Our love is both an active and an attractive force : it draws to

us the qualities of the object that we love, those qualities change our qualities, and make us like the object that we love. The life we love enters into our life, and changes our spirit and character into something of the goodness, greatness, and dignity of the object to which we give our love. With love our soul expands, and is enlarged with the greater life that attracts our affections, and is purified with its purity, and the soul goes forth out of herself, to live in the object of her love. God is love, and to love God is life.—*Endowments of Man*, p. 43.

LOVE AND KNOWLEDGE IN INVERSE RATIO.

Of all the mysteries of human nature this is the most strange, that man should not only be ignorant of himself, but that he should not care to know himself. If he neither loved himself nor took any interest in himself, his indifference about the knowledge of himself would be intelligible ; but this is what is so mysterious in human nature, that the more a man loves himself, the less he cares to know himself. Yet with respect to all persons and things except ourself, the more we love them, the more we delight to know and understand them.—*Endowments of Man*.

LUDUS DEI.

The wisdom of God plays with the children of men on the side of humility, and one of the divinely wise

has said that humility is *Ludus Dei cum hominibus*, the pastime of God with men.—*Groundwork of the Christian Virtues*, p. 185.

MAN.

To separate what is mysterious in man from what is obvious, and to attempt his reconstruction by a process of elimination, is the most unphilosophic, the most unscientific, of all methods of investigation. The materialists know well that in their own proper science of matter they cannot put aside the unknown qualities and quantities for which they are unable to account. If some scientists give their thoughts so exclusively to material things, and immerse their minds in material imagery, until they can no longer recognise the operations of spiritual natures, not even their own, there is another class who pursue their mental abstractions, and who live so exclusively on the phenomena of their mind and imagination, that they no longer recognise material substance. Turned from God upon themselves, and involved within their own shadows, they see not half themselves; confounding the subjective mind with the objective truth, they sink into the miserable gulf of pantheistic delusion. But whether by dwelling exclusively in sense and losing sight of soul, men become materialists, or whether by dwelling exclusively in mental abstractions men lose sight of matter and become phenomenists, or whether

by confounding subject and object they become pantheists ; they, in each case, present us with a monster at which our reason revolts, and which our common sense refuses to recognise as man. The positivists, by a similar deficiency of intellectual light, confound God with universal humanity, but with a humanity that they pronounce to be mortal in every part ; yet they impiously set up this humanity for our deification. What can we learn from these dreary, barren, and inflated speculations, but that, as we have said already, we stand in need of Christian humility to know both God and ourselves.—*Endowments of Man*, p. 24.

DEFINITION OF MAN.

Many philosophers, following Aristotle, define man to be a rational animal. . . . It would be quite as reasonable to place him in the angelic genus because of his immortal spirit.—*Endowments of Man*.

THE DISSOLUTION OF MAN.

But what calls for special remark, because it conveys a great instruction, is the fact, that the nature of man has become as much a ground of dispute as the sense of the Scriptures, and by a very similar process. The Scriptures were taken out of the hands of that authority to which God committed them for their safety, and man has been taken out of the hands

of God. After this the process of dissolution began, destructive criticism was first applied to the Scriptures, and afterwards to man; the diviner elements were first eliminated from the Scriptures, and next we see the effort to eliminate the diviner elements from man.—*Endowments of Man.*

MAN NOT MADE FOR SELF.

If man were made for himself, he must be sufficient for himself, which is contradicted by all the facts of his nature. Again, if he were made for himself, he must have made himself, which is absurd. If he were sufficient for himself he must be as a god to himself, an absurdity which more than one modern school of infidels has maintained with the very lunacy of pride.—*Endowments of Man.*

MAN'S VIEW AND GOD'S VIEW.

Poets, philosophers, and theologians have made God and His works the highest theme of their contemplation; but who has seen God's side of His works?—*Endowments of Man.*

MANNERS OF THE WORLD.

As to the manners of the world,—in various respects they cannot be the manners of a true eccle-

siastic, because there is often that in them which is hollow, fictitious, and insincere. But those essential good manners that commend man to his fellow-men—truthfulness, self-forgetfulness, kindness, consideration for others—in a word, charity—are best acquired where the heart is cleansed from its pride, its vanity, and self-assertion, and where it is blessed with the gifts of humility and modest mindedness. St. Francis of Sales says, with great truth, that the good Christian is never outdone in good manners. The Church created good manners in inculcating humility and charity towards all men, and wherever the influence of the Church has ceased they have retrograded. The religious school of manners is based upon a mutual respect and consideration that has the reverence of God in His creature for its ultimate object; and for its basis the charitable heart and conscience. The discipline of a well-conducted seminary and the religious ceremonial of its sanctuary are both of them schools of good manners, resting not on worldly but on spiritual motives.—*Mid-Lent Pastoral*, 1876, p. 10.

THE MASS.

The Mass is not a mere prayer, although the sublimest of all prayers; not a mere instruction, although the divinest of instructions; the Mass is a

divine action, in which the priest represents Christ, and in which Christ presents His immolation to God for man.—*Endowments of Man.*

MELANCHOLY.

The sentiment of melancholy works like a spell of enchantment to sadden the soul with imagined afflictions, from which self-love fails not to extract a noxious nourishment that swells the soul with the conceit of worth overwhelmed by evil powers.—*Endowments of Man.*

THE WAY OF MERCY.

When the divine mercy makes the too attractive flower of this life to die among the thorns, and the spirit shrinks home to herself, and there finds God awaiting her return, the first fear of His presence changes to attraction, and the eternal beauties begin to dawn upon her.—*Endowments of Man.*

MIDNIGHT.

The matins are chanted at midnight. How our meditative fathers loved the watchings of that tranquil hour! But they were neither excited by the stimulants, nor worn by the cares, nor distracted by the eddies and cross-currents of changeable opinion

which mark our civilisation.—*Pilgrimage to Subiaco*, p. 69.

MIXED MARRIAGES.

In a mixed marriage how much of this beautiful life disappears! The house is not Catholic. The family is not Catholic. The atmosphere is not Catholic. The symbols of the faith are not visible. The souls of husband and wife are locked up from each other; they have no communion of thought or feeling in the chief concern of life. Think what it is to be never able to speak together of what concerns God, the soul, the Church, or the life to come. Think what it is to have no joint counsel or community of feeling in what concerns the spiritual welfare of a family. Think what it is to have one's faith shut up in the breast, there to pine and faint for want of full and open exercise in the household and in the family duties. How often are the visible tokens of religion removed to avoid offence, whilst the faith is kept hidden from sight like some dangerous secret. Where are the family prayers? Where is the communion in the Sacraments? Happy is the Catholic wife when she is not thwarted in her ways to the Church. How often must she stay at home when she would gladly seek some consolation there, until her devotion grows feeble for want of exercise! Happy is she when her faith and her Church are left unassailed, and when

she is not teased with sectarian importunities, if not by her husband, by his relatives and friends, and even by their assiduous ministers—always assiduous where a Catholic is concerned. Perhaps (for this often happens) she is much isolated from her Catholic friends and from those who, in the hour of need, could give her support. Happy is she, then, if at last she does not sacrifice her inward conscience to human respect and to a shallow exterior tranquillity. She has chosen the peril, and blessed is she if saved by a miracle of grace. Yet has she no right to expect such a miracle. Happy is the Catholic husband whose sectarian wife neither oppresses his weaker religious will by her zeal, nor undermines his faith by the more subtle influences which she can bring to bear upon him. Even if faith be held to, peace will go. The inspired Ecclesiasticus says: "Where one buildeth up, and another pulleth down, what profit have they but the labour? Where one prayeth, and another curseth, which voice will God hear?"—*Ecclesiastical Discourses*, p. 88.

MIXED MARRIAGES.

The number of mixed marriages that we are called upon to celebrate increases to an alarming degree, and the mischief to souls and the not unfrequent apostasies from the faith that come of these unions between Catholics and persons who are not Catholics, call for the gravest reflections both from the clergy

and the laity. Would to God some means could be devised that would effectually discourage these unholy unions! Knowing from long observation and experience the troubles and sorrows that in most cases follow from them, knowing how many Catholics lose their faith through them, well aware how many others slacken from their religious duties, or grow indifferent to them, and how many, alas! incur the awful responsibility of seeing their children lose the faith, I seldom receive an application to grant the Church's dispensation for such marriages without suffering an anguish of heart which the custom of doing so tends rather to increase than to diminish. The conditions which the Church attaches to these dispensations are laws of Salvation, without which the Catholic's conscience can have no security; yet granting that such conditions are accepted, how often are they fulfilled? In most cases, our only justification in dispensing is to prevent worse evils from the beginning of them; and if at that time we may have some faint hope that the conditions attached to these dispensations will be carried out, how often is that hope defeated?—*Ecclesiastical Discourses*, p. 55.

MIXED MARRIAGES.

In a mixed marriage, even when the Church reluctantly gives her dispensation, whilst there is a marriage

indeed of man to woman, there is no marriage of faith to faith, and of divine grace to divine grace. The Church makes the marriage valid, and causes her universal law to give way in the particular case, but she does not solemnly bless that pair, of whom the one owns her not for a mother, but discards her faith and believes not in her sacraments. Here, then, may you see the fundamental principle of a truly Catholic marriage, and the reason above all other reasons why the Church has in every age stood upon her general law against marriage with unbelievers or with heretics.

Her vast experience of the evils so very often following from these marriages has greatly enhanced her dread of them, and her unwillingness to encourage them. This far-reaching experience of our venerable Mother the Church is also but too sadly confirmed by occurrences continually passing before our own eyes. Whilst some such marriages do turn out well, and even end in union of faith and piety, these are the exceptions. The great majority turn out otherwise, and lead to these three miseries: to the weakening, or even to the perversion of faith in the Catholic party to the marriage; to the loss of the Catholic faith, or at least to its being grievously dimmed in the children sprung from the marriage; and to unhappy disagreements and contentions between husband and wife on the score of religion. The husband or wife who is not a Catholic may make every promise before marriage, that the Catholic shall not be

hindered from the exercise of his or her religion, and that all the children of both sexes shall be baptised and brought up Catholics. But only those in a position such as ours, with the like opportunities of knowing and seeing near and far off what is passing in the missions, can have any conception of the number of cases in which these promises are broken and set aside. The Protestant husband will have the boys baptised and brought up after his own way. The Protestant wife will have the girls to follow her way. Or, it is not so unusual to find the non-Catholic insisting that no child of his or hers shall even enter a Catholic Church, or be taught Catholic prayers. Then there are relations who interfere, or who even bring the ministers of their own sect to interfere. And again, there is a fear of offending those who may benefit the child in a temporal point of view. Again, there is the influence of the Protestant father, or the still more searching influence of the Protestant mother upon the child's heart and habits of thought; and if nothing else, yet always there is the absence of Catholic influence on the part of one of the parents. And then arise those terrible trials in the heart of a child who, loving both parents alike, finds them apart and taking opposite ways in all that concerns God, the soul, and the religious guidance of their children. With one dear parent religion is a forbidden topic, whilst both are silent towards each other in what the child

is taught to feel as the chief concern of life. Happy is it for the child when things are not worse, when there is not a positive contention between the parents as to which shall have the souls of the children.

It would be as unjust as ungenerous to deny that there are examples of Protestants who really respect the faith and religious practices of the Catholic wife or husband, and who faithfully keep the promise made from the first, as to the Catholic education of the children. But wisdom considers the general rule of what may happen, and is not guided by a few exceptions; and prudence runs no risk in matters of the soul, especially where no means are left for recalling what has been done, as in the indissoluble marriage contract. The families that have fallen off from the Church through mixed marriages may be counted by hundreds. And the number of persons thus married who have a hard conflict for the exercise of their religion is not by any means in a less proportion. Then think what it really is to have no community of thought or feeling on what should ever be the chief sentiments of your life. Think what it is to never be able to act or even to speak together on what concerns God and the Church, and the soul, and the life to come. Think what it is to have no joint counsel, or even a feeling in common, concerning the spiritual welfare of your family. Marriage, in such a case, instead of being that help which God designed it to be, may become

a positive hindrance to your religious life. It is on considerations like these that the Church, from the very dawn of her existence, has set her law against mixed marriages, has discouraged them all she could, and only yields her law by dispensation when she sees no other way of saving her children from yet greater evils or greater perils. So it was under the patriarchal law. Neither Abraham nor Isaac would marry their sons to the daughters of the Canaanites, or of the other unbelieving nations around, but sought wives for them from a distance, even though amongst their own kindred. So it was under the law of Moses. The children of God were forbidden to take husbands or wives from any but the tribes of Israel, the children of faith. And the whole history of the calamities that befel these people is traceable to those mixed marriages which brought heathen ways and modes of worship into the very palaces of their kings. Even before the deluge the Sacred Scripture emphatically points out that the wickedness which brought on that purging visitation was owing to the alliance contracted between the sons of God—that is, the sons of Seth, who by their faith represented God on earth—and the daughters of men—that is, the descendants of Cain who carried on the traditions of unbelief. The sons of faith married the daughters of unbelief because, says the Scripture, they saw “that they were fair,” and they evidently looked to little beyond the form and face. —*Pastoral*, March 26, 1867.

MIXED MARRIAGES : EVIL RESULTS.

The individuals, and even the families, that have fallen from the Church through mixed marriages amount to numbers incredible to those who have not examined the question thoroughly; and the number of Catholics bound at this moment in mixed marriages, who live in a hard and bitter conflict for the exercise of their religion, for that of their children, and in certain cases for the soundness of their moral life, could they, with all the facts, be known, would deter any thoughtful Catholic from contracting a mixed marriage.—*Ecclesiastical Discourses*, p. 89.

MONEY.

What money represents in commerce, prayer represents in religion.—*Ibid.*, p. 199.

MONEY-GRABBING.

There is no more binding union between men than that which rests upon the free and constant interchange of gifts that are needful for their very life. Freely has the pastor of souls received, freely must he give to the flock what is needful to their spiritual life, and without contract, bargain, or form of exchange, since there can be no measure of proportion between things spiritual and things temporal, the

people freely offer to their pastor the means for his earthly subsistence. "If," says St. Paul, "we have sown unto you spiritual things, is it a great thing if we reap of your carnal things?" The good shepherd expending his life for his flock—the flock, from duty, gratitude, and devotion, supporting the life that is expended for them, presents one of the most beautiful combinations in the whole divine structure of the Church. Each party has a work and a sacrifice in the other, and whatever is cherished by sacrifices is dear to them who make the sacrifice. In these obligations of mutual service Our Lord provides the bonds of higher confidence and closer love. But for this whole reason can there be nothing more injurious to the filial devotion of the people towards their spiritual father than for him to be constantly reproofing them, and driving at them in ways that reveal a hankering for their money. It makes the Church and the priesthood odious in their eyes. It displays an utter want of spirit, sense, and spiritual tact. Such a one will ask me: Then how am I to live? What am I to do? Our Lord will tell you: "Give and it shall be given unto you". If you are really generous to the people's spiritual wants, they will be generous to your temporal wants. Wise, prudent, and laborious priests will all tell you this. It works as Our Lord intended it should work, with the regularity of a law of nature, that if the pastor give himself heart and soul to the spiritual wants of his people, without distinction of

person or class, they will never see him want. Nay, if he set himself to provide needful charities, his resources will grow in proportion. But if the people see him more zealous for money than for souls, they will close their hearts to his most passionate pleadings. Of course there are times and occasions when it becomes the pastor's duty to bring money questions before his congregation, and to do his best to succeed; but a wise priest accomplishes this duty in the most calm, sensible, and reasonable way, be it for church, school, charity, or personal requirements. Of what he receives he keeps accurate record, and gives true account, which inspires confidence both in his disinterestedness and his management.—*Letters in Oscotian*, p. 145.

MONTARGIS.

It is not through one but through four jubilees and half a jubilee of years, by way of abundance, that our minds must go back to come at the cradle of the Priory of Our Lady of the Angels. In that year of grace, 1630, I see the venerable Mother Granger and her spiritual daughters wending their way from the Abbey Montmatre to begin the sisterhood of Montargis. Influenced with desire of the more hidden life of Christ, I hear the conferences of their hearts, and see the solicitude upon their faces. Experience has breathed amongst them a certain holy fear. They have seen enough of royal abbeys and of royal

obtruded abbesses, with the odour of a court breathed on their veils. And their fear is lest the skirts of that royal court should touch them with its taint of worldliness. For what can an alien abbess, made abbess and sent at the word of a king, and not chosen from the body of a community by the judgment of its members, bring with her but an alien spirit? And what can she bring after her, will what she may, but a train of dissipations, which, however harmless in the world, are death to the lowly spirit of the cloister? And so I hear the earnest prayers of that young sisterhood, which they send up to their Heavenly Spouse, and their petitions to men, and their vows vowed to all ages, which, like the vows of their fathers the Crusaders, they vow to the honour of Christ's holy sepulchre. And all these grave solitudes are centred in one keen desire, that they may be a lowly priory and not a crosiered abbey, with exalted front and royal patronage. Their prayers, their vows, are heard, and the Priory of Our Lady of the Angels attracts numbers by its fervour, and grows by its religious discipline. Low flickers the light of the Holy Rule in many famous monasteries, for the atmosphere of the world has found its way there, to dull that sacred light with its noxious breath; but at Montargis the light of St. Benedict burns steadfastly and clearly; for, like the holy patriarch in his lowly grotto, that light of discipline has been shut up in shade too humble for the high-flown vanities of the

world to reach, and has been too well guarded for them to work their will upon its pure and peaceful flame. I wonder not, then, when I hear of bishop after bishop coming in the perplexity of their responsibility from various dioceses to the Priory of Montargis. They are asking for sisters to reform their monasteries. Nor am I surprised when, difficult and delicate as such a task must ever be, I hear of the success which attends their new vocation; for they were the humble children of a priory founded on the basis of humility.

And so, beneath the smiles of God and of Our Lady of the Angels, with sometimes clouds between to perfect faith, our priory prospers, reforming others, but needing not reform herself, until the anti-Christian deluge sweeps with its bleak waters over France in 1792, and the broken and bleeding relics of her catholicity are cast out on every shore. Yet, deeply wounded in so many of His mortal members, lo! Our Lord smiles still a smile of exquisite providence on His Spouse of Our Lady of the Angels—a providence singular, most loving—a providence amidst countless providences, when nothing but providence was left. Almost, if not wholly, unexampled was the action of that providence towards our mothers in religion, my sisters. In the raging of that tempest, more diabolical than human in its passion, countless communities are broken up, scattered, imprisoned, slain, dispersed to meet no more; whilst, alone of all, this band of forty

virgins of Our Lady of the Angels holds together, and by the force of their discipline and the courageous wisdom of their prioress—nay, I think more truly, by the miracles of God—they track their perilous way to safety.

As I have seen the lowly violet or the simple primrose springing on the lofty Alps, above the glacier of the Rhone, so are there circumstances of so exalting a nature as to confer sublimity on incidents in themselves the humblest and least dignified. And when I hear of those forty virgins of Christ, your mothers in religion, landing in sight of the voluptuous pavilion of Brighton, forlorn, and with fourpence for all their joint wealth in this world, and that in costly, proud, heretical England, I smile indeed, but it is with the smile of admiration at so sublime a stroke of providence. For it was your very poverty and your forlorn condition—yes, yours, my sisters, in your devoted mothers—which gained you sympathy and help where it was least expected. For that royal personage, beneath whose palace gates you landed, came to your aid, and first secured your continuance in that community life which the laws condemned as criminal. The incident is almost like a passage in the old Eastern histories. For, seeing the Prince, they said: We are the daughters of St. Benedict, and we beseech you let us pass through this land that we may reach the brethren of our faith in Belgium. And the Prince said: Belgium is troubled, even as France, but stay

in this peaceful land, and you shall find rest and protection. And when they came to the chief city the Prince sent a messenger to the hostelry which received them, who said: Entertain these daughters of St. Benedict as they wish, but charge it not to them, for the Prince will bear the charges of their entertainment. And so they sojourned in a strange land, for God inclined the heart of its Prince to favour them, and the Lord God raised up friends to help them.—*Discourse on Occasion of the Princethorpe Jubilee*, p. 11.

MONKS IN THE WORLD.

A monk thrown into the conflicts of the world, even for the holiest of causes, is like a land-bird blown abroad upon the wide sea, and thirsting for its quiet nest in the woods.—*Pilgrimage to Subiaco*, p. 41.

MORAL THEOLOGY.

The whole tendency of judicial theology is to draw sharp the lines between the strict obligation of duty and the liberty of taking one's own way. Reduced to its ultimate principle, it is the science of discovering the least amount of obligation and the smallest claim of duty that is consistent with an easy conscience. And when we have to judge some poor soul who has fallen into sin, or into peril of sin, and to apply the means to bring that soul back into the way of duty, nothing can be more valuable and efficacious. But

here, my brethren, is the peril and the snare ; lest, vain of our juridical light in theology, and neglecting the higher light that leads up to God, we measure the calls of duty, the precepts of authority, and our very vocation to sanctity by the lower light of legal obligation rather than by the higher light of perfection ; lest we run our course by the ropes beyond which there is palpable offence, and not by the rule of sanctity ; lest we comfort ourselves with the notion that perfection is an ivy that grows only on monastic walls. If we pervert our theological light in analysing the claims of duty, when God is calling us to act in all generosity and charity, instead of rising to the mark of our supernal vocation, we shall go down and down until we touch the common level of human weakness. Our spirit will be languid, our ministry will suffer loss, and moanings will be heard in the hearts of the faithful, not loud but deep. "What a great deal of good might be done were it not for the priest !" If the faithful are keen, though commonly silent, judges of what becomes the priest, it is because they carry the true type of sacerdotal sanctity in the deposit of their faith. The man of God is he who follows the inspirations of God, which are always generous and noble. But if we attempt, in our theological dexterity, to run ourselves upon the line of obligation, we shall be frequent trespassers, and shall damage ourselves in irrecoverable ways. The divine way open to the priest is that of holiness and generosity.—*Ecclesiastical Discourses*, p. 134.

MORTIFICATION.

The vines and olives, which from the days of Horace have enriched these vales, are in course of pruning, so that, like the mortified Christian, they may gain in fruit what they lose in ornamental superfluities.—*Pilgrimage to Subiaco*, p. 2.

THE MOTHER OF THE CHURCHES.

The perverse ingenuity that found the cause of England's fall from the faith in the conduct of certain Popes, has been able to construct a more sweeping generalization of pontifical misconduct. It has traced to the action of the papacy for three hundred years past the disjointing and uncatholicising of the universal Church. Now, what is the fact? A great revolt rose up out of the pride of human hearts. Catholic sovereigns and states caught the infection; Erastianism became the order of the day. The powers of the world mingled themselves in everything ecclesiastical. And in proportion as the authority of Rome was checked and resisted, faith grew less, traditions slumbered, and piety cooled. The common law of the Church was superseded by civil interferences; ritual purity and pious observances were in various ways sacrificed to the local spirit of the time, and the old remedy of papal legates and pontifical appointments was no longer endured. Sovereigns

became uncatholic in everything but name, states and their laws unchristian, and nations revolutionary. And beneath the action of a thousand secular influences, local churches and institutions relaxed their discipline and waned from the vigour of their traditions. Then, like a beacon on a lofty eminence, did Rome shine forth more brightly over the world. Other churches grew bedimmed from obscuring influences, whilst Rome continued in the same apostolic constancy, the same high principles, the same wealth of traditions, and the same devout observances. Then did the religious orders fix their centres in the Roman light, and the schools of Rome rose in importance in proportion as those elsewhere sank or ceased. And if so many churches are now arising once more with renovated vigour, it is because they are able to remodel their discipline and revive their life from the example and precept of that Head and Mother of all Churches—of that see to which all the Church comes as to the living fountain of her principles.—*Second Letter on the Rambler*, p. 94.

MUSIC : CHURCH MUSIC.

As, therefore, we cannot introduce profane words into the worship of God, because the law of reverence forbids it, and the law of the Church enforces the law of reverence ; neither, for the same reason, can we attach profane airs or light worldly tones or move-

ments to the sacred words that are prescribed to be sung. And let it be observed and well reflected upon, that the notes and strophes of music are as much words to all intents and purposes as the sentences to which they are sung. Music is a language, and a very speaking language, giving a keener expression than the alphabet can give to every feeling and movement of which the soul is capable, whether those feelings be spiritual or sensual, sacred or profane. And however spiritual, however sacred the words may be, the music takes a stronger hold of the man ; and if the music is sensual, worldly in its spirit, or profane, it will drown the sense of the words in the minds of the congregation, and their feelings will be drawn from the religious spirit of the words to the secular entertainment of the music. This union of secular music with sacred prayer is like the espousal of some light, worldly man with a virgin consecrated to God. It is a sacrilegious marriage that the Church holds in reprobation, and we must forbid the banns.—*Church Music*, p. 5.

MUSIC : SACRED AND SECULAR.

It is now twenty-five years since I gave four lectures to this choir on the occasion of its foundation, in which, after exhibiting the vast difference in kind and spirit of the music of the Church from every other music and the motives that have inspired that

difference, I quoted the greatest authorities on music, both Catholic and anti-Catholic, to show how with one voice they extol the chant above every other music for its simplicity, its clearness, its freedom, its gravity, its sweetness, its depth of religious expression, its variety, the impressive force that it gives to the words, and its superiority over every other kind of music in its great suitableness for religious worship. I have no time to return to these subjects now, but I will simply say that modern music is addressed to the human imagination, and that the song of the Church is addressed to God ; that the object of modern music is entertainment, and that the object of the Church music is prayer ; that modern music breathes the spirit of the world, and that the song of the Church breathes of the spirit of God ; that the song of the Church brings the soul to inward recollection, and that modern music draws the soul out to the senses. In a word, and the word to the Catholic soul is decisive of all controversy, the prophets and popes gave us the song of the Church, whilst the opera composers have given us almost all the modern music, even that which, attached to the sacred words of the Church, is called religious music. And what Plutarch and Quintilian tell of the corruption of their religious music, that Dr. Burney, Rousseau, and other celebrated historians of music tell us of our own religious music, that it became corrupted when it broke away from the Church and mounted the boards of the theatre.

Do not suppose that because the figured music is modern there was not always a highly-cultivated and entertaining music in the world. I could quote passages from fathers, popes, and councils of all periods to show that there was always a theatrical style of music which the Church forbade her choirs to sing. Of course those styles of music get attached to the sacred words through composers devoid of the spirit of the sanctuary, and unwise ecclesiastics leave too much licence to their choir-leaders, who, instead of realising that the light style of music desecrates the words, assume that the words consecrate the music; and so it comes into the Church and gets the name of religious music, until it becomes a fashion, and its promoters can no longer understand the censures of authority.

If you wish to see the figured music in its cradle, I will show it to you. A society was formed in the house of Count Bardi, at Florence, of which the father of Galileo was a member, whose project was to discover a new kind of music. This they accomplished by dividing the full round tones of the human voice, as you hear it in the chant, into fragments of tones, just as a painter grinds his colours into atoms. Their leading principle was that this new music should produce the effect of forms and colours, that is, that they should paint the objects of sense to the soul through the ear. They preferred instruments to the human voice, because their music would be unfettered by

words, and would be more pliable to the representation of natural scenes. Admirable is this music for its own purpose, but its motive is obviously theatrical, and its principle is in direct opposition to that which guides the music of the Church. For the grave full note of the chant is the musical language of the open soul before God ; but the figured music of the theatre and concert-room is the painting of Nature and her movements in all their shades to the senses and to the imagination. The one is prayer, in which the more we think of God and the less of ourselves the better ; the other is an æsthetic appeal to our natural sensibilities and our sense of self-enjoyment.—*Church Music*, p. 17.

MUSTARD SEED.

I have long held to the maxim that an institution destined to become solid and permanent should have a humble and unpretentious beginning. Such has been the origin of all divine institutions planted amongst men ; such even has been the origin of all mere human institutions that have gathered force and endured. So began the Church ; so the great churches within the Church ; so the great Religious Orders and their great houses ; so the great educational institutions. So have thought the saints. Such has been my own experience. Like that of the grain of mustard seed in the parable must be the growth of an institution that is to have perma-

nence. Withdrawn from the sight of men, and safe from tampering fingers, in secrecy and in silence the living root is formed ; and when it has acquired the vitality and force that make it vigorous to grow and to resist what is alien to its nature, it comes forth—a spectacle to angels and to men.—*Oscott Address*, p. 9.

MYSTERIES.

To put down the charge of absurdity, it is enough to show how a mystery may be, without proving that so it is.—*Second Letter on the Rambler*, p. 56.

MYSTERIES EXPLAINED.

The world is full of mysteries ; the soul is full of mysteries ; heaven is all mystery to us earthly creatures. But whoever embraces the Cross with open heart finds therein the explanation of a thousand mysteries.—*Christian Patience*, p. 98.

NATIONAL PRIDE.

If we read history by the light which the prophets of Scripture throw upon it, we shall find that nations and countries have been generally punished in the very point on which they most prided themselves, and on which they relied for security and permanence. Ancient Babylon boasted of the greatness of its city and the strength of its walls and towers.

But it was this fancied security that led to its destruction, and it lies now a heap of ruins, forsaken and forgotten. Tyre of old revelled in luxury and riches that were brought to it from all parts of the world. And where now is Tyre? It is only a bare rock and a drying place for nets in the midst of the sea.

There is nothing in which this country has glorified itself more than in its commercial prosperity, and the wealth that by this means has been brought into it. We may gaze with astonishment at the multitude of vessels that fill our harbours and line our coasts, and the succession of stately buildings, like palaces, prepared to receive the riches brought together from every country of the world. Then we may turn to the interior of our land and behold the immense structures, the crowds of people, the busy lines of traffic, all devoted to the production and diffusion of everything that may minister to man's ease and pleasure. And, inflamed from so many sources, we may see luxury and pride and the love of show on the increase among all classes of people.

Over the brightness of this picture there has come a shadow. Loud and frequent have been the complaints that this prosperity has received a shock. Indications are not wanting that the fabric of this country's commercial greatness stands on a foundation that may at any time give way. Other countries now rival us in the productions for which home

resources used to be most famed. And the classes on whom trade depends are often so blind to their own interests that they insist on measures which drive away employment from their homes. Yet no one lays it to heart that in all this there may be the hand of an overruling God, willing to check the pride of men, and calling on them to consider the course on which they are bent.—*Advent Pastoral*, 1879, p. 5.

NATURE AND GOD.

There is but one world within our reach, and we are not permitted to examine more than its rind. Its substances are not of an active but of a passive nature, moving as they are acted upon, and so, like the machine, requiring an author, sustainer, and director of their activity. Only the omnipotent Author of the earth can authentically say how it originated, how it is set in motion, what changes have been introduced into it, and when and by what successions of interventions those gigantic changes have been brought about. Without the testimony of Him who wields the forces of the earth at will, there is no arguing from recent to continuous retrospective uniformity. We may conjecture on this or that hint; God alone can speak with certainty. To reject the engineer's account of the transformation of his engine, the architect's account of the transformation of his building, the legislator's account of the transformation of his laws

on the ground of securing greater certainty *a posteriori* from scientific induction, would be a very small folly compared with the scheme of obtaining secure knowledge of the state and changes of the world as it existed prior to all experience, upon the express terms of rejecting the testimony of its Almighty Creator, who alone guides and sustains what He alone brought into existence. Whilst we cannot penetrate by any sense to the substance of the least particle of the earth, the prospect of that spiritual side on which it stands in relation with its Creator could alone enable us to speak with full confidence of the causes of its condition. Let us remember the apologue of the fly on the back of the elephant. Where God has spoken, His word stands: it may be interpreted, it cannot be rejected.—*Second Letter on the Rambler*, p. 49.

THE NIGHTMARE OF THE SOUL.

There are no worse evils than sadness and melancholy, because they reject the cure of every other evil. Sadness is a malady that unhinges the spirit, contracts the heart, and brings down the powers of the soul into the caverns of self-love, where their light is obscured, and the virtues are buried in sensuous slime. A dark shadow hangs over the mind, and in that shadow self-love paints melancholy images of herself, that flatter her as if she were some great victim of wrong. The will is chained a captive to this self-love, and the

soul is unnerved by illusions that exhale from the malignant humours thrown up from the oppressed and saddened spirit of wounded and defeated pride.

But it is amazing with what a little effort this illusion may be dissolved. It seems to be an immense, unconquerable, immovable nightmare seated on the soul. But when the eyes open, the nightmare melts away. It requires but an effort of the awakened will to disperse the whole illusion; and the Poet of the Spleen has found a re-echo from the common sense of mankind to his famous sentence: "Throw but a stone, the giant dies". Some little effort to expand the contracted heart will dissolve the spell. The malady consists in the collapse of the powers upon the bitter ground of egotism and self-love; the cure is effected by breaking out of that corrosive shell in which the spirit has become enclosed, just as a puncture draws off the humours of a dropsy. The first effort may be little more than mechanical, still it is an effort of the will, and, followed up, will soon become an act of reviving charity. A smile, a kind look, a gentle word, will suffice to open the cloud and admit a ray of light that will dispel the delusion, and show that it was but an idle dream of mischievous self-love.—*Christian Patience*, p. 116.

NOLO EPISCOPARI.

Nor does increase in the knowledge of his charge diminish, but rather adds to, the alarms of a bishop,

who thus, in wider prospect, contemplates the greatness of the office laid upon him. Hence have the saints fled with dismay from the episcopal burden. "No wise man has joy in being created a bishop, if he considers the perils and the sufferings set before him." This is the remark of St. Gregory Nazianzen, who fled his country in hope of escaping the charge. St. Chrysostom fled and hid himself. St. Gregory concealed himself in woods and caverns, but having been divinely revealed to the people, was dragged reluctantly to his consecration. St. Ambrose, when he heard of his nomination, escaped away in the night, and when discovered, sought, by assuming a character of severity in his office as a magistrate, to obtain deliverance from the burden. St. Ephrem feigned madness until another was elected in his place. St. Augustine fled from church to church, until, on being seized at last by violent hands, he wept at the perils that hung over him. Others have mutilated their features to disqualify themselves. St. Paulinus says he was forced on the episcopal chair by the suffocating pressure of the multitude. St. Malachy, when compelled to receive the Primacy of the Irish Church, exclaimed: "You lead me unto death, but I obey in the hope of suffering martyrdom". Synesius, after being compelled to take the see of Ptolemais, declared that he would rather have suffered many deaths. The holy monk Nilhammon was sought out for his virtues, and entreated

that he would consent to his election and suffer himself to receive consecration. He begged one day to consider. That day passed. He was again pressed, and urged to consent to the episcopal office. "Suffer me to speak to God a little," was his reply. And bowing down in prayer, he implored that rather he might die than be created a bishop; and before the good father could be disturbed in his prayer God had taken away his spirit, and those who would have consecrated him found but a corpse.

It is not unworthy to be noticed that those who thus fled, by all manner of contrivances, from the episcopacy, to whom we must add St. Bernard, St. Bruno, St. Bonaventure, and many others, are the very saints who have most enlarged upon the honour and dignity of the office.—*The Office of a Bishop*, p. 4.

NONSENSE.

Some people do not like to take the medicine that would heal them, and call it nonsense. The Rosary is exactly that nonsense, which cures an amazing deal of nonsense. Call it spiritual homœopathy if you like. Many a proud spirit has been brought down by it. Many a faddy spirit has been made patient by it. Many a queasy spirit has been made strong by it. Many a distracted spirit has become recollected by it. "The weak things of this world hath God chosen to confound the strong."—*Letters in the Oscotian*, p. 180.

NORFOLK ISLAND.

Norfolk Island is 1000 miles from Sidney. It is small, only about twenty-one miles in circumference, of volcanic origin, and one of the most beautiful spots in the universe. Rising abruptly on all sides but one from the sea, clustering columns of basalt spring out of the water, securing, at intervals, its endurance with the strong architecture of God. That one side presents a low, sandy level, on which is placed that penal settlement which is the horror of men. It is approachable only by boats, through a narrow bar in the reef of coral, which, visible here, invisibly circles the island. Except the military guard, and the various officers and servants of Government, none but the prisoners are permitted to reside on the island; nor, unless in case of great emergency, can any ship but those of Government showing the secret signals, be permitted to approach. The island consists of a series of hills and valleys, curiously interfolded, the green ridges rising one above another, until they reach the shaggy sides and crowning summit of Mount Pitt, at the height of 3000 feet above the level of the sea. The establishment consists of a spacious quadrangle of buildings for the prisoners, the military barracks, and a series of offices in two ranges. A little further beyond, on a green mound of Nature's beautiful making, rises the mansion of the Commandant, with its barred windows, defensive cannon, and pacing

sentry. Straying some distance along a footpath, we come upon the cemetery, shut in on three sides by close, thick, melancholy groves of the tear-dropping manchineel; whilst the fourth is open to the restless sea. The graves are numerous and recent—most of the tenants having reached by an untimely end the abode to which they now contribute their hapless remains and hapless story. I have myself witnessed fifteen descents into those houses of mortality—and in every one lies a hand of blood. Their lives were brief, and as agitated and restless as the waves which now break at their feet, and whose dying sound is their only requiem.

Passing on by a ledge cut in the cliff that hangs over the resounding shore, we suddenly turn into an amphitheatre of hills, which rise all round until they close in a circle of the blue heavens above—their sides being thickly clothed with curious wild shrubs, wild flowers, and wild grapery. Passing the hasty brook, and long and slowly ascending, we again reach the open, varied ground. Here a tree-crested mound; there a plantation of pines; and yonder, below a ravine, descending into the very bowels of the earth, and covered with an intricacy of dark foliage, interluminated with checkers of sunlight, until beyond it opens a receding vista to the blue sea. And now the path closes, so that the sun is almost shut out; whilst giant creepers shoot, twist, and contort themselves upon our path; beautiful pigeons, lories,

parrots, paroquets, and other birds, rich and varied in plumage, spring up at our approach. We now reach a valley of exquisite beauty, in the middle of which, where the winding, gurgling stream is jagged in its course, spring up, the type of loneliness, a cluster of some eight fern trees, the finest of their kind, which, with different inclinations, rise up to the height of fifteen or twenty feet, a clear, black, mossy stem, from the crown of which is shot out on every side one long arching fern leaf, the whole suggesting the idea of a clump of Chinese umbrellas. Mounting again through the dark forest, we find rising on every side, amongst other strange forest trees, the gigantic pine of Norfolk Island, which, ascending a clear stem, of vast circumference, to some twelve feet, shoots out a coronal of dark boughs, each in shape like the feathers of the ostrich indefinitely prolonged, until, rising with clear intervals, horizontal stage above stage, the green pyramid cuts, with its point, the blue ether at the height of 200 feet. Through these we at length reach the crown of Mount Pitt, whence the *tout ensemble* in so small a space is indescribable, of rock, forest, valley, cornfield, islets, sea-birds, land-birds, sunshine, and sea. Descending, we take a new path to find new varieties. Emerging, after a while, from the deep gloom of the forest, glades and openings lie on each hand, where, among many plants and trees, the guava and lemon prevail. The fern tree

springs gracefully out, and is outstripped by the beautiful palmetto raising its "light shaft of orient mould" from above the verdant level, and at the height of twenty-five feet spreading abroad into the clear air a cluster of bright green fans. In other places the parasite creepers and climbers rise up in columns, shoot over arch after arch, and again descend in every variety of Gothic fantasy: now they form a high, long wall which is dense and impenetrable, and next come tumbling down a cascade of green leaves, frothed over with the delicate white convolvulus. Our way at length becomes an interminable, closed-in vista of lemon trees, forming, overhead, a varied arcade of green, gold, and sunlight. The orange once crowded the island as thickly; but they were cut down by the wanton tyranny of a former Commandant, as being too ready and too great a luxury for the convict. Stray over the farms: the yellow halm bends with the fat of corn. Enter the gardens, especially that delicious retreat "Orange Vale": there, by the broad-breasted English oak, grows the delicate cinnamon tree—the tea, the coffee, the sugar plant—the nutritious arrowroot—the banana with its long, weeping streamers and creamy fruit—the fig—all tropical fruits in perfection, and the English vegetable in gigantic growth. The air is most pure, the sky most brilliant. In the morning the whole is drenched with dew. As the sun comes out of his bed of amber, and shoots over a bar of

crimson rays, it is one embroidery of the pearl, the ruby, the emerald ; as the same sun, at mellow eventide, aslants his yellow rays between the pines and the mountain, they show like the bronzed spires of some vast cathedral flooded in golden light.—*Catholic Mission in Australia*, p. 36.

NOTHING.

The Protestant Bishop of Cloyne, alarmed at the prevalence of materialism, set about proving the fact that no such thing as matter exists. The infidel Hume took in hand his principles, and showed that, by virtue of the same reasoning, no such thing as spirit exists. Reason was now at a standstill. She had nothing left to work upon. All was nothing.—*Observations on the Use and Abuse of the Sacred Scriptures*, p. 26.

NOVELTY.

As St. Paul found the men of Athens, so do we find our countrymen, to be always seeking after some new thing. Is there anything more new to this generation than the voice of our ancient monuments? Is anything more new to them than the ancient spirit of our institutions and foundations? Is anything more new to the great mass of our countrymen, or anything about which they begin to feel more curiosity, than the ancient religion itself?—*Sermons with Prefaces*, p. 60.

NUNS.

Piety alone will not make a nun. Nor, if a person is in the habit of praying all day long, will that prove her qualification. It is proverbial amongst Catholics that it is the lively, sociable girls of a family who go to convents, and who stay there. A lonely and isolated spirit is absolutely disqualified. Whoever is close-minded, or of a stiff and formal habit, or of a self-asserting disposition, or inclined to mope or to brood within herself, or is twisted to singularity; whoever is disfavoured by one or more of these characteristics has no hope or likelihood of ever becoming a nun, even though she enter a convent, unless it be that her defect is merely on the surface, and is found to be removable through the discipline of the novitiate. —*Lectures on Conventual Life*, Lect. ii., p. 23.

OBJECTIONS.

It has often appeared to me that this favourite method of preaching by handling objections, by keeping up a constant reasoning with the fallacies of the passions, is founded more on courtesy than on reality. The passions act from impulse, not from reasoning. The real contest of the man is between the divine dictate of his conscience and the weakness of his will to resist indulgence. Conscience requires to be enlightened with more of truth; the resolution

of the will to be fortified with stronger motives ; the heart to be strengthened with greater grace, rather than the passions to be subtly reasoned with, in order to convict them of an error of judgment. But whatever may be judged of this style, as addressed to the refined and delicate few, it is certainly not the eloquence demanded by the multitude. Thirsting for religious truth, and seeking on all sides for a shore of rest from the tossing of their doubts and difficulties ; accustomed to strong emotions, and yearning for the mysterious and the supernatural, they are grateful for whatever may exalt them above their trials, restore hope to their future, or strengthen them to endure their present painful condition. Let the preacher but bring down great truths from God, in a great and earnest manner, and they will seize the soul with so divine and irresistible an influence, that all objections sink, overwhelmed beneath their force. To be ever dwelling amidst objections is to remain with human nature. Man wants divine influence. To go on matching reason against reason is but to fight nature with nature—a feeble weapon at the best. But fill the soul with a divine light, move her with a spiritual emotion, and nothing becomes so evident as the inanity of objections, nothing so sensible as the folly of resisting God. The preacher stands on the mountain of beatitudes, at the feet of the Son of God ; he descends not to the crowd of human passions which agitates the plain below, but overpowers them, calls

them up to him, makes them sensible of their natural infirmity as he exalts them to diviner things, and so heals them.—*Sermons with Prefaces*, p. 7.

OBSTINACY.

As every virtue holds on its way between two vices that bear some resemblance to it, the one in excess, the other in defect, patience holds on its way between the vice of obstinacy, as an excess, and the vice of impatience, as a defect. Obstinacy arises either from stupidity or pride. It looks like patience, because it seems to hold its own, and to resist what is not its own. But patience is reasonable, and obstinacy is unreasonable; patience resists what is evil, and obstinacy resists what is good; patience is tranquil, and obstinacy is turbulent.—*Christian Patience*, p. 38.

ORDINATION.

What a day was that! Purified by prayer and by eternal light, and washed even to the soles of our spiritual feet in the bath of repentance, we knelt in our white robes within the shadow of the altar, and received the unction from the Holy One, and the word of power. How we felt the glow of that new creation! How the gale of the new spirit

breathed through us! How we were humbled beneath the sacred dignity that came upon us from the High Priest who sits at the right hand of God! His seal upon our hands was as tender as mercy. His fire in our hearts was as the burning of a holocaust. And when the pure Host and the cup with the Blood of the grape were delivered into our hands, with what awe did our ears receive the sacramental words—"Receive the power of offering sacrifice to God, and of celebrating masses both for the living and the dead in the name of the Lord". Was not each breath of pride hushed to silence in our hearts? And did not each selfish aspiration in our nature give place to some holier movement born of grace and charity? Subdued with that sense of God's infinite condescension, and melted with that ray of His goodness, had we any other resolve than this, that that sacrifice should be our life, and that we would patiently bear the stigmas of that sacrifice to the end of our mortal existence? Was it not our vivid conviction that we had nothing left us but to show forth the death of the Lord, and this not from the altar alone, for that would be a shocking inconsistency, but in the unearthly character of our lives? The mystical exhortation with which the Church had just addressed us through the mouth of the Bishop seemed already to have entered into our will past revocation.—*Ecclesiastical Discourses*, p. 13.

OSCOTT.

I feel a singular pleasure, Right Rev. Sir and my dear friend,* in uniting my congratulations with those that have been presented to you by the superiors, professors, and students of the College on this auspicious occasion. For fifty years your name has been associated with this institution, from which it never can be in future separated. In its present expansion and completeness, the College of St. Mary's, Oscott, recognises you as its founder. Admirably as experience has shown this large structure to be adapted to its purpose, finished as are its arrangements, suitable and harmonious as are its appointments, even to the least details, it was the emanation of your mind, and the time through which it has flourished, from its foundation on this beautiful site, has but indicated more perfectly the judgment and foresight which you exercised in its projection. And in your venerable yet vigorous age you have come to renew that peculiar spirit of ecclesiastical piety and discipline within its walls with which your character imbued it from the first. — *Letters in Oscottian*, p. 166.

* Mgr. Weedall.

PANTHEISM.

Pantheism has its beginning and root in that self-reliance and egotistical presumption of intellect which ends in self-deification. It has stripped some of the greatest scholars of their Christian inheritance,—of a God, and of their own soul. It has reduced them to the level of the Brahmin and the Buddhist. It has left them vacant even of that spirit of reverence which is the long-derived inheritance of our Oriental brethren. To the eyes of Catholic faith, and even to its philosophy, it exhibits a condition of man so maimed of perceptive power, so reduced in its provision of intellectual light, so feeble in comprehension of truth, that its prevalence can only be explained by some intellectual pride terrible enough to have seized the centre of the understanding and overspread the entire conscience. The question has often been asked whether Lucifer, in abusing his great gifts, could have fancied himself equal to God. The Pantheists have proved the practicability of that satanic crime.—*Second Letter on the Rambler*, p. 64.

PANTHEISM.

There is an intense passion in certain ambitious souls to get at the secret of existence, and to

penetrate beyond the light of truth into the very substance of God and of His creation ; frustrated in which forbidden thing, the aspirant descends into his own defeated mental powers ; and there, abandoning the God who will not serve his ambitious presumption, and with that abandonment of God losing the source of intellectual light, he strives with what gleams of light remain to construct a theory of the universe out of the thin abstractions of his mind ; and of that theory he makes himself the centre.—*Second Letter on the Rambler*, p. 65.

PAPAL BLESSING AT EASTER.

Yesterday St. Peter's witnessed such a spectacle as was never witnessed before—all agree in saying that neither the canonisation nor the Pope's Jubilee was at all equal to it. The eight hundred mitres, the huge temple closely packed, and at the Pope's blessing from the loggia in front, the whole colonnade, the square beyond, and streets down to St. Angelo, were one pavement of human heads. The vineyards rising on the right of St. Peter's and the housetops were covered with people. My position, on the top of the colonnade in front of the Vatican, enabled me to see all this wondrous spectacle from one point. The Pope's voice, with his eighty years, was clear and strong ; one heard every word of the absolutions ; and when he exalted his

arms and voice for the benediction, the voices of that sea of people, which had been as the sound of many waters, were hushed ; all went down, and no sooner had the last words expired than the roar of voices ascended, the cannon roared in concert, the bells of all the churches clanged, and almost drowned the martial music of the regimental bands, which were gathered in a cluster between the two great fountains that throw up their waters into the air day and night. I stood beside an English Minister of State, the First Lord of the Admiralty, who was quite overpowered with the scene, and went down bare-headed for the blessing. At night came the illuminations of St. Peter's, as if the stars had come down to adorn the great temple with their light, and to mark out its architectural features. The sudden change after an hour, beginning from the top of the cross, made the huge pile a mountain of quivering fire.—*Letters in the Oseotian*, p. 228.

PARENTAL RIGHTS.

If anyone doubts that it is the peculiar and inalienable office of parents to educate their own children, let him go to the dens of beasts and to the nests of birds and be wiser.—*Remarks on the Proposed Education Bill*, p. 6.

PARIS.

Poor Paris! I never regret to see it humbled, for that is its one hope. How like it is to old Athens!—

the same vanity, the same restlessness, the same eagerness for new things, the same impatience with old ones, the same setting up of men this day and knocking them down the next, the same passion for culture and the same abuse of it, but with a thousand times more power, weakened by as much division. Lucian's auction of the philosophers of Athens will just do for the sophists of Paris. As Aristophanes pulled down the wise Socrates by his ridicule, Paris puts all wise things into the same melting-pot. "Unstable as water, thou shalt not excel." But when I look at the great city from another point of view, I am reminded of Rome, Antioch, Alexandria, and Constantinople, when the Christians were in a minority of strength. It is amazing how faith and charity are stimulated and strengthened in the midst of luxury, unbelief, and profanity. What is not obtained in numbers is obtained in the intensity of good concentrated in individuals. And when we consider that an ordinary degree of good found in many is not to be compared in excellence to the same amount of good gathered into one subject, where the good is increased not in arithmetical but in geometrical proportion, there is perhaps as much good in Paris, taken altogether, as is to be found in any equal population, despite of all the evil. In this way the providence of God avenges the evils of human wills. For I suppose the accumulated sanctity of Abraham overbalanced the evil of five cities. And I take it as a fact that

there is heroic sanctity in individuals within that city that overbalances the evils of thousands, for its protection. Yet the greatest signs of protection often take the shape of humiliation.—*Letters in the Oscotian*, p. 255.

PAST AND PRESENT.

In our own country the Church is making solid progress, although this advancement may not be visible to all eyes. But when we look back to our own earlier days, now far distant, and compare the state of the Church then with what it is now, we can only exclaim: "This is the work of God, and it is wonderful in our eyes". Under the four Vicars Apostolic the churches were few, small, and widely scattered, having the form of Dissenters' chapels, and bearing the name of chapels. Their interiors were bare and plain, and divested of all dignity. A low mass and sermon in the morning, with prayers and catechism in the afternoon, made up the Sunday's service. Many populous places were served but occasionally, for the clergy were few, and the resources of those flocks were limited. Half the country missions were attached to the houses of the Catholic gentry, and most of the towns were without missions. A Catholic school for the children of the congregation was only to be found in a few of the largest cities and towns. In Protestant schools, as we know well, the few Catholic children were looked upon by their com-

panions as strange, mysterious beings, with something dark and wicked in the mystery. Those who have been born in later generations can have no idea of the wild and wonderful notions which our countrymen as a rule entertained of us, or of the vehemence with which those notions were purposely propagated. We were looked upon as disloyal traitors and malignant idolaters, enemies of the Bible, and consequently enemies of Christianity. The Catholics were secluded from almost all society but their own, and were often hooted at and insulted in the public streets. A tradition that we have heard from old men in the diocese will help you to understand the state of things about the beginning of this century. A poor man walked all the way from Derby to Stafford, fasting, in hopes of there receiving his Easter communion. He was a stranger, and they dared not admit him; he might be a spy, and the penal laws were still in force. He continued his way, still fasting, to the mission of Black Ladies, near Brewood. Thence again he turned his steps to Sedgley Park, and there was examined, recognised as a Catholic, received the sacraments, and was refreshed after his weary pilgrimage. In those days it cost no little to human nature to be a Catholic, and hence those who had the priceless blessings of the faith were, as a rule, earnest, devout, courageous lovers of their religion.

Let us now look at the contrast. Thanks be to God, the Catholic religion is now a great and promi-

ment institution of the country. The Church has received its perfect organisation. A hierarchy of fifteen bishops, closely united in mind and heart, is strenuously carrying out the administration of the Church. The clergy are numerous and increasing in numbers, devoted to their work, and that work is well regulated by synodal laws. Wherever there is a considerable population there is a Catholic church. The rites and services of the Church are carried out with becoming reverence and dignity. The religious bodies, those valuable helpers of the ordinary ministry, are multiplied, and have brought to us that rich variety of popular devotions which so much promote the devotion and consolation of the faithful. To them we owe those public missions or retreats in the churches, which renovate the fervour of the congregations.

Our excellent colleges are almost too numerous in proportion to the demands for higher education. Ecclesiastical seminaries are rising in the principal dioceses, for the special training of the candidates for holy orders. Schools for the children of congregations are associated with every mission, in which not only a good secular, but a good religious education may be obtained. Learning and the methods of learning have made great advancement. In our early days, the publication of a Catholic book was an event in our history; now we have a good and an abundant Catholic literature, suited to every variety

of mind and every class of society. It is only to be regretted that there is not a larger number of Catholics disposed to the reading of solid Catholic books. We have also, by God's divine vocation, a large number of religious communities of women, devoted to prayer, to the education of youth, and the works of mercy and charity, corporal and spiritual. Nor ought we to forget that large accession of learned and able men to the Church, who have so largely contributed to her advancement in every way ; nor, again, that increasing number of another class who find rest for their souls in the Church of Christ.—*Advent Pastoral*, 1883, p. 9.

PATIENCE.

Patience is the fence of the soul ; and within the fence of patience the whole choir of the virtues flow in harmony and peace, and unite in the praise of God. But impatience is the destroyer of that securing fence.—*Christian Patience*, p. 100.

PATRIOTISM IN CONVENTS.

Is it nothing, in a world where God is neglected as in ours, that amongst the divisions of labour there should be a class who neglect the world, in order to supply more perfectly for the world's neglect of God ? Lord Byron was deeply touched when he found that a lady he had never seen, and who had never seen

him, had said a prayer every day of her life that God would give all needful graces to his soul. And can my countrymen entertain other than grateful feelings when they know that there are communities of nuns in England who for centuries have included it in their vow to devote their whole lives of prayer and self-denial to God with the express intention of obtaining God's mercy and grace for England? For ages they kept that vow in the foreign lands into which they were driven, and they keep it to this day. To their love of God they have ever joined the love of England. This prayer for England is never interrupted, for, succeeding one another day and night, they keep up their prayer for ever.—*Lectures on Conventual Life*, Lect. iii., p. 15.

PERPLEXED SOULS.

When we look upon the unsettled and perplexed state of soul from which millions around us are suffering; when we read the never-ceasing changes of view and opinion which those who profess to be guides pour forth from their tongues and pens, multiplying contradictions without end respecting God, and truth, and the life of man, both present and to come; when, from the calm light and unchangeable security of faith, we behold the number of immortal souls that are tossed about in the dark and misty atmosphere of doubt and uncertainty as

to what God demands of them, distracted by the uncertain voices of a thousand different guides, always seeking, never coming to the possession of unchangeable truth, erring and driving into error, and still departing further from the authorised keepers of God's divine revelation; with what an unbounded gratitude towards God ought our hearts to be filled that He has condescended in His mercy to give us the light of faith, and the fixed and certain security that we are in very deed the possessors of His eternal truth.—*Advent Pastoral*, 1878, p. 3.

PHILOSOPHIC MINDS.

The difference between a philosophic and an unphilosophic mind is this, that the one thinks by principles and the other loads itself with undigested details.—*Ecclesiastical Discourses*, p. 157.

PHILOSOPHY AND HUMILITY.

The humble Christian thinks in God and with the Church, and sees higher in the mind of God; whilst the proud man of science thinks within himself. The humble Catholic will speak a language, simple, sound, and rich in divine truth, though poor in its human expression. The self-inspired philosopher will speak in a refined and polished style—a beautiful form encasing a feeble substance. The fathers of the Church improved not their style by their conversion

from pagan philosophy ; for their thoughts were too full to be contained and their attention too much absorbèd in the substance to spend themselves in the polish of letters. St. Augustine found the Scriptures rude, and St. Ambrose uneloquent by the side of his Manichæan instructor, until he had entered into the interior things of divine truth. Then the grace of humility not only puts the soul in its place of correct view as to divine things, but it opens the understanding ; whilst the godless philosopher not only has his mind closed up within himself, but undergoes an intellectual self-inebriation which dazzles his sight with a false glare, and falsifies his perception of whatever rises above the sphere of his nature.—*Second Letter on the Rambler*, p. 57.

PHILOSOPHY IN PRACTICE.

We have now whole schools of men who, after rejecting both God and their own souls in the name of philosophy, have proclaimed to the world that life is nothing but hopeless bitterness and misery. Thus fearfully have they proved by experience what the wise have taught without experience.—*Endowments of Man*.

PIUS IX.

Pius IX. is great by force of his personal character, and through the influence which, by reason of his

character, he exercises over the hearts of men. No one ever left his presence without experiencing the sweetness of that overflowing charity, and the loftiness of those catholic sentiments which flow from him with untiring ease and unchanging meekness. His sufferings, borne with as great firmness as gentleness, have drawn more souls into his presence than all worldly success could have attracted ; and his character has exercised a wider influence upon souls than, perhaps, it ever fell within the lot of a pope before to accomplish. Every good Catholic who leaves his presence, leaves it to preach his spirit and his cause ; and hence, amidst all the miseries of our times, we have this happiness, that the sufferings of the Pope are constantly drawing the members of the Church to the Head ; whilst the character of the Pope is diffusing the spirit of Christ to the members. And so, despite the few amongst us who have imbibed the giddiness of the times, have we more and more one spirit in one body, even the spirit of Christ, and of His obedience, flowing from the Head into the members.—*Pastoral*, Sept. 23, 1862, p. 9.

PIUS IX.

In losing the Pope who has governed the Church so long a time, we all feel as though we had lost something more than the common Father of the faithful. For the thirty-two years of his pontificate he had lived

in public, and his life, his acts, his sufferings, were known to everyone throughout the wide world. There never was a pope before him who had drawn so many of his spiritual children to Rome. His innocent, beautiful, and loving character had that grace of holiness which drew the hearts of men to him, as by an irresistible charm. Everyone came away from his presence with a word from his lips, an impression from his goodness, and a benediction from his heart that was a grace for the soul and an everlasting impression for the memory. Even those of the faithful who had never been to Rome, who had never seen the common Father of Christendom, seemed to know him personally. They were familiar with his features, multiplied in every shape; they had heard many of his words, had read or listened to many anecdotes of his kindness, of his charity, of his firmness and constancy, and knew how much he had suffered for the cause of God and His Church.—*Lenten Indult*, 1878, p. 3.

PIUS IX.: HIS CHARACTER AND INFLUENCE.

This, then, is one of the great results of the action of Pius IX. upon the Church, that Catholics have been taught, by his voice, to take sound Christian views of their duties in public life, and not to compromise the principles of religion or the claims of God over the souls of men. The Syllabus of Errors, addressed

to the Bishops of the Church, is the summary of the doctrines contained in the Constitutions promulgated by Pius IX. on a great variety of modern errors, both in philosophy and in public conduct. But there was another most paternal and effective way in which the late Pope was ever teaching the Church, and that was in those familiar and affectionate discourses, in which, day by day, the Holy Father addressed the innumerable pilgrims who never ceased to gather round his throne. With all the weight of the manifold cares of the Church and all the difficulties of his temporal position upon him, the great Pontiff preached the word in season, out of season, and filled the Church with his spirit and doctrine. What region of the world has not heard his voice? Into what Catholic heart has his blessing not entered? Every Catholic house had his portrait; every place of prayer had some privilege he had granted, or something blessed by his hands. The Pope was everywhere by his teaching, his charity, or his benediction. We seemed to live with him, to share in all his fortunes and sufferings, in all his kindness and condescension. Every child of the Church seemed to know him as his spiritual father, and to have a share in his paternal affection. If he drew the whole Church to its centre by his love, he conquered the admiration of the world by the apostolic grandeur of his spirit. Those who had no faith in his divine mission as the Vicar of Christ, who could not appreciate the wisdom of

his teaching, who were wounded by the severity with which he struck blow after blow at the errors and false maxims of the world, were captivated by the pure and sweet benignity of his character. They were impressed by his courage and magnanimity in the midst of so many trials, and were astonished by the apostolic ardour of a noble soul that seemed never to relax, never to require rest ; that even under the languor and infirmities of an old age beyond the allotted years of man, under decay of body, under sickness and debility, seemed never to lower his great spirit, never to desist from the work of the Church, never to cease from the combat with her adversaries, never to tire of that pastoral love with which he received all-comers from every nation, and sent them to their homes rejoicing, with his radiant features in their memory, his loving words in their mind, and his fatherly blessing in their heart.

The world beyond the Church, with all its dislike of a pope claiming authority over men in the name of Christ, knew not how much they admired the man, his high spirit, his benevolence and firmness, until he had departed from the world ; and then came that outburst of admiration for one who, in the most difficult and trying of all positions, had adorned the world with his strong, sweet, and beautiful character.

Pius IX. has done his work, and has found his rest where none can ever trouble or afflict him more ; but he will never leave the world. His life, his acts, his

teachings, his sufferings, are an inheritance that cannot die. He is numbered with St. Peter and St. Paul, with St. Leo and St. Gregory, and with all the glorious pontiffs who have taught and ruled the Church, and have left their virtues, their labours, and example to enforce their teaching and to strengthen the piety of the faithful.—*Lenten Indult*, 1878, p. 7.

PRAYER AND FASTING.

There is one other condition demanded before fasting can give us this precious knowledge of ourselves—a condition which gives the resolute will to carry us through our self-denial, and which gains us the light and grace of which we stand in need to make our fasting efficacious. *Prayer is good with fasting.* We fast that we may draw nearer unto God, and Lent is therefore the season of prayer. By fasting we recover possession of our soul ; by prayer we recover possession of God. By fasting we mortify the deeds of the flesh ; by prayer we lift up our hearts to God. Prayer gives courage and force of will to deny ourselves ; fasting disposes us for prayer. If, in our fasting, we find ourselves restless, irritated, or discouraged, it is a sign that the soul is uneasy at the loss of her wonted animal comforts ; it is a sign that the soul has lived upon those comforts, has rested herself within those comforts, has made her strength of them. Prayer will obtain the light to see this.

Prayer will gain the strength to bear the privation, and to discipline the heart with patience. And in that patience, as divine truth tells us, we recover the possession of our souls. By patience we learn to know that the distress which we suffer in fasting comes from the craving of the weak body, and not from any trouble in the soul. Happy are they who learn to direct the attention of their soul to God, instead of suffering it to relapse into the desire of comforting the animal man, instead of returning to the complete indulgence of its appetites. This is the work of prayer. By the exercise of prayer we gain a better foundation, a more spiritual support, a diviner foundation for our life. By prayer we lean on the arm of God, by prayer we obtain the strength of Christ, by prayer we receive the gift of endurance. Fasting puts us on the cross; prayer lifts up our heart above the cross. Fasting tries the patience which prayer strengthens. Fasting teaches us our weakness, and prayer seeks out the strength of God. Purge out, then, the old criminal leaven with fasting, and put on the new spiritual man with prayer. So shall you quickly find how *Prayer is good with fasting*. —*Pastoral*, Feb. 12, 1863, p. 5.

PREACHING.

The proud man is easily disturbed, because his centre is a false one. The vain man is still more

easily fretted, because his centre is outside of him, and incessantly shifts its place. The man who loves money has an outside centre of a yet baser description. Now, preaching, as we have seen, is neither a display of rhetoric, nor an exhibition of literature, nor a glibness of tongue. It is not an exhibition of the man, interposing his borrowed finery between Christ and His people; nor is it a display of the human temper. And here I may pause a moment; for I have been young, and have grown old, and I understand this style. It is the most undivine, the remotest from God's spirit, the weakest—the offering of closed lips were better—the most contemptible of all styles, whether we consider its cause in the man, or its effect on the people.

The preacher is out of sorts, or something has crossed his calmer mood; or some vulgar emotion, born of affectation or suspicion, and unpurged by self-discipline, takes the ascendant for the time; or, coming unprepared, he sees no clear line before him. Instead of looking calmly to the God of light, instead of holding in peaceful hope and patience to his centre, where he would certainly find some edifying word for his people, instead of falling back on his final resource, on those elementary doctrines with which he is always at home, the preacher yields himself up to his inward provocation, nurses the sore of his wounded fancy, gives the old Adam his way, lets his warmed imagination follow her unpleasant fancies, and breaks over

his congregation in a distempered fit of scolding that damages himself and damages them. If he be vain as well as weak in spirit, he will imagine he has given a powerful discourse, and that the relief he feels after firing off his temper is a sign of the good he has accomplished. If he have spiritual sense, that is lost but for the moment, he will feel shame and regret. If you consult the faces of the people as they leave the church, they seem to say : We looked for the spirit of God, and have found the weakness of man.—*Ecclesiastical Discourses*, p. 277.

PREACHING.

The word “preaching” I take in that comprehensive meaning in which it is used in the Gospel ; not as mere pulpit declamation, but as the ministry of the Divine Word on each and every occasion that may call it forth. It comprises the delivering of God’s message, and the drawing of souls to God’s truth and laws, whether in the pulpit, in the confessional, in the catechetical class, or in the household visitation, each opportunity suggesting its own spirit and method. And this is what St. Paul means when he says : “Preach the word : be instant in season, out of season”.

The preaching of the Twelve and of the seventy-two was in conversations with individual men, or with a household, or with clusters of men on the road, or in

the fields, or with a gathering of neighbours into one house, or, as believers multiplied, in their public assemblies. They followed the free method of our Lord, who never let the opportunity of delivering His truth go by. They told their hearers of His personal character, of His life, of His miracles, of His doctrines, of His parables, of His divine promises; they showed how in Him the Prophets were fulfilled, and the Desired One given to the nations. They forgot themselves in the Word of Christ, and spoke it with a simplicity like His own; they so preached because our Lord so taught them to preach. To this method succeeded the homilies of the Fathers on the Scriptures. For the most part they were not only earnest, but wonderfully simple; and yet the profoundest theology has been drawn out of those simple discourses. What was their secret? Like the apostolic men, they spoke the sense of God and not their own; and that divine sense they obtained by meditating on the Holy Scriptures and the traditions of their fathers.

After the Fathers came a time when preaching was often little better than a patchwork repetition from older writers. Limbs and fragments rent from their vital centres, and piled on each other in lifeless shapes like constructed ruins, have neither spirit, sap, nor vital force. Life can only emanate from life; nor can a soul be touched except by vital power. No patching, no parroting, will ever make

a preacher. These are not the *veræ voces ab imo pictore*; not the tide of truth quivering with life from the living breast; not the light-bearing words imbued with the unction of the Holy Ghost, as they work through our own interior life and thought, such as even the simplest and plainest men give forth when they speak from their own devout conceptions.—*Ecclesiastical Discourses*, p. 266.

SUCCESS IN PREACHING.

The preacher must count less on his efforts than on his prayers.—*Sermons with Prefaces*, p. 45.

PRIDE.

We are assured on divine authority that pride was not made for man. We have, unhappily, made it for ourselves. It is the disease of devils, and has made them monsters of iniquity and misery, and we have contracted the life-devouring leprosy from them. It is the vice of all vices, the sin of all sins. A shrewd writer has observed that men have a natural curiosity for monsters, but that pride is a monster that is too familiar and too much akin to us to be stared at as a curiosity. Our unhappy familiarity with the vice prevents us from realising its monstrous deformity and excessive ugliness. What can be so humiliating as to be the subject of a vice that perverts and blinds

our spiritual nature to its centre? Even to men, when it appears externally in other men, pride is both odious and ridiculous; and what must it be, seen in all its interior deformity, before God and His angels? It is only when seen in the light of humility that we begin to understand how it eats into and undermines all truthfulness, honesty, and justice. No cancer can eat its way more destructively into the soundness of the body than pride eats consumingly into the health of the soul. The very best gifts fall under its deadly influence, and feed its voracious appetite. Like the cancer, it works inwardly, and corrupts the circulation of the spiritual life. Pride is the one and only enemy of God, the malignant root and virulence of the vices, the consumer of the virtues, the falsification of the man. Pride is the lying spirit that sacrifices good to evil, and even invents the semblances of good out of evil to augment the evil sacrifice, making the man who sacrifices the good things of God to his own lust of self-exaltation contemptuously false and radically unjust. Pride affects independence and self-sufficiency, and that in contradiction to all the facts in heaven, on earth, and in the nature of the man, all proving with one voice that without innumerable dependencies and providences he must perish, soul and body. Thus pride is the most ungrateful and cruel of vices—ungrateful to God and cruel to one's self.—*Groundwork of the Christian Virtues*, p. 123.

PRIDE.

The fermentation of pride in human hearts melts down the principle of religious authority into the vagaries of individual opinion, and dissolves the principles of human government into a conflict of classes and a strife of rival parties.—*Ecclesiastical Discourses*, p. 109.

PRIDE UNREASONABLY EXACTING.

Pride judges, and will not be judged ; it exacts obedience unreasonably, and will not reasonably obey.—*Endowments of Man*.

PRISON AND MONASTERY.

It is the fashion to ascribe the origin of the solitary and the silent system to the Americans, as having developed the experiment begun by Howard at Gloucester. But allow me to quote Monsignor Cerfbeer, who was sent by the French Government to examine and report on the Italian prisons in 1839. "I feel it a duty," he says, "to re-establish the truth. The correctional system is Christian—it is Catholic. It is no new system. It had its birth in the monasteries, and a pope gave it its baptismal name when it came into the world. America did not discover it ; America did not perfect it. She

borrowed it from Ghent, and Ghent obtained it from Milan and Rome." The separate cells and the discipline of silence are unquestionably derived from the monastic system. The prisoners lived in them, took their food in them, and only assembled together for work, instruction, and divine service. The silence was not enforced so unmercifully but that the prisoners could talk quietly together in recreation for half-an-hour on Sundays and holidays. More prolonged solitude in the cell was reserved as a punishment for disorder. Thus the solitary, separate, and aggregate systems were combined into one in these prisons. But although certain monastic elements were here brought into combination with the prison requirements, you cannot argue back from the prison to the monastery, and so maintain that a monastery is a prison.—*Management of Criminals*, p. 24.

PRIVATE JUDGMENT.

Thus we trace the final evolution of the Protestant principle of private judgment, implying as it does the self-sufficiency of each individual man to determine what is truth in every religious question. First, the divine authority of God's Church is protested against. Then sect after sect comes up, each with some new protest against one doctrine, ordinance, grace, or sacrament after another. Then the Scriptures are protested against. First, the inspiration of individual

books is rejected ; then the inspiration of the whole ; finally, the sacred volume is cast off as a collection of fables, human inventions, and doubtful histories. Then comes the protest against free-will, the protest against the existence of the soul, the protest against conscience, and the protest against the great God Himself.

After the destruction of religion comes the destruction of man ; for, if we listen to these blind and impious men, what remains of him but a sort of superior animal without will, without soul, without conscience, without God, without a future life of any sort. So true is it that man cannot separate himself from God without destroying himself. So true is it that a high cultivation of intellectual pride, rather than of truth, is destructive of all truth. If we accept the dreams of these atheistical teachers, whose conceit of intellect has made them inhuman, what is left of man but a poor, mere, mortal remnant of what all men have always thought and felt themselves to be, a mere dreg of humanity of the earthly kind, driven here and there, without either will or responsibility, by a fate of which he knows nothing. Godless and soulless instructors of humanity, miserable comforters are ye all ! Our soul and conscience, the whole light and sense of God within our soul, rise up in revolt, assert their liberty against you, and, with unspeakable loathing, reject and repel your destructive horrors, and proclaim them the inventions of an infernal pride.

You come in the name of reason to destroy all reason. You invoke the sacred rights of truth to put an end to truth. You call in the reign of law, with which to destroy both liberty and law at one blow. And, in the name of nature, you vainly strive to destroy our nature.—*Advent Pastoral*, 1877, p. 7.

PROGRESS.

The men of this world, who are truly so-called when they rarely look beyond it, never tire to speak of human progress. Yet, strange to say, they invariably omit the object, aim, or end of that progress. Progress with them is the accumulation of natural knowledge, human inventions, the fruits of industry, and the resources of earthly pleasure—all that, in a word, which the man leaves when he quits the body. Even the pagan philosophers were wiser in principle when, conscious of their immortality, they taught the supreme good of the soul. The path marked out by God for man's advancement is from his first rudimentary and natural existence to the final filling up and perfecting of his nature in the highest life and divinest good. This is not merely a personal, but a social advancement, begun in the great society of God's Church here below, where the Son of God reigns and the Holy Spirit operates, and the whole society mutually help each other onwards; and, from the Church on earth, the advancement is to the

society of God in heaven, and the company of the angels and of the spirits of the just made perfect. Progress in any other direction than the way of the just, whatever shows it may give to the imagination, with whatever flatteries it may soothe the pride of life, whatever concupiscences it may excite in the inferior man, with whatever diversions it may amuse his vanity, is progress downwards. It is a descent, and a shameful descent, from the appointed order of human progress, and a failure from the divine standard of manhood. This divine philosophy pervades the Scriptures, and finds its confirmation in the constitution of the soul, in the light of the mind, and in the deepest aspirations of our inward nature. But nowhere has this divine philosophy of human progress been more strongly inculcated than by St. Paul, who exhorts us to advance from image to image, and from likeness to likeness, as from the spirit of the Lord, that we may reach to the stature of a perfect man.—*Endowments of Man*, p. 45.

THE PROPAGATION OF THE FAITH.

The Association for the Propagation of the Faith is Catholic by its universal extension, and Catholic by its unity. It is Catholic because it derives its support from the faithful of every nation and almost every diocese throughout the earth; it is Catholic because it sends its aid to all the extremities of the earth. It

is the great missionary work of our times. Wherever a people is to be found without a knowledge of Christ, wherever heresy or schism has desolated the ancient Churches, there will you be sure to find the Association at work. Thither its funds send forth new apostles ; there it is engaged in erecting churches for the first time, or in re-erecting those that have fallen. It has occasioned the multiplication of bishops as well as of churches. It is Catholic because it has stood in the highest favour with the sovereign pontiffs from the time of its foundation, and because it enjoys the approbation and confidence of the whole Catholic episcopate. It has not only sent apostles to the most desolate nations, but it has enriched the heavens with martyrs, and has brought the Faith to nations that sat in darkness and in the shadow of death. It has cheered the Catholic remnant that were left in the apostate kingdoms, and has helped them to rise anew from their depression.

We would point out to you the grandeur and simplicity of this Catholic work, and the inestimable advantage of being associated as a member of it. Like so many great Catholic works, and, indeed, like the Church itself, the society sprung up from low and humble beginnings. It was a devout woman in the city of Lyons who, having a thirst for the salvation of souls, was first inspired to collect a half-penny a week from a few friends, to join her own pittance, that began the fund for promoting foreign missions. The

work spread ; those who began as contributors ended by becoming collectors. Thus, half-pennies multiplied into sixpences, sixpences into shillings, shillings into pounds, and that without going beyond the original contribution of one half-penny from each member. The multiplication resulted from the simple process of transforming contributors into collectors. The Association grew apace, and gentlemen habituated to the management of affairs undertook its general management. A central committee was established in Lyons, and subsequently another in Paris. A periodical, the celebrated *Annals* of the society, was published and sent gratis to each collector, for the use of each circle of contributors, in which the whole work of the society was brought before the eyes of the faithful. Month after month, through the publication of the *Annals*, news came of what the society was supporting in diffusing missionary work in China and India ; of the arrivals and fresh successes of missionaries sent out to the numerous islands of the Pacific, and in Australia. We heard of the most interesting missions among the numerous tribes of the American Indians, and of diocese after diocese established in the United States. Amongst those Oriental regions where Mahometanism holds sway, and where the fragments of the old and venerable Churches of the East still held on to apostolic traditions amidst the children of heresy and schism, there was also an awakening, through the co-operation of

the Association with the Roman Propaganda. Even the hardy children of the icy regions round the North Pole, after so many ages of neglect, became an object of their interest. Finally, after embracing in its charitable arms the spiritual want of almost every race that had hitherto been left outside the pale of the Christian Church, the Association turned its attention to the Catholic minorities that were struggling against the ascendancy of the Protestant sects in those countries nearer home where the Faith had been driven into obscurity by the powers of this world. And amongst these nations none have received more effectual aid from the Association than the Catholics of England.

Thus, the work embraced by the Association is prodigious, whilst nothing can be more simple than the means by which this prodigious work is accomplished. The contribution of each member is so small, so slight, that no one can boast of it; so very humble, that in reflecting on it one is led to think that it is the very humbleness of the work that God blesses. One half-penny a week from each member of the Association is the human means from which this vast missionary society accomplishes all its works. With this half-penny this one Catholic missionary society overmatches the pounds and hundreds of pounds poured by the wealth of England into the coffers of her Foreign Missionary and Bible Societies. With this half-penny the Association enables the Pope to

found new churches, to send new missionaries, to create new bishops, to found new convents of sisters of charity, on various points of the globe, in each revolving year. When we contrast the simplicity of the means with the grandeur of the result, we have an exquisite exemplification of the way in which God blesses all humble and lowly things; but we have only looked on one side of the work. On the other side, we have to consider the inestimable privilege which belongs to those who join themselves in membership with the Association. What privilege is this? It makes every individual member a worker in this great work of extending the Catholic Church, and of saving souls on every point of the globe and in every nation of the earth. It puts you, brethren, as so many joints into the work that arms the Pope with force to extend the Church; that fills the seminaries with youthful aspirants to undertake the mission to the heathen; that invigorates the bishops when they go into savage lands, there to pitch their tents, and there to trace out the foundations on which the altars are for the first time erected since the beginning of the Christian name. It gives to all the faithful who join in the Association their share in the prayers and good works of those who leave all things to follow Christ in suffering and dying for the salvation of souls, and their share in the prayers of millions of souls on earth and in heaven who are saved by those missionaries from eternal destruction.

On the Continent, and especially in France, in almost every good Catholic family, this half-penny a week is paid for each of its members. Every little group of families has its collector, and hence the Association thrives. In England we receive a great deal more from the Association than we contribute to its aid. From the accounts published last year, it would seem that while the contributions given from all England did not reach a larger sum than £5400, the sum received from the Association by all the dioceses together amounted to £7000.—*Pastoral*, Feb. 18, 1868.

PROTESTANT TRANSLATIONS OF THE BIBLE.

All the condemned translations brought into light by the great founders of Protestantism profess, each and all, to have penetrated the original sense of the sacred writings, and to have brought away and presented to their readers that one true meaning which the Holy Spirit inspired. And upon these cross-grained, unadhering, repellent cornerstones, disunited together into one foundation, is reared up that curious heterogeneous modern Gothic edifice, decorated with towers and turrets, and pinnacles and spires, springing up from every position, in all varieties of design, with its large halls and small chambers, and passages, and ascents and descents, and communications of all sorts for

every purpose, running through and across and interfering with each other in every direction, which to a Catholic appears of so singular a fancy, and which is called by its admirers "The great work of the Reformation".—*Observations on the Use and Abuse of the Sacred Scriptures*, p. 15.

THE PROUD MAN.

The central point of the proud man's character is an intense consciousness of self, with comparatively little sense or consideration for what contributes but little or nothing to his self-love. Yet he reflects his self-love in many things, and finds it crossed and interfered with in many more; for there is nothing so sensitive or so sore when touched as pride: it is as tender as a wound. To spiritual things the proud man is short-sighted, less from defect of organ than of light, from which he is turned by his false position. Pride makes a man envious and jealous, peevish and passionate, contentious and disputatious. Easily provoked, he is hard to reconcile, especially when his self-esteem is touched; for he is suspicious of the kindest advances, fancying a design to win his submission. He has a large appetite for flattery, but a queasy stomach for friendly advice, which he regards as dictation. He is rude and ungenial, self-opinionated and meddling, ambitious and aspiring. As he has no faults, or does not see them,—which

appears to him the same,—his troubles arise from the ill-judged conduct of other persons, and especially of his friends. He is keen, however, in sighting another's faults, or in imagining them where they do not appear. He is troublesome and ungovernable, resolute against reason, and stiff against wise counsel. Contemptuous to his inferiors, he is critical of his betters, and disobedient to his superiors; unfit to govern, he is unwilling to be governed. With all his show and pretension, he is hollow within; with all his outward bravery, the moral courage inside of him is low; and although artificial manners may cloak much that is here described, they take nothing of it away from the inclinations of the heart.—*Groundwork of the Christian Virtues*, p. 276.

PROVIDENCE.

The action of God is clearly visible in the ordering of the world; and where the light of reason is not utterly perverted, all men at times feel His power in the creation. What but the continuance of God's creative will upholds the world in existence? What but His regulating providence makes the elements of the world keep their place, their proportions, and their equable balance, so admirably tempered to human needs? What but His will and wisdom have ordained all things in number, weight, and measure? What makes the earth and orbs of heaven to move

in their appointed courses? What makes the sun to glow with a splendour softened to the requirements of human eyes and human life? What causes the moon and the glittering stars to illuminate our night? What causes the winds to breathe in gentle gales or to blow with purging vehemence? What makes the ever-changing clouds, those curtains from the solar heat and revivers of the earth, to muster in their squadrons and career before the winds, the showers to fall, the streams to flow, the seas to agitate their purifying waves, the earth to germinate in flowers and fruits, the air to feed the flame of mortal life, the waters to fertilise, all nature to bring forth? To give names to hidden causes is to confess their existence, but not to discover what they are. Science may trace the dependencies of things upon each other, at least on the visible side of them that is exposed to human sight, and may follow the limits of the lower end of the chain of causation. But what and where is the primal force from which all causation springs? What primal force moves all material things that are in their nature passive? What keeps them orderly, temperate, and measured in their movements, whether worlds, or elements, or things that vegetate, or that move with the force and harmony of animal life? We may ask what, and what in vain, so long as we search for their causes in material nature. The Divine Author of all is the first mover of all, whilst He is Himself immovable ;

and the creation receives its energies and modes of movement from the most tranquil, yet ever-acting, will of God, "who maketh His sun to shine over the good and bad, and raineth upon the just and unjust".—*Endowments of Man*, p. 57.

PROVIDENCE.

The sun descends, and then he rises in renewed splendour. . . . So it is with the providence of God : it alternates in trial and consolation ; trial brings us to ourselves, consolation to the good bounty of God.—*Endowments of Man*.

KNOWLEDGE OF PROVIDENCE.

The divine counsels partake the qualities of being both communicable and unsearchable. The general reasons of God's government reach our understanding, whilst we are unable to assign the causes to many particular events.—*Endowments of Man*.

PROVIDENCE JUDGED FROM WITHIN.

We have larger grounds generally on which to see the providence of God in our own case than in the case of other persons, not merely because we are more interested, but because we know more of what God has done within us, and our interior history throws so much light upon God's external dealings with us.—*Endowments of Man*.

THE PRUSSIAN PERSECUTION.

The three wars which Prussia had waged, one after another, with such extraordinary success, had raised one of its subjects to such a height of power and influence that everything in the kingdom, and through all Germany, was made to bend down before them. This man, endowed with a mind at once vehement, far-reaching, subtle, crafty, and violent; possessed with a thirst for power that nothing can satiate, and with a readiness to use all instruments, both human and material, to effect his purposes,—this extraordinary man had no sooner established the new German Empire, which he had proposed to raise at the cost of blood and iron, than he roused his energies for a new war with the peaceful subjects of his own sovereign, and aimed at nothing short of the destruction of the Catholic Church of Christ.

There are many Antichrists, says St. John, and this is the work of the Antichrists. He therefore sat down to calculate his resources. On the one hand there was the vast military power at his command, with the awe that it breathed into the opinion of the world. There was the army of officials and police, who might search the whole Catholic body from the bishop and his cathedral chapter to the cottage of the poor labouring man. On the other hand, there were the infidelised intellects of a vast number of cultivated men, who pervaded the pro-

fessions, the teaching establishments, and the press. Then there was the Protestant interest of the country in all its shades, which, grasped in the hands of the State, would be but too readily wielded against its Catholic adversary. Then the Communists, the secret societies, and other revolutionary elements might in this conflict be brought into alliance, to be ranged against a body which, from its advocacy of order and authority for conscience' sake, had ever been looked upon as their greatest opponent. Then there was the Döllingerite sect and heresy just rising into sight, which, if fostered and warmed into vigour in the bosom of the State, might be used to split asunder the unity of the Church, and to spread consternation among its ranks. Then there was the opinion of the anti-Catholic world, stirred in the very depth of its prejudices by the recent acts of the Vatican Council, as misrepresented by the public press. And again, there was the spectacle of the Pope but recently deprived of his temporal power, and a prisoner in his own palace.

This vast array of forces and multifarious combination of conditions only required a firm, resolute, and dextrous hand to wield them, and, behold! another victory to amaze the world. What has been so often and in many lands attempted will succeed at last: the Catholic Church will be prostrated, the power of the Pope will be cut off, and these seven millions of Catholics will have no other religious

authority to obey than that of the State. Like Babylon, and like Rome under its pagan Cæsars, the new Emperor will be the head and pontiff of the religion, and of the consciences as well as of the civil life of all his subjects. Then will the scheme of Prussian drill be completed. It begins in the schools, is continued in the military system, and will be consummated in the conscience.

One thing, however, this mighty statesman seems not to have taken into sufficient consideration—seems not, in fact, to have seen or understood—and that is, the power of God working in the consciences of faithful Catholics. He seems not to have comprehended, what the history of the Church might teach him, that the sufferings and privations inflicted by the persecutor arouse faith into a flame of zeal, and fortify endurance, and that faith and endurance are ever the conquering power in the end.—*The Prussian Persecution*, p. 11.

RAPID MOVEMENTS.

There are other rapid movements which incessantly hurry us on, despite our will and intention, and from which there is no escaping. And these movements concern us so deeply, that it has pleased God that we should never want the means of knowing about them. The fire of our human life is always burning us to ashes. “Remember, O man, that thou art dust, and into dust thou shalt return.” Our mortal strength is

always sinking, and always requiring to be renewed. But the very means of renewing our strength of body renews, at the same time, the fires of corruption, and stimulates our nature to evil thoughts and to wicked desires. Feeding our bodies, as we generally do, when we can, beyond what temperance requires, we feed the elements within that conduct to death, and even to a double death—the soul's death, through concupiscence, or the fermenting heat that awakens evil desires; and the body's death, through the implanting of disease. It is a very old and a very true proverb, that eating and drinking have slain more men than the sword. Intemperance hastens the decay of life; intemperance enfeebles the powers of life that remain. Intemperance pulls down the strength of the soul, and so puts our eternal life into the hazard of ruin. Then, on other accounts, and beyond our will or control, we are all of us moving onwards with a rapid and incessant movement towards death and the grave. Time is but the measure of this rapid movement. It flies not over our head, it hurries us along with it, quite as rapidly as the earth is whirling us along its course. But time never comes round on its course as the earth comes round; it never returns; it goes straight forward, silently, swiftly, inexorably, and we along with it. As time is always running, so we are always dying, and dying so fast that we cannot see how fast we are dying.—*Pastoral*, Feb. 1, 1869.

RASH JUDGMENT.

How can anyone, having the light of Christ, think any other really worse than himself? To form true judgment of any soul, we must have the sum of all these elements of knowledge before us. We need to know the chain of all his lights from beginning to end, the chain of all his training, the chain of all his providences, the chain of all his opportunities, the chain of all his helps and graces, the chain of all his acts, thoughts, desires, and motives, and the chain of all his temptations. But what know we of the interior history of anyone except ourselves? What, again, do we know of the native interior character of any soul except our own, or of the trials of that body to that soul? We know something of the external acts of another—something, perhaps, also, of his external conditions; but there our knowledge ends. We know no one by his interior and its course of life but ourselves. We have vast evidence of our own weakness and sinfulness against light and grace; but we cannot judge another, except superficially. Therefore, God commands us to judge and sentence ourselves, but not to judge another. "Judge not, and ye shall not be judged." We cannot do it without enormous presumption. But, as far as we can have evidence, each one must see, if he see himself in God's light, that he has no reason whatever to think anyone worse than himself. St. Paul says,

“He came into the world to save sinners, of whom I am the chief”. He saw his own misery; he could not so see the misery of any other man. And David, contemplating himself in the light of God, says, “I am brought exceedingly low, I am as nothing before Thee, and I knew it not; I am as a beast of burden before Thee, yet I am always with Thee”.—Letter in *Memoirs of Lady Chatterton*, p. 283.

READING *v.* PREACHING.

Then have we in vogue, borrowed from the Anglican establishment, the mechanical practice of reading instead of preaching. We hear nothing of this practice in the early ages of the Church. The homilies of the Eastern and the tractates of the Western fathers were all spoken effusions, derived from meditation; hence their spirit and power. This mode of delivery greatly influences the style and tone of composition. Hence we are not deficient in a certain art of making sermons. We have at hand mechanical collections of materials, which we mechanically put together as we mechanically deliver them. We tessellate words and sentences instead of fusing ideas. Hence a want of great and overpowering conceptions. We abound in dissertations on virtue and vice, and in essays on the passions and their workings. These are made to hold the place of those great and

inspiring truths which the apostolic men and fathers drew forth from the revelations of God.—*Sermons with Prefaces*, p. 9.

LIGHT OF REASON.

Deeper than his errors, deeper than his opinions, deeper than his mythologies, is the light of man's reason, an image of the eternal reason, an image of the Trinity.—*Endowments of Man*.

THE INFORMING PRINCIPLE OF REASON.

The just and due relations of things with God and with each other constitute their essential order. And this essential order of things is what we call their eternal law. . . . And the light which shines from this essential order into our minds, making known to us the just and due relations of things towards God and towards each other, is what we call right reason.—*Endowments of Man*.

REASONS.

Whenever you find a man giving you many reasons for doing what he knows is against your will, depend upon it, the real reason of his conduct is confined to his own breast.—*Speech on the Pontifical States*, p. 19.

THE REFORMATION.

Then came the revolt predicted by St. John and by St. Paul—the revolt which was to be the calamitous

period of the Church of Christ—a revolt the result of sensuality and pride ; of sensuality discarding self-denial, of pride refusing submission to the ordinances of God, and thirsting, like the fallen angel, for the calamitous joys of independence. Then fell great avalanches of men from the rock of faith ; and having no principle of authority left on which to base a faith, they drifted here and there on the restless ocean of doubt, clinging to the broken remnants of truth, and, unhappily, parting with one fragment of revelation after another, until they scarcely knew what remained to them.—*Ecclesiastical Discourses*, p. 107.

THE REFORMATION.

At length Bishop Berkeley and Hume come upon the scene, and then the Reformation begins to fly off at a tangent into infinite space.—*Observations on the Use and Abuse of the Sacred Scriptures*, p. 29.

RELIGION WITHOUT FAITH.

Whatever is bad in this system for other communities is infinitely worse for the children of the Church. As the amount of positive truth in Catholic teaching is greater ; as the details of a Catholic's duties comprise more numerous, more various, more frequent practices ; as the religion of a Catholic must pervade his soul more deeply ; as his scope of spiritual vision

has a wider horizon ; as the history of his faith extends further over time and wider over space ; as the principle on which it is based is higher in character ; as its relations with the spiritual world are more numerous and extend further,—on all these grounds the Catholic religion requires a greater amount of teaching than any one of those communities which, by a process of negations only, have separated from her, and that in proportion to the amount of doctrine and practice which, whilst she retains them, they may have given up. If, then, this naturalised system of education be in strong opposition to other religious systems which rise above the point of Socinianism, and that in the proportion of their amount of positive teaching, it is in sharper conflict with the Catholic formation of the soul. For it cannot be too often repeated that this plan of so-called education, training, as it does, but on the human side, with all its negativeness, is yet a positive, well-defined, and coherent system of religion without faith, so to speak, and of a most levelling character, whatever may be the intention of those who devise it and propose to carry it out. By it you indoctrinate and familiarise the mind with a principle that only wants the force of the passions for a momentum with which to out-heave from the soul of youth both the principle of authority and the positive doctrines of religion together.—*Remarks on the Proposed Education Bill*, p. 13.

RELIGION AND POLITICS.

We will now direct our attention to some few of those propositions the condemnation of which has been most prominently dwelt upon and viewed with most dislike in this country.

First, there is the very principle that lies at the root of all this dislike of the Pope's proceedings, that religion has nothing whatever to do with politics or with the conduct of social life. To this it must be answered, that whatever be a man's conduct in political or social life, all men judge of that conduct by certain moral principles of right and wrong. If that man is not a Christian, they judge his words and actions by the natural moral law, by the law of natural human conscience ; but if he be a Christian, then his conduct towards his fellow-man and towards his country is also judged by the Christian law. Thus it is a maxim of the common law of England that Christianity is part and parcel of it. And as both the natural and the Christian law are lights of the conscience, and laws which a man carries in his breast, both resting on the authority of God, and making us accountable to His Divine Majesty, so both these laws are of a religious character, and the Church at all times authoritatively expounds and enforces them. Thus, the Ten Commandments belong both to the natural and the revealed law.

And when the clergymen are called into our gaols to instruct the criminal classes, they are expected to explain and enforce the natural rights and duties of man towards man, as well as the Christian doctrine. In fact, it is the very nature of human words and actions that they carry with them a moral responsibility, more especially where they regard the interests and the well-being of our fellow-men and of society ; and that they take hold of the conscience, which conscience is the religious element that dwells in our bosom. This is also a maxim of all sound human policy and legislation ; for example, it is a maxim of our own constitutional and legal writers that no law of man can be binding, or can have the qualities of a law, if it contradicts the law of God. And the maxim stands on this principle, that man can establish no right that resists the ordinance of God. On this ground it was that our Lord rebuked the Pharisees for enforcing their own laws oppressively on the poor, whilst neglecting God's greater laws of justice and of mercy. On this ground, too, St. John the Baptist rebuked Herod, even at the cost of his life, for having violated the very law of nature, in taking to himself his brother's wife. And for this cause the prophets, inspired of God, rebuked and condemned kings and rulers of the earth, heathen as well as Jewish, when they usurped kingdoms and violated the rights which God had given to man.—*Pastoral*, March 23, 1865, p. 9.

RELIGION IN SCHOOL.

The higher elements of religion must not walk in and out of school with the clergyman ; they must dwell with the teacher, who is ever on the spot.—*Notes on the Education Question*, p. 34.

RELIGIOUS COMMUNITIES.

A religious house cannot be erected at will, nor without many precautions. It must belong to a known order or institute, having a defined rule and a body of approved constitutions, which not only regulate the mode of its government, but direct the whole of its practices and observances, down to the minutest points. The governing authority is surrounded by checks and precautions calculated to prevent the possibility of excesses or abuses in its exercise ; and these have commonly been tested by long experience. So far from a convent being under despotic power, I dare boldly affirm, and everyone acquainted with the subject will bear me out in the assertion, that the British Constitution has not half the elements of security from abuse of power, combined with its exigencies of obedience, that are to be found in the constitution of almost every religious house. In all convents the office of superior is elective, and, with very few exceptions, and these in the case of but one order, the election of a superioress is but for

a term of three, or at most of four, years. In all of them the superioress is elected by universal suffrage and vote by ballot. Nor can anyone not of the community—any ecclesiastic, for example—interfere with the liberty of the election, all opportunities for doing this being most carefully guarded against. Except in some orders, and that in the case of the recently professed, who are not supposed to be adequately acquainted with the eligible members, every sister who has taken upon her the obligations of the state has an equal vote as to who shall govern the community. And all members who have been in religion a certain definite time are eligible. In some orders a superioress, after being elected a second time, cannot again hold the office until another term of government has passed over. The obedience owed to and exacted by the superioress is not an unlimited one, but is in all cases clearly defined, and is understood to be “according to the rules and constitutions”. Any excess of authority beyond these limits would at once be corrected, through an appeal to a higher and an external authority. Nothing of the substance of these laws can be changed, either by the superior, or by the bishop, or by a majority of the members against a minority. Each sister has vowed obedience in a certain way, and according to a certain rule, nor can she be obliged to more. The high powers of the Church may, indeed, for very grave reasons, alter the constitution of a house with, but not without, the

will of all its members. There is a provision made for altering mere accidental arrangements that may be required by change of circumstances: this is done through episcopal authority, at a solemn visitation, after privately taking the sense of each member, and after discussing the point with the superiors.

In a religious community are to be found three classes of persons: the professed sisters, the novices, and postulants. The distinction between choir and lay sisters makes not to our present purpose. The postulants are those who, recently come, are petitioners for the white veil, that is, to be put on trial as to their fitness for the state of life, and its fitness for them. At this period they are not, strictly speaking, members of the community, though residing in it; it is a kind of first essay on both sides—on that of the applicant, and on that of the community—and they are free to depart at any moment. This period is commonly of six months, at the shortest.

If, after this time, should the postulant stay so long, the lady herself wishes, from all she has observed, to make a trial, and the community think her disposed to be happy in their state, and likely to promote the general happiness, she is clothed in the habit of their order, and receives the white veil, and is placed under the immediate care and direction of the novice mistress. She has now the rule and

constitutions put into her hands ; its spirit and its duties are explained to her, and she is initiated into all the customs, manners, and ways of the community. The period of novitiate is still but a time of probation ; nor in any case, under pain of invalidity of religious profession, can it be made shorter in duration than one whole year, exclusive of the time of postulancy, whilst in the active orders it commonly extends to two years. During this time the novice is free to depart whenever she chooses ; for, as yet, she is under no sort of engagement. Amongst the employments of the house, she is set to those which nature would be the least disposed to choose ; and occasions are taken for putting trials in her way, more difficult in their character than any she is likely to encounter after she has contracted a final engagement. This is done for the deliberate purpose of testing her spirit, and ascertaining her real temperament. Her dispositions are carefully studied and prudently tried. It is carefully noted whether the novice have any gloominess in her disposition, or weakness of character, or instability of mind ; for either of these is considered as an utter disqualification for the religious life ; also, whether the novice continues, as she proceeds on her course, to manifest a love and increasing preference for the state for which she is a petitioner. When the term of probation comes to an end, the grave question has to be decided as to whether the novice

shall be admitted a member of the community. This is not so easily settled as some persons may imagine. It is quite beyond the power of the superioress herself to answer the prayer of the petitioner. All she can do is to decide the preliminary question, if she and her council can, in conscience, and from the knowledge they have acquired of her qualities and dispositions, present her for the decision of the entire community. The well-being of their society depends upon the happiness of each of its members, and one uncongenial person might mar the happiness of the whole circle. The consideration of property, or any other interest of that kind, is of little moment to the individual members of a community, who have each the same defined provision for their wants and conveniences allowed them, under whatever circumstances, according as their rule directs. They can have but one consideration in view, and that is the general happiness of the community. The question whether the community will receive the proposed member is decided by their suffrages ; the youngest member has her vote equally with the oldest, and these votes are given by ballot. Now, nothing could be more absurd than to suppose that a community of religious ladies would be other than most anxious to exclude from their society the melancholic, the discontented, and such whose spirits are wounded ; a little reflection must show that a community intermixed with such ele-

ments as these could never last long. Under such conditions, a house, instead of continuing for ages, would break up in a few months. Hence each sister has had her observation directed all along upon the novice, and, when she gives her judgment, when called upon to do so, gives it with solicitous and conscientious consideration. If there be a serious doubt, the common advice is to decide for the safety of the community against the individual. Should one or two black beans appear in the voting-box, it is sufficient to induce the superioress and her council seriously to reconsider the subject; a few more such votes would certainly lead to a delay of time and another trial; if a majority of the votes were adverse, it would absolutely decide the question, and return the novice to the world.—*Plea for the Rights and Liberties of Religious Women*, p. 5.

RELIGIOUS DIVISIONS IN SCHOOL.

At a fixed time this school sees coming in a heterogeneous body of rival teachers from rival sects and creeds. Here, then, religion, with its positive doctrines, comes into the school. But how? Bodily it comes, in visible conflict, suggesting Pilate's question: "What is truth?" Where is religious certainty? Until now all is agreement, though we have heard of God all the while and of the name of Christ. But in the name of peace and truth, what means

this? Is Christ divided, and the Church divided, and are we, therefore, to be divided, and divided because religion comes amongst us? What and where is truth, after we have passed the boundaries of our school teachers? asks the dawning sceptic of eight years old, putting the question to his own mind. The school is drafted off into conflicting divisions, the Socinian teacher alone having no occasion to appear, for his work is going on all day long. If he remains behind, each of the rest has two tasks to fulfil. The one is to counteract the general tendency of the school, the other to plant his own doctrines, and protect them from the influence of the other doctrines now sown among the other companions of his young charge. The school companions return together, each one, if he be not already a doubter of his creed, or an indifferentist in embryo, bringing back in his breast a sentence of condemnation against the rest, on what is the most momentous problem of life, and the foundation of all true teaching.—*Remarks on the Proposed Education Bill*, p. 11.

RELIGIOUS GOVERNMENT.

Of all the duties of religious government there is none that demands more consideration and discretion than that of putting the right persons in the right places, and the wrong persons where they can do least harm to the congregation or themselves. Abi-

lities alone will not give the right persons; there must be a keen eye to the right spirit. The spirit of the right persons is simple, and their intention pure. This spirit puts order into their faculties and clearness into their judgment. The wrong persons are they whose motives are mixed with vanity, and who, consequently, when they have to look to others, carry themselves in their eyes. Such persons have scattered minds and a crook in their vision. For this reason humbler abilities are often more available than greater ones, and for the same reason true humility is so great a power. Discretion in ruling is farsighted, and scents danger afar off, feels its breath when it comes nearer at hand, and wards off the pestilential influence before others become conscious of its presence. It sees the germs of future evils where others may see but some innocent occasion for amusement or distraction.—*Ecclesiastical Discourses*, p. 239.

RELIGIOUS TEACHING.

It is quite an error, and altogether wrong, to suppose or imagine that there is no religious teaching in schools which exclude the creeds. There is a very clearly defined system in them, beyond all intention, but not the less constantly there, or the less constantly inculcated. There is a positive and absolute teaching of a very complete and well-

rounded system of thinking with regard to religion, and that system is natural deism with a tincture of the Socinian ; a system which, if it be negative in what it excludes, is positive in what it contains. You cannot be continually teaching a system cut off from other knowledge by exclusions, without at the same time encouraging the power, or even the habit, of making those exclusions. And the holding this positive deistic or Socinian system is a something that can stand by itself. To a man of faith all things are seen in the light of his religion, and everything, even on earth, is regarded in its religious bearings—everything, good and bad. This religious conscience attends him all through life. So would God have man to be trained. But here is a system which would give to the mind of man from early infancy the habit of cutting off as with a sword of division the natural from the supernatural light of the soul, mere naturalism being worked as a distinct and embodied system into his understanding. His learning is thus made to have no connection with his faith ; that is to say, men and things may be habitually contemplated outside and independent of God and His divine will, outside of Christ and His sacred action upon the world, outside of the Church and her teaching and administering power, although the person be obliged in all his life to act as a consistent member of the Church.—*Remarks on the Proposed Education Bill*, p. 8.

THE RESTLESSNESS OF THE AGE.

Whatever have been the benefits resulting from the investigations, speculations, and inventions of our times, they have had the effect of producing a moral intoxication on the minds of men that has turned them away from the pursuit of divine and eternal things, and has changed the tranquil habits of our fathers into habits of restlessness and the love of perpetual movement. Most men have become eager for novelty and change, and they live so much outside themselves as to neglect or even abandon the interior good of their souls. The tree of the knowledge of good and evil has been shaken for its fruits, and if the knowledge of good has fallen to those who are inclined to good, the knowledge of evil has fallen in great abundance to those who are inclined to evil. We live in the midst of a restless, impatient, and fevered life, that more than ever demands for our security patience of will and stability of mind.—*Christian Patience*, p. 45.

REVENGE.

But what is this cry of vengeance which resounds on every side of us? Dreadful and past all imagination as are the crimes of some of our enemies, what means this hot cry for indiscriminate vengeance upon all? Is there, then, to be no more distinction between

offence and offence, and are the unoffending to be swept into one mass of condemnation with the guilty? Is the peaceful citizen who is himself a sufferer to be slaughtered with the rebel, the robber, the ravisher, and the murderer? Brethren, beware of this unholy cry. Give it not your countenance, but your reproof. To the powers that be God hath given the sword of justice, but not the sword of vengeance. "Revenge is Mine, saith the Lord." Justice is the virtue of those who rule the earth, and it is to be exercised with judgment; but revenge, and the desire of revenge, are always crimes in man, but more especially in the Christian.—*Advent Pastoral*, 1857, p. 5.

REVIEWS.

But a miscellany of writings suited to various tastes and capacities, and wearing the bloom of novelty, comes periodically on the drawing-room table, accessible to young and old, learned and unlearned; to those who are, and to the majority who are not, prepared by mental training to meet the tremendous questionings of the soul. A number of the review is taken up, it may be casually for a page or two, it may be for more deliberate reading; the sceptical question then penetrates the unguarded soul like a sting, a smart phrase or two nails it in the memory, and in the weak hour when the heart is lifted with pride, the mind contracted with brooding,

or the intellect puffed with vanity, the devil finds a vein open for the insinuation of his wiles. That sceptical question joins itself to other sceptical questions recalled from the same review, and the dark habit of questioning faith is formed by insensible degrees. Two or three such questions put shrewdly to man in his innocence brought about the fall.—*Second Letter on the Rambler*, p. 59.

RICHTER.

Richter is more new to me, and what you have extracted is quite charming. The thought so keen yet delicate, and the big heart mantling over the mental light. It is a casket of gems, and the rolling, tumbling German words have formed themselves into such good, smooth English.—Letter in *Memoirs of Lady Chatterton*, p. 173.

A RIDDLE.

There was a king both young and wise, the Solomon of his age, who took delight in putting questions that were shrewd and deeply imagined. But a certain knight of his court was quick and shrewd in answering them, so that the king was disconcerted at this rivalry of his shrewdness. So he pondered long and carefully in preparing three questions, the answers to which bore a profound

signification ; he then put them to the knight, and as the Sphinx propounded her riddles, so he required them to be answered in a given time, on pain of death. The first question was this : What is that which least needs help, but which men help the most ? The second was this : What appears to be of the least worth, although it is of the greatest worth ? The third was this : What is that which costs the most, although it is worth the least, and goes ever to utter loss ?

But the wit of the knight was of a worldly sort, and after many castings about he could not penetrate to the truth hidden in these questions. Fearing for his life, he wasted away in perplexity and grief. Then his daughter, a virgin of innocent heart, and with a mind that looked to God, observed how her father pined away, won his secret from him, and resolved to answer the king's questions. Brought to the king's presence, with eyes cast down and heart lifted up to God, she said : "Your first question, O king, is this : What is that which least needs help, but which men help the most ? What least needs help is the earth. And yet men help it all day, and every day, and at all seasons of the year. They dig and plough it, they sow and plant and enrich the earth ; man and bird and beast come from the earth ; tree and herb and grass and flowers spring out of its bosom ; yet they all die, and return to enrich the earth already so rich. Justly, then, may it be said

that the earth has the least need of help, although men help it the most.

“The second question of your highness is this: What appears to be of the least worth, although it is of the greatest worth? I say it is humility. The which from pure love brought down the Eternal Son from the Most High and Holy Trinity unto Mary, chosen to receive Him for her humbleness. Whoever is truly humble wars with no one; he is peaceful in himself, and would have all to enjoy the same peace. Much more might I say of its great worth and little cost, but let this suffice.

“The third question from the king’s lips is this: What is that which costs the most, although it is worth the least, and goes ever to utter loss? I tell you that it is pride. For pride could not live in heaven, but in its fall brought down Lucifer to hell. It cost heaven to Lucifer and paradise to Adam. Pride is the cause of all our woes. The whole world cannot stanch the wounds it inflicts, nor wipe out its reproach. Pride is the head of all offence and the root of all sin, wasting whatever it touches, and putting nothing in the place of what it destroys; pride is the sting of evil, and the malignant element in all its wickedness. Let it spring up where it will, it is the most costly and worthless of all things.”

Then the king was glad, because he had heard the truth from innocent lips, and he laid aside his wrath.
—*Groundwork of the Christian Virtues*, p. 316.

ROME.

We write to you, our beloved brethren in Christ, from this holy Rome, from this wonderful city where the greatest monuments of Christian piety rest their foundations upon the dust and the ruins of fallen empires ; from that soil of its crumbling hills, washed by the yellow Tiber, which all the nations of the earth have trodden for thirty centuries. We see the cross of Christ surmounting as well the obelisks of Egypt as the sculptured pillars invented by polished Greece, and the decaying temples built by pagan Rome itself. We walk into the midst of the huge Coliseum, and behold where once a nation, filled with the lust of domination and the passion for human blood, looked down upon the unequal struggle between the savage beasts of the forest and the Christian teachers brought from their dark prisons to face this horrible form of death. There you see the cross and the instruments of the Passion, and some humble friar preaching repentance to a listening crowd of believers. We go to that very Pantheon where once all the gods, both of Rome and of its subject provinces, received their daily worship, and there the only God is worshipped, and all His saints are honoured with a reverence that redounds to God Himself. As we daily approach the wondrous dome of St. Peter's, we pass that tall monument which recalls the dark superstitions of Egypt, but the

cross, containing a portion of our Lord's very cross, overtops it. And on its base is written: "Christ reigns, Christ rules. May Christ defend His people from all evil."

No pen can enumerate the triumphs over the world, the flesh, and the devil which Rome presents in her vast assemblage of monuments, thus marking out the periods of time through the Christian ages. Wherever you turn you see the monuments of martyrs and the scenes of their sufferings; the dwelling-places of saints gone to their rest, and the works which they founded for a blessing to mankind; the churches they erected, the monasteries, schools, and works of charity they established. We may number the churches of Rome, for they about equal the days in the year. But who shall number her altars, or the bodies of her martyrs and saints, or the sacrifices that are offered to God over their remains?

And if there is one thing more than another that makes Rome venerable, next to its being the seat of Christ's power on earth, as exercised through His Vicar, it is the relics of Christ Himself of which, as the true successor to Jerusalem, she holds possession.

Let us go to St. Mary Major's, one of the grandest as well as the most beautiful of churches. It is not the rich marbles, the beautiful paintings, or the exquisite arrangement of them into noble forms of architecture that most attracts the Catholic heart. But there, in their gold and crystal shrine, is a bundle

of rude sticks that formed the manger in which the Lord of Life, after His birth into the world, lay in the cave of Bethlehem. There we kneel before the great relic of the birth of the Son of God into this world. There we look upon the rough crosspieces upon which Mary laid her tender Child. We see what the shepherds saw, but not all that the shepherds saw, for the Life that lay there to bring us life is upon the adjoining altar. Having adored our Incarnate God in presence of the manger where "they laid Him," let us walk on by this straight line of trees as far as St. John Lateran's, "the chief and mother of all churches throughout the world". Close by are the Holy Stairs, brought from Pilate's house by St. Helena in the fourth century. These Holy Stairs are the very same up which our Lord ascended to the judgment chamber ; down which He descended on His way to His crucifixion. From the top of them He converted His fallen disciple by one piteous and reproachful look. Down these stairs He came when sent to Herod. And again ascending them when returned to Pilate, down these stairs He again descended wearing His crown of thorns. On their marble surface dropped that blood which was redeeming the world. They are indeed the Holy Stairs upon which how many of the Church's supreme rulers in time of calamity have penitentially ascended to invoke the mercy of God upon mankind ! How many saints have also ascended them on their knees,

to move our Lord to be propitious to the souls for whom He suffered such indignities! How many penitents have, slowly, and lowly bending, moved along those eight-and-twenty steps, adoring where His footsteps stood, and imbibing at every step, with the blush of shame, that compunction of heart and grief of repentance which has moved the heart of Jesus to forgiveness! These Holy Stairs have acquired a twofold holiness. Hallowed by the presence and the suffering of Jesus, for fifteen hundred years at least they have been hallowed by the floods of grace which He has poured upon the hearts of the humble and the penitent, who seem never to leave those stairs to solitude. And when you have reached the last of those steps, you stand in presence of an antique chapel of most venerable aspect, over whose front is inscribed that in no part of the world is there a place more sacred. It was the private chapel of the Vicars of Christ from the time of Constantine; and its altar and walls are filled with the heads and limbs of the early martyrs. Thus come we through the sufferings of Christ to the sufferings of His saints; and are reminded that all who are in Christ Jesus have suffered persecution and undergone sorrow for His sake.

From St. John Lateran's, where also are the heads of St. Peter and St. Paul, close to which also is the scene of the suffering and triumph of St. John the Evangelist, let us direct our steps to St. Peter's. And as

we kneel by the hundred lamps that are burning day and night around his tomb to whom our Lord gave all His power in heaven and on earth, we look up to that wonderful dome which hangs like a heaven of beauty over our prayers ; but as our eyes ascend they are arrested midway upon one of those huge columns on which that heaven of beauty rests. For there is preserved the veil with which that tender and courageous woman soothed the face of Jesus as He ascended up to Calvary under the burden of His cross ; in reward for whose piety and devotion He imprinted upon that cloth the portrait of His divine features, drawn with the blood and sweat that covered the face on which the angels longed to look. And, as if to remind us that the victims of God's love are always near Him, in the adjoining column is preserved the winding-sheet in which the bodies of many of Christ's martyrs were conveyed from the scenes of their sufferings to their places of repose in the Catacombs. From St. Peter's let us retrace our way back to St. Mary Major's, near which we may enter the church of the holy martyr, St. Praxedes, and there, in an antique and venerable chapel, stands the column to which our Divine Lord was bound, and at which He endured the ignominy of nakedness, the scorn of the executioners, and received their redoubled blows on His Virginal Flesh—upon that flesh which is meat indeed, drawing forth that blood which is drink indeed. For, tied to that pillar, the

Strong One put on weakness, that all the weak souls that are on the earth might come to Him without fear, and might feed their weak spirits on His eternal strength. And so, having mused, with downcast heads and contrite hearts, upon that agony of shame and suffering which our Lord endured as the captive of sinners, as the captive of His own unspeakable love for man, when bound hands and feet to this hard and strong pillar, let us proceed on our way to the Church of the Holy Cross. There, moving over its venerable pavement, let us enter that sacred chamber where, kneeling with humble hearts, there is presented to us, first, two of the thorns of that rude garland which crowned the head of Jesus with a crown of ignominy, and pierced His tender brow. Then we behold one of those big rough nails which were driven by cruel hands into His hands and feet. And last, behold the wood of the cross upon which, suspended, He prayed for our forgiveness and completed His bitter sacrifice.—*Pastoral*, February, 1870.

ROME : CALM.

Nothing ever unsettles the equanimity of the Holy See.—*The Catholic Hierarchy*, p. 46.

ROME : SLOW.

It has often been said that Rome is very slow in its proceedings. But during the ten visits I have made

to Rome on Church affairs in the last three-and-thirty years, I never found Rome slow. True it is, the Holy See never acts or decides unless it sees the whole of a question, and sees clean through it; but whenever there is protracted delay, it is because the subject has not come before its judgment in a form complete and adequate. The negotiations I have described took less than ten weeks from first to last. It is in cases of litigation that Rome is slow, and that is owing to deep solicitude lest justice should suffer defeat.—*The Catholic Hierarchy in England*, p. 73.

ROMAN CONGREGATIONS.

When a grave case like this comes before a Roman congregation, the matter of the case, with the requisite documents, is printed and distributed to the cardinals of the congregation some considerable time before it comes under discussion. Each cardinal then gives copies to his own private consultors, who prepare themselves to give him their lights on the subject. In due time every cardinal of the congregation holds his private consultation, and so prepares himself for the assembling of the general congregation. But should the case present any especial difficulty or obscurity—if this regard the facts, then well-informed persons of the locality are asked for information; but if it concern law, theology, or science, then the learned consultors of the congrega-

tion itself are called upon to write papers on the more difficult parts of the question. Thus prepared, the congregation assembles, and the question is discussed point by point. Should the case be not seen through in all its parts, they conclude, to use their own phrase, that they need more light, and questions are drawn up on the points demanding further elucidation ; but if the case be clear in its facts as well as in its principles, the decree is drawn up, and is carried to audience of the pope. Very difficult is it to mislead a Roman congregation, and most difficult of all to deceive the supreme congregation, formed, as it is, of the ablest cardinals and consultors from several other congregations, and guided by traditional methods, the result of ages of experience. After thirty years' acquaintance with Roman congregations in the transaction of business, my admiration grows with each new occasion at the extent and exactness of their information, and at the clear precision with which they bring out the merits of what is put before them.—*Anglican Theory of Union*, p. 7.

THE ROSARY.

The body of the Rosary is the vocal Our Fathers and Hail Marys ; its pith and soul is the meditation. The beads, as they are held in the fingers, give escape to nervous restlessness, and so leave the attention more free. Thus the weakness of a nervous, or rest-

less, or extroverted mind is provided against. Many people can only think freely on a point when in action—walking, for example. Their nerves and senses must have employment to free the mind for concentration. The famous preacher who could only find his ideas flow when twisting a thread on his fingers is a case in point: his thread snapped, and his thinking stopped. The fingering of the beads and the vocal prayers do this function, disposing and freeing the mind for meditation. Human nature is very complex, and its complexity of activity, which is in the Rosary provided for, is the source of those distractions that arise when we kneel, inactive in body, and repeat customary vocal prayers. A little activity of the hands and a fixed object for reflection to animate our vocal prayers cures much of this distraction. A lady can think over her needle who cannot think so well sitting still with unused hands.—*Letters in the Oscotian*, p. 179.

RULES OF MEDITATION.

Though everyone should learn a good method of meditation, yet to tie the soul always to that method, in all its rules, would not only injure freedom, but cause the soul to lose the touch and attraction of the Holy Spirit. No one thinks of putting all the rules of grammar into every letter that he writes; no one thinks of putting all the rules of rhetoric into every discourse that he delivers. His production

would be a chained-up folly. Rules are of value when required, not when out of place. Those who look more to rules than to the spirit of prayer are the pedants of prayer. They will never make much progress in this holy exercise.—*Christian Patience*, p. 200.

RULES OF INTERPRETING SCRIPTURE: PROTESTANT AND CATHOLIC.

The difference between the Catholic and Protestant rules, and their mode of using the Scriptures, may be thus illustrated. I am placed in a strange country, over which I have to travel before I can reach my destination. Ignorant of the way, and of the difficulties and dangers I may meet, I, naturally, procure a map of the country. Not yet feeling secure, I seek a guide. I am now assisted ; but, nevertheless, I do not forego the use of my eyes, to which these are only assistants. The eyes are my reason ; the Scriptures are my map ; the interpretation of the Church is my guide, who, I ascertain, is duly qualified. The infidel meets me, and tells me to throw away my map, and to dismiss my guide, for my own eyes will guide me better. The Protestant comes up and tells me to keep my map by all means, but to dismiss my guide. I, thinking all this very strange, keep my map in my hand, use my eyes, follow my guide, and reach the place of my destination, whilst the two

gentlemen who accosted me are still disputing whether I can possibly go right with all this assistance.—*Observations on the Use and Abuse of the Sacred Scriptures*, p. 47.

SADNESS.

Like a worm within the soul, this miserable vice gnaws and consumes the joy and strength of the virtues, whilst the soul herself contracts and shrivels up like a leaf attacked by blight.—*Christian Patience*, p. 132.

SADNESS.

A puff of wind breaks the soap-bubble, and an act of kindness breaks down sadness.—*Christian Patience*, p. 133.

SADNESS.

Hence sadness is the most selfish of all selfish things, and the very essence of self, eating and consuming the very heart of virtue. The serpent, coiled round its slimy self, with no other feeling but of self, is the image of sadness.—*Christian Patience*, p. 32.

SADNESS.

By patience, also, the will refuses to enter into sadness, that miserable slough, which is nothing but the dregs of defeated self-love.—*Christian Patience*, p. 103.

SALVATION.

There is no eternal suffering for those who have faith, hope, and charity: no, never, for those who believe, who hope, and who love God. Whatever sins one may have committed, and against whatever light, and under whatever circumstances, the change of the heart, with the grace of the sacraments, removes them all. Such is the power of the divine mystery of Redemption. The grace of Jesus brought home to our souls removes our sins, although, for our humiliation, their memory remains, as well as for keeping us watchful and penitent.—Letter in *Memoirs of Lady Chatterton*, p. 285.

SAN COSIMATO.

At the ninth mile-stone from Tivoli we reach Vicovaro, the ancient Varia. Its massive old walls and bastions, half in ruins, stand on huge masses of tufa rock, presenting to the side of the road a series of deep caverns, which, as we pass along, have strongly riveted our attention; for each of the party has observed in them a practical commentary on the Gospel. Most of these yawning caverns have rude doors affixed to them, and are stables for goats, or sheep, or cattle; and now and then may be seen a shepherd dressed in rude goat-skins. On the right hand a fertile declivity, rich in olive trees, goes down

to the margin of the stream. As we ascend at the close of this valley, and round a projecting point of the range, a magnificent prospect breaks upon the sight. The scene widens out on both sides; the dells are covered with foliage; the Anio takes a sweep round to the right, and at the arc of the bow which it forms it laves the base of a rocky promontory which guards the green peninsula like a coast-line. On this point stands a convent, its white walls and towers shining through a mass of tall cypress trees, which raise their dark-green obelisks into the clear blue of the sky. The background, beyond the stream, is an intricate but graceful scene of wood and vale, closed in by a swelling range of lofty hills. This convent is San Cosimato, a place of deep interest to the pilgrim of St. Benedict. Passing behind the present Franciscan convent into the garden, the spectator stands some 300 feet above the river; and beneath him lies a subterranean monastery, cut out of the living rock by human industry. A steep flight of steps, constructed on the face of the rock, conducts down two-thirds of the precipice, and brings us to a range of cells, each with its door, and a square aperture above it, opening upon the Anio. These cells are, on an average, six feet by four. Two seats in each cell are formed by projections left in the rock, admitting of a board being laid upon them so as to form a couch. An ascent by steps from the cells conducts to the chapel, which stands some 200 feet above the water.

It is twenty-four feet long, whilst its breadth gives twelve feet at the one end and nineteen at the other. Its vault is regularly carved in the rock, and a pillar is left standing in the centre. Seats are left in the natural rock on each side. The refectory of this subterranean convent can now only be entered by another descent from the garden. It is about seven yards square, and has its seats and a table left in the stone. This is the primitive monastery of SS. Cosmas and Damian.—*Pilgrimage to Subiaco*, p. 6.

THE STYLE OF SCRIPTURE.

The style of the sacred writings is as various as their matter. It is moulded upon modes of thought peculiar to the simple and antique Hebrew, the wily Syrian, the subtle-witted Greek, and the severe and straightforward Roman. The language is at one time literal, at another figurative; and the meaning is wrapped up in tropes, metaphors, types, allegories, parables, personifications, similes, and allusions, collected from Asiatic scenery, from the production of distant climates, from the customs of other times and of olden manners; from arts, and knowledge, and form of life, and rites of worship in surrounding nations, remote from us, unknown or extinct, and from all the glowing and resplendent imagery of the East. Spiritual ideas, even the acts of the Deity, are often presented to us in corporeal, and

sometimes even in the grossest bodily shapes. The expressions of the sacred writers are sometimes apparently, though never really, contradictory, and require all the acuteness of the most practical biblical scholar to reconcile them.

The New Testament, as Henry observes, is written in Greek by Hebrews. Its phrases are neither Greek nor Hebrew, but a mixture of both. It is the language of the Septuagint—the language which the Jews used in their commerce with the Greek Empire, through which they were scattered after the time of Alexander. Modern translations retain this mixed idiom. Here is another source of perplexity. The Epistles of St. Paul form one of the most extensive and important portions of the New Testament. They constitute the best comment on the gospels. They are, as St. Chrysostom in rapture observes, “a mine and a treasure of holy truth, which can never in all ages be exhausted of their meaning”. But the style of the Apostle is very peculiar, intricate, and difficult. He changes the ordinary rules of verbal construction; uses words in a sense peculiar to himself; transposes words and sentences from their usual order; involves reasoning within reasoning; often interrupts one chain of reasoning or remark to give expression to other truths or feelings which have burst upon his ardent mind and widely extended vision, and then resumes again the interrupted argument. These peculiarities are essentially transferred to the English

version, with the additional difficulty of studying the peculiar language of St. Paul through the veil of a language in which he did not write, and which is thus muffled up in a mingled web of Hebrew, Greek, and English idiom.—*Observations on the Use and Abuse of the Sacred Scriptures*, p. 18.

SECRET SOCIETIES.

Beyond the visible hostilities that war from so many quarters on the Church of God, there are the secret societies, many of which may be truly said to be driven in their fanaticism by satanical inspiration. But of these the people of this country have but little knowledge, although their influence has already reached these shores. These secret societies with which the continent of Europe is afflicted are an organised and formidable conspiracy against God, against the Church of God, and against the constituted order of society; and the visible adversaries of the Church are but too frequently either allied with them or pushed on by them. Like the volcanic powers that shake the earth, their work is underground and in darkness. They shun the light, because their works are evil. Such are the elements of modern persecution: it is a great conspiracy against the reign of God and of Christ in the world, and the roots of this conspiracy are hidden from public sight. Against this conspiracy you

have been invited to take up the spiritual arms of prayer.

But it is in the providential order of God's divine permission that there should be storms in the moral world as well as in the material world, that the hidden elements of destruction may be exploded, and the world of man be purified from much evil.—*Advent Pastoral*, 1883, p. 5.

SELECTED AS A SCAPEGOAT.

It is with deep interest that I look back to this wonderful revolution in Australian opinion. For one of the uncalculated results of Sir W. Molesworth's committee was to arouse a storm of anger in New South Wales at the revelations that had been made in England. And as public indignation, when it is deep and loud, invariably demands a victim, the writer of these pages was selected for that function. At a suggestion from Dr. Lingard, but without his previous knowledge, he had been summoned to give his evidence on the transportation system, and, moreover, he had written a little book which had put the leading features of convict life into a vivid form. Selected, then, as the scapegoat for all the offenders, on him the whole fury of the colonists was concentrated. And it must be recollected that among them were a large number who themselves or their parents had been convicts, a circumstance that did not tend

to diminish the conflagration that was raging. Alone he endured the biting tempest ; not one friend had courage to stand by his side, or even near him. Should anyone look through the files of Sydney papers for the years 1838 and 1839, he will be astonished at the bitterness and the perseverance of that onslaught, and at the shameful things imagined and imputed. But if you ask the motive which drove this persecution on, that belongs to the history of the transportation system. It was laconically expressed by a settler, who came and accosted me on board a Paramatta steamer, in these words : " Sir, we can never forgive you. For what you said was the truth. They will take away our convict labour, and we shall all be ruined." However, time brings great lessons. And when, thirteen years afterwards, citizens and settlers, emigrants and emancipists, assembled by tens of thousands on Sydney Park, and there recorded a solemn vow that never again should a convict ship defile their shores, they were reminded, amidst their enthusiasm, how they had treated one then far away for having helped them towards their present conclusion. And then that vast multitude made an honest reparation.—*Management of Criminals*, p. 11.

THE SELECT HALF-DOZEN.

Nothing exercises a more paralysing influence over the sacred orator, or, indeed, over any speaker, than

keeping an eye on the select half-dozen. If he consults what he imagines to be their finer taste, his discourse will fall vapid on the ears of all. Let him speak with confidence to the numbers, and he will not fail to satisfy the judgment of the select.—*Sermons with Prefaces*, p. 12.

SELF AND SELF-LOVE.

The fact is that no man really loves himself alone and as the one immediate object of his love. He loves himself in a roundabout way, through many things that he associates with himself, and in which he reflects himself. By associations, and by an imaginative appropriation, the actual self grows into many things by reflecting one's self into them, which creates a fictitious and imaginary self that is not the real self.—*Endowments of Man*.

SELF-DECEIT.

Who has not known persons who are always in trouble, but never in the wrong?—*Endowments of Man*.

SELF-ELEVATION.

Self-elevation rebounds into self-degradation.—*Groundwork of Christian Virtues*, p. 287.

SELFISHNESS.

Rolled up into one's self, like the snail in its slimy shell, the soul can neither open herself to God nor to her neighbour.—*Christian Patience*, p. 135.

SELFISHNESS.

Self-love causes the will to vibrate like a pendulum, but in a very unsteady way, between God and one's self, making the soul restless, impatient, inattentive, and wandering.—*Christian Patience*, p. 190.

TEST OF SELFISHNESS.

Tell a man to think on nothing but himself, and you insult his reason ; tell him to love nothing but himself, and you insult his conscience ; tell him to live for nothing but himself, and you insult his heart.—*Endowments of Man*.

SELF-KNOWLEDGE.

Self-knowledge is invaluable ; yet it is not obtained by peering into our own darkness, but by seeing ourselves as we are reflected in the divine light. We shall never find what we are by dwelling in our own troubles, and making them whilst we are dwelling in them, but by getting our mind above them, and

dwelling on the goodness of God, when that divine goodness will teach us what we are by comparing ourselves with Him.—*Christian Patience*, p. 134.

SELF-LOVE.

There are no chains so heavy as those which bind us down to low levels of thought; no nets so confining as the fashions and frivolities of this world; no fetters so cramping as grovelling desires; no persecutions so ingenious in their torments as our own ambitions, rivalries, and jealousies. Habit may make them sit on us like nature—not our own mother nature, indeed, but a hard step-dame nature; and only those who have first been under, and then set free from, her trammels, can comprehend their oppressiveness. A celebrated nun, St. Catherine of Genoa, in a famous dialogue which she wrote, represents the body and soul as making an agreement that each shall let the other have its own way in turn, week and week about, and that without let or hindrance, subject, however, to this condition, that neither shall lead the other to sin. And to prevent all differences, as the mutual friend of both parties, self-love is chosen to act as umpire in all disputes that may arise, to settle them on the spot. So the soul, having precedence of the body, has her first week, and takes a flight into the higher regions of contemplation and eternal love, leaving the poor body sadly pinched and pined. But

when the body's turn comes round, the soul gets into incomparably greater difficulties, for, contrary to her very nature, she is dragged into darkness, immersed in trouble, and straitened in circumstances, chained in every faculty, degraded in every sentiment, whilst the body goes on with eager appetite to the satiating of its every desire. In vain does the soul appeal to self-love; self-love maintains that the body is in its rights, and both body and self-love combine in complaining of the soul as ambitious to get freer of the body than was intended by nature. It becomes plain that self-love was in league with the body from the first, and, uniting their wanton strength together, they drag the poor soul into slavery beneath them; nor is that all, for, against the bargain, they drag her into sin. She has nothing left her, in her misery and anguish. But, so soon as the soul gets her turn, she rises in determination, appeals to our Lord for rescue and for mercy, and breaks the unjust contract, resolved never for the rest of her life to give the body an inch of licence however self-love may clamour, knowing well by experience that if the body gets an inch of licence it will take an ell, and will leave the soul divested of that freedom with which Christ makes us free. If in this allegory, my brethren, you recognise the triumphs of freedom, you must equally recognise the triumphs of the cloister.—*Lectures on Conventual Life*, Lect. iii., p. 6.

SELF-WILL.

Take away self-will and you take away all evil. Why, then, did God give us this will? He gave us our free-will, but not our self-will; this self is the addition we have made to it, and was first inspired by the devil when he said: "Ye shall be as gods".* —*Groundwork of the Christian Virtues*, p. 376.

A SEMINARY.

This seminary is the seed-plot from which should spring into the diocese ecclesiastical life and vigour. Whosoever are called to co-operate in its foundation, whether founders or contributors, whether superiors, professors, or students, are doing a work for the future enlightenment of the diocese, of which only those who come after us will be able to estimate the value. Thus far it is but a seminal principle, one of those small and humble beginnings that carry hope rather than performance in its bosom. But God's designs are eternal, and we are of a day; and what He destines for long growth and large expansion, He sets down in small beginnings. Out of the humblest elements He creates the greatest things. Haste has in it a violence that belongs to human weakness, and what springs up in haste runs rapidly to decay. God's works are founded in secret, they grow up in secret,

* Genesis iii. 5.

and they show their strength with time. Planting the germ in silent obscurity, and surrounding it with nourishment, He sends down His silent influence upon it and leaves the rest to patience and to years. But this we can, with certainty, predict, that unless the seed be good, neither the growth nor the fruit will be satisfactory.—*Ecclesiastical Discourses*, p. 148.

SENSUALITY.

We are a sensual race, and the habits and customs of the time are gross in sensuality. Few are they who exercise that dominion over their bodies which they ought to do, and who, by a rule of temperance, a law of the will, and a measure of prudence, keep their appetites in subjection and obedience to the soul, according to the grand precept God gave man from the beginning, whereby the secondary image of God is perfected in man. But sensuality degrades in us even the primary image of God in which we are made like to the Holy Trinity ; it destroys the purity of the soul, it clogs the mind with darkness, weakens the strength of the soul, weakens and divides the powers of the soul, destroying their unity ; it makes the man earthly and carnal, so that it is difficult for him to raise his mind to God, or to think on spiritual things. One sensuality leads to another ; the very soul becomes sensual with the body, and what begins in indulgence ends in sin ; sin itself grows habitual

and familiar, the mind becomes darkened, and the will hardened, and the sensitive life of the conscience is dulled and deadened, until its voice is scarcely heard. Then the man gives himself up to such worldliness as his position in life may offer him ; he fears himself ; shrinks from himself ; he hates to look into himself lest he should there come face to face with the light and law of God. He plunges his soul deeper into his senses, and his senses deeper into sin ; and, however much his sin may disgust him, and with custom pall upon his soul, he is stimulated to go on by the very pride of sin, and by the fear of entering into himself. He dreads to face his conscience, which is ever ready to awaken on his return. He dreads to face God, who is behind that conscience. He dreads the sacrifice he must make ; he dreads the penance he must do ; he dreads the weakness that he feels.—*Lenten Indult*, 1887, p. 5.

SILENCE.

Depend upon it, you never get a very solid mind that has not been a good deal disciplined by judicious silence.—*Lectures on Conventual Life*, Lect. iii., p. 29.

SILENCE.

Silence is strength, and the proverb calls it golden. Much talkativeness is the sign of a feeble mind and an

undisciplined will. Stobæus tells us that when that acutest of philosophers, Aristotle, was asked the question, What is the most difficult thing for a man to master? he replied, To keep silence on things on which it is best to be silent.—*Christian Patience*, p. 110.

SILENCE OF GOD.

The silence of God is the sinner's greatest punishment.—*On Drunkenness*, p. 11.

SOCIAL LIFE.

Social life is an exchange that puts a great deal of spurious coin in circulation.—*Groundwork of the Christian Virtues*, p. 48.

SOLITARY CONFINEMENT.

I now proceed to consider the solitary system in its stern American developments. The first sentence which the Creator uttered to His intelligent creature was that "It is not good for man to be alone". Apart from God, and cast upon his individual resources, man is neither a light nor a fountain of supply to himself. From the Eternal Word, as its primal fountain, he derives his connatural ray of reason, and that reason is developed through the

agency of society and the help of a reason already developed. Whether from God or through the creatures around him, he is the recipient before he can be the giver, whether of mental or of physical good. If those gifts cease to flow upon his nature, he pines in misery and wastes in privation. For he is neither his own object nor his own end, nor can he create resources for himself. This is the secret of his dependent condition. The hermit's life has always been accounted unnatural outside the Church of God; and even the Church herself looks upon it as a life beyond nature. Examples of protracted solitude, in absolute isolation from human converse, such as that of St. Paul, the first hermit, and of St. Mary of Egypt, are spoken of in the early ascetic annals as of something rare and wonderful. The solitaries of the East were usually trained in monasteries, or under recluses; and when they petitioned to go and converse with God alone in the silent desert, they carried this admonition with them, that a solitary man is either an angel or a devil. And still they had occasional visits from the brethren or from other solitaries, and from pious or afflicted persons, who sought counsel or comfort from them. To quote but one experienced authority, St. John Climacus says: "Few are the persons who lead the eremitical life, led by the light and wisdom of the Holy Ghost". And "the solitary who finds himself too weak to live in the wilderness alone, and so quits his solitude for

obedience in the monastery, is like a blind man recovering his sight without any painful operation". Nor should it be forgotten that the Orientals, who chiefly cultivated the solitary life, have minds of a more intuitive cast, and are inclined to concentrate their intelligence on a few deep and simple truths. They have not our discursive habit of reasoning about everything ; disposed to internal musing and quiet reflection, their tranquil and patient introversion stands in wonderful contrast to our restlessness of mind and body.

What, then, must it be to shut up one of our godless and reckless criminals, strong in animal instinct and void of spiritual or mental resources, within the four white walls of a contracted cell, without even a window low enough to look through? It is like shutting up a living body within a dead one. It is the Carthusian's life without his grace, without his vocation, without his contempt of the world, without his soul open to heaven, and, not to forget the material part, without his two rooms and little garden, and without the long chanting with his brethren in the choir. Even the anchoret had the open desert and his work for the poor of the cities. But the criminal is thrown in upon his own denuded and sterile nature, such as vice and profligacy have left him ; and the question that remains is, how long he will go on without breaking down or sinking into imbecility.—*Management of Criminals*, p. 25.

THE SOUL.

If you consider the human soul as a spiritual coin that bears the image and superscription of God, faith is the mould that gives it a divine figure, and charity is its golden quality. Humility gives it gravity, discretion flexibility, and patience durability. — *Christian Patience*, p. 16.

THE SOUL INVINCIBLE.

The fable of the giant who could not be conquered on his native earth, but only when lifted above it, may be taken as the figure of the soul which, born of God, cannot be overcome until separated from God. — *Groundwork of the Christian Virtues*, p. 249.

SCRUPULOSITY.

Scrupulosity is a real malady. It has its seat in the imagination, and it gravely affects the action of the will as well as of the judgment. It is a kind of mania, ruled by the fixed image of sin, which over-weighs the balance of judgment, so that the just distinction between right and wrong is no longer discerned in our acts or thoughts. As a person suffering from jaundice has his eyes so filled with yellow bile that everything he looks upon seems tinted with that colour, so the scrupulous person has

his mental sight so filled with the image and fear of sin, that it hangs like a phantom before his eyes, and seems to give its colour to all his acts. Hence he attaches the notion of sin to his most innocent thoughts and actions, and lives in constant dread that what he does is sinful, and this more specially in his acts of piety. In some persons this malady is constitutional, and may be detected by a person of spiritual discernment by external signs. In others the trial is only temporary.—*Christian Patience*, p. 215.

SPIRITUAL BEAUTY.

One colour cannot make a picture, nor one virtue a saint ; many colours unite and blend their shades to form a beautiful work of art, and many virtues unite and blend together in happy mixtures to make a beautiful soul.—*Christian Patience*, p. 41.

SPIRITUAL FAMINE.

There is, in this country, and nowhere more than in this diocese, a vast want beyond our power to remedy—a want which beats at the hearts of men for succour, and cries aloud to heaven. Catholics without altars, congregations without churches, seekers of God without ministers of truth ; and the children of the faithful, without schools for their instructions, whilst heresy, like a gaunt wolf, is prowling about to steal

them from the fold ; whilst the devil, like a roaring lion, is in quest of them as a prey ; whilst sin and scandal, in all manner of vile shapes, beset the path of Christ's neglected poor.

You have not the constitutions of your fathers, you have neither their force of soul nor strength of body ; neither their insight into eternity, nor their control, upon occasion, of the fleshly appetite. We have become a careworn, nervous, languid, excitable race. We are careworn because, loving this world excessively, as our Lord foretold, the cares of the world choke up in us the seeds of grace. We are nervous because we indulge in every kind of stimulating enjoyment which the inventions of a mere human civilisation and the spread of commerce over the world can bring within our reach ; and because we are so keenly alive to every man's opinion, whether it be true or false, just or unjust. Life is no longer plain, or simple, or regular, or tranquil in its habits ; and human respect covers us over from head to foot as with a skin of self-love, so delicately sensitive that the least touch upon it vibrates to the very marrow and to the brain, to the mind, and to the soul. We are excitable both from feebleness of the nerves, made weak by luxury, and from the inflammable pride of the soul. And these passions, like wood and coal when kindled, act one upon the other, and increase the fire.—*Lenten Indult*, 1857,

SPIRITUAL FAMINE.

But how can we express the want and the desolation which reigns over large portions of our spiritual care? Were there a famine of bread in the land, and you saw the bodies of men pining, whilst you were happily exempt from its inflictions, would you not, each of you, to your utmost, help to stay the misery? There is a famine which goes deeper than the bowels, and which attacks more than the life. There is a dearth of grace, a famine of the things of God. How it rages! and what mortal diseases follow in its train! Souls withering up, immortal spirits wandering without light, consciences seared and indurated, and children who perish from the breasts of their mother. The fountains of our Saviour open, and His tables spread, and none to pass to these famine-stricken souls the cup of life and the bread of salvation. In this very town of Birmingham, our few churches are crowded to excess—they overflow; and three or four in addition would scarcely gather in the poor Catholics and provide for their wants. The coal and iron districts swarm with poor Catholics. In many places which we could enumerate they have no church or priest. In the Potteries, a cluster of towns extending in a connected chain for nine miles, with a population of one hundred and twenty thousand souls, were but three poor missions, one of which, Stoke, is but in its poor commencement. The chain of towns and col-

lieries thickly planted between Coventry and Atherstone has but one small chapel at Nuneaton, and no resident priest. And what a number of poor Irish emigrants are scattered over the entire face of the country! O Saviour of souls, what a contemplation for a bishop! And he with empty hands, and yet unable to establish belief in the poverty of his resources!—*Advent Pastoral*, 1851, p. 6.

SPIRITUAL PILOTAGE.

A religious congregation is like a ship in which many persons are embarked on a common venture. You know how St. Catherine loved to use this similitude. The pilot to whom the ship of souls is entrusted must steer the vessel along the invisible track over many waves. He must watch the compass, take observation of the celestial orbs, note the signs in the clear as well as in the clouded skies, keep careful calculations, and consult with those who have an experienced understanding of the way. He considers the times and the seasons, shapes the trim of the ship to the varying winds, is one in the calm, another in the storm; consents with patience to delay when the elements are adverse; advances with expanded wings when they turn anew to favour his course. He keeps steadily in mental view the land to be sighted, the port to be reached, the safe landing of the freight of souls. But to avoid the

open dangers and the secret perils, to keep all on board in safe order and good spirits, the conductor of the vessel needs to be well counselled and on many sides advised. So must it be with one who has to guide and advance a religious society, which is in character so manifold, in temperament so various, and in its individual natures so diversely inclined. It is no easy task to conduct a host of souls, having each her own springs of action within her, by one compass to one end of life. Multiply the members by the changeable inclinations that move their natures severally, and then reflect what it is to draw these inclinations into one and the same spirit of duty, this duty into love, and this love unto God; and so shall you estimate how great is the task of guiding a religious congregation in the path of the rule.—*Ecclesiastical Discourses*, p. 238.

SPOILT CHILD.

But it by no means follows that those who are the most loved, even by good and holy people, in this world, are those who most love God. Too much manifestation of love, especially to the young and wayward, is often injurious to their spirit, giving rise to much self-consciousness, self-love, and all the spiritual evils that flow from these dispositions of the heart. Everybody understands what is meant by a "spoilt child". The old Arab chief spoke with a

paternal heart when he said : " Many sons have I ; it is not befitting that I should smile upon them ". I knew a prudent and holy mother who had a large family ; but she had one son among them who, though very affectionate, could never receive any marked expression from her without an elation that threw him off his balance and did him harm ; and to him she durst not reveal much of her affection. This is but one of the many examples in human nature. It does not therefore follow that those who are most loved of men love God most ; nor does it come out that those whom God loves most are those who love God most, or we should all without exception love God very much.—Letter in *Memoirs of Lady Chatterton*, p. 278.

STRENGTH.

All strength of mind is in the truth of God, and all strength of heart in the charity of God. Think of Him and love Him, and you will be strong with a double strength. Mind, I do not say you will be strong in yourself—quite the contrary. A strong-minded woman is a mind that is as cold and stark as a piece of iron ; brittle, nevertheless, and breaking down in places not expected. And we all know what a wilful woman having her own way is. True strength is a most subtle force, neither stiff nor unbending nor unyielding ; nay, it is wonderfully responsive to God, and pliant to all His ways.

And in proportion as we enter into the truth and love of God, which are nothing else but God Himself imparted to us in the form of grace, the stronger we are in God and not in ourselves. Our Lord cared nothing at all about having any human strength in Him ; He was content with His divine strength. He might be strong ; and He chooses to be weak, that we may understand what a weak thing human nature is at its best, and to show that all God's work may be done as well without human strength as with it. He might have legions to fight for Him, but He prefers letting the world deal with Him as it chooses. For all the strength of God is perfected and glorified in human weakness.—*Letters in Oscotian*, p. 196.

STATISTICS AND HEROES.

Statistics are valuable to the statesman, and have their place in history, but they are not humanity. As generalisations they are necessarily abstractions, out of which individuals, whether as leaders or originators, with all those personal qualities and influences which guide and change the morals, disappear. History has followed the inspiration of humanity in concentrating attention on its heroes. Who can explain the last eighteen centuries without the person of Christ, or the fourth century without Constantine, or the ninth without Charle-

magne, or the age before him without Mahomet, or the last half-century without Napoleon?—*Second Letter on the Rambler*, p. 68.

SUBJECT AND OBJECT.

Man is a subject made for an object, and nothing can satisfy him but the object for which he is made. It is, therefore, impossible to know what he is as a subject until we know for what object he is made.—*Endowments of Man*.

SUCCISA VIRESKIT.

And here, again, the methods of the Church follow the methods of God's providence. For long ages there were churches founded and endowed by the proprietors of the soil and the law of the land for all the people. And there were like endowments for training the clergy, called by God from youth upwards to minister in those churches. So that the people were everywhere provided with all the means of worshipping God and of knowing their duties. But when earthly governments in their pride of place apostatised from the Church, and put themselves in its place, the churches were seized, the endowments were stolen, and the people deluded into acquiescence. Then stood the Church herself in apostolic poverty once more, and that in many lands, with all her earthly possessions lost, and all to gain anew.

But there is always the compensation of some great design in whatever the providence of God permits to be done. Wherever the Church is reduced anew to apostolic poverty, she begins to rise anew in the apostolic spirit; the battle she has to fight with difficulties invigorates her and purifies her servants, and she rises up again through the joint efforts of her members. Thus the merit and good work of sustaining the Church, which is itself a kind of worship, have passed from the few on whom it rested in former times unto the many who constitute the body of the faithful, and have become an act of free devotion. Here is one compensation for all that was lost: it has made the support of the Church a universal devotion among the faithful.—*Mid-Lent Pastoral*, 1874, p. 6.

THE SUPERNATURAL.

Why does the first hearing of a great supernatural truth give us a shock? It is a blow, not at our reason, but at our experience. For there is nothing so reasonable as to think that we must expect very extraordinary things in the mind of God, and in His ways with us, beyond all our natural experience. "My thoughts are not your thoughts, nor My ways your ways; but as far as the heavens are exalted above the earth, so far are My thoughts above your thoughts, and My ways above your ways".

The human mind is no measure for the divine

mind ; nor is human reason the test or measure of the divine reason. We have no measure or standard in us by which to criticise and judge the all-wise mind, or the almighty operations of God. His divine reason is infinitely above the modicum of reason that He has vouchsafed to us ; it does not contradict our human reason, but it transcends all our human experience. His great truths give a shock to those who have not faith, because faith has not yet, by the divine gift, enlarged and laid open the soul to receive it. It knocks outside the soul that is as yet too narrow to receive it. But when faith opens the soul in simplicity and humility to receive the revelation, then, once entered within, it enlarges and tranquillises and frees the soul. " If," says our Lord, " the truth set you free, then you are truly free." But God first requires, even as all true teachers require, that we be open-hearted, open-minded, subjective, and docile to the teaching of truth ; all which is summed up in the word " humility " ; and humility is rewarded with the truth. To understand is to stand under. When our soul is subject to God, God enters into the soul with His light and love.

How can God enter into a soul that is self-sufficient ?—that has already set up itself as the measure and standard of truth ?—that assumes superiority in taking the tone of criticism that measures God by self ?—and His truth and operation by our poor experience ? Those who would measure the supernatural things of

heaven by the scale of the natural things of this earth, or the divinity by humanity, make the least the greatest, the human the divine, and reverse the eternal order of things, setting the pyramid of truth upon its cone, on which it cannot possibly stand. We are not the measure of divine truth, but it is the measure of us.—Letter in *Memoirs of Lady Chatterton*, p. 215.

SYNODS.

When the discipline of a Church is relaxed, the faith itself is put into more or less of danger. How long had synods been laid aside in our own country before that great catastrophe called the Reformation laid her Church prostrate in the dust? How long had they been omitted in Germany before a like calamity overtook them there? And, to glance at more recent times, how long had synods ceased in France before the hour of her Church's desolation? Heresies arose, indeed, in the ages when synods flourished the most; but, by the instrumentality of her synods, how vigorously did the Church hold her ground or recover it. Then came the tide of barbarous invasions, and the day of barbarous populations, sweeping away a large portion of the Church from the soil of Europe and her synods together with it, until by conversion she recovered her ground. But in the more recent ages, marked by such dire calamities to the Church, had kings and statesmen been resisted in their early at-

tempts to creep into the vitals of the local churches, had the torpifying chill of secular intrusion been repelled in time, and had there been more men with the spirit of St. Thomas of Canterbury ; could synods have been held in substance, though divested of their legal formalities ; had the bishops of the nation held together in the Holy Spirit, despite of all sufferings ; had they put forth their strength with united vigour ; had they contended for the freedom of their Churches to the end in the spirit of St. Athanasius, even in meek defiance of the overbearing powers of the world, who can doubt but that those Churches would have either stood erect, or have revived after a while, however shorn of their material splendour ? Yes, they would have stood on, however dimmed of outward lustre, rich within amidst those debased systems of government, and those ruins of fallen states and prostrate dynasties, the fall of which they might in sundry cases have prevented.—*Ecclesiastical Discourses*, p. 39.

TALK AND WORK.

It is very well for certain writers to say that we can do everything and ought to do everything, and only want the will and the proper method. These gentlemen are not in the thick of the work, and feel not the rough pressure of its difficulties. Let them put their shoulders fairly against the wheel, and feel for a few years the weight of the load and the steep-

ness of the ascent, and they will have something to tell worth the listening to. There is such a thing as being too hard at work to talk much, and then the talkers get the better of the workers. Not that I would not have them to talk, for talk has its uses; but I would have them well to understand when they talk of men at their work.—*Notes on the Education Question*, p. 10.

TEACHING.

The patience required of a good teacher is proverbial. Such a teacher requires a double patience—patience with his pupils and patience with himself. Unless he have patience with his pupils he will never get at the measure of their capacity or attainments, will never put them at their ease, secure their attention, or control their restlessness. He must have patience above all with dull and irresponsive heads, leading them step by step as far as they can go, and not expecting from them what is beyond their power. He must also remember that where their will is good they often suffer much from the consciousness of their deficiencies, and require encouragement rather than further humiliation. But when pride accompanies superior intelligence, it is apt to be unjustly harsh and discouraging. The quick-witted oftener require the bridle than the spur, to save them from over-running their subject, or turning their minds into devious paths.

Unless the teacher have patience with himself he will be unable to secure the respectful attention of his pupils, and will commit notable errors against method in his teaching. He must keep back much of his knowledge and not let it come before its time—that is, when his hearers are prepared for its reception. Knowledge communicated before it can be knitted into the knowledge already possessed perplexes and confuses the mind and gives occasion to discouragement. Hence great thinkers are seldom well suited to teach the elements of knowledge, their own last thoughts occupying them much more than the first thoughts of their pupils.

Both kinds of patience are essential to sound judgment in teaching. A cheerful patience conciliates attention and awakens interest; a kind and genial patience inspires affectionate confidence, and is the best means of securing a loving and industrious response to the labours of the teacher. Young people are quick to discern where strength of will is covered by a kind and sympathetic interest in their progress; and on both sides attention and painstaking are proportioned to the kindly patience which the teacher possesses and inspires. In those higher branches of study, where abstruse science is concerned, the true professor will not confine himself to his lectures, but will take a kindly interest in each one's progress, and give him those private helps which may enable him to use his mind to the best advantage. It is wonderful

how much a slow mind may be encouraged by such help and sympathy. — *Christian Patience*, p. 122.

QUICK TEMPER.

Quick temper has a double sting ; it stings the heart and stings the tongue. — *Christian Patience*, p. 114.

TEMPORA MUTANTUR.

In recent times a great change has come over human life. We no longer live after the simple ways of our fathers. The passion for making money has brought up a prodigious amount of manufactures and inventions and commerce with all the world. This has crowded populations together in a most unwholesome and unhealthy manner both for body and soul. It has compelled men to a life of wearying anxiety and unceasing toil. It has made the interests of life to be highly complicated and very artificial. It has introduced a number of luxuries from all the climates of the world, that, instead of strengthening, have weakened the human frame, and led to much intemperance as well. All this wear and wasting of mind and body ; all this complication of life fermenting together ; all these luxuries of life unknown to our forefathers, and as familiar to the working man in one way as they are to the wealthy in another, have not only enfeebled the bodily strength of our

race, but also their moral strength, and have introduced or increased a number of diseases, both bodily and mental, of which our numerous hospitals and asylums are the witnesses.—*Lenten Indult*, 1880, p. 4.

TEMPORALITIES.

A wise and faithful administration of the temporalities of religion by careful, self-denying men is followed by spiritual blessing ; whilst carelessness or prodigality in administering the stewardship of God's temporal rights is followed by the deterioration of spirit and the relaxation of holy counsels.—*Pilgrimage to Subiaco*, p. 68.

TERTULLIAN.

Lord Bacon has said, if any man's wits be wandering let him apply himself to mathematics. To the divine under similar circumstances I would say let him apply his mind to Tertullian. The concentration and weight of his thoughts seem to impede his progress, yet does he advance majestically, encumbered though he be with the grandeur of his conceptions, too great and rising too thickly for human words to utter them.—*Sermons with Prefaces*, p. 24.

ST. THOMAS AQUINAS.

What a miracle of light is the pure and serene soul of St. Thomas, a soul truly angelic, because

absorbed in the contemplation of objective truth to the absolute forgetfulness of self. Through all his voluminous writings, embracing the entire circle of mental and sacred science, the author never once appears. You look in vain for an *Ego* or a first person singular ; it is always a *videtur* or a *probatur*. The objective truth is brought to you without the intervention of a finger or a shadow of the subjective man.—*Ecclesiastical Discourses*, p. 181.

THOUGHT BEFORE SPEECH.

Let thought go before speech, not speech before thought.—*Christian Patience*, p. 109.

TIME.

The time of this life is short ; our days pass like a shadow over the earth ; we never remain in the same state ; as we change ourselves all things change with us, and nothing that is mortal remains long with us. Why do we deceive ourselves ? Time is short. We have but this moment to call our own. The past is gone ; the future has not come ; it may never come. Our mortal life is but a present moment. Examine the present moment ; it will not stay to be examined, it is already past, and another has come in its place, only to leave us as quickly as it came. It has gone like a shadow that flies over the earth, and has taken

a part of our mortal life away with it. Time is like a rapid ball beneath our feet that carries us onwards whether we will or not. It has no substance in it, and the things of time are like the things of a dream ; they are always decaying ; as fast as they come they die out of our hands.

Thousands of souls come into this world every moment, and thousands depart from this world into eternity. They come to be tried in this changeable world ; they come into mortal and suffering bodies that change every moment, that are always decaying, always renewing from the element of this world, until they die, and the souls within them are delivered up to the justice of God. You think you have this year 1884 ; a part of it has gone, a part of it has to come, to some of you its end will never come ; you have but the flitting moments as they pass at your command. Where, then, shall we find what will always stay and never pass away ? In eternity, which is close upon us. Where shall we find what is immortal ? In our souls. Where shall we find the good that never perishes ? In God.—*Lenten Indult*, 1884, p. 3.

TIME AND PATIENCE.

The Italians have a proverb that time and patience change the mulberry leaf into fine satin. It is wonderful what time does for a soul when helped by

patience. Patience with time matures everything God is the governor of your soul : have patience with His mysterious ways, and let Him govern you. A hundred have perseverance for one who has patience ; but without patience that perseverance is of a restless, broken, and unpeaceful kind. Devout surrender to the ways of God is the summit of patience.—*Christian Patience*, p. 220.

THE TONGUE.

That small member the tongue, full of nerve and sensibility, is rooted close to the brain, the magazine of our animal sensibilities, fancies, and passions, and is as touchy and inflammable as a magazine of powder.—*Christian Patience*, p. 109.

TRADITION.

As the soul is the life of the body, so is Tradition the life and sense of Scripture.—*Second Letter on the Rambler*, p. 56.

TRAINING OF YOUTH.

In the training of a child, the difficult point is turned when a sense of pious reverence has been inspired for the teacher.—*Notes on the Education Question*, p. 34.

TRANSPORTATION.

Take any one of you, my dear readers ; separate him from his wife, from his children, from all those whose conversation makes life dear to him ; cast him on the ends of the earth ; let him there fall amongst reprobates who are the stain and disgrace of our common nature ; give him those obscene-mouthed monsters for his constant companions and consolers ; let the daily vision of their progress from infamy to infamy, until the demon that inspires them has exhausted invention and the powers of nature together, be his only example ; house him at night in a bark hut on a mud floor, where he has less of comfort than your cattle in their stalls ; awake him from the troubled dreams of his wretched wife and outcast children to feel how far he is from their help, and take him out at sunrise, work him under a burning sun, and a heartless overseer, and the threat of the lash until night-fall ; give him not a penny's wages but sorrow ; leave him no hope but the same dull, dreary round of endless drudgery for many years to come ; let him see no opening by which to escape but through a long, narrow prospect of police courts, of gaols, of triangles, of death cells, and of penal settlements ; let him all the while be clothed in a dress of shame, that shows to every living soul his degradation ; and if he dares to sell any part of that clothing, then flog him worse than any dog !

And thus, while severed from all kindness and all love, whilst the stern, harsh voice of his task-master is grating in incessant jars within his ear, take all rest out of his flesh and plant the thorn, take all feeling out of his heart and leave the withered core, take all peace out of his conscience and leave the worm of remorse, and then let anyone come and dare to tell me that the man is happy because he has bread and meat. Is it not here, if ever there was such a case, where the taste of bread is a taste of misery, and where to feed and prolong life is to feed and lengthen out sorrow? And, in pondering these things, do not those strong words of Sacred Scripture bring down their load of truth in heavy trouble to our thoughts, "Their bread is loathsome to their eye, and their meat unto their soul"?—*Horrors of Transportation*, p. 26.

TRANSPORTATION.

With respect to transportation itself, as abstracted from the errors of the old system, I have never ceased to think that it might be advantageous to this country, and reformatory upon a large number of criminals. After a first stage of punishment and probation, certain classes of men might be placed in regions yet unreclaimed, where, not crowded together, or exposed to the temptations of liquor shops, they might ultimately settle on the soil. With married

men whose wives would rejoin them this would be easier than with unmarried men. There was, however, a practice in New South Wales which contains a suggestion. When an unmarried prisoner got his freedom and wished to settle, it was not unusual for him to go to the great female prison and state his wish to marry. This was mentioned to a few of the female prisoners disposed for matrimony ; he was allowed to see them, select one of them, and, after mutual enquiry and agreement, they were married the next day ; many of these marriages turned out well. With some 4000 or 5000 felons a year to be disposed of, the question of reviving transportation cannot remain long in abeyance.—*Management of Criminals*, p. 19.

TRANSUBSTANTIATION.

We cannot penetrate to the nature of substance by any sense, or by any faculty of our mind ; we know that it is, and that it sustains and underlies the accidents or phenomena that we do perceive, but what it is God has withheld from our knowledge in this life. The great philosophers and divines of the Church define substance to be a hidden force ; St. Thomas of Aquin so defined it. After the Reformation, and until recent times, the gross sensuality of so-called philosophers laughed at the notion ; but since the discoveries in modern sciences of the imponderables, such as light and electricity, men have been

compelled to go back to the old definition, and to declare that substance is force, and that even the noblest material force is the least in weight, resistance, or grossness. And you know how much is written in these days about transmutation of forces, which is a kind of transubstantiation—forces, such as heat and electricity, passing from one group of phenomena to another. Again, the transubstantiation of vegetable into animal life, and of meat and drink into the body and blood of man, goes on incessantly, and is the sustainment of human life. Still the grossness of Protestant theology goes on perpetually denying the possibility of transubstantiation, denying to Christ the power they constantly exert in an inexplicable way themselves of changing meat and drink into their own body and blood. In like manner, all men are the multiplication of the one body of Adam, and that by the forces derived from the power of transubstantiating meat and drink into their body and blood. This power is at the root of all human strength and multiplication. So does Christ, the new Adam, by force of transubstantiation, in a mystical manner multiply His presence, the one fertile olive grafted on each stock of the wild olive, to use the illustration of St. Paul. But it is all mystery, whilst yet it is a fact. This, however, should be kept in view, that the body of Christ is no longer either a mortal or a dead body, but a living body and indivisible, having altogether different qualities from

our mortal bodies. It is a body risen from the dead, glorious, immortal, spiritualised, instinct with spiritual life; the vehicle of the divine nature, full of grace and benediction, of the utmost purity; the ductile and responsive instrument of the Spirit, hypostatically united with the Godhead of the Eternal Word.—Letter in *Memoirs of Lady Chatterton*, p. 119.

THE TREE OF CHARITY.

The just man is compared in the psalm to a tree planted by the waters, whose fruits do not fail. If you plant a tree within a circle of fertile earth, the earth will nourish the tree and make it fruitful. But if you take it up from the circle in which it is planted, it will die and produce nothing. The soul is a tree made to be fruitful in love: it can only live in charity. The roots of that tree are the affections of the soul, which should be planted within the circle of self-knowledge, of that self-knowledge which is united to God by humility. But God is likened to the circle in this, that He has neither beginning nor ending. And the soul that is planted in the earth of humility, and is united with God, finds herself within that divine circle, within which she obtains the knowledge of God and of herself. If the soul be thus united with God, she will find that her knowledge, like that circle, has neither beginning nor ending. But if the soul is not united with God, though she may have a

beginning of knowledge, it will end in confusion. In the measure in which the tree of charity is nourished by humility it will put forth the branches of discretion; but the pith and marrow of the tree is patience, and this patience is the demonstrative proof that God is in the soul, and that the soul is united with God. Thus sweetly planted, the tree will put forth the virtues as its flowers, and will produce such fruits as will be profitable to our neighbours, such, at least, as are willing to accept them from the servants of God. The soul herself will praise God, who is the Creator of the tree and its fruits, and will come to her final end in the everlasting God, from whom, without her consent, she never can be removed. But the fruits hang on the boughs of discretion by the force of patience, from which they derive their excellence. —*Christian Patience*, p. 50.

TRUTH OLDER THAN MAN.

Be it ever remembered that truth is the oldest of all things, whilst man is both new and fond of novelties. —*Endowments of Man*.

THE CONSTANTLY-RECURRING TRUTH.

From the beginning to the end of the Holy Scriptures, we shall find, if we study them attentively, one fundamental truth, and one unceasing admonition.

We hear it in Paradise, we see it on the Cross. It runs through the sacred histories, is loud in the prophets, frequent in the sapiential books, continuous in the Gospels, and rises in many pages of the apostolic writings. This fundamental truth instructs us to know, this constant admonition exhorts us to act on the belief, that what God accepts from man is humility, and that what He rejects is pride. His blessings are for the humble, His maledictions are for the proud. In every virtue it is humility that He rewards, in every vice it is pride that He punishes. And when we remember that it is humility that subjects the soul and virtues to God, and that it is pride that sends the soul away from God, and inflames the vices with its malice, we shall see that it cannot be otherwise.—*Groundwork of the Christian Virtues*, p. 287.

VITALITY OF TRUTH.

Truth dwells not in us with the unchangeableness of death, but with the expansiveness of life.—*Immaculate Conception*, p. 201.

UNDERSTANDING.

How admirably does our English word *Understanding* express its own function ; for to understand is to stand under, to be subject, submissive, and obedient to the truth. Wherefore the true spirit of study is intellectual humility.—*Ecclesiastical Discourses*, p. 172.

UNITED ITALY.

What has become of the dream of a united and happy Italy? Her divisions and dissensions are shaking her to her very foundations. What else could be expected, when one of the first objects of the revolution was to destroy the faith of the people, and take from the national laws the sanction of religion? So contemptuously is the faith treated, that the very priests are brought to the conscription and placed in the army. The people are borne down to the earth in starvation by the weight of taxation laid upon them. Crime, by the confession of their own statistics, has increased so enormously as almost to exceed belief. And what is worst of all, although the main body of the people remain sound in their belief, but too many have been caught in the nets of the propagators of infidelity, and have not the strength and consolation of religion to support them in their distress.—*Advent Pastoral*, 1880, p. 4.

THE UNITY OF THE CHURCH.

We here contemplate the marvellous unity of the Church in heaven, as its countless members centre their spirits upon the throne of God and the altar of the Lamb. The whole heavenly part of St. John's Revelations is a picture of this unity. But there is also an earthly history in these Revelations, running

from the apostolic times to the end of the world, where, amidst the unceasing conflicts between the kingdom of God and the kingdom of Satan, between the Church and the ungodly world, we are made to see another order of union, a union of a most intimate kind, between the Church in heaven and the Church on earth. We are made to see that all the victories of the Church in the world are achieved through the blood and the grace of Christ. We behold the angels and saints intensely interested in the combats of their brethren on earth. We see the angels descending in the ministry of God, and confronting the adversaries of God's servants. This is but a continuance in the Church of what we find throughout the older Scriptures; and, in the records of these later times, St. John often adopts the language of the older prophets in describing the combats of the Church with the world, as if to show that they are only now having their final fulfilment.

As the kingdom of this world is severed from the unitive body of God's revealed truth, and from the unitive grace whereby the heart cleaves to that all-uniting truth, the world is necessarily broken up into endless divisions; and whilst it bears the strains and wrinkles of concupiscence upon its brow, it bears on its features the marks of selfish thought and of every varying opinion. Self-love, self-opinion, self-interest, and self-exaltation are the motive powers that move the world in opposition to the kingdom of God.

Self-love in all its vicious forms is the enemy of God, the adversary of His truth, the corrupter of justice, and the enemy of social unity. Pride resists God and dissolves all unity ; whether by heresy it sets up man's opinion against the unity of faith ; or by schisms it sets up self-will against obedience to authority ; or by ambition it stirs up nation against nation ; or by iniquity it divides the man against his conscience.

But the Church of God is one and undivided throughout the universe of heaven, earth, and the region under the earth, where just souls are purified for their entrance into heaven. And this union of every part of the Church St. Paul expresses in the following sentence : "That in the name of Jesus every knee should bow, of those things that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father." The unity of God's kingdom rests upon the unity of God, upon the unity of Christ, upon the unity of His body, which is His Church, and upon the unity of the means of redemption, which He has prescribed, as He alone has power to prescribe. The Father is one, the Word of the Father is one, the Holy Spirit is one ; and all these three are one. Truth is one for all minds ; justice is one for all wills ; the authority of God is one for the obedience of all souls. Christ is one, His doctrine is one, His body is one, His sacra-

ment of regeneration into His body is one. One is the supreme end of man, and one is the way to that supreme end. Christ Himself has said: "I am the way, the truth, and the life". One therefore, and only one, is the kingdom of God on earth, that universal kingdom which Daniel so clearly predicted and described, and of which Christ declared that the unity of its members should always be the proof of His presence; one on earth and one with the kingdom in heaven, where Christ reigns all in all. The unity of faith in the Church rests upon the unity of that truth, and of that universal grace which Christ has deposited in her bosom, and upon His promise to abide with her as the life in the body even to the ending of the world.

What is Christ? Christ is all that He is, by His divine and human nature; all that He has spoken of truth, all that He has spoken of justice, all that He has done for our redemption. He is all that He has organised of power and ordained of authority to teach His word, to govern His kingdom, and to minister His grace through the sacraments which He has established. He is all that He imparts of regeneration, pardon, light, and grace, and consolation to all who receive those gifts from Him. All that emanates from Christ is Christ. To accept a divided truth, a divided justice, a divided kingdom of God, is to accept a divided Christ, which is impossible. When the Corinthians divided themselves into parties,

marked by the names of their several teachers, St. Paul rebuked them in these terms : " Now this I say that everyone of you saith : I indeed am of Paul, and I am of Apollo, and I am of Cephas, and I am of Christ. Is Christ divided ? Was Paul crucified for you ? Or were you baptised in the name of Paul ? " We must accept the whole Christ ; but this is to accept His whole truth, all that He has instituted, and all that He has ordained ; not as we choose to fancy them, nor upon any man's opinion of them, but from the authority of that kingdom or Church in which He has deposited them, and which He has commanded to keep them, or we neither have faith in Christ, nor can we be members of His kingdom.

Christ organised His kingdom in a visible unity, conspicuous to all men, and He declared that " a kingdom divided against itself cannot stand ". He made the entrance into that kingdom through the door of a visible sacrament. He organised its authorities in subordination to one supreme authority established in one person. To that one He gave the keys of power. To that one He committed the chief and universal charge. That one He made the foundation upon which the structure of the Church was built ; and to that one He promised that the gates of hell should never prevail against what was built upon Him. He ever takes the lead, and His successors have ever claimed, have ever exercised the Apostolate, have ever been recognised and obeyed as

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the Vicars of Christ. There has never been anything like this compendious and comprehensive unity in the world. Nothing in human nature can explain it. It is the key-stone of that unity of Christ's body which He commanded to be, and for which He prayed. What have we said that St. Paul has not said more compendiously : "One body and one spirit as you are called in the one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all."—*Endowments of Man*, p. 357.

UNITY OF TRUTH.

Man's order is to proceed in his thought from many creatures up to one truth. God's order is to send down one truth to many creatures. Yet, even the schools of human thought spring each from one master, and look back to one master. And the masters of thought are so few that they may be counted on the fingers of one hand. But the teaching of God descends from absolute unity. As there is but one sun in a system, so there is but one sun in the divine economy that enlightens all intelligences. The Word Incarnate says : "I am the light and the truth ; he who followeth Me walketh not in darkness". And in heaven, where all is unveiled : "The Lamb is the light thereof".—*Accord of the Infallible Church with the Infallible Pontiff*, p. 19.

THE UNIVERSE.

The devout prophets, poets, philosophers, and theologians have made God and His works the highest theme of their contemplation ; but who has seen God's side of His works? The sun's side of the cloud is luminous, but its earthly side is dark. Who has seen God at His work of creation? Who has seen the Word of God within the Father's bosom, through whom all things are made? Who has seen the light of God's mind, in which He beholds all things? Who has seen His Holy Spirit of wisdom, "reaching from end to end of all things mightily, and disposing of all things sweetly?" We are but children of a short time, born in the midway of things, new comers into a world that is yet strange to us, and it doth not yet appear what we shall be. As the bird in the egg, we are still in the first and immature stage of our existence, and often confound shadows with realities, and are startled at fancies and fears which make the wise in heaven smile.

To get a partial sight of a piece here and a piece there of some grand design will not give us the mind of the artist. The men in the ranks do not see the order in which the great army is marshalled ; that is in the mind of the commander. If you enter the works of some great engineer and begin to handle tools and machines that you do not understand, you

may not only get wounded, but may have your limbs crushed for your ignorant interference. But if you come to the conclusion that the evil is in the works, and not in your own rash conduct, you will show more folly in your judgment than rashness in your acts. The man who has never ruled anything but his family will know but little of the mind that governs a kingdom ; and the man who rules a kingdom will have but a very limited knowledge of the mind of God, who governs the universe. What do these men of new lights, with the freshest theory of the universal plan in their mind, know either of the universe or of the Divine Ruler of the universe? They have only got the old light of the old human reason in a twist that makes it look like new. That terminal ray, which has entered the mind from the universal light, in a condition so thin and attenuated, after being refracted from its primal purity through the medium of created things, has not the strength and compass that will enable us to embrace both God and His works.

To see God's works as God beholds them demands His infinite vision. But you are as yet confined to your earthly place at a vast depth below the regions of light ; are confined, as it were, to a single bay within the obscure crypts of that glorious palace of the universe which God has built for his delight and glory ; and you must wait until the Divine Architect comes to teach you before you can understand the

unity, the order, and extent of His design, and its magnificent arrangements. — *Endowments of Man*, p. 252.

PROTESTANT UNIVERSITIES.

Let us reflect for a moment on what this transition from Catholic teaching to a Protestant university implies. It occurs at that crisis when youth is developing into manhood. Nature is then in its highest ferment, imagination is rising into ascendancy, and reason is making its first essays. Then also it is that, awakening to the novel sense of independence, the restless and inquisitive mind of youth is susceptible of every fresh influence and accessible to every new idea ; whilst neither his character has obtained that consistency nor his judgment that maturity which will enable him to resist the charms that attach to novelty, or to repel the spirit of free enquiry that meets him with its fascinations on every side. At this unsettled time above all others does the Catholic youth need the firm yet gentle guidance of his Catholic preceptors ; and yet it is at this period that some persons would throw him into the vortex of anti-Catholic sentiment and thought, without pilot, rudder, or compass. Into this vortex is he thrown, with no help but the graces, whilst they last, of his calmer and more innocent boyhood, there to struggle with those untried forces of nature that are springing like a flood-tide within him ; and there to contend

with an intellectual world whose energising principles and forces are all working in opposition to his faith, and against the life of his religion. He is but an atom in that great whole, and can he avoid being influenced by the laws of its attraction? What he derives not of Protestant influence from his clerical preceptors he will gain more surely from his free and constant intercourse with his fellow pupils. Surrounded and pressed upon by a crowd of sentiments, views, and theories touching God and man, creation and redemption, and by religious, moral, and social principles, the products of free-thinking or of Protestant tradition, he will of necessity, as his own Catholic teaching is thrown into abeyance, imbibe views of human science, of history, and of what concerns revelation, that are hostile to his religion and drive him on towards principles that are subversive of all faith. And their influence will be the more insidious, and the less alarming to the conscience of a Catholic youth, for the very reason that there is probably no formal intention of perverting his principles, and that the very urbanity and courteous forbearance with which those principles and views are held throw him off his guard and soothe him into security. Is he a youth of quick parts and self-reliant? Then his intellectual danger is the greatest. Is he dull of head and infirm of purpose? Then the dark, immoral stream that runs through the hidden ways of the university will be his greatest danger.—*Pastoral*, Oct. 13, 1867.

THE UNPHILOSOPHIC PRIEST.

For a priest to neglect the science of the human faculties and powers appears to me as senseless as for a medical man to throw aside the study of anatomy and physiology.—*Ecclesiastical Discourses*, p. 158.

VALUE OF A SOUL.

A soul among created things is the noblest, and when pure is nigh unto God. What is the diamond of purest ray serene compared with the lustre of that ray of light in which God constitutes a soul and brings it into relationship with His intelligence? What is all created sense compared with that touch of the divine finger on the conscience, instinct with the sense of His eternal law? If we go to the skilful for a true valuation of the jewel, God has appraised the soul of man, and has redeemed it, not with gold and silver, but "with the precious blood of Christ, as a lamb unspotted and undefiled".—*Ecclesiastical Discourses*, p. 26.

VANITY.

Vanity, or vainglory, is the offspring of pride, and the eldest daughter of that detestable vice. Pride is her father, self-love is her mother, and cobwebs are

her clothing. She is such a light, fond thing that, were it not that her seductions weaken and undermine the best formed minds and hearts both of men and women, for her own sake she would be unworthy of any serious consideration. A man or woman given up to vanity is filled with light follies unworthy of the dignity of the soul and the noble end for which the soul is created. It may be more secret, as a rule, in men than in women, but it is not for that reason the less dishonest. The objects of vanity may also be different in the two sexes, not always, but as the current of vanity runs with our pursuits. If we compare pride in its elation to a dark, swelling wave, vanity is the foam upon its surface. If we compare pride to a soul-destroying fire, vanity is the smoke that flies out of it. If we compare that worst of vices to a foul stream laden with death-giving poison, vanity is formed of the bubbles that spring up from the noxious gases that mingle with the black current of pride. The word vanity sounds of things hollow, shallow, and trifling; but that is no trifle which makes the soul light and trivial and unrobes her of her dignity.—*Groundwork of the Christian Virtues*, p. 318.

VANITY.

Some persons, not a few, cover their outward persons with vanity in dress and manners, and make

themselves beacons of levity, with as bad a taste socially as mentally and spiritually. They hang out a sign on which this inscription is plainly legible : The vanity of vainglory to be had cheaply within. Others, more grave in outward form, love to parade their knowledge or experience before it is asked for, embarrassing the common right of freedom with the ventilation of their vanity. Others, again, are forward and obtrusive, unable to be patient until their singular merits are recognised and their superiority admitted. Some will tell you, or would have you to think, that they are too proud to be vain ; but this is a very coarse vanity, springing out of a pride too gross to understand its offensiveness.

There is a morose, and apparently retiring, vanity, as well as a bright and salient vanity, and the last is innocent in comparison with the first. The thoughtless coquette of vanity is not by any means so bad as the calculating prude. A plain exterior will sometimes cover more vanity than a gay one, as sovereigns dress plainly to be distinguished from the brilliant circle around them. But whatever the outward shows of vanity, they are but symptoms of the malady within, and show themselves more in manner than in material. For vanity is less in show than in acts, less in acts than in words, less in words than in thoughts, and less in thoughts than in those inward movements of self-love from which, as from their secret springs, all the shows of vanity pro-

ceed.—*Groundwork of the Christian Virtues*, p. 326.

VANITY.

To gain the reputation of vanity is to become a jest.—*Groundwork of the Christian Virtues*, p. 330.

VANITY : BLIND.

The vain man has such an image of his perfection before his eyes that, when you point out his failings, he cannot recognise them as belonging to that image. Give a much-needed advice, especially intended for him, and if there are fifty persons present he will applaud its wisdom and see its application to everyone but himself. Give him the same advice in private, and whatever be the wisdom and authority of the adviser, and however kind and gentle the admonition, it wounds him to the quick that anyone should think of him that of which he is so utterly unconscious, although everybody sees it but himself. There is no armour so impenetrable to advice as the chain-mail of vanity.—*Groundwork of the Christian Virtues*, p. 331.

VANITY : A COMEDY.

Our converse with our fellow-creatures is too often a comedy of vanity, vainglory, or pride. For more characters are acted on the stage of the world than

on the stage of the theatre. It is more difficult to be simple before man than before God ; yet even before God how much there is in many souls that come before Him which is far from simplicity and near to vanity. For instance, when you wish to show the Eternal Majesty, who sees every fibre of your poor nature, what fine speeches you can make to Him in your prayers. We are constantly managing our reputation with our neighbours either by fictitious presentations of one's self, or by suppression of one's true character, or by being one thing to one's self and another to one's neighbour, playing the comedy of vanity in one way to one person and in another way to another. Self-love moves us to act these parts, although the actor most commonly appears through the character.—*Groundwork of the Christian Virtues*, p. 140.

VANITY: A COMEDY.

But unless we are truly humble towards our neighbour we are sure to act some vanity, although it were the dress of politeness or even the costume of humility.—*Groundwork of the Christian Virtues*, p. 141.

THE VATICAN COUNCIL.

The more I see of this Council, the more sure I feel that great things will come of it. It will give

much light, both to Catholics and to those seeking the Church, and due consideration will be shown to those who are in a state of blindness. As to discipline, also, very valuable principles will be cleared up, and sound regulations based upon them. Thus the discussions are enlightening all parties, and each portion of the Church is teaching the rest. Even the intense curiosity pervading the exterior world, touching the Council, and the agitation and exaggeration of the world's journals, are preparing the world itself for receiving the work of the Council, when it shall at last appear in such a way as to make the deepest impression on human minds. No council will have ever shown such clear expositions of Catholic principles, or have dispelled so many erroneous impressions as to the real spirit of the Catholic Church.—*Letters in the Oseotian*, p. 230.

VIRGINS OF CHRIST.

Were I so foolish as to dissemble the truth that I have always had a great internal reverence for the virgins of Christ, consecrated to Him by such sacred ties; that I have had a singular love for your holy state, and that I have done my best, as occasion allowed, to serve you and to assist your advancement as communities and as individuals on the path of holy observance and charity, the facts themselves

would rise up and contradict me. I must go far back to seek the first impulsion to this sacred duty. After the days of what I may call my youthful conversion in that wooden Church of Memel, of which some of you have heard, the first book that I took up for my further enlightenment happened to be Marsollier's *Life of St. Jane Frances de Chantal*. That book imprinted on my then fervid mind two perfect ideals like two immovable seals: the ideal of a bishop in St. Francis of Sales, and the ideal of a nun in St. Jane Frances. However much I may have fallen short in the practice of the ideal of a perfect bishop, I have never since then lost sight of what belongs to the ideal of a perfect nun. When engaged in my ecclesiastical studies, I examined the early customs of the Church in the Apostolic Constitutions, and could not fail to observe the singular respect with which the spouses of Christ were treated in the assemblies of the faithful, where they were placed by themselves, before the rest of their sex, nearest the sanctuary, screened off from the public eye, and with symbols of their holy state depicted on the wall by which they stood. Then, in reading the Fathers of the Church, I found it to be almost a doctrine that the virgins of Christ were the choice portion of the Church and the peculiar care of her bishops. All these things conspired to imprint on my mind the sense of the Church as to the reverence with which those religious women are to be at all times regarded,

who, by the grace of Christ, have devoted themselves to the service of God, and consecrated themselves by vows to His service. And I will say this, that by the same grace of God it is rare for a virgin of Christ to forget even for a short time the character which she bears in virtue of her being the spouse of Christ, or to lose sight of the respect which she owes to her holy state, the sense of which is her best perfection. But it is the very sense interwoven through my soul of what is due from a bishop as the father and protector of the spouses of Christ which has made me always so watchful over your welfare and ever ready to assist you, whether as superiors in your cares and solitudes, or as individual members in your personal trials and in your endeavour towards greater perfection of life. You have always given me your confidence, and confidence is so generous a trust that it cannot easily be repaid. In a word, my dear sisters, your responsiveness to my paternal guidance, your progress in the religious virtues, and your works of untiring charity, have been the chief consolation of my life, and I may truly say that as grateful daughters you have been of more service to me than I have ever been to you. And now you add another charity as great as you can, by promising still to continue your prayers for me when I can no longer claim a title to them. Such promises, as they are current in the world, might be of little value, but from your sincerity they are of a value beyond price ; nor, I trust, shall I be

ever so ungrateful as to forget you in mine.—*Reply to the Address from the Convents of the Sisters of Mercy.*

VIRTUE.

If we would understand the right management of the soul, this cannot be too much insisted on, that in all its branchings, virtue is reducible to the good use of the will.—*Groundwork of the Christian Virtues*, p. 33.

THE VISIBILITY OF THE CHURCH.

The visibility of Christ's Church on earth has its chief cause in the Incarnation of its Divine Founder ; its second cause in the nature and requirements of man. One of the chief objects of that Divine Mystery was to bring grace home to man in a visible form, that he might lay hold of the divine gift with palpable and undeniable certainty, and might not deceive himself as to its reception by the delusions of his own brain. The Church, so to speak, is a second incarnation—an incarnation of grace ; it is the Mystical Body of Christ. Theology finds in the Scriptures, as well as in tradition, the grace of which we are the recipients, both as it sanctifies the receiver, and as it passes through its ministerial channel to those who are its recipients. And this distinction between the ministers and receivers of grace is of the utmost importance for comprehending how the visible

Church, like a universal sacrament, is an outward and visible body, mystically, as it were, incarnating the inward grace of Christ, and that presence of the Holy Ghost for ever with her, according to His promise. The Divine Head of the Church did all things on earth in a visible and human way. He gathered a society of men together, and made them His Church ; and, as if for ever to refute the theory that His One Church is solely of the just, or of divine lovers, or of the predestined, He introduces one among the twelve and makes him a partaker of His Communion, who is a sinful man, and who betrays his Master to death. And another was elected "to take," says St. Peter, "the place of this ministry and apostleship, from which Judas, by transgression, fell". When our Lord ascended to heaven, He commanded the Church to keep together in a body until He sent the Holy Ghost upon them. The Holy Ghost came upon them in a visible form, in tongues of fire. The Scriptures are in a visible form, expressing invisible truth. Tradition is visible and audible. The Sacraments are the graces of Christ conveyed to man under visible and palpable forms. The preaching of the Church is an audible and visible intercommunion of speakers and hearers. "Faith comes by hearing;" and "how shall they hear without a preacher? and how shall he preach unless he be sent?" As the Divine "Head of the Body" was "made like to a servant, and in fashion found as a man," so the

Body itself is made like a servant, and after the fashion of humanity, so that we always come through visible into invisible things. How admirably does the Church thank God for this divine economy in the Preface of the Mass for Christmas day. "Because through the mystery of the Incarnate Word, the new light of Thy brightness hath shone into our eyes ; so that whilst we know God visibly, through Him are we lifted up unto the love of invisible things."—*Anglican Theory of Union*, p. 29.

NEGLECT OF VOCATION.

As it is a call from God to men to leave the things of the world, and to devote themselves in purity of life to the most sacred offices, woe to them who hear the call, are conscious of the Divine Vocation, and yet turn away from the door of the Sanctuary. For their lives are sure to be failures. Woe, again, to them who stand between God, and those who are called by God to the priesthood. A heavy responsibility will rest on those parents who turn the hearts of their children away from the better things of God to the meaner things of this world, and who blind their own hearts to the truth that it is better to serve God than man ; better to be of Christ than of the world ; and better to be one day in the sanctuary of God than a thousand among sinners.—*Pastoral on Church Education*, March, 1879, p. 8.

WAR.

We commend to your piety, Dearly Beloved, the souls of our brethren whose duty has sent them to the ranks of war. War is ever a scourge, and a calamity which necessity alone can justify. And during its direful progress we should never cease to raise our prayers to God, not for victory only, but for the speedy return of peace and love amongst mankind. Disease and pestilence are the familiar attendants which track the steps of armies and lay siege to the besiegers of a city. And thousands of our brethren are pining out their lives on the chill ground, or dying of their wounds in pain and loneliness. Excepting, of course, that of the one Divine and unapproachable Victim, war is the most dreadful of human sacrifices. And how often is the holocaust offered up in its obedience without the sanctity which becomes a holocaust! How many, prompt to the call, are doomed to sink beneath the sword or an unseen bullet without a moment in which to call on heaven for mercy! The battle is arrayed, and proud and hot, with all their energies called into play, the opposing forces join in the deadly struggle, and, under the most intense excitement of which our nature is capable, in an instant hundreds are cut off from life and come before the face of God. Oh! pray for them. Pray for the living and pray for the dead, that whilst they expend their lives so lavishly

they may find mercy in the hour of their need, and after their departure an eternal rest. In our Cathedral Church a solemn Requiem has already been sung for the departed, and we recommend that in other churches, where this has not been already done, the example be followed.—*Advent Pastoral*, 1854, p. 7.

THE WICKED WORLD.

But little good will it do to indulge in a passing lament over the evils abroad if you content yourselves with the thought that, thank God, you are free from such wickedness. That would be the spirit of the Pharisee. That would be to see everybody's sin but your own, while all the time you would be left unconscious even of your own danger. It is not only easy but even flattering to ourselves to proclaim how wicked is the world at large. A young nobleman complained to St. Peter of Alcantara how wicked the world was, and that self-mortified and enraptured Saint replied in these terms: "My young friend, it is very easy to reform the world, at least as far as we are concerned. The world is so wicked because all the people in it are occupied with everybody's vices except their own. If each took his own cause in hand the whole case would be changed. Let you and me take one apiece, and we shall quickly make a change in the world."—*Pastoral*, November 20, 1886.

THE WILL.

But as in a dissolving view one picture still lingers for a time on the canvas whilst another is growing over it, so in the will the last object with which it has been engaged may still quiver there whilst attention is being directed to another.—*Groundwork of the Christian Virtues*, p. 33.

BISHOP WILLSON.

Among the distinguished ecclesiastics whom England has produced in recent times there is one whose name is held in benediction at both extremities of the world, and whose memory ought not to be left to the shadows of a vanishing tradition. Robert William Willson, a man of singular humanity and benevolence, was the founder of the Catholic Church in Nottingham, the episcopal founder of the Church in Tasmania, the effectual reformer of the management of deported criminals in our penal settlements; a most influential reformer of lunatic asylums and their management, as well in England as in Australia; and the man who, through his influence with the imperial and colonial governments, caused the breaking up of the horrible penal settlement in Norfolk Island.

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No one could come into Father Willson's presence without being made sensible of his calm, dignified

and self-possessed manners. Of middle stature and somewhat portly, he had led too active a life to become a ripe scholar ; but he was a man of keen observation, unusual good sense, and great knowledge of human nature. His lower features were squarely set, and indicated strength of will ; his mouth was firm, yet gentle in its lines ; his grey eyes vivid under their strongly marked brows ; but the imposing feature of his countenance was his brow. Square and well advanced above the eyes, the upper part presented an extraordinary development, which rose like a small, second brow upon the first. Herbert's portrait of him, at Oscott, presents a generally good likeness, but by placing the mitre on his head the artist has concealed this remarkable formation, and has thus deprived his features of their crowning expression. Spurzheim was lecturing on phrenology in the Town Hall of Nottingham when Father Willson came in, removing his hat as he entered. The celebrated phrenologist interrupted his lecture and asked : "Who is that gentleman? He has the largest development of benevolence that I ever saw on a human head."—*Memoir of Bishop Willson*, pp. 1 and 18.

WISDOM.

Wisdom is the balsam that keeps science from corruption. But for wisdom we must go to God.—*Ecclesiastical Discourses*, p. 159.

WORKS OF LOVE.

Not what we feel, but what we do, is the manifestation of our love. Feelings change in this mortal state, but the works of love endure.—Letter in *Memoirs of Lady Chatterton*, p. 275.

YOUNG MEN.

There are young men who, in the first ardour and glow of life, think themselves competent for anything. Brought up in Catholic piety, they enter the world, and, smitten with the reputation of writers whose names are in fashion, they imagine that, however much the writings of such authors may be opposed to religion and to the interests of the soul, there must be something in them worth knowing, since they are everywhere spoken of. Ignorant of the fact that these books contain nothing but very old errors in a new and glossy dress, and equally ignorant of the clear and solid refutations of these errors which have been given by great and enlightened minds; altogether unprepared by Catholic philosophy to unravel the intricacy of their arguments, or to detect the unsoundness of the principles from which they argue; such books become to them of the utmost peril, and are thus perilous because the burning pride and self-confidence of half-educated youth are open to their sinister influences. It is greatly to be lamented that so few of the parents of the easy classes see the

importance of completing the education of their sons by giving them time to go through a course of Christian philosophy. This would give them a mental training, and would furnish them arms of light against the irreligious philosophy of the times.—*Lenten Indult*, 1883, p. 8.

YOUNG MINDS.

Young minds are often capable of great thoughts. The young, in general, think and observe considerably more than we give them credit for.—*Sermons with Prefaces*, p. 13.

YOUNG MINDS.

Young minds want grasp and discrimination, and are led by influences more than by judgment ; but they fail not in self-consciousness, nor in the growth of presumption where it finds food, and where a sense of intellectual superiority comes out upon them.—*Remarks on the proposed Education Bill*, p. 10.

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