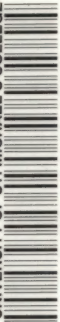


UNIVERSITY OF ST. MICHAEL'S COLLEGE

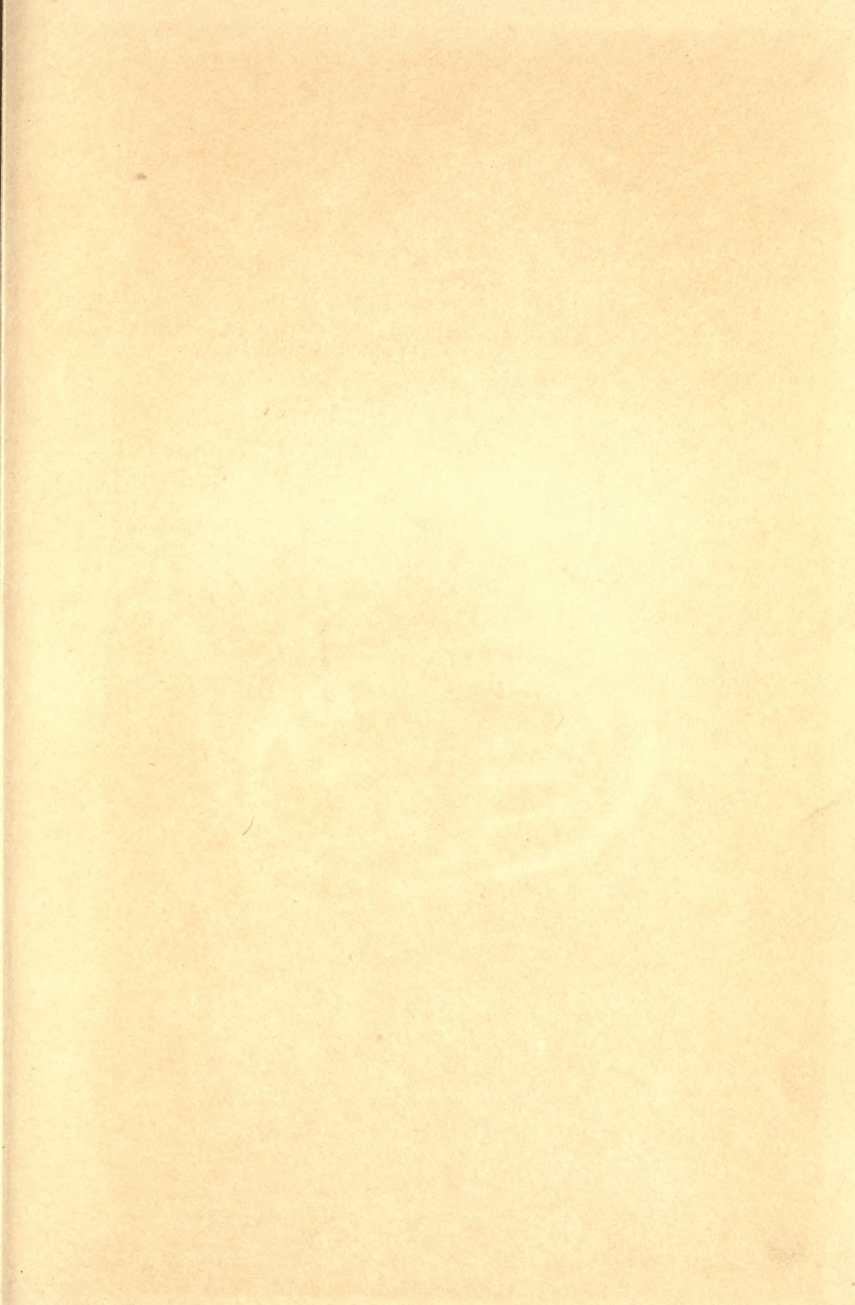


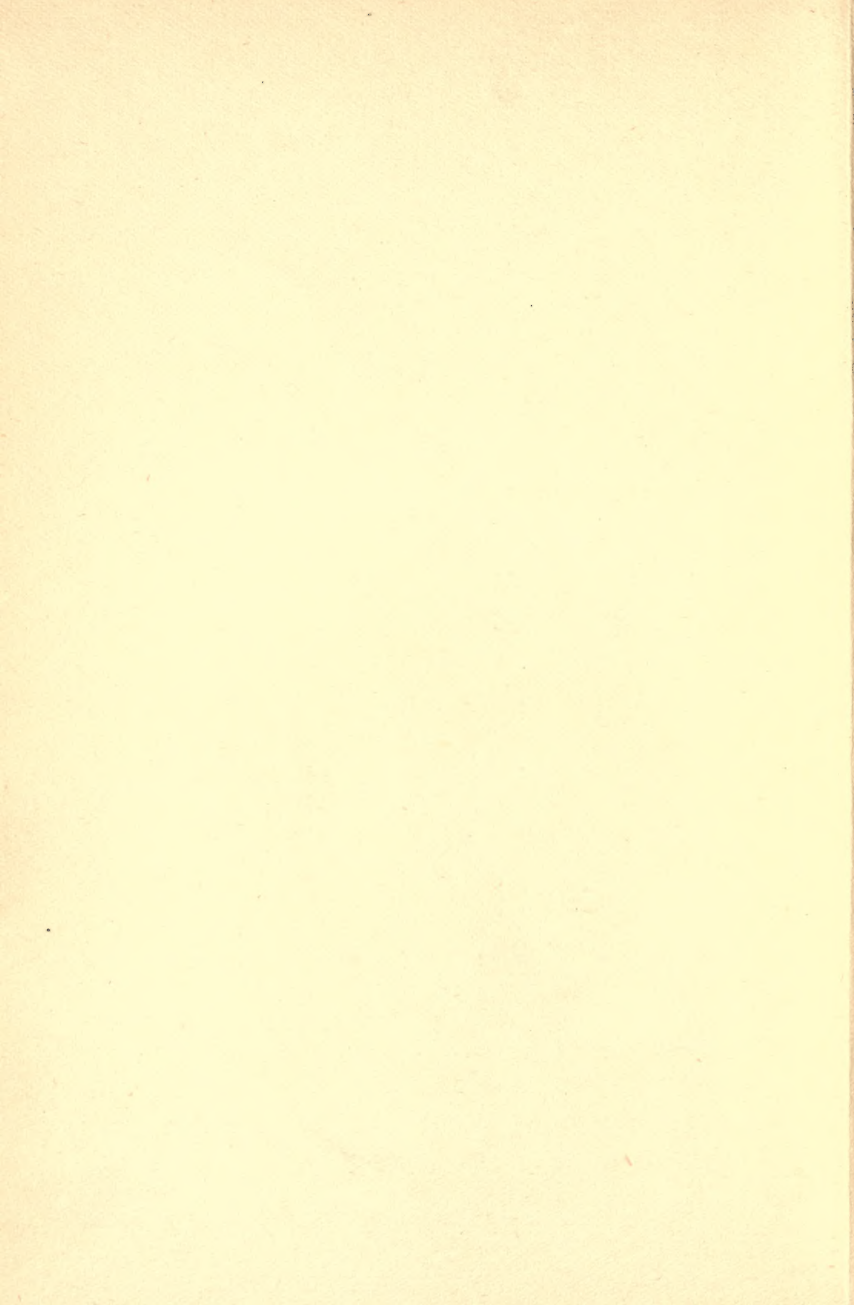
3 1761 04329 8298



HOLY REDEEMER LIBRARY, WINDSOR







WATERS THAT GO SOFTLY



ROEHAMPTON :
PRINTED BY JOHN GRIFFIN.

[All rights reserved.]

Waters That Go Softly

or

Thoughts For Time
Of Retreat

BY

JOSEPH RICKABY, S.J.

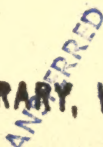
THIRD EDITION

Aquae Siloe quae vadunt cum silentio,
The waters of Shiloah that go softly.
Isaias viii. 6.

Burns and Oates, Limited
28, Orchard Street,
London, W.

1912

HOLY REDEEMER LIBRARY, WINDSOR



Nihil Obstat.

CAROLUS NICHOLSON, S.J.,

Censor deputatus.

Imprimi potest.

✠ GULIELMUS,

*Episcopus Arindelensis,
Vicarius Generalis.*

Westmonasterii,

die 27 Dec., 1906.

PREFACE.

I have made many private retreats myself, one at least every year since 1862, and have given public retreats not a few, all on the scheme of the Spiritual Exercises of St. Ignatius, which, as is well known, are composed to occupy the Exercitant for a period of thirty days, and are divided accordingly into four 'Weeks', answering to what are known as the 'Great Truths', and thereupon to the Joyful, Sorrowful, and Glorious Mysteries of the Rosary. On this plan I have arranged these Thoughts, according to four Weeks. But the book makes no pretence to being a systematic commentary on the Spiritual Exercises.

We shall understand the Spiritual Exercises better, if we remember that they are written in the first place for one who, having great wealth and great prospects, is open to doubt whether wealth and honours, particu-

larly ecclesiastical honours, are his best way to the service that God requires of him individually. It may be that they are, it may be that they are not. Hereupon comes the Election. Anyhow spiritual poverty must be embraced, and the danger of money and high position recognised. The young Abbé de Rancé, before his retirement to La Trappe, is a good type of the sort of Exercitant contemplated.

A work like this might be improved upon indefinitely. The author sends it out with all its imperfections on its head, confident that each prayerful reader will work out his own improvements.

J. R.

*Pope's Hall, Oxford,
Lent 1907.*

TABLE OF CONTENTS.

BOOK I.

FIRST WEEK. THE GREAT TRUTHS.

CHAPTER I.

	PAGE
§§. 1—15. GENERAL NOTIONS OF RETREAT - -	1

CHAPTER II.

§§. 16—30. END OF MAN: REVERENCE, SERVICE, PRAISE -	5
---	---

CHAPTER III.

§§. 31—38. END OF CREATURES - - - -	13
-------------------------------------	----

CHAPTER IV.

§§. 39—55A. SIN - - - - -	16
---------------------------	----

CHAPTER V.

§§. 56—63. MY OWN SINS - - - - -	28
----------------------------------	----

CHAPTER VI.

§§. 64, 65. VICE AND WORLDLINESS - - - -	31
--	----

CHAPTER VII.

§§. 66—80. HELL - - - - -	32
---------------------------	----

CHAPTER VIII.

§§. 81—87. DEATH - - - - -	38
----------------------------	----

CHAPTER IX.

§§. 88—113. ADDENDA TO THE FIRST WEEK - - -	41
---	----

BOOK II.

SECOND WEEK. THE JOYFUL MYSTERIES.

CHAPTER I.		
§§.	1—9. THE KINGDOM OF CHRIST	48
CHAPTER II.		
§§.	10—14. THE INCARNATION	54
CHAPTER III.		
§§.	15—22. THE HOLY CHILD	59
CHAPTER IV.		
§§.	23—26. THE PUBLIC LIFE	62
CHAPTER V.		
§§.	27—41. THE 'TWO STANDARDS'	66
CHAPTER VI.		
§.	42. THE MOTHER IN THE HOUSE	73
CHAPTER VII.		
§§.	43—56. THOUGHTS FOR PRIESTS AND WORKERS FOR GOD	75
CHAPTER VIII.		
§§.	57—64. THE MODES OF HUMILITY	78
CHAPTER IX.		
§§.	65—80. PRINCIPLES OF ELECTION AND REFORMATION OF LIFE	88
CHAPTER X.		
§§.	81—89. TEMPTATIONS AND TEMPTED SOULS	93
CHAPTER XI.		
§§.	90—96. GIST OF THE SPIRITUAL EXERCISES	97
CHAPTER XII.		
§§.	97—117. DISCERNMENT OF SPIRITS	101
CHAPTER XIII.		
§§.	118—126. THINKING WITH THE CHURCH	111
CHAPTER XIV.		
§.	127. ST. IGNATIUS AND PLATO	115

BOOK III.

THIRD WEEK. THE SORROWFUL MYSTERIES.

CHAPTER I.

§§. 1—6. THE TRIUMPHAL ENTRY - - - 117

CHAPTER II.

§§. 7—14. THE LAST SUPPER - - - 119

CHAPTER III.

§§. 15—19. THE AGONY - - - 123

CHAPTER IV.

§§. 20—22. PONTIUS PILATUS - - - 127

CHAPTER V.

§§. 23—37. THE CRUCIFIXION . - - 131

CHAPTER VI.

§§. 38—42. A WORD ON FOOD - - - 138

BOOK IV.

FOURTH WEEK. THE GLORIOUS MYSTERIES.

CHAPTER I.

§§. 1—14. JESUS AND THE RESURRECTION - - - 141

CHAPTER II.

§§. 15—18. THE ASCENSION AND SECOND COMING - - - 149

CHAPTER III.

§§. 19—25. STUDY TO OBTAIN DIVINE LOVE . - - 153

CHAPTER IV.

§§. 26—32. HEAVEN - - - 162

BOOK I.

FIRST WEEK. THE GREAT TRUTHS.

CHAPTER I.

GENERAL NOTIONS OF RETREAT.

§. 1. Knowledge is a call to action: an insight into the way of perfection is a call to perfection.

§. 2. *Her ways are beautiful ways*, that is, ways of perfection, is said of the Divine Wisdom (Prov. iii. 17). In retreat one catches sight of, and is invited to strive after, a perfection of which the irreflective man of the world has no inkling.

§. 3. There are probably lost souls who would have been saved by one retreat made voluntarily after the age of eighteen.

§. 4. A retreat shows *what man is, and what is the use of him, what is his good, and what is his evil* (Ecclus. xviii. 8, in the Greek), which many men never know till it is too late.

§. 5. *Once to die* (Heb. ix. 27). Death is like an eclipse: it passes: nature gives you one chance, and will not do the thing for you again. But you may

arrange an artificial rehearsal of death: such is a retreat.

§. 6. He who has made a good retreat is fit to live, and ready also to die.

§. 7. A retreat is some realisation of the Platonic concept of an interval out of time (τὸ ἐξάλφνης, *Parmenides*, 156 D, E). Time in retreat, as it were, stands still: the clock is stopped: that we may think how our time has been going and to what end.

§. 8. A man with no aim in life is like a passenger on the railway, without ticket, and with no idea where he wants to go: you would take such a passenger for an idiot.

§. 9. There is a fresco in the Campo Santo at Pisa of a hunting-party confronted with three open coffins, in which three bodies lie in various stages of decomposition from *embonpoint* to the skeleton. Is this all man? All that is left of him unless he 'makes his soul'.

§. 10. To "overcome oneself" and to "lay out one's life without being biassed by any disorderly affection" come to one and the same thing. A "disorderly affection" is some liking or dislike, habitually gratified, which is noway reducible to the proper last end of life. The proper end of the medical art is the cure of the sick. Medical men nevertheless have their fees likewise in view. There is nothing disorderly in that. But if your doctor were to lengthen out your treatment quite beyond the requirements of your cure to make your case

more lucrative to himself, he would show an affection rightly called 'disorderly' in a physician. A man has a taste for music and painting for their own sakes as elements of his present well-being. There is nothing disorderly in that. But if he neglects his wife and children, or his prayers, for his easel or violin, there is evidently a disorderly affection. Every great end, temporal or spiritual alike, is gained by cutting off affections which are disorderly in reference to that end and positively stand in its way. Now to deny oneself is simply to cut off affections, to go against likings and dislikes, in view of some end which the judgment pronounces better than those distracting gratifications. The student is called upon,

To scorn delights and live laborious days.

He will never know much, if he cannot cut down his amusements to necessary and reasonable limits. *He that contendeth in the race, restraineth himself in all things* (1 Cor. ix. 25). A great and abiding end is enthroned like a deity on an altar of sacrifice. Bring no victims to that altar, and that end will never fall within your grasp. You desire, but you will pay no price for what you desire. You refuse to deny yourself. You are eaten up with disorderly affections. You will never do anything great at that rate either for this world or the next. And to do nothing great for the world to come may readily prove to be to lose heaven and damn your soul.

§. 11. Heaven is not to be bought on the cheap like goods in a second-hand clothes shop. The robe of glory is a costly vesture. To purchase it, a man may be called upon to *sell all that he hath* (Matt. xiii. 46).

§. 12. Consciously to give God and His service the second place in your heart is to court everlasting ruin.

§. 13. You are in danger of losing heaven, so long as you do not desire to go there above all the advantages of this world,—or, as Bunyan puts it, “more than they that most have desired the light of the sun.”

§. 14. This is the capital heresy of our time, the endeavour to do without God, to lay the foundations of human life upon human sympathy and skilful adaptation of oneself to physical laws; and as for God,—though we do not hear it said in so many words,—to live on the understanding that we neither value His friendship, nor fear His anger, nor stand in awe of Him as our Judge, nor love and honour Him as our Father. He simply ceases to be an element in our lives. Cf. p. 97, §. 94.

§. 15. *I believe in God* brings the infinite into human calculations, and infinity swallows up finite quantities. To God, and to God alone, is due absolute devotion. God unlimited, creatures limited.

CHAPTER II.

END OF MAN : REVERENCE, SERVICE, PRAISE.

§. 16. Man was created, not evolved. When the body was ready for it, God made my soul out of nothing, and put it in the body to animate and inform the same, and so to constitute with the body that which I call *me*.

§. 17. The materials which at this present instant compose my body existed before I was in existence. They existed, scattered about somewhere, entering into the composition of sundry bodies in the days of the Pharaohs, during Noe's flood, before man was at all. Yes, looked at in the materials that compose it, my body is very old: it sprang into being at an inconceivably distant date: but it did spring into being once, out of nothing, not of itself, but because God willed to have it in being, when He created the material universe. And He has maintained it in being ever since. At any instant, were God to cease to will the universe, the universe would cease to be: matter and mind would fall back into nothingness: there would be neither earth nor heaven, nor men nor angels left, only the eternal God. In one sense, the

creative act of God is going on at this instant, inasmuch as all the power that God put forth to make the universe originally be at all, is still put forth to sustain that universe in its being and in its activities. The universe of matter has not come to be less dependent of God for being millions of years old: nor is my soul less dependent on Him because it is forty or fifty or sixty years since it first came to be by His creative breath. My Creator has never ceased to 'breathe my existence', if I may use such an expression,—much as a man breathes existence into the words that issue from his mouth as he speaks them, and die down into silence the moment that he ceases to speak. I create my words, but God creates my substance. I am master of my words, God of my being. My words have a meaning, they are not purposeless gibberish. And my very existence has a meaning and a purpose. God has created me for some end.

§. 18. Man was created to praise God our Lord, to reverence Him and serve Him, and thereby to save his soul. God looks for these things from the men whom He has created according to their several capacities. And capacities vary vastly: here they rise high, there they dwindle down till mortal eye can see no capacity left at all. *To whomsoever much is given, much shall be asked of him* (Luke xii. 48); and we may conclude, little of him to whom little is given. Whatever capacity I have of praising, reverencing, and serving God, I am meant to put it

forth, and to attain the fullest salvation within my reach. That is enough for me to know, and much for me to do. I am to praise, reverence, and serve, and finally to *love the Lord my God with all my strength* (Mark xii. 30).

§. 19. If you have to put a quart of wine into three bottles, it matters little how you distribute it, so long as, between the three, the whole of the wine is there. The whole purpose of man's existence being comprised under 'praise', 'reverence', and 'service,' we will distribute it thus, without prejudice to other possible distributions. First, then, 'reverence' means 'recognition, reverence and obedience': it answers to the theological virtue of 'faith', and to the petition of the Lord's Prayer, 'hallowed be thy name.' 'Service', taken in the sense in which we speak of 'serving' the sick, means 'helping' or 'doing good' to God, being 'of service' to Him, not of course as He is in Himself, but as we can serve Him in our neighbour. 'Service' is the social service which we render to the community, and thereby to God, in fulfilling the duties of our state of life. To 'service' answers the theological virtue of 'hope', as we hope to find rest in God when the labour of our service is done: also the petition, 'thy kingdom come'. To praise God is to confess that God is good. *Confitemini Domino quoniam bonus* (Ps. cxxxv, which read throughout). God is good to us, hence the praise of thanksgiving. God is good in Himself, hence the praise of admiration and

pure love. To 'praise' then there answers the theological virtue of 'charity', with the petition, 'thy will be done on earth as it is in heaven.'

§. 20. In the days of feudalism the vassal placed his hands between the hands of his lord, saying, 'I become your man' (*homo*). This was called 'doing homage' (*homagium*). The ceremony is retained in the ordination of a priest. The bishop, holding the hands of the new-ordained priest between his own, asks him: 'Do you promise to me and to my successors reverence and obedience?': to which the priest answers, 'I promise'. Man is God's man by creation; and ought further, by the full free consent of his will, to do God *homage*, become *God's man*, and pay to God, his Lord and Creator, reverence and obedience. This means that man must obey his conscience, conscience being the witness to him of God's command and law. Man was created to be conscientious.

§. 21. The title 'servant of God' belongs essentially to every rational creature in the state of probation, which is the state of this life. And the more God takes any such creature to Himself, the more does that creature become God's servant. Pagans are not spoken of in the liturgy of the Church as God's servants. Nor is the title usually given to the Saints in heaven. Nevertheless we read (Apoc. xxii. 3), *And his servants shall do him service, and shall see his face*. But the faithful on earth are prayed for as God's 'servants' in the

Memento for the living, the faithful departed in the *Memento* for the dead: the Bishop is God's 'servant', the King is God's 'servant': so is the Pope, who also is officially styled 'servant of the servants of God'. Nay God Himself, in becoming mortal man, *took the form of a servant* (Phil. ii. 7); and Messiah is announced in prophecy as the 'servant' of God (Isai. liii. 11; Zach. iii. 8). The more God has done for me, the more He means to use me as His servant; the more work He means me to do for Him, an individual work, which I alone can do,—for there is no second N.N. in this world, no two individuals are alike;—and this individual work is likewise a social work, for *none of us lives to himself, we live to the Lord*, and that as members of a body: *the many of us are one body in Christ, and singly we are members one of another* (Rom. xii. 5: xiv. 7, 8). Our Lord describes the reprobate in terms of their sins of omission. *Cast out the good-for-nothing servant into the outer darkness: I was hungry and ye gave me not to eat* (Matt. xxv. 30, 42). The reprobate are they who have not done the duties of their state of life.

§. 22. *The Lord is great and exceedingly to be praised* (Ps. xlvii. 2). We praise God when we own Him to be good. In this sense the Psalms speak so often of *confessing to the Lord*, and of *confession*, i.e. acknowledgement, or praise. We praise God again when we reflect His likeness in ourselves, when we are copies of Him and in that way 'a

credit to Him'. This latter is called 'objective praise': the former is 'formal praise'.

§. 23. Formal praise of God is an easy, nay a necessary act in the Saints in heaven. None can *see the face* of God (Apoc. xxii. 4), none can *see him as he is* (1 John iii. 2), without owning Him to be good. But when God *hides his face* (Job xiii. 24), when *fear and trembling come upon us, and darkness shrouds us* (Ps. liv. 6), then it is hard to heave out a *Deo gratias*, and still cling to it that God is good. Our trial on earth consists in doing with effort and pain that, the doing of which with all ease and delight shall make our everlasting happiness and reward in heaven; and that is the formal praise of God.

§. 24. Faintheartedness, querulousness and murmuring, are the very opposite of that which we were created for, ever to confess that God is good.

§. 25. 'Blessed be God for all things' was the favourite ejaculation of St. John Chrysostom: thus to praise God always was the sum of his spirituality: he died with these words on his lips.

§. 26. This simple practice of praising, blessing and thanking God for whatever happens, ever willing to have it that God is good, is enough to make a saint.

§. 27. A man is lost when his mind loses all hold on the divine goodness, not before.

§. 28. To praise is to declare excellence. Whatever else God may have intended in creation, He

must have intended this, to make a show of His own excellence outside Himself. He can only create upon the model of Himself. Every creature as such is some sort of representation of God; and the higher the creature and the fuller the reality, the fuller the representation of Godhead. And as God is in every way excellent and praiseworthy, every creature reflecting God according to the due fulness of being given to it declares God's excellence, praises Him, and is a credit to him, greater or less according to the measure of its being: for the fuller the being of the creature, the fuller the representation of the Creator. That creature gives the greater (objective) praise to God, in which there is more of God. There is more of a God in a child than in an elephant, more of God in any man than in the whole of the planet Jupiter, considered as a senseless mass; and more of God in any baptized child, dwelling in the grace of its baptism, than in a pagan philosopher. Being is not to be measured by bulk. There are orders and grades of being, and a little of a higher order goes for more than a vast amount of a lower order. The highest order of being is the supernatural. The vision of God face to face in heaven is the highest flight and acme of the supernatural order. Whatever directly belongs to, or makes for that vision is supernatural, as the Church, the Sacraments, faith, actual graces, but most particularly sanctifying grace, which is a title, and the sole title which a creature can have, to the

vision of God. God's chief objective praise then is from the angels and other blessed spirits who see His face in heaven, and from men on earth living in sanctifying grace, or what is usually called 'the state of grace'. Therefore in the three last Psalms, called the *Laudate* Psalms, in which the praise of all creatures is given to God, after mention of *sun and moon, all stars and light, mountains and all hills, kings of the earth and all peoples*, all so many objects of the natural order, the Psalmist lifts his voice to a higher pitch, introducing the supernatural: *Sing ye to the Lord a new song, his praise is in the assembly of the saints.*

§. 29. Reverence and Praise go on in heaven, but for Service there is Rest. *There remaineth a sabbath-day's rest for the people of God* (Heb. iv. 9).

§. 30. The more definite the statement of the end of man, the better. It may be put thus: (1). To *praise* God, that is, to be as a lamp resplendent with God, as it is written, *Be your lamps burning* (Luke XII. 35): this means *holiness*, or living in sanctifying grace. (2). To *fear* God with a reverential, filial fear: this means the conscientious avoidance of wrong-doing. (3). To *serve* God, by the active discharge of the duties and social proprieties of your state of life. (4). To *save your soul*: this means finding your happiness in God, *here* in time and *there* in eternity.

CHAPTER III.

END OF CREATURES.

§. 31. "Each of the arts pursues its own proper end to infinity, but the means to the end it takes not to infinity, for the end checks and sets a limit to the means" (Aristotle, *Politics*, i. 9). Thus the art of medicine aims at the promotion of health without limit: your doctor would make you live five hundred years, if he could. But, if he is faithful to his art, he will not pour into your body all the drugs he can: that he might do, if he had an understanding with an apothecary, but such a proceeding would mark in a physician a 'disorderly affection'. The good of your health is the limit to the drugs prescribed, so much, no more, and no less. Hence, as creatures are made for man to help him in the prosecution of the end for which he was created, it follows that man should use creatures so far as they do help him towards his end, and should abstain from them so far as they hinder him from it. There is no getting out of this argumentation otherwise than by turning atheist.

§. 32. Some creatures we use as aids and supports in the labour of our calling: with them

we *serve* God. Other creatures we abstain from on conscientious grounds: in them we *revere* God and *obey* His law. Some creatures solace us, others distress us: in both of them we *praise* God, alike in comfort and in affliction.

§. 33. It was said of a certain gamester that "he looked upon everything as matter for betting." A good man looks upon everything as matter for salvation.

§. 34. The temptation that damns the sinner sanctifies the saint.

§. 35. Take all events as things sent to help you to heaven. Even the events that imperil your soul will help you, if you behave wisely in the danger.

§. 36. 'Indifference', or say 'impartiality', in the use of creatures means, not being uninterested, but being disinterested. A person uninterested is also uninteresting, and a failure in life. It is well to be keenly interested in and to work with zest at the things proper to your calling. At the same time be disinterested, and seek not yourself and your own mere gratification in them.

§. 37. Sit lightly to creatures, and as you use them, or enjoy them, be ever ready to forego them for God. This is 'detachment', this is 'poverty of spirit', this is 'liberty of spirit', this is 'purity of heart'. Our Lord calls it 'watching' (Mark xiii. 37).

§. 38. "As the various organs of the body have no function, and therefore no real existence, apart from the living body, so particular good things, . . .

health, beauty, wealth, have no existence except as elements of the noble life. . . . The Idea of the Good [Plato, *Republic*, 505—509] is the unity of good things, and that by reason of which they are good,—that definite system or order, by belonging to, and subserving which, particular things are said to be *good*, rather than pleasant, or otherwise attractive to mere sense. Reason in man, like Nature in the plant and animal worlds, recognises and imposes definite limits. Particular details are valued by it, not for themselves (for if they were, no limit could be assigned to their desirable multiplication) but for the sake of the beautiful life which transforms them” (Professor J. W. Stewart on the Nicomachean Ethics I. 96). The ‘beautiful life’, the ‘noble life’ of the philosopher, is taken up in the Christian ‘life everlasting’. That is good for man which makes for life everlasting, and good exactly to the extent to which it makes for life everlasting, however painful it be to sense. That is evil for man which makes against life everlasting, and the more evil the more it makes against life everlasting. Nor does any pleasurableness to sense, any gratification of ambition, redeem from the category of evil that which makes against everlasting life. Good food loses its goodness when partaken of to excess, for it then makes against life. Life is selective, all life, whether corporeal or spiritual; and only what it selects as making for itself is good.

CHAPTER IV.

SIN.

§. 39. The being of God brings out and magnifies whatever there is in man. Away from God, the world is large and man small: nor does it seem to matter much what the individual man does. As for suffering, man has always the alternative of dying, an alternative which, under stress, he is not unlikely to embrace, once he has succeeded in ridding himself of all surmise of a life to come. These are the thoughts of pagans. There are, to be sure, apart from theology and divine command, strong and valid natural reasons for avoiding evil and doing good. In every divine command and prohibition, belonging to the natural law, we may consider the reasonableness of the command and the intrinsic foulness of the thing forbidden. Lying, injustice, pride and impurity, are not evil because they are forbidden, but forbidden because they are evil in themselves. The reason of the commandment is distinguishable from the fact of the commandment, and would persist even though (by impossibility) the commandment were not given. Aristotle has made out correctly enough the list of

natural virtues and the motives for practising them. So also Plato has done, and the Stoics, the Hindus and the Chinese. The theory of morality is not essentially Christian. But without Christianity, and without either fear or love of God, the motives for acting up to that theory are insufficient for ordinary minds. Why may not so puny a creature as man enjoy himself as he lists? Why may he not forego the happiness held out to him by the philosopher? Though he does wrong, is the wrongdoing so very much worth considering in an existence where nothing is great? But considered as sin against God, involving the loss of an immortal soul, wrongdoing is a fearful enormity, a tremendous mistake.

§. 40. There are passages in St. Paul (Rom. iii. 25, 26: vii. 7—13: Acts xvii. 30) from whence some have argued that many ugly deeds of untutored persons have not amounted to formally grievous sin either from a philosophical or from a theological point of view. Such moral ugliness, whatever it may amount to, lies beyond our purview. We do not meditate on the sins of savages and the malpractices once current in Babylon or Crete. We meditate on sin committed in spite of much light and high graces, the sins of privileged persons, we being such persons ourselves; and on the punishment meted out, or apt to be meted out, to such open, wilful transgression.

§. 41. God is eminently a holy God, and insists

on the moral order, not on the aesthetic or the utilitarian.

§. 42. God and nature set bounds to all our enjoyments. We are made for the infinite, which is only in God. We sin by trying to get the infinite out of the finite, trying to get out of the creature more than there is in it. "I want too much of it", a little French prince, father of Philip l'Egalité, used to say in his greediness.

§. 43. The fall of the angels is of faith, written in Scripture. *Everlasting fire, which was prepared for the devil and his angels* (Matt. xxv. 41). *I saw Satan falling like lightning from heaven* (Luke x. 18). *God spared not the angels when they sinned, but cast them down into hell, and gave them over to be kept for judgment, bound in bands of darkness* (2 Pet. ii. 4). *The angels, who did not keep their own province, but left their proper dwelling, he hath reserved for the judgment of the great day in everlasting bonds beneath the darkness* (Jude 6). *And there came to be war in heaven: Michael and his angels went to war with the dragon: and the dragon warred, and his angels, and they did not prevail, neither was their place found any more in heaven* (Apoc. xii. 7, 8). *There they fell, the workers of iniquity: they were cast out and were not able to stand* (Ps. xxxv. 13).

§. 44. When the angels sinned, they were not yet in the enjoyment of the beatific vision of God, a vision which makes all sin impossible. To that vision no creature that enjoys the use of under-

standing is ever admitted without trial. Written round the halo of every angel and saint in heaven you may read the legend, *Temptation finally overcome*. The wind of temptation burst in a heavy squall upon all the angels together. Some yielded, others stood firm. The temptation is likely to have been tremendously severe, as though all the temptations that man experiences in eighty years had been focused into one instant. The angels were tempted to the sin of pride and revolt of intellect, for to such sin alone is a pure spirit liable. They were in danger of ignoring the fact of their creaturehood. Their Creator called for some act of homage, of reverence and obedience; and it was hard for such exalted beings to bend low and obey. So is it hard at this day for grown men of high education and culture to give over their *thought into captivity to the obedience of Christ* (2 Cor. x. 5). The very height and excellence of the angelic nature was the making of the temptation. It is dangerous for any creature to stand high. *How hardly shall they that have riches enter into the kingdom of God!* (Mark x. 23). Compared with the position to which the angels were created, a millionaire is poor.

§. 45. The sin of the angels is made by St. Jude to consist in this, that *they did not keep their own province, but left their proper dwelling*: they were not satisfied with the advantages that God had assigned them, but wanted to put themselves above their place. This ambitious insubordination of the angels

has been the prototype of all sins of pride of place committed since. Scripture consequently speaks of proud kings in terms of the rebel angels: thus Isaias of the King of Babylon, and Ezechiel of the King of Tyre: and the description is more true of the rebel angels than of those kings, more true of the prototype than of the type, of the original than of the copy. *How art thou fallen from heaven, O Lucifer that didst rise in the morning! Thou didst say in thy heart: I will ascend into heaven, I will exalt my throne above the stars, I will sit on the right hand, I will be like the Most High. But now thou shalt go down to hell, even to the foundations of the earth (Isaias xiv.). Thou hast said, I am God, and I sit in the seat of God in the heart of the sea, whereas thou art man [a creature] and not God, and thou hast set thy heart as the heart of God. Thou wert the impress of likeness [to God], full of wisdom and perfect in beauty: thou wert in the delights of the paradise of God, every precious stone was thy raiment. Thou wert a cherub, with wings extended, covering; and I set thee on the holy mount of God: thou didst walk in the midst of fiery stones. Thou wert perfect in thy ways from the day of thy creation, until iniquity was found in thee: thine inner parts were filled with iniquity, and thou didst sin; and I cast thee out, O covering cherub, from the midst of the fiery stones. And thy heart was lifted up in thy beauty: thou didst lose thy wisdom in thy beauty: I have cast thee forth upon the earth: thou art made as nothing, and shalt not be any more (Ezechiel xxviii.).*

§. 46. From these passages, and from the frequent mention in the New Testament of *Satan* (i.e. the Adversary) and *the devil* (the Slanderer), *the murderer from the beginning who stood not in the truth* (John viii. 44), it is gathered that one angel was the chief rebel and led the revolt of the rest. He is called, for the beauty that was once his, *Lucifer*, or *morning-star* (Isai. xiv. 12). He was precentor in the hymn of praise, sung at the dawn of creation, *when the morning stars sang together, and all the sons of God shouted for joy* (Job xxxviii. 7). But when the hour of temptation came, he changed his song to a different key. When called upon to do homage for all that he had to his Creator, he *forgot his wisdom in his beauty*, and from his lips the shrill cry went forth, 'I will not'. The cry was taken up, for sin is contagious, and from every side of the vault of heaven was repeated 'I will not', 'I will not'. The angels looked round at one another, their visages like the faces of men at a great fire (Isai. xiii. 8). None could trust his neighbour, it seemed as though all would rebel. At length a counter-charge was sounded: Michael sang forth, as his name denotes, *Who is like God?* The opposing cries, *Who is like God? I will not serve*, distracted the house of heaven. This perhaps is what St. John saw as the *great battle in heaven* (Apoc. xii. 7). Lucifer and his adherents stood, the whole strength of their angelic nature and will lifted up against their Creator in what the modern phrase would

term 'a splendid attitude of defiance'. And, according to the nature of an angel's mind once made up, their will was for ever fixed in mutiny and rebellion against God. They remain rebels to this day, they have never winced, never hesitated since, never felt the least stir of compunction or repentance. God looked upon their sin, the greatest ever committed, and they could no longer *stand before His face*, they *fell like lightning*, and their place was no more found in heaven. This was the first venture of free thought, and it terminated very disastrously.

§. 47. Sin is thought of in an idle hour, is imagined, alluded to, hinted at; then openly advised, and finally resolved upon; and when committed and found to be a mistake, the blame is thrown upon some one else. All this we may read in the temptation of Mother Eve (Gen. iii.). First a captious question of the serpent asking the reason of that which was not the fact: 'Fine trees these in your garden: why does not your God allow you to eat any of the fruit?' Eve should have taken alarm at the portent of a serpent speaking, and made off from the uncanny thing, or called in Adam to deal with it. No, she must gossip: 'Oh you are mistaken: we do eat the fruit': 'all except of that tree there in the middle', she added with some faltering in her voice. 'Why, what's the matter with that?' 'It's death for us to touch it'. Here the serpent hissed and became scornful. 'Nonsense, you shall not die'. The disguise was

off, the serpent was contradicting God. Eve should have tarried no longer, but she remained rooted to the spot. The serpent twined itself about her feet: she had not learnt to be afraid; and the creature grew confidential. 'Now, I'll tell you a secret. I'm the wisest beast on the soil, and I've reason to know that that Patron of yours is afraid of you. He is trading on your ignorance: for he knows well that if you were to eat of that fruit, you would know all that he knows, and would be dependent on him no longer'. Eve's ambition was stirred, as was that of the angel who had said, *I will be like the Most High*. She thought to steal a march on her Benefactor, and, without His consent, bench by His side. She looked at the fruit, to which hitherto she had scarce dared raise her eyes. It seemed good to eat, and pleasing to the eye, and fair to contemplate. The sin at this stage was as good as committed. She plucked the fruit and ate boldly. The frenzy of guilt was upon her. She went, carrying the fruit in her hand, to find Adam. He was horrified at what she had done. 'Come, Adam, you and I must share and share alike'. He ate, poor man, out of complaisance to his wife, and brought ruin on his race. Naked and ashamed, the pair were cast out of paradise, the two of them that thought to become like to God; and God made them garments of skins. *The serpent deceived me, and I ate.*

Compare the scene of Macbeth and his wife tempting one another. "Duncan comes here

to-night". "And when goes he hence"? "To-morrow,—as he purposes". "Oh never shall sun that morrow see. Your face, my thane, is as a book where one may read strange matters". "We will speak further of this" (Macbeth, Act I, sc. 5).

Such is ever the story of growing temptation ending in great sin.

§. 48. Adam poisoned the wells, and his posterity polluted the stream; and the world became a Babylon built on both sides of a river of uncleanness.

§. 49. Sin is prolific in the individual and in the race. One mortal sin, not promptly cast out by repentance, is repeated and repeated. The first venture left something to desire, it must be tried again. So what was a sin, grows to be a vice; and the vice holds the will in its grip, and the man goes on sinning, not so much for the ever dwindling pleasure of the sin as because he must. Read Romans vi. 16—21; and compare Luke xi. 21, 22. Read too the striking chapter of St. Thomas, *Contra Gentiles*, iii. 161 (English translation, *Of God and His Creatures*, pp. 331—2).

§. 50. *Jeroboam, son of Nabat, who made Israel to sin* (3 Kings xv. 34). Henry VIII. was another Jeroboam. There has been a Jeroboam minor in many a family, and in many a school.

§. 51. It is not unlikely that the savage state of what anthropologists and geologists know as

'primitive man' was part of the punishment of original sin. *Man, when he was in honour, did not understand* [i.e. did not obey]: *he was matched with senseless beasts, and became like unto them.* (Ps. xlviii. 13, 21). So we read in *The Dream of Gerontius* :

He dreed his penance day by day,
And step by step began
Slowly to doff his savage garb
And be again a man.

Nabuchodonosor in this may have been a type of the race (Daniel iv. 28 sq.).

§. 52. There is a story of a young Austrian noble, a youth of great piety, who had made up his mind to enter a religious order. The day before that on which he was to have left home, his father made a great feast at the castle, and invited all his cousins to the third and fourth degree. There was heavy drinking, dancing, and wild revelry, in all of which the hero of the hour was compelled to play the first part. He was prevailed upon, or persuaded himself, to make one first essay in sin ere he renounced the world for ever. Had he not before him long years of *much endurance, in labours, in watchings, in fastings, in chastity* (2 Cor. vi. 4—6)? He was not strong, he had overdone it in dancing, he broke a blood-vessel, and died in his bed that night. The chaplain who wished to say Mass for him next morning had the sacristy door slammed in his face, and could not get to the altar. Then the soul appeared, to say that it was lost.—This event may have happened, or an

event corresponding to it may have happened, once at least in the long course of human history, some soul going to hell for one only mortal sin. It is the converse of a death-bed repentance, which also may have happened, nay surely has happened. It accords with God's warning in Ezechiel xxx. 12 sq.: *The justice of the just man shall not deliver him in the day in which he goes astray; and the iniquity of the impious shall not hurt him in the day in which he turns from his iniquity. When the just man, trusting in his justice, shall work iniquity, all his deeds of justice shall no longer be remembered: in the iniquity that he hath wrought, therein he shall die.* And our Lord bids us watch like servants sitting up at night for the uncertain hour of their master's return (Mark xiii. 34—37). On no precept is our Lord more insistent than on this of perpetual watchfulness. We are watching while we are living in the state of grace: for so long, and so long only, are we ready to die. The state of sanctifying grace is forfeited by one mortal sin; and to die out of the state of grace through fault of our own is to incur eternal damnation. Like the foolish virgins, that young Austrian was not found watching, and upon him *the door was shut* (Matt. xxv. 10—14).

§. 53. In a certain sense, every lost soul and spirit in hell is lost for one mortal sin,—that sin whereby for the last time that spirit went out of sanctifying grace and never afterwards recovered it.

§. 54. It is not simply sin that effectually casts

souls into hell, for thousands of the Blessed have sinned: it is unforgiven sin. That sin goes unforgiven, which is never sorrowed for and confessed.

§. 55. There is many a human soul suffering in the next world, whom one thing would have profited more than all the money that it made in this life, all the success that it gained, all the applause that it received; and that is one good confession: for want of which one thing, to it most necessary, that soul is eternally lost.

§. 55 A. An article in *Revue Thomiste*, Janvier—Février, 1908, *Le Préternaturel*, by Fr. Alexandre Mercier, O.P., makes the sin of the angels to consist in a rejection of the supernatural, or, what comes to the same thing, an annexation of the supernatural to the natural,—as Henry VIII. rejected papal authority, or annexed it to the royal. He quotes St. Thomas, *1^a, q. 63, art. 3: De malo, q. 16, art. 3*. It follows that the precise aim of Satan's action in this world is the subversion not of mere natural but of supernatural goodness, the overthrow of the supernatural kingdom of Christ in His Church. For an educated Exercitant this speculation throws a flood of light on the 'Kingdom of Christ' and 'Two Standards'. Quite in accordance with it is the portrait of Antichrist in Mgr. Benson's *Lord of the World*.

CHAPTER V.

MY OWN SINS.

§. 56. *The word of God is living and effectual, and sharper than any two-edged sword, and reaching to the division of the soul and the spirit, of the joints and of the marrow, and is a discerner of the affections and thoughts of the heart* (Heb. iv. 12). *The word that I have spoken, the same shall judge him in the last day* (John xii. 48). By this word, as spoken within my hearing, I shall be judged.

§. 57. A little door in the side of a hill: go in there, you are told, and you will hear the truth about yourself, and know what God thinks of you. Dare you go in? And with what countenance would you come out? Put on that countenance now.

§. 58. Suppose that for every sin you have ever committed God had struck a leaden token, marking the nature and gravity of the sin, its date and circumstances. Suppose a cabinet with desks, on which these tokens are arranged in chronological order, like coins in a museum. Interspersed among the coins are files of parchments. These are royal pardons from heaven. They are the absolutions

that you have received, and the acts of contrition that you have made. The key of this cabinet is given to you. Walk in and look round. Those tokens denote your *opera omnia, et quidem solius*, all the works that you have done of yourself by your will breaking away from God. You are pardoned freely: you ought surely to be not the less ashamed on that account. Walking round his cabinet St. Augustine cried: "How ugly I was and how crooked, and filthy and spotted and ulcerous! I saw, and I was struck with horror, and I had no escape from myself" (*Confessions*, viii. 7). And I am capable of many more of those works of sin. "I put it down to Thy grace and mercy that Thou hast loosed my sins like melted ice. To Thy grace also I put down whatsoever evil deeds I have not done" (St. Augustine, *Confessions*, ii. 7).

§. 59. Besides my sins, other matter of shame is found in the graces that I have received and have so poorly corresponded to. So many thousands spent on so mean a building!

§. 60. We may look upon the mercy of God either as something to commend to others or as something that we need ourselves. What am I but a pardoned thief?

§. 61. God's attributes,—power, holiness, wisdom, eternity, and the rest,—are all arrayed against the sinner who *levies war on God* (*θεομαχεῖν*, Acts v. 39). Similarly, all creation that he presses into his service for this nefarious war: the creatures that he

abuses shall turn against him and become the instruments of his punishment.

§. 62. He finds no effectual friend, who will have God for his enemy.

§. 63. "I sat me down upon a settle in the street, and fell into a very deep pause about the most fearful state my sin had brought me to; and, after long musing, I lifted up my head, but methought I saw as if the sun that shineth in the heavens did begrudge to give me light, and as if the very stones in the street and tiles upon the houses did bend themselves against me: methought that they all did combine together to banish me out of the world. I was abhorred of them, and unfit to dwell among them, or be partaker of their benefits, because I had sinned against the Saviour" (Bunyan, *Grace Abounding*, n. 187). Cf. St. Leo (Sermon 8 on the Passion): "In detestation of such crime all the elements uttered one sentence: the lights of heaven were darkened, day was turned into night, the earth shook with unwonted quakings, and the whole creation withdrew itself from the service of the ungodly."

CHAPTER VI.

VICE AND WORLDLINESS.

§. 64. Sin is the worst of evils *actually*. A bad habit, otherwise called a *vice*; a disorderly affection, or bias of the will against its last end; a false maxim of conduct; these things are not sins: nevertheless they are worse than sin *potentially*, they are more dangerous, they are plague-germs fertile of sin.

§. 65. The world that *lieth all in the power of the Evil One* (1 John v. 19), is not the living mass of humanity that we see around us, men, women and children, as God created them: that world Christ came to save, and died (not ineffectually) to redeem it. Of that world it is written, *God so loved the world* (John iii. 16). The *world* in the bad sense is *worldliness*, a spirit dominant among mankind whereby men set themselves systematically to think, speak, and behave as though religion and salvation were things indifferent, or quite of secondary rank; as though man were at home on earth, and not a pilgrim and sojourner; as though man lived for man alone, and had not God for his Master; as though God's will, something over and above the natural course of events, were not the rule of human life. The world is worldliness and men as they are impregnated with worldliness. The world is Secularism, or Naturalism, and the Secularist party.

CHAPTER VII.

HELL.

§. 66. A man is never an entire failure until he goes to hell.

§. 67. On the shore of eternity God has set up two lights for us to steer by and so bring our bark safe into port. There is the blue light of heaven and the red light of hell. Of the two, we should regard rather the light of the place that we are making for, whichever it be. But the red light carries further, and may be seen at times in a storm when the blue light is obscured. Satan labours to put out both lights, but especially the red light, knowing better what that means. To trim the red light is to make a good meditation on hell. It is worth every man's while to do that at times.

§. 68. St. Thomas (*Contra Gentiles*, iv. 90) speaks of spirits being 'tied', or 'bound', to fire (*alligatos igni*). St. Ignatius speaks of souls "shut up in fiery bodies as in prison-houses". St. Teresa, in the vision of hell in her *Autobiography* (xxxii. nn. 1—10) dwells much on the narrowness, want of room, and constraint of mewing up there suffered. She adds: "Here it is the soul herself that is continually tearing

herself in pieces. I cannot describe that inward fire". Dante (*Inferno*, c. 26) writes :

Even thus along the gulf moves every flame,
A spirit so imprisoned close in each.

The pain of burning and the pain of imprisonment in hell seem thus not only to go together, but to be in some manner identical. Without denying that hell-fire is some external, objective environment in which demons and the spirits of wicked men are plunged, we may further philosophise thus. We cannot regard spirit otherwise than as a vast expansive force. The human mind,—*the measure of a man, that is, of an angel* (Apoc. xxi. 17),—loves to range free everywhere, "glancing from heaven to earth, from earth to heaven". Man on earth pries into everything that he can: he loves persons, things, places, naturally, and with an effort he loves God. In death he parts with all objects of earthly love and earthly curiosity, and is thrown out upon God alone, in whom alone he can find happiness. But the lost soul, and the demon, is cast off from God. The lost spirit is also an outcast from the creation which he has abused. He finds no interest, no love in any region of creation, least of all in the society of other spirits lost as he is. He is *lost* in the sense of being utterly forlorn and forsaken of God and creatures. He is thrown back upon himself, interned and isolated in self-confinement. Hell-fire may mean in the first place some mighty

constraining force, driving the lost spirit in upon itself and separating it from all besides; and contrariwise the intense energy of the spirit craving for expansion. What wonder if under the strain and stress of these two opposing forces, the expansive from within and the compressive from without, the very substance of that spiritual nature should catch fire and burn? Being men, we are obliged to speak of spirit in terms of matter: but after all, the more we find out of the one and the other, the more we are struck with the analogy that obtains between them. Somehow, as the Church teaches, the demons and the lost souls do burn in real fire, and burn everlastingly.

§. 69. Hell is an unpleasant fact. Is it on that score to be discredited and ignored? All our earthly experience is replete with unpleasant facts. The man in a responsible position, who will never look an unpleasant fact in the face, is commonly accounted a fool.

§. 70. The next world is this world magnified, with all its good and evil 'writ large'.

§. 71. There are elements of hell on earth and elements of heaven. Elements of heaven,—the Crucifix, the Madonna, the Catholic Church, the Blessed Sacrament, holy relics, catechism, prayer, charity to the poor, nursing of the sick, cheerfulness, love, chastity, mercy, humility, loyalty, faith, hope, love of God, Saints, penitent sinners. Elements of hell,—blasphemy, hatred of holy things, lust,

lying, selfish greed, frivolity, folly, worldliness, intellectual pride, cynicism, atheism, final impenitence. In this world these opposite elements lie side by side. In the world to come they shall be separated each to its kind:

—evil on itself shall back recoil,
And mix no more with goodness.

The heap of gathered good and the heap of evil shall both be sublimated,—the good to the better, the evil to the worse, and the result shall be heaven and hell. Heaven and hell, each is preparing on earth. Blaspheme here, and you will go on blaspheming there.

§. 72. They who are in any way gifted above other men have particular need to meditate on hell: for they have a recurring life-long temptation to break away from God.

§. 73. Any one of the lost, pointing to some object once attractive, might say: 'This or that creature has cost me my soul: curse on it'.

§. 74. There are venial sins and mortal sins; and of mortal sins there are sins of frailty of the flesh and sins of malice of the spirit. There is almost as much difference between the second two as between the first two. For a mortal sin of frailty a man loses the grace of God, and goes to hell for ever, if he dies under that privation: but as a rule they who are sentenced to hell-fire incur the sentence because they have passed from frailty to malice.

Christ on earth was accounted the *friend of sinners* (Matt. ix. 10—13: xi. 19), but observe His behaviour to the Pharisees (Matt. xxiii.) and to Herod (Luke xiii. 32: xxiii. 8, 9). Cf. Matt. xii. 31, 32: xxi. 28—32: 1 John v. 16, 17.

§. 75. *Depart from me, ye cursed, into everlasting fire* (Matt. xxv. 41). This is too terrible a sentence to come from any mere human lips. No creature is fit to be trusted with such a weapon as everlasting fire. It requires the wisdom of God to wield it, along with all God's justice and all God's mercy. No priest nor pope can pronounce this sentence, nor ecumenical council, nor any nor all of the angels in heaven. Christ has left to His Church the power to absolve from sin, and to condemn to spiritual penalties, but not to condemn to penalties in the world to come, still less to everlasting punishment. Only Jesus Christ, my God and Saviour, can ever condemn me to everlasting fire. He says: *I have the keys of death and hell* (Apoc. i. 18). I would not trust any one else with such power, but I can trust Him. That is my comfort when I think of this terrible sentence, that it is His sentence. He will never condemn without consideration and every allowance made. He will condemn none but the contumacious rebel who richly deserves it, as even in the Church on earth excommunication is fulminated only upon the contumacious.

§. 76. "A guilty deed is the death of the soul, but to despair is to go down into hell" (St. Isidore).

§. 77. A man is drowned : his hat floats to the surface and goes down the stream, as a thing cast away. A soul is lost, and all its endowments with it. Floating as it were on the upper surface of the pool of fire, we discern the natural goods of the souls engulfed there,—wealth, social position, genius, beauty, honours, so many excellences lost, because, while possessed, they were enjoyed and gloried in, but not well used.

§. 78. “The river of fire eddies and seethes, the flame burns, and we laugh and take our ease and sin fearlessly” (St. John Chrysostom, hom. 15 on 1 Tim.).

§. 79. The use of the meditation on hell is to convince us that God is in earnest in His prohibition of mortal sin ; to divest us of the lurking suspicion that God forbids such sin merely for form’s sake,—because it is not respectable, because as guardian of law and decency He must turn His face from it,—but that really He does not much care about it, and does not mind its being committed, as it were, behind His back.

§. 80. Stars must gravitate, and unrepentant wickedness take its own way to hell.

CHAPTER VIII.

DEATH.

§. 81. "Easy circumstances, books, friends, literary connexions, the fine arts, no one with claims upon us, no incumbrances, to a life such as this a man is more attached the longer he lives; and he would be more and more happy in it too, were it not for the memento within him that books and gardens do not make a man immortal; that though they do not leave him, he at last must leave them, all but the 'hateful cypresses', and must go where the only book is the book of doom, and the only garden the paradise of the just" (Newman).

Or does not a longer experience of life tell us that we go weary even of "easy circumstances, books and gardens", and long to penetrate the mystery of things and see the God who is behind it all? That we can only do by dying.

§. 82. Our tale of homage, reverence and obedience to God, is completed in death. As we were created to reverence and obey God, so we are created to die, death being the consummation of that end for which we were created. From this final act of reverence and obedience God has

hitherto exempted no man, not even His own Divine Son made flesh.

§. 83. St. Hugh of Lincoln used to say to his friends: "Faith,¹ we should be in a bad way if we were never to die".

§. 84. The day of our death will either be the happiest day of our lives, setting the crown of assurance upon our salvation; or it will be *dies irae, dies illa calamitatis et miseriae*, in which Satan shall say to us, 'This day thou shalt be with me in my everlasting prison-house'. Death will finally prove to us what we are daily preparing it to be, our best friend or our worst enemy.

§. 85. Judgment in one respect is a simple process. It all turns on the state of the soul at one instant, the instant in which it passes out of the body, in the state of grace or out of grace. That is seen at a glance, and on that eternity depends. But for the determination of the amount of debt due to God's justice, whether of temporal punishment in purgatory, or eternal punishment in hell,—for in both conditions some souls suffer more than others,—to determine that, all the years of a man's life have to pass under judgment from the first dawn of reason even to old age: it is all one account and one man's liability.

§. 86. The fear of death which some good souls have is a sign that they are not yet to die. God

¹ The good bishop's actual adjuration, as the *Magna Vita* tells us, was *per sanctam nucem, nucem for cruce*m.

gives His graces as the need arises. When such souls are really near death, we see their fear taken away. But it is a great grace continually to long for death, *as the hired labourer looketh forward to the end of his day's toil* (Job vii. 2); and still in the spirit of St. Martin to be, not indeed desirous, but willing to remain on earth, not refusing further labour, if one can still be of service to God's people. *Non recuso laborem*. Such holy yearnings *to be dissolved* (or as the Greek has it, *to pack off, ἀναλῦσαι*) and *to be with Christ* (Phil. i. 23) loosen the soul from earthly ties, and diffuse over it a wonderful serenity in the midst of contradictions, disappointments and earthly failures.

§. 87. A good Christian should not promote the fear of death in himself, nor in other good Christians. "For in this we differ from unbelievers: they do right to fear death, having no hope of resurrection: but thou that art on thy way to a better life, and hast learnt the higher lesson of the hope that is fixed there, what excuse shalt thou have for believing in the resurrection and still dreading death equally with them that have no faith in the resurrection?" (St. John Chrysostom, hom. 5 on the Statues).

CHAPTER IX.

ADDENDA TO THE FIRST WEEK.

§. 88. God's mercy means man's contrition.

§. 89. There is always a good deal to say on the devil's side. This *good deal to say* constitutes the temptation.

§. 90. The devil never asks you for two things at once, but for one thing which he knows will lead to another, and for that other he will ask you another time.

§. 91. Our good God is full of excuses, which men are not, except for themselves.

§. 92. A great preservative against angry and mutinous thoughts, and all impatience and quarrelling, is to have some great business and interest in your mind, which like a sponge shall suck up your attention and keep you from brooding over what displeases you. Thus you shall bestow no more than a passing glance upon personal annoyances, and speedily forget them. A great unselfish zeal for the service of Christ Jesus in this world, joined to a longing desire to go and see Him in a better, makes an excellent absorbent for this purpose.

§. 93. An elaborate examination of conscience

may have two different results. One result may be to reveal a multitude of defects, gross and palpable, and these often springing all from one root. That root should be laid bare and St. Ignatius's 'particular examen' devoted to its extirpation. There is one resolution here needed, to deal with this origin of all evil in the soul. If that resolution is not taken, the whole retreat is a failure. Quite another result in another soul may be to reveal unheroic goodness, goodness without greatness, a building solid but mean. This result is more discouraging than the first. For it two counsels may be given, the one is not to lose heart, but to thank God that things are not worse, and say to Him: *Thine eyes have beheld mine imperfection* (Ps. cxxxviii.). Secondly, this soul wants *ideas*, as the other wants *resolutions*. It should endeavour in retreat to find out some great spiritual idea, as the praise of God, or the Sacred Heart, or incorporation in Christ, and build its whole life in future upon that.

§. 94. A defect, hitherto not recognised, looms in sight, which God wishes me henceforth to correct. An affection, not hitherto disorderly, might become disorderly if continued, as not suiting the stage now got to in spiritual growth. The clothes of a child well become the childish soul: they are serviceable, proper, indispensable for the time; but she ought in time to outgrow them.

§. 95. The only way to heaven is by overcoming temptation. The Saints who had no temptations

against purity are not our models, except as warning us not to create temptations for ourselves through our own folly.

§. 96. It was the remark of an acute theologian: "In mortal sin the whole man sins". This does not mean that there are not sins of thought stopping short of overt act, but that even in a sin of thought, whenever it is mortal, the sinner takes a sort of moral plunge head over heels, casting his whole being and will into the evil. This is not done unconsciously, nor without leaving a clear legible record of the transaction upon the roll of conscience. Consequently, when the record is not clear, we say that the sin has not been mortal.

§. 97. "In the heart of the elect, temptation often hides the light of justice, but does not put it out; makes it flicker and grow pale, but does not quench it" (St. Gregory, lib. 8 in Job).

§. 98. Mortal sin being a renunciation of the grace of God, the consent to mortal sin must resemble the consent necessary to a valid renunciation. On which abdication of goods Cardinal de Lugo writes (*De justitia et jure*, d. 23, n. 21): "What is in the full ownership of a man cannot be parted with without the man's consent. When there is only half-full liberty, the consent given is not full, but half-full, and therefore is not a consent, but a half-consent,—not of a man, but of half a man. The advertence is said to be half-full, because the man is like one dropping off to sleep, who is not

wholly awake, but half-awake and half-asleep. In such a case there is no consent of the whole man, but of half the man; and that is not termed absolutely a 'human act', but half-human, which act is not sufficient for the abdication of dominion".

§. 99. We shall have to render an account of every idle word (Matt. xii. 36), also of every hour idly spent in smoking tobacco. Not that either smoking or talking is a thing evil in itself. But what is no idleness in the layman, may be idleness in the religious or the priest.

§. 100. You need not fear detraction so long as you have a kindly feeling towards the person you speak of, but beware how you speak ill of the man you dislike.

§. 101. There are two matters of examination of conscience, God's benefits and my ingratitude. For many souls, the former should occupy as much of their examination time as the latter. No proof of the existence of God appeals more to one than the conduct of Providence over one's past life, and this appeal grows stronger with the advance of years.

§. 102. In a religious, those confessions are, if not bad, at least grievously to be suspected, in which habitual practices and sentiments contrary to obedience or poverty, or dangerous to chastity, are glossed over and so kept up.

§. 103. Salvation is in the Sacraments, and perfection also.

§. 104. Our Saviour speaks in the same breath of little love and little forgiveness. A soul very devoid of hope and love should see to that part of the Sacrament of Penance which is called Contrition.

§. 105. God-fearing people under sensual temptation err chiefly by taking fright.

§. 106. Hell is full of bad confessions and unforgiven sin. At the same time, be it remembered, a bad confession is never a blunder, never a mistake, never an oversight, not a mere ignorance, but a deliberate prevarication and want of sincerity with God. People who make bad confessions know what they are doing.

§. 107. You renounced all that absolutely in exchange for the graces of the priesthood. Renounced what? Consult Canon Keatinge, *The Priest, His Character and Work*, p. 278, ed. 1906.

§. 108. *God alone* has been the motto of Saints. *God above all*, or *Eternal salvation above all*, must be the motto of every man who wishes to have his portion with the Saints and not elsewhere. A test question for parents: 'Would you put your boy here or there, if you desired for him above all things that he should grow up a good Catholic?' The Master said: *Ye cannot serve God and Mammon* (Matt. vi. 24).

§. 109. A supernaturally virtuous man is continually crying God's mercy for what he has done: a man of natural virtue enjoys his own goodness.

See Newman, *Sermons on Various Occasions*, Sermon II., The Religion of the Pharisee.

§. 110. Our resolutions fail by our not remembering that, from various causes and in various ways, there are times when nature in us becomes almost unmanageable, and reason is in abeyance: against such times we should watch in humble dependence on God's merciful care of us, and thank Him when they pass away.

§. 111. Under God, you must save yourself: you will not be saved by your circumstances, not by the fairest surroundings of religion, amounting even on earth to an anticipation of your heavenly home. Short of the beatific vision,—and that He will not give you till you have come out of your trial victorious,—God cannot place you in any state so holy that you may not damn yourself therein, if so you choose.

§. 112. All evil may be expected of a thoroughly discontented man. He is a *child of hell* (Matt. xxiii. 15).

§. 113. *Aeterna, non caduca*, "eternal, not perishable things", was St. Stanislaus's motto, declaring the aim of his life, as it was also St. Paul's: *we not regarding the things that are seen, but the things that are unseen: for the things that are seen are temporal, but the things that are unseen are eternal* (2 Cor. iv. 18). Perishable, temporal, visible things are *means to ends* invisible and eternal. Of the eternal end we want all the fulness within our reach: we should

pour ourselves out upon that without stint or limitation. The perishable temporal means are wanted also, but not all that we can get of them, only such measure of them as conduces to the end. Cf. pp. 2, 3, §. 10: p. 13, §. 31: pp. 14, 15, §. 38: p. 152, §. 18: p. 158, §. 23.

BOOK II.
SECOND WEEK. THE JOYFUL
MYSTERIES.

CHAPTER I.

THE KINGDOM OF CHRIST.

§. 1. Master, go on and I will follow thee
To the last gasp with truth and loyalty,

says Adam in Shakspeare's *As You Like it*, Act II. sc. 3.

§. 2. The conditions of a King are fulfilled in
Jesus Christ.

(a). He is of the same race as His people, *homo factus est*, a man of the seed of Abraham, who is the Father of all the faithful, *the Israel of God* (Gal. iv. 4, 5: vi. 16: Rom. iv. 16). *Out of thy brethren thou shalt set over thyself a ruler: thou shalt not be able to set over thyself a stranger, for that he is not thy brother* (Deut. xvii. 15).

(b). He rules for His people's good, *propter nos homines et propter nostram salutem*. "Of monarchies, we call that a kingdom which looks to the common

good" (Aristotle, *Politics*, iii. 7). Therefore the title of *King*, like that of *Priest*, belongs to Jesus Christ in His human nature. As man He is for us, our *King*: but as He is God, He is our *Lord*, and we are for Him. The King is for the people, but the servant for the Lord.

(c). He answers to the conception of the hero-king, head and shoulders above all his subjects. *Ye have seen the king that the Lord hath chosen to himself, that there is none like him among you all* (1 Kings x. 24). "The king looks to the good of the governed: for he is not a king that is not self-sufficient and excelling in all things good: such a one stands in need of nothing: he will therefore look not to his own profit but to that of his subjects" (Aristotle, *Ethics*, viii. 10). "One so excelling in all goodness that the goodness of all the rest together is not to be put in the scale with his goodness, nor their political capacity with his capacity, . . . such a one is like to be as a god amongst men. . . . The only course left is the natural course, that all should yield him willing obedience: men of this stamp should be kings for all time in their cities" (Aristotle, *Politics*, iii. 13). Such is Jesus Christ the Eternal King.

(d). He has been a benefactor to His people: for He is *Jesus who hath delivered us from the wrath to come* (1 Thess. i. 10). "They appointed their kings in gratitude for benefits received" (Aristotle, *Politics*, iii. 15).

(e). He has accepted the kingdom. *The government is upon his shoulder* (Isai. ix. 6). *The Lord God shall give him the throne of David his father, and he shall reign in the house of Jacob for ever* (Luke i. 32, 33). To these and to other Messianic prophecies Jesus was continually referring as to the rule of His life, saying, *So it is written : this that is written must be fulfilled in me* (Luke xxii. 37 : xxiv. 46).

(f). We have accepted Him for our king by our baptism, whereby we became members of His kingdom, which is the Catholic Church (Col. i. 13).

§. 3. Faith and duty stand well without imagination, but not enthusiasm; and without enthusiasm it is hard to be heroic. Enthusiasm is allied to personal loyalty, and that again to combativeness. Given a leader, men will attach themselves to him and follow him to the wars. Loyalty to the war-leader is the historical origin of most European monarchies and aristocracies. The successful war-leader became king, and his companions (*comites*, *thanes*, both words meaning *companions*) were the first *counts*, or nobles.¹ But war is not always successful. In many a fray the war-leader was slain, in which case it was the duty of his companions to bring off the dead body or die themselves atop of

¹ See Stubbs, *Constitutional History of England*, i. 24, 25 : Caesar, *De Bello Gallico*, iii. c. 22. For a modern war-leader read Captain Trotter's *Life of John Nicholson* : or Lord Roberts's *Forty-one Years in India*, i. ch. xviii., or again the account of the elder Pitt in Jesse's *Memoirs of George III.*, vol. i. pp. 76—79. The age of chivalry is not passed, nor ever will pass away while great nations endure.

it. So the Anglo-Saxon bard tells of the companions of the ealdorman Brithnoth, who fell at Maldon in Essex in combat against the Danes, "they lay *thane-like* their lord around". This sentiment was often consecrated by religion. In 1464 Pius II appealed to it in his Bull *Ezechielis Prophetæ*,¹ inviting the princes of Europe to accompany him, the Vicar of Christ, setting out, aged and infirm, to attempt the reconquest of Constantinople from the Turks. The appeal fell on deaf ears. But an heroic effort in God's cause is never a permanent failure. Seventy years after, the note of the *Ezechielis Prophetæ* was caught by a Spanish cavalier, Inigo de Loyola. With him it was no question of fighting the Turks. *The arms of the warfare* to which he was called *were not fleshly* (2 Cor. x. 5 : Eph. vi. 11 sq) : the *kingdom* that he had to uphold was *not of this world* (John xviii. 36).

§. 4. A person might think to signalise himself in the service of the Eternal King by filling high positions, by organising movements, by coming forward as a public man, by being in all eyes and in all mouths ; and St. Ignatius directs him to bare his back for all manner of injuries, reproaches and

¹ This Bull, lengthy and eloquent, is printed in Wilkins's *Concilia*, and should be read by every student of the Exercises. It shows St. Ignatius's parable, prefixed to the *Kingdom of Christ*, to be not mere fiction but history. In 1518, when Ignatius was twenty-seven, Leo X. proclaimed a Crusade, and sent the Emperor Maximilian a sword and shield as Leader of it. But the Princes of the Empire would not join : they afterwards became Protestants. Oh the loss of St. Sophia !

poverty: for not otherwise did Jesus Christ go about His work of salvation, and our engagement with Him is that we are to fare as He fared.

§. 5. Many a monarch has been served by ministers and generals, zealous indeed in his cause, but greedy likewise of their own advancement, jealous of one another, and rather letting their master's cause go by the wall than that any other person besides themselves should gather the credit of saving it. Jesus Christ does not wish to be served in that way. He looks for servants *not seeking their own*, neither in little things nor great, so far as this world goes, but solely *the things that are of Jesus Christ* (Phil. ii. 21: 1 Cor. x. 33). Such are the servants that Jesus Christ seeks, but He finds none too many of them.

§. 6. For a religious, the highest teaching of the Kingdom of Christ is summed up in these three particulars:

(a) a love of religious rule and of the sacrifices and privations which that rule involves: this is "doing violence to sensuality":

(b) a spirit of hard work according to one's vocation: this is "giving oneself entirely to labour":

(c) a desire of self-effacement, a horror of advertising, a readiness to attempt great things, if called upon, or even to dare them of oneself, but wishing to be unobserved the while, to have one's performances discounted and the credit given to

others,—altogether a desire to serve our Lord in lowliness and obscurity and obloquy, not in rank and reputation,—this is “doing violence to love of the world”.

§. 7. The stamp and impress and likeness of Jesus Christ is the pearl of great price bought at the cost of all this privation and humiliation. Not the humiliation, but what the humiliation purchases is the pearl. This is the pearl, that Jesus loves us and we are like Jesus, and He will love us the more and we shall be the more like Him for this humiliation.

§. 8. This love of humiliation is a salve, without which minds grow sore in religion, and holy men quarrel.

§. 9. It is not a question of the cap and bells of a fool, but of feeling foolish and looking foolish in the events of daily social life.

CHAPTER II.

THE INCARNATION.

§. 10. Any one who has had a classical education can traverse with his mind's eye and survey the world as it was at the date of the Incarnation. Any one who travels, reads his newspaper, and goes into society, may have a fair idea of the state of the world at present. And what does God think of the one and the other? God's judgments are not determinable by chronology. Not everything on earth went wrong before the Incarnation, nor has everything gone right since. The line of division between men is not chronological, but, we may say, Christological: there is man with Christ and man without Christ. Nor again is that division quite plain to the eye. Men there are who stand with Christ in outward profession and according to lip-service, but in heart and action they are as far from Him as hell from heaven. And some who know very little of Him, and derive no appellation from His name, are faithful to Him according to the little that they know, and are more truly His than sundry professed Christians.

§. 11. "What can the world bestow upon thee

without Jesus"? asks the author of the *Imitation* (ii. 8). "All things except eternal salvation", *extra Ecclesiam Catholicam totum potest praeter salutem*, is St. Augustine's famous reply (*Sermo ad ecclesiae Caesariensis plebem*, n. 6), where the *all things* is concessive rather than affirmative,—in the spirit of Matt. xvi. 26. All the power of the Roman Empire, all the might and majesty of Britain, all the art and philosophy of Greece, could not save one soul, could not furnish forgiveness for one mortal sin. Only Christ can do that. Looking at the world at any epoch of its history, but more especially since the Incarnation, we see two currents crossing and thwarting one another, the corruption of the first Adam,—which means the loathsomeness of unforgiven sin,—and the grace and mercy that is by Jesus Christ, and the purity and holiness of the living members of Christ. Nothing is perfect on earth: but contrast a Christian school with a gymnasium at Athens. The Blood of Christ makes the difference. It is a difference in point of absence of evil, but much more in point of presence of good.

§. 12. "All nations in such blindness, how they die and go down to hell: . . . they strike, slay, go to hell". This is all that St. Ignatius finds to say of the splendid civilisation of the Graeco-Roman world under Augustus: this is the measure that he takes of that great past, which his contemporaries, the Humanists of the Renaissance, fell so passion-

ately in love with. Ignatius stood quite outside of the Renaissance movement. His account of the Augustan age is of course inadequate, but it is sufficient for his purpose, and correct so far as it goes. In those days they did "strike and slay": not in barbarous places alone, but in the heart of the Roman world, in the city of Rome itself, the educated chiefs of humanity struck and slew one another, even in cold blood, as may be read in Appian, *History of the Civil Wars*, IV. cc. 13 sq., where he gives details of the proscription of which Octavian, afterwards Augustus Caesar, was one of the three authors. In those days again men did "die", the death that had come into the world in punishment for Adam's sin, and died without hope of resurrection, for the Conqueror of death had not yet appeared. Lastly, in those days men did "go down to hell",—down to the hell of fire, many of them, who had grossly violated the natural law and been unfaithful to the dictates of such conscience as was vouchsafed to them (Ezechiel xxxii. 18—32). Who these were, or how many they were, we do not know. As for the rest of the pagan world, to whom this description would not apply, we are fain to confess our ignorance of their ultimate lot. All we know is that, away from Jesus Christ, His redemption and union with Him, no mortal man ever has entered that heaven which consists in the vision, face to face, of God.

§. 13. The Contemplation of the Incarnation in

the Spiritual Exercises is a study on the one hand of the evil of the world and of the world's impotence to remedy it, and on the other hand of the good and salvation that is through Christ. The world would be a wretched place, unlike the work of a good God, but for the Incarnate Word and His Church. There are in fact two worlds, the one whose doings fill the papers, and adorn, or disfigure, the pages of history, and the other a world of spiritual operations, resistances to temptation, prayer, conversions from sin, confessions, Holy Communions, Masses, sanctification of souls, religious vows, happy deaths,—all *per Dominum nostrum Jesum Christum*. Before God, the first world is of importance chiefly, if not solely, in its bearing on the second.

§. 14. “He emptied out his dignity”, says St. Paul of the Word made flesh (Phil. ii. 7, *semet-ipsam exinanivit, ἐκένωσεν*, hence the theological term *kenosis*, meaning this voluntary humiliation of Jesus in His mortal life). As a man might sit in a darkened room, having at his command the electric light, but refusing to use it, so Jesus all His mortal life had at His command the glory of the Godhead, His by birth,—the *glory of the Only-begotten of the Father*, which He once displayed in the Transfiguration (John i. 14: Mark ix. 2—7), but, save on that solitary occasion, He put it away from Him, and *in habit* and outer mien He was *found as an ordinary man*. He did not think of that divine

glory as *a thing to seize* (Phil. ii. 6, 7) till He had bought it by suffering. *Ought not the Christ to suffer and so enter into his glory* (Luke xxiv. 26)? Had He behaved otherwise, He would have lived up to His connatural rights, but He would not have been our model, not the War-Lord and King in whose bleeding footsteps we should follow "to the last gasp with truth and loyalty": nay, walking the earth in a glorified and impassible Humanity, we should hardly have believed Him to be a man at all. As it is, Bethlehem, Nazareth, Calvary, rather than Thabor, show the Son of man.—With this *kenosis* before Him, the true follower and disciple of Christ, will not, unless his place in his Master's kingdom require it of him, care to live in splendour and assert a wide range of personal rights (cf. Matt. v. 39, 40, 41).

CHAPTER III.

THE HOLY CHILD.

§. 15. St. Joseph at Bethlehem, making the best of trying circumstances, does not let out of the corner of his mouth any of those peevish remarks wherewith, when our patience is hard put to, we relieve our feelings to the detriment of our merits.

§. 16. Poverty humiliates because it argues incapacity: none so incapable as the poor. Nothing breathes pride so much as the consciousness of power. We are more proud of power than of performance. We are proud of what we have done because it shows the world what we can do. It is mortifying to discover that the things which once one has done, one can do no longer.

§. 17. A child is the most accessible of beings: none is afraid of a child. So is the Holy Child Jesus most accessible.

§. 18. All the tenderness and heroism of life goes with poverty and privation, not with riches and comfort.

§. 19. Jesus Christ, because He wanted none of the things of earth, was the one unselfish man on earth. He *came to minister and to give his life* (Matt. xx. 28).

§. 20. *We have seen his star, and have come to adore.* The Wise Men found God by their studies, which not all men do. In these days, when the Church is intellectually so hard beset, we want an *Epiphany*, that is, a *showing forth* of the Lord. We may not ask for a sign from heaven, but we should pray for some great and manifest outpouring of the Spirit of God upon the hearts of the faithful.

§. 21. *Did ye not know that I must be about my Father's business?* (Luke ii. 49), the first recorded words of Jesus, even as *It is accomplished: Father, into thy hands*, were His last (John xix. 30: Luke xxiii. 46). *My father* is emphatically marked off against *thy father* (St. Joseph) mentioned in Mary's speech.

§. 22. Make a spiritual visit to Nazareth. Go first to the workshop of St. Joseph, whom you find alone, and converse with him. When his work is done, he will take you to the Holy House. Entering in, you find that Jesus has not yet returned from an errand on which He has been dispatched, to take some piece of carpentry and bring back the price. Joseph introduces you to Mary, and you speak to the Mother of God. A simple, truthful woman, she keeps her house well, like the valiant woman of Proverbs xxx. She tells you many things about her Divine Son. At last His footstep is heard: you have not been afraid hitherto, but now He comes. Fall at His feet and say, 'I am glad to see Your

Majesty'.¹ He raises you, and softly says: 'We are not grand people here: this is a poor family, and you belong to it'.

¹ Clarendon, History XIII., has this story of a recognition of Charles II. in one of the disguises which he assumed in his flight from Worcester. "When it was supper-time, Mrs. Lane filled a little dish, and desired the butler, who waited at table, to carry that dish of porridge to William, and to tell him that he should have some meat sent to him presently. The butler carried the porridge into the chamber, with a napkin and a spoon and bread, and spoke kindly to the young man, who was willing to be eating. The butler looking narrowly upon him fell upon his knees, and with tears told him he was glad to see His Majesty. The king was infinitely surprised etc."

CHAPTER IV.

THE PUBLIC LIFE.

§. 23. Study and know, and visit if you can, the Holy Land, "where His boyhood grew to youth, where His youth ripened to manhood, and His true human nature advanced by stages of bodily growth unto a full-grown man, not without the food of hunger, not without the sleep of repose, not without the weeping of compassion, not without the alarm of fear: for one and the same is He, who in the form of God wrought great miracles of power, and in the form of a servant endured the atrocity of His Passion,"—*ubi pueritia ejus adolevit, ubi adolescentia maturavit, atque per incrementa corporea in virum perfectum veri hominis natura profecit, non sine cibo esuritionis, non sine somno quietis, non sine fletu miserationis, non sine pavore formidinis: unus enim atque idem est, qui et in Dei forma operatus est mirabilia magna virtutis, et in forma servi subiit saevitiam passionis* (St. Leo to Juvenal of Jerusalem, Ep. 139). In the course of nature a man takes some three and thirty years, fully to build up his bodily frame. During those years there is something else which

should be growing in him, being as it were built into his frame,—that is the quality of holy purity. Arduous work! Jesus here as everywhere goes before us, showing us what to do and how to do it. That work He was mainly doing during His mortal life, most of it spent in obscurity and occupations seemingly beneath Him:—He was sanctifying youth and early manhood in His own person. Any one who has not yet kept his thirty-fourth birthday may well say to himself: ‘Jesus Christ my Saviour was once exactly my present age’; and turn to Him accordingly for aid in all temptation. After the thirty-fourth birthday, *even to old age and old*, (Ps. lxx.), a man must live on what he has gathered in youth, spending his strength in doing God’s work till all is spent, and cherishing under God the holiness which God has given him for his endowment unto eternity.

§. 24. *And he was at the bow upon the cushion sleeping* (Mark v. 38). The whole of our faith rests upon the point that that man, asleep there on that cushion, is God the Creator. He sleeps, *the Saviour of the world* (John iv. 42), *hope of all the ends of the earth* (Ps. lxiv. 6): meanwhile the waves are over our heads (Mark v. 37) without His stirring or minding: but two things are our comfort, His command is strong (v. 39), and His Heart loving and faithful (v. 40). *Saviour of the world*, a salvation to be seen when we die. But shall we see it then? That is just the effort, the *ἀγών* of Christian

life, the effort which alone is crowned, to believe, not seeing it now, that we shall see salvation then (John xx. 29: Heb. xi.). *But, for the cowardly and unbelieving, their portion is in the lake burning with fire and brimstone.* (Apoc. xxi. 8). We must take God's terms, we cannot dictate them. *Dictum facessas doctum et discaveas malo*, says the master to the slave in the Roman comedy (Plautus, *Menaechmei*, a. 2, sc. 1), who replies, *Ah in hac voce servum me esse agnovi.*

§. 25. Mary Magdalen, Luke vii. 36 sq. There are two types of character, represented by Head and Heart. The former make professors (on the speculative side) and business men (on the practical). They are the safer men. The latter, such as St. Mary Magdalen and St. Teresa, have greater capacity for sanctity, and for sin also. They are dangerous as well as in danger. Theirs is often great beauty of person and a winning address: anyhow there is a spiritual beauty of character relucant in their exterior. Such persons often die young. If they live, you frequently see them lapse gradually into gross vice, and lose much of their good natural endowments. Hence the medieval line, *Angelicus juvenis senibus satanizat in annis.* But turn them to Jesus Christ, then they *love much* (Luke vii. 47). Of such natures come Saints, canonised and canonisable. This division of Head and Heart is not exclusive, as though persons with heads had no heart, or persons with hearts (St. Teresa, for

example) had no head. The distinction marks the predominant, not the sole feature. Cf. p. 91, §. 79.

§. 26. Like a stroke of genius, a stroke of high virtue, e.g. of heroic meekness, is sometimes the only way out of a difficulty. The man who will not hear of high virtue is scarce fit to be a Christian, let alone a priest.

CHAPTER V.

THE 'TWO STANDARDS'.

§. 27. Why is there no mention of impurity in St. Ignatius's meditation on 'Two Standards'? For to many souls impurity is the danger more than riches, honours and pride. Impurity makes sad havoc amongst souls who otherwise seem to have the dispositions of the Second Week. The answer is plain: this meditation is to serve "for some introduction to this matter" of choice of a state of life: now a good man cannot put impurity before himself in the light of a thing eligible, but he may very well so consider riches and honours. Impurity is an open temptation, riches and honours a secret snare: but it is with the snares and wiles of the Evil One that the Second Week mainly deals. Besides, impurity is commonly consequent upon a not inconsiderable amount of vanity, self-sufficiency and pride. But cf. §. 41.

§. 28. Honour spoils a man like drink.

§. 29. Honour is Hell Junction, and there are many through trains. If ever you travel on that line, be sure that you get out at the Junction, and take the first train back to your Native Obscurity.

§. 30. When Christ said, *It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God* (Mark x. 25), He meant *camel* (not *rope*), He meant *needle* (not *postern-gate*), He meant to signify something *humanly impossible* (*παρὰ ἀνθρώπους ἀδύνατον*, v. 27), but *not impossible to God*. To resist any vehement and protracted temptation is *humanly impossible*: it can only be done by the grace of God. But riches are a vehement and protracted temptation. A rich man must go under, if God does not hold him up. But if salvation is *humanly impossible* to the rich, how much more is perfection? Therefore He said to the rich young man, *If thou wilt be perfect, go sell what thou hast* (Matt. xix. 21).

§. 31. "Whomsoever God shall wish to save, He will frighten him, He will shake him, in manifold ways He will trouble him, that he may not get a chance of waking up to pride" (St. Nilus, Letter 162). That is to say, God will allow him to be frightened, to be shaken, to be in manifold ways troubled, as Job was, while the soul all the while ought to stand out against such alarm and disturbance, and maintain herself, so far as may be, in peace. Riches and honours were no temptations to Job on his dunghill: they were quite out of his way. So are they out of the way of many a Job-like, obscure, lowly person, who may make the meditation on 'Two Standards.' To such a soul this meditation should bear two fruits: (1) of comfort

in lowliness and absence of splendid gifts: (2) of cheerfulness in bearing the petty slights that are still felt even by the woman at the mill.

§. 32. No man is so safe in high honour as the man who dreads and avoids it. The genuinely humble man takes a compliment gracefully, appreciating the kindness as it is meant. The humble man, where God's glory calls him forth, will walk on purple carpets and under triumphal arches, taking nothing of the ovation to himself to rest with him, but referring all to God. There is nothing of the sneak, nothing of the cynic, nothing boorish or cowardly about genuine humility.

§. 33. Most men are called to actual poverty, certainly most Catholics in this rich country. Heaven is packed with poor people.

§. 34. "The whole method and plan of Christian wisdom, dearly beloved, lies not in abundance of word, not in subtlety of argument, not in craving after praise and glory, but in true and voluntary humility, which our Lord Jesus Christ from His Mother's womb even to the torment of the Cross both chose and taught to the utmost of His strength."—*Tota, dilectissimi, Christianae sapientiae disciplina non in abundantia verbi, non in astutia disputandi, non in appetitu laudis et gloriae, sed in vera et voluntaria humilitate consistit, quam Dominus noster Jesus Christus ab utero matris usque ad supplicium crucis pro omni fortitudine et elegit et docuit* (S. Leo, Serm. 7 in Epiphaniam).

§. 35. Be no fool, but be glad to seem one. If you are a bit of a fool, do not show it, but rejoice in being found out.

§. 36. The doctrine of the 'Two Standards' is for all Christians: our Lord wants it "spread through all sorts and conditions of men". The final aim of their instructors,—do we not rather lose sight of it?—is "to bring them to the height of spiritual poverty", or detachment, that is to the theory and practice of the Foundation Principle: to din into their ears that "the present is nothing", οὐδὲν τὰ παρόντα, as St. John Chrysostom so often says, all *vanity of vanities*, except in so far as it is taken up with the praise of God and the observance of His law: to teach them to *count it all joy* (James i. 2) to be put down by the world as fools for their adherence to Christian principle. Oh we have taken too little heed of this in our sermons and conversations with young men: they have seen us setting store by the things of earth as such, and dwelling on earthly motives too exclusively.

§. 37. These then are the two main elements of Christian preaching:—(1) "Lay hold of things spiritual, look beyond the things of this life": so in an ancient Greek picture of that prince of Christian preachers, St. John Chrysostom, these words are written on a scroll, ἔχου τῶν πνευματικῶν, ὑπερόρα τῶν βιωτικῶν; (2) *Far be it from me to glory save only in the cross of our Lord Jesus Christ*, words of that other prince of preachers, St. Paul (Gal. vi. 14).

§. 38. "A disposition to reconcile soul and body together, that we may not miss our ease in this world, and yet have the fruition of God in the next,—and so it will be, if we walk according to justice: but *it is the pace of a hen*, and will never bring us to liberty of spirit. It is a course of proceeding most excellent for those who are in the married state, but for the other state, etc., etc." (St. Teresa, Autobiography, xiii. 7, q. v.)

§. 39. The teaching and even the scenery of the second part of the 'Two Standards' is no invention of St. Ignatius: it is found in the gospel, Luke vi. 12—26. There our Lord calls His disciples up the mountain, where He has been praying the night: He picks out of them twelve, whom He calls Apostles, or Commissioners: then He descends and stands on a plateau on the lower hill-side,—Himself, like a General surrounded by His staff, with His Apostles around Him; at a little distance, the rest of His disciples; further off, a multitude of Jews and Gentiles, representing the world at large. Looking at His disciples, for them it concerns most of all, He pronounces four benedictions, on the poor, on the hungry, on mourners, on men whom other men hate. Then the true *shepherd and bishop of our souls* (1 Pet. ii. 25) anathematises the false teaching of the adversary, pronouncing woe on what he pronounces blessed, woe to the rich, woe to them that are filled, woe to them that laugh, woe to them whom all men speak

well of. No wonder that the Pharisees hated Jesus ; no wonder that *the truth as it is in Jesus* (Eph. iv. 21) is never popular. Still we should not render it needlessly unpopular by presenting it in a crude and repulsive form. We are His messengers who would not *quench the smoking flax* (Matt. xii. 20), who brought *peace to men of good will* (Luke ii. 14), who would not tell His Apostles things that *as yet they were unable to bear* (John xvi. 12).

§. 40. It is important to observe throughout the 'Two Standards' how Christ "the Sovereign and true Leader" behaves with the quiet unassuming grace of one who is conscious of his rank beyond dispute, while Satan shows all the fussy pompousness of an upstart and a pretender. "Thy majesty is so manifest", says St. Teresa addressing our Lord, "that there is no need of a retinue or guard to make us confess that thou art King" (Autobiography, xxxvii.). This point is well brought out by St. John Chrysostom in his comments on *non rapinam* (Phil. ii. 6). Truth is tranquil and unpretentious, Pride has all the restlessness of falsehood. Truth marches with Humility ; whereas deliberate systematic Lying, to gain a prize to which one is not entitled, is the natural issue of Pride.

§. 41. That great feature of our age, the worship of pleasure and enjoyment, had not arisen in the sixteenth century : Spain was free from it : St. Ignatius never thought of it. His ancestral castle of Loyola must have been a comfortless place. Enjoy-

ment is scarcely mentioned in the Exercises,—once in the kingdom of Christ under the head of *sensualidad*, and in the rules for Food, n. 6. Enjoyment, be it observed, equally with Honours, is a thing harmless in itself; and being harmless, may sway the election of a good man. Most Englishmen now-a-days care more for Enjoyment than for Honours. And quite as many go wrong by the line, Riches, Enjoyment, Impurity, as by the Ignatian line, Riches, Honours, Pride. The worship of the goddess Enjoyment must be kept in view in any modern making of the Exercises.

CHAPTER VI.

THE MOTHER IN THE HOUSE.

§. 42. *Any wickedness rather than the wickedness of a woman. Better dwell with the lion and the dragon than with a wicked woman. Slight is all wickedness compared with the wickedness of a woman. By woman beginning was made of sin, and through her we all die.* (Ecclus. xxv. 19, 23, 26, 33). Words borne out by the history of many lands and by domestic experience manifold. On the other hand: *Blessed is the husband of a good woman, for the number of his years shall be doubled. A brave woman is the delight of her husband, and shall fulfil the years of his life in peace. A goodly portion is a good woman. Grace upon grace is a holy woman and a modest. As the sun rising on the world in the high places of God, so is the beauty of a good woman the adornment of her house. Foundations abide for ever on a solid rock, and the commandments of God abide in the heart of a holy woman* (Ecclus. xxvi. 1, 2, 3, 19, 21, 24). It has pleased God to put a good woman in His house, which is the Church. He created her and endowed her from the first in goodness, natural and supernatural: that was the grace of her Immaculate Conception. He

chose her for Mother of His Only-begotten made man; and in gracing her with motherhood He still preserved her maidenhood: that was the grace of the Virgin Birth and the Divine Maternity. In the Holy Family she was Mother: she was mistress of the Holy House at Nazareth, out of which grew the Universal Church. She stood in her Mother's place by the side of her dying Son; and He bequeathed her, His one human treasure, to John and in John to all His beloved disciples, to be cared for and to care for them as their Mother. Clearly she was chief of the knot of holy women who were with the Apostles on the day of Pentecost. As the House of God opened out and was enlarged and became thronged, her place was found by the hearth, at the very centre of the mysteries of Christianity. The theology of the Word Incarnate, defined at Nice and Ephesus, was the theology of Mary θεοτόκος. *Going into the house, men found the Child with Mary his Mother* (Matt. ii. 11). The Child would be lonely, the house desolate, were the Mother taken away. And not the *Eldest-born* only would be lonely, but also the other children (Luke ii. 7: Ps. lxxxviii. 27: Rom. viii. 29: Col. i. 15—18: Apoc. xiii. 17). A Mother, a *good woman* in the house, is an essential of our spiritual life. For a Catholic, to cease to have recourse to Mary would be to compromise salvation. Happily, no Catholic from infancy thinks of doing such a thing. But converts are not always converted to Mary, and till they are converted to her they are not safe.

CHAPTER VII.

THOUGHTS FOR PRIESTS AND WORKERS FOR GOD.

§. 43. Priests are lost by low ideals.

§. 44. "A priest must be mad, who expects to do a priest's work of himself". This was the saying of a good secular priest, who in his day happily accomplished much that still endures.

§. 45. Men outside the Church regard a priest's life as unnatural. Normally it is not unnatural, but it may become so. A priest's life becomes unnatural when he ceases to pray,—I do not say to *officiate*, but to *pray*.

§. 46. An unnatural life, if attempted, is apt to sink below the level of natural goodness. The priest must live in the supernatural order by prayer and meditation, or look to become a moral wreck.

§. 47. If, being grown to man's estate, you find not great sweetness in prayer, console yourself with this saying of St. Philip Neri, that extraordinary spiritual sweetness is often the forerunner of serious tribulation or temptation.

§. 48. For a high-souled energetic man, a priest especially, there is no greater danger than personal ambition, or the desire to possess men and things, attaching them to oneself.

§. 49. Have a fine professional horror of slovenly, ill-executed work: but be not eager to hall-mark a piece of good work with your own initials, X.Y.Z. *fecit*. Never mind X.Y.Z.: let it be enough for you if the work is well done.

§. 50. Put into a nutshell, the spiritual miseries of the Middle Ages, and they were many, all came to this, that men entered upon the clerical state with other views than that of being simply *men of God*. The priest is the *man of God*,—to put it more homely, *God's man*, God's factor or agent. The title *homo Dei* is given only to prophets in the Old Testament, and to priests, as Timothy was, in the New,—and to none other. God's affairs are in their hands: such is the responsibility of priests. If the world is going wrong, the question may well be asked whether priests are doing their duty.

§. 51. Had there been Clergy Retreats previous to the sixteenth century, the world would have seen no other "blessed Reformation".

§. 52. The world has learnt to discard the laudatory epitaph that lay and too often lied over our great grandfathers. Otherwise, *Hic est fratrum amator* (2 Macc. xv. 14) is well-nigh the highest praise that could be inscribed on the monument of a priest. On the stone that was rolled to the door of the sepulchre of the priest's Master, had that sepulchre needed an epitaph, it might have been written *Dilexit multum* (Luke vii. 47: cf. John xv. 13). God help the uncharitable priest.

§. 53. A priest in sorry disguise is he who has turned man of the world, holding back the supernatural till he is asked for it officially, and even then producing it as one half-ashamed.

§. 54. You are not St. Francis of Sales, nor any other Saint, still you should be saint-like at least in your official dealings with other men's souls.

§. 55. A priest who carries zeal in the one hand and impatience in the other, pours water with his left on the fire which his right has kindled. He might just as well have sat still and done nothing.

§. 56. Good Lord, deliver us, alike from the Violent Ecclesiastic and from the Timidity of Good Men.

CHAPTER VIII.

THE MODES OF HUMILITY.

§. 57. St. Ignatius speaks of three 'degrees' of obedience,—execution, will, judgment. But he speaks, not of 'degrees' of humility, but of 'modes'. In each of his 'three modes of humility' there are endless degrees. This will be understood if we observe that a 'mode of humility' is not an act, but an habitual purpose,—a standing order, as it were, framed, glazed, and hung up in the council-chamber of the soul. We all know how standing orders get violated, and yet remain standing orders. A standing order is not set aside by action to the contrary, but by a resolution rescinding the order emanating from the same authority which originally framed it. The 'first mode of humility' then does not consist in never committing mortal sin, but in a serious purpose never to commit mortal sin as a means to any advantage or a way out of any difficulty. This purpose may be more or less firm. It was heroically firm in the martyrs: the martyrs therefore possessed the first mode of humility in a high degree. The sinner, disposed for absolution, has a serious purpose of avoiding mortal sin in

future: otherwise he could not be validly absolved: that is why St. Ignatius says, "the first mode of humility is necessary for salvation". But a penitent's purpose, though real, is often very weak, and succumbs upon the first or second temptation. Yet even in sinning he does not at once fall away from the first mode of humility: he does not fall from that until he relinquishes the struggle and no longer has it in his mind to make any effort against deadly sin. What is said here of the first mode of humility holds in due proportion also of the second and third. A man may commit deliberate venial sin, and have the second mode; or flare up under an insult, and still have some hold upon the third mode of humility. By this exposition it appears that, while holding by the third mode of humility, we should still be solicitous about ascending to higher and higher degrees of the first, and strengthen our resolution ever more against mortal sin. A mode of humility is not possessed in its fulness once for all, nor do all who possess it possess it equally: in fact there is indefinite progress open in each of the three modes, nor does any mortal man mount so high that higher degrees of ascent are not open,—I do not say in practice, but in intensity of adherence,—even in the first mode of humility, much more in the third.

§. 58. The third mode of humility is the highest perfection of the Spiritual Exercises, because it involves the sublimest charity. It is motived by

perfect, disinterested devotion to Jesus Christ, "to the last gasp with truth and loyalty".

§. 59. As the love of our Divine Saviour is for all, so no educated Christian ought to consider himself incapable of or uncalled to the third mode of humility. Least of all should a priest or religious say, 'I leave that sort of thing to Saints'. True, the possession of the third mode in a high degree marks the Saint. But some degree of it is within the reach of every frequenter of the Sacraments. To renounce all participation in the shame of the Cross is almost to renounce one's Saviour: certainly it is to imperil one's salvation.

§. 60. In a quarrel where every party will have justice, who does not think that justice is on his side? There is no end to it. The third mode of humility alone makes peace.

§. 61. This is the third mode of humility according to St. Ignatius: "Where the praise and glory of the Divine Majesty is not otherwise involved, then, for the better imitation of Christ our Lord and the more actual likeness to Him, I wish and choose rather poverty with Christ poor than riches,—reproaches, with Christ laden with reproaches, than honours; and I desire to be accounted a good-for-nothing and a fool [*loco* in Spanish] for Christ's sake, who before me was held for such, rather than wise and prudent in this world". Cf. Acts v. 41: 1 Cor. iv. 9—13. Also St. Teresa's Autobiography, xxxvi. 13. And in the *Speculum Perfectionis*, iv. 68,

St. Francis says: " God told me that He wanted me to be a great fool in this world ", *et dixit mihi quod volebat me esse unum magnum fatuum in hoc mundo.*

§. 62. The 'honour' that St. Ignatius would have us beware of is not the virtue referred to when we say that such and such a one is 'the very soul of honour', meaning fidelity and loyalty, for to that virtue St. Ignatius makes continual appeal; but he means dignified position, celebrity, compliments, applause, flattery. Speaking of 'honour' in this latter sense, Aristotle says: "To whomsoever honour (*τιμῆ*) is of small account, to him all other things are of small account" (*Eth. Nic. iv.*). The man then who has attained the third mode of humility in a high degree will stick at nothing. Now one who will stick at nothing is reckoned a dangerous man; and this man would be dangerous but for the charity of Christ which fills his heart, as also for the fact that the third mode of humility carries the first and second, which modes mean abhorrence of all wilful sin, whether mortal or venial. The man high in the third mode will stick at nothing which God's law of prudence, justice, obedience, and brotherly charity permits, and which seems to make for the glory of God, however dear it may cost himself. Thus the third mode of humility places a man spiritually in what mechanicians call 'a position of advantage' for doing work, like the position of water at the top of a hill. He will be endowed with that high courage,

for lack of which, in the abundance of good men, great saints are rare. He will not be exempt from infirmities and trials such as beset even St. Paul (2 Cor. xii. 7: Gal. iv. 13, 14): there may be surface faults and warts and wens of unamiability about his outer man. These will humble and try him more than they try his neighbours, and grace will purify him of them gradually. But all the while he will be a strong man and a saint-like. Men of this stamp have founded religious orders, and men of this stamp are necessary to maintain their efficiency and vigour.

§. 63. Père Louis Lallemand, S.J., says: "We must be dead to all things, great and small, and fix all our attention on God. Every creature is a snare to hinder us from loving God with our whole heart". And Père Surin, S.J.: "The first duty of recollectedness is to keep our senses closed to all outward things that are not of necessity, or obligations of our state, permitting our senses no voluntary action for which we could not give such a reason as would satisfy a wise man who might inquire its motive. We must admit nothing into our mind that might divert our soul from her attention to God and to herself. . . . We should always keep our eyes cast down, not allowing them to rest upon others, on their actions, or on their countenances. . . . We should acquaint ourselves with nothing but what concerns us" (*Spiritual Letters*, ii.). And passages of this sort are frequent in the *Imitation*

of Christ: "Count the whole world for nothing: prefer occupation with God to all outward things. For thou canst not attend to Me and at the same time find thy delight in things that pass away. It is necessary to hold aloof from acquaintances and dear ones, and to keep the mind deprived of all temporal consolation" (iii. 53). On the other hand the gifted writer of an essay on *The true and the false mysticism* stigmatises certain "principles which belong to Oriental pessimism and nihilism,—principles proper to that un-Catholic puritanism, which is disposed to regard all human interests, all secular knowledge and science, all experience of the senses, all phantoms of the imagination, all works of art and industry, all natural affections and emotions, anything other than the direct thought of God and the supernatural, which could in any way occupy the soul's attention, with a sort of jealous suspicion, and inclined to obviate the danger, not by temperance but by total abstinence; not by using these things to lead us to God, but by discarding them altogether, and striving to occupy the mind and heart with the thought of God alone,—a régime that would thus stunt the mind and affections, and remove the very soil from which alone the idea of God can spring up, and draw nutriment, and increase". This latter view seems at first sight to be in express and evident opposition to the doctrine previously alleged. Really there is no opposition: there can be none, because the two

views are conversant with two different subject matters, and each holds true of its own subject. They are views of two different souls, or of the same soul in two different stages of development. One deals, I may say, with the soul in autumnal maturity, with the spirit loosened from earthly supports, and ready to go back whence it came at a touch of the Creator's hand: the other with the childish or youthful soul, full of earthly life, fast bound to creatures, and unable to thrive either physically or spiritually away from creatures. "I see well, my dear daughter", wrote St. Francis of Sales to one of his penitents, "that you will never go to God quite straight: you will only get to Him by passing through creatures" (Hamon, *Vie de St. François de Sales*, i. 427). And as more people pass through childhood and youth than ever reach old age, so these childish, youthful, creature-needing souls are more numerous, far more numerous, than the souls of autumnal ripeness for whom Pères Surin and Lallemant write. Autumnal ripeness may come early in life, as it did to St. Aloysius: but there are few Aloysiuses even among the best boys, except perhaps those whom God means to take early to Himself, and who are, as we say, too good to live. Most souls are neither detached nor detachable from creatures till the autumn of old age sets in: many not even then, many not till they are struck with the wintery blasts of their last sickness. But, as a rule, God does detach the soul

and affections of the just man thoroughly from earth, and fixes them on Himself alone, some time before He allows the parting of soul and body. This is the truth contained in the homely saying that when God wishes you to die you will feel like dying, but so long as He wishes you to live you will feel like living. It would then be a grievous mistake for a director to press detachment from all creatures, and recollection in God alone to the neglect of all creatures, upon a soul who, as St. Francis of Sales said, requires to go to God through creatures, and right many of them too, which is the condition of ordinary souls. Such a director might as well pack off his penitents indiscriminately to be Cistercian monks or Carmelite nuns. The variety of vocations in the Church,—layman, priest, secular, religious, Jesuit, Franciscan, Carmelite,—illustrates a further variety, not of external state merely, but of inward condition and aptitude of soul. And as Cistercians are few, compared with the bulk of the faithful, so the number of chosen souls, dead to creatures and absorbed in God, be they religious or be they secular, must ever be a comparatively small number. Not all by any means are called, or fit, to be of that number. Of those who have the vocation and capacity some doubtless neglect it, and God's greater glory suffers eclipse in them. There is one level plateau of commandments for all feet to tread: round about this plateau are mountains of perfection, and hills, and hillocks. Let every soul find

out and ascend its own proper eminence. Let none call his neighbour an extravagant person for climbing beyond his critic's ken, if God so leads him. Nor let any one lightly pronounce him a laggard, whose spiritual elevation seems to rise very little above the level of the commandments and the essential obligations of his state. The term 'laggard' is better reserved for one's own self in such a case.

It remains to add that beyond autumnal maturity there is such a season as a second spring. Sometimes, after having renounced all concern for creatures and lived for a time in divine solitude, the soul is turned back upon creatures and becomes once more exceedingly busy about them, no longer in themselves, but viewing them all in God, loving and cherishing them in God, and striving to lead them to God. And this perhaps is the most perfect state of all, combining the fruits of autumn with the flowers of the first spring, and escaping the maladies incident to each of the other two seasons, the fever of dissipation and the chill ague of melancholy. This third season is not usually reached till the other two have been gone through in order.

§. 64. Plato in the following passage shows some notion of the third mode of humility. "Take my advice then, and follow on the track to the goal, arriving at which you will be happy both for this world and for the next. And let any one who will despise you as a fool, and insult you, yea even pluck

up your heart to be struck that blow of dishonour upon the cheek [cf. Matt. v. 39]: you will be none the worse for it, if you are really a good man practising virtue" (*Gorgias* 527). The one thing wanting to this philosophy is the motive of the chivalrous imitation of Christ. That is suggested by the following incident, the sort of incident in which St. Ignatius in early life might himself have played the principal part, and to the spirit of which he could never have been insensible.

"The Spaniards stopped, arrested by a strong line of *abatis*, from behind which two French regiments poured a heavy fire. There happened to be present an officer of the 43rd regiment, named Havelock. He took off his hat, he called upon the Spaniards to follow him, and putting spurs to his horse he at one bound cleared the *abatis* and went headlong among the enemy. Then the soldiers, shouting for '*El chico blanco*', 'the fair boy',—so they called him, for he was very young and had light hair,—with one shock broke through the French" (Napier's *Peninsular War*).

§. 64. A. We shall understand St. Ignatius better if, for 'honour', we read 'honours'. Cf. §. 62.

CHAPTER IX.

PRINCIPLES OF ELECTION AND REFORMATION OF LIFE.

§. 65. There are three ways of resisting God. One is to refuse Him point-blank, like the man who said, *I have married a wife, and therefore I cannot come* (Luke xiv. 20). Less rude, but not less effectual is the refusal courteous, *I pray thee, hold me excused* (Luke xiv. 18, 19), which may take two forms. One is, *Hold me excused for the nonce, but another day I will see about it*. “Yes”, says Demosthenes, “Philip is seeing about it, and Philip will go on seeing about it”, ὁ δὲ ταῦτα μέλλει μὲν, καὶ μελλήσει γε (Philippic II). The Spaniards, as Wellington complains in one of his Dispatches, have a word to put you off: St. Ignatius probably often heard it: the word is *mañana* (to-morrow), that “raven’s cry”, as St. Augustine calls it, *cras, cras, vox corvina*. The other form of the refusal courteous takes this shape: *Hold me excused from just that one thing that you want of me, and I will give you something else*. God wants a Goliath’s head; and we offer Him instead the heads of a sheep, a rabbit, and a hare.

§. 66. “The man would hardly be regarded as a

great Saint, whose character seemed completely reasonable to the rest of mankind".¹ There is a folly of the Cross, which is wisdom in the elect (1 Cor. i. 23, 24). Still I should not do what is not to myself and to others who have the right to check me, all things considered, perfectly reasonable. St. Teresa says that we should suspect every sort of spirituality that goes to unseat reason. And the Church has frequently condemned such folly.

§. 67. Church history is full of the mistakes of churchmen. How many of these mistakes would have been avoided, if the authors had paused in their work as men pause in a thicket, had sighted their true last end and worked straight for that! God would have guided the details, had the intention been pure. Of one who did most for the Papacy, St. Gregory VII., we read in the Breviary that "he was led by the inspiration of the Holy Ghost, not by reasons of human prudence, in the government of the Church".

§. 68. Most people, even Christians, rush into pleasant places, honourable and lucrative careers, and marriage, without a thought of the supernatural. In this they do not sin: *nevertheless such persons shall have tribulation of the flesh* (1 Cor. vii. 28).

§. 69. Good men with wrong ideas often do more harm than bad men, for, controlling nobler and more potent forces, they control them amiss. Therefore St. Ignatius pressed upon his subjects the need

¹ Myers, *Human Personality*, I. 56.

of recurrent 'examinations' of conscience, and 'elections' of proper means to proper ends with God above all in view, and much prayer for divine guidance.

§. 70. Oh if we had superiors like Mary and Joseph! But the best superior is thrown away upon a disobedient subject, such as Judas, who had Jesus Christ Himself for his superior. Subjects form their superior by obeying him constitutionally and loyally, not for his human qualifications, and despite of his disqualifications, so far as he bears the person of Christ.

§. 71. "The awakening of nobler desires implies a far higher progress than the satisfaction of the lower: the crumbling away of limited happiness is in some sense more desirable than its perseverance" (*The Spectator*, 6 August, 1892). A higher range of happiness, dashed with pain, is reached by abandoning a lower contentment, and is preferred to it, by what we may call the 'climbing propensity' of the human mind. Thus we may hope to find purgatory preferable to earth. This 'climbing propensity', once aroused, according as it is bent, takes some people into Religious Orders, others to geographical exploration.

§. 72. Religion being a procession of people carrying their crosses, one person carrying his cross awkwardly and ungracefully gets in the way of the others and causes an upset.

§. 73. He carries his cross best, who carries it

with least fuss. We have to suffer, but few of us are better for much talk about suffering.

§. 74. High self-denial sometimes hides under an appearance of easy-going good nature and a liking for the humorous side of things.

§. 75. No permanent Transfiguration without previous Crucifixion.

§. 76. If we could show all men God as we know Him, what conversions we should make! *Notus in Judaea Deus.*

§. 77. Those go to heaven who are substantially good, whose heart is good and right before the Lord. From such men the evil flakes off as life advances; and the rest is done in purgatory. There is an inner substance and permanent core of goodness about one who is ultimately to save his soul.

§. 78. Of the reasons that militate for an order given and the reasons that militate against it, it is better for you, who have to obey the order, to consider the former and neglect the latter, and form a provisional assent in favour of the order which it is your duty to execute: even as, if it were your duty to swim a deep and wide river, your best way to do so would be to dwell on the likelihood of your getting across and put away all thought of being drowned.

§. 79. Train the intellect of the affectionate man: make him learned and logical. The man of law and order must learn tenderness by meditation on the Passion, on the Holy Childhood, on the Blessed

Eucharist, on the mysteries of the Word Incarnate and His Mother. The faults of this stern man of principle are that his faith is dry, he is not a man of prayer nor of generous self-sacrifice, he is apt to turn suddenly disagreeable. He looks after stray sheep rather for the discharge of his own conscience than for love of them: he is not sorry not to find them or not to be able to bring them back. You wonder why so good a man does not do more good. He may be a pillar of the church, but he is not a moving force in the world. The fact is, his goodness is petrified by selfishness.

§. 80. Whatever the novelists imagine, disappointment in love rarely makes a good vocation to convent life. Let her Rejected Ladyship, if she will hide her face in a convent, settle down as a parlour boarder. In two years she may take the field again. Jesus Christ is not to be fed on other men's leavings. Nor is a life's choice to be made in an hour of deep dejection.

CHAPTER X.

TEMPTATIONS AND TEMPTED SOULS.

Cf. pp. 42, 43, §§. 95—98.

§. 81. The man who will keep a great Guest in his house must lay himself under restraint in many things.

§. 82. In every earthly city of Mansoul there are the 'criminal classes', the appetites, of whom St. Paul says they are *not subject to the law of God, nor can be* (Rom. viii. 7) : for appetite, as such, regards only its own gratification, and has no notion of right and wrong. Nevertheless these 'criminal classes' are only so called as inciting to crime : of themselves they are not criminal, not wicked, being simply below the level of moral responsibility, as also are the lower animals. Wickedness comes to *reign in the mortal body*, as St. Paul says (Rom. vi. 12), by the government, which is the will, giving itself away to *obey the desires* of appetite, and *presenting those limbs* (which are *members of Christ*, 1 Cor. vi. 15, 19) *to be instruments of iniquity unto sin*. Then and then only does the royal city of Mansoul become a wicked city, through the folly and weakness of the government.

§. 83. The above truth has been expressed

philosophically thus:—"The natural appetites, apart from their voluntary gratification to this or that effect, do not induce acts of the individual man, but acts of the species man. Such acts are not the acts of Charles or James: they are racial, not personal; and so long as they remain racial, and are not in any way brought about by the will of the person in whom they occur, they are outside of the category of morality, being neither moral nor immoral, but organic" (*Of God and His Creatures*, note, p. 275).

§. 84. The government of the city of Mansoul is too weak to quell its own rebellious subjects without aid, which however cannot be called 'foreign aid', for it is the aid of Him who is rightful King of that city, and is called *the grace of Jesus Christ*. *Unhappy man, who shall deliver me from the body of this death? The grace of God through Jesus Christ our Lord.* (Rom. vii. 24, 25, according to the Vulgate, and the Greek yields the same sense). The city magistrates, that is, the natural reasoning faculties, though they may repress a petty outbreak of passion, cannot permanently hold their own against it, unless the King comes to their aid; and the King comes in Sacraments and prayer, not intermittent, but regular and constant. For neglect of this truth, the government in so many royal cities is disastrously overthrown, and anarchy and sin reign there in place of Christ. "Believe me", wrote Father de Ravignan, "believe an experience ripened by thirty years in the sacred ministry, I do here affirm that all deceptions, all

spiritual deficiencies, all miseries, all falls, all faults, and even the most serious wanderings out of the right path, all proceed from this single source, a want of constancy in prayer."

§. 85. A great schoolmaster¹ once said to me: "I have hardly ever known a wicked boy, but many, many weak ones: they want encouragement: they cease to believe they can be good". As Aristotle would have put it, a (Catholic) boy is hardly ever *ἀκόλαστος*, his principles are good; but frequently *ἀκρατής*, infirm of purpose and a prey to impulse. Of course he deserves scolding, but your scolding may drive him to despair; and you are likely to drive him to despair of himself if you despair of him. If your office obliges you to expel him from the company of other boys, say a kind word to him, if you can, at his departure, letting him understand that you are not casting him out from the Kingdom of heaven. St. Francis of Sales would have acted so; and so would the Good Shepherd, who died for that erring sheep. Dismiss him finally 'with a flea in his ear', and you start him *τὴν ἐπὶ θάνατον*, on the way of damnation.

§. 86. Confidence in God means confidence in His Church. This confidence may be sorely tried: for God hides Himself, and the ministers of His Church are let do strange things: nevertheless a loyal, lasting confidence, bearing up according to faith and conscience, and resting on God supremely, shall never be confounded in the end.

¹ The late Father John Norris of the Oratory.

§. 87. The way of confessors never diverges from the way of martyrs, although it goes not so far. A confessor may be defined as one who is stopped on the road to martyrdom.

§. 88. The end of man lies not wholly in the world to come: it is realised, albeit imperfectly, here. As a University would be shorn of its glory, if it came to consist of graduates alone, even though they were all immortal, for the junior members of the University, as such, are an essential element of the life and beauty of the whole, so the Church Militant sets off the Church Triumphant, and furnishes God with a glory which he has not from heaven, the glory of hard fighting in His cause. Not to forego this glory, our Lord seems to linger and delay the day of judgment, as though hesitating to put an end to the Church Militant. How then shall it be after the day of judgment? How can we tell? but we may conjecture that in some marvellous way every good thing done in any age of the Church Militant, every tribulation borne, every temptation surmounted, every repentance, every Mass said and Communion received, shall stand out as a possession for ever, a permanent existence like an ear of corn preserved in amber, before the eyes of God and His Saints for eternity, to the lasting glory of God.

§. 89. Against what virtue are you most tempted? In the faithful practice of that virtue your special service of God lies.

CHAPTER XI.

GIST OF THE SPIRITUAL EXERCISES.

§. 90. The end of the Spiritual Exercises is such amount and quality of self-denial as shall bring you to do the work given you by obedience, or by Providence, wholly, steadily, intelligently, courageously, cheerfully. We make retreats either to find out our vocation, or to enable us better to do the work of our vocation. Any retreat that does not result in better individual work and better mutual co-operation, is a failure.

§. 91. 'How does the work of God suffer at my hands?' is the question of questions to put to oneself in retreat.

§. 92. The lesson of the Exercises is not prayer, nor alms-deeds, nor austerities, nor zeal for souls: it is love of humiliations, detachment from creatures, and burning personal love of Jesus Christ.

§. 93. In retreat I want to get at facts, to think straight, to find out betimes now the truth that will come in upon me at death, to ascertain as nearly as may be how I stand with my God, to have my relations with my Creator dissected out.

§. 94. The fewness of Catholics in the whole

population,—and again among those who bear the name the fewness of good Catholics,—is traceable nowadays to one universal cause: people do not care about the supernatural, they are not concerned about the life of the world to come, they neither desire heaven nor dread hell, but are content to make the most of this life while it lasts; and among other elements of earthly well-being most men still count a little religion; but they will not have religion dominant, and will not surrender for religion anything that they dearly love.

§. 95. The medieval Church was successful at least in this, it made men care about the next world and the life to come. To detach men from the Church, it was necessary for the devil to issue patent nostrums of his own, promising salvation,—as the Lutheran justification by faith and the Calvinist doctrine of election. Satan has little or no use for such baits now: the demand for supernatural happiness has gone down. He offers this world and this world alone, and men will take that at his price. Such is Naturalism, or Secularism, the error which is supplanting all heresies, and is more deadly than them all. This is exactly the situation portrayed in St. Ignatius's Meditation on Two Standards. The question for every Apostolic priest is: 'How can I combat Secularism, and awaken men to a dominant interest in the life of the world to come?'

§. 96. An angel presented the prophet Ezechiel with a book, saying to him: *Son of man, devour this*

book, and then go and preach to the children of Israel (Ezech. iii.). A book such as that of Ezechiel's vision is the book of the Spiritual Exercises. The Spiritual Exercises are eminently calculated to awaken a dominant interest in things supernatural. Supreme devotion to God as our last end, detachment from creatures except so far as they minister to this end, shame and contrition for sin, dread of hell, thankfulness for God's mercy, chivalrous following of Christ, renunciation of riches, love of reproaches and the Cross of Christ,—these are the teachings of the Exercises, all pointing to an order of good things above the natural and temporal. But, it will be said, such a religion can be only for the few: the mass of mankind are incapable of such flights above earth. A very pertinent objection. Christianity does seem to be for the few. There never has been an age, of all the nineteen centuries that have lapsed since our Lord's birth, when these doctrines of the gospel have been seriously taken up and carried into practice by the mass of mankind. Perfect Christians, it must be admitted, are but few, ever have been, always will be few.¹ Even of Christians of all degrees the whole multitude makes a small minority over against the myriads of non-Christian mankind, counting from the beginning. That is true: why it is so, God alone knows. But it is not true that Christianity is an unfit religion for the multitude.

¹ Newman, *Parochial and Plain Sermons*, vol. iv., Sermon X., *The Visible Church for the sake of the Elect*, is all on this topic.

Multitudes have held it, all manner and conditions of men, and men of various races, barbarous and civilised. There are two main features of Christianity, the quest for life everlasting, and faith in Jesus Christ as Leader to that life: these two points are well within the compass of the multitude. To set out in earnest upon that quest is the first step in the Spiritual Exercises. It is the step which Christian took at the opening of Bunyan's *Pilgrim's Progress*, when he ran crying "Life, life, life." Any average man can do that. Any average man is fit for the first stages of the Spiritual Exercises: few certainly are fit for the last. It is the great art of giving the Spiritual Exercises to know where to stop with your Exercitant, so as, in St. Ignatius's words, "not to give to a dull heavy man, or to a man of slight moral build, things that he cannot well bear and which will not help his advance" (annot. 18). And the Directory says (ch. xxiii.): "the election of a state of life ought on no account to be forced and thrust upon one who does not desire it". It is enough with many Exercitants that they quit retreat with this one fruit in their souls, a dominant interest in things supernatural. That fruit ought to grow upon every Christian tree. Christ and salvation above all!

CHAPTER XII.

DISCERNMENT OF SPIRITS.

§. 97. St. Ignatius's Rules for the Discernment of Spirits, or for Consolation and Desolation, presuppose the distinction laid down by Plato, Aristotle, and the Schoolmen, between Understanding and Will, which form the upper chamber of the soul, and the lower chamber, the Sensitive Appetite, the seat of the Passions,—briefly, between Willing and Feeling. Undoubtedly there is a movement of God in the will, comforting and sustaining, even at times when the sensitive appetite is in dire distress. Whether this movement is to be called 'consolation' or not, is somewhat of a question of words. If it is consolation, we must admit that a soul may be in consolation and desolation at the same time. But it does not appear to be the 'consolation' of which St. Ignatius speaks in these Rules, as the opposite of 'desolation'. Spiritual desolation is the result of the direct action of the Evil One. Now the devil cannot work directly upon understanding and will, but upon phantasy, emotions, passions, which sit in the lower chamber. Ignatian 'desolation' then has its seat in the lower chamber of the soul; and

therefore also its opposite, Ignatian 'consolation'. Besides, as the direct operation of God upon understanding and will is unattended with danger, there was no need for St. Ignatius to write rules for such grace as that. When then St. Ignatius says (reg. 3): "I call consolation every increase of hope, faith, and charity", he means every increase that extends to and is sensible in the sensitive appetite. And where we further read of desolation (reg. 7), "the Lord has withdrawn that great love", Father Roothaan rightly interprets *great* to mean *sensible*, i.e. a love so great as to overflow on to the sensitive appetite, —like the ointment on the head that floweth down on to the beard of Aaron (Ps. cxxxii), where a pious writer takes the *head* to represent the understanding and will, the *beard* the lower appetite, and the *ointment* spiritual joy.

§. 98. Desolation is not sin, for sin is willing evil, desolation is 'feeling bad'. Consolation is not virtue, for virtue is willing good, consolation is 'feeling good'.

§. 99. We must not mistake animal jollity and high spirits for spiritual consolation. Neither is the tenderness of human love spiritual consolation, nor the gratification of emotional sensibility by music, poetry, or other fine art, nor any vision of natural beauty, even of the external trappings of religion. Spiritual consolation goes to detach us from the things of sense, not to attach us to them. "I call it consolation", says St. Ignatius (reg. 3),

“when the soul can love no created thing on the face of the earth in itself, but only in the Creator of them all.” So the hymn has it: “souls that once have seen Thee near, see all things else decay”. Creatures are eclipsed while the divine presence is sensible. Consolation in fact is some foretaste of heaven; and as in heaven the beatific vision of God renders sin impossible, so consolation, while it lasts, makes temptation die down. But consolation passes, and temptation returns. The hymn would be more correct if it ran, “souls, so long as they see Thee near, see all things else decay”.

§. 100. St. Ignatius mentions one method of election of a state of life “by experience of consolations and desolations”. Such experience has come to be in our time the favourite proof of the truth of any given form of religion. Hence the Ignatian rules of consolation are of especial importance in these days. For there is such a thing as spurious spiritual consolation, for the detection of which St. Ignatius lays down sundry rules, the chief rule being this, that we are to consider what the consolation ends in. It is the peculiarity of diabolic operations to begin with tumultuous joy and a brave parade, and end in disappointment, vacuity of good, uncharitableness, sensuality, folly, and sometimes downright sin.

§. 101. We must not mistake for spiritual desolation the depression of a congested liver or of over-

wrought nerves. When liver and nerves go wrong, we are unfit for anything: we can neither read nor write nor think nor pray, nor eat, nor even converse sweetly and reasonably. But where the desolation is simply spiritual, while health is good, we can do all those other things famously, but pray, it seems, we cannot: our energies seem paralysed the moment we drop on our knees. Spiritual desolation will be alleviated by a quarter of an hour's extra visit to the Blessed Sacrament, physical infirmity will not. One rule however holds good both for physical and for spiritual desolation: don't plunge, adjourn all debates involving great issues, take no irrecoverable step until the depression wears off. A man, when he is down, is not only unfit to decide but unfit even to deliberate: the best thing that he can do is to 'lie to', like a ship in bad weather, and gain time. As conveying this lesson, that was not a bad text which the old naval chaplain chose for his sermon: *They heaved out four anchors from the stern, and prayed for daylight* (Acts xxvii. 29).

§. 102. It is a mistake to suppose that spiritual desolation necessarily makes a man unhappy. The mere worldling,—by which term I do not mean a man of the world, but a man who lives aloof from God, like Demas, *having loved this present world* (2 Tim. iv. 10), and *serving the creature rather than the Creator* (Rom. i. 25),—is not distressed at what St. Ignatius calls the "darkening of the soul", shutting out heaven from his view, at the "turmoil

of soul" involved in the wild pursuit of worldly advantages, at the soul's "motion to low and earthly things", at the "restlessness of various agitations and temptations", to most of which he yields a willing consent, at his "distrust of God, having no hope, no love, finding himself all over lazy, tepid, sad", so far as prospects of heaven go, on which he counts little enough,—at his "being as it were separated from his Creator and Lord" (reg. 4), as indeed he really is, *away from Christ, a stranger to the testaments, having no hope of the promise, and without God in this world* (Eph. ii. 1, 2, 3, 12): none of all these things troubles him, because he is *rich, and has his consolation here* (Luke vi. 24: xvi. 25); but woe awaits him hereafter, in the world where the everlasting *hunger* (Luke vi. 25) has set in. So long as he remains in his present attitude of mind, God can only speak to him to trouble his peace. *And Herod hearing was troubled, and all Jerusalem with him* (Matt. ii. 3). To such a man grace comes first in the shape of alarm and remorse. So Felix was *terrified*, as Felix well might be, at St. Paul speaking of *justice and chastity and judgment to come* (Acts xxiv. 25). Only when the heart is softened, does God's grace take the shape of consolation to the sinner, "moving to tears for grief at his sins" (reg. 3). For *the bruised reed he shall not break* (Matt. xii. 20), He who *shall shiver the cedars of Lebanon* (Ps. xxviii.).

§ 103. When Satan has a man in his preserve, he does not want his game disturbed.

§. 104. In his sermon on the Theory of Development (fourteenth University Sermon), Newman describes one form of spiritual desolation thus: "that strange and painful feeling of unreality, which religious men experience from time to time, when nothing seems true, or good, or right, or profitable, —when faith seems a name, and duty a mockery, and all endeavours to do right absurd and hopeless, and all things forlorn and dreary, as if religion were wiped out of the world". Only a good man, be it again observed, or a man whose heart is turned God-wards, would feel distressed at all this. Another form of spiritual desolation is that inspired by a false theology, as was the desolation of John Bunyan, described in his *Grace Abounding*. A talk with a Catholic priest, could he have brought himself to listen, would have cured poor John, as it has cured many another desolate man, more happy in his pastor.

§. 105. Corresponding to most things that are of God there is some counterfeit on the part of Satan. Thus Christ has His Cross: Satan must needs have his cross too. Christ's Cross given to me is my individual nature and character, my body and soul with their incidental ailments, my office and duties in society,—in fact, the work I have to do, and suffer for doing it, in life. This cross I must hold hard by and not come down from. It is usually a mistake, spiritually speaking, to resign an office or wriggle out of a duty. The temptation

to do so is exceedingly common. Satan's cross on the other hand consists of sadness, moroseness, bitterness, discontent, discouragement, complaining, doubt, suspicion, gloom, disquiet, disgust, anxiety,—all welded together, a weight laid on to retard the Christian on his march home, and, if possible, to overthrow him and leave him an easy spoil to the first highwayman that comes up in the shape of a gross temptation. The thing to do is to fling this cross down and trample upon it. There is no grace nor sanctity about it. Again and again the Evil One will try to lay upon me some part of the sadness and despair that forms his own portion for eternity. Again and again I must fling far from me that sadness, which the Wise Man says, *hath killed many* (Ecclus. xxx. 25). We should always combat spiritual desolation, never give way to it. St. John Chrysostom says that we should resist sadness as we resist impurity. There are few more valuable rules for spiritual conduct than this; and it is a rule continually violated even by the good. "No one ever ought to be sad, in whom is the salvation of God and the hope of life everlasting" (St. Antony). There is a holy sadness, but that is a very different thing from spiritual desolation: in fact it is a species of consolation.

§. 106. Our spirituality perhaps does not set sufficient store by that *κάθαρσις*, or 'purification', to which Aristotle assigned such importance, meaning by *κάθαρσις* the drawing off of unhealthy mental

accumulations by some innocent and judicious play of feeling. Otherwise the mind gets choked and overcharged with excess of matter of fact.

§. 107. A disposition to intrigue, cabal, scheme, or play the politician, whether for private or for public ends, is fraught with danger to the vocation of a religious. "Not in dialectics", said St. Augustine, still less in politics "has it been the good pleasure of God to save His people". Five times the conversion of England has been attempted by strokes of politics, all in vain.

§. 108. At sea, in latitudes where icebergs occur, the proximity of one of these floating dangers is told by a sudden fall of the thermometer: so in the soul of a God-fearing man depression and confusion of mind is a forerunner of temptation. As Archbishop Ullathorne puts it: "The first step in every assault of evil is a movement of trouble and impatience".

§. 109. "It is proper to the devil to raise trouble and frantic excitement and thick darkness; while God's way is to give light and teach a man what he needs to know by appeal to his intelligence" (St. John Chrysostom, hom. 29 in 1 Cor.).

§. 110. Our most troublesome temptation is frequently not the temptation most dangerous to us. The temptation that harasses us so, carries danger chiefly as carrying discouragement. This open assault is a mere feint: while the real assault is being delivered elsewhere in the form of a series of

seemingly harmless suggestions in quite another quarter. Such suggestions might be, to religious men, a desire to push their way, and come out and be known as preachers; a fear lest, if they do not push, they shall be set aside and remain in obscurity: whereas a religious ought to make a home of obscurity, and consider that whenever he is out in publicity he is away from home.

§. 111. Beware of all ambition in which self figures. Be ambitious in your Master's name alone.

§. 112. A religious, not in any official position to do so, turns spiritual father, or spiritual mother, to another religious, governs that other, talks to the person at considerable length in silence time, gives much good advice and some very bad advice, and ends by breathing discontent and shaking that person's vocation. The safeguard is, not to talk in silence time,—as Lord Melbourne, to the fanatic who plied him with texts from the Apocalypse, replied simply, "But you must not preach in the streets".

§. 113. My kindness to persons whom I do not naturally like, needs no regulation.

§. 114. A pig-headed, disobedient woman, who holds on her way against all confessors, is not really scrupulous: there is nothing in her of what Hamlet calls "such gaingiving [judgment rocking to and fro] as might perhaps trouble a woman", which makes the true scruple. She is her own moral theologian, and is labouring under a wrong opinion

in moral theology, which St. Ignatius calls "an erroneous judgment, not a true scruple", and which is "all error and very much to be abhorred": whereas a visitation of scruples passed through and gradually thrown off under guidance of obedience is a thing "not a little helpful to the soul for a time".

§. 115. The proud man is self-satisfied and self-contained: the vain man goes a-begging of his neighbours. Pride is above admiration, vanity is its slave. Among birds, the swan is the emblem of pride, the peacock of vanity. A man must be a fool, if the vanity is not knocked out of him before he is forty: but pride stays with us to be combated till our dying day; and the stronger a man is physically and intellectually, the more he is in danger of pride: indeed to cut out from a man all tendency to pride would be to unnerve and demoralise him.

§. 116. There is a 'greenness' about vanity, which should make a mature man ashamed of having so much as a thought in that direction. How can any one think of being vain, who knows the world that he lives in, its crying needs, its stern calls to action, and on the other hand is conscious how little he has done, or can do, to meet the demand? There is no vanity on a battle-field. Fighting and hard work, with their accidents of defeat and failure, are wonderful cures for vanity.

§. 117. Most of us would be far enough from vanity if we heard all the things that are said about us.

CHAPTER XIII.

THINKING WITH THE CHURCH.

§. 118. "All is dreary till we believe what our hearts tell us, that we are subjects of His governance: nothing is dreary, all inspires hope and trust, directly we understand that we are under His hand, and that whatever comes to us is from Him as a method of discipline and guidance. What is it to us whether the knowledge He gives us be greater or less, if it be He who gives it? What is it to us whether it be exact or vague, if He bids us trust it? What are we to care whether we are or are not given to divide substance from shadow, if He is training us for heaven by means of either? Why should we vex ourselves to find whether our deductions are philosophical or not, provided they are religious"? (Newman, University Sermon XIV.). "We must philosophise," as Aristotle said, we must be scientific, critical, historical, literary, but above all we must be religious. φιλοσοφητέον μὲν, μᾶλλον δὲ εὐσεβητέον.

§. 119. A man is not saved by his abilities, but rather by *becoming as a little child* (Matt. xviii. 3) in

spite of his abilities. Some of the danger of riches attaches to high intellect. "Knowledge and any other great and high belonging is to a man an occasion of trusting in himself, and consequently not entirely surrendering himself to God" (St. Thomas, 2—2, 82, 3, 3). But there is this advantage about intellectual gifts, that they make a man less of a fool, and therefore more apt to be humble, which advantage does not *per se* attach to riches.

§. 120. By a thing "within the Church and within the understanding of our elders", St. Ignatius means a proper thing for a Christian man of your station in the Church to do, what such men, your honoured and honourable equals, contemplate as lying within the purview of their life and possible action,—and further is not condemned by the Catholic Church, e.g. hunting as a sport for a country gentleman, but not duelling, which the Church has explicitly condemned, although the code of honour with us once enforced it, and on the Continent does so still. Things lying within this category are not things in themselves evil. But a man is responsible for the natural effects of things which are in themselves evil, e.g. the reading of a book the whole good of which lies in its badness.

§. 121. Being Catholics, we should not talk like Protestants.

§. 122. There is a venture in believing, if you like: but there is a venture also in disbelieving.

Periculosum est credere et non credere (Phaedrus, *Fables*, iii. 10).

§. 123. Faith is like a shaking of hands between God and man: there is a putting out and a taking hold on both sides: the grip is the certainty of faith. *Tenuisti manum dexteram meam* (Ps. lxxii. 23).

§. 124. St. Ignatius's rule of being cautious how one speaks earnestly and at length on the subject of faith was made in view of the Antinomianism of the sixteenth century, the doctrine of faith without works. Now the pendulum has swung to the other side: works without faith is the order of our day. Audiences vary, individuals vary: but some audiences will be better for much preaching about faith, and some individuals for much meditation on faith. There are those who might well make it the chief aim of their morning meditation to confirm their faith, now in one central mystery of Christianity, now in another.

§. 125. It is impossible to save your soul by fear alone and self-regarding prudential considerations. Passion is too persistent and too strong for that. With scant love of God and holiness, in some recurring access of temptation you sin, thinking to repent afterwards and escape hell. Then, after some sin, you do not repent, and are lost. Fear begins, but love alone perseveres.

§. 126. "My dear children, the milk and honey is beyond this wilderness". So John Bunyan, in

the preface to *Grace Abounding*. "The milk and honey beyond" is not to be secured by random efforts, fancies, self-will and private judgment: no great conquest is won that way: but by the labour of a company, on a definite plan, under an accredited Leader: such is the work of the Church.

CHAPTER XIV.

ST. IGNATIUS AND PLATO.

§. 127. The First (or 'purgative') and the Second (or 'illuminative') Week of the Exercises are curiously adumbrated in this passage of Plato. "Never will a city [or individual soul] otherwise attain to happiness except it fall under the artistic hand of painters who copy a divine model. They will take for their canvas a city, the haunts and ways of men, and first they will make the place clean, no easy task: but, you must know, their superiority over other artists is at once shown precisely in this, that they refuse to touch either an individual soul or a commonwealth before they have either found it clean or themselves have made it so. After that, you may expect them to trace the outline of personal and social life. As they are at work, they will look hard and often at both objects, now at essential justice and honour and purity and all such points of virtue, and then at that which they are themselves expressing in human life: so they will go on mingling and compounding out of these habits the veritable likeness of man in the flesh, taking their idea from what Homer called, when he saw it

in human shape, the 'godlike' and the 'image of God': and they will rub out and again paint in, until to the best of their power they succeed in painting the lineaments of a human character as like to God as the matter will allow. And a fine painting that would be" (*Republic*, vi. 501). Elsewhere Plato again: "They are led to look earnestly at their God, and laying hold of Him in memory, and catching enthusiasm of Him, they borrow of Him their habits and their character, so far as it is possible for man to partake of God" (*Phaedrus*, 253). All which Platonic conception the Incarnation realises and renders practical.

BOOK III.

THIRD WEEK. THE SORROWFUL MYSTERIES.

CHAPTER I.

THE TRIUMPHAL ENTRY.

§. 1. The entry into Jerusalem on Palm Sunday is no mere fleeting and accidental pageant. It is the entrance of a King about to win to Himself a Kingdom, not of this world, in His blood. It is the solemn opening of the Great Sacrifice, the entrance at once of the High Priest and the Victim. Notwithstanding apparent failure, the Passion was to be a success, and deserved to be heralded by a triumph, the only triumph that our Lord would allow Himself before the eyes of men, for the triumph of His Resurrection was to pass unseen of the multitude. And even in this His triumph, ever being our teacher, our King is *mild, seated upon an ass's colt* (Matt. xxi. 5). The first Palm Sunday procession is the prototype of the processions which the Church makes on that day, and of all the other processions

which Holy Church so much loves, and which work so much good among Christian people.

§. 2. As we speak of the Oxford 'movement', so on Palm Sunday there was in Jerusalem a 'movement' in favour of Jesus of Nazareth. For the moment it appeared, and of this the Chief Priests were afraid, that the Jewish people as a people, assembled for the Paschal Festival, was at last about to accept Jesus for their Messiah. Here was Jerusalem's last and final grace. It is easy to throw oneself into a movement, once started. It was easy, but the Jews generally failed to do it. In His foreknowledge of the failure of this movement, and the rejection of this grace, our Lord, on the day of His triumph, wept over the doomed city. Such a thing it is to reject grace.

§. 3. Where God inspires great desires for suffering, He is not unlikely to gratify the same.

§. 4. Through pain to victory is the way of the Cross. Through pleasure to ruin is the way of the world and the flesh.

§. 5. Pain is like food, to be digested by resignation, else it is unwholesome.

§. 6. If there be one thing that the Passion of Christ confutes, it is frivolity, or the absence of all serious purpose in life. The Passion reveals the great evils as well as the great goods that underlie human life, and call for all man's watchfulness and all his care.

CHAPTER II.

THE LAST SUPPER.

§. 7. There are poor youths perishing in the world for want of more frequent Communion. No one has the charity, or the tact, to get them to Confession often, and to make Communion easy to them.¹

§. 8. To receive the Holy Eucharist is to eat of the fruit of the Tree of the Cross.

§. 9. Judas, the traitor in the Garden, saluting and kissing his Lord on purpose to betray (Matt. xxvi. 49), is the type of the unworthy communicant, that is to say, of the Christian who receives the Holy Eucharist with the certitude of mortal sin upon his soul. Judas breaking away unhouseled from the Last Supper (John xiii. 30),—quitting that first Ordination Service and going forth excommunicate, *Missa nondum finita, nec benedictione Pontificis accepta*,—is the type of the Christian who systematically eschews the Altar-rail, thus falling among those of whom our Saviour says, *ye will not come to me that ye may have life* (John v. 40).

¹ Written before the decree on Daily Communion, issued with the Pope's approval by the Sacred Congregation of the Council, 20 December, 1905. What is well done on Sunday, the decree shows, may be equally well done on Monday and Tuesday.

§. 10. An Anglican clergyman of credit and renown once avowed: "I cannot feel deeply affected by the doings and sufferings of a Man who lived eighteen centuries ago". Not though that Man be God? not though He be your Saviour, and suffered for you? Nevertheless, as centuries lengthen out, as the present grows more and more unlike the past, as modern interests press their claims with ever greater insistency, even a believer in the Divinity and Resurrection of Christ might find much of the Gospel story, that of the Epiphany for example, a fading and blurred outline of a remote past, except for one present fact of tremendous moment. What is that? Something which the said clergyman was no believer in,—the Real Presence.

§. 11. "His most holy Body and precious Blood, the greatest token of His love", so St. Ignatius calls the Holy Eucharist. A passing word or gesture will serve for a *sign*, but a *token* is something visible, kept, and lasting. And the Blessed Eucharist is more than a token: it is Himself, the Lover.

§. 12. Against the more strikingly miraculous narratives of the Gospel, such as the return of the dead to life, the rationalist critic alleges that no amount of testimony, and least of all of ancient testimony, avails to substantiate statements which run counter to the whole trend and tendency of modern experience. Extraordinary events of that sort, it is argued, never happen now, therefore they

never have happened, never could happen. But, in the faith of the Catholic Church, there is one divine operation, not indeed apparent to sense, but equally marvellous with the resurrection of the dead, of daily occurrence at her altars. I might doubt the resurrection, did I not believe in transubstantiation. But transubstantiation is my daily warrant and voucher for all the miracles recorded by the four evangelists and St. Paul. God does extraordinary things daily in my lifetime, and may well have done other things as extraordinary in ancient days. The Holy Eucharist is called in the very words of its consecration *mysterium fidei*, as being the tie-beam of the whole of that marvellous structure, known as Christianity, or the Catholic Church. Believing as I do in the Real Presence, I have no difficulty in accepting all the other articles of the Catholic Creed.

§. 13. Not for faith only, but for practice, Catholics depend upon the Holy Eucharist. The Holy Eucharist is the mainstay of their purity, of their charity, of their courage. This seems to become more and more true, as the bark of the Church descends the ever-widening, more perplexing, deep, eddying and dangerous river of time. A Catholic school is kept in faith and holiness by the Holy Eucharist. A religious house is a practical possibility because of the Real Presence enshrined there. No Higher Criticism will subvert the faith of Catholics, so long as the Blessed Sacrament

remains to them. From the Altar are given vocations to the ecclesiastical and to the religious state. The Catholic priesthood is maintained by that mystery the consecration of which is committed *solis presbyteris, ut sumant et dent ceteris*. The one way to suppress the Catholic Church would be that taken by the Elizabethan priest-hunters, to suppress the Mass. But that way is barred by the promise implicit in the command of Christ: *Ye shall show forth the death of the Lord until he come* (I Cor. xi. 26).

§. 14. Practically, the Sacred Heart means the Real Presence.

CHAPTER III.

THE AGONY.

§. 15. The Passion, protracted for days as a course of physical sufferings, would not have been the Passion but for the agony and dereliction: for there our Saviour in a manner gives away the advantage which He had over us in His Godhead.

§. 16. There is no difficulty in allowing that our Saviour in the Garden was struck with fear of the sufferings that were before Him, if we remember that fear in Him was not involuntary, as it so often is with us, but, as St. Ambrose says, "Of His own accord, when He willed, He opened His soul to fear". This was a most distressing humiliation: for, as Aristotle observes, fear is a sentiment of men beaten and overcome in mind, confronted by an imminent evil which they take to be too much for them to resist and more than they can bear.

§. 17. Again, as Aristotle observes (*Rhetoric* II.), we are never afraid of evil when we are in the thick of it and all chance of escape has vanished: fear always looks to flight, and catches with fancy's eye some glimpse of an opening for avoidance of the evil. So Jesus in His agony of fear caught sight of

the possibility of declining His bitter Passion, and accordingly He prayed: *Abba Father, all things are possible to thee, make this chalice to pass away from me* (Mark xiv. 36). But He did not pray absolutely, as an hour or two before He had prayed absolutely for the unity of His Church (John xvii.). Such was the dignity of the human nature hypostatically united to the Godhead, that the unconditional wish and absolute prayer of Christ as Man was always efficacious and never could be denied. Had He absolutely asked it, the chalice of His Passion would have passed from His lips undrunk. And this He Himself tells us, saying to Peter: *Thinkest thou that I cannot ask my Father to aid, and he will presently give me more than twelve legions of angels* (Matt. xxvi. 53)? True, He was under a command to suffer, having voluntarily submitted Himself to the obedience of the Cross. But as a religious can be dispensed from his vows for a just cause, so the mere will of the Sacred Humanity to set aside His Passion would have been a just and sufficient cause why that obedience should be dispensed with. And here possibly,—for we must speak with hesitation on so sacred a theme,—we may have an inkling of the true nature of the temptation which our Lord underwent in the Garden, when the devil, who had departed from Him *till another occasion* (*ἄχρι καιροῦ* Luke iv. 13), returned in force. Our Lord was tempted, not to any sin, but to that which would have altered all our relations with Him: He was

tempted to give us up and not proceed with the work of our redemption. He overcame the temptation, but it cost Him a struggle amounting to agony (Luke xxii. 43), as with a mighty effort He cried, *Not what I will, but what thou* (Mark xiv. 36).

§. 18. The path of virtue, leading heavenwards, called by our Lord a *strait way* (τεθλιμμένη ὁδός, Matt. vii. 14), has also, from early days been called a *steep way* (Hesiod, *Works and Days*, 286, 287). So steep does it become at times as to cease to be a road at all, but for a road we have an almost perpendicular climb on hands and knees, Divine Grace cutting steps for us and drawing us up as with a rope. By grace and prayer and our own effort conjoined we always can go on: nor can we ever fall down any precipice unless we ourselves cast ourselves down. But there is a strong temptation to cast ourselves down, as men fascinated by what is called 'space-feeling' on a giddy height; and this temptation naturally grows in intensity as we ascend higher, and gain a wider view of the bigness of our venture. It is the temptation to 'chuck it all up', to which, after years of upward endeavour, men high-placed in the Church have sometimes succumbed. A less fatal and more common temptation is to sit down by the way, saying to ourselves that it is not worth while going on. In such a case, though there be no open apostasy, there is little or no further attempt to overcome sin and keep God's law. Or even if we do not stop altogether, we advance with

feeble languor, as men dispirited and doubting whether it is worth their while to proceed. The game is against us: everywhere we look, God's cause seems to be the losing side. Against all such temptation of despondency and the disposition to throw up the game, whether to the extent of downright apostasy or merely of spiritual sloth, Jesus Christ in agony in the Garden is our example and encouragement. With the wisdom of God to guide Him, He thought it worth while to go on and suffer and redeem us, well knowing all the while how disappointing the history of His Church was to be. If it was worth His while to go on, it is also worth my while to follow in His wake.

Master, go on and I will follow thee
To the last gasp with truth and loyalty.

§. 19. *Tecum flere, crucifixo condolere.* Why weep with the Mother, and condole with her Crucified Son, so many ages after the event? Because the Crucifixion is the eternal tragedy of humanity, the tragedy of Sin and Suffering, wherein Christ Crucified is the protagonist, and we all have to act our several parts. "The deep undertone of this world is sadness [say, the Cross], a solemn bass, occurring at measured intervals and heard through all other tones. All the strains of this world's music resolve themselves into that tone". J.H.N.: cf. his sermon, *The Cross of Christ the Measure of the World (Parochial and Plain, vol. vi)*.

CHAPTER IV.

PONTIUS PILATUS.

§. 20. Our Saviour seems to have been thrice examined before Pilate. The first time (John xviii. 28—32) St. John recounts no words as passing between them: St. Mark (xv. 1, 2), St. Matthew (xxvii. 11), and St. Luke (xxiii. 3), recount the single question and reply, *Art thou the king of the Jews? Thou sayest it*, meaning *Yes, I am*. Jesus would say no more for all the accusations that the Jews poured out upon Him, and Pilate wondered at His silence (Matt. xxvii. 12—14). He was then sent to Herod and brought back (Luke xxiii. 6—11). Pilate examined Him again, and held with Him a lengthy conversation, the heads of which are recounted (John xviii. 33—38). After that, the expedient was tried of putting Him in competition with Barabbas. His people rejected Him, and preferred Barabbas (John xviii. 38—40: Mark xv. 6—11: Matt. xxvii. 15—17, 20: Luke xxiii. 18). This was the first public rejection of Messiah by His people. Failing in this expedient, Pilate delivered Jesus over to be scourged. Scourging usually preceded crucifixion; and Pilate hoped that with the infliction of half the

penalty the rage of the people would be appeased. *I will chastise him and let him go* (Luke xxiii. 16: St. Luke does not otherwise mention the scourging: the other three evangelists each dismiss it with one word, *φραγελλώσας*, Mark xv. 15, Matt. xxvii. 26: *έμαστίγωσεν*, John xix. 1). Pilate presented our Lord to the multitude, scourged and crowned with thorns, and at the same time, imitating apparently the Roman manumission of a slave by thrusting him off with the hand, he gently pushed Jesus away from him, thereby releasing Him to the people, with the words, *There is the man* (John xix. 5). And the people, disdainful of the proffered gift, howled for His death and crucifixion. This was the second public rejection (John xix. 6). Pilate was fain to resume his unwilling custody of Jesus, and examined Him for the third time (John xix. 9—11). He was after that rejected for the third time, solemnly and finally. It was the eve of the Passover, about noon. The Roman governor, representative of the Emperor, seated on his tribunal at the fortress Antonia, with Jesus by his side, said to the Jews, *There is your king*. They cried again for His crucifixion. *Shall I crucify your king? We have no king but Cæsar*. Pilate called for water and washed his hands, saying, *I am innocent of the blood of this just man: look you to it*. And all the people answered: *His blood be upon us and upon our children* (Matt. xxvii. 24—26: John xix. 13—15). With this triple rejection of Christ by His people may be compared

the triple denial of Him by Peter. Peter repented on the spot: the Jews have not repented yet, but see Romans xi. 25—33. As Josephus relates, it was at this fortress of Antonia, the north-east angle of the walls of Jerusalem, that the besieging army of Titus and Vespasian gained its first foothold in the city. However unjust, the verdict was clear, and Pontius Pilatus pronounced sentence of death, even the death of the cross.

§. 21. Another Roman governor, with whom readers of Cicero are familiar, Caius Verres, in Pilate's place would have pronounced sentence off-hand, and spared Jesus, if not the scourging, at least the ignominy of the crowning with thorns, the mockery of Herod, and the preference of Barabbas. Pilate, a much better man than Verres, by his hesitating policy brought upon Jesus all these extra afflictions. For Pilate was one of those, not *good* but *goody* men, who will pay no price at all for the carrying out of their good purposes,—ignoring the truth that “good is never done except at the expense of those who do it” (Newman, *Position of Catholics in England*, last lecture). He would have delivered Christ, but would brave nothing, risk nothing in so doing. He said to our Lord: *I have power to acquit thee* (John xix. 10). The right course was obvious,—to use that power, to acquit Jesus, and say to the Jews, ‘what I have judged, I have judged,’ as he spoke afterwards. Instead of that, he had recourse to all manner of unworthy shifts, in the style of the Second Class

in the Three Classes of Men, wishing the right course to come his way instead of altering his way to the right course.

§. 22. Pilate is a figure of Western civilisation, such a man as many who go forth from our Universities to wield some portion of the power of England in Asia or Africa, a man of education and a gentleman, bent on goodness wherever goodness is dissociated from sacrifice. Pilate had read his Plato and his Sophocles, spoke Greek to a nicety, in which language he conversed with our Lord, while the Latin of Cicero was his mother-tongue. He had listened to the philosophers of Athens, Stoic and Epicurean and Academic, and contemptuously thought them all right and all wrong together. His foot was on the ladder of promotion, and he was bent on ascending. He had his eye on Antioch and the post of Consular Legate of Syria,—not an impossible ascent either, for one of his successors in the procuratorship of Judæa became Emperor Vespasian. The one thing necessary for advancement was to be a *friend of Cæsar* (John xix. 12): to that title Pilate clung as though God had created him to be Cæsar's friend; and he lost it after all, and died in disgrace. May he have found mercy, although he was too weak to show it! He would have been a lost man, had he died *Cæsar's friend*. There is hope in that disgrace. Pontius Pilate was the least bad of the bad men who had a hand in our Lord's death, and Jesus prayed for them all as they were nailing Him to the cross,

CHAPTER V.

THE CRUCIFIXION.

§. 23. Our Saviour died of the scourges as much as of the nails. Owing to the scourging, He lived so short a time upon the cross, to Pilate's surprise (Mark xv. 44). Cases occurred in which the criminal died under the lash, and they nailed to the cross the dead body. Our Lord was dying when He came to crucifixion, swollen all over with wounds, beaten out of human shape. The brutality of His executioners was little likely to have left Him any loin-cloth. Some think His Mother was allowed to supply the want. Or was there any such want? For He was by this time *a worm and no man* (Ps. xxi. 7), *wound and bruises and swollen weal* (Isaias i. 6). When we consider the prevalence of that class of sins in expiation for which, pious writers say, Christ bore the scourges, we no longer wonder.

§. 24. We idealise our crucifixes, making the figure of our dying Saviour attractive and beautiful, in fact showing to the eye the loveliness really underlying there. We are right in so doing. An artist is not a photographer, nor a scientific describer.

His is a higher gift, to draw qualities from under the surface, to render the latent apparent, to suppress the irrelevant, the trivial, the disconcerting. No artist would represent a sick room, with the death-bed of a Saint or hero, all as it actually was. So let the crucifix be idealised. But to the eye of one who loves, no detail of actual reality seems irrelevant: there is pathos in it all. Love is curious. We do well in contemplation of our Crucified Lord to fill in details which the artist very properly omits: to shrink from no horror of reality, because *quanto pro me vilior, tanto mihi carior*, as St. Bernard says.

§. 25. As soon as the crucifixion is done, and Christ Crucified appears for the first time uplifted in the air (what an Epiphany!), instead of any compassion (except from His Mother) comes a great shout of derision, the triumph of His enemies.

§. 26. *Forgive them, for they know not what they do* (Luke xxiii. 34), means 'Forgive them, for they are fools'. A fool may be defined as one who knows not what he does. Thus a fool in business thinks that he is making his fortune, while he is really making his way into the bankruptcy court. Every sinner, as such, is a fool: for sin can only be committed by some perverse looking away from realities: no man with his eyes wide open at the time to what he was doing could ever commit sin (St. Thomas, *Contra Gentiles*, iii. 10). When a man repents, he is said to 'enter into himself', which

argues his having been out of himself, out of his proper mind before. When a man repents, he confesses to having been a fool in sinning, thus placing himself in the rank where his Saviour's prayer has placed him, and rendering that prayer available on his own behalf. As long as a man will not repent and own himself to have played the fool, so long he excludes himself from his Saviour's prayer and from all hope of mercy. Such a man is a fool twice over.

§. 27. *This day thou shalt be with me in paradise* (Luke xxiii. 43). Or, *This day thou shalt be with me in my everlasting prison-house*. Which shall it be?

§. 28. Jesus Christ made His will at the Last Supper, and added a codicil upon the Cross. He could only make a will as mortal man; and as mortal man He was poor: further, as a crucified man, He was stripped of everything. He had only that which the poorest of men has, nay, the most naked of savages. He had His own Body, and He had His Mother. His Body He *blessed and broke and gave to his disciples* (Matt. xxvi. 26), and they, and they who came after them, were to keep It in the form in which He gave It for all time. His Mother He parted with the next day, giving her as mother to St. John, and representatively in John to every *disciple whom Jesus loves* (John xix. 26: xxi. 20) for all time. Wittingly, and not by mistake, to refuse this Mother is to stand outside of the circle of Jesus's love.

§. 29. *Eloi, Eloi, lamma sabacthani* (Mark xv. 34). The bodily sufferings of Jesus we can in some sort understand. Pain for pain, as pains usually go, some martyrs and many sick men have suffered probably as intense, certainly more protracted sufferings. But His mental sufferings, the agony in the Garden, the abandonment on the Cross, are a deep abyss which we have no plummet to sound. "No man enters easily into the inner mind of Jesus", says St. Ambrose: certainly no man has fully comprehended it. His Sorrowing Mother comprehended it best, and had mentally therefore the largest participation in His Passion. One lesson however we gather. In the two darkest hours of His Passion Jesus prayed. He cried, *My God, my God* upon the Cross; and in the Garden, *being in agony, he prayed the more* (Luke xxii. 44). Our English martyrs prayed when they were on the rack. When things are going hard with us, it remains for us to pray. This fourth word on the Cross was uttered about three o'clock, as the darkness was drawing off (Matt. xxvi. 45), and was separated from the third word by nearly three hours of silent agony.

§. 30. Driven to extremity, thirst is the most imperious of appetites, and fills the whole mind with its clamour. In cases of severe wounds and loss of blood, it cries atop of all other pains. Jesus said, *I thirst*, as well for the dire stress of thirst and bodily suffering under which He lay, as also *that the*

Scripture might be fulfilled, In my thirst they gave me vinegar to drink (John xix. 28 : Ps. lxxviii. 21).

§. 31. *It is accomplished* (John xix. 30). It means (1) that the last prophecy is fulfilled, Jesus having taken the vinegar. The Messianic prophecies were to Christ as the rule-book to the religious, a prescribed list of things to do and suffer. It means (2) what we read (John xvii. 4, 5), *I have glorified thee upon the earth, I have done the work which thou gavest me to do, and now glorify thou me, Father*. That great law of creation has been kept, which God in a created nature was Himself to observe beyond other men, the law which prescribes that every man must *suffer and so enter into his glory* (Luke xxiv. 26). *Glorious is the fruit of good labours* (Wisdom iii. 15); and after the toil *there is left a sabbath-keeping for the people of God* (Heb. iv. 9), and in the first instance, for their Leader. It suggests (3) this practical reflection, that nearing one's end after a life of idleness to say *it is accomplished, or I have done the work given me to do*, would be a mockery of our Master. Idleness,—smoke, talk, and newspaper,—is the besetting danger of some religious. These things have their use, but only as accessories. One would like in kissing one's crucifix for the last time to say: 'Whatever I have been, I have not been idle'. Idleness is one thing, the weariness and helplessness of failing powers is another. That has to be patiently borne, and counts as work with God.

§. 32. *Father, into thy hands I commend my spirit*

(Luke xxiii. 46). This *loud cry* is a repetition of Psalm xxx. 5, *Father* being substituted for *Lord*. Jesus never addresses God as *Lord*, but always as *Father*. In Matt. xi. 25, He calls Him, *Father, Lord of heaven and earth*. We should practise, by frequent repetition in life, to make this our dying prayer, adding St. Stephen's, *Lord Jesus, receive my spirit* (Acts vii. 59).

§. 33. Our Lord's sufferings in His Natural Body ended with His death, but there is a cross and passion in His Mystical Body which He must endure till the day of judgment; and this He portions out age by age among His friends. Receiving his portion with gladness St. Paul wrote: *Now I rejoice in my sufferings, and make up in my flesh what was wanting of the sufferings of Christ* (Col. i. 24).

§. 34. Mary being perfect woman, perfect mother, hers was an utter mother's grief over the dead Body of her Son. But much more was it grief for sin. She wept over the act of national apostasy just consummated. How many apostasies since then, of nations and of individuals, all so many pangs to the prescient Heart of Jesus, and through Jesus to Mary! And how many sins of mine!

§. 35. God sometimes reduces His servants to strange passes of perplexity. Such a pass were the disciples brought to after the death of their Master. In some such pass were the Fathers of the Society of Jesus, when at supper-time on the 14th of August, 1773, the Brief of Suppression was

read at the Gesu. Yet both catastrophes were followed by a resurrection.

§. 36. As the Consecration of the Holy Eucharist shows forth the death of Christ, so the Reservation of the Most Holy Sacrament represents His rest in the sepulchre, of which the prophet said, *His sepulchre shall be glorious* (Isaias xi. 10).

§. 37. Besides obedience unto death there is such a thing as disobedience unto death. How many lives are lost by not obeying orders!

CHAPTER VI.

A WORD ON FOOD.

§. 38. At this point of the Exercises St. Ignatius gives as an interlude some rules, which we may call 'rules for the reformation of a glutton': they seem to have been written for the amendment of some glutton and drunkard, or at any rate of a man who kept a fine table and was inordinately attached to the same. Against which excess we may call to mind a phrase of Dickens, "excessive trough indulgence", and how a certain nobleman was said to have made his *exit* owing to too many *entrées*. The rules do not apply literally to the trained religious, nor to the simple plain Ordinary of a religious house. For a religious it is a good thing to have forgotten what he ate yesterday, and to have no idea what he is going to eat to-day. The less he can think of his meals, the better. Only when he is to be present at a dinner of unusual magnitude will he do well to bethink him of St. Ignatius, and determine within himself beforehand some things that he shall avoid.

§. 39. Go to your meals, if you are a religious, rather as an alms than as a right; and make it your

regular mortification to attend to the wants of your neighbour.

§. 40. One of the worst errors regarding food is to take up a *fad*, and thereupon eat and drink unnaturally to the prejudice of soul and body. One form of scrupulosity is scrupulosity over food.

§. 41. When in these rules St. Ignatius spoke of *bread*, he meant *bread*, not *meat*. To a sixteenth century Spaniard or Italian, as to an ancient Greek or Oriental, bread was the staff of life. Meat, fish, fruit, were *obsonia*, that is, 'things eaten with bread to give it a flavour'. This is well shown in St. John's Gospel, vi. 9, *five barley loaves and two fishes*, δύο ὀψάρια, otherwise called προσφάγιον in the same Gospel xxi. 5. Sir Walter Scott tells us: "What is eat by way of relish to dry bread is called *kitchen* in Scotland, as cheese, dried fish, or the like relishing morsels" (*Pirate*, i. ch. xi. note). In Burns's poem on *Scotch Drink*, the *kitchen*, or *obsonium*, is whiskey, which he thus addresses:

His wee drap parritch, or his bread,
Thou kitchens free.

An *obsonium* about which, as St. Ignatius says, we ought to observe *maxima et maxime integra abstinentia!* In Xenophon, *Memorabilia* III. 14, n. 2, a man is called ὀψοφάγος, or eater of *obsonia*, who ate meat without bread. Again we read in Plato, *Republic* 372: "They will feed on fine porridge and loaves. . . Why, you make your men feast without *anything to*

season their bread (*ἀνευ ὀψου*). True, I forgot, of course they must have some *seasoning* (*ὀψου*), salt, you know, and olives and cheese and boiled vegetables; and desert shall be served in the shape of figs and chick-peas and myrtle-berries and chestnuts”.

So much of historical and critical dissertation. Practically, in a meat-eating country, like England or America, a man whose stomach resembles that of most of his countrymen will keep St. Ignatius's rule in the spirit, though not in the letter, by applying to *meat* St. Ignatius's directions about *bread*. *Bread* practically means that food from which one draws one's main and best nourishment. What that particular food will be, varies in different countries, and in different individuals of the same country. Each must judge for himself by his own experience, and abstain from judging his neighbour, whose private experience he does not share.

§. 42. These rules for eating may be very well applied to reading, discerning there *panis* from *obsonia*.

BOOK IV.

FOURTH WEEK. THE GLORIOUS MYSTERIES.

CHAPTER I.

JESUS AND THE RESURRECTION.

§. 1. In the Passion we contemplated pain, we contemplated also innocence oppressed. Both spectacles are common enough in this world. What we crave to see is goodness finally victorious, and that we do see in the Resurrection. The Resurrection then is the triumph of the good side of humanity, the assurance that evil shall not permanently have the upper hand. *Preserve innocence and look to justice, for the peaceful man has the advantage in the end (sunt reliquiae homini pacifico, Ps. xxxvi. 37).*

§. 2. See with the eyes of your imagination Jesus new risen, at 2. a.m. on Easter Day, in the full moonlight, looking over Jerusalem, type of His Church, and saying to Himself, remembering the agony of last Thursday night, *It was worth while.*

§. 3. The best key to paschal joys may be found by thinking how a soul must feel when told that its purgatory is over. There was a great deliverance from Limbo, and, we may suppose, from Purgatory also, on Easter Day. Then began that continuous ascent of human souls to heaven which has gone on from that day to this,—not a day perhaps on which some soul has not ended its period of probation and purgation, and entered into the joy of the Lord. Such are the fruits of the Passion. To bear such, the vineyard of the Lord of hosts, which is His Church, is cultivated from year's end to year's end, and new vines replace the old, till the predestined yield is complete. *Terra dedit fructum suum* (Ps. lxvi. 7).

§. 4. To the Sadducees, the secularist party of His day, who said that there was no resurrection, nor angel, nor spirit (Mark xii. 18: Acts xxiii. 8), our Lord pithily declared, *You are far out* (πολὺ πλανᾶσθε Mark xii. 27). The Wisdom of God must have observed much in the opinions of men around Him that was *far wide* of fact as He knew it: but only to these secularists and materialists did He use this expression, *You are far out*. Whoever denies or ignores the Resurrection and the spiritual world, some day will find himself *far out*.

§. 5. We may picture to ourselves Jesus Christ glorified in almost any mystery of His mortal life. We may see the Holy Child glorified, and even the Crucifix glorified, as on the feasts of the Finding and of the Exaltation of the Cross,—not however

the Scourging nor the Agony. In some places the Crown of Thorns is honoured with a Paschal feast.

§. 6. We may conjecture that on the day of His Resurrection, and frequently during the forty days following up to the Ascension, Jesus explained to His Blessed Mother the rôle that was to be hers of fostering the infant Church for the remaining years of her stay on earth; and the position that she was to hold for all time to come, as the Second Eve, *mother of all the living* (Gen. iii. 20) in the order of grace; and that Mary in acceptance of her second motherhood said again, *Behold the hand-maid of the Lord, be it done to me according to thy word* (Luke i. 38).

§. 7. Mary, the Mother of Jesus, was chief of that band of holy women who ministered to Christ and His Apostles (Luke viii. 3),—some of whom *stood by the Cross* (John xix. 25), and the rest *in great numbers* (πολλαί) *at a little distance, having followed him from Galilee* (Matt. xxvii. 55, 56),—who came early on Easter morning with sweet spices to anoint His already risen Body (Mark. xvi.),—who witnessed the Ascension and received the Holy Ghost on Pentecost in company with the Apostles (Acts i. 14). Some of these women, or their associates, attended the Apostles on their Apostolic journeys (1 Cor. ix. 5). In Apostolic times we find the order of deaconesses (Rom. xvi. 1, 2: 1 Tim. iii. 11), and of widows consecrated to God (1 Tim. v. 3—16). From our Saviour's days to our own

there has ever been that which the Church prays for as *devotus femineus sexus*, some portion of the female sex specially devoted to the service of God, and having for their office to help the clergy by prayer and work. Of this undying company of holy women, Mary, Mother of Jesus was Leader,—typified by Miriam, or Mary, the sister of Moses (Exod. xv. 20),—and to this day she may be styled, as St. Teresa loved to indite her, their Perpetual Abbess.

§. 8. Think of the evil of a hot-headed Superior, making for poor Thomas during his week's incredulity, and driving him over the edge to fall into the abyss like Judas. Not so our Lord, not so.

§. 9. Before the sheep were committed to the first Sovereign Pontiff, he was required to pass an examination. In what? St. Ignatius says (Eighth Apparition) “Jesus examined Peter three times on charity”.

§. 10. A ‘Greek life’ is a premature glorification of the flesh, as though there were no judgment, no resurrection, no world to come. Its principles are written out in the second chapter of the book of Wisdom,—only, be it understood, the thing is not to be done sottishly, nor in any beastly brutal fashion, but with elegance, taste and understanding, as did the Athenians in the days of Plato. Such a life is largely led in London by those who are able. It is the ideal, the false ideal, dangling before the eyes of boys and youths at our schools and Universities.

It is the acme of godless education. It was rampant at Ephesus and Corinth when St. Paul trod the streets of those cities. Read Ephesians ii. : I Cor. vi. 9—11 : Rom. vi.

§. II. For all purposes of this life man is completely overthrown, on the day that he lies on his back, dead. Doughty warrior he may have been, but this day he is totally defeated: all resistance has ceased, you may take his spoils, and carry away everything that once was his. His very body no longer belongs to him: a lawyer will tell you it is no man's property. If he had no soul, he would be routed indeed. But his soul has escaped, fled somewhere from that field of final overthrow. This is the victory of death,—so far as human forces go, absolute and irreversible. The one fact that reverses it is the resurrection of Jesus Christ, God and Man, which resurrection means no bare series of ghostly visions, but the return of His Body, dead and buried, from the tomb to life. *And in Christ all shall be brought to life, each in his own order: the first-fruits Christ, then they that are Christ's, at his coming: then the end* (I Cor. xv. 22—24). With this in view, any man living in the grace of God and hoping to die in the same, may look forward to the dissolution of his body with equanimity. As St. John Chrysostom puts it: "God being about to rebuild your house removes the inhabitant while the demolition takes place, that you may not be incommoded by the dust and disorder: then when the new edifice is ready to

receive you, you shall return". This doctrine, and the hope which it inspires, is essential to Christianity, and marks off the Christian from the pagan man, ancient or modern.

§. 12. *He chose twelve, whom he called by the name of apostles* (Luke vi. 13). *Apostle*, a name of our Lord's own selection, means *commissioner*. Our Lord, knowing that He was not to stay long on earth, intended to put His power in commission. He trained the Apostles as *substitutes* for Himself; and when, after His ascension into heaven, He sent down upon them the Holy Ghost, the substitution was complete. They were substituted, not as saviours,—there could be only one Saviour,—but as teachers and ministers of salvation. *So let a man look upon us as ministers of Christ and dispensers of the mysteries of God* (1 Cor. iv. 1). Such was the apostolate, such still is the Christian priesthood.

§. 13. From His Resurrection to His Ascension inclusively our Lord was seen *not by all the people, but by witnesses ordained beforehand by God, by us*,—Apostles, St. Peter is speaking (Acts x. 41). The Apostles were official *witnesses of the resurrection* (Acts i. 22: iv. 33). The rest of mankind were called upon to believe this wonderful event upon the testimony of the Apostles; and to this day we are called upon to believe it upon the word of the Apostolic Church. Ere the Church was founded, ere Jesus was yet glorified (John vii. 39), He was to be seen by all beholders; and when the time of

faith and probation is over, *every eye shall see him, even they that have pierced him* (Apoc. i. 7), but not till then.

§. 14. When you see a corpse laid out, say to yourself: 'I believe with the certitude of divine faith that that corpse shall rise again to life'. I do not know whether deceased is saved or lost: but with St. Paul I have firm *hope in God, that there is to be resurrection of just and unjust* (Acts xxiv. 15). *But how do the dead rise, and in what manner of body do they come* (1 Cor. xv. 35)? On that point my faith is very vague and shadowy, because faith cannot outrun revelation, and revelation here is vague and shadowy. St. Paul did not know much on the point, but he delivers to us such teaching as the Holy Spirit inspired him to impart (1 Cor. xv. 36—49), speaking only of the risen body of the just. If that be the corpse of a just man, i.e. of one who has died in sanctifying grace, it shall rise again in the likeness of the risen Body of the Saviour (1 Cor. xv. 49: Phil. iii. 21). St. Paul calls it a *heavenly body, a spiritual body, incorruptible, immortal*, and marks it off from the *animal, earthly body, and mere flesh and blood*. From these epithets theologians gather that the risen body is not subject to animal necessities, that it neither eats nor drinks; and our Lord Himself tells us that *they neither marry nor give in marriage, but are like angels* (Luke xx. 34, 35). The functions of alimentation and reproduction cease; and it is difficult to believe that those of respiration

and circulation, the breathing of the lungs, the beating of the heart, go on. Respiration is as much a taking in and giving out as alimentation; and the circulation of the blood is bound up with respiration. Here we are at a stand-still, beyond revelation, and afloat on human surmises unchecked by experience. We cannot safely either affirm or deny. We do not understand the operation of that direct communication of energy from soul to body of which St. Thomas speaks (*Contra Gentiles*, iv. 86, see note on p. 409 of my Translation). We know by faith the *fact* of the future resurrection of the body, but of the *manner* we know little, and should speak with great reserve.

CHAPTER II.

THE ASCENSION AND SECOND COMING.

§. 15. From the scene of the Ascension the disciples *returned to Jerusalem with great joy* (Luke xxiv. 53). Their joy was for the elevation and manifest Divinity of their Master, also for the promise of the angels that He should come again (Acts i. 11), and that, as they expected, very shortly. He has not come even till our time, or we should never have come into existence. We too have cause to contemplate the Ascension with great joy, for our Lord's sake and for our own. To us, as well as to His Apostles, He says, *It is expedient for you that I go* (John xvi. 7). It is expedient for us to go through *the probation of faith much more precious than gold* (1 Pet. i. 7), without which probation there is no crown (Apoc. ii. 10). But there would be no probation, were we consoled by the continual visible bodily presence of our Risen Saviour, immortal for all ages. On the other hand it would be inexpedient, it would be sad for us, if our Divine Saviour had wholly gone away from earth on Ascension Day. But He has remained, sacramentally in the mystery of faith, the Blessed Eucharist, authoritatively in

the teaching Church, and as a *priest for ever* (Heb. vii. 3) by sacrament and sacrifice. *I am with you all days even to the consummation of the world* (Matt. xxviii. 20). One point hence ensuing is that the doctrine of these Spiritual Exercises, so far as it is the approved teaching of the Catholic Church, is to us the teaching of Jesus Christ, as full and as true as though we had heard it from His divine lips as He *walked through the sown fields* (Mark ii. 23), or *reclined with the twelve* (Matt. xxvi. 20) at the supper table.

§. 16. Since Ascension Day Jesus Christ has been in His proper place in heaven, although we have not yet come to ours. Even the Saints, His Blessed Mother excepted, have not yet fully come in to their places, for while their souls are in heaven, their bodies are mouldering in earth. Jesus is in His place, for He has been *taken up to heaven and sitteth at the right hand of God* (Mark xvi. 19), on His throne as *pastor and bishop of our souls* (1 Pet. ii. 25), the *prince of pastors* (1 Pet. v. 4) enthroned in His great cathedral, the *house not made with hands, eternal in the heavens* (2 Cor. v. 1), where He *now appeareth before the face of God on our behalf* (Heb. ix. 24). His Ascension into heaven, followed by the crowds of Holy Souls freed from Limbo, may be imaged to us in the Cavalcade wherewith the Pope, escorted by the Sacred College, used to take possession of his cathedral church of St. John Lateran, or of the magnificent array in which a medieval prelate, fresh from Canterbury or York and the hands of his

consecrator archbishop, would advance up the nave to his lordly seat in Winchester or Durham. All which gorgeous Church parade is a *parable* (Heb. ix. 9) of better ceremonies above.

§. 17. It would never do for a bishop to sit all alone on his throne. He must have his assistants, and the stalls in the choir must be filled. *It is not good for man to be alone* (Gen. ii. 18) is a saying applicable in its way to the second as to the first Adam. Jesus Christ, the first Man in heaven, wants His fellow-men there. He became man to have the company of men (Heb. ii. 11—14). The stalls in the vast sanctuary of heaven must be filled, and they are filling every day with human souls, and every human soul means in time a human body also. The time will come when the Bishop's eye will observe that all the stalls are filled, except a few reserved for some few wayfarers still on earth and some few sufferers still in purgatory. Then He will rise from His throne, and all Saints and Holy Angels will rise up and go before Him, and His Cross will be carried before Him, perhaps by some chosen Martyr, as *the sign of the Son of man* (Matt. xxiv. 30), and He will descend upon earth to hold a consistory. *He shall sit on the seat of his majesty* (Matt. xix. 28; xxv. 31), *and all nations shall be gathered together before him, and he shall separate them one from another as the shepherd separates the sheep from the goats* (Matt. xxv. 32): for He is *the good* (that is, the master) *shepherd, whose own those sheep are, and they shall not perish for ever, and none shall snatch them from his hand* (John x. 11, 12, 28).

§. 18. Such shall be the Bishop's going forth, but what shall be His return? The full procession of the whole of restored Humanity, the entire fruit of the Cross, the compensating weight laid in the scale and bought in exchange for the Blood shed on Calvary,—in one word, the Church, as the Church is to stand for ever, all found *faithful unto death, and now given the crown of life* (Apoc ii. 10),—*a glorious Church, not having spot or wrinkle, or any such thing, but holy and blameless* (Eph. v. 27), and perfect in soul and body,—Christ risen and His Saints risen, Head and members eternally united in one common glory,—that is what shall return to heaven from the day of judgment. That is the second Resurrection and the second Ascension: *the first-fruits, Christ, then they that are Christ's* (cf. 1 Cor. iii. 23) *at his coming: then the end, when he shall hand over the kingdom to God and Father, . . . that God may be all in all* (1 Cor. xv. 23—28). *But for these things who is sufficient* (2 Cor. ii. 16)? Who can speak of them? what heart can conceive them (1 Cor. ii. 9)? These must have been some of the *secret words*, which St. Paul heard when he was *caught up into paradise* (2 Cor. xii. 4). How small the things of earth will appear *on that day*, on which *the Lord alone shall be exalted* (Isai. ii. 17)! And yet in their day and in their way the things of earth were not small: they were great in so far as they had a bearing upon this final end and consummation,—great good, if they made for it, and if they made against it, great evil.

CHAPTER III.

STUDY TO OBTAIN DIVINE LOVE.

§. 19. Herodotus vi. 125, tells of a Greek whom King Croesus permitted to take from his treasury as much gold-dust as he could carry. The man went out covered and stuffed with gold-dust: even his mouth was full of it; and the King laughed at him for his cupidity. Every grain of gold that the man had about him was part of Croesus's liberality. And I am covered over and stuffed full with God's bounties. To Him I owe everything about me, my soul, my body, my life, my understanding, my education, the parents that I have had, the friends that I have made, the kindnesses that men have done me, the graces of the Sacraments, the forgiveness of my sins, the eternal hope laid up in my breast. I am heavy and weighed down with the golden load of the benefits of my God. *And my soul shall live for him, and all my productive powers shall serve him* (Ps. xxi. 31).

§. 20. The Spiritual Exercises are a course of spiritual philosophy. In this as in other philosophies no one gets deep unless he has difficulties and repugnances and fits of incredulity against what is

proposed to him. In the 'Study to obtain Divine Love' the first motive alleged, from the benefits of God, may be traversed by two thoughts to the contrary. The first thought is this, that disappointments are frequent in every life, and some lives in particular, when looked back upon, present the appearance of a continuous series of broken plans and recurring failures. And the second thought is to this effect, that while I own that God has been singularly good to me, I do not see that He has been good to my neighbour,—nay, the condition of multitudes is a condition of extreme misery and degradation in this life, and (to all appearance) utter hopelessness for the life to come. Modern man is clannish, and has much more sympathy and fellow-feeling for his neighbour than men generally seem to have had when St. Ignatius wrote. Modern man dislikes favouritism, and feels little gratitude to a benefactor, who has rescued him, and might just as easily have rescued a thousand others who have perished, but would not. Let us take this second thought first. Even were God to display what in men would be called favouritism, it would not be favouritism in Him, because, unlike any monarch on earth, He is absolute master of all His gifts and all His subjects. *Is it not open to me to do what I will with my own* (Matt. xx. 15)? God has so ordered both worlds, the present and the future, that some men are pedestal and some men are statue, some vessels are gold and some earthenware (2 Tim. ii. 20), some

of honour and some of comparative dishonour (Rom. ix. 21). He deals with souls one by one, being just and good to each, requiring of no man more than He has put it in his power to give (Luke xii. 47, 48: xix. 21, 22: Acts xvii. 30: Rom. vii. 7—9). But He does not give equally to all: as a wise architect He does not elaborate all parts of His building alike. This is not favouritism, it is art and wise counsel.¹ Again in favouritism as practised among men, what the favourite gains, the rest of the realm loses. Hugh Despenser shut out the nobility of England from the counsels of Edward II. The royal favourite is planted upon the neck of the country. He alone has his master's ear. He stands between the throne and the people as a chill, dark cloud, preventing the sun's rays from striking the earth. Quite the reverse is the position of God's favourites. Of all the works of His hands God has supremely loved, and lavished the highest grace which even He had to bestow, upon that Sacred Humanity, that human Body and Soul, which He has assumed into unity of person with Himself. Through that Humanity He has wrought the redemption of mankind. In that Humanity stands the Eternal Priest and Mediator between heaven and earth. Then, of mere creatures, the highest is she who by the pure mercy of God,—call it favouritism of God, if you will,—was preserved from sin and vested in sanctifying grace in the first instant of her existence; and from that day onwards

¹ Read St. Thomas on the perfection of the universe, *Contra Gentiles*, iii. 71.

to the day of her Assumption, was prevented with graces, and still not spared trials, that have made her *blessed amongst women* (Luke i. 42). We have all gained by Mary being *highly favoured*,—to use the Anglican version of *κεχαριτωμένη* (Luke i. 28). Like another Esther (Esther iv. 14), she has been set up on high for the salvation of her people. So it has been with those favourites of God, the Saints; and so, in due proportion, even with me. None has lost any spiritual good by my having gained: some have benefited, I hope, by my gains: that more have not benefited is due to my lack of correspondence with grace.

§. 21. “God beholds thee individually, whoever thou art. He *calls thee by thy name*. He sees thee, and understands thee, as He made thee. He knows what is in thee, all thy own peculiar feelings and thoughts, thy dispositions and likings, thy strength and thy weakness. He views thee in thy day of rejoicing and in thy day of sorrow. He sympathises in thy hopes and in thy temptations. He interests Himself in all thy anxieties and remembrances, all the risings and fallings of thy spirit. He has numbered the very hairs of thy head and the cubits of thy stature. He compasses thee round and bears thee in His arms: He takes thee up and sets thee down. He notes thy very countenance, whether smiling or in tears, whether healthful or sickly. He looks tenderly upon thy hands and thy feet: He hears thy voice, the beating of thy heart, and thy very breathing.

Thou dost not love thyself better than He loves thee. Thou canst not shrink from pain more than He dislikes thy bearing it; and if He puts it on thee, it is as thou wilt put it upon thyself, if thou art wise, for a greater good afterwards. Thou art not only His creature (though for the very sparrows He has care, and pitied the *much cattle* of Nineveh), thou art man redeemed and sanctified, His adopted son, favoured with a portion of that glory and blessedness which flows from Him everlastingly unto the Only-begotten. Thou art chosen to be His, even above thy fellows, who dwell in the East and the South. Thou wast one of those for whom Christ offered His last prayer and sealed it with His precious Blood" (Newman, *Parochial and Plain Sermons*, vol. iii. Sermon ix., A Particular Providence).

§. 22. As for the disappointments and trials of life, one has meditated to little purpose the Kingdom of Christ and the Mysteries of the Life of Christ, if he is not prepared to follow his Master through disappointment and trial to final triumph. We are not Christians for this world finally. We live under a 'supernatural providence': that is to say, the end in view of God our Benefactor is not our enrichment and contentment in this mortal state, but the bringing of us to rest in the vision of God after our death. This supernatural consummation is attainable only by vigorous exertion and hard blows struck and received.

δαιμόνων που χάρις
βιαίως σέλμα σεμνὸν ἡμέων.
Who came by violence to their seat
Of majesty on high.

(Aeschylus, *Agamemnon*, 182—3,
Morshead's translation).

And so says our Saviour: *the violent bear it away* (Matt. xi. 12). Heaven is not for the uniformly successful man. Besides, what man on earth is uniformly successful? Such a being does not seem to lie within the providence of God. Out of the materials of our failures and disappointments, nay even of our personal shortcomings and sins, God's mercy strews the road by which we are to pass to Him.

§. 23. Ultimately, all God's gifts to man are good only as they lead man to God. A gift that we conceive an inordinate attachment to, and which consequently is not leading us to God, is not, as such, a gift to be thankful for: rather we should thank God for taking it away.

§. 24. We do not think enough of what is going on around us, the molecular wonders of every stone, the sap in the trees, the blood in the veins, chemistry, electricity, astronomy, the human mind, and then the angels. Spiritual men too much neglect the study of nature in view of God. What is nature but a divine handwriting? What are its laws but the conceptions of a divine Mind proceeding upon the exemplar of Itself, and the

consequent behests of a divine Will? What lends efficiency to those laws, and carries them out, but an ever present divine activity? Spiritual men blink before nature, as though nature (as Manicheans said) came of the devil, or were the property of godless scientific men. Spirituality suffers much from this infirmity. To remedy it, St. Ignatius, by way of winding up the Exercises, puts us upon a study of God in nature.¹

§. 25. We are to pursue this study further into the order of grace. St. Ignatius says: "God works and labours in all created things upon the face of the earth". And to what end? The answer is given: "for me". And what does God wish for me? Evidently what is written in the Fundamental Principle, "that I may praise Him, reverence Him, and serve Him, and thereby save my soul". God therefore works "for us men and for our salvation". He works for the elect: *omnia propter electos* (2 Tim. ii. 10). And His purpose with the elect is to make them His temple,—“making me His temple”, as St. Ignatius again says. Hereupon St. Augustine observes: "God then is present everywhere, and wholly present everywhere: not on that account does He dwell everywhere: but He dwells as in His temple only in him to whom He is benign and propitious by grace" (*De praesentia Dei*, xiii. 38). And after him St. Thomas: "Though God is said to be in all things, still He is not said to dwell in

¹ Read Newman, *Idea of a University*, Discourse iii. §. 7.

them all, but in those only who are sanctified by grace" (In 2 Cor. vi. 16). We say of inanimate things and of the lower animals that they are there, as that the looking-glass is on the table, the sheep in the field: but we do not speak of their being present. No man would say, 'My dog was present in the room', but 'My dog was in the room'. We should hardly say that a baby was present at a performance. Presence is an attribute of thinking beings. And there are degrees of presence, according to the intensity of thought and affection. A homesick boy may be bodily present in the school-room, but his mind and heart are far away with mother in the home that he has lately left. He is really only half there where you see him sitting. In a month's time his heart has come to school also: he is happy and attentive, fully present to his teachers. In like manner we distinguish degrees of divine presence, as St. Augustine and St. Thomas show. God is more fully present in the creature that He loves better, and in whom He works to more excellent effect. He is more present in the grass than in the rock it grows upon, in the sheep than in the grass, in the shepherd than in the sheep. But He is singularly and most excellently present there in creation where He works most nobly, and loves best. There He is said not merely to be present, but to dwell there as in His temple. And where is that? what does God love best in creation? He loves best, as St. Augustine says, those "to whom

He is propitious by grace", or as St. Thomas says, those "who are sanctified by grace"; in other words, those who are in the state of sanctifying grace, be they angels and blessed souls in heaven, or men still on earth. In every person in the state of grace God dwells as in His temple.

CHAPTER IV.

HEAVEN.

§. 26. We have spoken above of heaven as though it were a material temple, with Christ and His Saints enthroned there (nn. 17, 18). But we read of the heavenly Jerusalem: *And temple I saw in it none, for the Lord God is its temple* (Apoc. xxi. 22), which may mean no more than that the carnal rites of the Jews have there passed away (cf. John iv. 21—24). Otherwise, following the Office for the Dedication of a Church, we may say that the elect themselves are the living stones of the temple. In the Mass for the Dedication comes the prayer, *Deus qui de vivis et electis lapidibus aeternum Majestati tuae praeparas habitaculum*, “O God, who out of living and elect stones art preparing for Thine own Majesty an everlasting dwelling-place”. And the Vesper hymn corresponds:

<i>Coelestis urbs Jerusalem,</i>	Heavenly city of Jerusalem,
<i>Quae celsa de viventibus</i>	Who of living stones
<i>Saxis ad astra tolleris.</i>	Art built high to the skies.
<i>Scalpri salubris ictibus,</i>	By blows of wholesome chisel,
<i>Et tunsione plurima,</i>	And many a hard knock,

<i>Fabri polita malleo,</i>	Polished by mason's mallet,
<i>Hanc saxa molem constru-</i> <i>unt,</i>	Stones build up this massive pile,
<i>Aptisque juncta nexibus</i>	And fitted together with deft joining,
<i>Locantur in fastigio.</i>	Are placed on the height above.

All this is in St. Paul (Eph. ii. 20—22): *Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, on whom all the building fitted together is growing into a temple holy to the Lord, on whom be ye too built together unto a spiritual house for God to dwell in.* This text may be taken as a summary of the first three points of St. Ignatius's 'Study for Love'. We learn from it, touching the benefits of God, that as a stone may be said to be benefited *tusione plurima*, by many a hard knock, provided the knock be wisely and artistically given, to fit the stone for its place in a building which shall be the embodiment of a glorious conception of thought, so we are to count the trials of life for benefits, sent by God to prepare us for our place in the heavenly Temple. Again, when we regard the unsightly deformity of our temporal condition, we must remember that the beauty of a building is not apparent in the earlier stages of its erection: one is fain to wait until it is all up. Touching the presence and indwelling of God in His creatures, we have seen how He shall dwell in fullest majesty

in that spiritual house which consists of the whole multitude of the elect. Thirdly, the working of God in creation has its term and completion in the erection of His spiritual house. To that all the operations of grace are subordinate, and even all the processes of nature in ways which in our present existence we cannot see. *Omnia propter electos*. Nature is no vain parade, no unmeaning show, no idiot's dream,—as it would be, were it not the work of a personal God.

§. 27. Creation is in view of Incarnation. All creatures exist for the Word Incarnate, and are made to serve Him. *He is the first-born of all creation : in him all things are made in the heavens and upon the earth, things visible and things invisible : all things are created through him and unto him ; and himself he is before them all : all things hold together in him, and he is the head of the body, the church. He is the beginning, the first-born of the dead, that he may be shown to hold the first place among all (Col. i. 15—18). He is the beginning of the ways of God (Prov. viii). The Father hath given all things into his hands (John xiii. 3).* Again all things are for the elect. *All things are yours, whether it be the world, or life, or death, or things present, or things to come, for all are yours, says St. Paul (1 Cor. iii. 22), speaking to baptised Christians, as his manner is (Notes on St. Paul, Romans viii. 21, 28), as though they were all of the number of the elect. For the elect St. Paul endured all things (2 Tim. ii. 10). For the sake of the elect those*

latter *days* of tribulation shall be shortened (Matt. xxiv. 22). For the elect the rivers flow, the sun shines, the seasons recur, nature holds on its course and the world continues. But if all things are for the elect, how are they all for the Word Incarnate? Because, in a certain sense, Jesus Christ and His elect are not two, but one corporate body. And for 'Christ and His elect' we may substitute 'Christ and His Church', the elect being those who shall remain in and constitute the Church after the last purgation is over. Christ then and His Church are one, as the vine and branches, to use His own comparison (John xv.), as the head and body, as St. Paul so often says (1 Cor. xii. 12: Eph. i. 22, 23: Col. i. 18), or, we might say, as the choir and nave of a cathedral. "The whole Christ is head and body: the head the only-begotten Son of God, and His body the Church, bridegroom and bride, two in one flesh" (St. Augustine, *de unitate ecclesiae*, c. 4). Therefore the Church is called the *πλήρωμα*, the *complement*, of Christ, making Him complete in His humanity, as nave completes choir, body the head, or the crew (called in Greek *πλήρωμα*) completes the ship. So St. Paul (Eph. i. 23): *and hath made him head above all to the church, which is his body, the fulness (complement) of him who is filled all in all*, i.e., who receives His full completion in being united with all of us His members.¹

¹ Such too seems to be the meaning of *πλήρωμα* in Eph. iii. 19, *that ye be filled to all the fulness of God, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ*, if we consider that for *πληρωθῆτε εἰς* there is

This was a thought that went towards the conversion of J. H. Newman. We read in his *Parochial and Plain Sermons*, vol. iv. Serm. xi., The Communion of Saints (compare *Essays*, vol. i. Seven Epistles of Ignatius, p. 211): "They are members of the Body of Christ. That divine and adorable Form which the Apostles saw and handled, after ascending into heaven became a principle of life, a secret origin of existence to all who believe, through the gracious ministration of the Holy Ghost. This is the fruitful Vine and the rich Olive tree, upon which and out of which all Saints, though wild and barren by nature, grow that they may bring forth fruit unto God. So that in a true sense it may be said that from the day of Pentecost to this hour there has been in the Church but one Holy One¹, the King of Kings and Lord of Lords Himself, who is in all believers and through whom they are what they are; their separate persons being but separate developments, vessels, instruments, and works of Him who is invisible. . . . They are all organs as of one invisible governing Soul,—the hands, or the tongue, or the feet, or the eyes of one and the same

another accredited reading πληρωθῆ, i.e. *that all the fulness of God* (sc. the church) *be filled up*. In Col. i. 19, ii. 9, and apparently in John i. 16, πληρωμα has another sense: it means the Godhead as *completing* the human nature of Christ in unity of one person. Thus our Lord is *Mediator between God and man* (1 Tim. ii. 5), having for His *complement*, or *completion*, the Godhead above and His Church below. Only, be it observed, His union with the Godhead is hypostatic, not so His union with His Church.

¹ Tu solus sanctus, Jesu Christe.

directing Mind,—the types, tokens, beginnings and glimpses of the Eternal Son of God”.

From this, it follows that the whole secret of Christian perfection lies in this one thing, *incorporation in Christ*. “An honest man is” not “the noblest work of God”. A far nobler work is a Christian man, a member of Christ. See I Cor. iii. 11: vi. 15: x. 17: xii. 12—27: Rom. vi. 3—5: xii. 5: Gal. iii. 27.¹ Take this teaching of St. Paul,—and of Jesus Christ (John cc. vi. xv.),—along with the teaching of Pius X. about Daily Communion, and you have the secret of the purity of Christian youth in a corrupt and corrupting world: ignore it, and lie open to the *law of sin* (Romans vii. 7—22) and the *fascination of trifling* (Wisdom iv. 12). These two alternatives cannot be both ignored.

§. 28. Good work costs. The Crucifix furnishes some estimate of what the erection of His everlasting temple, the *ecclesia sanctorum*, has cost God. As was written of the rebuilding of Jericho, He has *founded it in the blood of his first-born Son* (Josue vi. 26). Am I to be a fine piece of work, an exquisite capital or cornice in His temple? What will that fine work cost me?

§. 29. The fishing-boat goes out in the morning. *Suscipe, Domine*. Receive, O Lord, what the fisher-

¹ These texts are no more metaphor than the text *this is my body* is mere metaphor. See *Notes on St. Paul*, pp. 19, 37—8, 41, 76, 94—96, 260, 351—3, 422.

men offer Thee. There is no catch of fish yet: but the fishers offer the full undiminished strength of their youth, all to do Thy work. The fishing-boat returns with the evening tide. The boat has been tost about, the men are weary. *Sume, Domine.* Take back their strength, take it away, for the work is done, the fish are caught, the boat is full.

§. 30. Some say there is no meditation on Heaven in the Spiritual Exercises. St. Ignatius, to quote his own words, "supposes us to have understanding" (Matt. xv. 16). The fourth point of the 'Study for Love' is a meditation on Heaven. "All good gifts come down from God as rays from the sun and waters from the fount". Then, as the sun is better than its rays, and the fount better than this or that water issuing from it, so God is better than His gifts. Yes, but is He better for us? To the lower animals God's gifts are better than God: they have no notion of God: they are satisfied with hay and turnips, or with one another's flesh. Not so with man. Man cries, *God, my God* (Ps. lxii.). By reason and faith man knows God. By grace man becomes God's friend, and even His child. Man looks forward to seeing God, as friend sees the face of friend with whom he sits at table. Heaven is the possession of God by vision and love. God is better for us than all His gifts. This is the meditation on Heaven.

§. 31. Happiness, according to Plato and Aristotle, consists in the vision of perfect Beauty, which is

seen not with the eye of the body but with the eye of the mind. St. Thomas taking up their arguments shows (*Contra Gentiles* iii.) that this happiness is within our reach; that though unattainable in this life, it is attainable in the life to come, and is found in the vision of God face to face, "in the enjoyment of that same happiness wherewith God is happy, in the sight of Him in that same way wherein He sees Himself" (Ib. iii. 51). We know how beauty bewitches men in this life. We know the fascinations of sight-seeing, the curiosity for news, the passion for novel-reading, the love of pageants and stage-plays, all so many testimonies to the craving of the human soul to see. In a higher form that craving is indulged in the pursuit of science. But when we have seen all through a thing, when we know it thoroughly, when we have traced it through all its limitations, we are no longer interested in that thing, and turn to something else that we do not yet so perfectly grasp. We crave to peer into the mysterious, the vast, that which lies beyond us. Take these two lines,—

Seven times eight are fifty-six.

After life's fitful fever he sleeps well.

The former line we lay up in memory for practical purposes, but our contemplation never cares to linger upon it. There is nothing mysterious or unfathomable about it. It is like the figure of the lion and unicorn, or an advertisement of tea. We take it in at once for all that it is worth and have

done with it. But there is mystery in beauty. A beautiful face is a glimpse of depths of soul that we have not fathomed. A line of poetry, such as that above quoted from Macbeth, is beautiful because it is an inexhaustible subject of thought. We repeat the line over and over to ourselves and seem never at the end of it. And the same of architectural beauty. The long, dreary lines of small houses that make up our towns, whose eye cares to rest upon them twice unless he has business there? Such a view is taken in at a glance, and is therefore aesthetically valueless. Quite another thing is the west front and the noble nave of York Minster. Who has ever quite comprehended York or Lincoln or Ely? I once showed a man of taste a newly-erected altar. He eyed it for some moments in silence, and then said quietly, "I'll come back and look at that again". No greater tribute could he have paid to architectural merit. Now if the beauty of creatures is to us some reflection of the unfathomable and the Infinite,—and only because it reflects the Infinite is it beauty at all,—what must be the beauty of the Infinite God Himself? The Blessed in Heaven *see him as he is* (1 John iii. 2: Apoc. xxii. 4), but they can never exhaust Him, because He is infinite. "Their book is not closed, nor shall their roll be folded, for such Thou art to them, and shalt be so for ever" (St. Augustine, *Confessions*, xiii. 15). They are full of God, they are in an ecstasy of delight and love: but in their

ecstasy what is their desire? They still desire to see; and they do see; and that perpetual vision of God is their everlasting life and happiness.

§. 32. One mark of a great man is the faculty of making himself vastly amiable when he wishes. It was said of the first Napoleon that he could thus overpower any one at an interview. What are we to expect when God wishes to lay Himself out to be amiable, as a father at home and at leisure for his children? *The door is shut* (Matt. xxv. 10), not only to keep the wicked out, but for the everlasting security of the Blessed within the home. There is no place like home, and therefore no place like Heaven, our true and everlasting home. The day of labour is over: the evening hour has come, and the labourers are paid (Matt. xx. 8): the everlasting Sabbath has set in (Heb. iv. 9). There is no more need for the sun to rise (Apoc. xxi. 23), as man shall never again *go out to his labour* (Ps. ciii. 23), nor for the moon, for *there shall be no night there* (Apoc. xxi. 25). God our Father will be at home for all His children: He will be, so to speak, at leisure for them. The work of their probation and sanctification is over, and nothing remains but for their Father to pour out upon them the fulness of His unrestrained paternal love. He is theirs, their *God for ever and for ever* (Ps. xlvii. 14). Not one child of the whole family is absent, not one false brother has been let in. Great and small, they all have the range of their Father's house: they all *see*

his face, they all have his name on their foreheads (Apoc. xxii. 4): *this is the glory of all his saints* (Ps. cxlix. 9). *Son, thou art always with me, and all mine is thine* (Luke xv. 31). Such a Father, and such a home!—"that happy fortune of blessedness, where we shall have no adversary and dread no enemy, when death shall be swallowed up in victory, when that last enemy death shall be destroyed, when we shall be changed and made equal to the angels. For now we can find no rest or security, while still within ourselves we groan weighed down, waiting for our adoption, the redemption of our body. But when this mortal body shall have put on immortality, then there shall be no assault of diabolical deceit, no article of heretical wrongheadedness, no impiety of an unbelieving nation, but all shall be so pacified and composed that only the cry of exultation and deliverance shall be heard in the tents of the just. There shall the saints praise God without ceasing, and shall exult in the light of His brightness, made citizens of that city which is free and eternal in heaven. That city, no darkness obscures, no light overshadows, no lapse of time consumes: there shines not any light of the sun, nor brightness of moon, nor lustre of stars: there is no looking for light, nor lighting nor trimming of lamps. The brightness of God enlightens it, the sun of justice illumines it, the true light shines over it, that light inaccessible which knows no bounds of place nor limits of time, which is not overshadowed

by darkness, nor interrupted by night. Lit up with this light, immense, unfailing, brilliant, the holy Jerusalem, which is our mother, rejects sons of darkness; and welcomes peaceful citizens, sons of the light and of the day, sons of adoption, partakers in the eternal inheritance. No impious man enters there, no unjust man dwells there, none of the unclean there gains a footing. Its walls are built of living stones, its gates are adorned with finest pearls, its streets are strewn with pure gold, and the song of gladness is sung in it without ceasing. There is light without fail, joy without a sigh, affection without pain, love without sadness, wholeness without blemish, life without death, health without sickness. There are the holy and humble of heart, there the spirits and souls of the just, there all the citizens of the heavenly country, and ranks of blessed spirits, seeing the King in His beauty and exulting in the glory of His power. There flourishes in all one perfect charity, one common joy, one delight. Good Jesus, Word of the Father, Brightness of the Father's glory, on whom angels long to look, teach me to do Thy will, that, guided by Thy good Spirit, I may arrive at that blessed city, where is eternal day and one common spirit, where is assured security and secure eternity, and eternal tranquillity and tranquil happiness, and happy sweetness and sweet delight; where Thou, God with the Father and the Holy Ghost, livest and reignest world without end, Amen". (St. Gregory on the Penitential Psalms, Migne, tom. 5, pp. 656—8).

By the same Author.

OF GOD AND HIS CREATURES. An Annotated
Translation of St. Thomas' *Contra Gentiles*. 21s. net.

FREE WILL AND FOUR ENGLISH PHILOSOPHERS.
3s. 6d. net.

**AQUINAS ETHICUS: or the Moral Teaching of
St. Thomas.** 2 vols. 12s.

NOTES ON ST. PAUL. Corinthians, Galatians, Romans.
7s. 6d.

FURTHER NOTES ON ST. PAUL. Ephesians, Philip-
pians, Colossians, Philemon. 5s.

MORAL PHILOSOPHY. English Manuals of Philo-
sophy. 5s.

POLITICAL AND MORAL ESSAYS. 6s.

YE ARE CHRIST'S. Considerations for Boys. 1s.

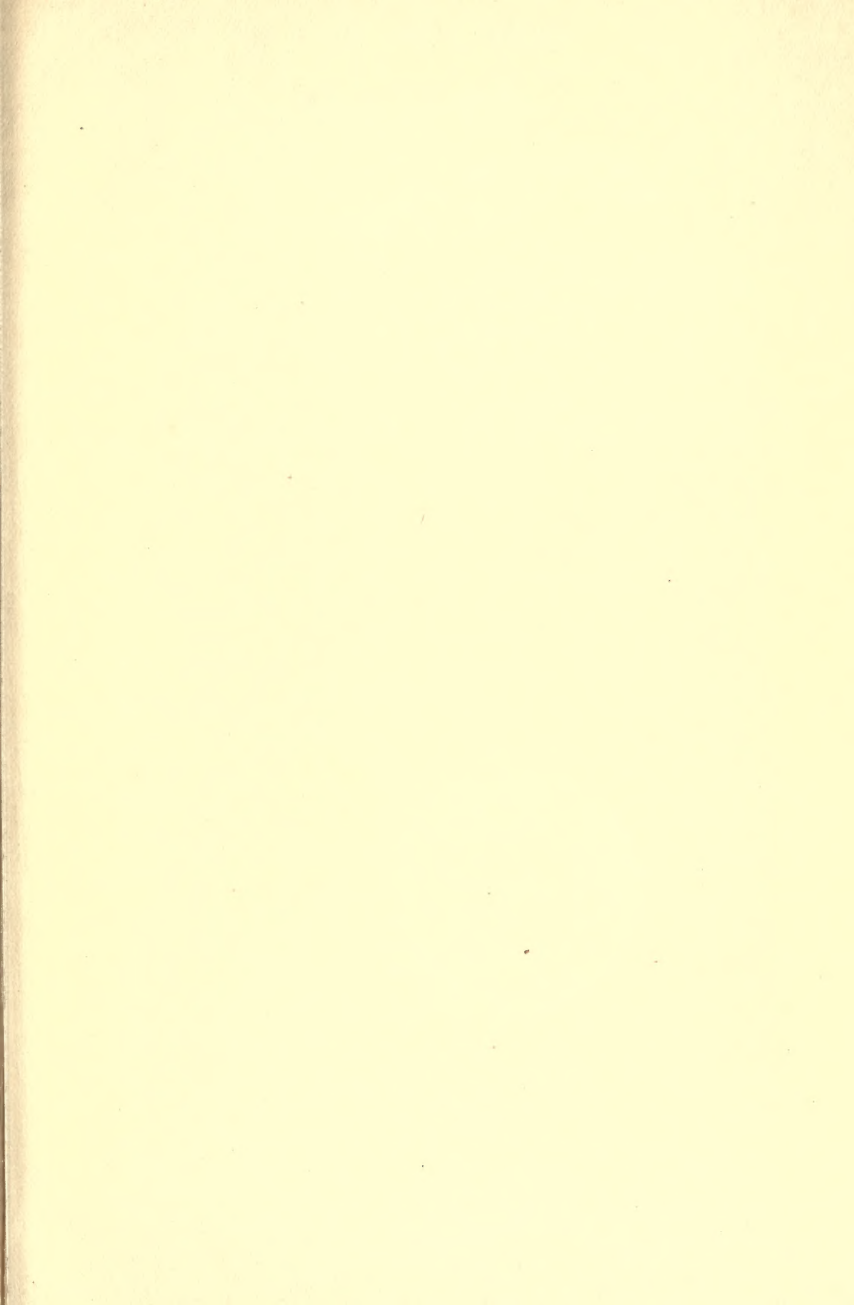
NEW TESTAMENT FOR CATHOLIC SCHOOLS.
St. Matthew. 2s. 6d.
St. John. 2s.

**OXFORD AND CAMBRIDGE CONFERENCES, 1897
—1899.** 5s.

**OXFORD AND CAMBRIDGE CONFERENCES, 1900,
1901.** 5s.

BURNS & OATES, LTD., 28, ORCHARD STREET, LONDON, W.





BX 2375 .R52 1912

SMC

Rickaby, Joseph,

1845-1932.

Waters that go softly :

or, Thoughts for time

AZF-4798 (mcih)



