

---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>





1419 e. 3095





**AN OLD MAN'S JOTTINGS**

*BY THE SAME AUTHOR*

**STUDIES ON GOD AND HIS CREATURES.**  
Crown 8vo, 7s. 6d. net.

**MORAL PHILOSOPHY, ETHICS, DEONTOLOGY AND NATURAL LAW.** Crown 8vo, 6s. 6d. net. (Stonyhurst Philosophical Series.)

**INDEX TO THE WORKS OF JOHN HENRY CARDINAL NEWMAN.** Crown 8vo, 7s. 6d. net.

**THE EPISTLES OF THE CAPTIVITY.**  
Ephesians and Colossians. By the Rev. JOSEPH RICKABY, S. J. Philip-  
pians and Philemon. By the Rev. A. GOODIER, S. J. Paper covers, 1s. 3d. net; boards, 2s. net. (Westminster Version of the Sacred Scriptures, New Testament, Vol. III, Part V.)

**LONGMANS, GREEN AND CO.**  
LONDON, NEW YORK, TORONTO, BOMBAY,  
CALCUTTA AND MADRAS

# AN OLD MAN'S JOTTINGS

BY

JOSEPH RICKABY, S.J.

AUTHOR OF

"MORAL PHILOSOPHY," "INDEX TO WORKS OF J. E. NEWMAN,"  
"STUDIES ON GOD AND HIS CREATURES"

LONGMANS, GREEN AND CO.

39 PATERNOSTER ROW, LONDON, E.C. 4

NEW YORK, TORONTO

BOMBAY, CALCUTTA AND MADRAS

1925

*First published 1925*

*Imprimi potest si iis ad quos pertinet videbitur :*

HENRICUS KEANE, S.J.

*Vice-Praep. Prov. Angliae*

*Nihil obstat :*

THOMAS M'LAUGHLIN, S.T.D.

*Censor Deputatus*

*Imprimatur :*

EDM. CAN. SURMONT, *Vic.-Gen.*

*Westmonasterii, die 19<sup>o</sup> Januarii, 1925*



MADE IN GREAT BRITAIN



## PREFACE

THIS is not another term added to the series of Meditation Books and volumes of Sermons. Old age,—the Author was born in 1845,—is not favourable to continuous discourses ; and as for Meditation Books, who is pious enough to furnish a good meditation for every day in the year ? It is hard but the spirit shall fail him over Tuesday in the Twentieth Week after Pentecost. Given leisure and tolerable health, an old man, a priest particularly, ought still, chiefly by prayer, but further by active service, by words spoken or written, or if God so will, by suffering, to help on the Great Cause. But whatever he does, it will bear the character of his years, it will be work senile and fitful, as an intermittent spring. And so these “ Jottings.”

I shall be told that I often repeat myself. My excuse is, first, that such is the way of us old men ; secondly, that such is the nature of cursory composition ; thirdly, that an important truth is worthy of being driven home by reiteration. I hope I do not repeat trifles. I have been led to hope that some of these jottings may be of service for the purpose of the Catholic Evidence Guild.—J. R.



## TABLE OF CONTENTS

	PAGE
1. The Sacred Heart . . . . .	1
2. The Communion of Saints . . . . .	3
3. Great Men . . . . .	5
4. Scope of Religious Orders . . . . .	6
5. Immortality . . . . .	6
6. Big Ideas . . . . .	7
7. By Grace, not Works . . . . .	8
8. Social Work . . . . .	9
9. The Church and Despotism . . . . .	9
10. The Church one Visible Polity . . . . .	10
11. Active and Passive Virtues . . . . .	12
12. Atheism a Cowardly Thing . . . . .	14
13. De Hæretico Comburendo . . . . .	14
14. Social Science in the New Testament . . . . .	17
15. Comfort in Old Age . . . . .	21
16. Prayer . . . . .	21
17. Government in the Last Resort . . . . .	22
18. Consciousness . . . . .	22
19. Rector and Curate . . . . .	23
20. Evidence of the Supernatural . . . . .	23
21. Pantheism and Idealism . . . . .	24
22. Apologetics in Brief . . . . .	25
23. False Prophets . . . . .	28
24. Obedience of Judgment . . . . .	29
25. Vain Glory and Impurity . . . . .	29
26. The Gift of God . . . . .	30
27. Sin and Imperfection . . . . .	31
28. Will . . . . .	34
29. Influence . . . . .	34
30. Wisdom . . . . .	36
31. Genesis . . . . .	37
32. Memories . . . . .	38
33. Limits of Authority . . . . .	39
34. Aristotelian Ethics . . . . .	39
35. Deontology . . . . .	41
36. Religious Cheerfulness the Cheerfulness of a Soldier . . . . .	43
37. Mrs. Malaprop on Comparisons . . . . .	45
38. Abraham . . . . .	46
39. "When I Love thee not, Chaos is Come Again" . . . . .	47
40. Mater Misericordiæ . . . . .	47

	PAGE
41. Papal Infallibility . . . . .	48
42. " Anglican " Orders and Anglican " Orders " . . . . .	48
43. Democracy and Aristocracy . . . . .	52
44. Office will show up a Man . . . . .	53
45. Stoicism in the Spiritual Exercises . . . . .	55
46. Submission the First Thing in Religion . . . . .	58
47. Parish Priests . . . . .	59
48. Sentimental Morality . . . . .	61
49. The Rule of Reason . . . . .	61
50. A Parable . . . . .	63
51. Schooling in Government . . . . .	65
52. Substance and Transubstantiation . . . . .	65
53. The Examination System . . . . .	66
54. Great Men . . . . .	66
55. Subjective Idealism . . . . .	67
56. Thomism . . . . .	67
57. Pantheism Wrong Fundamentally . . . . .	68
58. " Western Haughtiness " . . . . .	68
59. Almighty . . . . .	68
60. Faith no Growth of Nature . . . . .	69
61. Miracles . . . . .	69
62. Mechanics, Elementary Definitions . . . . .	69
63. Theism and Pantheism . . . . .	70
64. Indulgences Applied to the Souls in Purgatory . . . . .	70
65. The Problem of Evil . . . . .	71
66. Nature and God both Imperfectly Known . . . . .	72
67. Wisdom of Old Age . . . . .	73
68. The Housing Question . . . . .	73
69. Respect for Tradition . . . . .	74
70. Irrational Questions . . . . .	74
71. God and Potentiality . . . . .	75
72. Perception . . . . .	75
73. Revelation Antecedently Likely . . . . .	75
74. Point of View . . . . .	76
75. Digestive Power . . . . .	77
76. " Error has no Rights " . . . . .	77
77. Sir John . . . . .	78
78. War apt Periodically to Recur . . . . .	78
79. Interim or Provisional Opinions . . . . .	80
80. Out of Place . . . . .	80
81. Total Abstinence . . . . .	80
82. " Unless the Father Draw Him " . . . . .	81
83. Conscience, not Self-will . . . . .	81
84. Holiness and Courage . . . . .	82
85. Platonic Ideals . . . . .	82
86. Voluntaryism . . . . .	83
87. Purpose of the Incarnation . . . . .	83
88. Plato and Aristotle . . . . .	83
89. Philosophy . . . . .	84
90. Privileged Classes . . . . .	84

## TABLE OF CONTENTS

ix

		PAGE
91.	Newman and Subliminal Self . . . . .	84
92.	Nothing too Much . . . . .	84
93.	Paganism Resourceless in Sorrow . . . . .	85
94.	A Strong Church in a Strong State . . . . .	85
95.	The Goodness of God, the Hub of Religious Controversy . . . . .	87
96.	Material and Spiritual Consequences of the Fall . . . . .	89
97.	Religion, Something Mutual . . . . .	92
98.	Reason, Kindness, Courage, in the Catholic Priest . . . . .	93
99.	Mistakes of the Stuarts . . . . .	94
100.	Terms Acceptable to the Modern Mind . . . . .	95
101.	Two Sorts of Preachers . . . . .	97
102.	A Word to the Unwary . . . . .	98
103.	The Way to Faith . . . . .	98
104.	None but Thyself and Me . . . . .	98
105.	The Holy Name . . . . .	99
106.	The Great Motive of Christianity . . . . .	102
107.	Virtue is Catching . . . . .	104
108.	Old Testament Miracles . . . . .	104
109.	Petty Discomforts . . . . .	106
100.	A Counterfeit Priesthood . . . . .	106
111.	Epiphany and Advent . . . . .	107
112.	Classics for Boys . . . . .	109
113.	Religion a Private Matter . . . . .	110
114.	High Pronouncements . . . . .	111
115.	A Blend of Policies . . . . .	112
116.	The Many and the Few . . . . .	113
117.	State within State . . . . .	113
118.	Phariseeism . . . . .	114
119.	The Church and Expediency . . . . .	114
120.	Assistance not Inspiration . . . . .	116
121.	Essence of Worldliness . . . . .	116
122.	Mother Earth and Mother Church . . . . .	118
123.	Moral Surgery . . . . .	118
124.	Age Clinging to Power . . . . .	119
125.	Corporate Contrition . . . . .	120
126.	Grace Gratuitous, yet, in the Present Order of Providence, Indispensable . . . . .	120
127.	Are all Men Equal ? . . . . .	123
128.	Physiology of Piety . . . . .	123
129.	To the Preacher . . . . .	124
130.	" Their Works Follow Them " . . . . .	125
131.	Carving of Names . . . . .	125
132.	Faith apt to Become the Chief of Works in Riper Years . . . . .	125
133.	Natural Faith . . . . .	127
134.	The Weakest Link . . . . .	128
135.	Easter . . . . .	129
136.	Faith and Truth . . . . .	131
137.	Hard Times . . . . .	132
138.	Health . . . . .	132

## TABLE OF CONTENTS

	PAGE
139. Miracles and Prophecies . . . . .	132
140. Writing a Language not Your Own . . . . .	132
141. The Catechism in Rhyme . . . . .	133
142. High Anglican Ministrations . . . . .	134
143. " By Divers Portions and in Divers Manners "	134
144. For God and Country . . . . .	136
145. Thoroughness . . . . .	138
146. The Dispensation of Paganism . . . . .	138
147. Two Points of a Good Teacher . . . . .	139
148. Money and Mammon . . . . .	139
149. Foot-care . . . . .	140
150. The Last Prayer . . . . .	140
151. The Nemesis on Boasting . . . . .	140
152. How to Learn to write English . . . . .	141
153. " The Stones Cry out "	141
154. Cruda Viridisque Senectus . . . . .	142
155. Hills and Trees . . . . .	143
156. Prosperity and Persecution . . . . .	143
157. A Lesson from Astronomy . . . . .	146
158. What Shall I Ask ? . . . . .	147
159. The Silence of the Fathers . . . . .	149
160. Objectivism . . . . .	149
161. Unpleasant Facts . . . . .	150
162. " The Mountain of God, Horeb "	151
163. Mathematics in Theology . . . . .	152
164. Actual Grace . . . . .	154
165. Thought and Thoughtlessness . . . . .	155
166. Moving Mountains . . . . .	156
167. Wisdom . . . . .	156
168. The Cross, the Measure of the World . . . . .	157
169. Messianic Prophecies in Old Testament . . . . .	157
170. All Saints, All Souls . . . . .	158
171. An Open Way to Effect Conversions . . . . .	159
172. Faith and Merit . . . . .	160
173. The Church a Theocracy, not a Democracy . . . . .	161
174. Ambiguity in the Term " Free-will "	161
175. Labour and Education . . . . .	162
176. The Silence of Old Age . . . . .	162
177. Paid for it by God . . . . .	163
178. Jekyll and Hyde, or Better and Worse Self . . . . .	163
179. " Spirits of Error and Doctrines of Devils "	164
180. Limits to Theology . . . . .	164
181. Is Mysticism open to All ? . . . . .	165
182. The Old Testament . . . . .	166
183. The Birth-rate . . . . .	168
184. Diagnosis of Miracle . . . . .	168
185. Piety the Promise of the Life that now Is . . . . .	170
186. The Resident Priest . . . . .	171
187. " Him they Asked For "	172
188. Overcoming the world . . . . .	173

## TABLE OF CONTENTS

xi

		PAGE
189.	Senile Retirement . . . . .	174
190.	Good Friday . . . . .	175
191.	The General Will . . . . .	175
192.	Religion of the average English Modern Churchman	176
193.	Trifling . . . . .	179
194.	The Nude . . . . .	179
195.	Fool-proof . . . . .	180
196.	Natural Religion . . . . .	181
197.	Best and Obligatory . . . . .	182
198.	Original Sin . . . . .	183
199.	"The Priest a Man under Authority" . . . . .	183
200.	Inordinate Affection . . . . .	184
201.	Assumption B.V.M. . . . .	185
202.	Papal Claims, Church Claims . . . . .	185
203.	The Frenzy of Guilt . . . . .	186
204.	Caution in Argument . . . . .	187
205.	The Bell-glass . . . . .	188
206.	The Closed System . . . . .	188
207.	Service and Protection . . . . .	190
208.	A Great Teacher . . . . .	191
209.	The Peace of Sinners . . . . .	191
210.	Perfection, Theological and Ascetic . . . . .	192
211.	Questioning the Almighty . . . . .	193
212.	A Religion of Death . . . . .	193
213.	Missionary and Medical Man . . . . .	194
214.	Mistakes . . . . .	195
215.	The Devil as Theologian . . . . .	195
216.	A Happy View of Death . . . . .	195
217.	The Uninhabitable Globe . . . . .	196
218.	English Weather . . . . .	197
219.	Saving your Soul no Selfishness . . . . .	197
220.	Faith Heavenwards, Charity Heaven . . . . .	198
221.	Art thou a Christian ? . . . . .	198
222.	Talking about Oneself . . . . .	202
223.	This World has a Proper Value of its Own . . . . .	202
224.	The Natural Supernaturalised in the Christian . . . . .	203
225.	Direct and Indirect Willing . . . . .	204
226.	My Free Consent . . . . .	206
227.	The Glory of God . . . . .	206
228.	Our Elementary Schools . . . . .	207
229.	A Judgment on Godless Education . . . . .	208
230.	Abolishing Hell-fire . . . . .	208
231.	Virtue and National Greatness . . . . .	209
232.	Doctrine in the Ore . . . . .	209
233.	Paradise of Youth . . . . .	210
234.	Virgin and Martyr . . . . .	210
235.	Arctic Exploration . . . . .	211
236.	Wild and Tame Men . . . . .	211
237.	"One Mediator between God and Man, the Man Christ Jesus" . . . . .	213

	PAGE
238. The Strength of the Church . . . . .	215
239. " All Things are Double " . . . . .	216
240. Miracles and Scaraments . . . . .	217
241. Is Christianity played out ? . . . . .	218
242. The Craze of Uniformity . . . . .	219
243. A New Creation . . . . .	220
244. God's Care of the World . . . . .	221
245. Christ's Knowledge as Man . . . . .	221
246. Esoteric Doctrine . . . . .	224
247. Abolition of the Capitalist System . . . . .	224
248. Maundy Thursday, Good Friday, Easter Sunday . . . . .	225
249. Bible Reading . . . . .	227
250. The Seeming " Savagery " of the Old Testament . . . . .	229
251. How Suffering Sanctifies . . . . .	231
252. Epiphany Gifts . . . . .	232
253. The " Three Graces " of Christianity . . . . .	233
254. " Hedging " . . . . .	234
255. Apologetics . . . . .	236
256. Two Circles of Danger . . . . .	239
257. The Earthquake in Japan, 1 September, 1923 . . . . .	239
258. What is the Real Question about Hell . . . . .	242
259. Up or Down . . . . .	242
260. Mass without the Pope . . . . .	243
261. What do you Know About it ? ( <i>Qu'en savez vous ?</i> ) . . . . .	243
262. Controversialists . . . . .	244
263. The Sacred Heart and Easter . . . . .	244
264. Talking to Simple People . . . . .	244
265. Did the English Layman find Himself Brought Nearer to God by the Reformation ? . . . . .	245
266. Abingdon and Oxford . . . . .	246
267. The Will of God . . . . .	246
268. Epilogue . . . . .	247

# AN OLD MAN'S JOTTINGS

## I. THE SACRED HEART.

DOGMA is fixed, but devotion in the Church is a fluid thing, bounded only by the limits of dogmatic teaching and sound theology. In the Breviary we read that "under the symbol of the Sacred Heart the faithful celebrate the love of Christ suffering and dying for the redemption of mankind, and instituting the Sacrament of His Body and Blood in commemoration of His death." The word "symbol" is not to be construed as though "heart" were taken in a mere figurative sense as a figure of love, as when God in 3 Kings, ix. 3 speaks of *mine eyes and mine heart*. No, the object of our devotion is the material Heart of flesh, adorable with divine adoration because it is all alive with Divinity, being the Heart of the Eternal Word made man. It is the Heart of One who is *yesterday and to-day, the same also for ever* (Heb. xiii. 8), our still living and loving Saviour. The Heart of Jesus is Jesus, living Man and living God, with a special reference to His Heart of flesh as the corporeal organ, symbol and pledge, of His abiding love for mankind. This may be our warrant, if we will to use it, for applying the devotion principally, though by no means exclusively, to the life of Our Lord since Ascension Day,

His life in heaven, and in the Holy Eucharist. Thus more or less answering to the Joyful, Sorrowful, and Glorious Mysteries of the Rosary, we have Devotion to the Holy Childhood, Devotion to the Sacred Passion, and Devotion to the Sacred Heart.

In heaven Our Lord is *ever living to make intercession for us* (Heb. vii. 25) : not in any attitude of humiliation of His Sacred Humanity, *that ended with His death on the Cross* ; but the very presence of that Humanity, marked with the wounds, in heaven is a perpetual intercession, as Vasquez shows. Also, from His throne in heaven as Chief Pontiff, *bishop and pastor of our souls* (1 Peter ii. 25), He administers His Church, acting in every Sacrament, teaching in the official pronouncements of Pope and Bishops, guiding every faithful soul and finally judging the same. Besides the four Gospels of His mortal life, there is being written in heaven, and we shall read it when we get there, a Gospel history of Christ as Man now glorified. But the life of Jesus is not only in heaven : He leads a Eucharistic life on earth in the quasi-humiliation of the Sacramental Species, offered in the Mass, given for our food in Holy Communion, waiting for us in the Tabernacle. In His Eucharistic life, as in His mortal life, He has failed while He has succeeded. The failure that has gone most to His Heart in His Eucharistic life has been, not the outrages done Him by His avowed enemies,—for what else can you expect of an enemy?—but the coldness and indifference, even the treason of His friends. *If mine enemy had reviled me, . . . but thou man of one heart with me, my guide and associate!* (Ps. liv. 12–13). For this reason, devotion to the Sacred Heart, in its

new outburst in the seventeenth century, began with Reparation. Allied with the Apostleship of Prayer, it has become a devotion of Intercession. But in the main, devotion to the Sacred Heart is and must ever be a loyal love of the person of Our Lord and Saviour, still living in our midst, cherishing us and appealing to our generosity. It is a devotion redolent of the spirit of St. Ignatius' Exercise on the Kingdom of Christ.

## II. THE COMMUNION OF SAINTS.

By "saints" in this connection is meant us members of the Church, whether on earth, in heaven, or in purgatory. The saints in heaven help us, we help the souls in purgatory, and on earth we help one another. The help here spoken of is spiritual help, in order to eternal salvation,—a definition not to be taken to exclude the corporal works of mercy rendered by Christian to Christian in a Christian spirit. Every virtue is facilitated and called into exercise by the Communion of Saints: it is easier for the individual Christian to believe, to hope, to love, to be patient or pure, because of the multitude of his fellow-Christians believing, hoping, loving, practising patience and purity with him. Nor is this a matter of mere external edification. Of course we are helped to virtue by seeing the virtuous behaviour of our fellow-Christians, but so are pagans also helped; nay in points of natural virtue the pagan may edify the Christian. But the Communion of Saints means not mere external edification, but an inward grace apart from anything to strike our senses. The Christian in England is in communion

with the Christian in China, and is helped by the patience, fortitude, and purity of that Chinaman whom he has never seen or heard of. It is as when a number of men are pulling at a rope: each is helped by the pulling of all the rest; and of course the harder each man individually pulls, the more the task is facilitated for his fellows. The Christian, —I speak particularly of the living member of the Church, the Christian in the state of grace,—the Christian then is never alone in his well-doing, but in every act of virtue that he does he has the whole Church at his back. The Church is helping him, and he is helping the Church. St. Thomas says (2<sup>a</sup> 2<sup>ae</sup>, 64, 6): "The life of the just man makes for the preservation and promotion of the good of the community." And St. John Chrysostom insists on the utility to the Church of the solitaries of the desert, or of what we now call the Contemplative Orders. The mere leading of a good Christian life, though you may be palsied and blind, is a service rendered to all other good Christians on earth, and to the souls in purgatory, and a glory to all the saints in heaven. But if in sloth and self-indulgence you neglect your activities which are well within your sphere on behalf of your neighbour, you are so much the less of a good Christian, and therefore so much the less useful to the Church by your goodness. To get all the strength we ought to get out of the Communion of Saints, one needs to be specially devout to the Church, and mentally to insist much upon one's membership with her. It is also to be expected that we shall specially aid and be aided by those members of the Church who are in close relation with ourselves, the Religious Order or

Sodality that we may belong to, the members of our own family, our friends, those of whom we have the charge, those to whom we are drawn by sympathy and affinity of their souls with ours. A most effectual way of praying for a friend is yourself to practise the virtue which you wish to plant in your friend's soul. To die in the Communion of Saints and, opening your eyes in the next world, to find yourself still in that Communion, is to be saved. Your death in that case has been a passage from the Church Militant to the Church Triumphant, or Suffering. We are not in communion with the lost. Not without good reason did St. Teresa cry on her death-bed : " Lord, I am a member of Thy Church."

### III. GREAT MEN.

A great man might perhaps be defined : one who makes a permanent impression on his contemporaries and on posterity. Or the definition might be drawn on other lines thus : a great man is one who seizes the vital issue in a complex question, what we might call the " jugular vein " of the whole organism,—and spends his energies upon that. This was Napoleon's greatness in war. This makes a great politician, a great controversialist, a great man of business. The great man must be strong enough to disregard the tittle-tattle, vituperation, or ridicule, of inferior mortals who try to divert him from his purpose. Steady devotion to the proper end for which man was created makes the great saint. And that is why the Spiritual Exercises are built on what St. Ignatius calls the " Principle and Foundation," which is the End of Man.

## IV. SCOPE OF RELIGIOUS ORDERS.

The end of the Society of Jesus, or of any other Religious Order, is not political power or social influence, not empire, not money-making, not science or philosophy as such. A Religious Order is a body of men, banded together for the salvation of their souls, their first concern ; and further to help their neighbour to his salvation. The variety of Religious Orders is according to the variety of means chosen to this end.

## V. IMMORTALITY.

The argument from God to Immortality makes a better transition than that from Immortality to God. Belief in the immortality of the soul, or what the Jews rather looked at, the resurrection of the body,—is not very conspicuous in early Hebrew history. But the Hebrews were strong theists : accordingly in later times, at the time of the Maccabees, we find them strongly possessed by the belief in Immortality (2 Macc. vii. 14, 23, 36 ; xii. 44-46). Plato in his weird, mythical style (Phaedrus 247-9) tells how the souls who have followed their Gods in their progress outside the vault of heaven, and there have caught a glimpse of the eternal realities, are thereby assured of participation in the divine immortality. In plain words, man has a concept of God ; therefore man's soul is immortal. Dumb animals are marked off from man by their total lack of any such concept. All brute beasts are devoid of religion : therefore we speak of "beasts that perish" and "dying like a dog."

But man has conscious dealings with God, and God converses with man. The purpose of God's converse with humanity is too vast to be all worked out in this life. The emblem of a dead man should not be a broken pillar, but a pillar with its upper portion hidden in the dazzling light, or, it may be, wrapped in darkness.

## VI. BIG IDEAS.

"Give them big ideas" was an archbishop's advice to one still youthful and inexperienced, who was about to enter upon the spiritual charge of a body of Church students. *Sursum corda*. A small-minded man can never be a great saint. A narrow-minded priest will let much good work slip by undone. It is true that "big ideas" are not always wise ideas, they are not always feasible. Plato, than whom a greater thinker perhaps never lived, was miserably unpractical. The man of narrower mind is often the better administrator. The classical reader may be referred to Cleon's railing at Athenian cleverness in Thucydides iii. 37-8. When big ideas meet and blend with practical wisdom, the combination makes the Pericles, the born King of men. As gifts are distributed not all to each, the man of ideas is usually best kept subordinate. If he has the prudence to obey, and the fortitude still to go on thinking, his influence will be felt in the long run for good. Under these conditions, big ideas are given to a man that he may instil them into others; or rather set other minds to conceive other great thoughts, though they may not exactly think as he does. We might

define a liberal education, "an education which inspires big ideas." It has hitherto proved an impossibility to impart such an education to the Many. The Many are taken up with the problem of making a livelihood: they work under present constraining necessity and snatch at immediate enjoyments. They live in a sort of Flat-land: life has for them no third dimension, no "blue distance," such as the well educated attain to by the study of history, and of science for science sake, and still more by a good grounding in the Catholic faith.

#### VII. BY GRACE, NOT BY WORKS. (Rom. xi. 6.)

St. Paul, of course, is speaking of the first justification, imparted by baptism. But even amongst baptised Christians the law of the ten commandments is continually broken. In point of that law, though we cannot exactly apply St. Peter's words, *a yoke which neither we nor our fathers have been able to bear* (Acts xv. 10) yet anyhow, for all our ability to bear it, in fact we have not borne it. Christian men are saved by faith and sacraments, by contrition, confession, and absolution, by grace rather than by uniform observance of the law. Even among His own, Christ came *not to call just but sinners* (Matt. ix. 13). The Church is holy, tens of thousands of her children *serve in holiness and justice all their days* (Luke i. 5). The thing can be done, ought to be done, is done—by the few. But what of the multitude of Catholic Christians? Every priest who hears confessions knows the answer. *God hath concluded all under disobedience, that he may have mercy on all* (Rom. xi. 32). *All* (i.e. the

many) *have sinned and have run out of the grace of God* (Ro.m. iii. 23).

### VIII. SOCIAL WORK.

Social work may be defined : " the organised and systematic doing of corporal and spiritual works of mercy by persons not professionally bound (as are priests and doctors) to do such works." Isolated, individual charity is not social work. Social work supposes some leisure from the urgent task of earning one's own livelihood. Many could find a little of such leisure if they tried. Social work is not mere subscribing of money : it is rendering of personal service. The service of helping one's neighbour should not be all left to the State. The State indeed needs advising and stimulating to right action in local affairs. To apply such stimulus, to furnish such advice, is part of social work. Says George Herbert in his *Country Parson*, the parson, as he goes his rounds, finds his people " wallowing in their own concerns." My own concerns, certainly, my own personal and household duties first of all ; but is it no concern of mine if my neighbour perish ? The maxim, " Every man for himself, and God for us all " is not in Scripture : rather the contrary, (Ecclus. xvii. 12 : Matthew xxiv. 34-45.)

### IX. THE CHURCH AND DESPOTISM.

The Church is not wedded to any one form of civil government. She is neither imperialist nor democratic. She is friendly to the Government that will befriend her, or at least abstain from per-

secution, and mete out to her impartial justice. She has had *kings for her nursing fathers* (Isa. xlix. 23), absolute monarchs for her protectors, from Constantine to Louis XIV; and her Doctors have sounded the praises of monarchy accordingly. She has been outraged by loud-voiced proclaimers of liberty, as in the first French Revolution, and her priests have stopped their ears in horror against such popular cries. On the other hand, kings have begun with nursing and ended with stifling her, such kings as Emperor Valens, with a long line of Eastern Emperors succeeding him, and again the Hapsburg Joseph II. And she is free to-day in the great Republic of the West. The Church loves the established polity whatever it be, and sets her face against rebellion, violence, and revolution. She dreads the violence of a mob, she dreads the violence of a despot. The Reformation in England, and the setting up of what is now called the Established Church, in place of the Catholic Church, was the work of Tudor despotism, moved to work originally by the vilest of motives. There would have been no change of Religion had the people of England (A.D. 1534-84) been free as they are to-day.

#### X. THE CHURCH ONE VISIBLE POLITY.

The Jewish Church, as God founded it, was one visible polity; God's chosen people, marked off from all other peoples, sovereign, autonomous, ruled throughout by one religious authority. It was for the time the kingdom of God upon earth. It was at the same time the type of a better kingdom to come. Christ *hath obtained a better ministry by so*

*much as he is mediator of a better covenant, which is set up and established in better promises* (Heb. viii. 6).

Christ then established His Church, a kingdom *not of this world* (John xviii. 36); a supernatural kingdom, but still *in* this world; a visible, yet spiritual polity, ruled by one authority, and that His own (Luke x. 16); an authority put in visible commission for all time (Matt. xvi. 13-19; John xxi. 15-17). He promised His Church, more than He had promised the Synagogue, that the *gates of Hell*, the powers of evil, should *never prevail against her*: that she should never lose her visible unity, never be rent into fragments, never be thrust off the Rock upon which He had built her. If there are fragments fallen off from Christ's Church, then those fragments have ceased to be part of the Church. They are off the Rock, and disowned by the Founder, while the Rock remains and what is built on it (Luke vi. 47-9).

Again, the Church is the mystical Body of Christ, which means the extension of His Natural Body. But the Natural Body of Christ is a living visible Body where it naturally exists, that is, in heaven. The Mystical Body, too, is a living visible Body where it exists, that is, on earth. Visibility is of the essence of the economy of the Incarnation. A congeries of sects and schisms is not a living visible Body, but *disjecta membra corporis*, dead by the fact that they are disunited and scattered. A living body makes one *suppositum* in the lower animals, one *person* in the case of man, animated, informed, and governed by one soul. Two independent governments in one living body would make, not a person, but a monster! Such is not

the Church, the Body, the Bride of Christ. She is and must ever be one moral personality. Some say the Church is disrupted and wants reunion. Not so; she has never been disrupted, she needs no reunion,—she remains one. A branch is torn from a tree in a gale. But there are not two trees for that. Only one tree remains.

#### XI. ACTIVE AND PASSIVE VIRTUES.

The following thoughts were suggested by the German air-raids on London in the summer of 1917.

*I say to you not to resist evil* (Matt. v. 39). The Catholic reads Scripture under the tuition of a living guide, the Church. Accordingly, seeing that the Church does not understand Our Lord to have prohibited all retribution to malefactors, all forcible self-defence, all war, the Catholic reads this text as St. Augustine explains it with the Church's approval, that we are to submit passively to evil *secundum præparationem animi*, "in preparedness of mind," when it is expedient so to do, when resistance would be imprudent and would only make matters worse—still more clearly when we can offer no resistance. Our Lord is addressing, not warriors but martyrs; and he foresaw that martyrs would make up a great portion of His Church in early ages, and that patient sufferers would be the majority of His Chosen Ones. The multitude in all ages are meant in the counsels of God for sufferers rather than doers in a season of public calamity. When the men of war have marched out, or soared aloft into the air, the great remnant of the population have it for their office to pray, to submit, to

bless the hand of God that chastises them, seeing in the hostile array that comes down upon them the power of the Most High : for after all it is God rather than man, God's power, that works in these visitations. The God who rained down fire upon Sodom may well see fit to chastise the wickedness of our London streets. Need we be so much surprised if bombs do fall in Regent Street and Piccadilly, remembering Gomorrah ? Contrition, confession of sin, humiliation, submission even to the point of thanking Heaven for the chastisement, these are the passive virtues of the helpless Many. Our Saviour calls himself *the Good Shepherd* (John x) : *we are His people and the sheep of His pasture* (Ps. xciv.). A sheep is far from being a courageous, clever, energetic animal, but it is docile, dependent, and holds by the shepherd : for that Our Lord likens us to sheep. He bids us take the kingdom of God as a little child, if we would enter therein (Luke xviii. 17). He asks for faith, not for intellectualism. He admits into His kingdom an Augustine and a Scotus, He allows of subtlety, but not of free-thinking and pride of intellect. Virtuous activities have their place, but the humbler passive virtues are more essential, more generally required, more frequent in the occasions for exercising them, and, let us say it boldly, more distinctly Christian. In time of public calamity little enough can you do ; it is left to you to pray, trust God, thank God for everything that occurs, taking as coming from Him ills that you are powerless to avert : fulfil the little circle of your daily duties, playing your own small part in the drama of the universe, and remembering that your immortal soul will out-live all these

troubles. Epictetus, the Stoic slave, said *Attend to thyself*, and St. Paul said the same (1 Tim. iv. 16).

## XII. ATHEISM A COWARDLY THING.

There is an element in atheism of cowardice as well as of pride. Try with God's help to bring your atheist to be humble and brave. When you catch him bleating sheepishly about the evils in the world, brace him up with that fine line of Virgil : *Tu ne cede malis, sed contra audentior ito* (Aeneid vii.) : and those still finer verses of Psalm xxvi. : *Expecta Dominum, viriliter age, et confortetur cor tuum, et sustine Dominum.*

## XIII. DE HÆRETICO COMBURENDO.

On the burning of the heretics in the Middle Ages many questions may be asked. I will put and answer three. It should be premised that the only heretic here in question is that apostate Catholic, who, having been baptised and come to man's estate in the public profession of the Catholic faith, has publicly forsaken that faith and taught against it. The modern Protestant may be a heretic, but the writ *de hæretico comburendo* never ran in such a case as his. Judaism was further from the faith, than Protestantism ; but no one was ever burnt by an official sentence for being a Jew. Of a Jew converted and then relapsed, I would not be so sure. It may be asked then, first : *Was not the terror of burning an alien motive, introduced into what should have been a question of pure intellectual conviction ?* I answer : Ordinarily in the case con-

templated, the loss of faith did not come of pure intellectual conviction. It was motived largely by promptings quite other than intellectual. It was often a piece of swagger, an effort to appear a superior person, capable as others were not of the "New Learning." This swaggering was quelled by fear of the stake. *But was the said burning just?* It is difficult for a Catholic, resting on the authority of the Church, to say otherwise than that it was just,—I mean, just in principle, not in its application to all individual cases. The Church is infallible in matters of morals, matters of right and wrong, justice and injustice. Now all through the Middle Ages the universal voice of the Church proclaimed that the heretic, the apostate, obstinate and contumacious heretic, deserved to die at the hand of the executioner. That the execution was by burning was an accident of the severity of those severe times. The reason was, and is, that heresy, strictly so called, or formal apostasy, is an awful crime in the individual, and an awful evil to the community. In the individual, it cut through what the Council of Trent (Sess. 6, cap. 8) calls "the root of justification,"—that faith without which St. Paul says *it is impossible to please God* (Heb. xi. 6). In the community, it went to break up the unity of a society, Christian and Catholic, as was the society of the Middle Ages, and bring on the modern confusion of sects and schisms, which is the greatest obstacle to the Gospel, and thereby to the peace of the world. Else why the cry for Reunion? But further, *was the burning of heretics expedient?* There we come to the weak point. A punishment may well be just, regarding only the heinousness

of the offence ; and yet inexpedient as not working well for the reform of the community. Let us take, for example, the canonical penances, never quite universal, but still commonly imposed in the third and fourth centuries. The gravity of the sins for which they were imposed may well have merited such impositions. Still it was found as time went on that they were doing more harm than good ; and the Church, profiting by that experience, has long given them up and reverted to gentler methods. For the infallibility of the Church does not extend to expediency. Her policy may be mistaken, her action unwise, but her dogmatic principles never. Thus Clement VIII once referred to Pius V's excommunication of Elizabeth as a mistake, though heresy, especially in a Catholic sovereign, does deserve excommunication. The burning of heretics may have been expedient in its immediate consequences, and done good for some time in some countries, as in Spain. But its ulterior consequences, in England at least, have been peculiarly disastrous. The average John Bull being a creature of sentiment, but no theologian, no theological argument has weighed so heavily in his mind against the Catholic Church as the stories, often ill-told but repeated in gruesome form to his childish mind for centuries, of " the fires of Smithfield," and " bloody Mary." Justice in the way of punishment should never be done by man on earth, when the doing of it will bring more harm than good to the Cause against which the offender has sinned : leave him then to God.

XIV. SOCIAL SCIENCE IN THE NEW  
TESTAMENT.

The gospel was first preached to a society based upon slavery. However undesirable that foundation, it could not be replaced suddenly. In consequence, social questions at the outset of Christianity could not take the shape which they have assumed in these later days of free labour. In the New Testament we find neither sociology nor any other science explicitly treated; but we have given us some important preliminary principles. *Be content with your pay* (Luke iii. 14), St. John Baptist told the soldiers. The capitalist may see there the condemnation of strikes. But the text cannot fairly be pressed so far. It was an institution in those days, an institution that lasted as late as the wars of Napoleon, to allow soldiers to wring money out of the country people, and so compensate what they considered the insufficiency of their pay. St. John bids them not to wring money out of anyone, but be content with their Government allowance,—rather a difficult thing to do perhaps, but the text forbids, not strikes, but plunder. A more appropriate text for our working people is found in Col. iii. 22–25. Addressed to slaves, it still has its application to free labour, and may be adapted thus: *Workmen, be obedient in all things* (by the terms of your contract) *to your temporal masters, not in eye-service as pleasing men, but in simplicity of the heart fearing the Lord. Whatever ye do, do it heartily as for the Lord and not for men: be ye employees of the Lord Christ.*

This for the workman. He is told not to scamp his work. But much stronger things are said to the employer. St. James must be taken as echoing some vehement utterance of His Master in the cry : *Come now, ye rich, weep, and howl for the troubles that are coming upon you : your wealth hath rotted away : . . . lo the hire of the working people that reaped your fields, that you have kept back, crieth aloud : and the cries of the reapers have gone in to the ears of the Lord of Hosts* (James v. 1-6). This is God's curse on riches fraudulently amassed ; and in all ages enormous sums have been so amassed, by Jews, to whom St. James wrote (James i. 1), and by many Gentiles also. But Our Lord goes further. *Woe to you rich,* He says absolutely (Luke vi. 24). *How hardly shall they that have riches enter into the kingdom of God* (Mark x. 24 ; " have riches " is a better reading than " they that trust in riches "). It is like getting a camel through a needle's eye, it is a miracle of grace, to get a rich man into heaven. Could anything stronger have been said to check that frantic appetite for money-making, which has been glorified by economists (till lately) as the mainspring of human progress ? We may compare the very lukewarm praise which St. Thomas, after Aristotle, accords to commerce : indeed he will not say for it any good word at all unless it be carried on in the public interest (2<sup>a</sup>-2<sup>ae</sup> q. 77, art. 4). We are familiar with Our Lord's story of the rich glutton, of whom after all nothing worse is recorded than that he was rich, and enjoyed himself, and neglected the poor (Luke xvi. 19 sq.). Similar is the character of the man whose barns were full, and who on the strength of that accumulated capital thought he could afford

to *rest, eat, drink, and be merry* for many years, the man who *treasured for himself and was not rich unto God*, that is, to God's service and the helping of his neighbour (Luke xii. 16-22). There is nothing in Our Lord's teaching, as understood by His Church, to condemn commerce and money-making in itself. Ours is a commercial civilisation, an indifferent thing, morally speaking, neither good nor evil. What is condemned, is taking this subsidiary good of commerce for the supreme good. What is condemned, is the idolatrous worship of property and profits as something to which everything else must bow. Three evils follow on such idolatry. First, the kingdom of God is forfeit, for *ye cannot serve God and mammon* (Luke xvi. 13). Secondly, labour is defrauded of its due recompense. Thirdly, perennial strife sets in between labourer and employer. Both labourer and employer need persuading that there is something immeasurably better than money and aught that money can buy. This the Gospel proclaims: *Seek ye first the kingdom of God and his justice, and all these things shall be added unto you* (Matt. vi. 33). *Seek the kingdom, and be not solicitous for the asses, for they are found* (1 Sam. lx. 20). This ought to stand for the first principle and starting-point of economics. To abstract from this principle, as though Social Science were not concerned with it, is virtually to deny it, and the denial of it is fraught with disastrous consequences to society.

*To serve Mammon*, according to the Greek δουλεύειν, means to be ready to do anything and everything for pecuniary gain. Now it is for God alone that we ought to be ready to do anything and every-

thing : of God alone can we be sure that His service will never require of us anything that is bad. Our Lord tells us that we cannot have two Gods. Further, that our every possession is a stewardship committed to us by God. This is the parable of the unjust steward (Luke xvi. 1-13). Considering God for Lord of all we have, we certainly shall earn nothing from Him but commendation if, with due regard to the circumstances of the case, we at times abate the debts due to Him as Master, and to us as His stewards, to the amount of twenty or even fifty per cent. The *mammon of iniquity*, i.e. the gain that is so often an unjust, or at least, an unequitable gain, is then made a friend of for eternity by being turned the other way : the abatement goes towards our reception into *everlasting dwellings*. A *stewardship*, not an ownership in fee simple ; an occupation that will be brought to a close, and for which an account will be demanded ; that is the position of the rich man before God ; and it would be better for the poor and better for the rich, better for the commonwealth of mankind even on earth, if this relation to God were ever borne in mind. The total ignoring of it is the worst blunder of the Socialist Party : indeed it is the chief thing that makes the present-day Socialism a wholly unworkable scheme. It can't get on for want of virtue. For the significance of this remark see my *Creed of Socialism*, published by the Anti-Socialist League, Victoria Street.

## XV. COMFORT IN OLD AGE.

God takes away much responsibility from a man when He takes away his strength. An old man, or an invalid generally, is as a child, and it is his own fault if he is not as innocent as a child.

## XVI. PRAYER.

There are many things that God might do, but resolutely will not do unless He meets with human concurrence. It may be said,—it being God's free choice so to condition His action,—that the function of prayer is to liberate the Divine will for our good.

The Church sometimes prays for physical events that are beyond human control, e.g. *ut abundantiam coerceas imbrium*, "that thou wouldst restrain the overflow of rain"; but in the main her prayers are directed to an effect to be wrought by God upon human intelligences and wills. Of the fifteen petitions in the Litany of the Saints, only one, that for the fruits of the earth, refers to a physical effect independent of man. To pray for a sick man comes a good deal to praying for guidance for his doctor. To pray for victory is to pray for the general in command. To pray against fire is to pray that someone may be watchful, and someone else not careless. And this is in accordance with the fact that God has sent man, as Newman put it, "to be His viceroy in the world of matter and of sense." Now a good King, however absolute, will ordinarily act through his delegate, and is chary of direct, personal intervention on a phenomenal scale. So

is God chary of miracles, though He does work them at times ;—at times even in profusion. In a rude age, there is greater call for the personal interference of the monarch. There was greater need for miraculous cures when surgeons were less skilful and more cruel.

#### XVII. GOVERNMENT IN THE LAST RESORT.

All real government is what may be called a Pentegerontamphitrapezy, i.e. five (more or less) old (more or less) gentlemen (more or less) sitting round a table. They engineer the Emperor, Crown, Parliament, People, Republic, or whatever else it calls itself. The component members of the Pente (Greek for five) are changed ; substitution takes place ; but the Pente, the Great Five, still govern. Revolution may overthrow this Pente ; then another Pente succeeds to power. As an institution the Pente is indestructible.

#### XVIII. CONSCIOUSNESS.

“ You are conscious of the cat lying on the hearth-rug.” There seems no harm in admitting that. “ The cat, then, is a fact of your consciousness.” So it seems. “ But a fact of your consciousness is part of yourself : Pussy, then, is part of you, so is the hearth-rug and all.” So I am landed in Idealism. I ought to have denied from the first my being conscious of that cat. I am *aware* of her lying there : I am not *conscious* of her. By a reflex effort of mind, when I rouse myself to such effort, I am *conscious*

*of being aware* : but that is another thing. It is true that every fact of my consciousness is part of myself : but who shall be so barefaced as to tell me that everything I am *aware of* is part of myself ? All Idealism comes of juggling with this blessed word *consciousness*. The Schoolmen had not the word. *Conscientia* with them meant *conscience*, not *consciousness* : and their system of thought accordingly was objective, sane, and healthy, dealing with things rather than with impressions. I do wish this word *consciousness* were banished from philosophy.

#### XIX. RECTOR AND CURATE.

Let R be Rector and C be Curate : suppose them both good men : suppose further, what still very well may be, that they cannot get on together. Then the Curate, C, may take to himself the advice which Père Joyard, S.J., wrote to a wife similarly circumstanced (*Life*, p. 196) : " The wives (curates) who obtain most are those who exact least. Marriage is a kind of game in which the loser wins. The battlefield on which a woman is absolutely sure of the final victory is good grace, good humour, amiability always and in spite of all." The advice of a distinguished Prelate to young ecclesiastics was : " Whatever happens, never quarrel with your Rector."

#### XX. EVIDENCE OF THE SUPERNATURAL.

Good working evidence of the truth of supernatural religion is furnished by the fact of its fitting

in with my rational nature. I am most sweetly reasonable when I am most deeply penetrated with the supernatural. I remember being struck with this fact at the end of a thirty days' retreat according to the method of St. Ignatius, one of the most supernaturalising processes it is possible to undergo. When faith has less hold of me, so has reason less hold also.

### XXI. PANTHEISM AND IDEALISM.

Pantheism, which is the confusion of God with the world, rests upon Idealism, which is the confusion of the individual Man with surrounding Nature. Both Pantheism and Idealism are ultimately to be confuted, not in the domain of Metaphysics or Theology, but in that of Psychology. The first canon of Psychology is that you must take the human mind as it is. But as it is, you say it is inexplicable. Say so then, but be not guilty of the weakness of explaining by remodelling it. Nothing is more repugnant to the human mind according to its native cast than the identification of self with Nature, except indeed the identification of self with God. Emphatically, I say, I am distinct from surrounding Nature: and still more emphatically I am not God, nor part of God. God means to me a Being immeasurably above me, before whom I tremble and am as nothing. You must positively unmake my thinking being before you can convert me into an Idealist or a Pantheist. "Poor wretch," retorts Hegel, "you ought to be unmade: philosophy is the unmaking and the remaking of the human mind." Aristotle did not think so. The Monism of

Hegel is in contradiction with the first canon of psychology.

## XXII. APOLOGETICS IN BRIEF.

It is too common a thing in these days to be confronted with a man who has no religious belief whatever. There is no one way of dealing with such cases. Appeal has always to be made to first principles as a starting point : and no two men have the same set of first principles. You must know your man. Still it is something to have a general mode of procedure to make a beginning with. Begin then with clearing your man's mind of Darwinism, by which term I mean, not any addition to natural science which Charles Darwin has made, but that system of blind chance in the evolution of the universe which rightly or wrongly has come to be passed off under the name of the great naturalist. The old Argument from Design is a sound argument in so far as it shows the world to be guided by an Intelligence. The immensity of Nature and its minute complexity and order, both equally wonderful, as we now know them, have gone to strengthen the Argument from Design. This, then, is the argument to press to a conclusion in the first place. Your hearer will doubtless object the evils that there are in Nature and more particularly in human history. You must not pretend to solve the problem of evil : but you can indicate the way to its solution. You should point out that evil is only *per accidens*, as divines speak, while good is *per se* : good is ordinary and normal, evil is abnormal and incidental: evil only exists upon a foundation of good, as a

declension and decay of the same : hence it follows that alike in physical nature and in human conduct there is more of natural good than evil. Then observe that it seems to be in the intention of Intelligence to make this world an arena of conflict between good and evil. Man, in so far as he has lordship over the rest of things, is meant to put himself at the head of whatever makes for goodness. Man is the champion of good, under the Supreme Intelligence. He fights on the side that must ultimately be victorious : for Intelligence, as such, is bent upon truth and goodness, and, as supreme, it must finally attain its object. Meanwhile the conflict is severe ; and in every severe conflict victory inclines from side to side : what will prove in the end the beaten party is often for the time in the way of winning. There are seasons in which all the goodness in the world seems drowned in evil, but it will emerge.

Evil being abnormal, the remedy for evil is the observance of Law. There are two sorts of Law,—physical and moral. Physical Law is made up of what are called “ laws of nature,” the subject matter of physical science. We cannot break Physical Law, or a law of physical nature ; but we may ignore and neglect it, and so doing we are likely to suffer in our physical well-being. But moral Law, being the law of human action, which is free, can be and is continually broken by man : *hinc illæ lacrimæ*. By far the heaviest portion of the tears and sorrows of humanity comes of violations of the moral Law. It is much done if you can get your friend to see this.

After all, he may say, any knowledge that we may think to have of the purpose of the Supreme

Intelligence, deriving it from a study of His works, is at best but a twilight knowledge. Oh that the Supreme Intelligence, if such Intelligence there be, would declare His own mind in some human way ! But this is the very burden of Christianity : *God hath spoken to us in His Son* (Heb. i. 1) : *The Only-begotten-Son, who is in the bosom of the Father, He, the Word made Flesh, hath told us* (John i. 14, 18). This is very well, you say, for the Apostle John, *who heard and saw with his own eyes* (1 John i. 1), but I have never seen Christ, His voice has not fallen on my ears. Then God's provision for teaching mankind was splendidly inadequate, a rich treasure thrown away on a few men in an out-of-the-way corner of the earth. But it is not so. Christ's teaching is still heard in the Catholic Church. *My words, He said, shall not pass away* (Matt. xxiv. 35). They are faithfully repeated by His Church, founded by the Apostles, and He is with His Church seeing that she repeats them faithfully *all days, even to the end of the world* (Matt. xvi 18 ; xxviii. 20 : John xiv. 16).

See the writer's *Authority and Religious Belief* (Catholic Truth Society), if still in print.

A theory, you say. Yes, but a theory that lives, —a high and wonderfully well-worked-out theory : a theory which has taken hold of mankind, of millions of men, for nineteen centuries, and welded them into a corporate whole ; and, what is significant, it takes better hold of the thoughtful than of the thoughtless, of the virtuous than of the depraved. Its heartiest adherents are the rational and sober-minded, the amiable and pure, the modest, the bountiful and the just. There have been scandals

in the Catholic Church, hideous, multiplied scandals, that is part of the world-scheme to which we have already adverted, the continuous conflict of evil with good. The Founder said: *It cannot be but that scandals come* (Luke xiii. 1). Within the net of the Church there are to be *good and bad fish* (Matt. xiii. 47-48). The Church is holy, because her working makes for holiness, and they who surrender to her hand become holy, as thousands actually do. The Church is Catholic, in *place*, as being world-wide; in *time*, as having existed through the centuries: she is in fact the parent stock, from which other communions, who profess to be Christians, have mediately or immediately fallen off: finally she is Catholic in *doctrine*, as *teaching all truth* (John xvi. 13) revealed by God in Christ. What she teaches as a whole, other communions, and individuals of other communions, teach and hold in part: whenever they are right in doctrine, they are right so far as they are in accordance with her, and wrong when they contradict her.

Hers is the full-toned voice of the Spirit, that whispers as the *rustle of a gentle breeze* (3 Kings xix. 12) through the realms of Physical Nature.

### XXIII. FALSE PROPHETS.

*Many false prophets shall arise* (Matt. xxiv. 11). A prophet is one who *speaks for God*, or in the name of God. An ecclesiastic thus is a prophet. He is a preacher, which means in the language of the Fathers (*κηρυξ*, *præco*) a *crier* or *herald*, who repeats and publishes a formula given him. Thus the Apostles understood the office of a preacher to

be to herald the *faith once and for all given over to the saints* (Jude 3). *O Timothy, guard the deposit* (1 Tim. vi. 20). The man who scorns the very notion of fixed, authoritative and dogmatic teaching, and propounds opinions and views of his own in the name of the expanding conscience of humanity,—well, *dato non concessio*, we will not dispute his claim to be an exceedingly wise and enlightened person ; what we do dispute is his ecclesiastical position and his right to trade under the name of Christian. He has no ecclesiastical standing-ground whatever : his place is in *the tents of Cedar* (Cant i. 5), among the nomads of the desert, away from Jerusalem and the Church. Even Pelagius did not justify his heresy by the “expanding conscience of humanity.” What would St. Augustine have said to him if he had ?

#### XXIV. OBEDIENCE OF JUDGMENT.

Speculatively and in the abstract, it might be a good thing, and the will of God, that I should do *this* : but, practically and in the concrete, it is not the will of God that I should do it *when my Superior forbids me*, as neither when sickness prevents me. Thus, *under the circumstances*, I conform my judgment to my Superior's prohibition. There is more to say on the subject, but this little consideration is helpful.

#### XXV. VAIN GLORY AND IMPURITY.

There would seem to be some close connexion between Impurity and Vain Glory. Thoroughly to

get clear of the former, you must thoroughly divest yourself of the latter also, and fling your whole being, spirit and flesh alike, upon God.

#### XXVI. THE GIFT OF GOD.

“ If faith rested on arguments,” says St. John Chrysostom (on Rom. iv. 20), “ by arguments also it might be subverted; but now it stands independent of arguments.” Arguments may and do raise difficulties; but, says Newman, in the matter of faith “ ten thousand difficulties do not make a doubt ” (*Apologia*, p. 239); he repeats this in a letter quoted in *Life by Ward*, II, 250, adding, “ as ten thousand ponies do not make one horse.” This seems strange: for a statement is either evident to the senses, or is intellectually self-evident (and the articles of faith are neither), or it is proved by argument, and conceivably disprovable by the same. No, St. John Chrysostom is right: an article of faith, *as such*, is independent of argument; it is not a proved conclusion. Arguments go before, to prove it (directly or indirectly) to those who have not got the faith: they are *a sign not to the faithful but to the unbelieving* (1 Cor. xiv. 22); and arguments come after, as St. Thomas says, “ for the consolation of the faithful ” (*Contra Gentiles*, I). But the essential act of faith itself, as St. Chrysostom again says (on 1 Cor. i. 22), consists in “ casting away arguments, and throwing yourself upon the Master.” It is being *taught of God* (John vi. 45), taking His word absolutely and submitting to His authority. It is man’s grasping and being grasped by the hand of God stretched out to him: in the strength of that divine

assurance he is proof against all human argumentation to the contrary. Faith is a thing incomprehensible to those who have it not. It is the *white counter*, the *tessera divinæ hospitalitatis* (token of divine hospitality), which *no man knoweth but he who receiveth it* (Apoc. ii. 17). It is pre-eminently that gift of God, of which Our Saviour spoke to the Samaritan woman: *If thou didst know the gift of God* (John iv. 10). Why to some it is given, to others not, is a mystery of Providence. It is obtained by prayer rather than by argument: and, once given, it is kept by prayer. It is as much a gift as the power of consecrating the Eucharist. That power indeed can never be lost by any wickedness on earth; but a man may lose his, faith, or at any rate reduce it to inefficiency, like a fire buried under the ashes; for there have been theologians who have maintained that faith, once possessed, is never entirely lost in mortal man. Be that as it may, the best means for preserving faith in its efficiency is to remember that it is *a gift of God*, like a second eyesight, a unique possession not to be tampered with, but guarded with all care as our hope for eternity. So Mother Church guards this gift in her children, while the blind world scoffs at her motherly solicitude.

#### XXVII. SIN AND IMPERFECTION.

To tell mortal sin from venial cannot be so very difficult, seeing that Our Lord has imposed even upon uninstructed layfolk an obligation to confess all their mortal sins, but not their other sins, which supposes that they know mortal sin when they have

fallen into it. We are not bound to confess venial sins, still less imperfections : indeed a mere imperfection is not a sin at all, and therefore is no matter for absolution. An imperfection is failing to behave as it would have been better under the circumstances for this particular agent to have behaved, the agent still being in no way bound so to have behaved. We are not always bound to do what would be for us the better thing. Otherwise there would be no "works of supererogation" : all would be duty, and there would be no going beyond duty. It would be simply your duty to do all the good you could. And yet it is difficult,—or I should say, impossible,—knowingly and habitually to shirk doing what it were better for you to do, and not fall into sin, at least venial, nay, many venial sins. Imperfection shades into venial sin so imperceptibly that it is beyond the most expert casuist accurately to draw the line. It is easy to lay down the abstract rule that there can be no sin of any kind, unless some sort of obligation is somehow spurned : the difficulty lies in applying that rule to particular cases. One particularity is the grade of perfection already attained by this or that soul. *Of him to whom much hath been given much also shall be required* (Luke xii. 48). God's demands may grow with the soul's advances towards Him : and that lack of entire meekness, entire generosity, entire detachment, which in the less advanced soul He might count an imperfection only, in the further advanced He may reckon a venial sin. Let us take the difficult question of detachment. It has been said that all adhesion of affection to creatures is sinful. This statement is qualified by referring it, not to the

sensitive appetite, which cannot but adhere to creatures, but to the intellectual will. A further qualification is the allowance of recreation : now recreation is some voluntary delight sought and found in creatures, e.g. in tobacco. Must the saint never smoke ? St. Ignatius bids his exercitant in the final stage of the Spiritual Exercises to “ use light or the benefit of the seasons, refreshing air in spring and summer, sunlight or heat of fire in time of winter, so far as the soul thinks or conjectures that it may aid her to rejoice in her Creator and Lord.” This is some voluntary adhesion to creatures, not indeed for their own sakes, but as vehicles to God. Moral theologians say that the reference to God of the enjoyment that we derive from creatures need not be explicit : an habitual or virtual reference of ourselves and our whole being to God, reinforced from time to time by an act of love of God above all things, is sufficient to render the action free from all sin. The man then only sins when he more or less moves in the direction of dethroning God in his enjoyment, e.g. by excessive greediness after some pleasure, in itself innocent. We must observe, however, that moral theology,—which, as a practical art for ecclesiastics, my old professor defined to be “ the art of hearing confessions,”—goes by the standard of the average man. Out of a hundred lay penitents that flock to your parochial confessional on a Saturday afternoon, how many do you find highly advanced in perfection ? It is just for that rare soul that I say : the imperfection of throwing oneself upon the innocent delight of creatures, loved for their own sake without any actual regard for God, may amount to a venial sin.

## XXVIII. WILL.

We read in the Revelations of St. Gertrude that Our Lord said to her : " As the holy Spirit is a good Will, you will gain more for your soul by exercising good will than by any other exercise." A good way of doing it might be to have drawn out some formula of consecration of yourself to God ; and then as continually as you can to put your will, *your whole heart, whole soul, whole strength* (Luke x. 27) of purpose into that formula, without burdening your memory or your understanding to think precisely what your formula is. A permanent exercise of understanding fatigues the mind : there is little or no fatigue in a permanent act of will. The understanding discerns the way, but the will takes it. The will is the driving power that carries the vessel through to her destiny. Salvation is in the will far more than in the understanding, for us wayfarers *in via* : albeit *in patria*, as St. Thomas shows, our final beatitude is essentially an act of the understanding.

## XXIX. INFLUENCE.

As soon as any human being gets his powers, or any portion of his powers, he seeks to make changes in the world about him. In children, and in savages, —who have the defects of childhood without its graces,—these changes are largely in the way of sheer destruction. A capital point of education is to eradicate destructiveness. The passion for making changes has to be educated into a passion for making

improvements, primarily in one's own interest, ultimately for the common good. Of *physical* changes, or improvements on the face of nature, I have nothing to say here. I am concerned with moral changes, alterations for the better made in the mind of your fellow-men. The power of so working upon the minds of your fellow-men I call *influence*. When you work as a superior upon an inferior, *influence* passes into authority, but I would exclude *authority* from this present consideration. Influence is exercised upon equals. And all men, all women especially, love to exercise influence. There is influence by conversation and readiness of speech, all the more when borne out by the personal charm of a graceful or impressive manner. There is influence by public speaking, influence by writing. Reputation is an aid to influence: so of course is wealth and nobility: indeed the whole value of reputation, and great part of the value of wealth, is the influence it commands. You require vigour and sound health to keep up influence. An old man and an invalid lapses into solitude and silence: happy if he does not roll further down the hill, and descend to querulous complaints, and instead of a stimulus to good become a dead weight on society. But there is another influence still exercisable even by the old and sickly. I will call it influence with God by prayer, of which the first instance recorded in Holy Writ is that of Abraham (Gen. xviii. 23-32). Another instance might be Moses, supported by Aaron and Hur, holding his rod, typical of the Cross, over Israel in the conflict with Amalec (Exod. xvii. 9-12). The ordinary old man is neither an Abraham nor a Moses; but if he happen to be a priest of the

New Covenant, and can still offer the sacrifice of the New Law, he is immeasurably more powerful with God than any of the Saints in the Old Testament. In Holy Mass devoutly offered each day, there lies his influence with Heaven. And further, there is that in old age and helplessness, rightly borne, which conciliates Divine favour. God makes small account of men who make great account of themselves. And that is what successful men are apt to do, even men successful in God's cause. God may accept their work ; but before they die, He is likely to strike them down, and make them feel experimentally their native nothingness. Ability gone, their influence with God in prayer haply may have increased as their humility has increased. *Upon whom shall I look, saith the Lord, save upon him that is poor and lowly and broken of spirit : who trembleth at My words ?* (Isa. lxvi. 2). That is a good Benedictine saying, "less of a missionary, more of a monk."

### XXX. WISDOM.

Someone has said that Mysticism may otherwise be called Wisdom. I have nothing to say of Mysticism, but I will say something of Wisdom ; and if that turn out to be a description of Mysticism, well and good. Wisdom, then, is a practical insight into ends and means, subordinating all creatures, all activities and events, to God and souls and eternity, as means to the last end. He who has this wisdom will never be carried away by any pursuit : he will never be mere artist, mere scholar, mere politician. He sees the world, as far as he may, as Jesus Christ

saw it. He attends to every detail of practical life, as it occurs, seeing God in it, but not attaching to it an importance which it does not possess. He is thus practical and superpractical. He is, moreover, immensely humiliated by this felt proximity to God.—This description of Wisdom is not my own, a friend gave it to me.

## XXXI. GENESIS.

No educated Western mind of this century can read the book of Genesis without saying to himself : "This is not history written on ordinary lines : these narratives are mysterious." As a Catholic I go on : "This book is God's book : God is the chief author : how God understands it I may not know : but as God means it and gives it through the Church, so according to the mind of the Church I take it and believe it." I find the book full of moral and spiritual instructions ;—or I might call it, a dimly-lit Eleusinian cave, replete with holy images, types and figures, revealing God's Providence over His chosen people, all leading up to Christ ; but for much of the history I hold my breath and am in suspense. How, for instance, about the animals in the Ark ? St. John Chrysostom raises the question and finds no answer but in faith. After all, what does it matter to me in practice for earth or for heaven ? By road or by rail I make my way, on my own business, from Bangor to Carnarvon, quite unconcerned about the difficult ascent of Carnedd Llewellyn. That mountain some tourists do climb : but who has quite penetrated the mysteries of Genesis, mysteries on which the

Church is silent because apparently God has not revealed them even to her? One thing the Church does; she rebukes profane commentators who will hear of no mystery, and cut away whatever their wisdom does not understand.

### XXXII. MEMORIES.

It is a sweet providence that, while the sorrows of life are drowned in the current of time, the joys of life float down the stream and live as memories. Thus our departed kindred and friends, whose loss we once wept for, now haunt our thoughts like visions of angels. We are still quite aware that they were not angels in the flesh; but now their human infirmities have vanished, their angelic traits take hold of our hearts. The joys that remain to us of the past are mellow as ripe fruit, tranquil as twilight. They are the better things that live in memory. As for bodily sufferings past, some of them we smile at and even make a joke of: of the rest we think with grim satisfaction that they are over: we watch their receding diminished vanishing forms. They are gone, and we have survived. Only wrong suffered, rankling in the heart unforgiven, or evil of our own doing still on our conscience, can torment us coming from the past. The cure, surely, is to seek forgiveness and to give it: *forgive us our trespasses as we forgive them that trespass against us.*

## XXXIII. LIMITS OF AUTHORITY.

They are the best friends of authority who will never allow of its being absolute, but insist on its limitations, *moral*, *constitutional* and *practical*: *moral*, by the law of God; *constitutional*, by the written law and unwritten tradition of the community; *practical*, by the circumstances and temper of the people, rendering some enactments impossible to carry into effect.

## XXXIV. ARISTOTELIAN ETHICS.

When Leo XIII bade Christian philosophy return to Thomism, he brought it back to a Greek foundation: for, as a philosopher, St. Thomas builds on Aristotle, Aristotle on Plato, Plato on Socrates and Pythagoras. The Physics of Aristotle have been set aside by the advance of Science. But in Ethics an acquaintance of thirty years with the subject has convinced me of what a pupil of mine once remarked to me, that to depart from Aristotle, and therefore from St. Thomas, is to depart from Moral Science. Whoever wants to know Ethics, let him master the Nicomachean Ethics of Aristotle, Books I-IV, IX, X, and St. Thomas, *Summa, Prima Secundæ* and *Secunda Secundæ*, the parts bearing on Ethics. It is objected that the Nicomachean Ethics contain no analysis of the idea of Duty and *I ought*. It took me many years to find the answer to that objection. The answer I found was this: "It does not belong to Ethics to deal with *I ought*, with bounden Duty and Obligation under Sin."

Sin is a breach of Law : but the conception of Law, so called as involving an external Law-giver, is foreign to Ethics. Ethics, as Aristotle saw, and Plato before him, is the science of Rational Eudæmonism, showing in what consists a healthy human existence, proper to a man's *rational* nature,—not merely his *animal* nature, else Ethics would be identical with Hygienics. The two sciences in fact run close together, Ethics being moral Hygienics. The one deals with Health or bodily well-being, the other with happiness, not in the sense of Enjoyment or Pleasure, but as importing an all-round well-being of the whole man, chiefly of course of the spiritual part of man, the part that should rule the rest, as laid down by Plato in his *Republic*. Ethics, then, deal with human acts, whereof a man is master to do or forbear ; with passions, as controllable by human acts ; with habits of virtue or vice, the outcome of such acts ; finally with happiness itself, an act resting on habits of virtue. But someone says, " I care nothing for your rational happiness : give me present enjoyment." Aristotle replies, " It is not the end of Ethics any more than it is of Medicine or Music, or of any art, to commend the end for which it works. If you don't care for health, don't consult your doctor : if you don't care for rational happiness, clear out of my school. I shall not reproach you, although I do reckon you a fool." Aristotle would call such an one *πονηρός* as being *no good* for a man, but he would apply the same epithet to a *bad* potato. Both are bad of their kind, but sinfulness is something more than badness. There is nothing in Ethics to argue *Sin*,—except what has been called " philosophical sin," which I

will not here discuss. There is nothing in Ethics to argue *Duty*, or *Obligation*, but only the Becoming, the *honestum*, the *καλόν*. Lastly, as I have observed, the concept of Law lies outside of Ethics.

## XXXV. DEONTOLOGY.

Deontology is an ugly word invented by Bentham ; nevertheless a word that was wanted. It is *λόγος τοῦ δέοντος*, the Theory of Obligation. Obligation is either by contract or by command. Of obligation by contract I will say no more than that it is ultimately reducible to obligation by command : "Thou shalt observe thy contracts." No being whatever, not even the Almighty, can issue a command to Himself. Yet apart from command there is no obligation. God ever does right, because he is essentially good, not because He is under obligation to do right. To base obligation for man on the simple dictate of his own conscience,—conscience not commanding in the name of any Higher Power, but speaking categorically in its own name,—is to make man as God, which is pantheism, subversive of all moral obligation and all idea of sin. Man is under obligations, because man is not his own master : he is the subject of a Lawgiver external to himself, namely, God. Thus while Ethics are antecedent to Natural Theology,—the formal object of the science being human acts in concord or discord with the rational nature of man,—Deontology is consequent upon Theology, since Obligation can result only from the command and law of God. Moral Philosophy, being made up of Ethics and Deontology, is thus partly antecedent to Natural

Theology, partly consequent upon it. In other words, without reference to God, you may lay the ground-work of Moral Science, but cannot finish the building. Ethics furnish the groundwork for Deontology in this way. Ethics set forth *whatsoever things are true* (to the constitution of human nature) *whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are lovely, whatsoever things are of good fame* (Phil. iv. 8), all things that go to the make-up of a virtuous man, that is, a man true to his own rational nature. Deontology brings in the command of the Supreme Reason and Author of Nature, a law raising the Becoming to the Obligatory, a precept that these modest, just, and holy things be done.

The reader may know that I have written a *Moral Philosophy* (Stonyhurst Series, Longmans), in the fourth edition of which the above theory is more fully exposed and difficulties are met.

It should, however, be observed that even into Ethics Proper God enters, not indeed as Lawgiver, nor precisely as Rewarder, but as natural Beatifier and Last End, God being the ultimate object of that *Contemplation* in which man's happiness finally consists. Further He enters in as the Object of worship, Religion being a natural virtue, for it is meet and just for every reasonable creature to worship God.

## XXXVI. RELIGIOUS CHEERFULNESS THE CHEERFULNESS OF A SOLDIER.

Hardly any piece of spiritual advice is so important as St. Paul's, *Rejoice in the Lord always* (Phil. iv. 4). From the tone of his Epistle to the Philippians we may conclude that the Church of Philippi was the most satisfactory of all the Churches that he addressed by letter,—the Epistle to the Romans being not so much a letter as a treatise. The Philippians, then, may be described in the words of the author of the *Spiritual Exercises* as “mounting in the service of God from good to better.” With such persons, St. Ignatius goes on to say, “It is the way of the devil to sting, to sadden, and raise obstacles.” To such applies the word of the Wise Man: *Give not thy heart over to sadness: drive it away, remembering thy end* (Ecclus. xxxviii.), that is, from the context, looking forward to thy own death, and not being sad about that. The secret of the matter is: Give yourself over to God: ever put Him first in your desire; and then, come what may, ever be cheerful. You will have temptations against cheerfulness, plenty of them, as also against purity. St. John Chrysostom says that you should resist the one temptation as you resist the other.

They then deserve ill of religion, and do the Church great disservice, who bring on over the minds of good people clouds of gloomy and distressing thoughts of God and the ways of God. To any soul who desires God above all I should say, what I should not say to Demas (2 Tim. iv. 10), or to

Mr. Worldly Wiseman : " Stop your ears resolutely to any spirituality that discourages you." Though a Saint say a thing, it does not follow that he says it to you. The world is full of troubles : Religion is not meant to add to your troubles, but to lighten them. Religion is to *give rest to our souls* (Matt. xi. 29, 30). Oh, how many more souls we should win to Christ if this doctrine of cheerfulness were more resolutely preached ! Those preachers and spiritual writers who set the Gospel in an unamiable light will have much to answer for.

Christ our Saviour's permanent offer to mankind through His Church is an offer, not only of eternal, but of temporal happiness also. It is an offer to the individual and an offer to society. Under the present Providence, God's *good will* to men and to the society of mankind is through the Child born in Bethlehem (Luke ii. 10-14). So long as human society averts its eyes from that Child,—or still worse, legally persecutes Him and His,—our social miseries will never cease. Man of his native human ability can rule physical nature by discovery of its laws : Our Saviour alone can rule the heart of man,—rule it, I mean, to that extent which is necessary for the establishment of social peace on earth. The happiness of nations is bound up with the rule of Messiah (cf. Ps. 71 Vulg.).

But there is the doctrine of the Cross. Of course there is the doctrine of the Cross, the fundamental doctrine of Christianity. The Cross does not abolish suffering, but transforms it, sanctifies it, makes it fruitful, bearable, even joyful, and finally victorious. The happiness of the Christian is of a higher order than pleasure and enjoyment and comfort and ease.

The cheerfulness of the Christian is the cheerfulness of the soldier in action, in a Cause that he is enthusiastic for, and under a Leader in whom he is fully confident. Sadness opens the door to cowardice. Though we are prone to its assault, we must resist it, and do our best to throw it off, as Our Lord and Leader in the Garden, for our example, let it come in upon Him, struggled with it, and finally overcame it (Luke xxii. 14 : Mark xiv. 34). "Men who have lost heart never yet set up a trophy," says the Greek proverb. Perhaps the promises of temporal prosperity to the righteous in the Old Testament may be thus explained in their application to the New. *The just shall flourish like the palm-tree* (Ps. xci. 13), not a tree planted in a soft, luxurious climate, but a tree supernaturally endowed to thrive in the frost and blossom in the north wind.

#### XXXVII. MRS. MALAPROP ON COMPARISONS.

"Comparisons are odorous," says Mrs. Malaprop. Saints are ingenious in making themselves out by comparison the greatest of sinners. Nevertheless, almost the most useful spiritual direction I ever received in my life came from a good priest (Edward Whyte, S.J.), who said to me, when I was young : "Never compare yourself with other people : for either you think yourself better, and then you are vain ; or you think yourself worse, and then you are discouraged."

## XXXVIII. ABRAHAM.

Abraham is the great figure in Genesis, Moses in Exodus, David in Kings and Psalms, Solomon in the Sapiential Books. Abraham stands out as the first great Believer and pattern of all Believers, father of all the faithful. St. Paul shows that it is not carnal descent, nor carnal circumcision, but faith that makes children of Abraham : we Christian Believers are the Israel of God (Rom. iv. 12-16 ; Gal. iii. 9, 29 ; v. 15-16). St. Paul dwells upon the difficulty of Abraham's act of faith : in the teeth of all appearances, *hoping against hope, he believed, he staggered not* (Rom. iv. 18-20 ; Heb. xi. 17-18). To most Christians baptized in infancy, and brought up in what is called a "Catholic atmosphere," faith is an easy virtue, a robust virtue enduring even where there is a sad deficiency of works of faith. In Catholic countries faith seems to be in the people's very blood ; so was it in Catholic Europe generally before the Reformation. To the intellectual man of our time faith is often as the faith of Abraham : he has a hard fight for his faith ; yet he is in no real danger of losing it so long as he keeps to his prayers. Faith is a gift of God, a gift not easily withdrawn : once more, *a robust virtue*. To the adult who has not the faith, it is difficult of access. The condition for gaining it seems to be a mind readily awed by the present Majesty of God, a disposition to submit and entrust oneself to Him. Such humility of mind is rare outside the Church. That is how St. Bede calls the Church, "a safe place once you are come

in, a hard climb when you are on the way," *tuta intransibus et laboriosa adeuntibus*.

XXXIX. "WHEN I LOVE THEE NOT, CHAOS  
IS COME AGAIN" (*Othello*, iii, 3).

If all the enemies of the Church could agree to set up one intellectual system of their own, face to face with the intellectual system of the Catholic Church : further, if they could find a leader, a man whose character should be attractive enough to counteract the attraction of *the Man Christ Jesus* (1 Tim. ii. 5) ; then the Church would be brought into a greater danger than any she has yet encountered. It has not been within the Providence of God hitherto to allow either of these things to happen. The German and Hindoo pantheist system, reinforced by Darwinism in its extremist form, seems to promise the most thorough-going antithesis to the Christian Creed yet found. Antichrist probably will be a most plausible, persuasive, fascinating personage, by his human,—or should I not rather say, his tiger-like amiability,—the rival of Christ, even as he is portrayed in the character of Julian Felsenburgh in Mgr. Benson's great book, *The Lord of the World*.

XL. MATER MISERICORDIÆ.

God has made of His Mother a Mercy Office, dispensing pure undiluted mercy. Justice Our Lord has reserved to Himself, and has not committed any administration thereof to His Mother. But all the mercy obtained there is His mercy.

## XLI. PAPAL INFALLIBILITY.

This is from the *Church Times*, 7 September, 1917, p. 184: "The Pope is not one man. George IV used to say: 'If I were an individual, I should do this or that' knowing that he was not. So with the Pope. . . . Once a man be placed in a representative position in any society in which he has lived long, it will require a man of almost superhuman strength to repudiate the traditions and spirit of that society."—Excellent. It gives a valid natural reason why the Pope can never rule a point of faith or morals in opposition to the tradition of the Church. And then there is besides the gift of the Holy Ghost, given by our Divine Saviour to the Apostles, and signally to St. Peter.

XLII. "ANGLICAN" ORDERS AND ANGLICAN  
"ORDERS."

A theologian who was also a wit,—the combination does not readily occur,—used to say: "I believe in *Anglican* Orders, but not in *Anglican Orders*." A joke needs explanation sometimes even south of the Tweed. The theologian was Fr. Sydney Smith, S.J. As one who made his studies with him, and received all his Orders with him, and now survives him, I may be allowed to quote and explain him.

St. Paul wrote to the Galatians: *Ye are being carried over to another gospel, which is not another* (i. 6). He meant that by the fact of this new gospel being other than the gospel which he preached, it

was no gospel at all. What Fr. Sydney meant was this: The Orders of the Church of England are certainly Anglican, but they are not Roman: and by the fact of their not being Roman, they are not Orders at all. In the same way the Church of England, by being the official, national and peculiar Church of England, is not Roman Catholic, and is therefore no Church at all. Yet who shall deny that the Church of England is a body of great dignity and high social rank in this country, a powerful Body, a Body that does much good and busies itself sedulously with divine worship and virtuous behaviour,—altogether a great English institution? And so of the Anglican clergy, the bearers and transmitters of Anglican Orders. Fr. Smith, himself the son of an Anglican clergyman, was not the man to belittle them or deny them their due. Nor would the Pope wish to belittle them, nor would any English Catholic. Anglican Orders are undoubtedly a great thing, although they are not Orders. An Anglican Priest, as such, is an English gentleman: that alone goes for much. An Anglican Bishop ranks as a nobleman, and is often a Peer of Parliament. With all our heart, and meaning what we say, we style the Anglican clergy "Right Reverend," "Reverend," "My Lord," "Your Grace," and we honour the "Venerable Archdeacon": these titles are valid in English civil law and English social customs, with which we as Englishmen willingly fall in. But they are English, not Roman, not Catholic, and carry no theological significance. When Leo XIII in 1896 finally and irrevocably ruled the nullity of Anglican Orders, he spoke as a theologian, he declared them theologically and

spiritually null and void of effect : he did not touch nor impugn their legality in English law, nor their social and political value in English society,—still less the excellence, the conscientiousness of many who bear them, and the vast good they have done and are doing in standing between the English people and sheer paganism. In this sense Father Sydney believed in *Anglican* Orders, and so do I. But for all that, they are not Orders, as “German silver” is not silver. What the Pope and Catholic Bishops have to say to Anglican Priests and Prelates, is simply this : Your Orders are not Orders, and are invalid as ours are valid : they are “made in England,” and not the institution of Christ. An Anglican Priest does not impart sacramental absolution from sin, and does not say Mass. To do him justice, for three centuries he never pretended to ; and in many cases, perhaps in a majority of cases, he still does not pretend to.

Anglican Orders are what they were made in the sixteenth century, when Cranmer’s new Ordinal took the place of the Catholic Pontifical. You cannot have Orders at will, according to your own theological predilections, but only by transmission. You depend absolutely on your transmitters and ancestors. The validity of Order, as of any other Sacrament, rests on the minister’s intention to do what the Church does. He must not intend anything in opposition to the Church,—still less must he mutilate the ancient rite, and by that mutilation embody in external act and outward form an intention to do altogether something else than what the Church does. And by “the Church” is not meant the Primitive Church, as something different

from the Church of the present day. Very true is the saying in Thucydides, Book III ; " It is ever the present authority that galls the unruly subject." An essential feature of Protestantism, as also of Jansenism, was the contention that the Church of the day was corrupt in point of doctrine, and had fallen away from the teaching of better ages. Protestants appealed from Paul III, Jansenists from Clement XI, to St. Paul, or Clement I, who was well out of hearing. The Edwardine and Elizabethan Prelates did not want to do what the Church of Paul III did. They invented and used a new Ordinal, expressly designed to signify by overt act to all men, that they were striking out a new path of their own, away from Rome and the Church of their fathers ; and in particular that they had no mind to ordain " Massing priests." This all England understood at the time : the New Learning was replacing the Old. In that same path all their episcopal successors have walked perforce ever since,—most of them, we must allow, with hearty good will. Leo XIII might almost be called a benefactor to the Protestant Reformation. He set Protestant feet once more in the track from which some were wandering, the track of Cranmer and Ridley, of Pilkington, Coxe, and Jewell. Anglican priests attempting to say Mass will be the ruin of the Church of England. She bears stamped on her forehead from her birth the inscription, " No Mass and no Popery." Efface that writing and you destroy her.

## XLIII. DEMOCRACY AND ARISTOCRACY.

Every government ought to be for the good of the whole people, as a whole. Aristotle, *Politics*, III, 7, distinguishing various polities, or forms of government, says that of every right form there is a corruption: and the corruption precisely consists in the polity being worked, not for the good of the whole, but for the good of an individual or a party. Again, every government ought to follow the reasonable will of the mass of the people. Even an absolute monarch, if he is wise, will study this reasonable will, and adapt his measures thereto. The difficulty is in ascertaining the said reasonable will. It is not ascertainable by counting heads. The will of the majority is always a quantity to consider, but in point of quality it may be anything but reasonable. Again government can only rest upon some sort of consent of the governed. But that need not always be a free consent. A wicked, a frivolous, a wrong-headed, or a simply backward and incapable multitude, must in their own interest be compelled to consent to the government that is in possession: such a government then bears the responsibility of a trustee. They who compose the government are not morally free to do what they like with their ward.

There is nothing admirable about democracy except it be an enlightened democracy. It is the business of men of light and leading, by word and writing, to enlighten the democracy. They should put their superior talents at the service of the People. Neglecting to do this, they leave the People

to be preyed upon by Cleon and the Sausage-seller. Flatterers are as baleful to Peoples as to Kings.

It may be noted in conclusion: (a) that the family is not a democracy; (b) that the Church is not a democracy, else she would cease to be Apostolic; (c) that according to Matt. vii. 13-14, the Few, not the Many, have the better of it in the world to come, which implies that in this world the Many are frequently in the wrong; (d) in speaking of the *salt of the earth*, and the *leaven hidden in the meal* (Matt. v. 13; xiii. 33), our Lord clearly gives us to understand that the *salt* and the *leaven* are the Few; the Many are the *earth* and the *meal*. But it must ever be borne in mind that the Few are endowed above their compeers, not for themselves, but for the sake of the Many. See St. Thomas, *Summa* 2<sup>a</sup>-2<sup>ae</sup>, q. 131, art. 1.

As for Aristocracy, there is this only to say: There is no government better than a good Aristocracy, and none worse than a bad one. *Corruptio optimi pessima*.

#### XLIV. "OFFICE WILL SHOW UP A MAN."

This is a Greek proverb, ἀρχὴ δείξει ἄνδρα. The reason is contained in another Greek word, ἐξουσία, which in later Greek is used as equivalent to ἀρχή; but in classical authors it means "licence," the having of what is called "elbow-room." Office, ἀρχή, gives a man licence and elbow-room, ἐξουσία, to do pretty much what he likes. A man is likely to get into office between forty and fifty. He may flatter himself that the dangers of youth are over. Perhaps,—but a new danger has set in. The

external restraints that lay upon him in youth are withdrawn. He has a wider liberty, wider range of action. Under those genial conditions, the small and seemingly harmless faults of early days grow and become offensive, like wasps in September. To be definite, I will indicate some of the forms in which these faults may appear, and that, for better definition, in the person of an ecclesiastic. For his colleagues and helpmates in the sacred ministry this office-bearer has no affection, no cordiality, very little kindness. He often speaks angrily to them, shows no interest in their undertakings, never utters a word of encouragement. He is no sort of support for a younger priest to lean on. If any of his junior priests afterwards fall away, his harshness and coldness may have had not a little to do with their fall. His respectability to be sure stands, while theirs is gone ; but how will God judge such a Pharisaic respectability ? He is popular in society, and moves gracefully in select circles ; much of his time, evening time especially, is taken up there. He does with ostentatious punctuality what he calls "my proper work," a carefully limited quantity, from which the humiliating and laborious, all that involves self-sacrifice and chivalrous venture, is excluded. Needless to say, he is not the poor man's friend, nor the sinner's refuge. The root of all these and many other faults is the decay of the supernatural, consequent upon neglect of the habit of constant prayerfulness. Wordsworth's line, "This world is too much with us," exactly declares what ails this eminently respectable and at the same time eminently unsatisfactory ecclesiastic. And, when his term of office is over, what will he do in the end

thereof? He may expect to have much expiation to make in purgatory. The sovereign prophylactic is St. Paul's *pray always*, ἀδιαλείπτως (1 Thess. v. 17), which does not mean to pray at intervals, but to be a man of much prayer,—in fact to be always at it.

#### XLV. STOICISM IN THE SPIRITUAL EXERCISES.

We may take a leaf from the pages of that old geographer, who having headed a chapter "Of Snakes" in his account of Iceland, wrote briefly underneath, "There are no snakes in Iceland." There is no Stoicism in the Spiritual Exercises. Nevertheless they do contain what looks like Stoicism, and it is easy to read Stoicism into them, and so I believe it is sometimes done. First, then, what is the Stoicism here in question? The Stoics taught that virtue is the only good, vice the only evil; and that all other things,—riches, poverty, health, sickness, knowledge, ignorance, pleasure, pain, friendship, loneliness, life, death,—of themselves are neither good nor evil at all. But they swerved from this lofty conception by allowing that, of these things, some, though not "better," were "preferable," which, as Cicero well observes, was a mere juggle of words, and gave the whole position away. They called these things "indifferent"; but put their model Sage on the rack, and he would "prefer" to be taken down. Of two cups of coffee, the one hot, the other lukewarm, he would be indifferent to both, but would "prefer" the warmer. Why not say at once that the warmer is "better"? Why is it "preferable,"

except that it is better, good being the object of the will, and that being good for us which our nature requires ?

The solution of the difficulty is to be drawn from consideration of the composite nature of man. Some things are better for his animal nature, others for his spiritual nature ; and what is better for the former may not be better for the latter. What is better for man as an animal, may not be better for him as a moral being, a fellow of society, and a Christian. The error of the Stoics lay in their treating man as a pure spirit, altogether ignoring the fact of his animal nature. What is good for the animal is good for man, and is rightly taken and preferred by man,—but not always nor under all circumstances. The animal must give way to the spirit at times. To ask us to have no feelings, no emotions or passions, as the Stoics required, is to ask us to part with one-half of our human nature. The “indifference” that St. Ignatius requires consists not in our having no feelings, but in our not letting ourselves be governed by our feelings. St. Ignatius does not kill the horse, but asserts the predominance of the rider.

If hunger, thirst, nakedness, pain, be no evils at all, as the Stoics made out, why commend the corporal works of mercy. Why are they good but because they remove evil ? Why was Our Lord's life full of such works, even to miracle ? Why the life of His Saints ?

The secret, it would seem, is this. The natural order in itself is good, and good for man ; in it some things are better and some things worse : these are called natural goods and evils, and man does right

ordinarily to prefer the former to the latter. But high over the natural order rises the supernatural, as even in the natural order itself public good rises above private. Private good has, not unfrequently, to be sacrificed to public, and natural good to supernatural. Our army that bore the brunt of the Great War, has left to posterity a splendid example of men immolating all private advantages upon the altar of their country's preservation. Life to them was sweet, home comforts dear, wounds painful; but comfort had to be thrown to the winds, and life-blood lavishly poured out, to deliver England from the invader. *Sed miles, sed pro patria*, that was the long and short of the matter.

Stoicism then being set aside, we may thus paraphrase the concluding words of St. Ignatius's Fundamental Principle: "Notwithstanding the natural preference which I have, and rightly have, for health rather than sickness, for riches, enough for a comfortable subsistence, rather than abject poverty, for honour rather than contempt, for long life rather than a short life, I must be ready to throw over all these considerations of health, life, money, reputation, where there is a prospect of finding in their contraries the better service and glory of God, and my own fuller salvation?"

St. Ignatius's "indifference" is no depreciation of natural goods, analogous to the Jansenist depreciation of natural virtues. The indifference that he recommends is not absolute, but relative or comparative, as St. Paul counted all advantages of birth and nature comparatively as *dung*, that he might *gain Christ* (Phil. iii. 7, 8).

Natural good things are to be preferred and taken,

not simply for their natural goodness, but in so far as here and now they make for the supernatural end of salvation. Now within limits and under ordinary conditions natural good things do make better for our supernatural end than their opposites. St. Teresa would not lightly have acquiesced in an ill-trapped drain. Natural and supernatural have one Creator ; the one order is geared into the other : the one is the ground of the other : and ground and superstructure correspond. A sound mind in a sound body, and as a support to the same, that competency of worldly goods which St. Augustine tells us to pray for, and which the Wise Man prays for, saying, *Give me, O Lord, neither poverty nor riches, but only what is necessary for my support* (Prov. xxx. 8, recurring frequently in the Breviary Office for August),—these natural advantages are usually better for the service of God than their contraries. But they are not indispensable, and we may serve God more heroically without them, as the martyrs did, when and where and as the call to martyrdom comes.

#### XLVI. SUBMISSION THE FIRST THING IN RELIGION.

A religion is a policy for the next world, and for this in view of the next. To have life in it, a religion, like any other policy, must be (1) definite, (2) workable. Nebulous rhetorical phrases are not a religion, not a policy. The first point of policy in religion is absolute submission to God. There are men who proclaim the independence of the human mind, as Satan proclaimed the independence of the angelic,

—a bad policy, because contrary to facts, a fact which Satan found out to his cost. The first of all facts is the Majesty of the Most High : that is the first fact that religion has to meet : it is the first fact proclaimed in the Bible. The Old Testament turns on two words—" Lord God," which tells of submission ; and "*Messiah*," or " Anointed King," expecting Loyal Obedience.

#### XLVII. PARISH PRIESTS.

A Diocese is an aggregation of Parishes ; the Universal Church, an aggregation of Dioceses. As the average Parish is, so will be the Diocese ; and so ultimately the Church. A spectacle for angels to admire is a well-worked parish. There is no work that a Priest, secular or regular, should do more willingly, when it comes to his hand, than parochial work. Of course there is other work, such as that of a professor in a Seminary, of an itinerant preacher or lecturer, of a writer, of a contemplative monk. But the first work that needs doing in the Church is the work of the parish at home, or quasi-parish in a foreign mission.

By the new Canon Law, what was formerly in England a " Mission " becomes now a Parish, and the head priest of the Mission, whether Secular or Regular, becomes strictly and properly a Parish Priest. The difference is, that whereas of Secular Priests some are removable at will, others irremovable, the Regular is always removable, and that either by the Bishop or by his Religious Superior, either authority being capable of acting separately. Thus in accepting a Parish a Religious Order does

not lose control over its members employed therein, does not lock them up or make them fixtures. This fact may go some way to obviate the objection which St. Ignatius (Constitutions, IV. C. 2. n. 4 : VI, c. 3, n. 5) raised to members of his Society fulfilling the function of a Parish Priest.

I must not dictate, but I may fancy the future. I have before my mind's eye a network of parishes, secular and regular, covering the British Isles, France, Belgium, Italy, and the Catholic world. In their quest for souls, Secular and Regular will no longer clash : each will have his own lawful ground, and will not trespass on his neighbour's harvest except by invitation, an invitation, we may hope, that will often be given. A wholesome emulation will spring up. A Regular parish, well worked, will stimulate the adjoining Secular, and *vice versa*. Much of the work will be done in combination. No longer will active Regulars be huddled together, longing to get to work at souls, but debarred from touching them. That is just what is happening in sundry places on the continent of Europe. In those places the Secular parochial clergy live on the stipend they receive from Government. Parish and stipend go together. Towns increase, but Government will not multiply stipends : therefore neither are the parishes multiplied. There are Regulars there, but non-parochial. Some of them find great work ; not a few,—well, very little. The Secular clergy are too few for the work : the Regulars can't get at it : between them the work goes undone. The remedy would be parishes worked by Regulars without Government salary.

The institution of Regulars as parish priests may

prove in time to have been the most far-reaching and far-sighted provision of the new Canon Law. A genius indeed, if he is not thwarted, may carve out his own work : but the average man,—and in any large body the majority is ever of average men,—is then only at his best when a legal stated sphere of action is allotted to him.

#### XLVIII. SENTIMENTAL MORALITY.

Sentiment cannot take off an obligation : it may go some way to impose one. It is not well to shock the sentiment of the community in which one lives.

#### XLIX. THE RULE OF REASON.

Reason, when applied to duty, is called Conscience. Reason, or Conscience, is man's natural guide. Most men are rather moved by Feeling than by Reason. Now Feeling is an excellent thing in its way. The Office of Feeling is sometimes to go before Reason and rouse Reason to activity, sometimes to follow and add force to Reason's behest. When Feeling goes before, it is the office of Reason to judge of and moderate Feeling, often to resist and check it. Man is in an evil case when Feeling in him usurps the function of Reason : then he behaves wildly to the harm of himself and all about him.

What Reason is in man, that is the Supreme Reason in the universe,—only with this difference, that while man's Reason is a part of himself, the Supreme Reason, otherwise called God, is not part

of the universe, but is infinitely above it, being its Creator and Lord. Things go well in the universe when God governs. God governs largely through the Laws of physical nature, but no small part of His governance He makes over to man, giving him for his guidance a law, called the Moral Law of the Commandments, which man *ought* to obey, but which, by a perversion of his free will and in despite of his conscience, man may choose to disobey.

God, having made this world a place of trial for man, often allows the laws of physical nature to work themselves out to man's disadvantage, in the way of plagues, famines, inundations, and the like. Such things are called *physical evils*. Human life is a continual wrestling-match against physical evil. But if that were the only evil, the earth on the whole would be a happy place indeed. Man is clever enough for the most part to get the better of physical nature, to learn its tricks, to adapt himself to them, and use them for his own purposes ; and this he does ever better and better, generation after generation. Such is the growth of material civilisation. The worst enemy of man is man himself. *Homo homini lupus* : man is to man a devouring wolf. He devours his neighbour, and even devours himself. That he does by *sin*. Sin has the effect of thwarting for a while God's government of the world. The secret of the world's success, did the world but know it, would be St. Philip Neri's, "No sin." Let God govern, let Reason prevail. It is a great saying of Aristotle, "Realities refuse to lend themselves to bad handling" (*Metaphysics*, XI, last words).

Then what about faith and grace and the supernatural? A large question. Here this partial answer must suffice, that Reason in man being weak and prone to fail, faith and grace are superadded to help human Reason to be true to herself.

#### L. A PARABLE.

A nobleman came into the poorest quarter of a large city, seeking for sons and daughters to adopt. They were to leave their homes and finally go with him to his own home in a far-off land, where they were to share his palace and his fortune, and be his children for all time. The only condition he imposed was that he must be allowed to educate them up to the level of their new condition in society. He could not, he said, fill his house with people who did not know how to behave there. There must be nothing uncouth in his drawing-room, no boorish manners at his table. Therefore he provided in that city a House of Residence, where such as consented to become his adopted children were to receive a four years' training, to fit them for the embrace of their new father, and the society of his hearth, house, and home.

Thereupon arose much discussion among the people of that poor quarter. Many disbelieved in the nobleman altogether, and said he was an impostor. *Seducator ille*, "that mountebank," was the name they used of him (Matt. xxvii. 63). Others believed in him in a faint-hearted way: they spoke of him always with respect, but could not endure to tear themselves away from their poor surroundings, endeared to them by time and the habits of

years. "No place like home," said they. Others did venture so far as to come and enter as inmates of the House of Residence. But they proved very difficult subjects to educate. First, they insisted on bringing their own furniture with them, their "few sticks" as they called them, which the servants of the House by their Master's directions chucked out of the window: and then these poor people got enraged and threatened to go back whence they came. Then their clothes were a difficulty. Their taste in dress was deplorable. They took their food very much otherwise than as food is generally taken in the purlieu of St. James's Square. Their pronunciation left much to be desired. The music of their delight was atrocious, their gait slouching and ungainly: in cleanliness they had many points to make up. Still they did acquire gradually the tone and manners of high society. The difficulty was to get them steadily to believe in their new greatness, and in the fidelity of the Prince who had taken them for his children.

And now the Prince's carriages would draw up occasionally to the door; and one by one, close muffled up, for the journey was somewhat perilous, the inmates of the House of Residence were transported to the land where their noble father awaited them.

All we of human kind, whatever our earthly station, are the poor and needy people whom God has come among that we *may receive the adoption of sons* (Gal. iv. 5), and *be heirs of God, joint heirs with Christ* (Rom. viii. 17). Many men prefer earth to heaven: some even scout the notion of there being any God or heaven at all. On all sides is

heard the cry : *I pray thee, hold me excused* (Luke xii. 18). Some of us, however, have allowed ourselves to be gathered into the House of Residence, which is the Church of God on earth. But we are still of *earth, earthy* (Cor. xv. 47), very earthy by nature. It is hard for us to live up to our Christian greatness, hard as poor Jack Falstaff found it to abide by his resolution : " I'll purge, leave sack, and live as a nobleman should do." For every Christian is a nobleman in the spiritual order. All the austerity and severity of Christian discipline, the sufferings and trials of life, the exuberant graces of the Sacraments, are needed and intended to wear off the ill-manners of our earthly origin, and fit us to take our seats one day at the table of God, in that *light inaccessible* where our Father in heaven dwelleth (1 Tim. vi. 16).

#### LI. SCHOOLING IN GOVERNMENT,

Men, badly governed, do not learn how to govern well ; hence when a bad government is overthrown, as in Russia in 1917, there ensues anarchy. A well-governed State is a school of sound politics, as in an army, commanded by a competent general, the subordinate officers, each in his place, learn how to command. So it is and ever should be in a Religious Order.

#### LII. SUBSTANCE AND TRANSUBSTANTIATION.

Aristotle, *Metaph*, VI, i. 7, speaks of " that old, that present, that everlasting question, what is Being ? " What is Substance ? God is a Substance,

I myself am a substance. Substance is a mystery. Therefore I myself am a mystery to myself, and much more is God a mystery to me. Transubstantiation is expressed by two questions and answers. What *is it* before Consecration? Bread. And what *is it* after Consecration? The Body of Christ. And that is pretty well all that we do really know about transubstantiation. (See Newman's words in *Apologia*, pp. 239, 240, ed. 1908.)

#### LIII. THE EXAMINATION SYSTEM.

The Examination System judges and classifies men according to their intellectual qualifications, not according to their moral and spiritual,—by their brains rather than by their character. The reason is this: our neighbour's understanding is more open to our inspection and control than his will. You can inform his understanding where you cannot bend his will. We approach him on that side, therefore, on which we can better get at him and manipulate him, and we rate him according as he responds to our manipulation. It is easier to find out what a man knows than what he is.

#### LIV. GREAT MEN.

The best sign of a great country, or of what is destined to grow into a great country, is its producing great men. There were great men in England,—bishops, kings, saints,—anterior to the Norman Conquest: great men in France, in surprising abundance, at the end of the eighteenth century;

conversely, where great men no longer arise, a country is verging to its fall.

#### LV. SUBJECTIVE IDEALISM.

Though we never think of an object but the object is in our thought, yet we do not think of the subject as in our thought but as out of it. An object known involves a plexus of sensations and ideas, but to us it is no such plexus, it is the term of that plexus. We are not idealists by nature, but by a twist of philosophy. Idealist metaphysics are in flagrant discord with the data of psychology. To be a consistent subjective idealist, you need a mind other than human. Our metaphysics should harmonise with our psychology, and our psychology represent the natural set and structure of the human mind.

#### LVI. THOMISM.

It is a mistake to think that you have in Thomism a comfortable house replete with every modern philosophical convenience, so that one has only to understand what St. Thomas said to answer any modern difficulty. St. Thomas was not raised up to save posterity the trouble of thinking for themselves. His philosophy is a starting-point; and more than a starting-point; it will take you a long way; but you may have to continue the journey by yourself.

## LVII. PANTHEISM WRONG FUNDAMENTALLY.

My notion of God is not the identification of myself with God, but the differentiation of myself from that Supreme Object. God full of excellence, Self full of defects. There could be no self-abasement before a Being of whom I considered myself essentially to form part.

## LVIII. "WESTERN HAUGHTINESS."

The schismatic Greeks speak of the claims of Rome as *δυτικὴ φροντίς*, "Western haughtiness." The claims themselves are indefeasible, but there may have been an admixture of "Western haughtiness" in the way in which they have been sometimes put forth. There may be pride and harshness in the exercise of any authority; and the higher and more spiritual the authority, the greater the call for gentleness. I have seen an old house in Lancashire, where the owner, a magistrate of olden-time, seems to have stood by his bedroom door at the head of the stairs and shouted out judgment on the heads of offenders on the floor below. It might have been better had he come down to a level with them, and enquired and heard explanations before condemning. Such certainly is the way for us priests to deal with *them that are ignorant and go astray* (Heb. v. 2).

## LIX. ALMIGHTY.

God is all-powerful, but He is not all and exclusively Power: hence we do wrong to read His character in terms of Power only. Nor again is He all and exclusively Benevolence.

## LX. FAITH NO GROWTH OF NATURE.

I feel intimately that it is not in me to make any act of faith of my own natural strength,—that strength in which I read, write, criticise, and make speeches,—that strength which I enjoy in common with the *unrighteous*, the *sinner*, the *publican*, the *heathen* (Matt. v. 45; Luke vi. 32-34; Matt. v. 46-47). Only as I am *born anew from above* (John iii. 3), and am *a new creature* (Gal. vi. 15), and am *drawn by the Father* (John vi. 44-45, 65), have I faith, and share in the supernatural gifts which spring from faith, as from "the root of all justification" (Council of Trent, sess. 6, cap. 8). It is not a root engendered of my own fecundity, not indigenous, it is planted in me by the Father.

## LXI. MIRACLES.

Besides X, Y, Z, the confines of the natural world, Miracles postulate a sort of fourth dimension, which we may call Omega, the Præternatural. The existence of a Something beyond Nature is the first condition for Miracles. But no Natural Science can ever prove that there is nothing beyond Nature, or therefore that Miracles are intrinsically absurd.

LXII. MECHANICS, ELEMENTARY  
DEFINITIONS.

*Matter* and *force* are two names of the same thing, which thing, as determinable by another thing to motion, is called *matter*: as determining another to

motion, is called *force*. As the quantity of *matter* is constant in the world, so also is the quantity of *force*. *Energy* is an arrangement of force advantageous for the doing of *work*, i.e. overcoming *resistance*. This arrangement is either *static* or *dynamic*, either a position of advantage (*potential energy*), or actual motion (*kinetic energy*). *Mass* is quantity of matter. *Momentum* is mass multiplied by velocity. Given motion towards a given point, *velocity* is time of diminution of distance from that point; less time, higher velocity.—These definitions were supplied me by an eminent physicist. (W.S.).

#### LXIII. THEISM AND PANTHEISM.

Theism is the doctrine of an infinite Actual, virtually containing all finite actualities. Pantheism is the doctrine of an infinite Potential, continually becoming actual in finite actualities.

#### LXIV. INDULGENCES APPLIED TO THE SOULS IN PURGATORY.

At the school where I was brought up, boys who did well in their studies were rewarded with green or yellow papers, on which were printed the words, *Si annueris, immunis sit* (If you consent, let him be let off). A boy ordered "ferulas" (strokes on the hand) could present one of these papers, and the master might let him off on that consideration, or he might not. This has always seemed to me an admirable illustration of the working of Indulgences, at least as applied to the souls in

Purgatory. An Indulgence is an offering to God of the merits of Christ, sufficient to satisfy His justice, if He is pleased to accept it. But he is not pledged to accept it in any particular case. He may waive aside that form of satisfaction, and take other satisfaction by punishing the offender. We never can know in any particular case which of these things God will do. But He must often accept, otherwise the procedure of His Church in granting Indulgences would be nugatory. Not that the satisfaction offered in the form of an Indulgence is not adequate, but that God is not tied to accept it in that form. Non-Catholics should be told that an Indulgence is never offered in payment of the debt of eternal punishment due to mortal sin. You must be otherwise clear of that debt before you can gain any Indulgence whatsoever for yourself.

#### LXV. THE PROBLEM OF EVIL.

We feel at times keenly the evil that there is in the world, but we understand it very imperfectly. As for God, surely we do not understand *Him*,—which is not tantamount to saying that we know nothing about Him. Between two terms so imperfectly known, so ill understood, as God and Evil, we are not in a position to affirm irreconcilability: all that we can say is that we do not clearly see their reconciliation. I am not concerned here with any definition of faith, but it is certainly a property of that virtue, still to hold by God, praising Him and serving Him, in face of this unlaidd spectre of evil.

## LXVI. NATURE AND GOD BOTH IMPERFECTLY KNOWN.

We know the universe of Nature about us by the experience of our own senses, and by the common experience of mankind communicated to us by the researches of physical science. Still the greater part of the contents of Nature is hidden from us. Who knows what electricity is, or even gravitation? We know things that gravitation does, and things electricity does, but that is very different from knowing what those agents are in themselves. Astronomers think they discern at certain points in the heavens as it were pockets of hitherto unsuspected stars, making almost a new universe. Alike in her unutterable vastness and in her most minute and intricate complexity, Nature is beyond us. We do not know one per cent of her wonders, but we do know a little, enough for the practical conduct of our lives.

And if so little of Nature, how much can we know of God? If we are to worship God at all, we must be content to worship One who lies immeasurably beyond our comprehension,—One whose action will often puzzle and confound us,—One whose ways we cannot always justify. If we will play the part of a modern doubting Thomas, if we insist on putting in our hands and prying into the secrets of His providence, and gratifying our curious eyes with inspection of His counsels, we must not expect Him to stand in our chamber and expose Himself to our view: we have condemned ourselves to a perpetual atheism: we must go *without God in this world*

(Eph. ii. 12) ; only at the end of our sojourn here can we expect to be confronted with Him : and then He may well *know us not* (Matt. xxv. 12), as we have declined to know Him on the only terms on which here on earth He offers Himself to our knowledge. It would be foolish for a man because he can know very little of Nature, to refuse to study and make what he could of the natural objects around him. Is it not a still more fatal folly, because God's being and action must ever remain mysterious, to refuse to recognise what God has shown of Himself in Nature (Rom. i. 20), and the still more abundant revelation which He has given of Himself in Christ ? Our faith is indeed *as a lamp shining in a dark place* (2 Peter i. 19) : still there is light enough for all practical purposes, enough for the Christian to find his way to *the land of vision* (Gen. xxii. 2 ; Apoc. xxii. 4).

#### LXVII. WISDOM OF OLD AGE.

Age is wiser than youth in this, that the elder man has a keener sense of human infirmity as well in himself as in his fellow-men.

#### LXVIII. THE HOUSING QUESTION.

The first question to ask is *cui bono?* where is the landlord that is making money out of slum property? what is the value of an acre of such property? Any house-agent should be able to find you the answer. But you may find that the property belongs to some owner, himself anything but well off, who has invested his little all in the purchase of these

tenements, and who can scarce afford to improve them. Then again the tenants themselves, God bless them, may have got to like, or at least to acquiesce in, their slum estate, There are often many things which such people prefer to a clean, wholesome and decent home.

#### LXIX. RESPECT FOR TRADITION.

Civilisation is the perpetuation of tradition. But for tradition we should be savages. Why in religion alone should tradition be scouted? Why should a man insist on forming his own notion of God, as though there had been no theology before he came into the world? Is theology a science or not? If it is a science, it ought in the course of centuries to have arrived at some established conclusions, which the wise will accept. Or is it a mere matter of taste and human convention and convenience, varying from age to age? To say so is to banish God from the region of objective reality, and to render religion merely subjective. That is what Luther did with his *fides fiducialis*, his private assurance of his own salvation, making Churches and Creeds unnecessary,—though in later life, inconsistently enough, he would have his notions upheld by force. Luther was the parent of that subjectivism which has stamped the philosophy of his country, and even of the world.

#### LXX. IRRATIONAL QUESTIONS.

There are enquiries essentially irrational, to which no true answer can be given because they are

irrational and involve absurdity. You being part of this world as it is, it is irrational for you to ask : " Why did not God create a better world " ? The rational question for you is : " How can I make myself and the bit of the world about me better ! "

#### LXXI. GOD AND POTENTIALITY.

In God there is no intrinsic potentiality : He is pure act : but He is also the source of all possible actuality, and is imitable in infinite ways *ad extra*. He has about Him an infinite network of extrinsic potentiality beyond Himself. What in God is unity, comes out in creation as plurality. The infinite is essentially one, the finite may be plural.

#### LXXII. PERCEPTION.

To perceive, *ἔννεμαι*, is to lay hold of fact which is not fact of your making, does not exist for your thinking of it : it is to get your mind in touch with things as they are away from yourself.

#### LXXIII. REVELATION ANTECEDENTLY LIKELY.

Man's quest after God is not like looking for a comet or a star : it is a case of person seeking for person : and the person sought, knowing that he is being sought, may be expected to make some communication to the seeker.

## LXXIV. POINT OF VIEW.

“Point of view” is a great Oxford phrase. It answers to what might be called in scholastic Latin *formalitas sub qua res aspicitur*. Sensibly, the idea is well put by considering the various views obtainable by viewing a great building, like Salisbury Cathedral, from the south-west, north-east, etc. The object is too large to be seen all at once. Any one-side view, therefore, is imperfect. The perfect object is represented by the union of all the real points of view from which it can be looked at. At the same time we must observe that two alleged points of view may differ so widely that they cannot possibly both represent the same object. Show me a view of Salisbury Cathedral and another of St. Paul’s, but do not tell me that this is the Cathedral from the south-west, and that the same from the south-east. A system of private judgment in religion and a system of dogmatic authority cannot possibly be one Christianity under different points of view. They differ irreconcilably.

That is sometimes called “a point of view,” which is no view at all of the object in question. The object is quite walled off and your eyes see nothing but the dead wall. Rightly used, the phrase “point of view” supposes that the object is really within my view, my sight, my cognisance and ken. Otherwise my point of view yields no view. As the author of the *Grammar of Assent* urges so forcibly (G.A., 60, 373-375, 416), every man views and judges every intellectual object according to his own first principles, which may be right or wrong.

Wrong first principles are irrational prejudices, which shut out reality from the mind's eye. By such wrong principles the Church is obscured to many eyes. Heavy fantastic-shaped clouds intervene between their standpoint and the Church Catholic. They judge of what they see, and what they see is a monster. You can never appreciate God's work till you come to regard it in God's own shewing.

#### LXXV. DIGESTIVE POWER.

A man with a good digestion is like a furnace that thoroughly consumes its fuel, and requires less feeding, less fuel accordingly. Making the most of all that he eats, he need not eat so much. This, they say, is the secret of the good health enjoyed by the Fasting Orders. A good instance, by the way, of a principle not to be pushed too far.

#### LXXVI. "ERROR HAS NO RIGHTS."

Ardent champions of the faith sometimes cry out that error has no rights. But neither for that matter has truth. Error and truth are both abstractions, and abstractions have no rights. But men in error have rights. They have a right not to be forcibly corrected by one who has no authority over them, one who is not their judge. The Church is not the judge of pagans, Jews, Moslems, or generally of bodies religious or irreligious who have never visibly belonged to her: therefore she claims no right forcibly to correct their errors. I will not deny that the claim has been put forward ere now (see

*Vie de S. François Xavier* par A. Brou, Vol. II, pp. 6, 9, 10) ; but St. Thomas does not allow it. He allows force only in the case of apostate Catholics over whom the Church has coercive authority (see 2<sup>a</sup>-2<sup>ae</sup>, p. 10, art. 8).

### LXXVII. SIR JOHN.

In medieval England your Bishop was a Baron, "my Lord": your (secular) Priest a Knight, "Sir John." Even of humble parentage, a man is ennobled by ordination to the priesthood. Every priest has a right to be accounted a gentleman. *Noblesse oblige*, in the first place, the bearer thereof. The priest should ever hold himself bound to knightly behaviour. A poor man he may well be, but still a Knight,—still before God, if not in social parlance, Sir Thomas or Sir John. He should be courtly, considerate, helpful, and in all humility never devoid of a certain personal dignity. Nothing in him should savour of vulgarity, coarseness, boorishness, gross selfishness, or swagger. To build up the character of a true knight, a knight indeed of Christ, that is the aim of the long years of training that the Church insists on for the priesthood.

### LXXVIII. WAR APT PERIODICALLY TO RECUR.

War is not, as some fire-eating paladins have put it, an exuberance and efflorescence of the good that is in human nature. War presupposes evil in human nature, even when it is just : a just war is a reaction of good against evil. Babylon and Jerusalem, the

World and the Church, two great opposing Powers, will stand opposed to one another till the Judgment Day. Neither will ever succeed in abolishing the other. The World is the Kingdom of the Evil One, to abolish which evil, and therewith to abolish war, is not granted of the Father to Christ and His Church. Evil is as an internal abscess, which forms again and again in bodies politic, and when formed bursts out in war, upon which eruption there follows a certain relief. Speaking of the Civil War in Corcyra (Corfu) in his day, Thucydides says : " Such things happen and ever will be, so long as human nature remains the same " (III, 82). He goes on to say : " The cause of it all was government conducted on principles of money-grabbing and place-hunting " —therein putting himself in wonderful accord with St. Paul : *The root of all evils is love of money* (1 Tim. vi. 10 ; cf. Mark x. 23-25) : and with St. James : *Whence come wars and whence battles among you : is it not from this : ye desire and have not : (iv. 1, 2) ?* This cupidity is mitigated by Christianity, holding up before men's eyes the good things of Christ's eternal kingdom,—mitigated, but never eradicated, and of it there will be engendered periodic outbreaks of war. What Christianity cannot do, neither will Courts of Arbitration succeed in doing. But, acting together, the two can do much. History tells of eras of peace in the past. We look to Christianity and Arbitration conjointly to bring about, not the everlasting disappearance of war, but a long era of peace. *And the land had rest for forty years* (Judges viii. 28), when Madian had been laid low. So be it now, and for forty more years again.

## LXXIX. INTERIM OR PROVISIONAL OPINIONS.

On obscure points of doctrine, where the Church has not definitely pronounced, there are opinions that a believer may form to himself hypothetically and provisionally, till either the Church speaks out or he comes himself to see better in this life or in the next. These interim or provisional opinions complete his system of thought *for the time being*, but he must not give them out to the world; first, because he does not know for certain; secondly, because he is sure to be misunderstood. If he were to give them out, the Church might well silence him, rather in her *regal* than her *prophetical* office,—see Newman, *Via Media*, I, Preface, xl–xlviii,—that is to say, for peace sake rather than in the interest of knowledge.

## LXXX. "OUT OF PLACE."

So many boys and girls, young men and maidens, are "out of place," because they will talk and won't obey. *Do as you are told and hold your tongue*, and you will rise in this world. For the next you must add a third rule, *Don't do what is wrong for any man's telling*. And this rule in the long run is not unlikely to make for your advancement even on earth. Your employers will respect you, and trust you, and put you in posts of confidence. Anyhow God will see to you.

## LXXXI. TOTAL ABSTINENCE.

Except when wet through and in danger of catching cold, or for other such medical reason,

I should recommend a young person under thirty never to drink spirits; and if at that age they made up their minds not to touch them for the next half-century, it were not ill-resolved. Wine, I should say, only with friends and in good company. In promiscuous society it is often a great safeguard to virtue to say, "I don't take wine." In Ireland there is or used to be a society called "The Pioneers," who abstained from all alcoholic liquors as a penance, to atone for a national sin.

LXXXII. "UNLESS THE FATHER DRAW HIM"  
(John vi. 45).

There are highly educated and intellectual believers, also highly educated and intellectual unbelievers. What makes the difference? Clearly something else than high education and intellect. Men are not mere asses either in one direction or the other.

LXXXIII. CONSCIENCE, NOT SELF-WILL.

It is a rule, Always follow your conscience. Yet another rule, which Conscience itself points out: Take care to have an enlightened, not an erroneous Conscience. Conscience does not teach the moral law, but points to an obligation to ascertain that law from approved sources. Conscience is not Self-will, not Private Judgment owning no authority. Conscience does not breathe liberty or licence, but control. Conscience is full of awe, and brings you to the feet of a Superior. It is anything but following Conscience, it is clean going against Conscience,

when a man does what is good in his own eyes, thinks what is good in his own eyes, in utter scorn of Creed and Commandments. Conscience is not free thinking, any more than it is licentious living. My conscience as a Catholic bids me *bring my understanding into captivity unto the obedience of Christ* (2 Cor. x. 5, 6).

#### LXXXIV. HOLINESS AND COURAGE.

Courage is never lacking to high holiness. A man of high holiness has the spirit of a martyr. One cannot conceive a highly holy man being a coward, nor a coward a highly holy man. But how does Holiness attain to Courage, when nature fails to afford it? Mainly through Humility.

#### LXXXV. PLATONIC IDEALS.

It is wrong to say that Platonic Ideals, or the essences of the ideal world, are only hypothetical, and that for any categorical truth that they may obtain they depend upon their being realised in creation. They are real, not as realised, but as realisable: their realisability, not their realisation is their reality. *Erit igitur veritas etiamsi mundus intereat*: "There will still be (ideal) truth, even though the world perish" (St. Augustine, *Soliloquies*, II, 2). Thus the truths of electrical science are true apart from there being any electricity anywhere. Only, if there were no electricity anywhere, the science would be closed to us. God alone would know it in the order of things possible.

## LXXXVI. VOLUNTARYISM.

In concrete matter, truth does not come home automatically to the acceptance of the understanding, nor goodness automatically to the acceptance of the will. Neither truth nor goodness is strong enough to take possession of the mind without the mind's positively willing to have it, that is, without the man's own personal effort. One is tempted to think, with Cardinal Newman and Lord Balfour, that there must be some *ἄλογον*, i.e. *some intellectually or logically unaccountable* element, in every system that will ever work in this world. One cannot be dieted on pure intellect.

## LXXXVII. PURPOSE OF THE INCARNATION.

God has a strong will to possess man, and to raise man so far as he is capable to Godhead, without, however, doing violence to the will of man. To that end, He possessed our human nature perfectly, taking that Manhood into personal union with Himself ; and through that Man He seeks to possess the rest of mankind. Mankind, so possessed, make the Church.

## LXXXVIII. PLATO AND ARISTOTLE.

Plato suggests philosophy, but does not deliver it ready made. He sets you thinking, without guiding your thought into definitely true channels. The making and guidance was subsequently done by Aristotle. Plato stimulates, Aristotle teaches.

## LXXXIX. PHILOSOPHY.

Philosophy is the Science of the Limitations of the Human Mind. When you know philosophy, you know what you cannot know.

## XC. PRIVILEGED CLASSES.

A privileged class tends to become a selfish class, even a privileged working class, or a privileged clergy. This does not mean that there should be no privileged class,—but every growth has its worm. What the members of a privileged class should remember, and often forget, is that they are privileged in the public interest.

## XCI. NEWMAN AND SUBLIMINAL SELF.

The *Grammar of Assent* is virtually an assertion of the subconscious or subliminal self, which determines many of our judgments without our being able to justify them in explicit grounds of logic. The way the human mind ordinarily works, in apparent contempt of the logicians, is *Conclusion first, premises afterwards*. I mean of course explicit premises. Conscience also largely belongs to the subliminal self, and is not entirely a working of explicit Reason. Was this subliminal self what the Schoolmen meant by *fundus animæ* ?

## XCII. NOTHING TOO MUCH.

Faith, hope, and charity are the jewels ; contrition, for the time of this life, their setting. We

believe, we hope, we love; and that we have believed, hoped, loved, so half-heartedly and intermittently, for that we are contrite and sorry. To these four affections, and to the sanctifying grace that goes with them,—to these five things alone, the Aristotelian rule of virtue lying in the mean between excess and defect does not apply. “No one can rely too much on the divine assistance,” says St. Thomas (2<sup>a</sup>—2<sup>ae</sup>, q. 17, art. 5, ad. 2), nor believe too firmly in the divine word, nor love too fondly the divine goodness, nor be too full of divine grace. And “you cannot repent too much,” says Newman, “Sermon on Transgressions” (*Parochials*, V). But you may confess too much, from which excess a wise confessor will restrain you.

#### XCIII. PAGANISM RESOURCELESS IN SORROW.

The old Nurse in Euripides' *Medea*, II, 190–201, complains that men have made abundant music to express the joy of festive occasions, where really such expression was less needed, but no song to comfort the afflicted. That was and that is part of the cruelty of paganism. Be a pagan, an you will, when the world prospers you: but when sorrow comes,—and it comes sooner or later to all,—your refuge is in Christ's Wounds and the doctrine of the Cross.

#### XCIV. A STRONG CHURCH IN A STRONG STATE.

The evil of anarchy, the need of government, these are the obverse and reverse sides of the same fact: and that fact stares every rational man in the

face. The life of man away from government is, as Hobbes said, "nasty, brutish, and short." The conclusion that Hobbes should have drawn, but did not, is that to live under government is the *natural* state of man, that being *natural* which is indispensably necessary for human nature to thrive. The first requisite of any government is that it be a *working* government, and, to work, a government must be strong. That government is strong which knows its own mind and will enforce the same. Thus the government of King Stephen was not strong, and England in Stephen's reign was little removed from anarchy. But a strong government may degenerate into a *tyrannical* government, which, where it ought simply to curb, stifles and crushes the individual. Decidedly it may. The safeguard against such tyranny is to have the strong State checked by a strong Church. There are many States, there is but one Church, as there is one Christ. Every State should be confronted by this one Church of Christ, strong in that State's dominions, but not localised and confined to the dominions of that State. Localise or nationalise a Church, and it becomes Erastian, a department of Government, a dependent of the Secular Power. To be a check upon the State, the Church must be independent, having for Head not Cæsar, not Demos, but the Vicar of Christ. You may call this a medieval arrangement. I do not accept "medieval" as a term of condemnation: what of medieval architecture? But the medieval conditions of Church and State were not all such as one would desire to see renewed. One would like no more Bishops, feudatories of the Crown, nominated by the

Crown, judges in secular causes. One would not have clerics serving in what we now call the Diplomatic Service, and repaid with mitres for acting as ambassadors. A State-paid clergy is an institution which our generation may hope to have seen the last of. And as for the immunity of clerics from the jurisdiction of lay tribunals, Suarez cleverly cuts the knot of many intricate disputations by observing that this is a privilege committed to the guardianship of the Sovereign Pontiff, not to be claimed by a subordinate when the Pope does not claim it. The difference between ecclesiastical and lay tribunals has come in practice to turn on the nature of the offence rather than on the person of the offender. And this may prove a happy and lasting accommodation of a dispute of long standing.

#### XCV. THE GOODNESS OF GOD, THE HUB OF RELIGIOUS CONTROVERSY.

Had I been one of the numerous audience, now all dead and gone, who in the year 1837 sat listening in Notre Dame de Paris to Father de Ravignan's Conference, *La Lutte Patienne*, I should have been tempted to call on the eloquent preacher, and say to him: "*Mon Père*, you seem to me like one of those generals of the Prince Rupert type, who drive a portion of the enemy off the field, but in so doing cruelly expose their own flank and risk the loss of the battle. You have given us a vivid picture of the corruption of the pagan world before Christ. What do you suppose has become of those untold millions of pagans? All gone down to hell-fire? Where else could they have gone, on your showing? And

how do you reconcile that with the goodness of God? Believe me, Father, in this world of acknowledged evil—we need no preacher to tell us of that evil,—the point that wants bringing out is the goodness of God: that lost, religion is lost.” Père de Ravignan might have replied, falling back upon his experience as an orator, that we must take one topic at a time, and that the goodness of God would have required a new Conference, or even a whole course, to bring it out duly.

The eschatology of paganism is a dark mystery. But we have some gleams of light. God's judgments in the next world fall on each soul individually. The individual will be neither saved nor condemned for the society that he has lived in. The angels at the last day *shall separate the wicked from the midst of the just* (Matt. xiii. 49). To have lived in the society of the just shall be no screen for individual wickedness. Nor shall any individual be condemned for the wickedness of the pagan society in which his lot has been cast. Again, *God will render to everyone according to his works* (Matt. xvi. 27), according to what he individually has done and what it was possible to him individually to do. Hence the evil society in which an individual has lived, far from being his condemnation, may often be his excuse. Under the circumstances of his bringing up, it may not have been possible for him to have done very much otherwise than he has done. We must not exaggerate the potency of free will, nor lay the burden of human responsibility too heavily upon the shoulders of the unenlightened masses of mankind,—*oves et boves et pecora campi*, as a Roman theologian (Father Ballerini) used to call them. My advice to

every Catholic controversialist, preacher, retreat-giver, would be: "In all things have a tender regard for the Goodness of God: if you do not, your declamations and argumentations may easily do more harm than good." Other ages have worshipped a terrible God. And God is terrible, and being unchangeable must ever remain terrible. But in this age His Goodness is the attribute that most needs emphasis. Our malady is a theological pessimism. Preachers should beware of aggravating it. This caution is most needed in addressing an older and more thoughtful audience. With boys generally it is well to put the terrible things of religion in a strong light. They rather like them put so. In their minds, to qualify and limit a strong statement is almost to retract it entirely. And while we do well to dwell upon the consideration that God will show for those who know no better, we must plainly insist on the rigour of His justice towards those who do know better, the well-instructed Catholic who with eyes open scorns to fulfil what his conscience clearly tells him God expects of him. *That servant who hath known the will of his lord, and hath not done according to his will, shall be punished with many stripes: but he who hath not known and hath done things worthy of stripes, shall be punished with few* (Luke xii. 47, 48).

#### XCVI. MATERIAL AND SPIRITUAL CONSEQUENCES OF THE FALL.

Adam in Paradise was happy both materially and spiritually. Spiritually, he was the child of God by grace, and heir to the happiness of heaven in the

vision of God. On the material side, he was immune from death, from sickness, from the need of labour to find food, from fear of wild beasts, from cold, from having to wear clothes. All this comfortable estate he lost by sin, lost it for himself and for his posterity. Though the spiritual loss was incomparably the greater, the book of Genesis, written for ruder minds, dwells rather on Adam's loss in the material order. *In the sweat of thy brow thou shalt eat thy bread, until thou return to the earth from whence thou wert taken : and the Lord made for Adam and his wife coats of skins* (Gen. iii. 19, 21). Then began man's long wrestling against physical nature, his multitudinous bodily hardships, dangers, needs. As primitive man multiplied and was driven by hunger and curiosity to less and less favoured climes, physical nature fairly got the better of him in the struggle : he just lived, that was all. Savagery had set in. But man remained intelligent, nor is it likely that savagery ever extended to the whole human race. I say this advisedly, in spite of a certain *consensus* of learned men to the contrary,—a consensus resting on no historical evidence, no adequate assemblage of facts, but on the Darwinian theory of evolution. Human intelligence finally got the better of savagery, and started the upward march of civilisation. Barring the great catastrophe of death, which it can at most but adjourn, civilisation has surmounted and got rid of perhaps fifty per cent of the physical consequences of Adam's fall. And it would have surmounted, I dare say, twenty-five per cent more but for one omission, which was no concern of physical science, failure to curb and rectify the moral nature of man.

Civilised man in the nineteenth century, generally speaking, heard with impatience the story of the Fall, and was serenely indifferent to any spiritual disadvantages to humanity accruing thereby. What was God's grace to him? What was Heaven? The place had dropped out of his reckoning entirely. Only let trade increase, and useful inventions multiply, and man's earthly tabernacle be made more and more of a comfortable habitation, who wanted grace and redemption, holiness, or heavenly joys? Good solid material things, golden calves, *these be thy gods, O Israel* (Exod. xxxii.). And, indeed, progress lay open in that direction indefinitely far. Oh, they said, if all man's energies could be directed vigorously, with unanimous goodwill, upon improvement of the earth, town and country, and the extirpation of the physical ills that flesh is heir to! But armaments and preparations for war even then distracted man's energies. In the twentieth century they became more than a distraction and diversion of energy: they came within an ace of wrecking all the accumulated store of material civilisation. And mankind were put in the way of making a discovery, that of the two orders, spiritual and material, in which we have suffered through original sin, neither can be neglected without prejudice to the other. Should there ever come to be a deeply Christian world, with the Church and the Roman Pontiff mediating between nations and keeping war at a distance, with armaments reduced and conscription abolished, what might not the genius of united mankind effect to improve the face of the earth in town and country, to combat disease, to prevent famine,—in a word, to create a new world such as

the prophets foretold, the world-wide, glorious and peaceful dominion of Messiah! That earthly reign of Christ, I believe, shall yet be established before the Judgment Day, when *the fulness of the nations shall have entered into the Church and all Israel* (the Jewish people) be saved (Rom. xi. 25-6). *O Rex Gentium et desideratus earum, lapisque angularis qui facis utraque unum, veni et salva hominem quem de limo formasti* (22nd December, 1917).

#### XCVII. RELIGION, SOMETHING MUTUAL.

The word *religion* is by some derived from *religare*, "to bind." The derivation is probably false, but it expresses a truth: religion is a binding, a mutual bond; it binds man to God and God to man. God was free not to create man: but having created him, how shall we say that He is free to take no more care of a man than He does of a toad, to turn a deaf ear to all man's cries seeking after his Creator! Some theologians will argue that this would not be against justice: be it so, but God has other attributes besides justice. God is not free to act unworthily of Himself. More likely, however, *religio* is from *relegere*, "to gather again," and hence "to be careful,"—the opposite of *negligere*, "not to take the trouble to pick up." *Religio* then means in the first place "carefulness,"—as the prophet says *to walk carefully (solicite ambulare) with thy God* (Micheas vi. 8). It is God who leads man to be so careful: and so leading him, He must Himself respond by having special care of that man. This element of mutuality differentiates religion from theology and philosophy.

*La philosophie est une étude, la religion un commerce.*  
(Abbé Bougaud, *Le Christianisme*, I, 84.)

The derivation just given is borne out by St. Augustine, *De Civitate Dei*, X. cap. 3: *Hunc (Deum) diligentes, vel potius religentes,—amiseramus enim negligentes,—hunc ergo religentes, unde et religio dicta perhibetur, ad eum dilectione tendamus.* And Cicero, *De Natura Deorum*, II, 28–72: *Qui omnia quæ ad cultum Dei pertinerent diligenter pertractarent, et quasi relegerent, dicti sunt religiosi ex relegendo.*

#### XCVIII. REASON, KINDNESS, COURAGE, IN THE CATHOLIC PRIEST.

“Never argue with a Catholic priest: he is a better logician than you are, and is sure to knock the weapon out of your hand.” This is a saying in society. It appears that the close obedience to the faith, exacted of the Catholic cleric at the seminary, has not cramped his reasoning powers. He is a man who loves exact definitions, syllogistic argument, and clear thought generally. He is an enemy to vapid sentiment, to all unreality. His cry is: “No nonsense.” He is a positive genius for discerning the weak point in an argument. He will never allow you to take *hypothesis* for *thesis*; to show what might have been, and conclude that so it has been. “There is no difficulty in supposing,” is a favourite form of argument in many other places besides Oxford; but your priest will have none of it. Clearly, his reason has not suffered atrophy from his faith.

Nor has his vow of celibacy dried up in him the

milk of human kindness. He may be somewhat brusque and off-hand in manner : busy, clear-headed people often are. They find it hard to *suffer fools gladly* (2 Cor. xi. 19) : and a Catholic priest has to give audience to a good many fools, and not a few impostors. But his penitents, who really have something to repent of, his sick, his poor, the children in his schools,—they know the tenderness of their pastor's heart. No wonder he is kind-hearted, for daily at the Altar he is heart to heart with One who bears to mankind that love, greater than which no man hath, of giving his life (John xv. 13).

And brave too, so he needs to be. Brave on the battlefield as army chaplain, brave at the bedside of the infected patient, brave when people come to bully him, brave in accosting truculent sinners with a view to their conversion. Who shall say that faith is not the making of a man morally and intellectually ?

#### XCIX. MISTAKES OF THE STUARTS.

The Stuarts threw many chances away : three times the mistake was fatal.

(1) In 1643, when Charles I turned back from Brentford, instead of marching on London.

(2) In 1688, when James II fled to France, instead of awaiting William of Orange in his Palace at St. James's.

(3) In 1745, when Charles Edward turned back from Derby instead of marching on London. In each case the venture might have failed, yet not so disastrously and dishonourably as the alternative chosen did fail.

## C. TERMS ACCEPTABLE TO THE MODERN MIND.

Writing to *The Times*, 5 January, 1918, an Anglican dignitary pleads "to have Christianity stated in terms acceptable to the modern mind." Did it never occur to the writer that the Founder of Christianity showed small solicitude to make His terms so acceptable, that on the contrary His teaching was in perpetual conflict with the Jewish mind of His day, that in fact He was crucified for preaching a gospel unacceptable to his contemporaries? The Chorus in Euripides' play, the *Hippolytus*, sing:

*By changing, easy-going ways,  
Ever to meet the morrow's hour,  
Taking everything as it comes,  
So may I prosper with the times.*

But Christ and His Apostles and Martyrs had no mind for these "changing, easy-going ways," and, neglecting to "prosper with the times," they were hounded out of life. Reading the worthy incumbent's letter over again, I find that he does not stop at points of language: he is ready to remodel the facts. The Christ that he holds up,—surely not for adoration,—is not in any way a miraculous Being: He is conceived and born by the ordinary process of nature; He dies, and His Body rises not again; He works no miracles,—for faith-healing is not miraculous; His whole earthly career from first to last yields no indication of His being the Lord of Nature, or anything more than an extraordinarily gifted man: on such evidence He cannot be accepted as God. This is the gospel in terms of twentieth-century thought. Only it is not Christianity.

One certainly should observe the temper of the age, as a physician studies a disease, to meet and correct it, not to catch it. But to deny a truth once taught as of faith, making it of faith no longer, and all the while to pose as a defender of the faith, defending it by explaining it away, and so making it acceptable,—such a procedure is scarcely honest : it sacrifices Truth on the altar of Opportunism : it is the procedure known as Modernism. Theism itself is not safe in the mouth of the Modernist. He will surrender the first article of the Creed, and the first verse of the Bible, finding it unacceptable to the modern mind. The Modernist would have taught the Virgin Birth in the thirteenth century : it suited the mind of that great age. But away with it now ; the modern mind cannot abide it. Surely, in any other domain but religion facts are facts, whether men's minds take to them or no. Religion in this view is not a realm of fact, but of sentiment and emotion and personal taste.

Man needs Infallibility somewhere. Some have found it in the Church : others in the Bible : the writer and his school of thought find it in the Modern Mind. But what the Modern Mind of to-day says, the Modern Mind of thirty years hence will unsay. That does not matter : the Modern Mind is infallible precisely by being the Modern Mind of the time. In one sense, it cannot contradict itself : for what it said thirty years ago is no longer the Modern Mind. This sort of Infallibility mocks at any system of abiding truth.

The bold peasants of Yorkshire and Devon in the sixteenth century, taking up arms against the new-fangled Protestant Liturgy, said that it was " no

better than a Christmas game." Modernism, the last phase of Protestantism, is worse. It would be a game, if it were not a tragedy, of Make-belief. And this is what the teaching of the Church of England has come to, in the mouth of some of her ablest and best-beneficed divines. Haply they may live to hear Modern Thought come knocking at the west door of their Cathedrals, and demanding the exact *valor ecclesiasticus* of Bishop, Dean, and Chapter, who have forsaken the New Testament and the *one Lord Jesus Christ, the same yesterday and to-day and for ever, and the faith once for all delivered to the saints*: who are no heralds of the revelation whereby *God, who of old in many divers portions and in many ways spoke to our fathers by the prophets, at the latter end in these days hath spoken to us by His son* (Heb. i. 1; xiii. 8; Jude 3, 4); but have substituted for divine revelation a fleeting human philosophy. A divine revelation, say they, even if given, cannot remain unchanged in human custody. Not in mere human custody, but in the custody of that Church over which the Spirit of Truth broods for ever, teaching her all things that her Master said (John xiv. 16, 26). What Leo I wrote to the Council of Chalcedon, is exactly what Pius XI still believes, and the Catholic Church with Him.

#### CI. TWO SORTS OF PREACHERS.

There are two sorts of preachers: those who are intimidated by the sight of their audience and those who are inspired by the same. The former never become great preachers.

## CII. A WORD TO THE UNWARY.

Never give your heart, no, nor any notable sum of money, to a man you know nothing about except from his own account of himself, however plausible.

## CIII. THE WAY TO FAITH.

The grand means to arrive at faith, for those who are seeking it and complain that they cannot find it, is to do good, to love all that you know of God, to love truth, justice, purity; above all, to love man, the work of God and particularly to love and do good to the needy, the poor, the miserable. This one proviso must be added, that you should not undo with your left hand the good that you are doing with your right,—you should not be cruel and unjust to some, maybe of your own household, while you are kind to strangers.

## CIV. NONE BUT THYSELF AND ME.

Saints sometimes give it out as an inspiration from God, that you should live as though the only beings in existence were God and yourself alone. That looks like selfishness: what has become of your neighbour? Rightly understood, it is not selfishness. All the good you can do your neighbour is by the right use of your own powers. Make the best of yourself: play your own part in God's great scheme of things, and you will be most helpful to your neighbour. The saying comes in well when we are tempted to despair at the welter of evil we see all

around us in the world and our own impotence to mend matters. You cannot convert the world. God does not expect that of you : but He expects you to play your own part under Him in making the world better. The saying is akin to that saying of Our Lord : *Enough for the day is the evil thereof* (Matt. vi. 34). The thought of suffering overwhelms you : do not forecast, be content to carry just to-day's cross : *take up your cross daily* (Luke ix. 23), only for that day. You cannot expect to carry it unless your Saviour helps you : and He will not help you in anticipation, but just at the instant when you need Him. This is the secret of living alone with God in the present moment.

#### CV. THE HOLY NAME.

Scholars tell us that we should no longer write "Jehovah," but "Jahveh," or "Yahweh." I have my doubts whether any of these forms be exactly correct. Anyhow I am going to write "Jehovah," because there are religious associations attaching to "Jehovah," but none to "Yahweh" or "Jahveh." Jehovah, then, was the Holy Name to a Jew, the Great Name, the Incommunicable Name, the Name of Four (capital) Letters. But to a Christian the Holy Name is no longer Jehovah, but Jesus. And this substitution of Jesus for Jehovah we are about to study.

We turn to Exodus, chapters iii and vi. God appears to Moses in the Burning Bush, and sends him with a message to Pharaoh and to the Israelites. Moses asks what name he shall give to authenticate his message. God answers him : *I am who am* :



*Jehovah is my name for eternity, my memorial from generation to generation. I appeared to Abraham, to Isaac and Jacob, but under my name of Jehovah I did not make myself known to them.* We observe that *Jehovah* in Hebrew means *I am who am* : it denotes God as the Self-existent, Supreme Being, fulness and source of all Being. Thenceforth *Jehovah* became, if we may be pardoned the expression, the Official Name of God to the people of Israel. But such was their reverence for the name that they did not dare to pronounce it, nor even to write it : they substituted for it the name of *Adonai*, meaning *Lord*, *κύριος*, *Dominus*, which appears in well-nigh every verse of the Old Testament. When a Jew uttered or wrote the word *Adonai*, he meant *Jehovah*.

The name of *Jesus*, ΙΗΣΟΥΣ (whence IHS), is the Greek form of *Joshuah*, in full *Jehoshouah*, meaning *Jehovah Saviour*. It was not an uncommon name among the Jews till it was appropriated to the Child of Bethlehem, *who was so called by the angel before he was conceived in the womb* (Luke ii. 21). We notice that it contains the name *Jehovah* and adds to it that of Saviour.

We turn now to Philippians ii. 9: *God hath sovereignly exalted him, and hath given him the name that is above every name.* These words were written by a Jew. Ask any Jew : "What is the name that is above every name?" He will reply: "Oh, it is that Name which we dare not pronounce, the Incommunicable Name of the Most-High." And yet this Incommunicable Name is communicated by God Himself to Christ Jesus, so that at the name of Jesus, as at the name of *Jehovah*, *every knee shall bow*

(ver. 10), every creature shall worship. This means that the name of Jesus is a name as good and as great as that of Jehovah, which amounts to nothing less than saying that Jesus is Jehovah. And to put that fact beyond doubt St. Paul continues,—once more I follow the Greek original; for the Latin, while saying the same thing, by no means says it so explicitly,—*and every tongue confess that Jesus Christ is Lord* (entered) *into the glory of God the Father* (ver. 11). The word *Lord, Dominus*, here is predicate, as in 1 Corinthians xii. 3, *Jesus is Lord*: now *Lord*, as we have seen, is *Adonai*: and *Adonai* stands for *Jehovah*. Jesus then is *Adonai Jehovah*, the same Jesus who was *made obedient even to the death of the cross* (ver. 8). He obeyed as Man on Good Friday, and on Easter Sunday He was shown forth for what He was all along,—God. And this was written, as matter of common Christian belief, thirty years after the Crucifixion. And still there are Professors who will write, and credulous readers who will take their word for it, that except perhaps in the Fourth Gospel the New Testament bears no clear witness to the Divinity of Christ!

There is a line in Lucan's *Pharsalia*, I, 135, *stat magni nominis umbra*, said of Pompey the Great, and usually translated, "he stands, the shadow of a great name"; but also translatable, "he stands under the covering shade of his name Magnus (Great)," which latter translation is countenanced by Quintilian, XII, 10, 15, *umbra magni nominis delitescunt*, "they lurk under the shadow of a great name." For this sense of *umbra* we might also compare *obumbrabit tibi* (Luke i. 35), and (Isa. xxxii. 1, 2), *a king shall reign in justice and be a refuge*

against the storm, like the shadow of a great rock in a weary land. Lucan, I suspect, intended the ambiguity. Taken in the second sense, the words make a motto for the Universal Church and for the Society of Jesus in particular, as also for every individual Christian. *Magni nominis umbra*, "under the covering shade and protection of the Great Name" of Jesus, the Society of Jesus holds on through persecutions manifold. A life of more than half a century happily spent in the Society of Jesus has taught me by experience the immense comfort in tribulation to be found in the designation *Socius Jesu*. But there is nothing exclusive in that designation. Every Christian, as he will, may so entitle himself as a Christian. The whole Church is the Society, Company, or Fellowship of Jesus; for so St. Paul writes to the Corinthians: *God is faithful, by whom you are called into the society of his Son Jesus Christ our Lord* (1 Cor. i. 9): so the Rheims version, in strict accord with the Vulgate, *in societatem Filii ejus Jesu Christi Domini nostri*.

#### CVI. THE GREAT MOTIVE OF CHRISTIANITY.

There is a difference between an argument and a motive. A motive is a relative, personal thing: an argument is impersonal and absolute. The argument, however logical, that makes no impression on your will, is to you no motive. There are many motives to Christianity, but none is stronger with most men than this: that Christianity alone *overcomes the sting of death*, as Christ in His Resurrection has overcome it (1 Cor. xv. 53-55). In

this, Christianity has no competitor, except perhaps in the Buddhist doctrine of *nirvana*, which is a reprobation and stultification of intellectual activity. Western science keeps off death by medical and surgical means for a time : it may induce *euthanasia* and send the dying man out of the world unconscious: but to Hamlet's anxious query, " In that sleep of death what dreams may come ? " it simply has no answer : it bids you not ask the question. The chorus in the *Antigone* of Sophocles (333 *seq.*) sings of the achievements of civilisation more than 2000 years ago, to which so much has been added since, but it concludes : " From death alone, man shall invent no escape." It remained for Jesus Christ to say : *I am the resurrection and the life : he that believeth in me, even though he die, shall live* (John xi. 25). *They that have fallen asleep in Christ have not perished* (1 Cor. xv. 18) : they had given them in their baptism a life, a supernatural life, which their death in the course of nature has not taken away. Contrast St. Paul (2 Cor. iv. 16 ; v. 1), with the Emperor Tiberius's last desponding speech to the Senate : " I feel I am perishing every day," *quotidie me perire sentio*. This is the main motive of my Christian and Religious profession, of my prayers, Masses and Communions. I want what my sponsors asked for my unconscious little self at my baptism ; I " ask of the Church of God faith," and that, because faith affords me life everlasting. The mere natural immortality of the soul is not enough, even supposing it proved in Plato's *Phædo*. I desiderate and have found a Leader, who has Himself gone through death and emerged victorious. My motive for holding fast to anything

is because I value it. I value my Christianity on this ground.

#### CVII. VIRTUE IS CATCHING.

To convert another, admonish him, pray for him, but remember especially yourself to practise and offer to God on his behalf the particular virtue to which you wish to bring him.

#### CVIII. OLD TESTAMENT MIRACLES.

The narrative of any given Old Testament miracle, e.g. the floating of the axe-head (4 Kings vi. 1-7), implies two things, first, that God had the power, secondly, that He had the will, to alter the course of nature to the extent there set down. The former is the most important implication, as it extends to all time down to the present : indeed, though deniers of the miracle may argue that God would not have wrought it, at heart they rather think that He could not. Their ground of objection is exactly described by Newman : " If by the word (God) you do but mean a Being who keeps the world in order,—who acts towards us but only through what are called laws of Nature,—who is approached only through the medium of those laws,—then is He but coincident with the laws of the universe : such ideas of religion seems to me short of Monotheism " (*Idea of a University*, pp. 38-9). They allow of no Personal God : they stultify the prayer of petition : they set aside any particular Providence : they reduce the Almighty to a cosmic system of necessary sequences. This is the pantheist philosophy known as Monism.

There is an alternative view, attributed by the

Arabian commentators to Aristotle. St. Thomas combats it in his *Contra Gentiles*, and interprets Aristotle differently, though in point of interpretation of Aristotle there is still much to say for the Arabians. In this view God is indeed the Final Cause of all activity in the Universe, because He is the Supreme Good which every being in the Universe yearns after, and each in its own manner strives to compass : but He is not the Efficient cause, not Creator : He does not even know that the universe exists : He knows nothing of the individual and the contingent : He only knows, loves, and cares for the universal, the absolute, the necessary. This philosophy, be it Aristotelian or merely Arabian, we may call Dualism. Dualism then cuts God off from the world : Monism merges Him in the world.

Dualism may be met by the question, how away from God has this world come to be, and continues as a *cosmos* or kingdom of Order ? The Monist is best taken on the ground of Psychology, arguing up from man to God. Psychology shows the individual man, you and me, possessed of personality and free will, not a system, not a process of necessary sequences. If man, then also God : otherwise man is a higher and better being than God : or, if you dare say so, man is *God at His highest*. Monism is the philosophy most deadly to religion that has ever been advanced. Hindoo and German thought are impregnated with it. These then are the abysses of doubt that lie at the back of the rejection of the Old Testament miracles.

## CIX. PETTY DISCOMFORTS.

Talking and complaining of small inconveniences is rubbing the sore to inflammation. To such things Shakespeare's words apply,

There's nothing good or bad but thinking makes it.

Don't speak of them, don't think of them, and you will hardly feel them.

## CX. A COUNTERFEIT PRIESTHOOD.

The Anglican, who fancies he is saying Mass, does not know what the Mass means to the Catholic priest. There is no Anglican tradition of Holy Mass. The Catholic priest at his ordination is inducted into the Mass. The ordaining Bishop himself says the Mass, he clothes the *ordinandus* in Mass vestments, he bids him "take thou authority to say Mass for the living and the dead." From the Offertory onwards the Bishop repeats aloud all the words of the Mass, and the newly-ordained priest with him. *Non sic Anglicanus, non sic.* The *paraphernalia* of the Mass, with which he surrounds himself, are Roman goods, stolen from the Pope, and smuggled into England without the concurrence, often to the intense disgust, of the ordaining Bishop.

The Edwardine Communion Service was framed to be, and must ever remain, a distinct rite from the Mass. Therefore were altars overthrown, tables set in their stead "fore and aft" in the nave; therefore were vestiges of sacrifice, with twice-repeated care, expunged from Ordinal and Prayer Book. The framers of the New Ordinal

considered that the Church of the day had, so to speak, *overdrawn her account with God*, taking herself for the depositary of treasures which her Lord had never intended to put into her hands, to wit, His real objective Presence brought about by transubstantiation on her altars, and therewith the mystical re-enactment of Cavalry by consecration of His Body and Blood. Mass and Real (not mere receptionist) Presence! This was too much for God to give, too much for man to receive and believe. So they devised an Ordinal to exclude it, and started a new generation of priests who should neither possess nor claim to possess the power to bring such wonders about. The genuine Anglican of true descent from Parker and Grindal and Jewell, and other such patriarchs of Edwardine and Elizabethan creation, is your Low Church Protestant, who scouts the notion of saying Mass. May God reward the good faith and earnest piety of the Anglican who poses as a Massing-priest, but he is in a false position, a position as dangerous as it is false. "Woe to a counterfeit priesthood!" cried Newman in an Anglican pulpit (*Parochial Sermons*, III, 75; IV, 280-1). Woe to any participation, even though it be no more than material participation, in the sin of Korah, Dathan, and Abiron (Num. xvi.).

#### CXI. EPIPHANY AND ADVENT.

The name Epiphany is probably taken from St. Paul's words to Titus ii. 11, 13: *The grace of God hath appeared (ἐπεφάνη)—we expecting the blessed hope and appearance (ἐπιφάνειαν) of the glory of the great God*: also from 2 Timothy iv. 8, *to all that love his*

coming (*adventum ejus*, but in the Greek, ἐπιφάνειαν). Thus *Epiphany* means the same as *Advent*, the "coming," the "appearance" of Christ. He appeared as King: the Wise Men brought Him tribute and paid Him the *salaam* (προσεκύνησαν), due to the *King of the Jews* (Matt. ii. 2, 11). He avowed His title to Royalty before Pilate, and declared its nature (John xviii. 33-37). The providence of His Father secured His title being written up over His head on the Cross (John xix. 19-22). He preached the *kingdom of God* (Luke ix. 60), a Kingdom in which He, *the Son of God* (Matt. xvi. 16), was King (Matt. xxi. 33-43; cf. Luke xix. 12-27, two parables evidently pointing to one truth). He preached this Kingdom, beginning with His Baptism and His first miracle (Mark i. 10, 11; John ii. 1-11), both included in the Epiphany: the Apostles continued His preaching; and the Church, His Kingdom, appeared in time duly developed on earth. He who first came and appeared in Bethlehem, came and appeared in His Church all over the earth: and so He continues, coming and appearing, to this day. *Apparuit, regnavit*: there is the Epiphany, a perpetual feast.

Here is the answer to a question which has perplexed many minds. In Advent, I am told to prepare for the coming of Christ. If you mean His Second Coming, I understand: I must prepare for death and judgment. But the Church's Advent Office evidently shows that she intends us to prepare for His First Coming also. How can that be, seeing that His First Coming took place so many centuries before I was born? The answer is, that the First Coming began at Bethlehem, but goes on till this

day, and shall go on till it is merged in the Second Coming. Christ comes to each generation by the presence, teaching and Sacraments of His Church. To each generation of those to whom His word is preached and His Church appears, Christ is presented, *nobis natus, nobis datus*, born amongst us, imparting Himself to us, instructing us, dying for us, rising again and appearing to the eyes of our faith. His mysteries are ever new. *Apparuit, regnavit, nobis*. And as he is always coming, always asserting His claim over us, so we must be always preparing to receive Him and meet Him with ever more devoted allegiance.

#### CXII. CLASSICS FOR BOYS.

Boys ought not to read the masterpieces of Greek and Roman literature till they are in some measure capable of appreciating them. While they are stumbling wearily through grammar and vocabulary, and getting into trouble for not knowing their lessons, they should be engaged upon short pieces of Latin and Greek, composed for them by their master, or by some scholar of their own nation and time. As it is, the trouble they have had over Cicero or Xenophon in boyhood readily makes them hate those authors and all their kin ever after. Julius Cæsar was once murdered in the Senate House: he is murdered over and over again in countless schoolrooms. Boys dislike Shakespeare's *Julius Cæsar*: even classical scholars look askance at *De bello Gallico*. Cæsar's *Commentaries* should not be opened till the age of eighteen; and then, read with good maps, they would make a very

delectable book. As it is, the interest is spoilt by school memories.

### CXIII. RELIGION A PRIVATE MATTER.

Socialists and others are telling us that religion is a private matter. The statement is true or untrue according as you intend it. It is true that religion is no civil, public business, and therefore is not the business of the State. Henry VIII, Elizabeth, and Joseph II of Austria, were tyrants in dictating to their subjects what they should believe as of faith, and how they should worship. The State, however, should always punish crimes against life and property, or public indecencies, perpetrated in the name of religion, because they touch the civil order. Further, in a Christian State, i.e. one in which the mass of the people are Christian and Catholic, the Civil Power has a duty to countenance and uphold the Church at her request in things spiritual that have a temporal bearing,—this, however, not because the State is a State simply, but because it is a Christian State.

But if it is meant,—and this is what commonly is meant,—that religion should be all locked up in the heart of the individual, that it is no bond among men, that one man is not thereby placed in relation with other men, that there should be no religious society sedulously holding its members together, that any such thing as religious authority ought to be put down,—then the statement is a negation of Christianity. The Christian religion is not a private matter : it is, as both Old and New Testament emphatically declare, the Kingdom of God

upon earth : and though it exists not for purposes of this world, it must ever claim its place among Powers existing in this world. In this sense, religion is as little a private matter as the British Empire.

The statement then is inadmissible when it is put forward to mean,—(a) that there is no one authoritative Christian Church ; (b) that one religion is as good as another ; (c) that religion is a sheer matter of individual caprice.

#### CXIV. HIGH PRONOUNCEMENTS.

In Lecky's *Democracy and Liberty*, I, 186, we read : " The root idea of the old Jesuitism was a strongly realised conviction that the Catholic Church is so emphatically the inspired teacher of mankind " [by the way, no Catholic theologian holds the Church to be *inspired*, only *assisted* : writers who take up their pen against her should learn the difference between these two words], " and the representative of the Deity upon earth, that no act can be immoral which is performed in its service and is conducive to its interests. . . . Many good Catholics will maintain that the old Jesuit misread the teaching of the Church, and some of them believe that religion has had no worse enemy than a Society which has associated the most sacred Name given among men with falsehood, imposture, unscrupulous tyranny, and intrigue." So he.

*All* good Catholics will maintain that to think to serve the Church, the Kingdom of Holiness upon earth, by immoral acts is to " misread the teaching of the Church." *All* good Catholics believe that the Church could have no worse enemy than a Society

which associated the Holy Name with falsehood, imposture, etc. etc. But what Society did that? The question is one of history: Has the Society of Jesus ever been such a Society? It bears the Name of One who told His first companions: *The disciple is not above his master, nor the servant above his lord. If they have called the master of the house Beelzebub, how much more them of his household?* (Matt. x. 24-25). Lecky does not call the Master Beelzebub, but this is how he writes of the Master's household of faith: "In the Middle Ages . . . the Church, . . . formed the most tremendous instrument of tyranny the world has ever seen" (*ib.* 212-13). There is some melancholy satisfaction for a Jesuit reading these words. If his Society stands for "unscrupulous tyranny," the Church also stands for "tremendous tyranny." The Society of Jesus is not above the Church of Christ: the handmaid is not better than the mistress. *The reproaches of them that reproach thee have fallen upon me* (Ps. lxxviii. 10). High pronouncements, such as these upon the Church and the Society of Jesus, were clearly foretold by our Lord. The highest and plainest of them all ran: *We will not have this man to reign over us* (Luke xix. 14; cf. 27).

#### CXV. A BLEND OF POLICIES.

Wise government is a blend of two policies, giving people what is good for them, and giving them what they cry for. Mistakes in government lie in giving either the one or the other undiluted. That should be done only in an extraordinary emergency.

## CXVI. THE MANY AND THE FEW.

The Many must ever be mainly made up of the less wealthy, the less educated, the less able; such persons are always the majority. The capable and competent are by comparison the Few. The Many come to no good without the Few, nor the Few without the Many. Many and Few are Matter and Form, inseparable in the unity of the body politic.

## CXVII. STATE WITHIN STATE.

“The Catholic Church is essentially a State within a State” (Lecky, *Democracy and Liberty*, I, 22). Why, what else can you expect the Kingdom of God to be, the Kingdom of the Word Incarnate on earth? The theory of Church and State fundamentally depends on the answer to be returned to the question: *What think ye of Christ? Whose Son is He?* (Matt. xxii. 42; xvi. 16). Christ came with the deliberate intention of disturbing many relations of the economy of paganism (Matt. x. 34-37). The charge, *he stirreth up the people* (Luke xxiii. 2), while not true in the sense in which the Jews alleged it, had nevertheless its foundation in fact (Luke ii. 34-35; Acts xvi. 20, 21; xvii. 6, 7). The Church can never live at perfect peace with a pagan empire: at most she can have an armistice with it. In a Christian country, there is no essential conflict between Church and State, for the reason that the two operate in different planes, and pursue different ultimate ends, the one supernatural, spiritual, eternal, the other natural, material, temporal. At

the same time these planes at certain points intersect, as in the case of marriage, where the Church is concerned with the validity and perpetuity of the sacramental bond, the State with the settlement of property following upon validity ; these points of intersection need not, should not involve conflict ; but they do call for *pourparlers*, mutual agreements, sometimes concordats.

Far from being an adverse power, the Church incidentally aids the State by fortifying those elementary principles of morality in the decay of which civil government goes to ruin.

#### CXVIII. PHARISEEISM.

No man who is any good ever comes up to his own ideals. In other words, no good man is ever perfectly satisfied with his own goodness. The damning sin of the Pharisees was their intense self-satisfaction. Our Lord preferred the man who was utterly out of conceit with himself (Luke xviii. 13).

#### CXIX. THE CHURCH AND EXPEDIENCY.

The *Expedient* is not the province of Church teaching or Church authority. The Church teaches with authority the *law of God*, as it is written of the priest : *they shall look for the law from his mouth* (Malachi ii. 7). This law comprises (1) *faith*, what man must *believe* according to Christ's revelation ; (2) *morals*, what man must *do* according to the Ten Commandments of the Old Law and the Seven Sacraments of the New. Further, the Church has a right to hold property and administer her own. She has a legisla-

tive and judicial power in things spiritual, e.g. the training of her ministers, the education of her children in the faith, the lawfulness and in some cases the validity of the administration of the Sacraments. She tries "criminous clerks" for ecclesiastical offences, and punishes all such offences, by whomsoever committed within her own fold, with ecclesiastical penances. But the most frequent and familiar exercise of her judicial power is *in foro conscientia*, in the Sacred Tribunal of the Sacrament of Penance. She regulates divine worship and, as part of that worship, the discipline of the body by fasting and abstinence. She is peculiarly supreme over Religious Orders, bodies, however, which no Christian man or woman can ever be compelled to join. Voluntaryism is of the essence of Religious Life. With his eyes open, after months of deliberation,—never required for matrimony,—the Religious by vow places himself more at the disposal of the Church than the rest of his fellow-Christians. In modern practice, a Religious Order will be averse to retaining a thoroughly dissatisfied subject. The dissatisfied are unsatisfactory members of any family. We don't want such people at our hearth.

Though she cannot err in principle in the sphere of morals, the Church does not claim that her every particular judicial act is just, or her every legislation wise and expedient even to her own end and purposes. Still less does she claim to rule what is humanly expedient in view of mere social and political interests. There she may advise, but only as the first of human counsellors.

## CXX. ASSISTANCE NOT INSPIRATION.

God is said to "inspire" when in one way or another He positively puts it into the mind of a man what to say or do. He is said simply to "assist," but not to inspire, when by disposition of His providence He takes care that a man shall not say this or do that. So he "assists" the Pope and the Church, in such manner arranging things that Church and Pope shall never officially impose upon the belief of the multitude of the faithful anything contrary to *the truth as it is in Jesus* (Eph. iv. 21), the truth contained in, or intimately bound up with, the revelation whereby *God hath spoken to us in his Son* (Heb. i. 2). Such is the infallibility of the Pope and the Church,—strictly speaking, a preventive safeguard. Not but that, where He will, the Holy Spirit may inspire the Pope, as he may inspire any other man: indeed He is more likely to inspire the Pope than to inspire any other man. My private opinion is that, in graver matters of Church administration, God frequently does inspire the Pope, e.g. Pius IX in defining the Immaculate Conception; Pius X in the decree on Daily Communion. But the Pope cannot count on such an inspiration as a thing sure to be vouchsafed him in virtue of his office on all occasions.

## CXXI. ESSENCE OF WORLDLINESS.

The World is not irreligious, oh no! It considers Religion a commodity highly useful for purposes of this world. Religion is a great part of the poetry

of life. It lends wings to human aspirations and stimulates human fancy. It fills a void in the human heart. It backs up the magistrate and the policeman, enforces social order, keeps the multitude quiet, helps out those natural and moral virtues which are the indispensable attributes of the good citizen. And still Religion is a false system for all that, in the world's judgment; it is pragmatically useful, but not true; it is what Plato called *γενναῖον ψεῦδος* (*Rep.*, III, 414, c), "a noble lie," because it is a contradiction of the World's first principle, a killing off of the very essence of worldliness, which is this, that man exists finally for himself, and that his good and his evil lie wholly within the bounds of this life. Worldliness in the last resort is thus identified with Paganism. But Religion will have it that man is for God, made of God to do God's will, to confess Him, worship Him, show Him forth, and so give glory to God; that man's immortal soul can know no rest or final happiness in this life, but will enter into rest then only when it shall have left the body and found face to face that God whom it has made its first motive of action here. This principle is laid down as the foundation of St. Ignatius's *Spiritual Exercises*: the Society of Jesus, *as such*, lives to carry it out: nay, what is much more, the Catholic Church lives to carry it out. This the World feels and recognises: so the World in its heart dreads Jesuits and is radically an Antichrist. It will use religion, pet it, but never trust it, never believe in it, never obey it: it would destroy it, if it could dispense with it and no longer need its services. As it is, the World must face the Church and the Church the World, even to the end of mankind's

days on earth: there must be an exchange of civilities and mutual services, but the two Powers are based on diametrically opposite first principles, and are radically irreconcilable. *The friendship of the World is enmity with God* (James iv. 4, R.V.).

Worldliness, however, is an abstract quality, and does not walk about in coat and trousers by itself. An abstract quality exists in nature only as realised in individuals, and is hardly ever fully realised in them. Good men and bad men are neither sheer goodness nor sheer evil. A man may be worldly without being a sheer embodiment of worldliness. Such an one has often some hankering after the Other World in him. This fact that men commonly are not altogether worldly makes it easier for the Church and the World to get on together.

#### CXXII. MOTHER EARTH AND MOTHER CHURCH.

You could not find footing in a nebula, nor again draw your nutriment from a sheer ball of granite. You cannot have religion without dogma, nor again have a religion in which every question that could possibly arise has its answer dogmatically determined. The Catholic Church is neither nebula nor granite. It is a religion of fixed dogmas and of open theological questions also.

#### CXXIII. MORAL SURGERY.

A little moral surgery in the shape of corporal punishment is as wholesome at times for your boy as physical surgery. And the one is no more cruel than the other.

## CXXIV. AGE CLINGING TO POWER.

It is laid down as a first principle in Plato's *Republic*, that in a commonwealth power should always be borne unwillingly by those who are its depositaries, never striven after (*Rep.*, VII, 520, d). This principle, I may say parenthetically, is woven into the Institute of the Society of Jesus as an essential constituent of the same: with us, to be known to have intrigued after office is to secure your exclusion. It is a good principle for the working of the Universal Church, as the practice of Saints has shown. In the Liturgy, in the *Commune Sanctorum*, there is a well-stocked category, *Commune Confessariorum Pontificiorum*. Many saints have been bishops, but saints do not scramble into episcopal chairs. Once consecrated and enthroned, a saint will not readily come down; he will not be forward to resign, but will carry his crozier,—really his cross,—manfully so long as strength lasts. But when strength is consumed by age, the eye dimmed, the hand feeble, the brain inactive, memory fading, and judgment impaired, then is the time to take to heart the truth that the pastor is for the flock, and that the last and not the least service that he can render them in a long course of years may be *resignation*. The said Platonic saying, however, needs qualification; it is meant for, and must be limited to, communities in which there are means of compelling the competent to take office. Apart from such compulsion, the competent might shirk the ungracious burden, and the less competent take it up, as is said sometimes to be our experience of

municipal government. Hence the policy of salaries. And in any community where competence sinks to your level, you should be ready to take office to keep out a worse man.

#### CXXV. CORPORATE CONTRITION.

It may be well to make your acts of contrition,—as also your acts of faith, hope, and charity,—not for yourself alone, but in a corporate capacity, as one of a body. You are one of a *massa peccatrix*, which, thanks to *sin-bearing Jesus* (2 Cor. v. 21; Gal. iii. 13), is not *massa damnata*. Be sorry for the sins of the whole *sinful lump* of humanity to which you belong.

#### CXXVI. GRACE GRATUITOUS, YET, IN THE PRESENT ORDER OF PROVIDENCE, INDISPENSABLE.

No education is a sound education which does not lay stress on the higher nature of grace as distinguished from the lower nature which is human nature and nothing more, or in other words, which does not mark the super-imposition of the supernatural on the natural. Natural virtue is otherwise called "morality": by it a man is a man indeed, up to the ideal standard of humanity. But is not human nature sufficient for itself to attain its own standard in point of morality, as it certainly is in point of bodily development and physique? I need no grace to be an athlete: why should I need it to be a good man? From the fact that grace is essentially gratuitous it seems to follow that grace cannot be an indispensable adjunct of human nature,—

indispensable, that is to say, for that nature to attain its natural perfection. And morality is the natural perfection of humanity in the order of reason.

In reply it must be conceded that an arrangement was quite possible, under which man would have been able, by the sheer strength of his own good will, without any supernaturalising grace, to attain to the perfection of moral virtue proper to his rational nature,—to be substantially and in the main blameless in the practice of prudence, justice, fortitude, and temperance. Pelagianism is a heresy, but not a philosophical absurdity. God might have created man on what we may call "Pelagian lines." He might have established man in the capacity of a moral being without any aid of grace. There was no necessity for man to be made a son of God in order to keep him a good man. In theological phrase "the state of mere nature," *status naturæ puræ*, is quite a possible state. But, in face of the corruption to which human nature is radically liable, it would have been necessary, even in the state of mere nature, for God to have exercised a special Providence over man to enable him to be morally good. Naturally it is the reverse of easy to be consistently a prudent, just, brave, and temperate—animal. And man is an animal essentially. That special providence might have been exercised in many ways. There might have been some medicine provided against concupiscence. There might have been raised up a race of great philosophical teachers, natural prophets, abetted by wise kings, who would have impressed morality upon mankind. There might even have been

miracles, confirmatory of their word ; for miracles do not necessarily involve the elevation of man to the supernatural state.

Some sort of Providence approaching to this, God may or might have exercised over pre-Christian races, or over races who since the coming of Christ have lived wholly beyond the range of the gospel. But the present order of God's Providence is the order of Christianity. The inherent moral weakness of humanity is to be met by the faith and Sacraments of Christ. *And there is no salvation in any other : for neither is there any other name under heaven given to men, wherein we must be saved* (Acts iv. 12). Saved, not merely supernaturally in the vision of God, in the next world, but saved in this world, naturally, from the corruption that must surely overtake our moral nature apart from some special care of Providence over that nature.

The "state of mere nature" does not mean human nature with everything that is of Christ subtracted from it, without anything put in its place. It is not the nature of a house to be roofless : and in the existing order of things Christianity is "the roof and crown of things." In a mere natural condition God would have provided some other roof.

No sound education, then, will ignore Christianity. A sound education is a moral training ; but to train the mass of mankind to morality without Christianity is impossible. And the Christianity required is not that emasculated residue which is left when every sect that calls itself Christian has carved and cut away what it dislikes. There is need of a robust, virile, Catholic fulness of dogma and sacraments.

## CXXVII. ARE ALL MEN EQUAL ?

All men are equal,—so they are, theoretically and in the abstract. Theoretically, to the astronomer, the earth is flat,—or, to put it scientifically, a smooth globe. But in practice it is the hardest thing in the world to find a flat patch of ground. The land is full of lumps and hollows. If you want a level, you have to make it at considerable expense, e.g. a tennis ground in your garden. So you will not find a score of men all one another's equals, except by convention, where they agree, or perforce are compelled, to treat one another on a footing of equality. Spiritually, intellectually, morally, physically, socially, educationally,—and why not politically?—there is ever a difference between man and man. B, that is myself, is equal to A ; but if C pretends to be equal to B, oh no, that won't do at all.

## CXXVIII. PHYSIOLOGY OF PIETY.

It is now generally known and recognised that to every spiritual or mental effort there corresponds some effort of the bodily organism and consequent expenditure of bodily tissue. Further it appears that the tissue expended varies with various sorts of mental work. Thus the student, jaded with prolonged exclusive application to mathematics or theology, may find rest and relief by turning to history. It is likely then that some particular and specially appropriate tissue is worn away by mental prayer and devotion. Hence a pious man will feel at times cloyed and sated with heavenly things.

The disgust that he feels setting in against piety he may take, in alarm, for a decay of faith, hope, and charity within him : whereas it is not those virtues, seated in his soul, that are suffering, but some part of the matter of his body has been worn away. I remember perhaps an extreme case : a lay-brother of the Society of Jesus, a man of extraordinary holiness and with a rare gift of prayer, came in his last years to suffer from mental alienation and an utter repugnance to piety, so much so that he would shake his fist in passing the chapel : so he continued to his dying day without recovery. It looks as though in him an unremitting attention to heavenly things had done damage irretrievable to those humbler parts of man's composition, by whose concurrence alone and at whose expense it becomes possible for the soul to lift herself up to God. I remember a complementary instance in the person of a priest, who lived to extreme old age, unsurpassed in piety, his mind sound and wholesome to the last, who thoroughly enjoyed a joke and made not a few. *Dulce est desipere in loco*, says Horace, and for pious people particularly we may say, *dulce et salutare*, "it is sweet and wholesome to play the fool in season," and be readily amused.

#### CXXIX. TO THE PREACHER.

Remember that among your listeners is Jesus Christ. "Well, how did you like the sermon?" the congregation ask one another. I wonder how our Lord liked that sermon. Jesus Christ must have heard much from the pulpit that He did not like,—the matter, the manner, not to say the man.

## CXXX. "THEIR WORKS FOLLOW THEM."

(Apoc. xiv. 13.)

Works, that is, human acts of thought, word, and deed, are man's creatures, and are permanent in their way, as God's creations are permanent. The hour in which they were done passes, but the works remain. Even in this world every man draws after him an unseen trail, a trail of glory or of shame. Sin may blot out the one, repentance the other, but a trail of one sort or another is ever left behind. These works are the company that will gather round your death-bed and accompany your soul into the next world.

## CXXXI. CARVING OF NAMES.

*Nomina stultorum scribuntur ubique locorum.*

On every post the fool will carve his name :

On every post display his folly by the same.

## CXXXII. FAITH APT TO BECOME THE CHIEF OF WORKS IN RIPER YEARS.

For a man who has been tolerably well brought up, who has not contracted vicious habits, who has in him no touch of insanity, and whose surroundings present no great trial to his patience, the practice of the moral and domestic virtues becomes with the advance of years no very arduous task. Experience has given him an intellectual conviction of the good of such virtues, which conviction goes a long way to

the practice of them. The absurdity of pride, the ruin wrought by bodily excess, the short-sightedness of selfish preoccupation, the absolute undesirability of making yourself a terror to your friends, the goodness and delight of brotherhood dwelling together in union,—all these facts have gone home to this elderly man. But one virtue grows harder, the first of the theological virtues, faith. It is partly due to the decay of emotion,—usually a great prop to faith : as senile decay sets in, emotion flags, and sensible piety vanishes. But further, old eyes, as they discern obstacles to any enterprise, have also a keen perception of how hard it is for any statement to be accurately commensurate with fact. An old head is charged with objections as full as a torpedo with explosives. Considering how faith guarantees and enforces the truth of all statements in the Old and New Testaments,—in that sense in which God delivers such statements, and the Church officially receives them ; considering also the Creeds and Conciliar and Papal *ex cathedra* definitions, what a mass of statements, tremendous, mystical, transcendent of the ordinary happenings of life, is pressed upon the Christian believer ! Children do not feel this, many men and women pass their whole lives without awaking to it, but a trained reflective mind in old age,—and often too in youth nowadays,—has it for an abiding element of consciousness. That must be the gist of the gospel saying : *Whoso receiveth not the kingdom of God as a little child, shall not enter into it* (Luke xviii. 17). To such a mind, the virtue of virtues is faith. The agony of Christian life consists in holding the faith fully, firmly, and pertinaciously. And this the old man feels that he

can never do of himself. He holds his political opinions *of himself*, his learning *of himself*, even his theology, so far as it is science, *of himself*: but his faith is a *gift of God*, superadded to his nature, quite extraordinary and gratuitous, as much beyond his natural self as any sacramental and sacrificial powers that attach to him, if he happen to be a priest. *No man can say, Jesus is Lord*, i.e. have faith in the Divinity of Christ, *but in the Holy Ghost*, i.e. by aid of grace (1 Cor. xii. 13). Good works go for nothing heavenwards unless rooted in that faith which the Council of Trent calls *the root of all justification* (Session 6); which faith is a sheer gift of God in Christ beyond aught that man could find for himself. *Without me ye can do nothing* (John xv. 5). An old man does not merely know this from theology: it enters into his spiritual experience. Louder daily waxes his heart's cry before God, that cry of St. John of the Cross, *nada, nada, nada*, "I am nothing, nothing, nothing," of myself, but a great deal in Thee.

#### CXXXIII. NATURAL FAITH.

Some theologians argue, others contradict, the possibility of a mere natural, rational conviction, founded on evidence, of the truth of Catholic Christianity, a conviction standing quite apart from grace: this they would call "natural faith." Given such a rational conviction, it would not avail for salvation: that all allow. Again, given such a conviction, one may well doubt whether it would be permanent, if it were not followed by an acceptance of the grace of faith. Natural conclusions upon the

facts of Christianity are like natural virtues : of themselves, and away from the supernatural, they are not firm and fast : they hold like leaves in summer, and in winter they are scattered by the storm. *In time of temptation they fall away* (Luke viii. 13). The argument that was so convincing in June, is overcast with clouds in October. As St. John Chrysostom says : " What argument brought in, argument may cast out." It may be a bad argument casting out a good one ; but the conclusion vanishes from the mind all the same. The old man's mind,—call it, Mr. Professor, the imbecility of his years,—grows sceptical about philosophy, and is held to divine truth not otherwise than by faith.

It may be added that, to one who had arrived at " natural faith," if such there be, the supernatural would doubtless be offered by God. If he rejected the offer, he would be unlikely long to retain his " natural faith." *To him that hath,—i.e. uses what he has,—shall be given and he shall abound : but from him that hath not,—makes no use of what he has,—even what he hath shall be taken from him* (Matt. xxv. 29).

#### CXXXIV. THE WEAKEST LINK.

A chain is no stronger than its weakest link. The saying is true only of a single chain, not of a complex system that has many independent points of attachment. The saying is applicable to a case in law, where all depends upon one witness so entirely that, apart from his testimony, the argument has no probability at all. But legal evidence is often of a cumulative character, a cumulus of independent

likelihoods. There, likelihood strengthens likelihood, and the more numerous and diverse they are, the stronger the case ; nor is such a case ruined by the breakdown of this likelihood or that. Similarly in science an hypothesis is started, a mere guess at first ; but as it is tried, it explains a wider and wider variety of facts : the originally weak hypothesis shows vitality, or ability to assimilate surroundings : it has grown into something more than an hypothesis : talk of the weakest link is irrelevant there.

## CXXXV. EASTER.

“ With God all things are possible,” means that all things that are in themselves possible, God can bring into actuality. Possibilities do not lie separate from one another. They are inter-related. Sciences of their inter-relations are mathematics and metaphysics. Thus if possibility A x be realised, it will be necessary for possibility A y also to be realised, and possibility A z never to come into existence. The possibility of your eating your cake involves the possibility of a cake, and the impossibility of your continuing still to have it. Ribadaneira, S.J., in his *Lives of the Saints*, on Easter Sunday, speaks of the possibility of Our Lord having delayed His Resurrection to the Last Day. That possibility realised would involve the impossibility of the Church existing on the essential lines on which she exists now. Essentially, the Church is the Mystical Body of Christ, as St. Paul is continually telling us. But the living, human Mystical Body involves the living human Natural Body. We, living men, could not

be incorporated, soul and body, in a dead Christ whose Body was gone to decay. We want a Man to be head of us men. But, separate from the Body, the Soul of Christ is not a man : under that condition of separation, the Incarnation has ceased to be : therefore the Church could not be, what she essentially is, the Extension of the Incarnation. Our baptismal justification from sin is, by the very nature of the institution, an incorporation in a Living Man, Jesus Christ. Therefore St. Paul says, not only that Christ was *given over to death for our sins*, but likewise that He *rose again for our justification* (Rom. iv. 25). We are not justified apart from His Resurrection. Thereupon Newman says well that, in the present order of Providence, Easter Sunday is as needful for our salvation as Good Friday (*Essays*, I, 211, 366). Any Real Presence in the Eucharist, away from Christ Risen, is impossible. How could Christ give us His Body, if He had not a Body ? The Real Presence is turned into a Real Absence ; and with the Real Absence, as the Reformers accurately well discerned, the Mass must disappear. The only sacrifice then remaining possible, in the New as in the Old Law, would be an empty rite commemorative of the Death of Christ, as of a thing past in the New, as it was of a thing to come in the Old. Such is not the *chalice of the New Testament* which we consecrate. Lastly, the devotion to the Sacred Heart would be undone. There would be no Sacred Heart. The object of the devotion is a living, loving present, aiding, sympathising, feeling Jesus,—not a spirit, but a human Being in our midst. He calls from the eternal shore to us out on the waters of time (John·xxi. 4-8) : He

tells us of the Cross that He has borne, and that we must bear after Him (John xxi. 18, 19) ; likewise of the victory over death that is His and shall be ours. Not even on Good Friday do we forget that the Crucified, whom we adore, is a Living Man at this hour, ever for all days our Living human Head and Leader. To deny the bodily Resurrection of Our Lord, to reduce the apparitions related in the Gospels to the appearances of a Wraith, in express contempt of Luke xxiv. 39, is simply to eviscerate Christianity, and explode the Church. The benefited clergyman who does that, what right does he retain even to the temporal emoluments provided of yore for the heralds of *Jesus and the Resurrection* (Acts xvii. 18) ?

This to show cause why in the Church's Martyrology Easter Day is called the "solemnity of solemnities, and our Passover," *the first of all the days of the year* (Exod. xii. 2).

#### CXXXVI. FAITH AND TRUTH.

The Mass begins with "light and truth," and ends with "grace and truth." A great help towards finding the faith before you have it, and keeping the faith once possessed, is a strong love of truth, of the apprehension of things as they really are, and earnest prayer to attain and retain truth. We want no delusions to make us Christians. An enquirer should pray : "O God, if the Church of Rome is what in the past I have taken her to be, keep me far from her ; but if she is what she herself claims to be, then bring me to her."

## CXXXVII. HARD TIMES.

The harder we are hit, the more we are thrown upon God ; and our confidence grows the greater for being centred in Him alone.

## CXXXVIII. HEALTH.

Health is the body answering to the soul ; disease, the body less responsive to the soul ; death, the total cessation of correspondence between the two.

## CXXXIX. MIRACLES AND PROPHECIES.

While Our Lord lived on earth, His miracles were the guarantee of His prophecies. Now that He is ascended, His prophecies, fulfilled in the Church, are the guarantee of His miracles. This is the argument of St. John Chrysostom, hom. 7, in 1 Corinthians *ad fin.*

## CXL. WRITING A LANGUAGE NOT YOUR OWN.

The use of learning to compose in a foreign language is that it enables you better to understand your own. None but the best educated Englishmen do quite know English ; and they usually can express themselves in some other language than English. For every language has, not only its own vocabulary, but also its own structure and order of composition of sentences. French structure is not English structure, still less is Latin. The first sentence of this number might go into some such Latin

as the following : *Id agitur alienam linguam scribendo ut tuam ipsius melius intelligas* : revealing the fact that the English adverb *better* goes with the infinitive *to understand*, not with the indicative *enables*. Most English people would read *enables you better—to understand your own*, instead of *enables you—better to understand*. But no one would read : *It teaches you not—to take too much notice*. Now *better to understand* is the same idiom as *not to take*. Reading his own language aloud, an ordinary reader continually joins the wrong words together, and fails to pause at the emphatic words, being misled by those most fallacious guides, the commas. Translating into Latin, you must break up the English structure, you must rearrange the words and clauses, you must put emphatic words into a prominent position, and clothe the whole thought in another vesture. And this forces you to think out what the English really does mean. In a poor composition you find it means hardly anything.

#### CXLI. THE CATECHISM IN RHYME.

The Arians, Newman tells us, put their heresy into verses, and got their people to sing them, which they found an efficient instrument of propaganda. When will the apt manipulator of verses and inventor of rhymes arise, who will set forth the Catechism in rhyme ? We do not want a poet, but a patient plodding man, who will make this task the occupation of his leisure for at least three years, composing, correcting, cancelling, rewriting, and thinking the matter out, till at length he gives us, and gives our

boys and girls, the truths of the faith accurately expressed, good theology, yet simple and telling and concise and rhyming? Such versified doctrine, learnt in childhood, would stay in the mind for life; it would be an aid in many an hour of temptation, and a beacon-light on many a dark day. And if, by the kindly uplifting of the spirit, the rhymester did at times rise to real poetry, then there would come forth a hymn, to be sung in churches. Oh that the hymns which are sung in churches were less emotional, and more doctrinal, as the *Lauda Sion* is doctrinal.

#### CXLII. HIGH ANGLICAN MINISTRATIONS.

It is an awful thing to have stood for years at a table, attempting to offer to the Most High a sacrifice of which you were not the accredited minister, and to have sat absolving from sin without either Order or Jurisdiction. Many have done this in all good faith. God condone their innocent delusions! God reward them for any sinner they may have helped to a perfect act of contrition, for any salutary warning given to the unwary, any wholesome guidance to souls stumbling in the shadow of death. But I would rather appear at His tribunal, having been all my life long a layman in full visible communion with the one true Catholic and Apostolic Roman Church.

#### CXLIII. "BY DIVERS PORTIONS AND IN DIVERS MANNERS" (Heb. i. 1, R.V.).

The revelation of God in Christ and the Church is complete and universal. All to whom it comes

home in its fulness are bound fully to receive it in its fulness. All who have received it are bound to profess their belief in it, and, each according to his degree, to propagate it. Nevertheless, though meant for all men, this revelation in point of fact does not come home to all men. The limitation set to the carrying out of the Divine purpose is largely due to human perversity. Of many men,—God alone knows of whom,—it may be truly said that it is their own fault, if their minds are not lit up with the full light of Catholic truth. Granted, but that is not the whole account of the matter. Many men, without fault of their own, are ignorant of large portions of Catholic truth. God deals with souls individually, and each has to answer for the measure of such truth vouchsafed to him, no less and no more. We pray for the conversion of a non-Catholic : he dies outside of the visible Catholic fold : we are not to reckon our prayers unheard on that account. We may well hope that God has been pleased to Catholicise that man's mind and heart up to a certain measure, beyond which He required no more of him. The man has gone forward to meet his God so far as God has advanced to meet him. The two have met at the point which God had fixed for their meeting. In that man's case, that is enough : what more could you have ? So far as God has drawn him, he has yielded to the divine attraction. Let us take the image of a gas-jet : turned full on, the jet represents what is normal, the fulness of Catholic faith : half on, you see in it the image of the conscientious Anglican : brought down to a little bead of light, it represents the man whose knowledge is confined, through no fault of his, to that elementary

residuum of faith prescribed by St. Paul, that *God is, and is a rewarder to them that seek Him* (Heb. xi. 6),—in other words, to the doctrine of Providence, of which Newman writes : “ God’s Providence is nearly the only doctrine held with a real assent by the mass of religious Englishmen ” (*Grammar of Assent*, p. 57).

#### CXLIV. FOR GOD AND COUNTRY.

*Country*, not *Fatherland*, is the right English word. *Fatherland* etymologically is *patria*, except that *patria* is a designation of the City State, and means properly *patria urbs*. Venice or Florence, not Italy, was the *patria* of the old Italian. *Our country* would be *patrium rus*, which a Roman would have taken to mean the farm on which you were brought up. It is a significant fact that the English word *country* answers to two Latin words, *patria* on the one hand, and *rus* on the other. “ My country,” we die for : but we live in “ the country ” as opposed to “ town.” The significance of this twofold meaning of the word seems to be this. We love what we *see* present, and what, if absent, we can *visualise*, or see in imagination. Now generally the country makes a better object of visualisation than the town. There are indeed noble aspects of certain towns, and conversely many dreary stretches of country land. The view of London from the Embankment,—though how much of that is due to the river ?—makes better visualising than the flat country to the north of Liverpool. But speaking of towns generally, it might have been otherwise, it should have been made otherwise, as Ruskin contended, but actually

there is little in our large towns that lends itself to any agreeable visualisation. The sight of the manufacturing towns, Drearydom and Smokeley, is not stimulating to the imagination, not provocative of love. You do not love England the more for seeing them, but rather the less. The way to get to love England is to foot it up and down, in the mountainous districts if you can, or at least in those districts the scenery of which has happily been termed "friendly." There your heart warms to:—

This royal throne of kings, this sceptred isle,  
 This earth of majesty, this seat of Mars,  
 This other Eden, demi-paradise,  
 This precious stone, set in the silver sea,  
 This blessed spot, this earth, this England.

*Richard II.* Act II, scene 1.

With such thoughts Shakespeare must have been inspired as he ranged the forest of Arden, though bent I dare say rather on deer than on scenery. It was a wise institution at Athens, that the young men between eighteen and twenty had to ride about Attica as patrols (*περίπολοι*). Plato copies the institution in his *Laws*, VI, p. 760. Amongst us, the Radicalism of Labour, verging dangerously upon revolution, would receive wholesome correction if working-men were less confined to the unlovely surroundings of their daily toil, and saw more of "this earth, this England," as God and nature made it. They would have more love of their country (*patria*) if they saw more of the country (*rus*).

## CXLV. THOROUGHNESS.

Thoroughness,—Strafford's policy of "the thorough,"—consists in knowing definitely what you want, and taking unhesitatingly the means to get it. Thoroughness is not of itself a moral quality. It is a high quality, but its morality depends on its application. The saint is thorough, so is the devil. The "Foundation Principle" of the End of Man in St. Ignatius's Spiritual Exercises is a principle of thoroughness.

## CXLVI. THE DISPENSATION OF PAGANISM.

St. Augustine is too hard on the heathen world. He does not sufficiently allow for God's providence over the most abandoned of His creatures, and the forbearing indulgence wherewith He treats every individual human soul. From the tribunal of the Bishop of Hippo, I fear, pagans would have been sent in a promiscuous crowd down to the hell of fire. I appeal to Christ. Absurd as the gods of the Gentiles were, and too often obscene, there lurked at the back of the heathen mind a notion of One Supreme, whose Court these strange creations were, beings nearer man, and therefore more approachable,—more human, and therefore frail. Was not polytheism a craving for the Incarnation? The Incarnation alone gives the deathblow to this idolatry. Heathendom then was not wholly cut off from God. It was, as Newman called it, a "dispensation," by which he meant what he otherwise calls an "economy," i.e. a plan of teaching wherein much truth is kept back, but sufficient given for the

essential needs of the taught. The heathen knew enough of God to arrive, as many of them doubtless did arrive, at some final good.

#### CXLVII. TWO POINTS OF A GOOD TEACHER.

“What do I want with a teacher? Can I not get it all up from the books?” Thus some have said that a Cyclopædia might replace a University. Foolishly enough. There are at least two things that a good living teacher will do for you. (1) He will tell you what portions of the matter before you you would do well not to try to learn. The human mind is as limited as the human stomach. Study must be selective. The teacher draws your eyes to what is vital and important, and averts your gaze from what is for the present at least irrelevant. (2) He will awaken your enthusiasm and make your study interesting. He will give you an appetite for your intellectual food.

#### CXLVIII. MONEY AND MAMMON.

Money in itself is a thing good and necessary, as food is good and necessary. The evil is money deified into the god Mammon. The evil is money made the supreme good and final end of human existence. As well live for what our ancestors called “belly-cheer,” eating and drinking, as live for money. Or to put the thing in another way, the evil is money selfishly pursued and used.

## CXLIX. FOOT-CARE.

How rare it is to find a perfect human foot ! Our feet are spoilt for life by what we wear before we are seven years old. With most parents it is a consideration of economy to make their children wear out old shoes before providing new ones. Thus the rapidly growing small foot is spoilt by shoes too small. It were surely a wiser economy to provide cheap shoes, which might be discarded without remorse, or shoes somewhat too large and roomy to start with, or in ordinary weather no shoes at all, but let the child run barefoot.

## CL. THE LAST PRAYER.

We speak of the "last straw" : we might also speak of the "last prayer." We pray a long time without result, but no prayer is lost : the weight of our prayers grows with every addition, and in the end, it may be, some poor little prayer of a poor person breaks the back of opposition, and victory is achieved.

## CLI. THE NEMESIS ON BOASTING.

No sin draws down such swift Nemesis in this world as boastfulness. Boast of your health, and you are ill in a fortnight : boast of your punctuality, and you miss your next appointment. The Greek sentiment was correct here. "God is a jealous God, and allows none to be high-minded but Himself" (Herodotus III, 40).

## CLII. HOW TO LEARN TO WRITE ENGLISH.

Egotism, they say, is true modesty. So it often is. How then did I learn to write English? (1) By writing translations from foreign languages, particularly Latin and Greek, into the most idiomatic English I could command. (2) By writing my own translations of English into Greek. (3) By writing analyses of histories and works of philosophy which I was required to know for examination purposes. (4) By writing my own comments on the books that I read, thus starting the business of a reviewer. (5) By writing in a commonplace book the thoughts that struck me, and expressing them accurately. (6) By writing for my parents outlines of the sermons that I heard.

From writing as a boy what were called "English themes," and English verses under compulsion, I believe I got no good whatever. I hated the task, and lost my time over it.

## CLIII. "THE STONES CRY OUT" (Luke xix. 40).

Preaching in Westminster Abbey, a bishop tells his audience that it is quite possible, nay, it has happened, and may go on happening indefinitely, for article after article of the Christian Creed,—formulated as that Creed was in an uncritical age,—to be proved untrue in the march of human knowledge. When this happens, he says, it is part of Christian sincerity for the Church no longer to pretend to believe in such articles. The Church must be prepared to lighten the ship, cutting away now

one article, now another, and throwing them overboard : so she will float out with the tide,—whither, oh whither ? Quite so, my lord, *your* church can give no guarantee of her articles never proving untrue, she is no divinely-appointed custodian of a divine revelation ; and admitting that, she unchurches herself. Such ultra-Protestant teaching,—the bishop glories in the Reformation, and wants to carry it on,—amounts to a downright repudiation of all idea of a revelation given by the Son of God, never to be disproved by the wit and wisdom of man, and all idea of a Christian Teaching Church. Westminster Abbey was dedicated by its builders to St. Peter, to the Rock against which the gates of hell shall not prevail, but against which, according to this bishop, human intellect has prevailed, is prevailing, and shall go on prevailing indefinitely. What has such a bishop in common with St. Peter ? What part has he in Christ ? What business has he in the Abbey ? The stones of the old Edwardine structure cry out against him.

#### CLIV. CRUDA VIRIDISQUE SENECTUS.

The body is the *matter*, of which the soul is the *orm*, scholastically speaking. We may state the fact popularly, though somewhat irreverently, by saying that the body is the *shoe*, and the soul the *foot*. New shoes are proverbially uncomfortable for the time, though they last longer than old ones ; whereas a well-worn shoe is like an old friend, though you foresee the occasion to be near when it must be discarded. So the soul is better at home in a body that it has long inhabited, or, as School-

men speak, *informed*. The soul finds such a body more apt to second its spiritual operations. Old age, before it degenerates into decrepitude, is the age when man is wisest, happiest, and spiritually most efficient.

#### CLV. HILLS AND TREES.

The beauty of the North of England lies in the hills; of the South, in the trees. Fortunate the landscape which combines both.

#### CLVI. PROSPERITY AND PERSECUTION.

The work of the Church is the salvation of souls. A considerable proportion of mankind have no mind to be saved, not at least by way of the Church. They stand out against the Church and the salvation which she offers. These men make up what Scripture calls "the World." The World is in continual conflict with the Church, using every weapon against her that the wit of man can devise; open violence, legal enactments, philosophy, criticism, ridicule. Sometimes the Church, apparently, has the better of the World; often, apparently again, the World gets the better of the Church. Now the Church prospers, and sits in the seats of the mighty: now she is cast down and persecuted. She has her seasons, summer and winter. The World is not discomfited by the Church's prosperity. In such a season the World practises what we have learnt to call "peaceful penetration." The World then insinuates itself into the Church: the World turns Christian, priest, bishop, monk, remaining the same wicked World all

the while. This peaceful penetration makes what Newman calls "corruption" in the Church. The Church can never become wholly corrupt : she ever retains her note of holiness ; but corruption within her may go far. This corrupting inter-penetration of the World is the bane of the Church's earthly prosperity. Such seasons of ecclesiastical prosperity, tainted with corruption, were the times when the Church enjoyed the patronage of the Roman Emperors at Rome and Constantinople ; the later Middle Ages in Italy, England, Germany ; the patronage of the Bourbon Kings. Then corruption bursts forth into apostasy, the Church is dethroned, persecution sets in, and what Bishop Horsley, referring to Apoc. xi. 3, has called "the sack-cloth ministry of the witnesses" (see Newman, *Discussions and Arguments*, pp. 107-8). God gives His Church summer and winter, each season good in its way, but good only for a time, not good to last. Still the Church's work goes on, in the bitter winter of her discontent as in her glorious summer. No human judgment can pronounce for certain what proportion of souls are saved in the one and in the other.

Moreover we must consider that salvation, the Church's work, may be taken in intensity as well as in extension : we may regard not the mere number of souls saved, but the total quantity and amount of holiness distributed through a given population. Ten saints may be as precious in the eye of Heaven as a hundred imperfect Christians. One martyrdom may fulfil the end for which the Church exists better than the tame lives of a dozen luke-warm believers, whom the first rustle of *tribulation and persecution*

*for the word* (Mark iv. 17) would convert into apostates. Times of trial bring out martyrs. There are periods of cataclysm in human history when Church and World seem likely to be engulfed together. The Church's work, we may hope, is not so very materially impaired even then. Souls are being saved, sanctity is increasing, in some ways, it may be, better than in quieter times. On the darkest day the Church is still doing pretty much what she is ever doing. She was not set up in this world to bask in the sun of prosperity, but *through glory and ignominy, through good fame and evil fame* (2 Cor. vi. 8), still to save souls. These reflections are suggested by letters interchanged between Newman and Allies in 1860-1 (see *Life of T. W. Allies*, by his daughter, pp. 111-32). Is then the external splendour and visible magnificence of the Church a thing of no value? Certainly it is of value: it is of itself a glory to God our Redeemer; the devil hates it; and we Catholics have every reason to defend and augment it. But when in despite of us it is taken away, we may yet have confidence that what the Church loses here, she gains there; and though her side-streams are stopped, her main waters of salvation still flow swift and strong. With St. Paul the Church may say: *I have learnt to be content with the things that I have. I know both to be brought low, I know also to abound, both to be full and to be hungry* (Phil. iv. 12-13).

## CLVII. A LESSON FROM ASTRONOMY.

Man is to God as earth to Sun. But for the Sun the earth would be a dark ball of ice, would wander at random through space, and be lost. As the Sun keeps the family of planets together, so God is the bond and centre of human society. As the orbit of the earth is a compound of two motions, the centripetal attraction of the Sun, and the centrifugal, or rather tangential, initial velocity proper to the planet itself,—without which latter the earth would fall into the Sun, as without the former it would fly off into space,—so human conduct is determined, or should be determined, by two loves, love of God and the love which every man naturally bears to himself. From the love of God man may break away ; then he becomes what the earth would become if it broke away from the Sun, lost. From the natural love of self no man can really break away, though some pious persons, notably Fénelon, were injudicious enough to propose it. The Holy See condemned Fénelon's proposition : “ In the state of holy indifference we wish nothing for ourselves, all for God.” And the Archbishop of Cambrai, to his eternal honour, accepted the condemnation. Love of self degenerates into self-love, and becomes evil, when we wish for self what really is not good for self. St. Ignatius ends his “ Study to obtain divine love ” with “ *Give me thy love and grace, for that is enough for me.* ” He still wants something *for me*.

## CLVIII. WHAT SHALL I ASK ?

(A Dialogue.)

AUGUSTINE. "When God says to thee, 'Ask what thou wilt,' what art thou going to ask? Rouse thy mind, excite thy greed, push to the utmost and dilate thy desire; it is no ordinary person but the Almighty God who has said, 'Ask what thou wilt.' If thou art a lover of estates, thou art fain to desire the whole earth, that all who are born may be thy tenants or slaves. And what when thou hast come into possession of the whole earth? Thou art fain to ask for the sea, in which, however, thou canst not live. But perhaps thou wilt possess the islands? Transcend them also; ask for the air, stretch thy cupidity even to the sky: call the sun thine, the moon, the stars, because He who has made all has said, 'Ask what thou wilt.' Still thou wilt find nothing dearer, nothing better, than Him who has made all. Ask Him for Himself, Him who has made all, and in Him and from Him thou shalt have all things that He has made" (*S. Aug. Enarratio*, in Psalm 34).

JULIAN OF ECLANA.<sup>1</sup> You say, whatever is received, is received according to the capacity of the receiver. Now God is too great for my capacity. Give me perfect possession of myself; that is what I should ask for, in that my happiness lies. It means health and a sufficiency of external things to fulfil amply the three conditions of health,—food, warmth, and sleep.

<sup>1</sup> Julian of Eclana was a Pelagian bishop, against whom St. Augustine wrote books.

AUGUSTINE. Given health and the conditions of health, what shall a man do with his health? Simply vegetate as a healthy animal? A man will insist on looking beyond himself. If he is a man of spirit, he will devote himself to some Cause; nay, if occasion arise, lay down his life in that Cause, as so many have done in their country's Cause. And the man of spirit is the only man that you and I can take for our standard: he alone is a man indeed. Is it not written, *He that loveth his life, will lose it*: for so we may construe John xii. 25. And did not the Author of that saying act up to His word, losing, laying down His life? What 'perfect possession of Himself' had He upon the Cross? And yet I am ready to allow that it is better to say to God *take* than *give*. It is a better expression of the attitude that we owe to Him as our Creator. So to his, 'Ask what thou wilt,' I will reply, 'Lord, take me to Thyself; rather do Thou have me than I have Thee.' But ultimately the two petitions coincide: the possession is mutual in the union of God and His creature in the beatific vision.

JULIAN. Still you have not answered my initial objection, that God is too great for the capacity of man.

AUGUSTINE. If at last you will leave off your Pelagianism and be converted to the doctrine of grace, you will see that this is precisely the meaning of sanctifying grace, the elevation of the creature beyond its natural self to the capacity of one day seeing and possessing God.

## CLIX. THE SILENCE OF THE FATHERS.

Suppose any controverted point of Catholic doctrine to be true, and mark how, upon that supposition, the language of the New Testament and of the Fathers grows in appositeness and depth of meaning, even though it does not declare that doctrine explicitly.

## CLX. OBJECTIVISM.

Youthful exuberance entering upon philosophy is apt to be captivated by Subjective Idealism ; or if not captivated, troubled and set looking for some justification of our belief in an objective world, independent of our perception of the same. Is there any objective reality apart from myself ? How do I know that there is ? These questions interest the young. My advice, given with experience of old age checking youth, is to this effect : " Don't waste your time over these enquiries." The human mind is so constituted as to believe in objective reality. If that belief is a mistake, my mind is untrustworthy, essentially untrustworthy. There is no use attempting to observe with an untrustworthy instrument. That puts an end to all observation and philosophy. *Quod est absurdum*, as the geometry books say. Let me then once for all renounce Subjective Idealism. Let me also renounce the enquiry, how I know that there is an objective reality. I cannot explain how I know it ; but I am sure I do. Perception is a mystery, as Time, Space, and Motion are mysteries. When philosophy has said her last word, the thing remains

unexplained. Take the objective, external world for a fact ; be not solicitous to explain how you know the fact. You do know it, that is enough. Keep clear of that "slough of despond," Subjective Idealism ; pass on to other enquiries. So you will have saved your youth and ability from going to waste. *Sic cogitavit senex.*

#### CLXI. UNPLEASANT FACTS.

When our Saviour bade us not to be solicitous (Matt. vi. 34), did He mean that we were never to contemplate unpleasant facts and disagreeable possibilities ? Not altogether, yet His prohibition does go some considerable length in that direction. There are many such facts and possibilities over which our solicitude goes for nothing. They are out of our control, they are beyond our province : our powers and responsibilities do not extend so far. Let us leave those unpleasantnesses alone : let us be content to commend them to our heavenly Father in prayer. It is extraordinary how much unhappiness,—nay, how much sin might be avoided, by observance of this simple precept : *Be not solicitous, your heavenly Father knoweth.* There are other unpleasantnesses which it is our business to face, and try to obviate by proper action. Only a fool ignores them. Thus he is a fool who rejects a religion because it contains warnings of danger, unpleasant and even terrible. You do not secure yourself against everlasting punishment by expunging the article from your creed.

## CLXII. "THE MOUNTAIN OF GOD, HOREB."

(3 Kings xix. 8.)

Mountains are uncanny things, not suited to human convenience ; and yet man has a passion for wandering among them and climbing them. A climber must take the mountain as he finds it. He may avail himself of the tracks made by previous climbers, and of the experience of a guide. But the mountain is a great fact which imposes itself upon him, and to its stern realities he must fain submit. Taken one way, it is accessible : taken otherwise, it shows no thoroughfare. God also is a great fact. From many points of view He is a most terrible Being. We cannot do without Him, we cannot escape Him, we cannot remake Him, or, so to speak, *engineer* Him into something other than He is. We can ignore Him for a time, but to our own ultimate heavy loss. We must take Him as He is, and deal with Him as He allows. Now God is not what the French call *intransigent*, He desires to deal with us, He offers us good terms. He has prepared a way for us to approach Him, a way that it has cost even Him much to make. The way is His own Divine Son, Jesus Christ Crucified, who has said, *I am the way* (John xiv. 6). There are precipices on every side, but the way is safe, and on the summit is eternal happiness. Directions how to travel are written in the Guide Book, the New Testament. But there is also a succession of living guides, the Apostles and their successors, the bishops and priests of the Church. With the mountain of God before

you, do not be self-willed, do not get intoxicated with vain teachings, as the drunken Lancashireman with his liquor, whose account of himself afterwards was: "Ah foodled, an' ah foodled, an' ah did not know where ah was." You may wake up from your "foodling" to find yourself in hell. *Go ye not astray on the mountain: God is not to be mocked* (Gal. vi. 7).

### CLXIII. MATHEMATICS IN THEOLOGY.

In some of the beautiful old churches of Northamptonshire,—Wellingborough, Higham Ferrers, Raunds,—near the west door is exhibited the usual list of Vicars, Rectors, Bishops, from the earliest times. It is an interesting and veracious account of the tenure of church property. But it has a further purpose, a theological purpose. It purports to show how the Church of England is the one, true, Catholic Church that has ever been in this land, from which centre of unity other Christianities of the country have severed themselves, and are therefore in schism. The present Church of England, it is stated, is one with the pre-Reformation Church, and further it has never broken off communion with the Churches on the Continent. The "English Romanists" are said to have broken away under Pius V in 1570: that was the year in which Rome ruled that they must not attend the new services in the parish churches, and "recusancy" began, i.e. refusal to go to church. A "Romanist," it may be presumed, is a Christian living under obedience to the See of Rome. The Church of England itself then was Romanist up

to 1530. Was not Henry VIII a Romanist? Was he not married on the strength of a dispensation granted by the See of Rome? Did he not for years importune the See of Rome to grant him a divorce? And when he took Thomas Cranmer's advice, was he not well aware that he was breaking away from an obedience that had held him and his predecessors for centuries? The English seceders of 1570, i.e. the Romanists, and their successors at the present day, are at one with the pre-Reformation Church of England, which was Romanist too. Further, they are at one with the other Romanists on the Continent. The Archbishop of Westminster and his suffragans, and their flocks, are in communion with the Archbishop of Rheims, his suffragans and flock. Also it would appear that the Archbishop of Canterbury is in communion with the Archbishop of Rheims: for the document I refer to says that the Church of England has never broken off communion with foreign Churches. Now there is a mathematical axiom, well known to the Cambridge Rectors of the Eastern Counties, that things which are equal to the same thing are equal to one another. Let us consider how this works out:

(a) The Church of England of the present day is one with the Romanist pre-Reformation Church.

(b) The Church of England of the present day is one with the Romanist Churches on the Continent (she must be one with them, since she has never broken off communion with them).

(c) The modern English Romanists are one with the Romanist pre-Reformation Church (much more so than the present Church of England, which is not Romanist at all).

(d) The modern English Romanists are one with the Romanist Churches on the Continent (every Romanist priest and layman, who has travelled on the Continent, has had experience of this).

(e) Therefore, the Church of England at the present day is one with the Romanist Church in England at the present day.

(f) Therefore, the document is in error when it states that the Romanists "seceded" in 1570: we have not seceded, we are still one communion with the Church of England.

This is a staggering conclusion. There must be something wrong with the document—historically, theologically, mathematically.

#### CLXIV. ACTUAL GRACE.

There is a dialogue between God and man. God opens the conversation. The beginning of all good is from God. In leading, God will not constrain man to follow Him. He leaves that to man's free-will. Actual grace never overpowers. To speak of actual grace as overpowering the will, and leaving it no choice but to surrender to God, is one of the heresies of Jansenism. Religion then is not one-sided. It is neither *all God* nor *all man*: or if you like to put it so, it is at once *all God* and *all man*, in different orders. The dialogue between God and man is perpetual. Were it to cease on either side, there could be no advance made in the way of salvation: on the contrary, sin would prevail, and man would enter upon the way that leads to hell. "The Christian's daily exercise," as the

Catechism calls it, is a daily correspondence with actual grace. Actual grace is sometimes felt, often not felt. It is not any voice to ear, or vision to eye: its essential appeal is to the innermost and highest parts of the soul, to the spirit, the understanding and the will. The Christian is a weak man, and spiritually has no chance alone. Alone, by himself, he can never be a martyr, nor even a confessor, nor a virgin, nor a believer, nor any sort of saint whatever. But he never is alone, for rather he never need be alone, for he can, if he will, come to be alone by tearing himself away from God. So remaining alone, in his pride and obstinacy and self-will, he is bound to perish. But God in His mercy does not desert the sinner on earth. He calls and calls again upon him to renew their mutual intercourse. Only in hell is man utterly abandoned by God: *depart from me, I know you not* (Matt. xxv. 13, 41). All the torment of hell, did we but understand it, is bound up in that isolation from God. To the spirit, thus cut off from its Creator, all creation becomes an enemy and a cause of pain.

#### CLXV. THOUGHT AND THOUGHTLESSNESS.

“Modern thought” is one hindrance to conversion to the true faith, but much more modern thoughtlessness, levity, and frivolity. To be earnest-minded is one step to conversion, to be logical is another. A third is a right notion of what is meant by the “Church.”

## CLXVI. MOVING MOUNTAINS.

The mountain of Matthew xxi. 21 may be taken to mean for us, not any lump of stones and earth, but some intellectual difficulty, too grave for human understanding to remove, which Faith takes up and casts into the sea of the infinitude and incomprehensibility of God. Or again, the object of faith is like Proteus, the Old Man of the Sea of Greek mythology, who would change himself into all manner of shapes, and if let go, would vanish and tell you nothing, but, if firmly held all the while, would finally resume his right shape and reveal the mysteries of the deep. The object of faith, to our mind, will assume guises at times in which it seems quite incredible : but if we hold fast believing, it will come back to what it really is, and in it we shall some day see the deep and hidden things of God.

## CLXVII. WISDOM.

Wisdom in the Scripture sense may be defined "an appreciation of spiritual first principles." I mean what St. Ignatius calls an "inward knowledge," and Cardinal Newman a "real assent" to such principles. Wisdom will not prevent a man having faults, but it will render his correction easy. It is not easy to correct a fool ; and a fool is a man who cannot see, in its application to himself, the principle that he is offending against. This wisdom, this practical appreciation of principle, is sometimes lacking in quarters where one would have

most right to expect to find it. A "good retreat" means a deepening of spiritual principle, an increase of wisdom.

#### CLXVIII. THE CROSS, THE MEASURE OF THE WORLD.

There is a saying recorded of an apostate priest, that the sole article of the Creed he still retained was "suffered under Pontius Pilate, was crucified, dead, and buried." But that one article, duly meditated, would be enough to bring all the rest back. *The scandal of the Cross* (Gal. v. 11) is the strength of our faith. The Cross is the death of temptations against faith. I never believe the whole scheme of Christianity so firmly, and with such felt conviction, as in meditating Christ Crucified. I believe in the Resurrection of that Body because, first, I believe in the Crucifixion of that Body, with all its circumstances. See Newman, *Parochial Sermons* VI, 83-93, ed. 1907.

#### CLXIX. MESSIANIC PROPHECIES IN OLD TESTAMENT.

Whenever God by the mouth of His prophets promises the Jews deliverance, He always promises immediately some temporal deliverance and prosperity, for the Jews understood no other: that temporal success was an earnest of the better gifts of Messiah's reign to come: and only in Messiah, not in that temporal blessing, is the language of Scripture promise quite fulfilled.

## CLXX. ALL SAINTS, ALL SOULS.

All Souls are souls in Purgatory, paying a debt of punishment for a time, due to God's justice. That is the main idea and purpose of Purgatory. But a further idea, countenanced by St. John of the Cross, and defended as probable by Father Palmieri (*De novissimis*, pp. 65-7) is that in Purgatory the soul is improved, spiritualised, and adapted for heaven. The essential adaptation for heaven is sanctifying grace : that grace is neither given nor increased in Purgatory. What is increased is the actual conversion and turning of the soul's affection to God, according to the first commandment, *Thou shalt love the Lord thy God with thy whole heart* (Mark xii. 28-34). Most of us keep this commandment very imperfectly. While on the whole we do set God above all, and would lose all rather than forfeit His friendship, we yet love many other objects besides for their own sakes, certainly without any explicit reference of them to God : and the greater part of our thought and solicitude is taken up with these creatures, God scarcely coming in for a tithe of it. The Most High does not impute this to sin, not at least in ordinary souls ; but in souls that have long enjoyed his favours, who knows but that He may insist upon and command something of a more paramount and exclusive hold upon their hearts, so that they shall love nothing but in Him, and in thought never wander far away from Him ? See my *Waters that go Softly*, pp. 82-6. This I call the *spiritualisation* of the soul, and I say, as an opinion, not a certainty, that souls are kept in

purgatory to be spiritualised, dematerialised, detached from every affection that is not of God. This supernaturalising, spiritualising, divinising of our whole soul and all its activities seems to be an indispensable condition of our entering heaven. Every one numbered among All Souls has to become an all-saint ere he is found in the number of All Saints.

#### CLXXI. AN OPEN WAY TO EFFECT CONVERSIONS.

The priesthood may be divided into priests who make converts and priests who make none. It may seem that this is the same as a division into fervent and self-sacrificing priests on the one hand, and slothful and self-indulgent on the other. Not altogether. Some have a faculty, which others lack, of accosting and entering into relations with strangers. In other words, some priests are what are called "society men," and, other things being equal, they are much the more likely priests to make converts. There is one thing that all can do, even the most awkward and least gifted, that is, to make earnest acts of faith on one's own account in the privacy of one's own meditations. Faith is by no means a virtue to take for granted in these days: we should all do well to spend much of our prayer in simple acts of faith over the mystery that we meditate. This seems to be involved in the Communion of Saints, that any acts of virtue elicited by any member of the Church, being in the state of grace, go to spread that same virtue throughout the world. It is as fire spreading fire: and is it

not written : *The righteous shall flare up, and as sparks in a bed of reeds their flame shall run along* (Wisdom iii. 7).

#### CLXXII. FAITH AND MERIT.

No work is meritorious without faith. Faith is the essential element of merit. No doubt, faith is not enough by itself : to all merit, charity and sanctifying grace is presupposed. But in heaven there is charity and sanctifying grace, yet the Blessed in heaven merit nothing. You merit only by doing something which God is *much obliged to you* for doing : I speak in popular, not theological language. God is not *much obliged to you* for loving Him when you see Him, face to face ; how could you do otherwise ? But God is *much obliged to you* for believing Him when you do not see Him, throwing yourself, as it were, in the dark on His faithfulness and His *everlasting arms* (Deut. xxx. 27) ; for believing Him on high matters, incredible (or anyhow not steadily credible) to the natural man : for God certainly does run a long bill on credit with the Christian thinker, as He Himself seems to allow (John vi. 44, 60, 61, 65). Jesus was very grateful for the *faith* of men about Him : faith was the one thing that seemed to touch His Heart with gratitude (Matt. xv. 28 ; xvi. 17 ; Luke xxiii. 42-3 ; cf. i. 45). It is faith, backed by charity, that merits vision. You want to *see* : no doubt you do ; but you must first believe without seeing (Heb. xi. 1 ; Rom. viii. 24 ; John xx. 29).

## CLXXIII. THE CHURCH A THEOCRACY, NOT A DEMOCRACY.

Church authority comes not of the consent of the people. The people cannot give what they have not got. They have no authority—divine, spiritual, supernatural, such as the authority of Christ. All that the people can give is a human authority. As the authority, so the body. If Church authority is the gift of the people, then is it mere human authority, and the Church, consequently, a mere human institution. Not so thought St. Paul, when he wrote himself *an apostle, not from men, nor through man, but through Jesus Christ* (Gal. i. 1). Democracy stops short at the sanctuary gates. No true democrat, and no true royalist, should wish to strain democracy, or royalty, and press it beyond its true limits. To do so is to prepare its ruin.

CLXXIV. AMBIGUITY IN THE TERM  
"FREE-WILL."

Confusion has come over the discussion by the use of the term "free" in two senses. "Free" sometimes means "free from determination," "in-determinate," so that, where I will, I may also abstain from willing. At other times "free" is taken to mean "utterly removed from evil," "firmly fixed in good." St. Augustine particularly affects this second use of the word "free." In the former sense, the man who restrains his passion with difficulty, but still does restrain it, is a model of freedom. He resists where it would be very, very

M

easy for him to yield. Such a man is called by Aristotle *ἐγκρατής*. The second freedom is the freedom of him who, by long exercise of self-restraint, has got such a habit of temperance that passion takes little or no hold on him, and he resists without difficulty. He is called by Aristotle *σώφρων*, and is pronounced the more highly virtuous man of the two. Yet, clearly, the will of the *σώφρων* is less indeterminate than that of the *ἐγκρατής*. Again the will of the Blessed in heaven, who, seeing God, cannot possibly turn away from Him to will aught that is sinful, is magnificently free, but in the sense of indeterminateness it is not free at all.

#### CLXXV. LABOUR AND EDUCATION.

Labour cries for Education. Does Labour know that to educate a man is to remove him from the ranks of Labour ?

#### CLXXVI. THE SILENCE OF OLD AGE.

As in winter the sap descends into the root of the tree, so, as the winter of life comes on, the soul falls back upon herself and her own reflections. More and more she drops contentious matters, now this, now that, as no longer any concern of hers. *Viderint posteri*. That is why old men will sit silent in company. They are not sad, they are not sulky, far from it, but they have no mind to talk, and their game is *rester chez lui*.

## CLXXVII. PAID FOR IT BY GOD.

The Catholic doctrine of Merit, laid down by the Council of Trent, (Sess. 6, cap. 16), is that every good work, done in the state of grace, is rewarded by God with a title to an increase of happiness in heaven. God is the Great Employer, and He pays for every human deed of goodness done by any servant and child of His in grace. Bent upon heaping up treasures anywhere else than in heaven, the unchristianised workman of to-day has no higher aim than an increase of earthly wages, and his unchristianised employer no higher aim than maintenance of earthly profits. Strife and strikes are the order of the day. This is one of the many points on which society suffers by the ignoring of Christianity. Further be it noted, that whoever believes that he is being paid by God for what he does, has therein an extra motive for doing well everything that he does, as St. Paul advises the Ephesians (vi. 6-9).

## CLXXVIII. JEKYLL AND HYDE, OR BETTER AND WORSE SELF.

*The wisdom of the flesh is not subject to the law of God, nor can it be* (Rom. viii. 7). Taking the *wisdom of the flesh* here to mean the instincts of nature, and *the law of God* to mean the law of the supernatural, or the law of grace, we must observe that nature is not bad, but wayward and weak, too weak perpetually to keep up to its own standard, which is the standard of reason and morality, called the

natural law: yielding to grace in happier moments, but habitually apt to break away: always ready for a "strike," and in moments of excitement,—or contrariwise of depression, cold, weariness, discomfort,—actually striking; irresponsive to faith, hope, and charity, and seeking to abolish the whole rôle of grace and the supernatural. The Saints' maxim, "Overcome thyself," does not mean fasting and bodily mortification otherwise than in a derivative and secondary sense: primarily and essentially it means "walk by faith, act by grace, supernaturalise your thoughts and doings, force your nature for all its sullen opposition to fulfil the acts which the order of grace requires."

How am I to know, it has been asked, which is Hyde and which is Jekyll? Look for the L.L.R. (Line of Least Resistance): that will always be found on the side of Hyde. Hyde will kick against Jekyll till the journey's end: allow for his kicking, but make him go Jekyll's way.

CLXXIX. "SPIRITS OF ERROR AND DOCTRINES OF DEVILS."

(1 Tim. iv. 1).

There are impostors on both sides of the grave.

CLXXX. LIMITS TO THEOLOGY.

If we theologians were foolish enough to present our explanation of the present Providence as adequate and complete, infidelity would be less unjustifiable than it is. But now we do not pretend

to anything like a complete explanation: *We know in part, and we prophesy in part* (Cor. xiii. 9). What we say on Church authority is true as far as it goes: we venture with more or less probability to go somewhat further in our explanations: but many features, which may profoundly modify the situation, are hidden from us, and must remain hidden so long as this world lasts.

#### CLXXXI. IS MYSTICISM OPEN TO ALL ?

The fundamental meaning of mysticism, so far as it means anything good, is union with God. Mysticism, in that sense, is perfect in heaven, less perfect in purgatory, least perfect on earth. A mystic of the type of St. Teresa, or St. Margaret Mary Alacoque, leads on earth a life like that of a soul in purgatory, a life of high joys and keen sufferings, very close to God. Such mysticism is God-given to the few: not God-given, and therefore impossible, to the many on earth. The ordinary Christian is united to God by sanctifying grace and the sacraments. He does not know the treasure that is in him except in a vague way, as St. Gertude says of herself, that in her youth she knew it no more than what went on in her hands and feet. The Holy Spirit is ready to lead us on to a better knowledge, as St. Paul says: *We have received the Spirit of God, that we may know the things that are given us of God* (1 Cor. ii. 12). But those who know these things at all adequately are few. The mystic knows them to an extraordinary degree.

The mystic is a contemplative: indeed, we may identify mysticism with the gift of contemplation.

By that gift one comes habitually, at all times, or at most times, to be readily absorbed in the thought of God and the mysteries of Christ. The gift is analogous to that which in profane matters we should call "readily falling into a brown study," say, of higher mathematics. The mathematician becomes absent-minded, lost in speculation of the problems of number and space. And so the mystic is lost in the mysteries of faith. The mystic has attained to a high degree of prayer.

There are lower degrees, and it is rather a question of names at what stage the prayer of mystic contemplation shall be said to begin. We may say that any holy Christian soul, who becomes readily absorbed in God, resting upon one idea or one aspect of the truths concerning God and our Saviour Christ Jesus, not arguing, not discoursing, but busily engaged and with intensity of thought dwelling upon this one aspect or idea, is already something of a mystic. And in this sense mysticism is open, I should not say to all, but to not a few, certainly to many more than could ever aspire to the heights attained by St. Teresa and St. John of the Cross.

#### CLXXXII. THE OLD TESTAMENT.

From being a help, the Old Testament threatens to become a great obstacle to Christianity. I mean, of course, the Old Testament misunderstood. But it is a very difficult book to understand. It belongs to the Church, guided by the Holy Ghost, to understand and expound it. Not that the Church herself understands it all: as Newman says, speaking of

much that is found in the Bible, "to the end of the Church it must be an unexplained and unsubdued land" (*Development of Doctrine*, p. 71). But when she does not understand, the Church will never authoritatively explain; she may, however, ban the rash explanations of other unauthorised interpreters. *Ut ego nesciam, ita nec tu nosti*. In these days we may well pray for a special outpouring of the Spirit of Wisdom and Understanding upon the Teaching Church, that the faithful may know what to think and what to say upon those many things in the Old Testament that sound strange in our ears. Meanwhile, a general practical solution may be this. Let me say to myself: This is God's book, and as it comes from God, and God means it to be taken, it is all profoundly true. But it is written in an Oriental style, for an Oriental people, of a mentality by lapse of centuries widely removed from my own. Consequently, though true, it is to me mysterious and beyond my comprehension. Many things I do understand, and am edified thereby in the knowledge of Christ. Many other things I do not. I read the book, therefore, as a whole, *per modum unius*, leaving details to be cleared up by the voice of the Church, if ever the Church shall speak, or else to be made clear in that world to come where all the things of God shall be revealed. "Our curiosity often gets in our way in the reading of the Scriptures, when we want to understand and discuss where we ought simply to pass on" (*Imitation of Christ*, I, 5). This does not preclude one from greedily picking up whatever sound Biblical erudition is forthcoming anywhere.

## CLXXXIII. THE BIRTH-RATE.

There is one manner of keeping down the birth-rate which the Church strongly enforces, that is, the suppression of illegitimate births. A large proportion of mankind come into the world against the will of their Maker. They ought never to have been born, yet here they are, and they make trouble. If all mankind were born in lawful wedlock, and if there were the due proportion of ecclesiastical and religious vocations answered to, how would things go then ?

## CLXXXIV. DIAGNOSIS OF MIRACLE.

“ If any man says that miracles can never be diagnosed for certain, let him be anathema ” (Vatican Council, canon 4 *de fide*). Aristotle warns us in each subject-matter to be content with such proof as the subject-matter admits of (Ethics I, 3). In arguing an event to be miraculous, you cannot shut the mouth of an opponent who, with the skill of an Old Bailey lawyer jumping at straws on behalf of a drowning client, invents hypotheses, quite without foundation in the present condition of science, to suggest that the occurrence may possibly some day be brought within the lines of natural phenomena. This is a question of finding the truth, not a keeping up some appearance of argumentation. A miracle is never an isolated event. There is a witness, the Christian Church, continually telling the World that the things we see are ruled by an Unseen Power, their Author and Creator,

and that His control is not limited to seeing that physical agencies do their proper work. Does He then ever act Himself over and beyond such agencies? The World asks the question, and the Church replies by pointing to numerous events, in every age, which no human ingenuity can trace to natural agencies. Is there any Power above nature? All sane philosophy argues that there is. Such a Power existing, are not these events evidences of His action? Are they not rightly referable to Him? That is the question, and he who asks it, in the expectation of a favourable answer, has much philosophy behind him. He, on the other hand, who launches out on undiscovered possibilities to give substance to his negation, has neither philosophy nor science at his back. They are wholly imaginary possibilities. As Newton told the Cartesians of the vortices of ether, which they wished to substitute for the force of gravitation, such things are not *veræ causæ*: they have no footing in the kingdom of established scientific fact, they are mere inventions to save you from an acknowledgment you have no mind to make. It is remarkable, of the many stories of miracles that have come down to us in the course of over two thousand years, how few comparatively the progress of science has enabled us to reject and explain by natural causes.

On the other hand, a miraculous narrative is not a fairy-tale. There is,—with all reverence be it written,—a certain scientific gravity about God's miraculous action, nothing of the weird or fantastic. By this canon one may discriminate the credible from the incredible stories of miracles that abound in the legends of the Saints. Much the same differ-

ence obtains between true visions and sheer hallucinations.

Our Lord Himself appealed to His works of healing as proofs of His divine mission,—*the blind see, the lame walk*, etc. (Matt. xi. 5 . . .), thereby implying that those cures stood out distinctly as miraculous, not mere nature-processes which a more advanced physical science ever would be able to explain.

CLXXXV. PIETY THE PROMISE OF THE LIFE  
THAT NOW IS

(1 Tim. iv. 8).

We are not surprised at St. Paul's assurance that piety promises the life that is to be; but how of the life that now is? It is commonly said that the Catholic faith is a good religion to die in, but a hard religion to live by. Certainly it affords no promise of immunity from suffering for the life that now is. But who *is* immune from suffering? The world is not divided into men who suffer and men who do not suffer, but into men who carry the cross and men who do not and will not carry the cross. To carry the cross means, whatever one suffers, to offer it up in union with the sufferings of Christ and in accordance with the will of God. Also to dare and do what involves suffering, when it is *better for me to do it*. Querulous, cowardly, self-indulgent people refuse the cross: are they the happier for their self-indulgence? Sometimes we see them sink into becoming the most miserable of mankind. For a nation explicitly to refuse the

cross is to reject Christianity ; and that, in a multitude of instances, means parting with conscience altogether,—parting, that is to say, with all habit of avoidance of anything on the score of its being wrong. But a multitude devoid of conscience is a multitude apt to behave after the manner of the ape and the tiger, with reason and science prostituted and thrown in to serve apish tricks and tigerish cruelties. Faith and grace imply conscience, and conscience implies reason : it is, in fact, reason applied to conduct, *recta ratio agibilium*, as St. Thomas says. To part with conscience is to be ready to act irrationally, on wild impulse, or worse still, in deliberate pursuance of an irrational end. For all wickedness is irrational, all sin is folly. Sinners never adequately know what they do : and “ one who knows not what he does ” is the definition of a fool. A little before the Great War of 1914, a Catholic remarked that it looked as though reason, as well as faith, were coming to find her last refuge in the Catholic camp. Subsequent events have not belied that prophecy, and we may still look to see it fulfilled.

#### CLXXXVI. THE RESIDENT PRIEST.

The first duty of a Bishop is to reside in his diocese, a duty insisted upon by the Council of Trent, because sadly neglected in the later Middle Ages. The Bishop should not be found only near his Cathedral church : his presence should pervade the entire diocese. And because he cannot personally reside everywhere, he deposes Priests to be resident in his name. He is resident vicariously

whenever he stations a Priest, by his authority to baptise, to offer sacrifice, to absolve, to direct, to bless. Thus in the Resident Priest you have ultimately the Resident Bishop. It would help to keep the Priest on his best behaviour, it would animate and give him confidence, to say to himself repeatedly, "Here is the Bishop." Let him further remember, "Here is Christ."

### CLXXXVII. "HIM THEY ASKED FOR"

(Luke xxiii. 25).

A significant remark of St. Luke, all the more significant for breaking the usual silence of the Synoptics, who recite without remark. They asked for Barabbas, and they got him, and much good did Barabbas do them. We read no more of that robber, but we do read of the destruction of Jerusalem, and the utter undoing of the Jewish *place and nation* (John xi. 48), following upon the rejection of Christ. To every man God's providence finally awards *him they asked for*. Every man has his choice between God and someone or something else. For God offers Himself to all, *in many divers portions and manners* (Heb. i. 1), in great fulness to the children of the Catholic Church, in the shadowest of outlines to the uninstructed savage. We are here in face of a great mystery, the very varying distribution of knowledge of God. Pages upon pages have been written about the subject, and all that has been written is no better than conjecture after all, except that thus much we may hold for certainty, that God has a genuine will to

bring mankind, all and each, to some final good, and will lead every man to final good, proportionate to the knowledge given him, if only the man chooses according to that knowledge. The man, whoever he be, that has utterly lost God and incurred everlasting misery, has asked for someone else when God was presented to him. God was to have been had for the asking, and he asked for someone else.

#### CLXXXVIII. OVERCOMING THE WORLD.

*I have overcome the world*, says our Saviour. *Our faith overcome the world*, says St. John (John xvi. 33 ; 1 John v. 2). Not certainly as Alexander and Julius Cæsar overcame the world, putting down all opponents. Such men rather are overcome by the world than overcome it, in the New Testament sense. To overcome the world is to brave the world's boast, to confute the world's great lie. The world boasts of being a closed system, nothing beyond. The world's great lie is the assertion of its own self-sufficiency and completeness. "I believe in one God," says the Christian Creed. "I believe in one world, this present world of nature and of sense, this animal life of man and other animals : beyond that, there is no life, no world, none at least that man need take any account of : death is, to all intents and purposes, the total extinction of the individual : this life is the only life ever to be his possession, or claim his care." Such is the first article of the world's creed. And, it must be confessed, this is the only world that man can see. Beyond, is all unseen. Between this world and the next, if there is a next, hangs a thick

curtain, the ends of which God jealously keeps down, and will allow no man, not even the Pope, to peep behind. But have not some men had visions of the next world? I am no authority on visions: they are out of the common, and at best are but momentary glimpses, leaving behind them still the possibility of reverting to doubt. In one soul, highly favoured in this way, the Blessed Sister Teresa of Lisieux, known as the Little Flower, the whole of the latter portion of her life was one continual temptation to doubt. It is not sight, but faith, that assures us of the next life: and faith is essentially of the unseen (Heb. xi.). *Faith is by hearing* (Rom. x. 17), not by sight. But who has told us, who has been able to tell us, anything of the next world? *The only-begotten Son, who is in the bosom of the Father, he hath told us* (John i. 18). *Our hearing is by the word of Christ* (Rom. iv.). But Christ is not on earth to speak to us. He has left His Apostles to speak in His name (Luke x. 16). But His Apostles are dead and gone,—yes, and they have successors *all days, even to the end of the world* (Matt. xxviii. 19, 20). We must *bear the Church*: the alternative is to be *as the heathen and the publican* (Matt. xviii. 17), and, instead of overcoming the world by faith, to be led away by its great lie.

#### CLXXXIX. SENILE RETIREMENT.

An old man is apt to retire more and more from a world in which his own personal interests are growing narrower and narrower; to see with equanimity public affairs mismanaged, for they are not, or will not long be, his affairs: to shut his

eyes to evils which posterity will bear ; to live only for his private bodily comfort, or possibly, as he understands it, his soul's welfare. But such premature retirement to his tent argues small love left, either for God or man, in the breast of the aged Achilles. His activity is necessarily curtailed, but the veteran should keep a kind, warm heart, and for the welfare of all about him never cease to be solicitous. Incapable as he is in prayer, as in everything else, his short prayers should be many, almost continual. And the infirmities and sufferings, greater or less, which age always brings in its train, may go far to help the common cause, if borne patiently. St. Francis of Sales, a hard-working bishop, said that an ounce of suffering was worth a pound of work.

#### CXC. GOOD FRIDAY.

No one dies in majesty. Even Christ did not do that. We depart from this life with circumstances of indignity, similar to those under which we entered upon it.

#### CXCI. THE GENERAL WILL.

There can be a general will only upon general and simple issues. Particular and complicated questions must be left to experts. It is the duty of every extra-educated citizen, by word and writing, to endeavour to make the General Will a wise and good will. The General Will badly needs educating. It is not of itself inspired nor infallible, though Rousseau wrote as though he thought so. It is not even irresistible, as Cæsar and Cromwell knew.

CXCII. RELIGION OF THE AVERAGE ENGLISH  
MODERN CHURCHMAN.

The average English Modern Churchman has two marks that you may know him by, a positive and a negative mark. Positively, he believes in the truths of Natural Religion, arguable by reason apart from revelation,—that there is a God, a Supreme Being, Author of all being,—that there is a Providence, or God, providing and caring for man,—that Providence makes for righteousness, and abhors wrong-doing, especially cruelty and lying,—that somehow God hears prayer,—that there is some sort of a future life, in which the good will be better off than the wicked,—that man ought to do good, practise the four cardinal virtues, and keep out of open vice,—that God should be worshipped publicly in churches, according to some simple ritual, expressive of the above truths. But, like nitrogen gas, your English Modern Churchman is marked most clearly by negative qualities. Briefly, he has no belief in anything supernatural whatsoever. He has no idea of grace, nor of what St. Paul means by justification and sanctification. He has no idea of faith, nor of the Church. He does not believe in the Virgin Birth, nor in any miracles, as such, whether related in the Bible or by subsequent witnesses. He is often willing to allow the narrative, but will explain it all by natural causes. Therefore he has no belief in the bodily Resurrection and Ascension of our Saviour, nor in the resurrection of our bodies. As for the Trinity, he is Arian in regard of the Second Person, and, for the

Third, he is much like those people at Ephesus, who had *never heard whether there be a Holy Ghost* (Acts xix. 2). He would be glad if heaven were everlasting, but is sure that hell cannot be for ever. He admires the Bible, a fine literary work, comforting to souls, and of some historical value, but replete with mistakes, and inspired only as Homer and Shakespeare may be called inspired. Does your Modern Churchman of to-day believe in the Incarnation, that is, in the Divinity of Jesus Christ? He believes in the policy of returning no definite answer to such a question. He will not confess Christ, the confession for which martyrs died. He cannot believe in the Incarnation consistently with what we have seen of him already. But being a sober and moderate man, he is loath to commit himself to any explicit denial. The Name of Jesus still remains a Name of Majesty in England. But certainly he fails to have any appreciation of what St. John meant, and the Church means, by saying, *the Word was made flesh, and dwelt amongst us*. He is Arian and Nestorian. He dare not own that the Carpenter who worked at Nazareth, the Prophet who was crucified on Calvary, the Man who had Mary for His mother, was the Eternal God. He will extol Jesus as the divinest of mankind: Seneca might have done the same. Consistently enough, the average Modern Churchman hates "sacerdotal pretensions"; allows the priest no special Eucharistic or Penitential powers, and has no particular use for bishops. He does not believe in the Fall of man, nor consequently in the Atonement, nor, of course, in the Sacrifice of the Mass.

And this is what the Church of England has

come to in a large percentage of her members. She is no longer represented by the old orthodox Evangelical ; and as for the Ritualist High Churchman,—except in so far as he clings to No Popery, and Private Judgment, exercisable upon his bishop,—he is an alien in the Elizabethan fold.

Purge the Church of England of the supernatural, and you give away all plea for the continued exclusion of Dissenters from her ministries. This is the gist of " A Country Parson's " letter to *The Times*, 27 May, 1919 :

" A religion which accentuates authority, dogma, and ritual, which centres in the altar, the confessional, and the priest, is at once incomprehensible and distasteful to the normally constituted Englishman. He is not an expert—but he does reject it : his instinct tells him that it is intellectually impossible and morally wrong. People are ceasing to go to church, because what they find there is out of all relation to real life. And the normal man finds it difficult to think that a system which tolerates these unrealities is either sincere or serious. He is coming, if he has not come, to regard it as a negligible quantity,—the concern of women and children, not of men."

Perhaps the Country Parson is right : sacerdotal ministrations are unrealities in the Church of England : the priest is not at home there, and the people feel that he is not. In the same sense see another letter to *The Times* of 4 June, 1919, on the Enabling Bill, by the then Bishop of Carlisle. To this Protestant prelate of the good old stock, the priest whom he ordains has no more distinctly

sacerdotal powers than the Baptist minister. Neither, of course, has he. Why then not unite ?

### CXCIII. TRIFLING.

Life is often so unsatisfactory because it is so trivial. The happiness of a believer in the Creed,—if his belief is fraught with what Newman terms a “real assent,”—is that he has got beyond the tiresome flats of triviality, and reached the mountain of God, *Solemnity*. Whatever else there is in the next life, there will be no trifling there, none of the follies that fill our newspapers and advertising columns. In time, sooner or later, a man grows weary of trifling, and longs for an existence where he shall trifle no more. And that we all shall attain to when we die.

Where thou hast touched, O wondrous Death,  
Where thou hast come between,  
Lo there for ever perisheth  
The common and the mean.—*Archbishop Trench.*

### CXCIV. THE NUDE.

When a man is dead, we cover up his corruption. While a man lives, we cover up his corruptibility. The covering in both cases is part of the respect due to the infirmity of human nature. When the *rising in power of the spiritual body* takes place (I Cor. xv. 43-44),—when *the righteous shall shine as the sun in the kingdom of their father* (Matt. xiii. 43),—there will be nothing further to cover up.

## CXCIV. FOOL-PROOF.

I am no lover of Americanisms, nor of slang expressions generally. Bad money drives good money out, according to Gresham's law; and Americanisms, such as "O.K.," drive out correct English, such as "all right." They are not wanted, and they clog and spoil the language. People who habitually avail themselves of slang become incapable of speaking or writing good English. It must be confessed, however, that America does occasionally supply us with a useful word, for an idea that wanted expression and had never received it. Such a word is "fool-proof," said of machinery so strong as to be proof even against the mishandling of a fool. Blunder over it as he may, he could never hurt it. Such machinery is scarcely conceivable. A lump of granite, used as a hammer or a weight, is fool-proof, but it is scarcely machinery. No machinery can be absolutely fool-proof, but some will stand more mishandling than other, and may be called fool-proof in that relative sense. Some men's stomach, nerves, constitution, and bodily framework are thus fool-proof—for a time. Now this word "fool-proof" explains the promises of salvation that are attached to the wearing of the brown scapular, making the Nine Fridays, and sundry other pious practices. They are assurances of salvation, if you will not behave as a fool. For every such practice sanctioned by the Church, that you take up, your salvation becomes more likely. But nothing that you can do on earth can convert hope into certainty, or dispense you from

the injunction of *working out your salvation in fear and trembling* (Phil. ii. 12).

## CXCVI. NATURAL RELIGION.

There are those who listen to religion as they listen to music, "for a concert of sweet sounds." Yet even music is not a matter of mere feeling and impulse. There is an Art of Music, learnt by rule and practice. There is a Science of Music, a branch of the Science of Sound. There are Degrees in Music at our Universities. Write a book on "Music without rules," and you will write nonsense. Yet even he whose music is without rules need not be quite unmusical: his own untutored ear will teach him something; his own natural voice will break forth, like a bird's, into song. Exactly so: and if there were no Church, no Bible, no canons of Councils, no articles of Creed, yet our own reason would tell us of a Supreme Being, and our own hearts would be drawn some way to adore and reverence Him. There is natural religion, as there is natural music. Indeed, there must be, or we could have no Church. Just as no art or scientific training can make a musician of a man who has no ear, so but for the fact that a man's reason and heart go some way naturally towards God, grace could find no footing, and it would be vain to preach the faith. Art presupposes nature, as faith reason, and music an ear. Natural religion, like natural music, is always presupposed, but it is not enough. Most people in England, unfortunately, get no further than natural religion.

## CXCVII. BEST AND OBLIGATORY.

“No doubt, the Roman Catholic is the best religion, the grandest, the oldest, the truest to itself. But best though it be, it costs too much: it lays burdens on the human soul heavier than I can bear. I do not wear the best clothes, but a cheaper suit, such as I can afford.” Many reckon thus, but Catholicism is something more than the best religion: it is the one true religion, and it is an obligatory religion. “By divine law, every human creature is subject to the Roman Pontiff”—understand, in the things of religion. So ruled Boniface VIII in the celebrated *Unam sanctam*. And so, centuries before, the Athanasian Creed had laid it down: “this is the Catholic faith, the which unless a man hold inviolate in its fulness, he cannot be saved.” In reciting this Creed, with its “damnatory clauses,” we Catholics speak for ourselves: unless we hold it in its fulness, we avow that *we* cannot be saved. Further, we say that no man, knowing the claims of the Catholic Church as we know them, and rejecting them, can be saved. But what men do so know them, or have it in their power so to know them, it is not for us to say. That is the secret of God, the Searcher of hearts. Many there are who do not so know them, and have it not in their power at present to know them. And for any individual of our acquaintance, we hope in charity that he is one of these many.

## CXCVIII. ORIGINAL SIN.

According to the received opinion of theologians in our day, an infant dying without baptism attains to some sort of happiness, and yet is *in statu damnationis*, in a state of damnation, and, technically speaking, in hell, inasmuch as it is deprived of that supernatural vision of God, which God destined for all mankind when He created our first parent. So is every child, born of woman, born under a privation of sanctifying grace, the grace which he should have by rights in virtue of God's first institution, but which was forfeited by Adam. If a child dies in the spiritual condition in which it was born, that child comes to be for ever *in statu damnationis*. While it still lived, it was *in statu damnabilitatis*, lacking the grace which it ought to have, and that *state of damnability* is original sin.

## CXCIX. "THE PRIEST A MAN UNDER AUTHORITY"

(Matt. viii. 9).

"Take thou authority," the Bishop says to the priest in ordaining him, authority to do tremendous things, so tremendous that the wielder of the power to do them must be kept under authority, and, therefore, before he quits the side of the Bishop, the priest must solemnly promise "reverence and obedience" to his ecclesiastical superiors. The priest is a sort of incarnation of the authority of Christ; but being yet himself an erring mortal, he needs to be controlled by Christ and the prelate

who sits in Christ's seat. Not genius, not learning, not originality, not culture, but authority *borne*, the Church's and his own, authority exercised and submitted to,—such is the characteristic note, the logical *differentia*, of the Catholic priest.

### CC. INORDINATE AFFECTION.

“An inordinate affection is one which is not directed to God, but towards self or some other creature.” This is put too strong. Tell a young man in love that his passion for his Sarah is an inordinate affection! It may be, or it may not. It is, if he is bent upon having Sarah, come what may between, even though reason and the law of God stand in the way. It is not, if he takes Sarah for one apt to bring him nearer to God, so that as St. Ignatius says (“Rules for Distribution of Alms”) “in the love that he bears her, God shines forth.” There is another saying of the same Saint, that for many souls it is easier to go to God through creatures than to go direct. The definition then should be amended: “An inordinate affection is an affection that is not ultimately reducible to God and subordinate to Him.” In this matter of inordination we must further consider God's designs upon this and that soul. He draws some more masterfully than others, and expects a higher measure of detachment of them. An affection that would not be inordinate in Bertha might be inordinate in Clara.

## CCI. ASSUMPTION B.V.M.

As the Immaculate Conception was our Baptism, in Mary anticipated, so is the Assumption the Resurrection of the Body, our Resurrection, anticipated in Mary.

## CCII. PAPAL CLAIMS, CHURCH CLAIMS.

There is no use arguing Papal infallibility, or Papal jurisdiction, with a man who has no real faith in any living Church, empowered to dictate his belief or command his obedience. And such men are Anglicans generally, even many of those who are taken to be very "High." What these men are lacking in is *veneration for the Church*. They have no adequate idea of the majesty of the Church. They criticise England freely, and with equal freedom they criticise Rome. The Bishop of B., their own Diocesan, is a heretic: C, D and F, the neighbouring Bishops, his brethren, are no better. It is theirs to set the Bishop right, and to enlarge the mind of the Pope. Did they really venerate and wish to obey the Church, as such, they would soon come to venerate and submit to the Pope. We must go back to the Incarnation, to the Divinity of Our Lord, to the fact of His being a Teacher of truth and spiritually a King, to His having bequeathed His teaching office and power of command to His Apostles and their successors in the Church for all time (Matt. xxviii. 18-20). Granted that these powers remain in the Church as Christ gave them, and remain as Christ intended them to remain, active and effectual for all time, it is not difficult

to locate them. It is in vain to appeal to what never can be realised, an agreement of all who call themselves Christians, or all who call themselves Bishops. The Vatican Council rules that the Pope has such infallibility as Christ has been pleased to leave to His Church. He has it then, not in isolation, but as a member of the Church, the chief member, the head, in vital conjunction with the body. You will never find a case of the Pope ruling a point of doctrine in the teeth of all the rest of the Bishops and of the Church generally. He rules what they already believe. He is instinct with the mind of the Church, inasmuch as that is the mind of Christ. He is the living expression of that mind. Put aside the infallibility of the Pope, and where will you find the infallibility of the Church? I mean, the living, energising, teaching, and ruling infallibility. It is in vain for you to point, as Newman did in his *Via Media* and *Antiquity* days, to the tomes of the Fathers in serried ranks in your library. There remains not to you any effectual, twentieth-century infallibility of the Church anywhere,—it has utterly disappeared. What you have is a pope in every parish, checked in some cases more, in some cases less, by the opinion of his parishioners and the mild counsels of his Bishop.

### CCIII. THE FRENZY OF GUILT.

A madman is bold and unashamed. So is the man who has just committed a great and scandalous sin. Frenzy seizes him, and shame is banished. Reason and conscience having been grossly violated

and cast out, a wild and unconscionable recklessness is in possession. On 22 July, 1535, the body of John Fisher, Bishop of Rochester, Cardinal and Martyr, lay all day long, headless and naked on Tower Hill. On the morrow, 23 July, Henry VIII, his murderer, traversed on foot a great part of London in the evening, in disguise, carrying a two-handled sword, to see a play in which he was represented cutting off the heads of the clergy. So heartily did he enjoy the scene that he broke his incognito and showed himself (*Bridgett's Life of Fisher*, p. 406). The Greek tragedian Æschylus, with that knowledge of the human heart in which he approaches Shakespeare, puts these words in the mouth of Queen Clytemnestra, fresh from the murder of her husband, standing over his dead body: "This is Agamemnon, my husband, now a corpse, the work of this my right hand, a just artificer: so it is." The Chorus replies: "Thou art bold of contrivance, and intemperate of speech, even as thy mind is in frenzy over this blood-dripping deed: there is a smutch of blood over thine eyes, conspicuous, calling for vengeance." They wonder "what baleful drug, taken from earth or gathered at sea," the woman has drunk to prompt her (*Agamemnon*, 1375 sq.).

#### CCIV. CAUTION IN ARGUMENT.

In holding an argument, consider whether it is antecedently likely that you or your opponent knows more about the matter. Do not lecture an expert as you might an ignoramus. Contrive

to learn while arguing with the expert, and to teach while arguing with the ignoramus.

#### CCV. THE BELL-GLASS.

It is a newspaper writer's taunt: "Roman Catholics require their child to be kept under a bell-glass, screened from the atmosphere of modern culture, till he grows up firm in the faith." Does not the writer himself also require his child to be kept under a bell-glass, screened off from the sweet influences of the Catholic Creed and Sacraments? Would he willingly send him to a Jesuit school? Then about "modern culture." What the writer really means is modern paganism. Culture flourishes freely under the Catholic bell-glass. Visit any large Catholic school, and you will see that. But if you do want your boy a pagan, make him a pagan betimes, only first make sure that paganism is health and wisdom. Keep him under a bell-glass, his age requires it; don't let Jesuits get at him, *ne puerorum improvida ætas ludificetur*, to take Lucretius's warning (I, 939), "lest boyhood's brainless beauty be beguiled."

#### CCVI. THE CLOSED SYSTEM.

The theory of the Universe as a system complete in itself, and closed against all supramundal interference, runs thus: The Universe comprises all material things, from the centre of the earth to the most distant fixed star, or nebula. "Material," or if you will, let us say, "all mental things," for

matter and mind are two correlative functions, and the one cannot be without the other. The Universe exists : how and whence, we cannot tell : we simply take it for a fact. The Universe is governed by certain laws, partly known to man, but the greater part beyond his ken : we call them Laws of Nature. Everything that happens about man and in man happens according to these laws, and so takes its course inevitably according to the constitution of Nature. Recognising no Power above Nature and no Personal God, the Theory severely bans all miracles,—including the initial miracle of creation out of nothing. Miracle indeed this Theory holds in supreme abhorrence, as being the most palpable extravagation beyond the Closed System. The Universe is complete in itself, and (like England under Henry VIII) owns no dependence on any Foreign Power.

As the physical, so the moral world. Morality is an affair of human convenience. The standard of morality is the requirements of human nature : they and they only need to be considered. It needs no appeal to Deity to determine that unbridled lust, drunkenness, rapine and plunder, anarchy, murder, and the like, are things unsuitable to the constitution of the individual man, still more evidently so to the constitution of human society. Plato has shown that once for all in his *Republic*. The Theory now contemplated will not go beyond Plato's *Republic* ; indeed, not so far, for Plato finally does make some appeal to Deity and to rewards and punishments in a life to come ; but the Theory will allow no consideration of that sort to come in : human life on earth, human opinion,

and human law, make its entire purview. It will take no account of *sin*, only of *crime*. The Theory is a steady, systematic contrivance to thrust God out of the region of thought and reality. Creator, Lord, and Judge, it will have none of Him. *Voilà l'ennemi*, the Closed System. How will it work? The world bids fair to try the experiment,—and to rue the consequences.

#### CCVII. SERVICE AND PROTECTION.

There are two ideas dominant in religion, the idea of doing something for God, and the idea of getting something from God. We may call them the ideas of Service and Protection. The one is the cry of humanity in its strength, the other of humanity in its weakness. The former idea reigns throughout the Second Week of the Spiritual Exercises, the latter is the dominant note of the Psalms. *Be thou unto me a God Protector, and a house of refuge to save me, for my strength and my refuge art thou* (Ps. xxx.). So it used to be said in Compline. Compline is the song of evening, telling of old age and weakness. The old man wants God to shield and support him: the young man stands forth to champion his Lord's cause. But as weakness is commoner than strength in the sum total of humanity, the religion of the multitude will ever be the religion of the old man, of the Psalms rather than of the Exercises. St. Ignatius tells us that his Second Week is for the Few.

## CCVIII. A GREAT TEACHER.

A great teacher gives you things to think about, sets you thinking, and guides your thought. Of these three things, the second cannot be done without the first, nor the third without the other two. But the first may be done without the other two, and is so done when teacher and taught make it their sole concern to get up "stuff" in a form presentable for examination. Such teaching is a thousand times better than idleness, but it is not great teaching. Call it "secondary education": it really is "second-class education," but as I say, better than nothing. One would like to provide examiners able to find out, if by any ingenuity it can be found out, whether the candidate takes any interest in the subject for its own sake, and has thought at all about it on his own account.

## CCIX. THE PEACE OF SINNERS.

"In those persons who are going from mortal sin to mortal sin," says St. Ignatius, "the Good Spirit acts by pricking their consciences and causing in them remorse." But conscience is not awakened, remorse is not stirred, while the sinner is borne along in a smooth current of worldly prosperity, enjoying himself, self-satisfied, looked up to and admired by those about him. We pray for the man's conversion as an *end*, leaving to God's wisdom the choice of *means*. But the means that God is likely to select, as being the natural means thereto, is to strike that

man with affliction and calamity, striking, however, as the surgeon strikes to heal, striking with mercy and consideration not to drive him into the depths of despair. What that apostate wants is persecution, he should be handed over to the Inquisition,—not that mortal man should lay a hand upon him, but God should be his persecutor, and our Divine Saviour his Grand Inquisitor. Subject to God's ordinance, we may properly even desire that he may be saddened, stricken in soul and even in body,—that his *peace of sinners* (Ps. lxxii.) may be disturbed, his *league with death* (Isa. xxviii. 15) cancelled, that *the cisterns which he has dug for himself may be broken and hold no water* (Jer. ii. 13), that his *way may be blocked with square stones* (Lam. iii. 9), that he may be reduced to the penury of the prodigal (Luke xvi. 14), that he may be *given over to Satan unto the undoing of the flesh, so that the spirit may be saved in the day of the Lord* (I Cor. v. 4), that he may *know that it is an evil and a bitter thing for him to have left the Lord his God* (Jer. ii. 19).

#### CCX. PERFECTION, THEOLOGICAL AND ASCETIC.

Theological perfection consists in sanctifying grace. Ascetic perfection consists in formed habits of virtue. The former is *given* gratuitously, and once given, more of it may be *merited* by acts. The latter is *acquired* by acts. The measure of the two is by no means the same. A baptised baby, or idiot, is in a state of theological perfection, while utterly incapable of ascetic perfection. Defects of ascetic perfection are made up (probably) in

Purgatory. Theological perfection is the one title to heaven, the higher place there being given to the higher degree of theological perfection. Theological perfection is the jewel, ascetic perfection the setting of the jewel. A jewel, badly set, is in danger of falling out. And neglect of effort to attain ascetic perfection may end in mortal sin, and consequent loss of the perfection that is termed "theological."

#### CCXI. QUESTIONING THE ALMIGHTY.

If you have an active practical intellect, a hundred questions will start up before you, touching God's providence over mankind, or other points of faith; many of these questions will be beyond your power of answering. The best advice is to write them down on an imaginary paper, and present the paper to God for Him to answer. Some day, but not in this life, you will find the Almighty and All-wise,—with all reverence be it spoken,—a good examinee. Really, don't you think God is clever enough to answer your difficulties, Biblical, historical, philosophical?

#### CCXII. A RELIGION OF DEATH.

Christianity, we may say, is a religion of death. Its main promises are realised only when you die. *Through death to life* is its motto. Or rather, death brings out the life that was infused into the Christian at his baptism. *Ye are dead men, and your life is hidden away with Christ in God* (Col. iii. 3).

## CCXIII. MISSIONARY AND MEDICAL MAN.

Our Lord and His Apostles worked miracles of healing. Had they preached only the spiritual blessings of the gospel, they would never have been listened to. The gift of miracles has not come down to us. We must supply for it in other ways: for the need is still urgent to make our gospel efforts a medium of temporal as well as of spiritual blessings. With savage races that is best done by a medicine chest, a case of instruments, and some competence in the use of both. Medicine and surgery should be part of the training of a missionary who is to go out,—let us say to the Upper Nile, the region visited by Sir Samuel Baker in his discovery of the Albert Nyanza, and described in his *Albert Nyanza* (Macmillan, 1866), a book which every missionary should read, and every professor of theology who discourses on *omnes homines*, it may be, with scanty enough understanding of the extension of that term. I should say to a missionary: Don't roam about the country, but set up a hut or two on some higher ground, give yourself out as a Medicine Man, gather the children and gradually form a civilised and Christian population out of them: in many places you will make nothing out of the adults. May I add, there is no call for the science of Harley Street: you need be no more than a very, very ordinary far-off-country practitioner. But being as you are a physician apostolic, you may well hope and pray that the grace of miracles, never wholly absent from the Church, may eke out your medicines.

## CCXIV. MISTAKES.

Every man in office (e.g. St. Peter at Antioch, see Galatians ii. 11 *seq.*), every resourceful and energetic man, every man who has anything in him, makes mistakes: and it is well said that the man who never makes a mistake will never make anything. But the wise man learns by the mistakes he makes: whereas "a man who will never learn from his own mistakes" is not a bad definition of a fool.

## CCXV. THE DEVIL AS THEOLOGIAN.

Don't take the devil for your theologian. He is a born liar (John viii. 44), much cleverer than you, and will lead you into endless delusion. The only way to baffle him is by implicit obedience to the teaching of the Church.

## CCXVI. A HAPPY VIEW OF DEATH.

All ascetics agree that a constant view of death is most salutary. *In all thy works remember thy last end, and thou shalt never sin* (Eccles. vii. 40). But, to be constant, it must not be a melancholy view. Constant melancholy would mean perpetual mental disease. A man has made an immense stride in spirituality, that is, in weaning himself from earthly things, when he has learnt ever to look upon his own death with a smiling face, to long for its coming, to long with St. Paul, to *strike tents* (*ἀναλῦσαι* the true meaning of *dissolvi*), and *be with Christ* (Phil. i. 23). But to do this, one must try to lead such a life that death, however suddenly it comes, may be a blessing.

## CCXVII. THE UNINHABITABLE GLOBE.

A striking column in *The Times* for 15 March, 1920, reveals from the experience of aviators how the upper basin of the Nile is becoming, under natural agencies, less and less fit for human habitation. Sir Samuel Baker, in 1866, found the natives, or many of them, in an abject state of savagery. Missionaries have done something for them since, but natural surroundings still weigh on the race. The question occurs, with our modern facilities of transport, with so many better lands crying for settlers, why should those poor people live in that region of Africa at all? Wrongful, cruel, and murderous as the slave-trade was, the posterity of those negroes who survived its horrors enjoy now in America and the West Indies a prosperity they would never have known in their original home: they have increased and multiplied as they never would have done in Africa. We want no more slaves, but we want immigrants, in other parts possibly of Africa itself, or it may be in Mesopotamia and other provinces wrested from the time-dishonoured misgovernment of the Turk. Why should the Eskimo hug the North Pole, and not go south into Alaska and Canada? Such migrations would take time, persuasion, money, but the thing could be done. Instead of eking out a precarious existence in regions unsuited to the development of his nature, why should not man abandon those ill-starred climes to the elephant, the hippopotamus, or the polar bear?

## CCXVIII. ENGLISH WEATHER.

English weather is indescribable, but it may be roughly outlined as follows. There are in England three seasons. The principal season is winter : there is also summer and autumn. Winter goes on from the beginning of November to the end of April. May, June, July, August, make the summer. September and October are autumn. Spring is not a season, but consists of a few summer days or hours scattered at haphazard up and down towards the end of winter. The seasons marked above have a trick of encroaching on one another, especially winter.

## CCXIX. SAVING YOUR SOUL NO SELFISHNESS.

“ He had a soul to save, and here he was. This description of the (Trappist) brother’s motives gave me somewhat of a shock. I should have preferred to think that he had chosen the life for its own sake, and not for ulterior purposes ” (R. L. Stevenson, *Travels with a Donkey*, pp. 97–8). A common way of looking at the Church and Religious Life from outside. But such criticism is easily disarmed on principles of Catholic theology. No one counts it a selfish thing for a man to take means for saving and preserving his life by food, sleep, warm clothing, exercise, and particularly keeping out of the way of wheeled traffic. Now to save your soul is to save your life. For the Christian man has two lives,—one natural, which it is admittedly no selfishness to look after, the other supernatural. Both these lives he has together on earth, the one given him in his

mother's womb, the other when he was *born again* in baptism (John iii.). Saving your soul is the prolongation of your supernatural life after the death of your body. Is there anything selfish in being solicitous about that? If you won't take care of your own life, you can't do any good either for this world or for the next. But there is this difference between the two lives: the one is absolutely good, never to be sacrificed: you can do no good to anyone by damning your soul; the other is good only relatively, and may be well surrendered for something better. Life in a Trappist monastery is the beginning of a life in heaven, and, of course, it is lived for its own sake here and hereafter.

CCXX. FAITH HEAVENWARDS, CHARITY  
HEAVEN.

Charity cannot go blind: she must either see or believe. Believing, she walks by faith: seeing, she rests in fruition. Only by faith is charity meritorious: there is no merit in seeing God, and not much in believing in Him when He manifests Himself to us in a halo of divine consolation. Other things being equal, the darker and drier and harder one's faith, the greater the reward of faith, and the faster the progress heavenwards.

CCXXI. ART THOU A CHRISTIAN?

*I believe that Jesus Christ is the Son of God* (Acts viii. 37), is the fundamental profession of Christianity. "Oh, I cannot take my religion on authority, I must think it out for myself." Certainly

you must, if you are not yet a Christian. But when you are a Christian, you can no longer use such language. What would you have done if you had met Jesus Christ walking on earth? As you are a Christian, you would have fallen at His feet and adored Him, saying, *Thou art the Christ, the Son of the living God* (Matt. xvi. 16). And if He had told you anything about His Father or Himself, though you could not see how it was or could be so, you would not have dared to disbelieve the Son of God: you would have taken the doctrine on His authority. He certainly insisted on His doctrine being so taken: He imprecated woe upon the cities that rejected His word (Matt. xi. 21; Luke x. 13). Men had to believe, because the *Only begotten Son, who is in the bosom of the Father, he hath told us* (John i. 18). That was believing on authority. Now mark this. Jesus Christ, the Son of God, did not come down upon earth to teach a handful of men in an obscure corner of the globe: He came as the Universal Teacher of mankind, in fulfilment of the prophecy quoted by Himself, *And they shall be all taught of God* (John vi. 46). So He spent a large portion of His time in training His Commissioners, or Apostles, as He called them. He sent them bearing His commission to teach in His name; and men were to take their word as they took His. *He that heareth you, heareth me: and he that despiseth you, despiseth me and despiseth him that sent me.* It was to go better with the Sodomites and the Gomor-rheans,—and Sodom and Gomorrah were destroyed with fire from heaven,—than with the city that would not listen to His Apostles (Luke x. 10-16; Matt. x. 15). And the Apostolic commission was

to go on to the end of the world, categorical, cogent, imperative, even menacing, as being the delegated authority of the Son of God (Matt. xxviii. 18-20 ; Mark xvi. 16). So the Apostles understood their commission, and would never brook heresy, that is, private judgment, against the word of faith which they announced. *I am set up preacher, and apostle, and teacher of nations* (2 Tim. i. 11). So St. Paul: he was intolerant of the *blasphemy*, the *cancer*, as he called it, of Hymenæus and Philetus, who said that the general resurrection meant merely the conversion of the world (1 Tim. i. 20 ; 2 Tim. ii. 17, 18 ; 1 Cor. xv. 12 sq.). He was angry with the Judaisers in Galatia, who went about to *alter the gospel of Christ into another gospel*: no, he said, there could not be *another gospel*: any divergence from Apostolic teaching was no gospel at all (Gal. i. 6, 7). St. Paul expected his word to be taken in virtue of the authority of Christ which he bore. And so the Church to this day expects her word to be taken. The authority of the Word made flesh is living and active upon earth to this day, as it was when the Apostles went forth from the Upper Chamber to speak in that Name as the Holy Ghost gave them to speak.

To repudiate all authority binding your religious belief is to repudiate an essential feature of the Christian system as it has stood from the first. Such is the attitude of the Church, one and indivisible, at this day, an attitude of insistence on Creed, *casting down reasonings, and every high conceit that lifteth itself up against the knowledge of God, and bringing every thought into captivity to the obedience of Christ* (2 Cor. x. 4, 5) ; or as Newman

puts it, " smiting hard and throwing back the immense energy of the aggressive, capricious, untrustworthy intellect " (*Apologia*, p. 246). But *I dare say*, Newman was wrong, and St. Paul was wrong, and the Church of the ages has been and is wrong, from which it is a small step to say that Christ was wrong, whence it follows at once that He was not God. Yes, *I dare say*, the truth has rested all along with Celsus, the pagan opponent of Origen, and with Faustus the Manichee, the opponent of St. Augustine, and with Voltaire and other scoffers at the very idea of faith. *I dare say* that one of the lecturers at Oxford on *Religion and Life* was right, when he told his hearers in May, 1920, that " true faith is just what you see to be true," and that " you ought not to believe anything that you can help believing." Be all that granted, just for argument's sake. I ask in return that one concession be granted to me, just for the same argument's sake: it is that the whole idea of Christianity, as a dogmatic religion, being radically wrong, clergymen who are convinced of that should avow that they are not Christians, nor, indeed, clergymen at all, and forthwith should divest themselves of the emoluments which have come down to them from olden times for the teaching of Christianity.

There was a Frenchman in the sixteenth century, who got himself promoted to a Chair in the University of Paris. It was a new Chair of Greek Mathematics. He avowed that he knew neither Greek nor mathematics. His duty in regard of that Chair was evident. *A pari*.



## CCXXII. TALKING ABOUT ONESELF.

Talking about oneself is a thing indifferent, neither good nor evil. Like other indifferent things, it comes to deserve censure when pushed to an extreme of either excess or defect. A man has no business to force all the trivialities of his personal experience upon the attention of his neighbours, like the Talkative Man in *Theophrastus*, who tells the person sitting next to him in the theatre  $\chi\theta\epsilon\acute{\iota}\varsigma \eta\mu\epsilon\sigma\alpha$  (I do not translate). You cannot expect these trivialities to interest him quite as they interest you; and possibly you yourself pay too much attention to them. On the other hand, a man who will never tell you anything about himself can scarcely be your friend.

## CCXXIII. THIS WORLD HAS A PROPER VALUE OF ITS OWN.

We are often told that this world is a preparation for a world to come. So, indeed, it is, yet not as a scaffolding is a preparation for the building that is being erected, but rather as a tent preparatory for a more solid house that is to take its place. St. Paul, who knew something about tents (Acts xviii. 3), compares our present habitation to a tent (2 Cor. v. 1-3). Now a tent is after all something of a house and dwelling-place, which a scaffolding is not. St. Augustine at times is well-nigh oblivious of this distinction. He will have the good of this world a mere hope of a better, not a present paid down reality, an earnest of more to come (*spes non*

res). But surely a transient good may be good while it lasts. There is good in spring as well as in autumn, in boyhood and youth as well as in mature manhood. There is good in the Church Militant as well as in the Church Triumphant, good in the Sacramental System now obtaining, besides the good of the Beatific Vision to which it leads. This world has an order, a hierarchy, and harmonies all its own, which is the subject-matter of the sciences of Architecture and Ethics: they are not sciences of the world to come, but of this. God will one day change our water into wine, but meanwhile water has its value as a drink.

#### CCXXIV. THE NATURAL SUPERNATURALISED IN THE CHRISTIAN.

When St. Paul insists that we are justified by faith, he means by faith and baptism. Neither faith without baptism nor baptism without faith (in adults) suffices for justification. The Apostle is as loud in his praise of baptism as of faith (see Rom. vi. 3, 4; Eph. ii. 5, 6; iv. 5; Col. ii. 11-13). Once supernaturalised in baptism as a Christian, the Christian must remember that he is still a man, and live up to the natural law of man's nature, that is, keep the ten commandments, but no longer on motives of natural reason and decency alone, but further on a motive of faith. He must supernaturalise the natural in himself. The natural law is sure to gall his shoulder on one point or another, according to his temperament and circumstances. Faith also will press hard upon him, as he is a thinking man in the incredulous

generation of the twentieth century. In faith he must *overcome the world*. The supernatural reward of heaven will be the *victory of his faith* (1 John v. 4). Faith is hard, just so,—to the natural man even impossible: that is why it is rewarded by something equally impossible to the natural man, the beatific vision of God. Not mere legal righteousness of commandments kept, but the actual exercise of faith it is that perfects the justification and sanctification conferred in baptism, and carries it through conflict to a crown.

#### CCXXV. DIRECT AND INDIRECT WILLING.

*Let us not, as some say we teach, do evil that good may come of it* (Rom. iii. 8).

*Thou shalt pursue what is just justly* (Deut. xvi. 20).

*The end does not justify the means.*

These are three several ways of saying the same thing. It might also be said thus: *Thou shalt never directly will anything evil*. What then is it to will *directly*? That is willed *directly*, which is willed either *as an end* desirable in itself, in which case it is said to be *intended* (*βουλητόν*); or willed as a *means* helpful towards an end, in which case it is said to be *chosen* (*προαίρετον*). What is it to will *indirectly*? All that can be indirectly willed is some *circumstance* attaching to the means. Now it must be allowed that not unfrequently the end does justify an evil circumstance attaching to the means. If so, it is imperative upon us to find some mark to distinguish *circumstance* from *means*. There is such a mark: it is *helpfulness towards the end*. To

be a mere circumstance not entering into the means, it must be no help to the end in view, but irrelevant, useless, a thing that might as well be away, and the end would be gained just as effectually without it. It must not enter into the operation at all otherwise than as an accidental concomitant. The agent does not want it, may regret it. Indeed, he is often bound to regret it, though he is said *indirectly* to will it. Really he rather suffers than wills it. But let the circumstance in any way help towards and make for the end in view, it at once ceases to be a circumstance, it is part of the means, and, as such, is willed *directly*. It is a hideous mistake to call nothing willed *directly*, except what is willed in itself and for itself as the end in view, or to call anything willed *indirectly* which is helping you to gain your end.

See Cronin, *Science of Ethics*, II, 58, and more explicitly my *Moral Philosophy*, Stonyhurst Series, p. 30, § 3; p. 34, § 8; pp. 203-8, where the thing is illustrated by a diagram, concluding thus: "When the distance, difference, or distinction between the evil circumstance and the means, comes down to nothing at all, and the evil thing actually is the very means taken, then an infinite urgency of the end in view would be requisite to justify the use of that means: in other words, no end possible to man can ever justify an evil means."

Cardinal de Lugo, *De justitia et jure*, disp. 10, n. 125, has it thus: "Observe that when we say that the killing of an innocent man is sometimes lawful *when itself it is not intended*, the sense is not that it is lawful when it is not intended as an *end*, as though it were lawful when taken up as a *means*

to the slaying of the guilty : for that sense would be false : for whether it be intended as an end or chosen as a means, it is always unlawful if you will it *directly*. For the means itself, though not intended finally by the will resting in it, is nevertheless *directly* chosen and loved, and in some sort intended for its usefulness and conducibility to the end that is finally willed."

This marking off of *end*, *means*, and *circumstance*, is one of the subtlest technicalities of Ethical Science, —a technicality mastered by very few. Few are qualified to write to the papers about it, but many will.

#### CCXXVI. MY FREE CONSENT.

God Himself cannot give *my free consent*. All He can do is to put into me a spontaneous impulse or complacency, to which He knows I shall consent, and then I still will freely : or a complacency so overpowering, and of such entire satisfaction, that I cannot but consent, and then I still will indeed, but no longer will freely.

#### CCXXVII. THE GLORY OF GOD.

The glory of God is the beauty of heaven and earth, of stars and angels, of human acts worthy of the doer, of human suffering nobly borne, beauty of character and aspect, material and spiritual beauty, God relucient everywhere. The glory of God reaches from the past through the present hour into the ages to come, a permanent streamer and pillar of light. It is what St. Thomas calls "the beauty of the universe." God and His

glory are the everlasting joy of the saints, and the advancement of that glory is the saint's occupation on earth.

#### CCXXVIII. OUR ELEMENTARY SCHOOLS.

A boy is proud of the public school he is brought up at, Harrow, Winchester, Stonyhurst, and cherishes the memory of it in after life, and so of his Oxford College. It has been a sort of second home to him. There he has learnt some deference to authority, some regard for law and order, some tenderness to the fallen, and a love of fair play. But an elementary school is not a home, it is not loved. Many unfortunate boys there have never known even a first home. Neglected by their parents, taught no religion, they grow up without love or reverence for anything or anybody. They have been through the prescribed "standards" at the public expense, but they have gone uneducated. They have not learnt to obey the law, for law is hateful without love. They form the ever-turbulent element of the population. It is hard to find a remedy. Not every boy can be given a public school education. There is a remedy for Catholic boys and Catholic elementary schools. That remedy is to identify the Catholic school as closely as possible with the local Catholic church to which it is attached. It is not difficult to get a Catholic boy to love the church in which he was baptised and made his First Communion. Loving, we will say, St. Barbara's, Hatfield, he may be brought to love the school belonging thereto. St. Barbara's and St. Barbara's schools are one institution.

CCXXIX. A JUDGMENT ON GODLESS  
EDUCATION.

It seems a judgment, that after the Rationalist Press comes the Soviet Propaganda. Banishing God from the schools, you come to introduce there Lenin, or some nameless prophet of Bolshevism.

## CCXXX. ABOLISHING HELL-FIRE.

A fact is not abolished by denying it. Hell-fire was not extinguished,—our Lord said it never would be,—by two distinguished Englishmen of last century writing cheery letters to one another, how hell was now cast out as an obsolete superstition. Yet God has put into the power of every human sinner to abolish hell-fire, not, indeed, for the world at large, but for himself in particular. Hell-fire is abolished *for me*, when I duly repent of my sins, using the means that God has provided thereto. Time by time, God's grace continues knocking at the sinner's heart,—it may be even in the last instant of his earthly existence, "between the saddle and the ground,"—urging him to seek mercy and abolish his own hell, that fire which every man, sinning against God's holiness and justice, kindles for himself; that fire which he cannot put out for himself, but which God is ever ready to put out for him, if he will but submit.

## CCXXXI. VIRTUE AND NATIONAL GREATNESS.

To be great, a nation need not be virtuous. Was there ever a virtuous nation? Were the "chosen people" such at any epoch of their history? But, to be great, a nation must have a national appreciation of virtue. When that is lost, the nation is lost, for the next world obviously, but also for this. The Greeks at their best, as their best poets show,—and I reckon Plato among the poets,—rose high to the thought of Conscience, *aídōs*, and Self-restraint, *σωφροσύνη*. How much did not the words *fides* and *gravitas* mean to the Roman Senate of the Hannibalic War! How little did all these concepts signify to the degenerate Rome and ruined Greece of the third century of our era! On this look-out we may well be afraid of what is happening amongst ourselves.

## CCXXXII. DOCTRINE IN THE ORE.

Many revealed doctrines have been given in the ore, extracted in course of time by theologians, finally defined by the Church. Or, to vary the metaphor, the Church is as the lady of a house, who receives many wagon-loads of precious furniture, which she houses in many rooms, coffer, and cupboards. She has taken centuries in sorting out her treasures. First she attended to the most important, the Trinity, the Incarnation. Study of the Incarnation brought out the doctrine of Mary, Mother of God, defined at Ephesus, A.D. 430. Before the Immaculate Conception could be con-

sidered, it was necessary for the doctrine of Original Sin to be well drawn out, a work nobly begun, but by no means adequately finished by St. Augustine. St. Augustine and his school, in their zeal against the Pelagians, were more eager in asserting the universality of Original Sin than in speculating upon any possible exemption from it. What finally removed all theological difficulty on the subject, was the distinction drawn between the *debt of contracting* original sin and the *actual contraction* of it. The Immaculate Conception is saved by denying of our Lady the latter only. Further, see *Harper on the Immaculate Conception*, re-edited by the present writer (Burns and Oates, 1915); and the Conference on the development of the doctrine in my volume, *The Lord my Light* (Burns and Oates).

#### CCXXXIII. PARADISE OF YOUTH.

In the heyday of youth one is as Adam in Paradise, moving in a world of beauty and goodness, but within easy reach of the forbidden fruit. In this respect the individual man begins as of old the race began.

#### CCXXXIV. VIRGIN AND MARTYR.

It is not for nothing that the combination, "Virgin and Martyr," occurs so often in the Church's liturgy. Every adult virgin is in some sense a martyr, by the mere fact of the struggle that the preservation of virginity costs to nature.

## CCXXXV. ARCTIC EXPLORATION.

It is a wonder how men will relinquish the comforts of English home life to face all the inclemencies of an Arctic or Antarctic climate, or the thrilling air of the higher Himalayas. There is little of the *auri sacra fames* in the venture, little prospect of money. The motive is the sheer love of adventure that goes with an immortal soul, too great for the ordinary satisfactions of life. This is the natural spirit that makes an explorer, or a conqueror, an Alexander, a Cæsar. Turned by grace into a supernatural channel, this same spirit prompts the high asceticism of the Saint, and the zeal of the apostolic missionary. This spirit is latent in all men, all having immortal souls; but in exceptionally gifted individuals it breaks out and mounts high. It is at the back of great holiness, too often also at the back of great crime. It inspires the Bolshevik leader. But the meanest, most pitiable case of its misapplication is that of him whose immortal energies are all expended in solicitude for his own personal and bodily comforts, dainty meats, soothing potations, soft raiment, luxurious warmth, avoidance of the least discomfort, to say nothing of downright immoralities. Better an Arctic voyage than such a stay-at-home-and-do-nothing existence.

## CCXXXVI. WILD AND TAME MEN.

“Old people,” says Aristotle (*Rhetoric*, II, 13), “have been bowed down and brought low by years, they anticipate evil everywhere, and hardly hope

for any good, by reason of their experience of life, for most things that are done are done wrong, and events generally turn out for the worse." With this diagnosis of my age before me, like an astronomer marking the defects of his telescope, I would not insist on what I am going to say. My pessimism may be part of my senile decay. But it does strike me that the world has fallen off since the old Victoria and Albert days of my youth, the days when Macaulay wrote his jubilant Essay on Bacon, and the advance of science ministering to the comfort of man. Then the world had confidence in itself. That confidence is now failing. Then the world railed at Pius IX and his Church, as being almost the sole obstacle in the way of humanity and progress of science and commerce, of wealth and luxury and material well-being,—what more could man want? To-day the world is sorrowfully shaking its head, acknowledging that progress has been a failure, wealth is oozing away, there has been war abroad, there is war at home, human society is rocking to its foundations, bankruptcy is at hand, a general disruption is imminent. The country is turning into a bear-garden. Meanwhile Catholic Social Guilds lecture, and Catholic Study Clubs discuss. They reason well, but no one heeds. There is no reasoning with wild animals. Some means must be found to tame mankind. "Tame,"—in Greek, *χειροθήτης*, in Latin, *mansuetus*,—means "accustomed to the hand," that is, to the control of obedience. To educate is to tame. The first point of education is obedience; and, as Leo XIII observed, there is nothing that men nowadays hate so much as obedience. Nobody will obey

anybody. Reverence for authority, civil, religious, parental, is all gone. Revolution and disobedience are in the air. Man wants taming. Men run wild are ruining society.

To tame a dumb animal is to bring it under the control of man, to *humanise* it. To tame a man is to bring him under the control of God, to *divinise* him. Man is divinised by faith operating upon his reason and conscience. Undoubtedly there are wild men with faith, but their faith is *without works and dead*, as St. James says (ii. 26) : they have broken away from the guidance of the Church, and become as *the heathen and the publican* (Matt. xviii. 17). Man needs taming like any other animal. If he grows up untamed, and has the strength of his manhood in him, he becomes a dangerous wild beast. The danger to our modern civilisation is the increasing number of these human wild beasts, wild men and wild women.

CCXXXVII. "ONE MEDIATOR BETWEEN GOD  
AND MAN, THE MAN CHRIST JESUS"

(I Tim. ii. 4).

Away from Catholic Christianity, the difficulty has been felt in every land and in every age, among men who believe in God, how so great a Being can have any dealings with man. And the answer has frequently been returned, that He can have no dealings. So Aristotle seems to have thought, so Epicurus taught, so thinks the savage, who, at heart a monotheist and recognising one Supreme Being, holds all communication with Him to be

impossible, and, therefore, worships intermediate spirits, good and bad, in hope and in fear. Arianism arose from this habit of mind. The Arian Logos,—highest of creatures according to the out-and-out Arian ; God, indeed, but an inferior God, according to the Semi-Arian,—was meant to stand between the Highest Father and the world of His creation, so that through him the world was created and through him governed. Arianism was illogical in this, that whereas God is infinitely exalted above all creatures, the Logos, if himself a creature, would require another Logos to mediate between him and the Most High, and that Logos another, and so *ad infinitum*. Again, in the Semi-Arian view, this inferior God, were such a Being possible, by this very inferiority would be infinitely below the Supreme God, and, therefore, as above, would require his Mediator, to bridge the gulf which must ever intervene between One who is entirely and fully and absolutely God, and another Being, however exalted, who still falls short of that. Nestorianism, which makes two Persons in Christ, also fails to satisfy the condition of Mediatorship. For which Person is the Mediator on the Nestorian hypothesis ? Not Christ the Word, for He is one God with the Father, infinitely above man. Not Christ the Man the Son of Mary, for that Man, not being God, according to Nestorius, is again infinitely below God, and so is unable to mediate. To establish mediatorship, it is necessary to hold that the Man Christ, born of Mary, is Himself God, and that there are in Him, not two Persons, one God and one Man, but one Person in two natures, which one Person is God and Man together. Then as Man He

is Mediator. His Humanity is not merged and lost in the Godhead, as Eutychians held, but remains a human Body and Soul, which Body and Soul, though not God, is nevertheless of divine dignity, as being God's own Body and Soul, the Humanity of the Word made flesh. In this Humanity Christ is Mediator. Thus man has for his Mediator with God a Man who is Himself God.

#### CCXXXVIII. THE STRENGTH OF THE CHURCH.

The strength of the Church is in the main supernatural, coming of the presence of the Holy Ghost who animates her. But as the supernatural does not work all away from the natural, we may speculate also upon natural sources of that strength. One such source is the perfect consistency of Church teaching with itself. The Catholic Church is the most logical thing on earth. Her system makes one organic whole, self-contained and complete. Once grant her premises, and there is no standing out against her conclusions. She has nothing to fear from reason except its misapplication, nor from facts except their misrepresentation and, in many cases, their obscurity, *a negotio perambulante in tenebris*. But there is another source of strength to insist on. Man is ever craving to get out of the world, not, indeed, by death, but somehow to live beyond this world and the conditions of mortality. That is why we are ever outstepping realities into the ideal order of fiction, romance, poetry, and art. That is why we delight in tracing the vestiges of

the past, and surmising the future. The span of present existence is altogether too narrow for us. Philip of Macedon, on seeing his son Alexander perform an extraordinary feat of prowess, cried out: "Boy, get thee a kingdom equal to thyself, for Macedon is too narrow to hold thee" (Plutarch, *Life of Alexander*, c. 6). So is this world too narrow to contain man. He craves for a larger and better place. He is ever dreaming of Utopias, makes revolutions to get them, and never realises them. A little good is done, but nothing like enough, and the little done is apt not to last. *The morning cometh, also the night* (Isa. xxi. 11). On the heels of victory follows the decay of the conqueror and the ruin of the conquest. And death is the conqueror of all. Who shall overcome death? That Christ has done. "Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven." Strong are the Church's advances, because she alone makes an opening for man beyond this world.

CCXXXIX. "ALL THINGS ARE DOUBLE."

(Ecclus. xlii. 25).

A man's success in office may be due to the failure of his predecessor. Antecedent defeat, consequent triumph. Honour then to the defeated, honour to the man who has failed. Failure and success together, honour to them both.

## CCXL. MIRACLES AND SACRAMENTS.

Our Saviour accredited His teaching by miracles, and bequeathed to His Apostles the power of so accrediting theirs (Mark xvi. 17-18). From that promise it might have been expected that the gift of miracles would have been attached to the successors of the Apostles for all time. Nothing of the sort. The gift was part of the "charismatic" ministry, not of the "ordinary" ministry (1 Cor. xiv.), and the charismatic ministry has ceased, or at any rate, shows itself only in occasional glimpses in the lives of the Saints. We have to walk by faith; indeed, our Saviour speaks at times as though He somewhat grudged His miracles: He wanted faith unsupported by sight (John iv. 48; xx. 29). Our evidence, our one standing miracle, if so we like to call it, is the continued existence of the Church. Still miracles were an essential feature of our Lord's teaching (Matt. xi. 2-6; John x. 37-8), and must have their analogue somewhere in the Christian ministry of to-day. The analogue is to be found in the Sacraments, and the work of the Sacraments (*ex opere operato*), of their own intrinsic power, and not merely by the pious dispositions of the recipient (*ex opere operantis*). The Catholic priest, administering the Sacraments, does the works that our Lord did, and greater than those works does he, inasmuch as the order of grace, in which the Sacraments work, is higher than the order of those corporal benefits which were conferred by miracles (John xiv. 12).

## CCXLI. IS CHRISTIANITY PLAYED OUT ?

The question is being asked even at village lectures. The answer will vary according as we take the Modernist or the Catholic meaning of Christianity. Assuming Christianity to be a mere whim of man, a wholesome whim, if you like, but still no more than a mere creation of the human mind, the question then is whether the whim has not ceased to be wholesome, and will not soon have to be discarded. Put that way, the question may be left to the Modernist to answer. On the other hand, taking Christianity, as the Catholic takes it, to be a religion of facts, objective facts, which must ever hold true, whether man believes them or not,—objective facts on which ultimately turns the weal or woe of human existence,—the obvious answer is that such facts can never be played out ; and if man will ignore them, the more fool he. He can never unmake or replace them. They are ignored certainly by many. Whether this ignoring of them is on the increase, is a question that may be debated. One thing the Catholic knows : the ignoring of these facts shall never be total till the world itself comes to an end. *The gates of hell shall not prevail* against the Church, which saying of her Founder means that there shall be a Church as long as there is a world : the world will not outlive the Church ; the destruction of the Catholic Church, if it did come about, would mean the kingdoms of this world at once passing away, and the coming of the Lord Christ in judgment (see Mgr. Benson's *The Lord of the World*, and Newman's *Sermons on Subjects*

*of the Day*, p. 101 ; *Sermon Notes*, pp. 224, 231, 275). But perhaps it is the Church of England that is played out. That is quite another matter.

#### CCXLII. THE CRAZE OF UNIFORMITY.

Actual situations are complex things. Therefore no two actual situations are quite alike, since complications do not exactly repeat themselves. General rules are made for like cases, so far as they are alike. General rules are most useful, but never sufficient in practice, because in practice the supposition of likeness, upon which they proceed, is not exactly verified. General rules are the guide of the theorist. The theorist is the practical man in embryo. But he must not remain in embryo : he must be a theorist and more than a theorist, to do any good in practice. The theorist, who remains a theorist, is called an *amateur*. Amateur strategist, amateur statesman, amateur educationist, amateur physician,—we regard all such people with distrust, and never let them have the last word in our counsels. They will make mistakes on system, which are the worst of all mistakes.

I remember once being called in late at night, as a priest, to attend a sick nun. I saw that the Superior had small confidence in the village practitioner, but owing to the lateness of the hour no other medical aid was procurable. I went for Dr. X myself,—a little man he was, one who if Dickens had met him, might have been immortalised : he must have passed to his reward long ago. He discoursed volubly about “ a pupil of the great Abercrombie,” about “ purifying the

blood," about "typhoid fever," the root of all human maladies. The patient was diagnosed as suffering from typhoid; so I had expected. She lived through the night; next morning the usual medical attendant came; and it was amusing to watch how the two doctors kept one another in countenance. When the little man had taken his fee,—and his departure,—the other declared that it was no more typhoid fever than bubonic plague.

The craze of uniformity is rife among legislators: it is in the blood of the persecutor: amateurs and doctrinaires find seats on all sorts of Boards. It is a species of *furor taurinus*, the bull being an animal of one impulse in regard of all strangers: so the amateur will allow of no variety.

#### CCXLIII. A NEW CREATION.

There was a man who owned a beautiful old English house, a monument of the best taste of our ancestors. But in that house his father and his grandfather before him had both died of cancer. He was persuaded that the germs of the disease must be lurking in the timbers. So he pulled the beautiful old house down, and built another in its place, very ugly and very costly; and in his new house he died,—of cancer. The disease was in the man, not in the timbers. This is to be borne in mind when Socialists come forward with schemes for the destruction of the present order of things, and reconstruction of they know not what. The evil of society is in the heart of man, in man himself, in you and me. Pull down all that is up, and man remaining what he is, the old evil of selfish

greed and consequent strife will re-appear in the new "parliament of man, the federation of the world." The radical error is to look to violence and revolution, where the thing wanted is what Christ is ever offering to the world, regeneration (John iii. 3 ; v. 13-vi. 16).

#### CCXLIV. GOD'S CARE OF THE WORLD.

We are apt to imagine that God's principal occupation is to look after us : that as the prince is for the people, so God is for the world, whereas it is just the other way about, the world is for God. The foolish question has been asked : What was God doing before the world was created?—as though, if there were no world, God's occupation would be gone. Before the world was created, God was doing exactly what He is doing now : He was taken up with Himself, contemplating, loving, possessing and enjoying His own Being. God's essential occupation is with Himself. He is essentially what He is : He cannot be anything else than God from all eternity ; whereas He need not have been Creator at all, and it is only some unknown millions of years, but after all a finite time, since He did create. Creation made no difference in Him.

#### CCXLV. CHRIST'S KNOWLEDGE AS MAN.

It will be admitted by those who admit anything in such matters, that the Eternal Son of God knows all things. But the Man born of the Virgin Mary, did He know all things ? Or was His human mind

clouded by ignorance? Were there things that, as Man, He did not know? As Man, by human voice and instruction, He founded His Church. Did He know what He was doing? Did He foresee how the Church would work, for how many centuries it would last? or,—with reverence be such a supposition referred to,—was He as *the blind leading the blind*? (Matt. xv. 14). The answer is simple: the Man Jesus Christ was God: therefore God's knowledge was His knowledge, God's power was His power: both the knowledge and the power of God were at His command. That supposes the unity of Christ's Person. There are not two Christs, one God and one Man, but He who is God is Man, and the same He who is Man is God. The heretic Nestorius is credited with the saying: "Never will I adore as God a Child four days old." But that is just what the Church does every Christmas, and, indeed, every day in the year. Nestorians make the Man Christ a *domestic of God* (Eph. ii. 19), close under the control of God, a sort of confidential secretary, anything and everything you like to call Him to extol His state, but not God. On that supposition the Man Christ might well be ignorant of many things. The chief does not confide all His secrets to the confidential secretary. But Nestorianism is not Christianity.

But you will say: Christ on the Cross was weak and suffering; might He not have been ignorant also? He had laid aside His power: might He not have laid aside His knowledge? Christ crucified was weak and suffering, but not helpless. He suffered because He chose to suffer. *No man taketh away my life: but I lay down my life*" (John

x. 18). He had not laid aside His power : twelve legions of angels at His beck would have stood by Him (Matt. xxvi. 53). He had not laid aside, but He would not use His power, because for our sake He had made Himself a Victim. In like manner, when He willed, He would not act on His knowledge, as when He chose Judas for an Apostle, knowing what a traitor he would prove, but acting as though He foresaw it not (John vi. 70). He must know, and always have known, the day and hour of His coming in judgment ; but because that day and hour is a secret between Him and His Father,—a secret not contained in, nay, positively excluded from His revelation to mankind,—therefore, He said : *That day and that hour, no man knoweth, not the angels in heaven, nor the Son, but the Father only* (Mark xiii. 32). He did not know what He was expressly concerned not to reveal.

Being God, He must have known as Man,—and knowing as Man, He cannot have acted as though He did not know,—that His Church was to last at least for some nineteen or twenty centuries ere the Day of Judgment put an end to its existence on earth. He waived his power, on the Cross, for our good ; but to have waived His knowledge in founding and instructing His Church, would not have been for our good : therefore, He did not waive it. Seeing all things, present and future, in the clear light of His Godhead, the Man Christ Jesus instructed His Apostles : knew indeed many things which He never told them, but told them enough for them to do their duty in administering their charge. They were not to know the day nor the hour of His Second Coming : it was their

business, as it is ours, knowing He might come at any time, simply *to watch* (Mark xiii. 35-37) and keep their flock in expectation.

#### CCXLVI. ESOTERIC DOCTRINE.

Any esoteric doctrine that contradicts the public teaching of the Church is damnable heresy. The Church can never teach one thing to the world, and allow any of her children, however learned, to teach the opposite in private. But there are wide regions beyond the range of Church teaching, questions on which the Church has never pronounced,—questions, for instance, dealing with predestination and the distribution of graces. On such questions there is room for esoteric doctrine, doctrine, that is, which, however true, should for the present be confined to the Few, because the ears of the unlearned are unprepared to receive it, and their minds incapable of understanding it aright, nay, even prone to misconstrue it to the injury of their souls. There are abysses too giddy for the unpractised mountaineer to look down into.

#### CCXLVII. ABOLITION OF THE CAPITALIST SYSTEM.

*Labour*, an organisation in the nineteenth and twentieth centuries for doing a minimum of work for a maximum of pay. *Capitalism*, an organisation for getting out of working people a maximum of work with a minimum of pay. Both are wrong. One wrong provokes, though it does not justify,

another. If this antithesis is what you mean by the capitalist system, of course it ought to be abolished.

But are we to abolish the distinction between capitalist and working man? Is all capital to be invested in the collective ownership of working men? Are we to have Socialism? That is another question altogether. When men cry out and print in decisive language, "The capitalist system must be abolished," it is desirable that they should know precisely and tell us what they mean. I observe that in the Socialist State there would be directors of labour and administrators of capital, who could not at the same time be working men.

CCXLVIII. MAUNDY THURSDAY, GOOD FRIDAY,  
EASTER SUNDAY.

(a) *Maundy Thursday.* The Great War of 1914-18 has covered England with War Memorials, happily for the most part in the form of Crosses, or even of Crucifixes, thus unobtrusively making reparation for the wholesale destruction of wayside crosses, one of the "marks of the beast" at the Reformation. Never was there such a war, never such a victory, as the war waged and won by our Crucified Saviour. Where is His War Memorial? He set it up in anticipation Himself at His Last Supper. *Do this for a commemoration of me. As often as ye shall eat this bread, and drink this chalice, ye shall show forth the death of the Lord* (1 Cor. xi. 25). He Himself, in the Sacrifice and Sacrament which He instituted that night, is His own War Memorial.

(b) *Good Friday*. Who would not wish to comfort our Saviour on His Cross? But how can we do that centuries after the event? Theologians may tell us that on the Cross He foresaw His Church throughout the ages, in Holy Week especially, sorrowing and grieving with Him, and that was His comfort even in the hour of His Passion. Let that not be denied; still it is too metaphysical a consideration for a plain mind like mine. Here is a much simpler way of looking at the matter. Jesus Christ is alive at this instant, very much alive to all that is being done in His Church this Good Friday. He sees His Ministers lying prostrate before the bare, silent, unlit altar. He hears His Passion sung. He watches His faithful people doing as did their Catholic ancestors of old, "creeping to the Cross," aye and *adoring* it (*Venite adoremus*), with an adoration referable, of course, to Him who hung thereon. He listens to the *Tenebræ* music, to the Three Hours' and other Passion Sermons. All this worship is pleasing to Him here and now this day, and He takes it now as kindly as though it had been paid Him on the very day of His Crucifixion. It is part of the earthly reward of His Great Passion.

(c) *Easter Sunday*. A Man alive amongst men! A Man more fully Man than any other man is, because He is perfect Man, glorified Man, Man in the ideal perfection of humanity, a perfection unrealisable, indeed, in this mortal life; but now realised in Him, and to be realised in us when the Elect of all ages shall stand round their Risen Saviour on the day of the General Resurrection. Christ is still in the flesh, but glorified. We have

no experience of a body glorified, but we may reverently conjecture that in that happy state the soul is at last fully mistress in her own house, she applies her spiritual energy to the body so that it no longer requires material sustenance, is never weary, never ill, never in pain, never can die. Where the soul wishes to be, thither without effort the body is swiftly transported. The beauty of the soul, supernatural and natural beauty alike, shines forth in the body. A man risen to glory is a man indeed; he is the highest fulfilled conception of the Divine Artist, who planned and designed human nature and further heightened it by grace. This ideal perfection can only be gained through death: it is man's victory in Christ over death: death first triumphs, then is overthrown.

Easter Day is the "Solemnity of Solemnities," as it is styled in the Martyrology. Christmas leads up to it: Pentecost, Corpus Christi, the Sacred Heart (a still living Heart), follow from it. It is the linchpin of the Christian system: take that out, and Christianity falls to pieces (1 Cor. xv. 17). Curiously, the French for *linchpin* is *esse*, the Latin word for *being*, a mere accidental coincidence; but the Resurrection is the *being*, the *making* of Christianity. For what is Christianity? What is the Church? The Church essentially is *mankind gathered round and incorporated in the Living Man-God*.

#### CCXLIX. BIBLE READING.

The Reformers broke away from the household traditions and practices of the Church of the day, and threw themselves passionately on the Bible,

not so much on the Four Gospels as upon the Epistle to the Romans, the Apocalypse, and particularly the Old Testament. Indeed, they almost went back to the Old Law and became Jews. And to this day their Protestant descendants are far more familiar with the Old Testament narrative than are the generality of Catholics. Hence we need not wonder that they are also far more disturbed than Catholics are by the attacks of Higher Criticism upon the Old Testament. The average Catholic goes his way wonderfully unconcerned in this matter. In the first place, he reads the Old Testament (the Psalms alone excepted) much less than his Protestant neighbour,—the old-fashioned Protestant I mean, for Bible-reading has much gone out in modern England. I do not praise him on that head, I merely state fact. In the next place, he gathers his religion, not from the Old Testament, but from the living Church, his Mother. He receives and venerates the Old Testament, because she tells him that it is God's word. He knows it for a very difficult book, but difficulties do not trouble him. It is God's book, in many parts needing explanation, an explanation not to him forthcoming,—a book bristling with questions for which he has no answer ; he says to himself : " God can utter no falsehood, no absurdity ; to all these questions there is some rational answer : God knows that answer, I do not ; and, to judge from the Church's silence, the Church herself has in many instances not been told the answer at all adequately : that does not distress me : my salvation is not bound up with the doings of Joshua and David : I leave those doings to the God who inspired them,

so far as He did inspire them, and commanded them to be put on record."

The Old Testament is the abiding word of God for all time. But it is a word not originally spoken immediately to us: it was spoken to the Jews, and accommodated to their mentality, their moral and religious development. Our Christian development is far higher, our mentality is very different. Consequently the "open Bible," opened on sundry Old Testament pages, is far from furnishing the best reading, or even always good reading, for men and women, boys and girls, of our day. They read and misinterpret, as well they may: they read and are scandalised: they read things *difficult to understand*, and *untaught* and *unstable* as they are, what they read *they wrest to their own destruction* (2 Peter iii. 16).

#### CCL. THE SEEMING "SAVAGERY" OF THE OLD TESTAMENT.

Let anyone read Jeremiah, chapters xlvi. to li., and compare our Lord's words to James and John, who wanted to call down fire from heaven on an inhospitable city: *Ye know not of what spirit ye are: the Son of man hath not come to destroy souls, but to save* (Luke ix. 55-56). Or if he has a Breviary, let him contrast the Lessons for the Second Monday in Advent with the Responses thereto attached. Or this prophecy: *Your wounded unto death shall fall in the midst of you, and ye shall know that I am the Lord* (Ezech. vi. 7, 10, 13, 14; vii. 4, 9, 27). Ruin, devastation, massacre, famine, mark the fact that *I am the Lord*. This for the enemies of Yahweh. But, for the restored Jerusalem, *It is I the Lord who am thy God*,

*the Holy One of Israel, thy Saviour* (Isa. xliii. 3). All these words are spoken by one and the same God. They mean that, for the enemies of God, things shall be evil, very evil indeed, at the end; and things shall finally go very well for God's friends. The average Jew looked for this discrimination of good and evil to come about in this life: the Christian is taught to expect it in the next. Thus the mentality of the two Testaments is different, though the truth is the same.

And here perhaps we may find a practical solution of a difficulty that many feel in reciting the Psalms. Great part of the Psalms is taken up with denunciation of enemies, their unjust deeds, and the punishment that has overtaken them, or which the Psalmist prays may overtake them one day. Thus in Psalms lxxvii. and civ. there is a recitation of the plagues of Egypt. The Church of the day has her persecutors still, but we do not wish plagues to fall upon them personally. We pray rather for their conversion, anyhow, for our escape from their hands: we are satisfied if they are kept from doing us further harm. It may be well then for us to turn what reads like prayers against their *persons* into prayers against their *schemes* and evil machinations. Let every conceivable mishap, plague and confusion befall their evil purposes; and let the planners and contrivers thereof be saved from carrying them out to their own injury and ours; by the mercy and wisdom of God may they be brought to a better mind. Let them be destroyed, as *enemies* of the Church, but saved, as *men*. Let them be persecutors no more, but penitents like Manasses,—Pauls, not Sauls.

## CCLI. HOW SUFFERING SANCTIFIES.

To sanctify is to make holy. And what is holiness? Holiness is the gift freely bestowed upon us at baptism, which gift it rests with us, by the aid of God's grace, to keep and increase, or by our own wilfulness to fling it away. Holiness is a union with God, a coming very close to Him, so close as in some sense to share in His nature. That close union requires a union of our will with God's will,—in other words, obedience to God. In disobedience, holiness is lost. To maintain holiness, you must obey God. Thus it is that obedience sanctifies, following upon baptism. Suffering, merely as such, does not sanctify. It did not sanctify the Bad Thief. The wicked in hell suffer, but are not made holy. The only suffering that sanctifies is suffering patiently borne for God, suffering accepted in obedience to God's will, suffering hallowed by the obedience of Him who was *made obedient even to the death of the Cross* (Phil. ii. 7). Such suffering is a signal act of obedience, and that is why suffering is so potent an instrument of sanctification. When we are in comfort, innocent comfort, we are having our own way as well as God's way; but when we are in suffering, and take it in obedience, we are having God's way alone. The obedience of comfort is good, but the obedience of suffering is heroic. And God requires it, sooner or later, of every one. You may be gold, but you must be stamped with the cross to pass as current coin for heaven.

## CCLII. EPIPHANY GIFTS.

The Wise Men offered gold, frankincense, myrrh,— what there was in their country. We are to offer for gifts to our Infant Saviour what there is in our nature.

(1) *Chastity*. And first we are to offer that most imperious instinct of our nature, the instinct under impulse of which man literally comes to be. God intends it to work under regulation, and that regulation is chastity, a virtue and restraint against which in many circumstances appetite wildly rebels, and the yielding to that rebellion makes the sin of impurity, that sin which in all its forms is the misery of domestic life. Chastity is a sacrifice profitable to the offerer, and most pleasing to our Maker, being at once wholesome and costly. He Himself has pleased to reveal to us, what on mere natural grounds we should never have clearly known, that the entire renunciation of the appetite, in the case of some Few, is an acceptable gift to His Incarnate Majesty.

(2) *Faith*. Faith *puts down argumentation and every power that raises itself up against the knowledge of God, and leads every thought into captivity unto the obedience of Christ* (2 Cor. x. 5). It is the sacrifice of the intellect, the highest of human powers, the most momentous and the most dangerous of God's gifts in the natural order. Educated men in multitudes stand out against the Catholic Church, because they will not give back this gift to the Giver: they absolutely decline to hold fast to any doctrine on a motive of divine authority; they will never put

their private judgment under restraint, any more than other men will put their lust under restraint. The essentials of faith are necessary to a man's being a Christian at all ; but it takes a large development to carry faith to its integral perfection. To take the view of faith, which is God's view, to act thereon in all that we do, is high perfection. Faith, like chastity, may be carried far. Our Infant King cries for this gift, and receives it gratefully.

(3) *Obedient Labour*. Work is distasteful to the young, and burdensome to the old. In Greek and Latin, the word for *labour* means also *pain*. Our offering must be of labour for a definite purpose, prescribed by obedience. There is plenty of self-willed energy in the world, careering hither and thither, but that is no gift to suit Him, who was *obedient unto death* (Phil. ii. 7).

### CCLIII. THE "THREE GRACES" OF CHRISTIANITY.

*Now there remain faith, hope, and charity, these three* (I Cor. xiii. 13).

The great support of Religious Life, and of all Christian Life, is the hope of a better world to come, the idea of saving one's soul. To lay aside this hope, to obscure this idea, under pretence of attaining to a purer and more unselfish charity, is a dreadful error, and one condemned by the Church. The Christian "Three Graces" are sisters that must walk hand in hand to heaven. It is true that the third alone will survive when heaven is reached, but Charity must never think of murdering her sisters on the way. In particular, she can no more

go without Hope than she can go without Faith. Once in a way, twice in a way, often in a way, as a passing act, you may elicit an act of charity, unsupported for the nonce by hope. But you cannot do that habitually. St. Francis Xavier's celebrated prayer, *O Deus ego amo te* ("My God I love Thee, not because, etc.)," is such an act. But such an act could not be the ordinary tenor of St. Francis Xavier's life, or of any mortal life. The Church has condemned the proposition, attributed to Fénelon: "There is an habitual state of love of God without admixture of any motive of self-interest, and this is perfect charity";—where the condemnation falls on the word "habitual." Hope is hope of heaven; charity is love of God. But what else is heaven but God? Hope then is hope of God,—hope of coming to see Him, to love Him, to possess Him for eternity, as my Supreme Good. This is the perfection of hope. Such perfect hope passes into charity; and it becomes very hard to say where on earth hope ends and charity begins,—just as in heaven who shall tell me what in heaven is the fruition of God as distinct from the love of God?

#### CCLIV. "HEDGING."

To "hedge" is to set limits to your proposition. You ought always to know where to hedge: that is, you should know within what limits your statement is true. Hedging is an accomplishment in diplomacy, an essential requisite in anyone who gets up to lecture in a school of learning. But in a preacher hedging is commonly a mistake. Our

Lord did not hedge : He declared a truth without qualifications. *He that hateth not father and mother, yea and his own soul, cannot be my disciple* (Luke xiv. 26). This He said to a *great multitude*. There was much to explain in the saying : it was true only under explanations and limitations ; but to the multitude He did not explain it, He set no limitation. The reason we may humbly conjecture to be this. With a multitude, unless you hit hard, you do not penetrate at all. The moment you qualify your statement, they think you are taking it back. If you don't say it out and out, to their understanding it is as good as not saying it at all. It is only the utter and downright that to them has any meaning. Popular oratory is like scene-painting, where niceties are kept out of view, or if seen at all, only serve to mar the effect of the picture. Such is the oratory suited to the young and the half-educated, *pueris et rudibus*, and they are more than half mankind. With boys especially, when you speak to them, I do not say in *private* and *singly*, but in *public* and *collectively*,—when you address them in public on a serious subject, *do not hedge*. Give them the sword without the guard. They like it so, and themselves will tell you that it is the only way to do them good. A discourse on Hell to them should not be given as you would give it to an audience of Doctors. You yourself, as you speak, should wear your Doctor's robes,—I mean, you should utter no unsound theology,—but wear them as underclothing, don't parade them, don't let them appear. I knew a priest in my youth, an eloquent man, a tremendous power with boys, and this is more or less how he once addressed such an audience

on the evil of bad conversation : " There were two boys in this school who talked evil and did it with one another. On the going-home day, they met at the gate, shook hands and said good-bye. They lived long years without ever coming across one another again, but they *met in hell*."

A " hedger " would have gone on to explain : " Probably they had confessed their sin before going home ; probably they made other good confessions in the course of their lives, but you see, they sinned again, and so were lost : such is the danger of bad habits." All very true, but coming in here it spoils the effect of what has gone before. Strike, and leave the Holy Spirit to heal the wound ; and you may do your part in the healing—in the confessional.

#### CCLV. APOLOGETICS.

To the average mind, ignorant of Greek, ' Apologetics ' sounds like Apologies. Now the Church does not apologise for her existence. Then again Apologetics frequently begin at the wrong end. They begin at the sources of the river : they should begin at its mouth. ' Apologetics ' means the Church's defence of herself, her justification of herself in the order of reason. Now the great reason justifying the Church is the Church herself as existing at this hour, and her glorious history reaching back through the centuries. In the words of St. Ambrose, *sua se ipsa luce signat*, " she stands refulgent in her own light." A Catholic who knows well, understands and practises his religion,—is tolerably versed in Church History, and that most important part of

Church History, the Lives of the Saints,—who further is familiar with the Four Gospels,—such a one really has no need of Apologetics as a security for himself. He may never have heard of Papias, and the Muratori Fragment, and that questionable quantity Q., and the still more questionable personage, John the Presbyter,—what is all that to him? The foundations of his faith do not rest on that loose rubble of tags and scraps of scanty evidence and manifold conjecture. There is much about the origin of the Gospels that we never shall know; nor do our adversaries know any more than we know. We may usefully point that out, and show that their deductions are inconclusive, and their witness incoherent. They never can agree among themselves. Meanwhile the Church is in possession. *J'y suis, j'y reste.*

Christianity is an historical religion, based on the main facts recounted in the Four Gospels. Set that history aside, and you set aside Christianity. But the evidence for those facts is not merely documentary. The living Church of to-day, mounting up through the centuries to the time of our Lord, witnesses to the truth of what is told of Him. In a certain sense she may say, "I stood on Calvary, I was by the manger at Bethlehem, I saw, I know." *Ye shall be my witnesses*, said our Lord to His Apostles (Acts i. 8), and that witness is continuously borne by the Apostolic Church. Christians all this while, priests and people, have repeated these things, have believed them, have shaped their lives upon them, and the life shaped upon them has proved to be the most wholesome and glorious ever lived by man. Paganism is forced to retire in

shame before its lustre. No one who is not a Catholic knows, as the Catholic knows by experience,—and the better Catholic he is, the better he knows it,—what a good dwelling-place for the soul the Catholic Church is ; and if the building be sound, the foundations must be firm, they cannot be built on the sands of imposture and error. The Church is the verification of the Gospel history and the Gospel promises. To the outsider we furnish antiquarian evidences, the evidence that he looks for and is suited to his capacity ; but such is not the evidence that chiefly holds and satisfies ourselves. Indeed, we hardly ever refer to it except for controversial purposes ; and in controversy we fight as it were with one hand tied behind our back. No wonder if our contention seems to him weak : we are not putting forth our full strength. An ignorant opponent is protected by his ignorance : you cannot get at the man : much that you would like to say to him he cannot understand. *It is folly to him, because such things are judged spiritually, and the animal man receiveth not the things that are of the spirit of God* (1 Cor. ii. 13, 14).

Nor should we overlook the intrinsic evidence furnished by the study of the Gospel text itself. The four Gospels are marvellous pieces of literature. They are far from forming a complete biography, but they form a wonderful picture, an harmonious delineation of character, the image of One the like of whom has never been among mankind before or since. All this is in utter contrast with the apocryphal gospels and epistles relating to our Lord and His Apostles, of which we have specimens, very poor stuff indeed. And the picture of Christ,

the *ethos*, as it is called, or character of our Saviour, which we find in the Gospels, reappears in the Fathers from age to age, and in the preaching of the Church to this day. It is one Christ, one Gospel, *one Lord, one faith, one Spirit* (Eph. iv. 3, 4), that we find in St. John Chrysostom and St. Augustine, different in their way of looking at things as those two great Doctors were. And the Christ of the Fathers is the Christ of the Catholic Christian. When Newman became a Catholic, he went round his library, hugging and kissing the bulky tomes of the Fathers, saying, "At last you are mine" (*Apologia*, Chap. VII).

This is the continuity of the Christian idea, and it makes, or should make, a great point in Christian Apologetics. But it is a point difficult for the outsider to seize, by the fact that he is an outsider. He never really understands the Church which he impugns. He is like a dog barking at a stranger. If he had better acquaintance with the Church, he would cease barking.

#### CCLVI. TWO CIRCLES OF DANGER.

Better be surrounded by a circle of champagne bottles than by a circle of admirers. Flattery flies to the head more disastrously even than champagne.

#### CCLVII. THE EARTHQUAKE IN JAPAN, I SEPTEMBER, 1923.

And is it not a judgment of God? It reminds us of the threats uttered against Jerusalem and other cities by the mouths of Isaiah and Jeremiah, which

are still a lesson to us. Also of our Lord's threat : *that there come upon you all the just blood that has been shed upon the earth,—all shall come upon this generation, Jerusalem, that slayest the prophets* (Matt. xxiii. 35-37). And the chapter on the fall of Babylon (*Apoc. xviii*) : *in one hour she was left desolate, in one day hath thy judgment come*. Japan in the seventeenth century, by deliberate and official act, extirpated Christianity within her borders, and put to death with hideous torments her missionaries, foreign and native. Those sulphurous waters of Ugen are remembered to her account. In the nineteenth century, when she once more opened her gates, it was the material civilisation of the West that she sought for, not the message of St. Francis Xavier. That message returned also, but that was not what Japan wanted. She had *loved the things of this world* (2 Tim. iv. 9), and they were given her in abundance. She soon became the equal, and threatened to become the superior, of the nations that had shown her the way to wealth. Never was there more rapid, more astonishing progress in all material good. *And in one day hath thy judgment come*. Not that one would suppose the earthquake to have arisen from any positive divine intervention. It came about apparently by natural causes, acting according to natural laws, a matter of physical science. Be it so, where then does the hand of God come in? *God's judgments are unsearchable, and His ways untraceable* (Rom. xi. 33). Nevertheless theology furnishes an analogy, from which we may hazard some conjecture in this matter. Theologians teach that natural self-control, even with the ordinary aids of grace, is

not enough to secure man's salvation. There are critical hours in which he needs what are called *auxilia uberiora*, specially strong and abundant graces from heaven. To a man who neglects prayer, and takes little account of God, God will not give these "more abundant aids," and the man is lost. Analogically then this may be the case: in the ordinary course of nature there will occur at times catastrophes, often to individuals, sometimes to whole communities, catastrophes in which no human skill and foresight can avert disaster. The only hope in such a case is positive divine intervention,—it may be by employment of His holy angels, but anyhow, the course of nature has to be interfered with by a præternatural force if man is to escape that danger. When God is propitiated by prayer and humble deference to Him, and observance of His commands, He may be expected thus to step in, and avert disaster. But if men act as the world, not in Japan alone, commonly acts now, in self-sufficiency and independence of God, God lets these powers of nature, of which they make so much, simply take their course according to law, and man perishes for lack of divine intervention to save him.

God alone could have prevented the Japanese earthquake. He might have prevented it. He did not,—was He ever asked? He was excluded from consideration: Nature was all in all, and this is how Nature serves man at times. God shows His anger at such times by declining to act. He is made angry, as Aristotle says any man is made angry, by being slighted and treated as of no account. You do not want God: well, God will not stretch

out His hand to save you, but will leave you to earthquakes here, and to eternal damnation hereafter, such damnation consisting, reasonably enough, in the loss of God and of all that goes with God.

#### CCLVIII. WHAT IS THE REAL QUESTION ABOUT HELL.

People who make difficulties about hell miss the *venue* of the matter altogether. They suppose hell to be everlasting punishment inflicted on people who deserve nothing of the sort. Now that would be heresy, to suppose that God punished everlastingly people who deserved nothing of the sort. Such heresy the Church abominates, and is far enough from teaching it. What she teaches is that mortal sin does deserve everlasting punishment ; that God in His mercy often screens the sinner from this punishment, granting him the grace of repentance ; but that in some cases the punishment actually falls. But how can sin deserve everlasting punishment ? Aye, there you are up against the rub, you have got to the real issue, which is the awful evil of sin, and that is a corollary from the awful majesty of God, and man's absolute dependence on God. Mortal sin is throwing God over, and hell is being thrown over by God.

#### CCLIX. UP OR DOWN.

We must always be going either up or down in this world ; we must be either facing what we don't like, or taking what we like. We can only go to heaven by making the general tenor of our life

uphill work ; if we are always going down, we are on the road to hell.

## CCLX. MASS WITHOUT THE POPE.

Mass without the Pope was the device of Henry VIII, who cleared the ground, though he did not raise the structure of "our Blessed Reformation." God keep all faithful men from having any part or partnership with such a monster ! Be our lot with the Saints whose blood he shed,—with Blessed John Fisher, and Blessed Thomas More, and the Martyrs of the Charterhouse !

CCLXI. WHAT DO YOU KNOW ABOUT IT ?  
(*Qu'en savez vous ?*)

I know, because the *Only-begotten Son, who is in the bosom of the Father, himself hath told us* (John i. 18). I know, because I am a member of a Knowing Body, a Believing Body, to whom the *truth as it is in Jesus* is perennially communicated by the Spirit of Truth. Jesus knew, because He was the Son of God ; Jesus taught His Apostles, and bade them, and, therefore, their successors, to teach as He taught even to the end of the world (Matt. xxviii. 20). And that they might not swerve from His teaching, He endowed them with His Spirit, *the Spirit of Truth, to remain with them* (and their successors) *for ever* (John xiv. 16). That is how I know : but you, a solitary individual, on the responsibility of your own private judgment, unsupported and alone, you do not know where you are in religion.

## CCLXII. CONTROVERSIALISTS.

There are two classes of opponents whom one meets in Catholic controversy. There are those who get hold of facts and employ them cleverly, weaving them into a plausible web of argument against the Church. Lecky is an instance of this class. Others there are who are neither historical nor logical. Their reasoning is often deplorable, and their facts are wrong. They are like undergraduates who want a good dressing down from their tutor to clear them of their inaccuracies. In taking up a new opponent your first care is to see to which of these two classes he belongs.

## CCLXIII. THE SACRED HEART AND EASTER.

No greater act of faith could we make in the chief mystery of our faith, the Resurrection of our Divine Saviour, than worship of His Sacred Heart. There is no heart in a skeleton.

## CCLXIV. TALKING TO SIMPLE PEOPLE.

You must beware of talking above their heads, but still more beware of talking below them. No one likes to be talked down to. Children and other simple folk resent it. That is one reason why books written for children are so often a failure. Talking down, you so easily sink into banalities and platitudes. Never think learning thrown away upon the simple and the illiterate. They like learning, when they can understand it ; but they cannot

possibly understand it when there is none there. Do not be like the cook, who under pretence of leaving only what was tender and digestible, cut and cut away till there was no meat left. Other things being equal, the more learning a discourse contains the better, provided it bear on the subject-matter. It is a great art to utter great truths simply. And such simplicity it is a labour to attain. To think and speak simply means knowing very well what you are talking about. Aiming at such simplicity, you will be surprised to find what cobwebs of ignorance were lurking in obscure corners of your own mind, and have to be brushed away, even on matters which you thought you were thoroughly master of. A theologian learns theology by teaching catechism.

CCLXV. DID THE ENGLISH LAYMAN FIND HIMSELF BROUGHT NEARER TO GOD BY THE REFORMATION ?

The English Reformation was complete by 1630. England was Protestantised ; and Papists, though still numerous, were a discredited minority. Now it has been contended that, previous to the Reformation, the Catholic Priesthood,—a mighty hierarchy, headed by the Pope, clad in dogmatic armour, impervious to doubt, and enjoying a monopoly of Sacrament and Sacrifice, things taken to be necessary to salvation,—stood between the layman and his Creator, so that the latter could not get to God, had no access to the Most High, but was fain to obey and pay his priest, leaving his religion to him. There could then have been little of godliness, little

or no prayerfulness or holiness, or friendship and communing of heart to heart with God, in the medieval English layman. After a century of Protestantism then, in the year 1730, under that excellent Protestant, George II, the lay people of England, noblemen, members of Parliament, artists, literary men, and day labourers, ought to have been very much more on their knees before the Almighty than were their Catholic ancestors of 1430, when saintly Henry was King. I do not undertake to answer this question. I merely propose it for historical enquiry. Protestantism professed to break down the clerical hedge that had grown up between man and God. It certainly made large gaps in the hedge of the Catholic clergy; did then exultant Englishmen pour through with open arms to the embrace of their Master? To put it graphically, were the Englishmen who fought at Waterloo in 1815 more deeply religious than the Englishmen who won Agincourt in 1415? If not, is it true that the Catholic priesthood bars the layman's access to God?

#### CCLXVI. ABINGDON AND OXFORD.

They say in Oxford of anyone who neglects to shut doors, "Oh, he must come from Abingdon." These Abingdon folk are found wherever you go. Abingdon must be a very populous town.

#### CCLXVII. THE WILL OF GOD.

Failure, ignominy, poverty, pain, and helplessness are much better than the most glorious successes in any sphere of action whatever, if the former go

with the will of God and the latter without it. There is no good for man anywhere but with the will of God.

CCLXVIII. EPILOGUE.

When I was a boy in Yorkshire, there was a story of a silly old man, who went about with a fiddle that he had made himself, and told everybody: "I made this fiddle out of my own head, and I have enough wood left to make another."

Now these Jottings must come to an end, for there is no more wood left.





