

light and intelligence, must also be an element of the highest activity of man, and that virtue is Faith. BURKE.

THOMAS NICHOLAS BURKE, a priest of the Dominican Order, was born in Galway, Ireland, in the year 1830. He was ordained in 1856. In October, 1871, he came to the United States as visitor-general of his order, and remained until February, 1873, preaching and lecturing almost daily in the principal cities. He is an orator of most magnetic eloquence. His lectures and sermons were collected and published in 1872.

SECTION XVII.

I.

69. INVISIBLE AND SPIRITUAL ENEMIES.

IT was manifestly the sense and conviction of those who composed the prayers of the ancient Church that we are living in a perfect atmosphere of invisible and spiritual enemies, who disturb nature, thwart¹ the providential direction of things, play foul on our imaginations, trouble our peace, and try to pervert our reasons. They meddle with every thing that is of use to man, and endeavor to mar its purposes. They infest every place in which they can tempt and seduce him, from his own dwelling to the house of God itself.

2. Earth, and air, and water are equally their element; ² the first is shaken and convulsed, the second is darkened by thunder-clouds and tortured into whirlwinds, the third is lashed into foaming billows by their permitted but most malicious agency. The doctrine on this head is clearly apostolical; ³ and that it was apprehended by the early Church in a far more lively manner than by our duller faith, the writings of the fathers clearly prove.

3. Now the Church in all her prayers considers herself appointed to be the antagonist and vanquisher of this hostile crew; and while she shows her deep and earnest conviction of the difficulties of the contest, she betrays no uneasiness about its results. She hath power to rule and to quell these spirits of

¹ Thwart, to defeat; to frustrate. its existence.

² Element, the state or sphere ³ Apostolical, derived from natural to anything or suitable to the Apostles of Christ.

darkness. Moreover, she is not alone in the conflict. Every part of her offices displays her assurance that a bright circle of heavenly spirits is arrayed around her for the protection of herself and her children—spirits who can wrestle upon equal terms with these unsubstantial foes, and whose swords are tempered for their subtle natures.

4. There mingle, too, in all her religious actions legions of blessed saints, who have loved and honored her upon earth, and who now worship and pray, invisible, with her children. These strong impressions of the incessant conflict going on between the enemies and the friends of God are clearly and feelingly expressed by the Church in innumerable places. The whole rite of consecration of a church keeps before our eyes the efforts which will be made by our invisible tempters to spoil God's work.

5. The cross is planted at the door, the walls are purified and blessed, prayers are repeatedly poured out to shield the holy place and its worshipers against the fraud and violence of wicked spirits. The blessing of bells, of crosses, and of reliquaries has reference to the same idea. No substance is employed in any solemn rite¹ (except the Eucharistic elements, which are deemed holy from their very destination) without a previous exorcism or adjuration of the enemy, that he quit all hold upon them and presume not to misuse them.

6. The water, the salt, and the oil, consecrated for sacramental unction, are all so prepared, and the blessing upon them and upon other similar objects is, that wherever they are presented, sprinkled, or used, evil spirits may be put to flight, and their malice and wiles be confounded. The solemn application of this feeling in the rite of baptism has been well enforced by Dr. Pusey in his "Tract on Baptism," where he regrets the loss in the Anglican ritual of that portion of the service so calculated to produce strong impressions on the faithful.

7. There is surely a mysterious sublimity in the idea, the effect of which is most striking and almost overpowering in these and other Church offices. The priest or bishop who attentively and devoutly performs them feels himself necessarily as one acting, with power and authority, against a fearful enemy; in

¹ Rite, the manner of performing Church ceremonies and functions.

the name of the Church he is striving against him for the mastery; he is wresting¹ from his grasp by a strong hand one of God's creatures, which he has enslaved; or he is beating off legions of dark, gloomy spirits, who flap their unclean wings, and with sullen flight retreat beyond the precincts from which they are driven, and hovering around them, as vultures kept from their prey, dare not violate the seal of Christ's holy cross placed upon its anointed doors.

8. Prayers composed to express and exercise this high authority must have a solemn and most elevated tone; the very idea must fill them with poetry of the highest order. It has often struck us that the "world of spirits" has been far too much forgotten amongst us; that we think more of the two visible powers in the triple confederacy² of evil than of the far stronger and subtler of the three—nay, the master of the other two. We seem literally to have renounced "the devil and all his works," by never troubling ourselves about them.

9. This commerce, then, between the visible and the invisible worlds, both for weal and for woe, we would gladly see brought far more home to our every-day thoughts and to our habitual feelings in prayer than is done in modern compilations. The weakening of our faith upon one side makes it faint upon the other; and the less we are impressed with the reality of our conflict with an unseen host, the less vivid will our thoughts be regarding our no less invisible allies. On this score, too, we think ourselves deficient.

10. Our prayers to them—we mean such as enter our daily exercises—seem like a formal request for intercession addressed to beings far removed from us, not the cheerful and confident conversation of friends close at hand, praying at our sides, and habitually interceding for us. Our sense of angelic presence and of saintly communion would be judged exceedingly dull if estimated by our prayer-books. How different from the joyous, the friendly, and affectionate intercourse with those serene and kindly creatures of God which exists in the ancient litur-

¹ *Wrēst'ing*, taking by force.

² *Con fēd'er a cy*, a league or union between two or more persons or bodies of men; the "triple con-

federacy" alluded to in the line above is that existing between the world, the flesh, and the devil.

gies of every country and in the Pontifical Ritual and other offices of our own Church!

11. How surely their favorable hearing is counted on! how confidently their protecting might is expected! or, rather, how warmly are they addressed as present, and how boldly does the Church take up their own song as hers; and, joining in choir with them, singing the praises of God, seem to bind them to join her, supplicating mercy for herself! CARDINAL WISEMAN.

II.

70. THE WESTERN WORLD.

LATE, from this western shore, that morning chased
The deep and ancient night, which threw its shroud
O'er the green land of groves, the beautiful waste,
Nurse of full streams, and lifter up of proud
Sky-mingling mountains that o'erlook the cloud.
Erewhile, where yon gay spires their brightness rear,
Trees waved, and the brown hunter's shouts were loud
Amid the forest; and the bounding deer
Fled at the glancing plume, and the gaunt wolf yelled near.

2. And where his willing waves yon bright blue bay
Sends up, to kiss his decorated brim,
And cradles, in the soft embrace, the gay
Young group of grassy islands born of him,
And, crowding nigh, or in the distance dim,
Lifts the white throng of sails, that bear or bring
The commerce of the world;—with tawny limb,
And belt and beads in sunlight glistening,
The savage urged his skiff like wild bird on the wing.

3. Then, all his youthful paradise around,
And all the broad and boundless mainland lay,
Cooled by the interminable wood, that frowned
O'er mound and vale, where never summer ray
Glanced, till the strong tornado broke his way
Through the gray giants of the sylvan wild;
Yet many a sheltered glade, with blossoms gay,
Beneath the showery sky and sunshine mild,
Within the shaggy arms of that dark forest smiled.

4. There stood the Indian hamlet, there the lake
 Spreads its blue sheet that flashed with many an oar,
 Where the brown otter plunged him from the brake,
 And the deer drank;—as the light gale flew o'er,
 The twinkling maize-field rustled on the shore;
 And while that spot, so wild and lone and fair,
 A look of glad and innocent beauty wore,
 And peace was on the earth and in the air,
 The warrior lit the pile, and bound his captive there:
5. Not unavenged—the foeman, from the wood,
 Beheld the deed, and when the midnight shade
 Was stillest, gorged his battle-ax with blood;
 All died—the wailing babe—the shrieking maid—
 And in the flood of light that scathed the glade,
 The roofs went down; but deep the silence grew,
 When on the dewy woods the daybeam played;
 No more the cabin smokes rose wreathed and blue,
 And ever, by their lake, lay moored the light canoe.
6. Look now abroad—another race has filled
 These populous borders—wide the wood recedes,
 And towns shoot up, and fertile realms are tilled;
 The land is full of harvests and green meads;
 Streams numberless, that many a fountain feeds,
 Shine, disembowered, and give to sun and breeze,
 Their virgin waters; the full region leads
 New colonies forth, that toward the western seas
 Spread, like a rapid flame, among the autumnal trees.
7. Here the free spirit of mankind at length
 Throws its last fetters off; and who shall place
 A limit to the giant's unchained strength,
 Or curb his swiftness in the forward race.
 Far, like the comet's way through infinite space,
 Stretches the long untraveled path of light
 Into the depths of ages: we may trace—
 Afar, the brightening glory of its flight,
 Till the receding rays are lost to human sight.

W. C. BRYANT.

III.

71. BIRTH OF THE FRANCISCAN ORDER.

FRANCIS OF ASSISI, who was anxious to get his affairs brought to a termination, got himself introduced to the Pope by an officer of his acquaintance. The Pope, who was walking at the time in a place called the Mirror, and deeply engaged respecting some difficult affairs of the Church, would not so much as listen to him, but repulsed him rudely as a stranger of no very respectable appearance. The servant of God humbly withdrew; and it is recorded that he then restored to sight a blind man who had had his eyes torn out. The Holy Father saw in his sleep a palm-tree grow slowly at his feet and become a fine large tree. Pleased with what he saw, but not understanding its meaning, he learnt by a divine inspiration that the palm-tree represented the poor man whom he had ungraciously repulsed the day before. As soon as it was day, he gave directions that the poor man should be sought for. He was found in the hospital of St. Anthony, and came to the feet of the Pope, and laid before him the rule of life he followed, with energetic though humble solicitations for the approval of his Holiness.

2. Innocent III., a Pontiff of great wisdom, acknowledged the candor and the admirable courage and zeal of the servant of God. He received him into his favor as one truly poor in Jesus Christ, and he was inclined to comply with his request; however, he postponed doing so, because his mode of life appeared novel to some of the Cardinals, and too much beyond what human strength could endure; the evil times, and the coldness of charity, making them think it very difficult and almost impossible for an order to subsist without possessing any effects¹ whatever.

3. Cardinal John of St. Paul was indignant at these obstacles, and he expressed himself with great warmth to the other Cardinals in presence of the Pope: "If we reject the prayers of this poor man, on the pretence that his rule is novel and too austere, let us take care that we do not reject the Gospel itself; since the rule of which he solicits the approval is in conformity

¹ Ef fects', goods; personal property.

with what the Gospel teaches; for to say that evangelical perfection, or the vow to practice it, contains anything unreasonable and impossible, is to blaspheme against Jesus Christ, the Author of the Gospel." The Pope, struck with this reasoning, said to Francis: "My son, pray to Jesus Christ that He may make known His will to us, that so we may favor your wishes." The servant of God retired to pray, and soon after returned and set forth this parable:

4. "Most Holy Father, there was a beautiful young girl, who was very poor, and who lived in a wilderness. The King of the country, who saw her, was so charmed with her beauty that he took her for his wife. He lived some years with her, and had children, who all resembled their father, and had, nevertheless, the beauty of their mother; he then went back to his court. The mother brought up her children with great care, and after some time said to them: 'My children, you are born of a great King; go and find him, tell him who you are, and he will give you all that is befitting your birth. As to myself, I will not leave this desert, and I even can not.' The children went to the King's court, who, seeing their resemblance to himself, and that they had the beauty of their mother, received them with pleasure, and said to them: 'Yes, you are my true children, and I will support you as the children of a king; for if I have strangers in my pay, if I maintain my officers with what is served at my table, how much more care should I not have for my own children, the offspring of so beautiful a mother? As I love the mother extremely, I will keep her children by me at my court, and I will feed them at my table.'

5. "This King, Most Holy Father," continued Francis, "is our Lord Jesus Christ. This beautiful girl is Poverty, which, being everywhere despised and cast off, was found in this world as in a desert. The King of kings, coming down from Heaven, was so enamored of her, that He married her in the manger. He has had several children by her in the desert of this world, apostles,¹ anchorites,² cenobites,³ and many others who have

¹ A p^os'tles, those specially sent to preach the Gospel; specifically, the twelve sent by our Lord.

live, each by themselves, in entire solitude.

² Anch' or ites, religious who

³ C^en'o bites, religious living in communities.

voluntarily embraced poverty. Their good mother sent them to their Father with the marks of royal poverty, as well as of her humility and obedience. This great King received them kindly, promising to maintain them, and saying to them: 'I who cause My sun to shine on the just and on sinners, who give My table and My treasures to pagans and to heretics, food, clothing, and many other things, how much more willingly shall I give to you what is necessary for you—for you and all those who are born in the poverty of My much-cherished spouse.'

6. "It is to this celestial King, Most Holy Father, that this lady, His spouse, sends her children, whom you see here, who are not of a lower condition than those who came long before them. They do not degenerate; they have the comeliness both of their Father and their mother, since they make profession of the most perfect poverty. There is, therefore, no fear of their dying of poverty, being the children and heirs of the immortal King, born of a poor mother, in the image of Jesus Christ, by the virtue of the Holy Ghost; and being so brought up in the spirit of poverty in a very poor order. If the King of Heaven promises that such as imitate Him shall reign with Him eternally, with how much more confidence ought we not to believe that He will give them what He usually gives, and with so much liberality, to the good and to the bad?"

7. The Pope listened attentively to the parable and to its application. He was greatly pleased with it, and had no doubt but that Jesus Christ spoke by the mouth of Francis. He was also convinced by an interior light of the Holy Spirit that in him a celestial vision which he had had some days before would be accomplished. While he slept, he saw that the Lateran church was on the point of falling, when a poor and miserable man supported it on his shoulders. On which he exclaimed: "Yes, truly, it is that man who will support the Church of Jesus Christ by his works and by his doctrine." He thus foretold the great service which Francis and his children would render to the universal Church, which, indeed, they have rendered, and for the last six centuries have not ceased to render: this was what was prefigured by the vision; although it has been remarked as something very singular, that the Lateran church has been repaired, improved, and ornamented by three

Popes, the children of the blessed Francis, to wit, Nicholas IV., Sixtus IV., and Sixtus V.

8. The illustrious Bossuet (bös'sq ā') says that it was to give the Church true Poor, more detached and humble than the false Poor of Lyons, that Pope Innocent III. approved the institution of the Friars Minor assembled under Francis, who was a model of humility and the wonder of the age. The false poor, who are also known by the name of Vaudois (vō dwā'), or Waldenses, assumed the exterior of poverty and humility, although they had none of its interior spirit. They were filled with hatred of the Church and its ministers, whom they reviled in their secret assemblies. In 1212 they feigned submission, and had the daring to go to Rome to solicit the approbation of the Holy See for their sect, but they were rejected by the Pope, and from that time were considered as obstinate and incorrigible heretics.

9. Conrad, abbot of Ursperg, who was at Rome when they came there in 1212 with Bernard, their master, remarks that the Friars Minor were very different from the false poor, practiced poverty with sincerity, and were free from all errors; that they went barefooted in winter as well as in summer; that they received no money, and lived wholly on alms, and were in everything obedient to the Holy Apostolic See; an obedience which will ever be a mark by which true virtue may be distinguished from false. Moreover, the strongest ties must always invariably attach the Order of Friars Minor to the Holy See, which is the centre of all the faithful. The order was born there; is in immediate dependence on it; has received innumerable benefits from it; and its blessed founder engaged solemnly to obey Pope Innocent III. and his successors.

10. Francis, finding himself protected by the Almighty, and authorized by the Pope, acquired great confidence. He placed his most apostolical order under the immediate protection of the holy Apostle St. Peter, whose tomb he visited. He took leave of the Cardinals, John of St. Paul and Ugolini, whom he made acquainted with his intentions, and to whom he expressed his great gratitude; then he took his departure from Rome with his twelve companions, and bent his steps to the Valley of Spoleto, there to practice and to preach the Gospel.

Abridged from REV. CANDIDE CHALIPPE.

IV.

72. CHRISTIAN WARFARE.

DO not expect that a bishop should admire war and the army as a soldier loves his charger and his ammunition. No! In the presence of the God who shed His blood for the reconciliation of men, I proclaim that I deplore the sad mystery of war, and daily offer my supplications that it may be avoided, and, if possible, even suppressed. But who is there that, while deploring war, does not admire the army? The valor of the soldier, the sagacity of the leader, the justice and magnificence of the struggle—all this we admire. Do not speak to me of the sublime horror of the cannonade, and of the prodigies of violence put in arms; I have no approbation for carnage.

2. But say to me that a humble French peasant has given his son without a murmur; that the son has forsaken his cabin and crossed the seas; that, day by day and night after night, he has marched obediently, silently, cheerfully, onward to attack an enemy's stronghold; and that there, amid the rolling of cannon, and in order to save a piece of drapery stamped with the national colors, called the flag of France, he has allowed himself to be cut down in the intrenchment; or that he has escaped death, and has returned unrewarded to resume the plow and the spade on the paternal farm—that I admire.

3. Yes, that is indeed heroism; if not, I know not what is. Say to me that, in the heat of the clash of arms, the general has with coolness and self-possession led his men to the charge, and with the keen and penetrating glance which wins battles, has unfolded the resources of a great, unshackled mind, and a dauntless character, face to face with death; tell me that the armies do not pillage, do not glut hatred and revenge, but that they respect the enemy, the wounded, and the stranger's land!

4. Tell me that this war does not put Christian nation against Christian nation, but that it extends civilization, and that it forces barbarism into and beyond its stronghold. Oh! then I confidently invoke the God of armies! Go, French battalions! go then and plant the standard of the Cross in Hippo, sing the *Te Deum* in Pekin, free Syria, and give back Constan-

tinople to Jesus Christ. My enthusiastic pā'triotism gladly greets this obscure peasant, this great general, this just war, this model army.

DUPANLOUP.

RIGHT REV. FELIX ANTOINE DUPANLOUP, Bishop of Orleans, France, was born at St. Felix, Savoy, January 3, 1802. In 1825 he was ordained priest, and in 1834 delivered a course of dogmatic lectures in the Cathedral of Paris, which attracted much attention. He was appointed vicar-general of that see in 1837, and in 1849 consecrated Bishop of Orleans. He is an original and powerful writer, and has done much to promote Catholic education both by his pen and by his labors as a practical educator.

V.

73. ST. PIUS V.

THE career of St. Pius V., in some respects, bears a likeness to that of the Angelical:¹ he was virtuous from his infancy; at fifteen he took the habit of St. Dominic; in 1528 he was ordained priest, and for sixteen years he taught with great eclat² in the schools; like the Angelical, he loved prayer, solitude, and to be unknown; like the Angelical, his tears used to flow during the Holy Sacrifice; like the Angelical, it was only with tears and under a species of compulsion that he could be brought to take office in the Order—but unlike St. Thomas, his tears were not attended to.

2. He was consecrated bishop in 1556, made cardinal in 1557, and Pope, finally, in 1566. He was a firm, tender, loving man. He could resist the highest and mightiest when the voice of duty urged. He could gracefully stoop to the lowest act of humiliation. A burly Englishman was converted at once on seeing that loving saint bending graciously over the outcast, and kissing his burning, ulcered feet with loving transport. During his time, Baius was condemned and the battle of Lepanto won. Clement X. (1672) beatified him. Clement XI. (1712) canonized him. One can see him now in imagination, with his sweet ascetic face and Greek profile, with his blue eyes and their tender depths full of the love of God and of good-will to men.

3. His head is bald; he has a flowing beard; he seems to stand before the mind's eye a calm and heavenly picture. See

¹ The Angelical, St. Thomas Aquinas.

² Eclat (e klä'), brilliancy

him declaring to the world that heresy must be crushed, and that truth must be maintained! With his foot on the dark teachings of Baius, and with his finger pointing to the open *Summa*,¹ he seems to say: "Here is the conquering power, and the light of heavenly truth."

4. Nor is this all imaginary. He had not taught in the schools for sixteen years without learning how great a power in the world had been, and still was, and still should be, the great Angelical. He had witnessed how the force of principles contained in the teaching of St. Thomas had been directed against error, and had ground it into powder. He had watched error after error, one heresy and then another, advance boldly against the truth, and one by one he had seen them all either slain outright, or creeping away, maimed and wounded, with a broken life—struck by the sharp weapons drawn out of the vast armory of the Angel of the Schools. How could he best encourage the champions of the Church to use those weapons? By holding up to their admiration, and placing on the pinnacle of fame, him who forged them, and knew in his day how best they could be wielded.

5. For this end, St. Pius V. solemnly decreed, in an instrument signed by six-and-thirty members of the Sacred College, that henceforth the Angel of the Schools should rank as a Doctor of the Universal Church. To the four great Latin pillars of the mighty House of God he had the privilege of adding a fifth pillar. Oh, of what splendid workmanship are they! how massive their construction! how towering their height! how grandly they seem to support the vast fabric, the spreading dome of the Holy Ark—the house not built with hands, rooted deep down in the everlasting hills!

6. Taking them in their order: in the midst there stands the sublime Pontiff, St. Gregory the Great—a Benedictine Pope, if ever there was one—with his frank, venerable, patriarchal face, representing the supreme governing power of the Church; on the right hand is the stern St. Jër'ome, ascetical, deep in thought, meditating on the Sacred Word; on the left, the majestic St. Ambrose, pattern of bishops—of bishops who have to

¹ *Sūm'ma*, the great work of St. Thomas on theology and philosophy.