

towards their support, and to provide for the Divine Service.

'He that despiseth you, despiseth me' (Luke x. 16). 'The Lord knoweth how to reserve the unjust unto the day of judgment to be tormented; and especially them who despise government, audacious, self-willed, they fear not to bring in sects, blaspheming. They allure by the desires of fleshly riotousness those who for a little while escape, such as converse in error: promising them *liberty*, whereas they themselves are the slaves of corruption' (2 Pet. ii.) 'Woe unto them, for they have gone in the way of Cain, and have perished in the contradiction of Core' (Jude 11).—Examples: Core, Dathan, and Abiron, swallowed up by the earth (Num. xvi.); Forty-two boys torn by two bears (4 Kings ii. 24).

17. What are our duties towards our Temporal Rulers?

We are bound, 1. To show to our Temporal Rulers, ordained by God, respect, fidelity, and conscientious obedience, and to suffer anything rather than raise sedition against them; 2. To pay the taxes imposed by them; and 3. To assist them in their necessities and dangers, and even to sacrifice our property and life for their defence against the enemies of our country.

'Let every soul be subject to higher powers; for there is no power but from God, and those that are, are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God; and they that resist, purchase to themselves damnation. Wherefore be subject of necessity, not only for wrath, but also for conscience' sake. Render therefore to all men their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor' (Rom. xiii. 1-7).—Examples: Jesus and the first Christians. David towards Saul (1 Kings xxiv. 7).

18. How do we sin against our Temporal Rulers?

1. By hatred and contempt; 2. By reviling and blaspheming them; 3. By refusing to pay the taxes due to them; 4. By resistance and rebellion; and 5. By any sort of treason, or conspiracy, against our Government and country.

Of those 'who despise dominion, and blaspheme majesty,'

the Apostle St. Jude says: 'These are murmurers, full of complaints, walking according to their own desires, and their mouth speaketh proud things, admiring persons for gain's sake' (Jude 8 and 16).

19. When are parents, superiors, and sovereigns not to be obeyed?

When they command anything unlawful before God.

'We ought to obey God rather than men' (Acts vii. 29).—Examples: Joseph in the house of Putiphar; Susanna; the three Young Men at Babylon; the seven Machabees; the Apostles before the Council.

20. How should young people behave towards the aged?

Young people should treat the aged respectfully, listen to their good advice, and, as far as possible, lighten the burden of their old age.

'Rise up before the hoary head, and honor the person of the aged man, and fear the Lord thy God' (Levit. xix. 32).

Application. Hearken now to your parents, teachers, Pastors, etc., and follow them, 'Lest thou mourn at the last, and say: Why have I hated instruction, and my heart consented not to reproof, and have not heard the voice of them that taught me, and have not inclined my ear to masters?' (Prov. v. 11-13).

The Fourth Commandment (continued).

21. Does the Fourth Commandment regard children and inferiors only?

It includes also the duties of parents and superiors.

22. What are the duties of parents towards their children?

The first and most sacred duty of parents is to bring up their children for God and for eternal life. Therefore they should, 1. Teach them well themselves, and get them well instructed in the Catholic Religion; 2. Train them up, as early as possible,

to a pious and virtuous life; 3. Set them good example; 4. Guard them against being led into sinful or dangerous courses; and 5. Correct their faults with Christian charity.

'And you, fathers, bring your children up in the discipline and correction of the Lord' (Ephes. vi. 4). 'The child that is left to his own will, bringeth his mother to shame' (Prov. xxix. 15). 'Withhold not correction from a child; for if thou strike him with the rod, he shall not die, and thou shalt deliver his soul from hell' (Prov. xxiii. 13, 14).

23. How do parents sin when they neglect these their duties?

They sin grievously, and, moreover, render themselves accessory to the sins of their children, and often are the cause of their eternal damnation (Heli).

24. Have parents charge only of the *eternal* salvation of their children?

They have charge also of their *temporal* welfare and success; therefore they sin, 1. When they inconsiderately squander their property; 2. When they do not take proper care of the food, clothing, or health of their children; or 3. When they neglect to accustom them early to labor, and to make them learn something useful.

25. What are the duties of masters and mistresses towards their servants?

They should, 1. Not treat them harshly, but kindly; 2. Give them their just wages and sufficient nourishment; 3. Urge them, by word and example, to fulfil their religious duties, and to do all that is right; and 4. Keep them from evil and all occasions of sin.

'If thou have a faithful servant, let him be to thee as thy own soul: treat him as a brother' (Ecclus. xxxiii. 31). 'Masters, do to your servants that which is just and equal, knowing that you also have a Master in Heaven' (Coloss. iv. 1). 'But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel' (1 Tim. v. 8).

26. What are the obligations of Temporal Rulers to their inferiors?

Temporal Rulers are ordained by God for the good of their inferiors; therefore they should, 1. Promote their welfare as much as lies in their power; 2. Perform the duties of their office with wisdom and incorruptible justice; 3. Punish evil; and 4. Be to all a pattern of a Christian life.

'The power is God's minister to thee for good' (Rom. xiii. 4). 'And charging the judges, Josaphat said: Take heed what you do; for you exercise not the judgment of man, but of the Lord; and whatsoever you judge, it shall redound to you. There is no iniquity with the Lord our God, nor respect of persons, nor desire of gifts' (2 Paral. xix. 6, 7). Therefore, at elections for public offices, it is necessary, above all things, to consider piety, judgment, and an honest and energetic will in the person to be elected.

Application. Always honor your Temporal Rulers as the ministers of God for your own good, and never listen to those enemies of all law and order, who 'promise liberty, whereas they themselves are the slaves of corruption' (2 Peter ii. 19).

The Fifth Commandment of God.

'Thou shalt not kill.'

1. What sins does the Fifth Commandment forbid?
The Fifth Commandment forbids all sins by which we may injure our neighbor or ourselves, whether as to the life of the body or of the soul.

2. When do we injure our neighbor as to the life of his body?

1. When we kill, strike, or wound him in an unjust manner; and 2. When, by vexation or harsh treatment, we embitter and shorten his life.

3. What sin does he commit who kills his neighbor in an unjust manner?

He commits a heinous sin, a sin that cries to Heaven

for vengeance; for 1. He wantonly invades the rights of God; 2. He undermines the safety of human society; and 3. He plunges his neighbor into the greatest temporal, and often into eternal, ruin.

'Whosoever shall shed man's blood, his blood shall be shed; for man was made to the image of God' (Gen. ix. 6). How murder is punished, even in this life, by tormenting remorse, and often by an ignominious death, we learn from the examples of Cain (Gen. iv. 16), of Ahab and Jezabel (3 Kings xxi. xxii., and 4 Kings ix.)

4. Is it ever lawful to destroy human life?

Yes, it is lawful, 1. For the supreme authority to do so in the execution of criminals (Rom. xiii. 4); and 2. For others, in defence of their country, or, when necessary, in protecting life from unjust attack.

5. Is it also lawful to send a man a challenge, or to accept his, to a duel in defence of our honor?

No; for such a duel in any case, even if it be not for life and death, is a great crime, which is in direct opposition to all order established by God and man: therefore all those who are accessory to it, even all voluntary witnesses, incur excommunication.

6. Does the Fifth Commandment forbid only the actual crime of taking away the life of our neighbor?

It also forbids everything that leads and induces to the crime; as anger, hatred, envy, quarrelling, abusive words, and imprecations.

'Whosoever hateth his brother is a murderer' (1 John iii. 15). 'But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment' (Matt. v. 22).

7. When do we injure ourselves as to the life of our body?

1. When we take away our life; and 2. When we impair our health, or shorten our life, by intemperance in eating and drinking, by violent anger, by immoderate grief, etc.

8. What sin does he commit who deliberately makes away with himself?

He commits three horrible crimes: 1. A crime against the Divine Majesty, who alone has power over life and death; 2. A crime against his own soul, which he mercilessly plunges into eternal hell-fire; and 3. A crime against human society, and especially against his relations, on whom he brings inexpressible grief and disgrace.

9. How does the Church, therefore, punish suicide, or self-murder?

She refuses Christian burial to the self-murderer, for his own punishment, as well as to deter others from doing the same.

10. Are we never allowed to expose our life or our health to danger?

Never without necessity; but, when a higher duty requires it, we may (Matt. x. 28).

11. May we desire our own death?

No, we may not when the desire proceeds from dejection or despair; but we may when we ardently desire to offend God no more, and to be united with Him in Heaven.

'I desire to be dissolved, and to be with Christ' (Phili. i. 23).

12. When do we injure our neighbor as to the life of his soul?

When we scandalize him; that is, when we deliberately seduce him to sin, or voluntarily influence him, and give him occasion, to commit it.

13. Who render themselves guilty of this sin?

In general, all those who in any way incite, advise, or help others to do evil, command them to do it, or approve of it; and in particular those, 1. Who use impious or filthy language, or dress themselves immodestly; 2. Who spread abroad bad books and pictures; 3. Who open their houses to thieves, drunkards,

gamblers, or other wicked men, for their unlawful meetings; and 4. Those superiors who give bad example, or who do not hinder evil, as they are in duty bound to do.

14. What should in particular deter us from giving scandal?

1. The thought that he who gives scandal is a minister of Satan, destroying those souls which Jesus Christ has ransomed with His blood, by seducing them to sin.

'He [the devil] was a murderer from the beginning' (John viii. 44). 'Destroy not him, for whom Christ died' (Rom. xiv. 15).

2. The dreadful consequences of seduction, since those who have themselves been seduced generally seduce others, and thus the sin is continually propagated.

The whole human race corrupted through the descendants of Cain (Gen. vi.) Jeroboam's sin and punishment (3 Kings xii.-xiv.)

3. The awful sentence of Jesus Christ.

'He that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals; woe to that man by whom the scandal cometh' (Matt. xviii. 6, 7). Example of Eleazar, who chose to die rather than scandalize young men (2 Mac. vi.); and of St. Paul (1 Cor. viii. 13).

15. What must we do when we have injured our neighbor as to his body or soul?

We must not only repent and confess the sin, but we must also, as far as it is in our power, repair the evil we have done.

16. What are we *commanded* by the Fifth Commandment?

We are commanded, 1. To live in peace and union with our neighbor; 2. To promote, according to our

condition, his spiritual as well as his corporal welfare; and 3. To take also reasonable care of our own life and health.

Application. Never presume to curse, to abuse, or to strike any one; but, as it is becoming to a child of God, be peaceable, kind, and meek. Shun a seducer, as the devil; for he is about to kill your soul, let his words or promises be ever so charming and pleasing. Beware of murdering your neighbor's soul by any scandalous act or word.

The Sixth Commandment of God.

'Thou shalt not commit adultery.'

1. What does the Sixth Commandment forbid?

The Sixth Commandment forbids, 1. Adultery and all sins of impurity; as unchaste looks, words, jests, touches, and whatsoever else violates modesty; and 2. Everything that leads to impurity.

'But fornication and all uncleanness, let it not so much as be named among you, as becometh saints, or obscenity, or foolish talking, or scurrility' (Eph. v. 3, 4).

2. What is it that generally leads to impurity?

1. Curiosity of the eyes; 2. Immodest dress; 3. Flatterers or seducers; 4. Obscene books and scandalous pictures; 5. Nocturnal interviews, indecent plays and dances; 6. A too free intercourse with the other sex; 7. Drunkenness and revelry; and 8. Idleness and effeminacy.

3. Why must we most carefully guard against impurity?

1. Because no sin is more shameful; and 2. Because none is attended with such dreadful consequences.

4. Why is this sin so shameful?

Because man, who, as the image and temple of God, is called to a pure and holy life, is degraded by it to the level of an impure or unclean animal; whence it

is styled, Sin of *impurity* or *uncleanness* (comp. 1 Cor. iii. 17).

5. What are the consequences of impurity?

1. It robs man of his innocence, and infects his body and soul; 2. It leads him to many other sins and vices, and often to murder and despair; and 3. It plunges him into misery, ignominy, and shame, and finally into eternal damnation.

'He that joineth himself to harlots will be wicked: rottenness and worms shall inherit him' (Ecclus. xix. 3). 'The whoremongers shall have their portion in the pool burning with fire and brimstone' (Apoc. xxi. 8).

Examples: Impurity led David, Solomon, the two Elders (Dan. xiii), Herod, and Herodias into the greatest crimes. Chiefly on account of impurity, nearly the entire human race was destroyed by the Deluge; Sodom and Gomorrha, by a rain of brimstone and fire; twenty-four thousand Israelites were put to death in the desert; and almost the whole tribe of Benjamin perished by the sword.

6. Is every sin of impurity a grievous sin?

Yes, every sin of impurity which one commits knowingly and willingly, either with himself or with others, is a mortal sin; 'for know you this and understand,' says St. Paul (Ephes. v. 5), 'that no fornicator, or unclean person, hath inheritance in the kingdom of Christ and of God.'

7. Are all sins of impurity equally grievous?

No; some are more grievous than others, according to the persons with whom the sin is committed; or according as the sin is more heinous and unnatural, and its consequences are more pernicious.

8. What are we to do when we doubt whether anything is a sin against purity?

We must consult our Director, and in the meantime carefully avoid what we are doubtful of.

9. What are we *commanded* by the Sixth Commandment?

We are commanded to be decent and modest in all our thoughts, looks, words, and actions, and to preserve most carefully the innocence of our soul as the greatest good and the most beautiful ornament of man.

10. What means should we employ in order to preserve our innocence?

We should, 1. Shun all bad company and all occasions of sin (Ecclus. iii. 27); 2. Carefully guard our senses, especially our eyes (Psalm cxviii. 37); 3. Often receive the Holy Sacraments; 4. In temptation recommend ourselves to God and to the Blessed Virgin; 5. Remember that God sees everything, and that we may die at any moment (Ecclus. vii. 40); and 6. We should earnestly exercise ourselves in humility, in the mortification of the flesh, and in self-denial (Gal. v. 24).

Application. Love the innocence of your soul; often meditate on these words of the Holy Scripture: 'Oh! how beautiful is the chaste generation with glory; for the memory thereof is immortal, because it is known both with God and with men. It triumpheth crowned for ever, winning the reward of undefiled conflicts' (Wisd. iv. 1, 2). Therefore, whether you are by yourself or with others, never say or do anything that may not be said or done before people of propriety; and should any one attempt to lead you to what is wrong, repulse him or seek for the protection of others. 'My son, if sinners shall entice thee, consent not to them. If they shall say: Come with us; my son, walk not thou with them' (Prov. i. 10-15).

The Seventh Commandment of God.

'Thou shalt not steal.'

1. What does the Seventh Commandment forbid?

The Seventh Commandment forbids us to injure our neighbor in his property by robbery or theft, by cheating, usury, or in any other unjust way.

2. Who are guilty of robbery or theft?

Not only those who are properly called robbers and thieves, but also all those, 1. Who give them advice or assistance; 2. Who buy, sell, hide, or keep stolen goods; 3. Who do not return the things they have found or borrowed; 4. Who do not pay their debts; and 5. All those who beg without need, and thus defraud the real poor of their alms.

3. Who are guilty of cheating?

1. Those who impose upon their neighbors in their dealings by giving them, for instance, false weight or measure, bad money, or bad articles; 2. Those who ask too much for their labor or merchandise; 3. Those who remove the landmarks of their neighbors; 4. Those who set fire to their property in order to get money at the insurance-office; and 5. Those who counterfeit notes or documents, carry on unnecessary or unjust law-suits, endeavor to bribe judges or witnesses, etc.

4. Who are guilty of usury?

1. Those who ask unlawful interest for the money they lend; 2. Those who purchase corn or other things, in order to raise the prices; and 3. In general, all those who take advantage of their neighbor's necessity or ignorance.

5. In what other ways is the Seventh Commandment broken?

1. When we damage other people's houses or lands or crops; 2. When we wound or kill their animals; 3. When, by gambling or extravagance, we distress our family; 4. When we neglect the work which we are in duty bound to perform; and 5. When we defame tradesmen or merchants, in order to withdraw their customers from them; and generally, as often as we unjustly injure our neighbor in his property.

6. How may we also grievously sin against the Seventh Commandment by petty thefts or frauds?

1. When we so often repeat them that the owner suffers a considerable loss, and even when we have only the intention of thus repeating them; and 2. When the loss of a thing, trifling in itself, causes our neighbor a considerable injury.

7. May servants give alms of the property of their masters?

No; unless their masters know it and approve of it.

8. What must we do when we are in possession of ill-gotten goods or have unjustly injured our neighbor?

We must restore the ill-gotten goods, and repair, as far as we are able, the injury done; without this we cannot obtain pardon from God.

9. Who is bound to make restitution or reparation?

1. He who is in possession of the things stolen, or of their value, or who has really done the injury.

2. If he does not do it, the obligation devolves on those who, by counsel or action, were accessory to the sin, or who did not hinder it, although they were able to do so, and were bound by their conventional or official duties to hinder the wrong.

10. How much must be restored?

1. If one has *knowingly* and *unjustly* taken or detained his neighbor's goods, he must fully indemnify him.

2. If he did it *unknowingly* and *unwillingly*, he must, as soon as he comes to know that it is another man's property, restore all that is still left and as much more as his wealth has increased by it.

In the former case, full restitution must be made not only of the things stolen, or, if they are gone, of their value, but also of that which, in the meantime, they have produced; those expenses, however, being deducted which even the owner would not have been able to avoid. And, in general, the owner must be compensated for all the profits which he has been deprived of, and for all the losses he has suffered. In the latter case, we are bound to restore all that which, after deducting the expenses, is still remaining of the ill-gotten goods and of their produce,

and, in general, as much as, by their possession and temporary use, we have become the richer.

11. To whom must restitution of the ill-gotten goods be made ?

To the owner or to his heirs ; but if this be not possible, they must be given to the poor or be appropriated to religious and charitable purposes.

12. What must they do who cannot immediately make restitution ?

They must sincerely have the intention of doing so as soon as they can ; and, in the meantime, they must employ all possible means to enable themselves to perform this duty.

13. What should we bear in mind in order to guard against stealing, or against neglecting to make restitution ?

1. That death will eventually wrest the ill-gotten goods from us, and perhaps sooner than we expect ; 2. That the stolen property will bring us, not happiness and blessing, but misfortune and malediction, uneasiness and a miserable end ;¹ and 3. That there is no greater foolishness than to forfeit Heaven for the perishable things of this world, and to plunge our soul into unquenchable fire.²

¹ 'He who soweth iniquity shall reap evils' (Prov. xxii. 8).

² 'What doth it profit a man if he gain the whole world, and suffer the loss of his own soul ? Or what exchange shall a man give for his soul ?' (Matt. xvi. 26).

14. What are we *commanded* by the Seventh Commandment ?

We are commanded to give to every one his due, and to be charitable to our neighbor.

Application. Give to every one his own, and be contented with what you have. 'A little, justly gained, is better than much, gained unjustly.' Never steal anything, be it ever so little, and mind this true saying: 'Small beginnings make great endings.' Be-

ware of daintiness, drunkenness, idleness, gambling, vain show, and finery ; for all this leads people to robbery and theft, and brings them to ruin.

The Eighth Commandment of God.

'Thou shalt not bear false witness against thy neighbor.'

1. What does the Eighth Commandment forbid ?

The Eighth Commandment forbids above all to give false evidence ; that is, to say in a court of justice what is not true.

'And bringing two men, sons of the devil, they made them sit against him [Naboth] ; and they, like men of the devil, bore witness against him before the people' (3 Kings xxi. 13).

2. How are we to give evidence in a court of justice ?

We must tell the mere truth, just as we know it, and neither more nor less.

3. What other sins are forbidden by the Eighth Commandment ?

1. Lies and hypocrisy ; 2. Detraction and calumny or slander ; 3. False suspicion and rash judgment ; and, in general, all sins by which the honor or character of our neighbor is injured.

4. What is meant by a lie ?

To say knowingly and deliberately what is not true.

5. Is it ever lawful to tell a lie ?

No ; it is never lawful to tell a lie, neither for our own nor for another's benefit, not even in jest or need ; for every lie is essentially opposed to God, who is truth itself.

'A lie is a foul blot in a man' (Eccles. xx. 26). 'Lying lips are an abomination to the Lord' (Prov. xii. 22).—Ex : Punishment of Ananias and Saphira (Acts v.) Although it is never lawful to tell an untruth, yet we are sometimes bound by charity or official duty to conceal the truth.

6. How do we sin by hypocrisy?

By pretending to be better or more pious than we really are, in order thereby to deceive others.

'Woe to you, Scribes and Pharisees, hypocrites! because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you also outwardly indeed appear to men just, but inwardly you are full of hypocrisy and iniquity' (Matt. xxiii. 27, 28).

7. How do we sin by detraction?

By revealing the faults of others without any necessity.

8. When is it allowed to reveal the faults of others?

We are allowed, and even bound, to reveal them, 1. When it is for the good of the guilty person; or 2. When it is necessary for preventing a greater evil.

9. What is to be observed in making such revelation?

1. The revelation must proceed from a pure motive of charity, and be made to such only as are able to remedy the evil; 2. The fault is not to be exaggerated, nor is what is uncertain to be represented as certain.

10. How do we sin by calumny or slander?

By imputing faults to our neighbor which he has not at all, or by exaggerating his real faults.

'If a serpent bite in silence, he is nothing better than backbiteth secretly' (Eccles. x. 11).—Ex. : Aman (Esth. xiii.)

11. Is every calumny or detraction equally sinful?

No; the sin is the greater, 1. The more important the fault is, and the more considerable the person of whom it is mentioned; 2. The greater the loss and injury is which he suffers by it; 3. The more people there are who hear it; and 4. The worse our intention is in divulging it.

A most injurious and detestable sin is *tale-bearing* or *whispering*—i.e., when we relate to a person what another has said of

him, and thus create hatred and dissension between them. 'The whisperer and the double-tongued is accursed; for he hath troubled many that were at peace' (Eccles. xxviii. 15).

12. Is it also a sin even to listen to detraction or calumny?

Yes, it is a sin, 1. To listen with delight to detraction or calumny; 2. Not to prevent it when it is in our power; and 3. To occasion and encourage it by asking questions or approving of it.

'Hedge in thy ears with thorns, hear not a wicked tongue' (Eccles. xxviii. 28). 'The north wind driveth away rain, as doth a sad countenance a backbiting tongue' (Prov. xxv. 23).

13. What is he obliged to do who, by slander or abusive language, has injured the character of his neighbor?

He is obliged, 1. To retract the slander or to beg pardon; and 2. To repair all the injury he has done him.

'A good name is better than great riches' (Prov. xxii. 1). Therefore it is an obligation to restore the former as well as the latter.

14. Must we also retract when we have divulged true but hidden faults?

No; in such a case we should try to excuse our neighbor, and to repair his honor by some other lawful means.

15. When do we sin by false suspicion and rash judgment?

We sin, 1. By *false suspicion*, when, without sufficient reason, we surmise evil of our neighbor; and 2. By *rash judgment*, when, without sufficient reason, we believe the evil to be true and certain.

'Judge not, that you may not be judged. . . . Why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thine own eye?' (Matt. vii. 1, 3).

16. What are we *commanded* by the Eighth Commandment?

We are commanded, 1. To speak the truth in all

things; 2. To be solicitous for the honor and reputation of every one; and 3. To bridle especially our tongue.

17. How far should we also be solicitous for our own honor?

As far as the honor of God, the edification of our neighbor, and the duties of our state of life require it.

'We forecast what may be good not only before God, but also before men' (2 Cor. viii. 21). Yet we should always be ready to suffer also reproach and ignominy for our own and our neighbor's salvation, or for the sake of Jesus Christ. In this sense it is said: 'If one strike thee on thy right cheek, turn to him also the other' (Matt. v. 39); and, 'If you be reproached for the name of Christ, you shall be blessed' (1 Pet. iv. 14). 'And they [the Apostles] indeed went from the presence of the Council rejoicing that they were accounted worthy to suffer reproach for the name of Jesus' (Acts v. 41).

18. How are we to be solicitous for our own reputation?

Above all by continually leading a Christian life,¹ and by avoiding, to the best of our power, even the least appearance of evil.² In defence of our reputation when attacked we can use none but lawful means.

¹ 'But with modesty and fear, having a good conscience: that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ' (1 Pet. iii. 16).
² 'From all appearance of evil refrain yourselves' (1 Thess. v. 22).

19. How may we best guard against the sins of the tongue?

1. By not talking inconsiderately, and by bearing in mind that we have to give an account of every idle word we speak (Matt. xii. 36); and 2. By keeping our heart free from ambition, envy, hatred, vengeance, etc.

1. 'He that keepeth his mouth, keepeth his soul; but he that hath no guard on his speech, shall meet with evils' (Prov. xiii. 3). 2. 'O generation of vipers, how can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh' (Matt. xii. 34).

Application. Detest all lies and falsehoods. Never

speak uncharitably of your neighbor, nor grieve him by reproachful words: 'The stroke of a whip maketh a blue mark; but the stroke of the tongue will break the bones' (Ecclus. xxviii. 21). However, do not conceal his faults from those who can correct them.

The Ninth and Tenth Commandments of God.

'Thou shalt not covet thy neighbor's wife.'
'Thou shalt not covet thy neighbor's goods.'

1. What does the Ninth Commandment forbid?

The Ninth Commandment especially forbids the desire to have another man's wife,¹ and, in general, all impure thoughts and desires.

¹ 'Whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart' (Matt. v. 28).

2. Are impure thoughts and desires always sins?

As long as they displease us, and we endeavor to banish them from our mind, they are not sins.

3. When do we sin by impure thoughts?

We sin by impure thoughts when we voluntarily represent immodest things or actions to our mind, and when we voluntarily take pleasure in them.

As it is a sin against purity designedly to look at immodest things, so it is also a sin to represent such things to our mind, or, when such representations are involuntary, willingly to take complacency or pleasure in them.

4. When do we sin by impure desires?

We sin by impure desires when we voluntarily wish to see, hear, or do something that is contrary to chastity or purity.

5. What should we do when we are tempted by impure thoughts and desires?

1. We should, in the very beginning, earnestly resist them, and implore the assistance of God; and 2. When the temptation continues, we should not be discouraged, but persevere in our resistance, and endeavor to occupy our minds with some good subject.

1. 'As I knew that I could not otherwise be continent, except God gave it, I went to the Lord, and besought Him with my whole heart' (Wisd. viii. 21). 2. 'Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life' (James i. 12).

6. What are we *commanded* by the Ninth Commandment?

We are commanded to think on such things only as are modest and holy (Phil. iv. 8).

7. What does the Tenth Commandment forbid?

The Tenth Commandment forbids all voluntary desire of our neighbor's goods.

'The desire of money is the root of all evils' (1 Tim. vi. 10).
—Example: Ahab (3 Kings xxi.)

8. What are we *commanded* by the Tenth Commandment?

We are commanded to be contented with what is our own, and not to be envious of what belongs to others?

9. How can a Christian, even in poverty, be easily contented with his own?

By bearing in mind, 1. That a clean conscience is the greatest treasure; 2. That our true home is in the other world; 3. That Christ also has become poor for our sake, and that one day He will magnificently reward all those who patiently suffer poverty for His sake.

10. Why does God forbid not only all evil actions, but also all evil thoughts and desires?

Because evil thoughts and desires defile the heart, and finally lead also to evil actions.

'Man seeth those things that appear, but the Lord beholdeth the heart' (1 Kings xvi. 7). 'From the heart come forth evil thoughts, murders, adulteries,' etc. (Matt. xv. 19).

Application. Turn your thoughts towards eternity, and you will have no difficulty to despise all that is temporal. 'Walk in the Spirit,' *i.e.*, love God, the

Supreme Good, 'and you shall not fulfil the lusts of the flesh' (Gal. v. 16). Happy is he who can truly say: 'My soul longeth and fainteth for the courts of the Lord; my heart and my flesh have rejoiced in the living God' (Ps. lxxxiii. 3).

ON THE SIX COMMANDMENTS OF THE CHURCH.

1. Are there, besides the Commandments of God, any others which Christians are bound to keep?
Yes, the Commandments of the Church.

2. Whence has the Church a right to give Commandments?

From Jesus Christ Himself, who has commissioned His Church to guide and govern the faithful in His name (page 140, quest. 42-44).

Therefore, to despise the Commandments of the Church is to despise Christ Himself. 'He that heareth you, heareth me; and he that despiseth you, despiseth me' (Luke x. 16).

3. Has the Church no further right than to give Commandments?

She has also a right to watch over the observance of these Commandments, and to punish those who break them; for instance, to refuse them the Holy Sacraments (Matt. xviii. 18), and finally to exclude them from the Church, and to deprive them of Christian burial when they die (1 Cor. v. 3-5). (See page 130, quest. 10.)

4. Which are the general or chief Commandments of the Church?

These six:

1. To abstain from servile work and to hear Mass on all Sundays and Holydays of obligation.

2. To fast and to abstain on the days appointed by the Church.

3. To confess our sins at least once a year.

4. To receive *worthily* the Blessed Eucharist at Easter or within the time appointed.