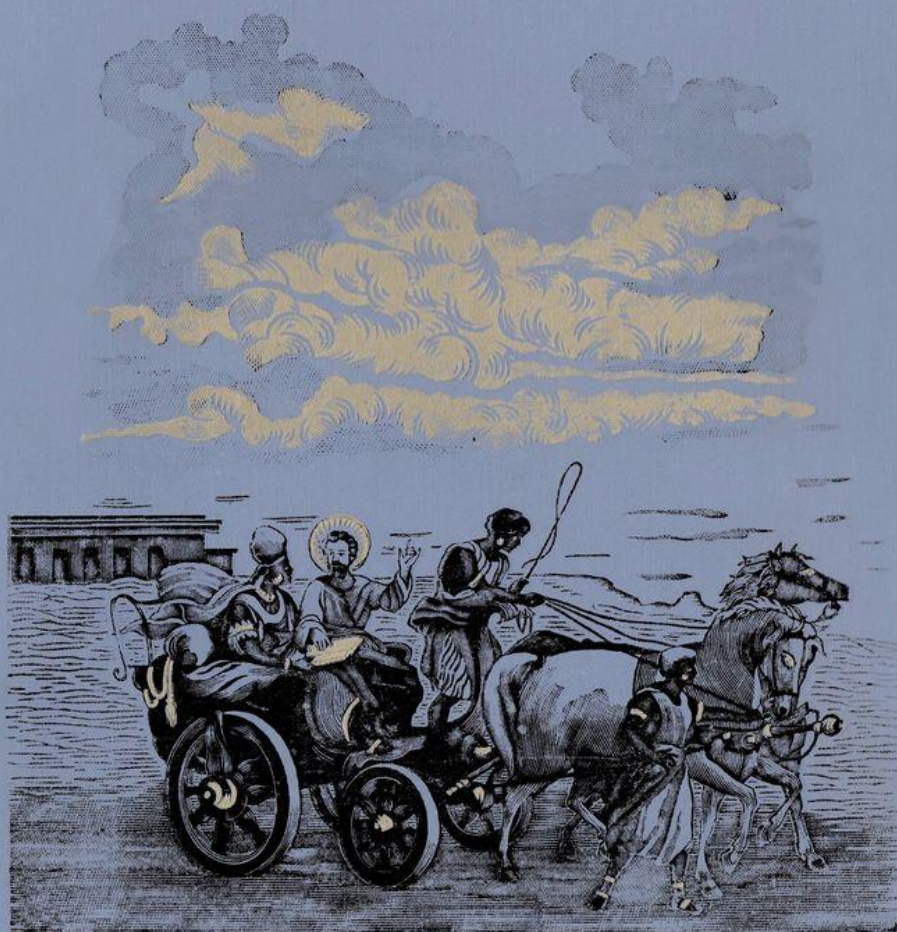


THE
CATECHISM
IN PICTURES



PARIS, 5 RUE BAYARD

THE CATECHISM IN PICTURES

July 31, 1938

*To dear Doris Marie Marlow
From
Sister M. Polycarpa, O.N.D.C.*

Nihil obstat.

F. THOMAS BERGH, O. S. B.,
ensor deputatus.

IMPRIMATUR

Southwari, die 27 junii 1912.

† PETRUS,
episc. Southware.

Nihil obstat.

O. ROLAND-GOSSELIN,
can. hon.

IMPRIMATUR

Parisiis, die 14 octobris 1912.

P. FAGES,
vic. gen.

ADVENIAT REGNUM TUUM

THE
CATECHISM
in
Pictures

Translated from the original French

BY

E. E. FERNANDEZ

Sixty eight full-page illustrations alternating with and facing text.



PARIS

MAISON DE LA BONNE PRESSE

5, RUE BAYARD, 5

PREFACE

The liberal use of pictures in the teaching of the young is now a commonplace in the educational system of every civilized country. It has been universally adopted with « infants », even the letters of the alphabet being presented to their budding intellects through the eye by means of illustrations associating each letter with some well-known object whose name it begins. And every Catholic will readily admit how the giving of sacred pictures to children excites their interest in holy things and creates and stimulates religious feeling in the little souls.

This being so, it was felt that although children's picture books inculcating religion or morality in one way or another were numerous enough, there was yet no Catechism extant in which an attempt was made to convey *as large a part as possible* of the teaching by the pictures themselves. It therefore occurred to the Managers of *La Bonne Presse* that they would be supplying a real and long-felt want if they brought out a Catechism with that special aim, so that the youngest or dullest learner might at once have his interest aroused by the pictures and thus grasp and retain the instruction conveyed with a minimum of assistance from the teacher. The result was the publication of their *Grand Catéchisme en Images* containing sixty eight chromolithographic plates 26 x 49 in. issued without any text at all.

For the production of these truly beautiful pictures it was necessary to employ the most competent artists and costly processes. Consequently a price had to be fixed which at once placed the work beyond the reach of the ordinary Catholic household, although, be it here parenthetically stated, the sales already approximate to close upon 20000. In view of the immediate success of the *Grand Catéchisme*, the publishers accordingly decided to issue the work in a very much cheaper form by reducing the size of the plates, printing them in plain black and inserting opposite each an explanatory text. This they have been able to issue, stitched between paper covers, at an extremely low figure.

In leaving themselves with so bare a margin for profit, the publishers relied on being able to recoup by a ready sale the very heavy expenses of the publication; and their confidence has been amply justified. The first edition appeared but 3 1/2 years ago and the book is already at its 200th. thousand! Without exaggeration a phenomenal success.

Encouraged by this success in France the publishers feel that the work may meet a similar want in other countries. Hence its presentation now in an English dress to the 28 million Catholics of the British Empire and of the United States of N. America. It has already appeared in Spanish, Portuguese, Polish, Japanese, Chinese, Tamil and Cinghalese, and is also in course of publication in Italian, Flemish and German.

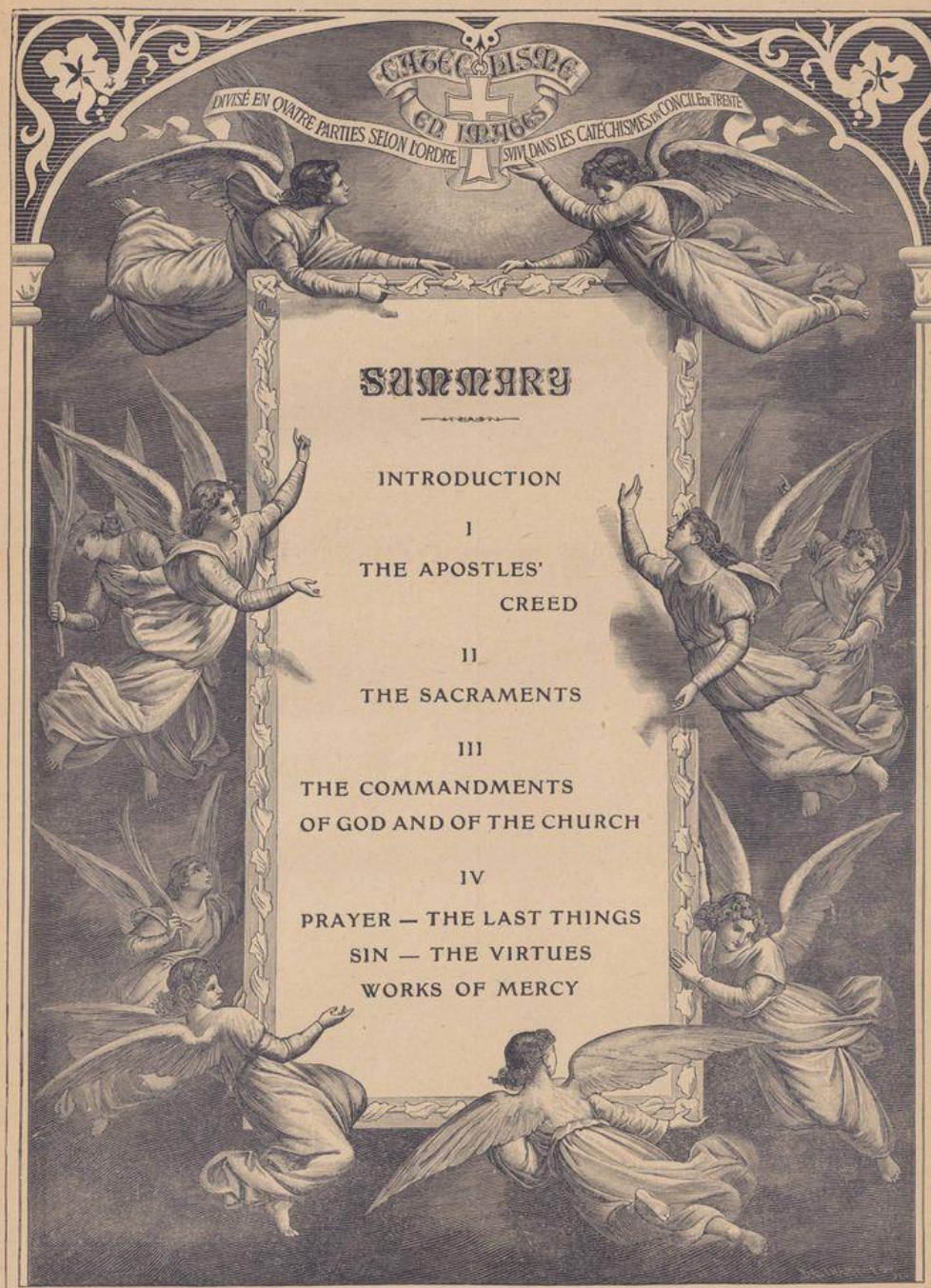
THE PUBLISHERS.

Juna 1912.

It was really an excellent idea on the part of the Managers of *La Bonne Presse* to bring out, in a somewhat reduced size and at a price within the compass of the most modest purse, their *Catéchisme en Images*, now so well-known for its pictures. Even thus reduced and cheapened, the pictures are most excellent and it is a matter both of surprise and delight to us that we can become possessors of these 70 pictures, together with the text, at so low a price. *Petit Apôtre de Marie*.

The long-honoured practice of teaching the Catechism with the help of pictures is daily extending on improved lines and promises to become universal. In this matter as in so many others the Publishing Firm of *La Bonne Presse* has taken a conspicuous part. The separately mounted Plates of their *Grand Catéchisme en Images* are effecting wonders among those who have the happiness to possess them. How much to be envied indeed are these fortunate possessors of this, the finest artistic collection of pictures of the sort! But not unmindful of the rest and duly commiserating them, even going beyond what these could have hoped for, the publishers have brought out a new edition of the Catechism which places it within reach of the most modest purse. They could not have produced any thing finer at this almost impossible price. What an immense service have they not rendered to teachers! And what a joyful shout must not so many thousands of little ones raise at the sight of these beautiful pictures of scenes taken from the Old and New Testaments and from Church history! *Ami du Clergé*.

The pictures of the Catechism received from *La Bonne Presse* have been shown here in our chapel and are understood by every one who looks at them. This method of explaining the Old and New Testaments is as good as a series of the most eloquent sermons. (*A Jesuit Missionary writing from China.*)



INTRODUCTORY.

1. Although this work is really a Catechism, which is, as we know, a familiar form of instruction by question and answer, the questions have been omitted in order to save space.

2. The doctrine explained in these pages is the very same doctrine that Our Lord himself taught when nearly nineteen hundred years ago He preached in Judea.

Explanation of the Plate.

3. Years before He began to teach His doctrine He set to all children an example of the way they should attend at Catechism. As a child of twelve He accompanied Mary and Joseph to Jerusalem for the feast of the Pasch. *The top picture on the left* shows Him seated in the Temple in the midst of the doctors of the law, listening to them and asking questions. The Gospel tells us that He astonished them with the wisdom of His answers. (*Luke ii, 46-47.*)

4. At the age of thirty He began His journeys through Judea expounding His doctrine. He preached usually in the synagogues where the Jews assembled for prayer, at times in the mountains, at other times on the sea shore. *In the top picture on the right* He is represented seated in a boat on the Sea of Galilee, surrounded by His disciples and preaching to the Jews from a neighbouring village, who are following His teaching with rapt attention. (*Luke iv, 1-3.*)

5. After His Ascension the teaching of His doctrine was continued by the Apostles and by bishops, priests and deacons. *In the picture in the centre* we see the deacon Philip seated in a chariot beside a high official of Candace, Queen of Ethiopia. This latter had been reading Holy Scripture, but entirely unable to grasp its meaning. On Philip explaining it to him, he begged to be baptised, saying: « I believe that Jesus Christ is the Son of God. » (*Acts viii, 27 et seq.*)

6. *At the bottom* we see *on the left* the Sovereign Pontiff teaching the Christian doctrine to the world at large; *on the right*, a bishop proclaiming the Gospel to men not yet civilized; and *in the middle*, a priest giving a Catechism lesson to children.

The Destiny of Man.

7. A knowledge of the Christian doctrine is essential for all men and especially for Christians, for without it we cannot attain to the high destiny for which God has created us.

8. God has created us in order that we may know Him, love Him and serve Him, and thereby gain life eternal.

9. To serve God we must (1) observe His com-

mandments, (2) discharge faithfully the duties of our station, and (3) work for His glory by doing all and every kind of good in our power.

10. We *must* serve God, 1stly., because He has created us for this purpose, and 2ndly., because if we do not serve Him, we render ourselves liable to be eternally miserable in hell.

11. Unfortunately there are many who do not serve God, but attach themselves to the things of the earth, preferring them before God.

12. Such individuals give themselves up mainly to the pursuit of honours to gratify their pride, to that of riches to indulge their avarice, to that of pleasure to pander to their lust and gluttony.

13. But they will miserably fail to find any happiness in such things, because the human heart has been fashioned for God, and every earthly good, all the honours and riches and pleasures the world can give, can never satisfy it.

14. God alone can make us happy, because He alone is the Sovereign Good.

15. Already in this life itself God grants to all those who serve Him the peace arising out of a good conscience. He watches over them in all their undertakings, consoles them in all their troubles and showers down upon them every blessing.

16. Perfect happiness will be ours only when we shall possess life eternal, *i. e.*, when we shall be face to face with God in heaven for all eternity.

The title and sign of the Christian.

17. A Christian is one who has been baptised and professes the Christian religion.

18. It is a great happiness to be a Christian, for the Christian is a child of God, a brother of Jesus Christ, and heaven is his heritage.

19. The sign by which the Christian is recognized is the sign of the Cross: *In the name of Father, and of the Son, and of the Holy Ghost. Amen.*

20. The sign of the Cross reminds us of the two great cardinal facts that there is but one God in Three Persons and that Jesus Christ, the Son of God made man, died on the Cross to redeem us.

21. We ought to make the sign of the Cross in the morning on rising, at night on going to bed, at the commencement and conclusion of every important act and in the presence of danger.

22. The sign of the Cross made with faith and due piety removes from our path all dangers and temptations and brings down upon us God's blessings.



THE APOSTLES' CREED.

Art. 1: I believe in God the Father Almighty...

Revelation.

1. Man having been endowed with speech, it has been possible for God to hold communication with him.
2. And actually God has spoken to men, and what He has thus communicated to him we call *Revelation*.
3. Without this revelation our salvation would have been an impossibility, for we could not of ourselves have discovered what it is that we must believe and do in order to be saved.
4. There have been three distinct revelations, viz (1) *primitive* revelation, being that which God gave to Adam and the patriarchs; the *Mosaic* revelation, which He gave to Moses and the prophets; and (3) the Christian revelation, which we have received from Jesus Christ.

The Apostles' Creed.

5. The Apostles' Creed is a profession of faith that has come down to us from the Apostles and embodies in its twelve articles the principal truths we have to believe.
6. The first of these truths is that there is a God and one only God.
7. We believe in God because He Himself has revealed His existence to us.
8. Our reason also tells us that God exists, for if there were no God, there would be no earth, which indeed could not have created itself any more than a house or a watch can make itself.
9. God is a pure spirit, infinitely perfect, Creator of heaven and earth and Sovereign Lord of all things.
10. We say that God is a *pure spirit*, because He has no body and can neither be seen with our eyes nor felt with our hands.
11. We say that God is *infinitely perfect*, because He is possessed of all the perfections and there is no limit to these perfections.
12. God has always existed: He has never had a beginning and will never have an end.
13. God is in heaven, here on earth, and everywhere else.
14. God knows all things—the past, the present and the future, and even our inmost thoughts and desires. He always sees us, even when we try to hide ourselves away from Him in order to commit sin.

Mystery of the Holy Trinity.

15. A mystery is a truth revealed by God which we are bound to believe, although it surpasses our comprehension.

16. The mystery of the Holy Trinity is the mystery of *one* God in *three* Persons, who are the Father, the Son and the Holy Ghost.

17. The Father is God, the Son is God, the Holy Ghost is God, but all three, the Father, the Son and the Holy Ghost, are only one and the same God, equal in all things, because they are one and the same substance and consequently one and the same Godhead.

Explanation of the Plate.

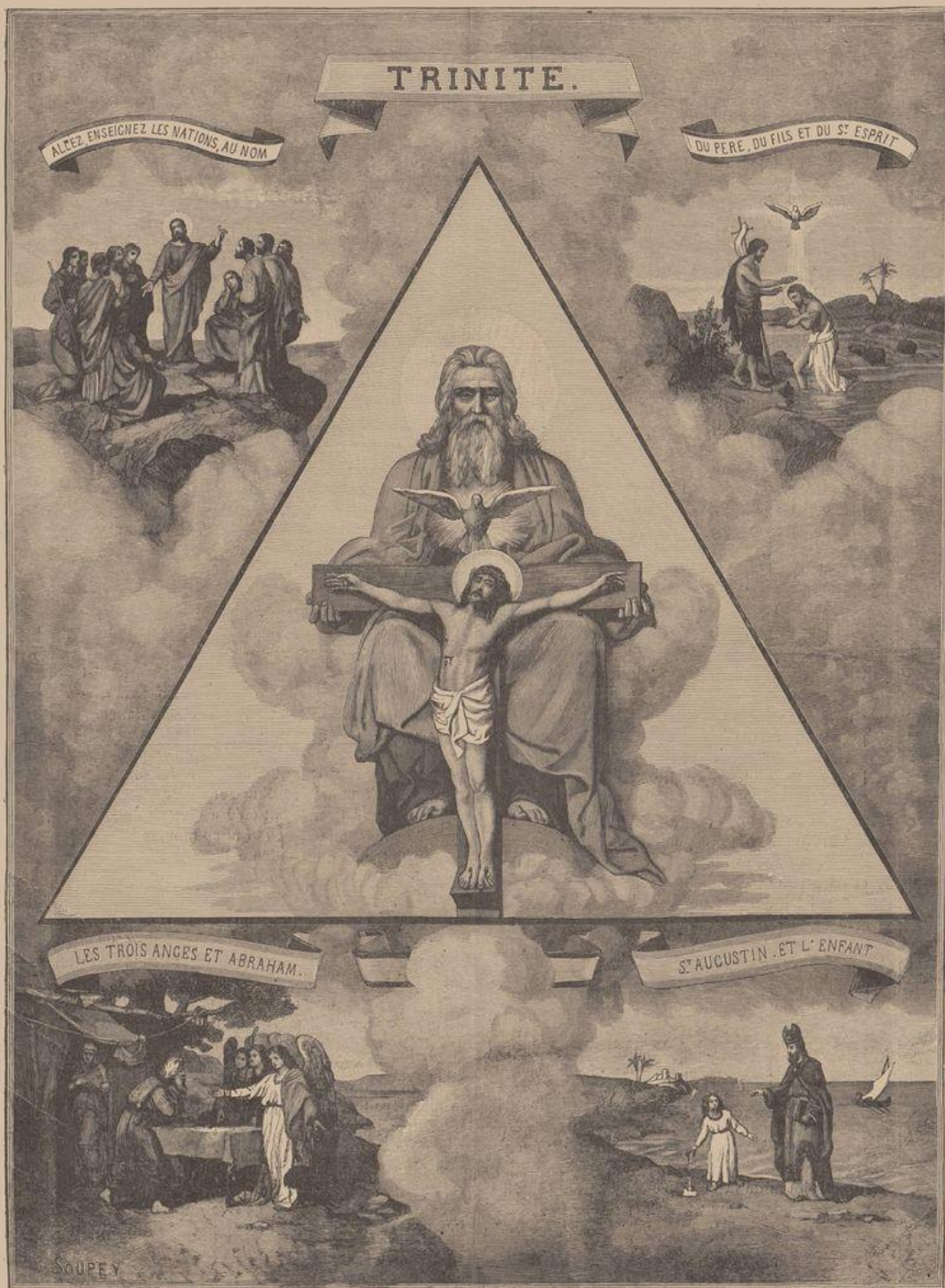
18. *The triangle in the middle* represents the Holy Trinity. In it we see God the Father seated on the top of the terrestrial sphere, holding on his knees the arms of the cross, on which hangs Jesus Christ, His Son, while the Holy Ghost, shedding around His effulgence, is seen as a dove between the Father and the Son, thus showing that He *proceeds* from the Father and the Son.

19. *The top picture on the left* shows Christ, just before going up to heaven, charging His apostles with the mission to teach all nations, baptizing them *in the name of the Father, and of the Son, and of the Holy Ghost*. (Matth. xxviii, 19.)

20. *To the right of the above* is represented the baptism of Jesus, wherein all Three Persons were manifested. (See also Plate 19.)

21. *At the bottom on the left* we see Abraham receiving the three angels (*Gen. xviii, 3*). Although there stood before him three, he spoke as if to only one: « Lord, if I have found favour in *thy* sight, pass not away from *thy* servant. » In this manner he paid honour to *One God in Three Persons*.

22. *On the right* is illustrated the story of St. Augustine and the Child. One day the holy bishop of Hippo was pacing along the sea shore, trying to fathom the mystery of the Holy Trinity, when all of a sudden he perceived before him a little child, who with a shell was taking out water from the sea and emptying it into a hole that he had made in the sand. « What are you trying to do with this water, my child? » asked the saint. « I want to put into this hole all the water that is in the sea », was the reply. « But », rejoined the bishop, « you see for yourself that this hole is far too small to contain all that water ». « Just so », answered the child, « but I shall succeed sooner in emptying the sea into this hole than you in understanding the mystery of the Blessed Trinity ». Saying this, the child vanished. It was an angel who had thus appeared to the saint to convince him that this mystery is not to be penetrated by any created intelligence.



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THE APOSTLES' CREED.

Art. I (continued): Creator of heaven and earth.

The Creation.

1. These words of the Creed, *Creator of heaven and earth*, signify that God made the heavens and the earth with all that they contain.
2. Men cannot create, because to be able to make something out of nothing one must be omnipotent. God alone can create, because He alone is omnipotent.
3. God was not obliged to create the world: He created it because such was His will and pleasure.
4. God created the world by His word alone, that is to say, by a single act of His will.
5. The most perfect of God's creatures are the angels and men.

The Angels.

6. The angels are pure spirits created by God to adore Him and to execute His behests.
7. God created them in a state of grace and holiness, but they did not all continue in that state. One portion of them rose up in revolt against God and fell through their pride.
8. God rewarded the good angels for their fidelity by confirming them in their state of grace and giving them the happiness of heaven as their portion.
9. The office of the good angels is to praise God and execute his commands.
10. The good angels, and in particular the Guardian Angels, watch over and protect us.
11. We ought to respect the presence of our Guardian Angel and invoke his help in our temptations and dangers.
12. God punished the bad angels by expelling them from heaven and condemning them to the pains of hell.
13. The bad angels seek to harm us, because they are the enemies of God and are jealous of the eternal happiness He has promised us.

The six days' Work.

14. God created the heavens and the earth in six days.

Explanation of the Plate.

15. The picture represents God's work by means of six concentric zones, showing respectively the creation of each day and God's attitude in executing His work.

16. The *first zone* shows the first day's work, viz., God creating light.

17. The *second* shows the work of the second day, viz., God creating the firmament and dividing it off from the land and water.

18. The *third* shows the work of the third day, viz., God separating the land from the water and commanding the earth to produce all kinds of plants.

19. The *fourth* shows the work of the fourth day, viz., God creating the sun, the moon and the stars.

20. The *fifth* shows the work of the fifth day, viz., God creating the birds of the air and the fishes of the sea.

21. The *sixth* shows the work of the sixth day, viz., God creating land animals and making man to His own image and likeness.

22. At the top of the picture we see God resting on the seventh day and consecrating it to His own service. This rest is symbolised by the veiled sun and the luminaries of the night — the moon and the stars. The triangle, bordered by clouds, within which God is resting, signifies that all the Three Persons of the Godhead co-operated in the work of the Creation. This co-operation is proved by the words: « Let Us make man to Our image and likeness. » (*Gen. i, 26.*)

Man.

23. Man is a reasoning creature composed of a body and a soul.

24. The soul is a spirit created to the image of God and joined to a body.

25. Our soul is after the *image of God* in that it possesses reason and free will and is immortal.

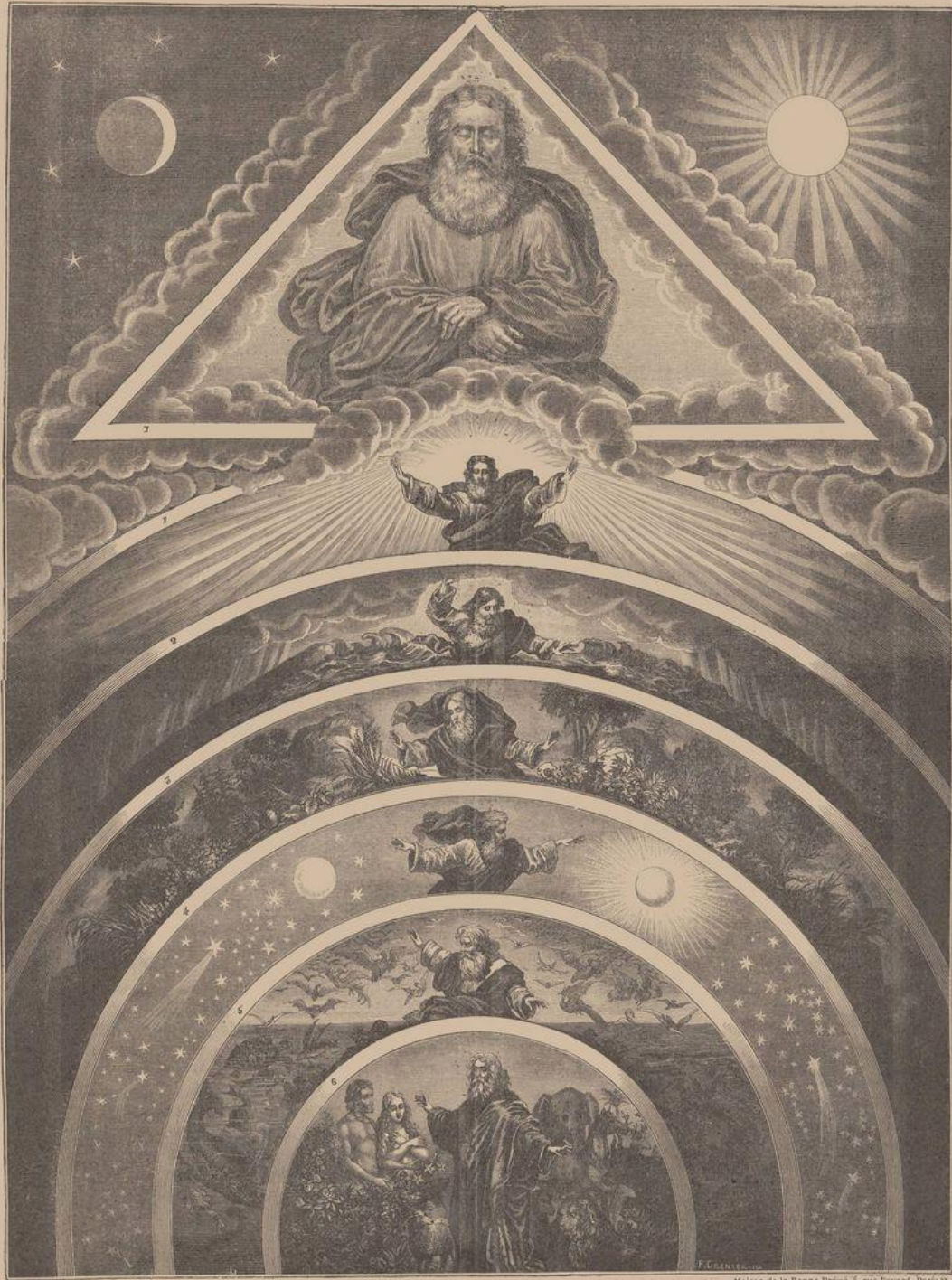
26. It must be immortal, since God in His justice could not reward virtue and punish sin except after this life was ended.

27. God made the first man by forming his body out of the earth and uniting to it a soul which He created out of nothing.

28. To create the first woman He plunged the first man into a mysterious slumber, during which He took out one of his ribs and, covering it with flesh, fashioned it into a body, joining thereto a soul. (*Gen. ii, 21-22.*)

29. The first man was called Adam and the first woman Eve. It is from them that we are all descended and they are hence spoken of as our first parents.

30. God established Adam and Eve in a place of delight, called the earthly paradise. (*Gen. ii, 15.*)



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THE APOSTLES' CREED.

Art. 2 : And in Jesus Christ, His only Son, Our Lord.

The Promise of a Redeemer.

1. God created Adam and Eve, like the angels, in a state of innocence and righteousness, in which they were subject neither to suffer nor die.

2. The devil, in the guise of a serpent, lured them into disobeying God by eating of the forbidden fruit.

3. As a punishment for their disobedience they were driven out of the earthly paradise and condemned to eat their bread « in the sweat of their face » (*Gen. iii, 19*). Henceforth they were to be subject to ignorance, concupiscence, pain and death and to be excluded from the joys of heaven.

4. The guilt of Adam's sin has passed on to all his descendants, so that they are born into the world with it and are subject to the same miseries as he was.

5. This sin, of which all men bear the guilt, is called *original sin*, that is to say, the sin they derive from their origin. See also p. 58.

6. The Most Blessed Virgin, as a special privilege because she was to be the Mother of the Son of God, was born without original sin. See also p. 54, para. 3.

7. But God did not abandon man after his fall. He had pity on him and promised him a Saviour — the Messiah.

8. God renewed to Abraham and Jacob this promise of a Saviour which he had made to Adam.

9. By the mouths of the prophets He announced in advance the coming of the promised Saviour.

10. The prophets foretold the time of the coming of the Messiah, His being born of a Virgin at Bethlehem, His miracles, His passion, His death, His resurrection, and, finally, the establishment of His religion throughout the earth.

11. The Messiah or Saviour promised to the world is Our Lord Jesus Christ.

The Eternal Word.

12. St. John at the beginning of his Gospel describes thus the eternal generation of the Redeemer:

13. « In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men : And the light shineth in darkness, and the darkness did not comprehend it. »

14. « There was a man sent from God whose name was John. This man came for a witness to give testi-

mony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. »

The Incarnate Word.

15. « That was the true light which enlighteneth every man that cometh into this world. He was in the world and the world was made by Him, and the world knew Him not. He came unto His own and His own received him not. But as many as received Him, He gave them power to be made the sons of God, to them that believe in His name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we saw His glory, the glory as it were of the Only-begotten of the Father full of grace and truth. »

Testimony of the Forerunner.

16. « John beareth witness of Him, and crieth out, saying : This was He of Whom I spoke : He that shall come after me, is preferred before me; because He was before me. And of His fulness we all have received, and grace for grace. For the law was given by Moses, grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son who is in the bosom of the Father, He hath declared Him. »

Explanation of the Plate.

17. The picture represents the miracle of the Transfiguration, in which God the Father proclaimed Jesus Christ to be His Son.

18. Jesus, having taken with Him to the top of Mount Thabor three of His disciples, Peter, James and John, was suddenly transfigured before them. His face became shining like the sun and his garments white like the snow. In the picture we see Moses and Elias holding converse with Him in sight of His disciples. From out of the luminous cloud that overshadowed them a voice was heard saying : *This is my beloved Son, in Whom I am well-pleased : hear ye Him.* (*Mark ix, 1-6.*)

And the three disciples, hearing the voice, were seized with fear and fell upon their faces. Peter had just before said : « Lord, it is good to be here : if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. » (*Matt. xvii.*)



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THE APOSTLES' CREED.

Art. 3: Who was conceived by the Holy Ghost...

Mystery of the Incarnation.

1. The mystery of the Incarnation, contained in the second and third articles of the Creed, is the mystery of the Son of God made man.

2. The Son of God became man by taking to Himself a body and a soul like ours in the womb of the Virgin Mary, His Mother, by the operation of the Holy Ghost.

3. The Son of God made man was named Jesus Christ.

4. The word Jesus means *Saviour*. Said the angel to Joseph: *Thou shalt call His name Jesus. For He shall save His people from their sins* (Matt. 1, 21).

5. We speak of Jesus Christ also as *Our Lord*, i. e., *Our Master*, because He has both created us and redeemed us with His blood.

6. Jesus Christ is both God and man, because there are in Him two natures — divine and human.

7. In Jesus Christ there is but one Person, that of the Son of God.

Explanation of the Plate.

8. The picture represents the angel Gabriel saluting the Blessed Virgin as she is at prayer within her house at Nazareth, and announcing to her that God has chosen her to be the Mother of the Saviour. At that very moment the Holy Ghost worked within her a great miracle, the mystery of the Incarnation.

We give below the story of the Annunciation as told by St. Luke (1, 26-55).

The Annunciation.

9. « And in the sixth month the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel being come in, said unto her: « Hail full of grace, the Lord is with thee, Blessed art thou among women. » Who having heard, was puzzled at his saying and thought with herself what manner of salutation this should be. And the Angel said to her: « Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call His name Jesus. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David his father,

and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end. »

10. And Mary said to the Angel: « How shall this be done, because I know not man? » And the Angel answering, said to her: « The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God. » And Mary said: « Behold the handmaid of the Lord, be it done to me according to thy word. » And the Angel departed from her. »

The Visitation.

11. And Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost, and she cried out with a loud voice and said: « Blessed art thou among women and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my years, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. » And Mary said:

The Cantic of the Blessed Virgin.

12. « My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour. Because He hath regarded the humility of His handmaid, for henceforth all generations shall call me blessed. Because He that is mighty hath done great things to me, and holy is His name, and His mercy is from generation to generation to them that fear Him. He hath showed might in His arm; He hath scattered the proud in the conceit of their heart, He hath put down the mighty from their seat and hath exalted the humble. He hath filled the hungry with good things, and the rich He hath sent empty away. He hath received Israel His servant, being mindful of His mercy, as He spoke to our fathers, to Abraham and his seed for ever. »



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THE APOSTLES' CREED.

Art. 3 (cont.): ...Born of the Virgin Mary.

Explanation of the Plate.

1. In the middle we see the Infant Jesus, just born in a stable at Bethlehem. He is the centre of all the solicitude and attentions of Mary, His Mother, and of St. Joseph, His foster-father. Near the crib in which He lies are depicted, in accordance with an accepted tradition, an ox and an ass.

2. Shepherds are seen coming to adore Him and in heaven above angels are singing the joyous hymn: « Glory to God in the highest and peace on earth to men of good will. » (*Luke ii, 14.*)

Birth of Jesus Christ.

3. « In those days there went out a decree from Caesar Augustus that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass that when they were there, her days were accomplished that she should be delivered. And she brought forth her first-born Son and wrapped Him up in swaddling clothes and laid Him in a manger, because there was no room for them in the inn. » (*Luke ii, 1-7.*)

His hidden Life.

4. The Magi, three in number, guided by a miraculous star, came to adore the Infant Jesus and offered Him gold as to a King, incense as to the Deity, and myrrh as to a mortal man (myrrh being used in embalming dead bodies). (*Matt. ii, 1-11.*)

5. Our Lord was presented in the Temple forty days after He was born, i. e., on February 2. On that day the Blessed Virgin went through the ceremony of her Purification as prescribed by the law of Moses. (*Luke ii, 22.*)

6. After the presentation of Jesus in the Temple His parents took Him to Egypt to save Him from Herod, who wished to kill Him.

7. To effect his purpose Herod caused all children under two years old to be massacred at Bethlehem and in the immediate neighbourhood. These were the children whom we speak of as the Holy Innocents. (*Matt. ii, 13-16.*)

8. After the death of Herod the Child Jesus was

brought back to Nazareth in Galilee, where He lived till the age of thirty. (*Matt. ii, 19-23.*)

9. The life of Jesus at Nazareth was a hidden life, one of poverty and constant toil.

10. The Gospel tells us that during this period Jesus always went to the Temple on feast days, was submissive to His parents, and, as He grew up, increased in wisdom and holiness. (*Luke ii, 40.*)

His public Life.

11. At the age of thirty Jesus was baptized by St. John the Baptist in the waters of the Jordan (see Plate 19).

12. Immediately after He retired into the desert, where He fasted for forty days (see Plate 51) and allowed the devil to tempt Him so that we might learn from Him how to resist temptation (see Plate 53).

13. After coming out of the desert Jesus chose His twelve apostles and began to preach the Gospel in Judea.

14. Our Lord chose as His apostles mostly poor illiterate fishermen who had to work for their living.

15. These twelve apostles were — Simon, called Peter, and Andrew, his brother; James, the son of Zebedee, and John, his brother; Philip and Bartholomew, Thomas and Matthew the publican; James, the son of Alphaeus, and Thaddeus; Simon the Canaanite; and Judas Iscariot, who betrayed Him.

16. The Gospel is God's own story conveying to man the great message that Jesus is the Son of God, the Messiah or Saviour promised to us from the very beginning of the world.

17. In support of His teaching Jesus performed numerous miracles. His first miracle was wrought at the prayer of His Blessed Mother when, at the wedding feast at Cana in Galilee, He changed water into wine. (*John ii, 1-11.*)

18. To show His love for little children He would lay His hands on them, and would embrace and bless them. « Suffer little children to come unto Me », He said, « for of such is the Kingdom of Heaven. » (*Matt. xix, 14.*)

19. When speaking to the unfortunate, He would say: « Come to Me, all ye that labour, and I will refresh you. » (*Matt. xi, 28.*)

20. Jesus was good to sinners. He sometimes ate with them, and when He was blamed for doing so, His reply was: « I am not come to call the just, but sinners ». (*Matt. ix, 13.*)



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THE APOSTLES' CREED.

Art. 4: Suffered under Pontius Pilate, was crucified, dead and buried.

Mystery of the Redemption.

1. The mystery of the Redemption is the mystery of the Son of God dying on the Cross to redeem mankind.

2. The words « *suffered under Pontius Pilate* » mean that while Pontius Pilate was Roman Governor of Judea Jesus endured most terrible sufferings both of body and of soul.

3. His bodily sufferings were such that the prophet Isaias speaks of Him as « *a man of sorrows, struck by God, and bruised for our sins* ». (Isa. 53, 4, 5).

4. In His soul He suffered weariness, fear and a mortal grief « *My soul* », He said, « *is sorrowful even unto death* ». (Matt. xxvi, 38; Mark xiv, 34.)

5. So much suffering was not at all necessary for our redemption, for a single drop of His blood would have more than sufficed to redeem us, possessed, as it was, of infinite merit.

6. But the Saviour chose to suffer thus as a further testimony of His love for us and to inspire and to deepen within us horror of sin, which was the cause of His death.

7. Jesus suffered (1) in the Garden of Olives, (2) in the house of Caiphas, (3) in Herod's Palace, (4) in the Prætorium, Pilate's official residence, and (5) on Calvary.

8. In the Garden of Olives He suffered His agony, which was of so terrible a nature that He sweated drops of blood (Luke xxii, 44). It was here that Judas, one of His apostles, betrayed Him to His enemies with a kiss (see Plate 18).

9. At the house of Caiphas, the high priest of the Jews, Jesus was thrice denied by St. Peter (see Plate 29), was buffeted, spat upon and declared to have deserved death because He had called Himself the Son of God.

10. At the house of Herod, tetrach of Galilee, who had come to Jerusalem to celebrate the Pasche, they put upon Jesus a white robe as a mark of derision and treated Him as if He were insane.

11. In the Prætorium Jesus was scourged with rods, crowned with thorns and sentenced to be crucified, although admitted by the judge himself (Pilate) to be absolutely innocent.

12. On Calvary He was given gall and vinegar to drink and was crucified between two thieves. Raised upon the Cross, He asked of His Father forgiveness for His executioners, promised paradise to the penitent thief, commended His Mother to St. John and gave to His Mother St. John for a son; and final-

ly, declaring that all had been consummated, He resigned His soul into the hands of His Father.

13. The words of the Creed « *was dead* » mean, as in the case of all men, that His soul was separated from His body. But even while dead His godhead remained inseparable from His body.

14. Jesus died on Good Friday towards 3 in the afternoon.

15. At His death the sun was eclipsed, the earth trembled, rocks were split, the veil of the Temple was rent from top to bottom, and many of the dead arose, as we observe in the left-hand bottom corner of the picture.

16. After Jesus was dead, a soldier opened His side with a lance and blood and water gushed out.

17. Our Lord allowed Himself to be wounded thus in order (1) to show, by shedding His blood to the last drop, the excess of His love for us, and (2) to let us know that His heart would always remain open to shower down upon us the abundance of His graces.

18. The words of the Creed « *and buried* » mean that after death Christ's body was taken down from the Cross and placed in a sepulchre.

19. A great stone was then rolled up against the entrance, which was sealed under the authority of Pilate, and a guard of Jewish soldiers was placed to watch over it.

20. These strict precautions were taken by the Jews against the surreptitious removal of the Body, but by the design of God they only rendered the Resurrection all the more striking and incontestable.

The Way of the Cross.

21. The Church requires the faithful often to repeat the pious exercise known as the Way of the Cross, which by its fourteen stations recalls to our minds the dolorous Passion of Our Saviour, beginning with His condemnation and ending with His death and burial. She has richly indulged this exercise, so that it is a source of valuable graces for those who perform it with due devotion.

Explanation of the Plate.

22. At the top we see — in the middle Pilate sitting in judgment, on the left the Scourging at the pillar, and on the right Jesus being nailed to the Cross. Below is depicted the Crucifixion, Our Lord on the Cross between the two thieves, and in the extreme corner on the right His body is being borne into the tomb.



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THE APOSTLES' CREED.

Art 5: He descended into hell,....

1. These words mean that when Jesus died, His blessed soul went down into hell, where it remained until the Resurrection, and that *His* Person, the Second Person of the Trinity, was throughout that interval not only in hell, but also in the sepulchre, where His body lay. In this there is nothing to excite surprise, for, although His soul was separated from His body, nevertheless His divinity was inseparable from either.

2. Under the general designation of « hell » are included the several dark and hidden places where all those spirits to whom heaven is closed (temporarily or for all eternity), are detained. There are three such places entirely distinct from one another.

3. The first of these, to which alone the word « hell » strictly applies and which is referred to in the Bible also under other names such as *Gehenna*, *Hades* and the *Abyss*, is like a dark and frightful prison wherein the damned, be they demons or men, suffer the ceaseless torment of unquenchable fire.

4. A second one of such places is the *limbo of infants*, where the unbaptized who die without personal mortal sin are confined and undergo some kind of punishment.

5. The third place is *Purgatory*, where the just, who die in venial sin or who still owe a debt of temporal punishment for personal sin, are cleansed by fire before admission into heaven, « which nothing defiled may enter. » (*Apoc. xxi, 27.*)

6. Up to the time of Christ's Ascension there was a fourth such place, the *Limbo of the Fathers*, in which the souls of the just who died before Christ awaited peacefully and painlessly the hour of their redemption, for in the meantime heaven was closed against them as a punishment for Adam's sin. It was among these souls, resting on Abraham's bosom and expectant of the coming of the Saviour, that Christ descended. That this part of hell was distinct from that of the damned is clear from *I Pet. iii, 18-20*, which says that after death Christ « preached to those spirits which were in prison », waiting « some time for the patience of God. »

7. We are not however to imagine that Jesus descended into this place only because He was the expected Saviour; we must firmly believe that He went there just as did all those who had preceded Him, to remain there until heaven was again open, for the Psalmist makes Him say, praying to the Father; — « *Thou wilt not leave my soul in hell.* » (*Ps. xv, 10.*)

8. But this descent of Jesus into hell did not in

any sense derogate from His power and majesty, nor did the darkness of those regions in any way dim the lustre of His glory. On the contrary, by it He confirmed all that had been proclaimed regarding His infinite holiness, and, over and above this, showed that He was truly the Son of God, a fact He had already proved on earth by the numerous prodigies and miracles He wrought.

9. This becomes at once apparent the moment we consider the respective reasons why Christ, on the one hand, and the rest, on the other, were in Limbo. These latter were there as captives with no power in themselves to gain their freedom, whereas He was there as the only One « *free among the dead* » (*Ps. lxxxvii, 6.*) and as a conqueror utterly to rout the powers of darkness, whose close prisoners they all were owing to Adam's sin.

10. He descended into hell not only to snatch from Satan the demon's hard-won spoils by delivering from captivity the Fathers and other Jews, but, as it were, to carry them off at once in triumph into heaven. For His mere presence illumined every recess of their dark prison, filled their hearts with an inconceivable joy and made them partakers of that sovereign beatitude which consists in the vision of God. For the time being hell became a heaven. Thus the promise made by Our Lord to the penitent thief: « *This day thou shalt be with me in Paradise* » (*Luke xxiii, 43.*) was fulfilled to the letter.

Explanation of the Plate.

11. The picture represents the blessed soul of Jesus Christ appearing among the captive souls in Limbo. In the foreground we see Adam and Eve on their knees. On their left are Abraham holding a knife with Isaac kneeling at his side, Jacob leaning on his staff, David with his harp, and so on. On the right are Moses with the two tables of light issuing from his forehead, Aaron staff of office in hand, St. Joseph holding a lily, and so on.

12. As said before, Our Lord remained with them until His Resurrection.

13. Underneath them is represented the real hell, where the damned, demons and men, are burning in « unquenchable fire ». (*Matt. iii, 12.*) It was neither here nor into Purgatory that Christ descended. Nevertheless He made His presence felt — in hell, by compelling its inmates to acknowledge His divinity; in Purgatory, by inspiring the souls there with the hope and expectation of ultimate glory.



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THE APOSTLES' CREED.

Art. 5 (contd.):The third day He rose again from the dead.

1. These words mean that on the third day after His death Jesus, by His own omnipotence, re-united His soul to His body and issued forth from the tomb alive and glorious.

2. Our Lord's body remained in the tomb not quite three days, viz., part of Friday, the whole of Saturday and part of Sunday.

3. We have here a fact that must not be overlooked. Just as Jesus, in order to prove His divinity, did not put off His resurrection till the end of the world, so He did not desire to rise *at once* from the dead, but only *on the third day*, in order to show that He was really and truly man and that he had been really and truly dead, this short lapse of time being amply sufficient to establish the fact.

Our Lord's Re-appearances.

4. That Christ rose again from the dead we know from the testimony of His apostles and disciples, to whom He appeared several times after His resurrection.

5. On the day itself of His resurrection He appeared in the midst of His apostles, who were met together in the Cenacle, and invested them with the power to remit sins. (*John* xx, 19-23.)

6. A few days later He appeared to several of the apostles as they were engaged in fishing on the Sea of Galilee. It was on this occasion that He raised St. Peter to the dignity of Supreme Head of His entire Church. (*John* xxi, 15-16.)

7. Before His ascension He once more appeared to His apostles and commanded them to preach the Gospel to all nations. (*Matt.* xxviii, 19.)

8. We are bound to accept the testimony of the apostles in regard to His resurrection, for they laid down their lives in witness of the fact that they had seen Him again in the body. Witnesses who gladly lay down their lives in confirmation of the testimony they have given can obviously not be impostors.

Characteristics of a risen body.

9. The body of Jesus after His resurrection possessed all the attributes special to such bodies, viz., impassibility, brightness, agility and subtility.

10. By *impassibility* we mean that Jesus' body is no longer subject to suffer or die.

11. By *brightness* we mean that Jesus' body shines

like the sun, although until His ascension He veiled this splendour.

12. Jesus proved his *agility* (power of unimpeded movement) by transporting Himself over vast distances, even going up from earth to heaven, with the rapidity of lightning.

13. By *subtility* is meant the power of passing through the most compact bodies. Thus Jesus left the tomb without moving away the sealed stone which closed its entrance. He entered the room where the apostles were, although the doors were closed.

14. In re-uniting His soul to His body Jesus caused the marks of the many wounds He had received during His Passion to disappear, all save five, viz., those in His hands, feet and side.

15. These He preserved in order (1) to show them to His apostles in proof of His resurrection, (2) to exhibit them to His Father when interceding for us, and (3) to confound sinners on the Judgment Day so that they might with their own eyes see that it was not alone for the just, but also for them that He suffered.

16. It was necessary that Christ should rise again from the dead in order to prove the divine justice, for it was in every respect befitting that justice that He who in obedience to the divine decree had been despised and loaded with every opprobrium and ignominy, should be exalted. St. Paul says as much in his Epistle to the Philippians (ii, 8-9): — « *He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him and hath given Him a name which is above all names.* »

Explanation of the Plate.

17. Here we have the Resurrection represented.

18. Several holy women (seen on the left) came, says the Gospel, to embalm His body, when all of a sudden the earth trembled and the angel of the Lord coming down from heaven rolled back the stone which covered the entrance to the Sepulchre and sat upon it. The guards fell to the ground terror-stricken and remained like dead. When the holy women went inside the Sepulchre they were frightened at the sight of the angel, who however said to them: « *Fear not you, for I know that you seek Jesus who was crucified. He is not here, for He is risen, as He said. Come and see the place where the Lord was laid.* » (*Matt.* xxviii, 5-6; *Mark* xvi, 5.)



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THE APOSTLES' CREED.

Art. 6 : He ascended into heaven.

1. By this first part of Article 6, *He ascended into heaven*, it is to be understood that on the fortieth day after His resurrection Jesus, by His own power, rose up into heaven in the sight of His disciples.

2. This happened on the day of the Ascension.

3. Before the Ascension, Jesus was in heaven as God, but as man He was not there. After the Ascension, He was there both as God and man.

4. Our Lord ascended into heaven in order (1) to possess Himself of the glory that was His due, (2) to prepare for us a place there, (3) to intercede for us with His Father, and (4) to send to us the Holy Ghost.

5. The Ascension of Our Lord is thus described at the beginning of the Acts of the Apostles (1, 1-11):

« The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach until the day on which, giving commandments by the Holy Ghost to the apostles whom He had chosen, He was taken up. »

« To whom also He showed Himself alive after His passion, by many proofs, for forty days appearing to them and speaking of the kingdom of God, and eating with them; He commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father which you have heard (saith He) by my mouth. »

« For John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence. »

« They therefore who were come together asked Him, saying: Lord, wilt Thou at this time restore again the kingdom to Israel? But He said to them: It is not for you to know the times or moments which the Father hath put in His power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem and in all Judea and Samaria, and even to the uttermost part of the earth. »

« And when He had said these things, while they looked on, He was raised up, and a cloud received Him out of their sight. »

« And while they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you unto heaven, shall so come as you have seen Him going into heaven. »

6. Jesus rose upwards of His own might without any exterior aid, such as had been required, for instance, by Elias, who was taken up to heaven in a fiery

chariot (*IV Kings* ii, 11), or by Habacuc or the deacon Philip, who were carried over great distances, the former by the « Angel of the Lord » (*Dan.* xiv, 35), the latter by the « Spirit of the Lord » (*Acts* viii, 39).

7. Jesus ascended into heaven not only by the might of His omnipotence as God, but also by the new powers His human body had acquired at, and as the direct result of, His resurrection.

8. A prodigy such as this was beyond ordinary human capacity, but the power wherewith was endowed the blessed soul of the Saviour enabled Him to transport His body wheresoever He willed, and His body had become glorified to such a transcendent degree that it was at once obedient to every impulse conveyed to it by His soul.

9. It was during the interval between His Resurrection and Ascension that Our Lord more especially prepared His apostles for their coming ministry, directing them what they were to do and empowering them to forgive sins (*John* xx, 23) and to go among all nations, preaching and baptizing (*Matt.* xxviii, 19).

10. The first three of the six articles which relate to Our Lord remind us of His unexampled humility and the terrible abasements to which He submitted himself. For what indeed could be imagined more humiliating and debasing than that the Son of God should assume our poor human nature with all its weaknesses and should consent to suffer and die the death of a malefactor for us! But immediately after, in the 5th. and 6th. Articles, we read that he rose again from the dead, ascended into heaven and is now sitting at the right hand of His Father. Could anything be conceived more sublime, more befitting His glory and divine majesty!

Explanation of the Plate.

11. Here we have the Ascension represented. The Mount of Olives consists of three peaks and it was from the central one of these peaks that Our Lord went up to heaven in the sight of His disciples and of the holy women, leaving, a legend says, the imprint of His left foot in the rock at the point He quitted the earth.

12. At the moment He disappeared from sight, enveloped in a luminous cloud, two angels appeared before His disciples and said to them: « Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen Him going into heaven. » (*Acts* i, 10-11.)



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THE APOSTLES' CREED.

Art. 6 (cont.): And sitteth at the right hand of God the Father Almighty.

1. The Creed says that Christ *sits*, meaning thereby that He is resting and in the enjoyment of a never-ending bliss.

2. Jesus is *seated* in heaven like a king upon his throne or a judge upon the bench. In this double capacity He is both legislator and judge. Before quitting the world He said: « *All power is given Me in heaven and on earth.* » (Matt. xxviii, 18.)

3. Jesus sits, the Creed goes on to say, « at the right hand of God the Father ». This does not mean that God has a right or a left hand, but, as in ordinary speech to place any one on your right is to accord to him the place of honour, these words are merely intended to convey the idea that Jesus, who as God is equal to the Father, is as man raised above all other creatures.

4. It is of course to the Passion of Our Lord, whose merits opened the door of heaven to the just, that we owe our redemption and our salvation; but of His Ascension it must be said that it reveals itself to our minds not only as an effective object lesson to make us direct our thoughts and aspirations and raise ourselves in spirit heavenwards, but as a divine force to inspire us with the necessary strength to attain that goal. And not only this, but it sets the pinnacle to the edifice of our faith, strengthens our hope and directs all our longings towards heaven.

5. We say that the Ascension sets the pinnacle to the edifice of our faith, since faith is concerned only with things beyond the ken and the reason and understanding of man. Now if Our Lord had remained among us, He would have made everything so obvious to us that there would have been no merit in possessing faith. As Christ himself says: « Blessed are they that have not seen and have believed. » (John xx, 29.)

6. Then, as we have said, the Ascension is the very thing to strengthen the hope that is in our hearts. The belief that Jesus went up to heaven and as *man* is seated at the right hand of God the Father, furnishes us with a powerful reason for hoping that we who are His members, that we too shall one day go up to heaven to be united there to our Head. And this the more because of His own declaration of such reunion: « *Father, I will that where I am, they also whom Thou hast given Me, may be with Me.* » (John xvii, 24.)

7. One of the most signal benefits which the Ascension of Our Lord confers on us is, as has been said, that it directs all our longings heavenwards, inflaming, as it does, our hearts with the fire of the Holy Spirit. Most truly has it been affirmed that « where thy trea-

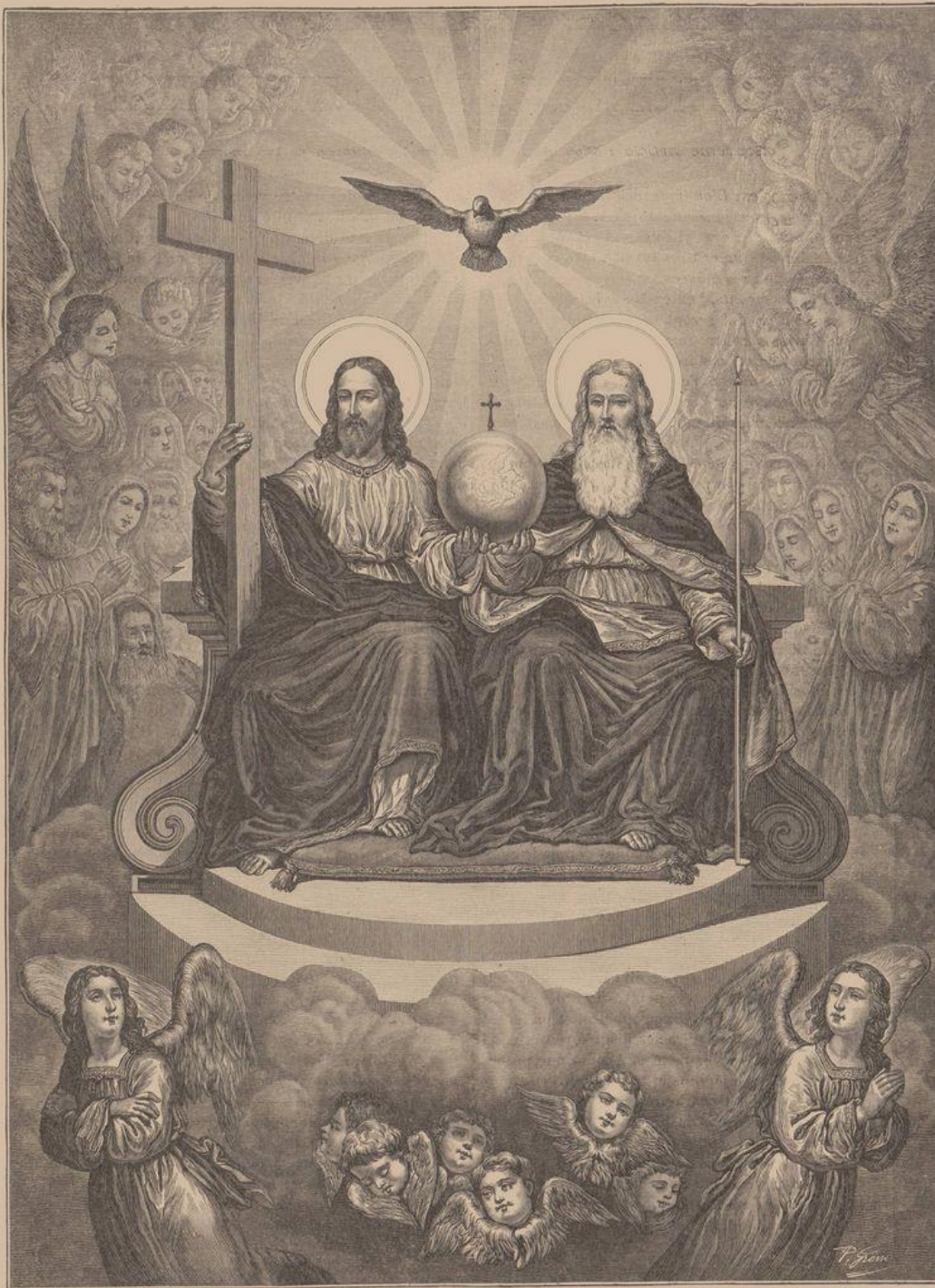
sure is, there is thy heart also » (Matt. vi, 21). Now it is certain that had Christ remained among us, all our desires would have been limited to seeing Him and being in His company. We should have looked upon Him as no more than a mere man who had loaded us with favours and should have had for Him a purely human affection.

8. By leaving us and going up to heaven He has spiritualized our love for Him, and as we can now reach up to where He is only in thought, we are perforce drawn to adore Him and love Him as a God. We know this from the case of the apostles themselves. So long as the Saviour was among them, their feelings towards Him were purely human, as of one man towards another. Over and above this we have the testimony of Our Lord Himself: « It is expedient to you that I go. » Of a truth that imperfect love with which they loved Him while He lived with them, required to be perfected under the influence of the divine love, that is to say, by the descent of the Holy Ghost. And immediately after, to the above remark he added: « *For if I go not, the Paraclete will not come to you.* » (John xvi, 7.)

9. The Ascension was the dawn of a new development here below for the Church, that veritable house of Jesus Christ, the government and direction whereof were about to be placed under the guidance of the Holy Ghost. At the time to represent Him among men, Christ had placed at the head of that Church as Chief Pastor and Sovereign Pontiff St. Peter, prince of the Apostles; but since then, in addition to the twelve, he has never ceased to choose others, some of whom he makes apostles, others prophets, some evangelists, others pastors and doctors, continuing from His place at the right hand of His Father to endow each one with the gifts necessary for his calling. Thus the Apostle declares to us that « to every one of us is given grace according to the measure of the giving of Christ » (Eph. iv, 7.)

Explanation of the Plate.

10. The picture represents Jesus Christ seated in heaven at the right hand of His Father on a throne of glory; the angels and saints surround Him, and His throne is supported by a host of heavenly spirits. The Father holds the Sceptre, the Son the Cross and both support between Them the world, created by the Father, redeemed by the Son and sanctified by the Holy Ghost.



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THE APOSTLES' CREED.

Art. 7 : From whence He shall come to judge the living and the dead.

1. The Article reminds us that at the end of the world Jesus Christ will come visibly and in great majesty to judge *all* men and render to each one according to his works.

2. The words *living* and *dead* must be taken in a spiritual sense, the former meaning those *living in grace*, i. e., the just, the latter those *dead in mortal sin*, i. e., the wicked.

3. At this judgment we shall appear before the Judge with our bodies reunited to our souls (see p. 15). Those still alive on earth at the coming of Christ (for His coming will be sudden and unexpected — see *Matt. xxiv, Luke xxi, Mark xiii*) will at once die and come again to life immediately after.

4. We shall be judged on the good or evil we have done in thought, word or deed, or by omission. The trial will be so strict that, as Christ himself declares, we shall be called to account for « every idle word » (*Matt. xii, 36*), that is, every word we have let fall that has been of no benefit either to us or to others.

5. We know that this *general* judgment will take place at the end of the world, but what we do not and never shall know is when the world will come to an end. God is unwilling to reveal that much to us so that we may be always prepared for the event.

6. Many portents foretold in the Gospels will mark the near advent of the Sovereign Judge — the sun will be darkened, the moon will give no more light, the stars will fall from heaven, there will be earthquakes, and the roar of the waves of the sea will be terrible.

7. These portents are thus described by St. Mark : « For in those days there shall be such tribulations as were not from the beginning of the creation which God created until now, neither shall be. And unless the Lord had shortened the days, no flesh should be saved : but for the sake of the elect which he hath chosen, he hath shortened the days. »

« And then if any man shall say to you : « Lo, here is Christ » or « Lo, He is there », do not believe. For there will rise up false christs and false prophets, and they shall show signs and wonders to seduce, if possible, even the elect. Take ye heed therefore ; I have foretold you all things. »

« But in those days, after that tribulation, the sun shall be darkened and the moon shall not give her light, and the stars of heaven shall be falling down and the powers that are in heaven shall be moved. And then shall they see the Son of Man coming in the clouds with great power and glory : And then shall He send His angels and shall gather together His elect

from the four winds, from the uttermost part of the earth to the uttermost part of heaven. »

« But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father. Take ye heed ; watch and pray for ye know not when the time is. »

« Even as a man who, going into a far country, left his house and gave authority to his servants over every work, and commanded his porter to watch. Watch ye therefore (for you know not when the lord of the house cometh, at even or at midnight or at the cock crowing or in the morning) lest, coming on a sudden, he find you sleeping. And what I say to you, I say to all — Watch. » (*xiii, 19-37*.)

8. Besides the *general* judgment, which will be held for *all men at the end of the world*, there is also another, the *private* or *particular* judgment, which takes place for *each individual immediately after death*.

9. At this *particular* judgment the bodiless soul appears before God alone, whereas at the *general* judgment the soul, now at last reunited to the body, will be judged in the sight of all.

10. The *general* judgment will not modify the sentence passed on each person at the *particular* judgment, but it will render conspicuous to the whole world the justice of God, the divinity of Jesus Christ, the glory of the good and the confusion of the wicked.

Explanation of the Plate.

11. The picture represents the General Judgment.

12. Jesus is seated on the clouds, surrounded by angels and saints and more immediately by His apostles, who will judge with Him the twelve tribes of Israel. (*Luke xxii, 30*.)

13. Jesus is preceded by a cross and by four angels sounding the trumpet to summon all men to the judgment.

14. The Blessed Virgin is placed on His right and at the head of the elect. To these He addresses the consoling words : « Come ye, blessed of My Father, receive ye the kingdom prepared for you from the foundation of the world. » (*Matth. xxv, 34*.)

15. The avenging angel is on His left, driving before him into the abyss of hell the wicked, after the Sovereign Judge has passed on them this terrible sentence : « Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels. » (*Matt. xxv, 41*.)



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THE APOSTLES' CREED.

Art. 8 : I believe in the Holy Ghost.

1. The Holy Ghost is the Third Person of the Blessed Trinity and proceeds from the Father and the Son.

2. The Holy Ghost is God. The Church has defined this truth by declaring in her creeds that the Holy Ghost is consubstantial with (of the same Divine Essence as) the Father and the Son and is to be adored conjointly with Them.

3. The same truth is impressed on us also in Holy Scripture, where the Holy Ghost is spoken of as God. When St. Peter reproved Ananias and Saphira for having lied to the Holy Ghost, he said : « *Thou hast not lied to men, but to God.* » (Acts v, 4.)

4. The fact that the Holy Ghost proceeds from the Father and the Son is contained in these words of Our Lord : « But when the Paraclete cometh, whom I will send you from the Father, the Spirit of Truth, Who proceedeth from the Father, He shall give testimony of Me. » (John xv, 26). And again, John xvi, 13-15 : « When He, the Spirit of Truth, is come, He will teach you all truth. For He shall not speak of Himself; but what things soever He shall hear, He shall speak. He shall glorify Me; because *He shall receive of Mine*, and shall show it to you. All things whatsoever the Father hath, are mine. Therefore I said, *He shall receive of mine*, and show it to you. » St. Paul styles Him the *Spirit of Christ* (Rom. viii, 9).

5. The Holy Ghost is thus the equal in all respects of the Father and of the Son. Like Them He is all-powerful, eternal and possessed of an infinite perfection, greatness and wisdom.

6. It is usual to speak of the Holy Ghost as (1) *the Gift of God* (Eph. i, 2), because He is the most precious gift given by God to men; (2) *the Comforter* because He consoles us in our troubles; or (3) *the Spirit of Prayer*, because He helps us to pray well.

7. The Holy Ghost is termed *Holy*, because He is Holy by nature and because it is by Him that we are sanctified.

8. The holiness of the Holy Ghost differs from that of the saints whom we honour in that (1) He is holy in Himself and by His nature, whereas they have become holy through the grace of God; and (2) He is infinitely holy, whereas they are so only to a certain degree.

9. The Holy Ghost has come down on earth visibly several times. Thus He came down in the form of a dove over Our Lord at His baptism and in the form of tongues of fire on the apostles on the day of Pentecost.

10. On the day of Pentecost, so says the Bible, (Acts ii, 2-4), there arose all of a sudden from heaven

a sound as of a mighty wind coming, which filled the whole house where were the apostles. At the same moment there appeared to them parted tongues as it were of fire, which sat upon every one of them, and they were all filled with the Holy Ghost and they began to speak in divers tongues.

11. After receiving the Holy Ghost the apostles went about preaching the Gospel to all nations.

12. Before the apostles began to preach, all the nations of the earth, the Jews excepted, worshipped creatures.

13. The effect of the preaching of the apostles was to convert countless multitudes of Jews and pagans to Christianity.

14. Christianity was not established without opposition. For three hundred years it was opposed and millions of Christians suffered every form of torture and even death for the sake of Jesus.

15. The destruction of false religions over the greater part of the then known world is the most striking of all the miracles wrought by the Holy Ghost through the Apostles, and this one miracle alone sufficiently proves the divine origin of Christianity.

16. The Holy Spirit enters within us in an invisible manner by the graces with which He fills our souls in order to sanctify them.

17. The Holy Ghost dwells within us when we are in a state of grace. It is on this account that St. Paul tells us that we are temples of the Holy Ghost. (I. Cor. vi, 19.)

18. The Holy Ghost directs the Church, imparting to her strength to resist her enemies and preserving her from all error in her teaching.

19. The Holy Spirit still further gives to the Church all the graces and gifts necessary for its preservation, such as the gift of miracles and that of prophecy.

20. We must often pray to the Holy Ghost, because without His help we can do nothing useful towards our salvation.

21. We must be careful to avoid driving out the Holy Ghost from our souls by committing mortal sin or saddening Him by committing venial sin.

Explanation of the Plate.

22. In the picture we see the Cenacle (the room of the Last Supper), in which the Apostles and disciples awaited the coming of the Holy Ghost, praying side by side with the Blessed Virgin and several other holy women.



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THE APOSTLES' CREED.

Art. 9: I believe in the holy Catholic Church.

Constitution of the Church.

1. The Church is the entire body of the faithful under one head, viz., Jesus Christ. By the faithful is meant all who, having been baptised, believe all the doctrines taught by Him.

2. As Our Lord is in heaven, He has His appointed Vicar here on earth, the bishop of Rome, viz. the Pope, who is thus the visible head of His Church.

3. St. Peter was the *first* visible head of the Church appointed by Christ Himself: « Thou art Peter [*petros*, Greek = a stone, *petra* = rock, translation of *Cepha* (Aramaic for rock)], and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven (i.e. of the Church on earth). And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. » *Matt.* xvi. 18-19.)

4. St. Peter having established his See in Rome, his successors therein have obviously inherited his headship of the Church and his infallibility in the teaching of doctrine (*the gates of hell*, i. e., the powers of darkness, error, falsehood, shall not prevail against it — the Church).

5. The lawful pastors of the Church are, after the Pope, all bishops, whose office, as successors of the Apostles, is to teach and govern Christ's Church.

6. The bishops are appointed by the Pope to rule over their respective dioceses.

7. Rectors are priests who have been placed by the bishops in charge of the several parishes.

8. They are all members of the Church who have been baptised, believe what she teaches and are duly submissive to the Pope and to their bishop.

9. Those who do not form part of the Church are either infidels, heretics, schismatics, apostates or excommunicated persons.

10. An *infidel* is one who has not been baptised and does not believe in Jesus Christ.

11. A *heretic* is one who, while believing in Jesus Christ, yet deliberately refuses to accept some truth revealed by God and taught by the Church as an article of faith.

12. A *schismatic* is one who separates himself from the Church by refusing to acknowledge and obey his lawful pastors.

13. An *apostate* is one who denies the faith of Jesus Christ after having once professed it.

14. An *excommunicated* person or *excommunicate*

is one whom the Church has excluded from her communion owing to his crimes.

15. Sinners may be members of the Church, but are her *dead* members.

16. It is the greatest of all misfortunes not to belong to the Church, because those who, neglecting every opportunity, deliberately remain outside of it, cannot be saved.

Marks of the True Church.

17. There is but one true Church, because Christ founded only one Church.

18. There are four marks by which we may know her: she must be *one*; she must be *holy*, she must be *catholic*, and she must be *apostolic*.

19. The Roman Church is *one*, because all her members possess one Faith, have the same Sacrifice and Sacraments, and are united under one head, the Pope, successor of St. Peter.

20. She is *holy* because she teaches a holy doctrine, offers to all the means of holiness and has in all ages produced holy men and women.

21. She is *catholic* or *universal* because she has been continuous ever since Christ founded her, is spread over the whole universe and, according to Christ's promise, will triumph through all persecutions and endure to the end of the world.

22. She is *apostolic*, since she was founded, under Our Lord's authority, by the Apostles themselves, has after them been governed by the successors of the Apostles and believes and teaches the doctrine of the Apostles.

Explanation of the Plate.

23. *At the top* is depicted the appointment of St. Peter as Head of the Church. Our Lord is represented as handing to him the shepherd's crook, thereby charging him to feed His sheep and lambs (*John* xxi. 16-17), i. e., to rule over His Church.

24. *Immediately below* we see (1) the Pope, the successor of Peter, robed in white and wearing the *tiara* or triple crown; (2) *on either side of the pope*, a cardinal recognizable by the hat; (3) *standing in a circle facing the pope* (a) an archbishop with mitre and crozier and the *pallium* over his shoulders, and (b) a bishop with only mitre and crozier supported by other prelates and by male and female religious; and (4) *in the middle ground*, a priest administering holy communion, another preaching to the faithful, and a third, a missionary, holding aloft a crucifix and proclaiming to the infidel the message of the Gospel.



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THE APOSTLES' CREED.

Art. 9 (cont.): I believe in the Communion of Saints.

1. The word communion is used here in the sense of fellowship or sharing or participation in common, community and interchange of goods. The doctrine contained in the Article is hence that the spiritual or supernatural possessions of the Church, that mystical body whereof Christ is the Head, are the common property of all its members and that a constant interchange of such goods and services is going on between them, exactly as in the case of the several members of the same household.

2. These supernatural possessions and services are the same faith, sacraments and government, the merits of Jesus Christ and of His Blessed Mother and the saints in heaven, the Sacrifice of the Mass, prayers, intercession, indulgences and good works.

3. The word *saints* includes not only the blessed who are now *triumphant* with Our Lord in heaven (*the Church Triumphant*), but also all those *suffering* souls who are completing their period of expiation in purgatory (*the Church Suffering*), as well as the faithful here on earth who, sanctified by baptism and under the call to lead a holy life, have to contend against the enemies of their salvation and thus constitute *the Church Militant*.

4. We have already seen on p. 6, para. 5 what Purgatory is. Its existence is proved by Christ's own declaration (*Matt. xii, 31-32*) that blasphemy against the Holy Ghost shall not be forgiven either in this world or in the world to come. These words obviously mean that some sins *will* be pardoned after this life is ended. Now it cannot be in heaven that these sins will be pardoned, for sin can *not* enter there; nor can it be in hell, out of which there is no redemption. Consequently there must be a third place where such pardon can be obtained, and this place we call Purgatory, because it is there that the souls who cannot at once enter heaven, are *purged* from the guilt of their sins.

5. There is communion between us and the saints and angels in heaven, since we venerate them and pray to them, while they take us under their protection and intercede for us. Our Lord Himself tells us that « *there is joy before the angels upon one sinner doing penance* » (*Luke xv, 10*), and that even a soul in hell may invoke the saints and that the saints may intercede for us (the story of Dives and Lazarus in *Luke xvi, 19-31*).

6. We are in communion with the souls in Purgatory in that we procure relief for them by our prayers and good works, by transferring to them indulgences we gain for ourselves, and especially by having Masses

offered up for them, whereby they benefit by the transcendent merits of Our Saviour. « *It is a holy and wholesome thought to pray for the dead that they may be loosed from sins* » (2 *Mac. xii, 46*).

7. The prayers most frequently said for the souls in Purgatory are the Office of the Dead, the *De Profundis* and the invocation « And may the souls of the faithful departed through the mercy of God rest in peace ».

8. Within the Church militant the faithful are in communion one with another through possessing the same beliefs, sacraments and government and by a mutual exchange of examples, prayers, merits and satisfactions.

9. All do not benefit equally, but each in proportion to his merits.

10. Even sinners within the Church militant have some part in this community of spiritual benefits, since graces fall to their share, which they have only to use in order to be converted.

11. Nay, even those who do not belong to the *body* of the true Church share in them according to the measure of their union with Christ and with the *soul* of the Church.

12. Those who have no share at all are heretics (viz, those who, knowing which is the true Church, yet refuse to enter it), schismatics and apostates.

13. The words « *There is no salvation outside the Church* » mean that salvation is absolutely denied to all who knowingly and of bad faith remain outside it.

Explanation of the Plate.

14. The picture symbolises the « Communion of Saints » : in it are represented the angels and saints *in heaven*, the faithful *here on earth* and the souls *suffering in Purgatory*.

15. *In the upper part of the picture* we see the angels and saints adoring the Three Persons of the Blessed Trinity and praying to Them for the faithful still on earth.

16. *In the middle* are the faithful on earth assisting at the Holy Sacrifice of the Mass, at which they are invoking the saints in heaven and praying for one another as well as for the deliverance of the souls from Purgatory.

17. *At the bottom* are represented the souls in Purgatory. Refreshing waters poured down upon them by the two angels are symbolical of the relief they derive from the Holy Sacrifice of the Mass.



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THE APOSTLES' CREED.

Art. 10: I believe in the forgiveness of sins.

1. These words mean that Christ has given to His Church the power to forgive sins.

2. God alone possesses, of His own authority, this power to forgive sins. In the Old Testament He kept it to Himself.

3. In the New Dispensation, God having become man, Christ as man, His Divinity having thereby become intimately united to His Humanity, possessed the power of forgiving sins and in His role as the Saviour exercised it whenever He chose to do so. And this He did frequently. A characteristic instance is that furnished by the healing of the paralytic as related by St. Matthew (ix, 2-8):

« And behold they brought to Him one sick of the palsy lying in a bed. And Jesus seeing their faith, said to the man sick of the palsy: *« Be of good heart, son, thy sins are forgiven thee. »* And behold some of the Scribes said within themselves: *« He blasphemeth. »* And Jesus, seeing their thoughts, said: *« Why do you think evil in your hearts? Whether is it easier to say: Thy sins are forgiven thee, or to say: Arise and walk? But that you may know that the Son of Man hath power on earth to forgive sins, »* « Arise », said He to the man sick of the palsy, *« take up thy bed and go into thy house »*. And he arose and went into his house. And the multitude, seeing it, feared and glorified God that gave such power to men. »

4. In His goodness Our Lord, while still in this life, conferred this power on St. Peter, and, on the day itself of His resurrection, also on all the apostles and, through them, on their legitimate successors. Read the following passages from SS. Matthew and John:

« And Jesus came into the quarters of Cesarea Philippi, and He asked His disciples saying: *« Whom do men say that the Son of Man is? »* But they said: *« Some John the Baptist, and other some Elias, and others Jeremias or one of the prophets. »* Jesus saith to them: *« But whom do you say that I am? »* Simon Peter answered and said: *« Thou art Christ, the Son of the living God. »* And Jesus, answering, said to him: *« Blessed art thou, Simon Bar Jona, because flesh and blood hath not revealed it to thee, but my Father, who is in heaven. And I say to thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. »* Then He commanded His disciples that they should tell no one that He was Jesus the Christ (*Matt. xvi, 13-20*).

« Now when it was late that same day, the first of the week, and the doors were shut where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst and said to them: *« Peace be to you. »* And when He had said this He showed them His hands and His side. The disciples therefore were glad when they saw the Lord. He said therefore to them again: *« Peace be to you. As the Father hath sent Me, I also send you. »* When He had said this, He breathed on them, and He said to them: *« Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained. »* (*John xx, 19-23*.)

5. By virtue of these concluding words there is no sin, however great, which cannot be remitted by the Church, just as she has also the power of retaining it by refusing absolution to penitents not in the proper disposition for it. More than this, the sins that have been remitted by the Church have no further existence of any kind: they are entirely effaced.

6. There can be no forgiveness of sins outside the true Church, for there is salvation and remission of sins only within the fold of the one and only true Church.

7. The Church remits sin principally through the sacraments of Baptism and Penance.

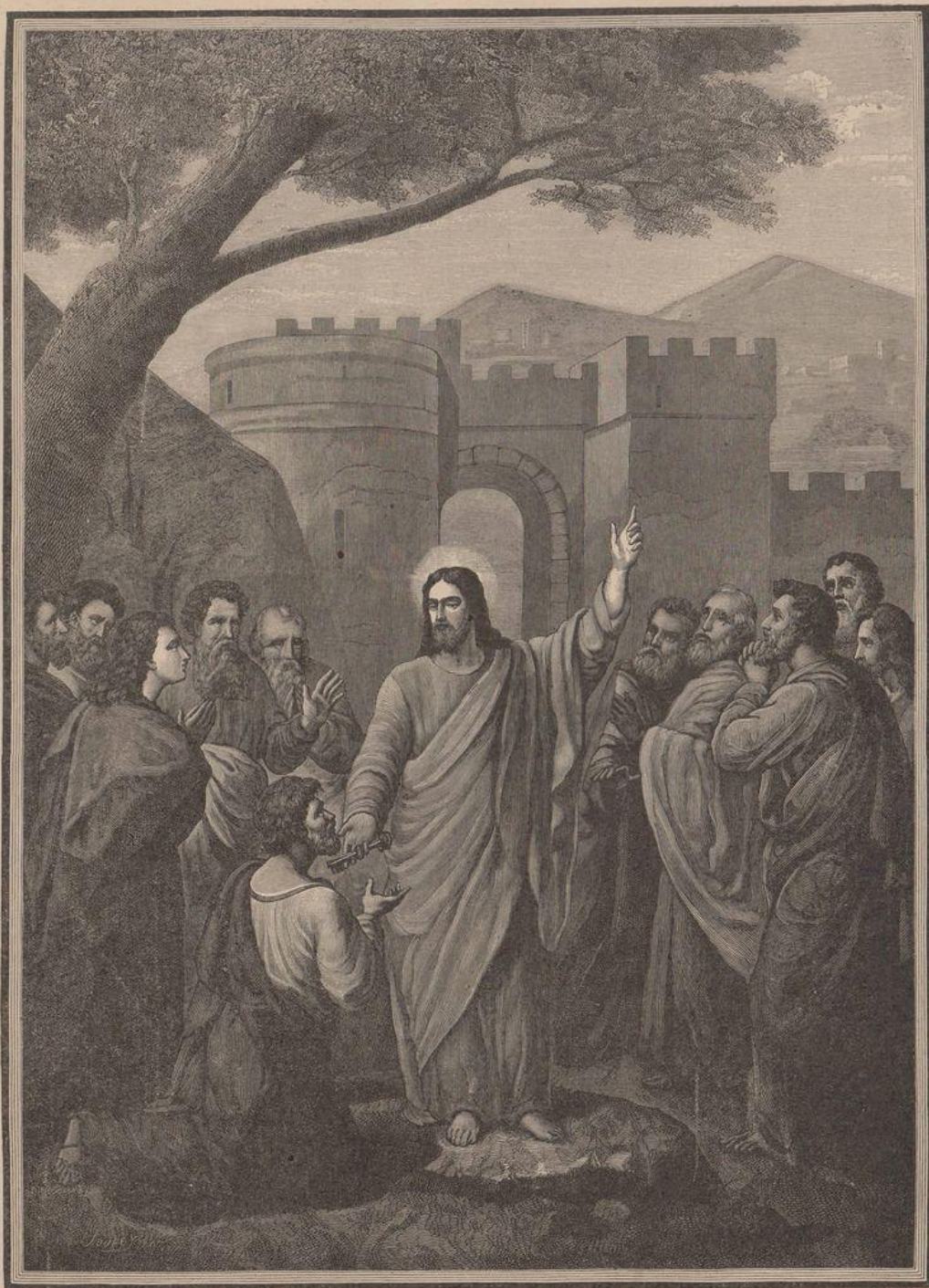
8. Our sins are remitted not by reason of our own merits, but through the merits of Jesus Christ who died on the Cross to gain pardon for us.

9. The apostles inserted into their Creed this article, *I believe in the forgiveness of sins*, to impress upon us the greatness of God's mercy and to move sinners to place in Him all their trust.

10. The Catholic doctrine of the forgiveness of sins seems to be a great stumbling block to Protestants, and yet among Anglicans (1) the bishop, when ordaining a person addresses to him the very words *« Whose sins you shall forgive &c. »* quoted above; (2) in their Communion Service people with troubled consciences are exhorted to go and *« open their grief »* to some clergyman so that they may receive *« absolution »*; and (3) dying persons are required to be *« moved »* to make a special confession of their sins.

Explanation of the Plate.

11. The picture shows Our Lord handing over to St. Peter the keys as a token of the power He was conferring on him of remitting or retaining sins (see passage cited above from St. Matthew under paragraph 4).



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N° 14

THE APOSTLES' CREED.

Art. II: I believe in the resurrection of the body.

1. These words mean that at the end of the world our bodies will come to life again, becoming reunited to our souls for all eternity.

2. That there will be such a general resurrection is certain, for the Church puts it into her Creeds, and we have moreover Christ's own words: « The hour cometh wherein all that are in the graves shall hear the voice of the Son of God. They that have done good things shall come unto the resurrection of life, but they that have done evil, unto the resurrection of judgment ». (*John v, 28-29.*)

3. This resurrection will take place by the power of the Almighty, who can restore life just as easily as He originally gave it.

4. In nature we see plants dying down to the ground in winter to spring up again into life at the reawakening of vegetation; so shall the human body one day rise up again out of the corruption of the grave.

5. It will come to life again thus to share with the soul the full reward or punishment for the good or evil deeds, in the performance of which it took its share during life.

6. We shall not all rise up again in the same condition of body. The just will issue forth with glorious, the wicked with hideous and disfigured bodies.

7. The glorious bodies of the just will possess the same characteristics as did Christ's body after His resurrection, viz., impassibility, brightness, agility and subtility (see p. 9, paras. 9-13).

8. This general resurrection will immediately precede the general judgment (see p. 10, paras. 5 and 8-9). This is proved by the words of Martha to Jesus: « *I know that he shall rise again in the resurrection at the last day* », in the following passage from St. John (xi, 1-27).

« Now there was a certain man sick named Lazarus, of Bethania, of the town of Mary and of Martha, her sister. And Mary was she that anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick. His sisters therefore sent to Him, saying: « Lord, behold, he whom thou lovest is sick ». And Jesus hearing it, said to them: « This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. »

« Now Jesus loved Martha and her sister Mary and Lazarus. When He had heard therefore that he was sick, He still remained in the same place two days. Then after that He said to His disciples: « Let us go into Judea again? » The disciples say to Him: « Rabbi, the Jews but now sought to stone Thee, and goest Thou thither again? » Jesus answered: « Are there not

twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if he walk in the night, he stumbleth, because the light is not in him ». These things He said. And after that He said to them: « Lazarus our friend sleepeth; but I go that I may awake him out of sleep » His disciples therefore said: « Lord, if he sleep, he shall do well ». But Jesus spoke of his death, and they thought that He spoke of the repose of sleep. Then therefore Jesus said to them plainly: « Lazarus is dead. And I am glad for your sakes that I was not there, that you may believe. But let us go to him. » Thomas therefore, who is called Didymus, said to his fellow disciples: « Let us also go, that we may die with him. Jesus therefore came and found that he had been for four days already in the grave. Now Bethania was near Jerusalem, about fifteen furlongs off. And many of the Jews were come to Martha and Mary to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet Him, but Mary sat at home. Martha therefore said to Jesus: « Lord, if Thou hadst been here, my brother had not died. But now also I know that whatsoever Thou wilt ask of God, God will give it Thee! » Jesus saith to her: « Thy brother shall rise again! » Martha saith to Him: « I know that he shall rise again in the resurrection at the last day. » Jesus said to her: « I am the resurrection and the life. He that believeth in Me, although he be dead, shall live. And every one that liveth and believeth in Me, shall not die for ever. Believest thou this? » She saith to Him: « Yes, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world. »

Explanation of the Plate.

9. The picture represents the resurrection of the dead. In the centre of the picture, in the midst of the general disorder into which nature is plunged, we see angels sounding the trumpet to call men to the judgment. The graves open and the dead rise up out of the dust. Among them there is a king who has kept his crown, and a bishop who, on coming again to life, finds before him, ready to hand his pontifical vestments.

10. At the top of the picture the Cross appears aloft in the air, all resplendent with light and surrounded by angelic spirits. The sight of the Cross comforts the good, who stretch out their arms longingly towards it, while the wicked are terrified by it, shrinking away with dread from it and praying that the mountains may fall down upon them and crush them into nothingness.



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THE APOSTLES' CREED.

Art 12: I believe in life everlasting.

Heaven.

1. These concluding words of the Creed, *life everlasting*, mean that after this life there will follow for us another life either of eternal happiness in Heaven or of eternal misery in Hell.

2. It is certain that there will be another life after the present one, because God has revealed it to us and because without such a life to follow the just would go unrewarded and the wicked escape the punishment they have deserved.

3. Heaven or Paradise is a place of bliss where the angels and saints see God face to face and enjoy abounding happiness with Him through all eternity.

4. They alone go direct to heaven who die in a state of grace and who have to the full satisfied God's justice.

5. That the saints enjoy the sight of God in heaven we know from these words of Our Saviour: « Blessed are the clean of heart, for they shall see God. » (*Matt. v. 8.*)

6. The happiness enjoyed by the saints in heaven is beyond any thing we can conceive. Of it St. Paul tells us: « Eye hath not seen, nor ear heard, neither hath it entered the heart of man, what things God hath prepared for them that love Him. » (*I Cor. ii. 9.*)

7. According to the Fathers the happiness of *life everlasting* consists at one and the same time in freedom from every evil and in the possession of every blessing.

8. Regarding this freedom from every evil Holy Writ is clear and explicit. Thus in Apocalypse vi, 16, we read: *They (the blessed) shall no more hunger nor thirst, neither shall the sun fall on them nor any heat.* And further on in chap. xxi, 4, we are told that *God shall wipe away all tears from their eyes, and death shall be no more, nor mourning; nor crying, nor sorrow shall be any more, for the former things are passed away.*

9. And as regards the possession of every blessing, boundless glory and every kind of joy and bliss will be theirs. Here on earth we can form no idea of them; they transcend the imagination.

10. Then only shall we know what they are when we shall have entered « into the joy of the Lord » (*Matt. xxv. 21.*) Then shall we be, as it were, surrounded and submerged in a flowing tide of them, with every longing completely satisfied.

11. Although all the Saints see God in Paradise,

yet the extent of their bliss is in direct proportion to their merits.

12. For the present it is only their souls that are in heaven; their bodies, finally united to their souls, will not enter there until after the general resurrection.

13. The blessed will ceaselessly contemplate God face to face, and this privilege, the most glorious and precious of all, will render them participators in the divine nature and possessors of the true and crowning beatitude, a beatitude that we must firmly believe in and confidently hope for from the goodness of God. The Nicene Creed makes us say: « I look for the resurrection of the dead and the life of the world to come. »

Explanation of the Plate.

14. Here we have a representation of heaven. *In the centre of the picture* are the Three Persons of the Godhead seated within a triangle on a throne of glory and surrounded by angels, of whom some are sounding divers instruments, while others are swinging censers before the Throne. The Blessed Virgin, the Queen of Angels, sits at their head on the right of Her Son on a throne lower than that of God, but raised above that of every other created being.

15. Coming next, but taking second rank, we see *on the right*, St. John the Baptist, Moses, David, Abraham and other saints of the Old Testament; and *on the left* St. Joseph, St. Peter with the other apostles, an Evangelist holding in his hand a book, and several other saints of the New Testament.

16. Lowest of all and taking third rank, we observe the other saints, among whom are the martyrs, like St. Stephen, holy pontiffs, a king, virgin martyrs, like St. Cecilia and St. Catherine, and holy women, like St. Mary Magdalen.

17. St. Stephen is shown holding a stone in his hand, as he was stoned to death.

18. St. Cecilia is represented holding a harp, as she sang God's praises to the accompaniment of musical instruments.

19. At the feet of St. Catherine we see a broken wheel. It had been intended to tear her to pieces on a wheel armed with sharp blades; but the wheel broke the moment it was set in motion.

20. St. Mary Magdalen holds in her hand a vase, since she once poured over the head of Our Lord a vase full of a precious perfume.



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THE APOSTLES' CREED.

Art 12 (concl'd.): I believe in life everlasting.

Hell.

1. Hell is a place of torment where the damned are excluded from the sight of God and burn with the demons in unquenchable fire.

2. Those go to hell who die in mortal sin.

3. There can be no doubt at all that the sufferings of the damned will never cease, for Christ Himself has said that at the last judgment the wicked will be condemned to burn in *everlasting fire* (Matt. xxv, 41). And again (Mark ix, 43, 45, 47) He repeated no less than three times that the « *worm* (which devours them) *dieth not, and the fire* (in which they burn) *is not extinguished* ».

4. God has made their sufferings thus terrible, because He, whose justice is *infinite*, is the Judge.

5. Although all the damned will be equally deprived of the sight of God, yet the extent of their sufferings will vary with the number and gravity of their sins.

6. Knowing and believing all this, what stronger motive could we have for repressing our evil passions and flying all occasions of sin. In Ecclesiasticus vii, 40, we are given this wholesome advice: « *In all thy works remember thy last end and thou shalt not sin.* »

7. The temptation to commit sin must indeed exercise an extraordinary fascination over us if we cannot be drawn to the love and practice of virtue by the mere thought that we shall one day have to appear before the Universal Judge, who is justice itself, there to render to Him an account not only of all our words and actions, but even of our most secret thoughts, and to receive the punishment we have merited.

Explanation of the Plate.

8. The picture gives but a very faint idea of the pains of hell. At the top are depicted seven open shafts descending into the pit of hell, each characterised by a capital letter, the letters being respectively the initials of the seven capital sins, viz., Pride, Covetousness, Lust, Envy, Gluttony, Anger and Sloth. The idea is to impress upon the imagination the fact that it is these sins which take most men to hell.

9. Above each initial letter is the figure of an animal symbolic of the sin in question. Thus the peacock represents Pride, the toad Covetousness, the he-goat Lust, the serpent Envy, the pig Gluttony, the lion Anger, and the tortoise Sloth.

10. A perpetual devouring flame is the common punishment of all the damned, each of whom however suffers in addition certain other punishments special to his sin.

11. Below the letter P we see the *proud* being dragged before Lucifer and forced down upon their knees before him, because during life they would not humble themselves before the Almighty.

12. Below the letter C we see the *covetous* with a bag suspended round their necks to remind them how intensely foolish they were to have preferred the temporary goods of this world to the eternal possessions of Paradise.

13. Below L we see the *lustful* being mercilessly belaboured by devils or worried by savage beasts. Not that there are any animals in hell, but the idea here is to give some conception of the savagery with which the devils torment the damned.

14. Below E we see huge reptiles holding the *envious* in their coils and gnawing and tearing at them.

15. Below G are seen *gluttons* and *drunkards*, cruelly devoured by hunger and thirst, being fed upon the gall of dragons and the poison of asps. For drink they are given the wine of the divine wrath, while their consciences, like a Cerberus with open jaws, ceaselessly reproaches them for their past gluttony and debauches.

16. Below A we see the *passionate* and the *vengeful* falling savagely upon one another and tearing at each other's hair.

17. Below S the *slothful* are represented as being pierced through with tongues of flame, stung by scorpions and nailed to the inside of eternally burning brasiers.

18. Breakers of the Ten Commandments and profaners of the Seven Sacraments are seen being stamped upon under foot by a seven-headed and ten-horned monster, whose hot flaming breath suffocates them.

19. In the left-hand bottom corner are seen centaurs trampling under their hoofs heresiarchs, those who had been guilty of working up false prosecutions and suits, and those who had attacked religion by writing and publishing bad books, newspapers, magazines, etc.

20. In the centre of the *infernal* abode appears a large dial, the single hand of which always points to the same hour, and that hour ETERNITY, signifying thereby that the torments of the damned will last *forever* and that once fallen into hell, escape from it is closed for all *eternity*.



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GRACE.

1. Grace is a *supernatural* gift freely bestowed upon us by God through the merits of Jesus Christ for our salvation.

2. We speak of it as a *gift*, because God bestows it upon us purely out of His own goodness, not being in any way obliged to do so, for which reason also we say that it is *freely* bestowed. We call it *supernatural* because it transcends any power innate in us and cannot be acquired by our own unaided efforts. We say that we obtain it *through the merits of Jesus Christ*, because He it was Who won it for us by dying on the Cross for our sakes. And, lastly, we say that it is given to us *for our salvation*, because God grants it to us not for our earthly happiness, but to enable us to merit the bliss of heaven.

3. Besides grace God bestows upon us other gifts, termed *natural* gifts, *e. g.*, health, fortune and qualities of the mind and heart.

4. These natural gifts do assist us indirectly in working out our salvation, but without the help of grace they are of no avail whatsoever, and grace alone can make us worthy of heaven.

5. Thus grace is by far the most precious thing we can have — the price paid for it was the blood of a God and it has gained heaven for us.

6. There are two kinds of grace, *viz.*, (1) *habitual* or *sanctifying* grace, and (2) *actual* grace.

7. The first kind of grace is that which dwells in our souls, rendering them holy, pleasing to Almighty God and deserving of « *life everlasting* ».

8. It is called *habitual*, because, so long as we are free from mortal sin, it remains within us constantly, even while the will is dormant, as in sleep. And it is termed *sanctifying* grace because it raises the soul to a supernatural condition, the *state of grace*.

9. In this happy condition we love God and are beloved by Him in return. « If any one love Me, My Father will love him and We will come to Him and will make Our abode with him. » (*John* xiv, 23.)

10. And more than this, sanctifying grace renders all our acts, even the least important, meritorious for heaven, if done with the object of pleasing God.

11. Increase of sanctifying grace is obtained principally by receiving the sacraments. By lukewarmness and venial sin (see p. 59, para. 10) we diminish it and through mortal sin lose it altogether.

12. *Actual* grace is a special help given to us by God, when we are in need of it, to enable us to do good and avoid evil.

13. It helps to inspire within us good thoughts to the exclusion of evil ones and to communicate sane

impulses to move and direct aright our wills.

14. In addition to this purely *internal* help, God furnishes us with *external* aids to salvation, aids that incite us to virtue, *e. g.*, sermons, the good example of others, miracles, etc.

15. Without grace we can do nothing towards gaining heaven, for Christ Himself says : « Without Me you can do nothing. » (*John* xv, 5.)

16. God gives actual grace to all, even to sinners and infidels, because He wishes every one to be saved.

17. He gives us at least the grace of prayer, by which every other needful grace can be obtained.

18. When He vouchsafes to us this grace, we must for our part do all we can to profit by it, *i. e.*, do nothing to resist its promptings, but surrender ourselves forthwith and completely to their guidance.

Explanation of the Plate.

19. *The small picture on the right at the top* offers us an admirable example of unquestioning obedience to the promptings of grace on the part of St. Paul. One day, being on his way to Damascus, where he intended to seize every Christian he could find and cast him into prison, he heard a voice which cried : « Saul! Saul! why persecutest thou Me? » « Who art Thou, Lord? » Paul asked, whereupon the voice replied : « I am Jesus, Whom thou persecutest. » And Paul, trembling, said : « Lord, what wilt Thou have me do? » (*Acts* ix, 4-6.)

20. *In the corresponding picture on the left* we see Our Lord sitting by the well as He says to the Samaritan woman : « If thou didst know the gift of God! » (*John* iv, 10.) What was this gift of God but grace, the most precious of all gifts we can receive here below.

21. *The large picture in the middle* is that of a virgin clothed in the white robe of innocence and holding in her hand a lily. Her gaze is directed heavenwards and the Holy Ghost has made her heart His dwelling. « Know ye not », says St. Paul, « that ye are the temple of God and that the spirit of God dwelleth in you? » (*I Cor.* iii, 16.)

22. On the other hand, the soul in a state of mortal sin is represented *immediately below* by a virgin enveloped in darkness, clad in mourning and held enchained by Satan, who reigns supreme in her heart.

23. Judas (*small picture at bottom*) is a striking example of resistance to grace notwithstanding that he had been one of the chosen Twelve.



Maison de la Bonne Presse, 5, rue Bayard, Paris 6^e.

THE SACRAMENTS.

THE SACRAMENTS IN GENERAL. — BAPTISM.

The Sacraments in General.

1. The sacraments are sacred outward signs, instituted by Our Lord Jesus Christ for producing grace in our souls and sanctifying us.

2. We say that the Sacraments are *outward signs*, because they symbolize or represent outwardly the invisible grace which we receive in them.

3. There are seven Sacraments, viz., Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony.

4. The Sacraments sanctify us in one of two ways, either by making us pass out of the death of sin into the life of grace or by increasing the sanctifying grace that is already within us.

5. Those Sacraments which bring us out of the death of sin to enter into the life of grace are Baptism and Penance, whence their special designation of the *Sacraments of the Dead*.

6. Those Sacraments which increase the sanctifying grace already within us are Confirmation, Extreme Unction, Holy Orders and Matrimony. Hence they are spoken of as the *Sacraments of the Living*.

7. By virtue of the merits of Jesus Christ and of their institution by Him the Sacraments are of themselves effective in producing grace, and this they never fail to do, provided they are received with the proper dispositions.

8. To receive any Sacrament unworthily is to commit a sacrilege: it is profaning what is sacred.

9. Neither Baptism nor Confirmation nor Holy Orders can be administered to any one more than once, the reason being that all three Sacraments impart to the soul a character that nothing can ever efface.

10. By this we mean that these Sacraments stamp upon the soul a spiritual and invisible mark that distinguishes it from all other souls not so favoured and in a special manner consecrates it to God.

Baptism.

11. Baptism is a Sacrament which washes out the stain of original sin and makes us Christians and children of God and of the Church.

12. And it washes away also all past actual sins when it is received (with the proper dispositions of course) after the age of reason has been attained.

13. Hence, on the birth of a child, it is incumbent on the parents to present it for baptism as soon as possible, for every day's delay exposes the child to the risk of dying unbaptised and consequently of being for ever excluded from Paradise.

14. Whenever the timely administration of baptism has not been possible, the place of the Sacrament can be taken (1) by martyrdom, which has hence been termed the *baptism of blood*, or (2) by perfect contrition joined to the desire of baptism (*baptism of desire*).

15. The administration of baptism belongs to the province of the bishop and of the simple priest, but when death is imminent and a priest is not available, any lay person *may* and *should* baptise, and the baptism is valid, even if the person is not a Catholic or even a Christian.

16. In this case natural water should be poured upon the head of the person to be baptised as the following formula of words is pronounced: *I baptise thee in the name of the Father and of the Son and of the Holy Ghost*.

17. In baptism we promise to obey the commandments of God and of the Church and to renounce the devil and all his pomp and works.

Explanation of the Plate.

18. The baptism of Christ (*see central picture*) brings out clearly the effects which the Sacrament produces. While Our Lord was being baptised by St. John the Baptist in the waters of the Jordan, the voice of God the Father was heard saying: « This is my beloved Son, in whom I am well pleased. » (*Matt. iii, 17.*) At the same time the heavens opened and the Holy Ghost descended in the form of a dove. So too at our baptism God adopts us as His children, the Holy Ghost descends upon us, and we become the heirs of the kingdom of heaven.

19. *The lower picture* represents the baptism of a child. The white robe which the angel is holding ready for the child about to be baptised, symbolises the fact that the soul of the child will, as the immediate effect of baptism, be at once arrayed in grace and innocence as in a beautiful robe, rendering it pleasing and acceptable to the Almighty.

20. A child dying immediately it has been baptised goes straight to heaven — *see the small picture on the right*, where the soul of the child is shown as being carried up to heaven by angels.

21. On the other hand, *in the corresponding picture* opposite, we see the soul of an unbaptised child, which has died on its way to being baptised, escaping to some unknown region where it will for ever be deprived of celestial bliss. So absolutely necessary for salvation is the Sacrament that even innocent infants cannot enter heaven unless bearing its seal.



LE BAPTÊME

Maison de la Bonne Pitié, 3, rue Bayard, Paris 6^e.

THE SACRAMENTS.

HOLY EUCHARIST.

The Holy Eucharist.

1. The Holy Eucharist is a Sacrament in which under the appearances of bread and wine we have really present the Body and Blood, the Soul and Divinity of Our Lord Jesus Christ.

2. Christ instituted this Sacrament in order that He might (1) always dwell in our midst, (2) offer Himself as a constant sacrifice for us to His Father, and (3) become the food of our souls.

Holy Communion.

3. In instituting this Sacrament Jesus took bread and gave it to His apostles, saying: « Take ye and eat; this is My Body. » (*Matt. xxvi, 26.*) He then took up the chalice with wine in it and giving it to them, said: « Take ye and drink; this is My Blood. Do this for a commemoration of Me. » (*Matt. xxvi, 28, and Luke xxii, 19.*)

4. With these words « This is My Body, this is My Blood » Jesus by His almighty power changed the bread into His Body and the wine into His Blood. By His farther words « Do this for a commemoration of Me » He gave to His apostles and to all priests the power to change, after His own example, bread into His Body and wine into His Blood.

5. This change takes place at Mass when the priest pronounces over the bread and wine the words of consecration.

6. To *communicate* or *receive communion* is to receive Our Lord in the Sacrament of Holy Eucharist.

7. The due dispositions for communicating properly fall into two categories, the one relating to the soul, the other to the body.

8. The principal disposition relating to the soul is that the person shall be in a state of grace, *i. e.*, be entirely free from mortal sin.

9. Those who feel themselves guilty of mortal sin should, before going to communion, confess their sins and receive absolution.

10. To receive communion while in mortal sin is a terrible sacrilege; it was the sin of Judas.

11. Immediately before receiving communion we ought to excite in ourselves a real devotion. To this end it is useful to read the Prayers before Communion in one's prayer book.

12. The bodily dispositions for communicating properly are to be fasting (having eaten and drunk nothing) since midnight and to exhibit a modest and recollected demeanour.

13. Having duly received Our Lord, we must

adore Him now dwelling within us, express to Him our gratitude for that signal favour, offer ourselves wholly to Him and beg for the graces we stand in need of, in a word, *make our thanksgiving.*

14. This should be done immediately after receiving holy communion. It would be grossly improper to set about other things before first paying our duty to Our Lord, who has taken up His dwelling within us; and indeed there could be no more favourable moment than this for holding intimate converse with Him and obtaining from Him every needful grace.

The Mass.

15. The Mass is a sacrifice in which are offered up to God the Body and Blood of Our Lord Jesus Christ under the two species of bread and wine.

16. Christ instituted this sacrifice so that we might repeat and continue among ourselves the sacrifice which He offered up on the Cross on Calvary.

17. Between the sacrifice of the Mass and that on Calvary there is this difference that whereas on Calvary the sacrifice was a bloody one, in which He was both Priest and Victim, that on the altar at Mass is an unbloody one, in which He offers Himself up through the ministry of His priests.

18. The sacrifice of the Mass can be offered up to God alone, sacrifice being an act of worship.

Explanation of the Plate.

19. The *central picture* is a representation of the Last Supper, at which Christ instituted the Holy Eucharist in the Cenacle in Jerusalem on Holy Thursday, the Eve of His death. *Above this on the left* we see the traitor Judas, who hanged himself after his sacrilegious communion at the Last Supper.

20. The principal effect of communion is figured in the *other small picture*. We see in it an angel presenting to Elias a loaf of bread « baked on the hearth » and a cruse of water. As he gave these to the prophet, he said to him: « Arise, eat, for thou hast yet a great way to go. » And Elias « arose and ate and drank, and walked in the strength of that food forty days and forty nights unto the mount of God, Horeb. » (*III Kings xix, 7-8.*) This bread of Elias was a figure of the future Eucharist, which was in due time to nourish and strengthen the human soul, help it worthily to perform her journey through this life and finally to lead her to the bliss of heaven.

21. The *lowest picture* shows a priest administering communion to the faithful during mass.

THE SACRAMENTS.

CONFIRMATION.

1. Confirmation is a Sacrament in which we receive the Holy Ghost with His plenitude of gifts and thereby become perfect Christians.

2. These gifts, seven in number, are Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and Fear of the Lord.

3. The gift of *Wisdom* makes us appreciate and love the things of heaven — prayer, the divine word, the sacraments, and so on.

4. The gift of *Understanding* opens our eyes to the mysteries of our Faith.

5. The gift of *Counsel* enables us correctly to discern and to do what will redound most to the glory of God and be most effective for our salvation.

6. The gift of *Fortitude* infuses into our souls the strength and courage to acquit ourselves of all our duties in the face of every difficulty.

7. The gift of *Knowledge* enables us to discover the divine will.

8. The gift of *Piety* incites us to perform with fidelity all our religious duties and to love God as His faithful children.

9. The gift of the *Fear of the Lord* fills us with reverence combined with love for God and makes us dread to offend Him.

10. Bishops alone, as the successors of the Apostles, are the *ordinary* ministers of confirmation, but simple priests specially delegated for the purpose by the Pope may be the *extraordinary* ministers of the sacrament.

11. In administering the sacrament the bishop imposes his hands conjointly over the assembled candidates for confirmation and next anoints each one on the forehead with the chrism in the form of a cross, gives him a slight blow on the cheek, saying « Peace be with thee », and finally prays that the Holy Ghost may descend on them all with all His gifts.

12. The holy chrism is a mixture of olive oil and balsam consecrated by the Bishop on Maundy Thursday.

13. Balsam is a resinous juice excreted by certain trees and emits a pleasant perfume.

14. The purpose of the oil used is to indicate the abundance, sweetness and strength of the grace the Holy Spirit infuses into the person confirmed.

15. The purpose of the balsam is to impress upon him that he ought now to prove as the sweet odour of Jesus Christ, that is to say, be an edification by his good example to all his neighbours.

16. The anointing is done in the form of a cross to remind him that henceforth he must never be ashamed of the Cross, the emblem of his redemption.

17. And the slight blow on the cheek is to warn him that he must henceforth be ready to submit to any suffering and indignity for Christ's sake.

18. To be in the proper dispositions for confirmation one must have been instructed in the principal mysteries of our faith and be free from mortal sin. It is not necessary to be fasting.

19. After being confirmed it is still more necessary than before to lead the life of a perfect Christian.

20. Confirmation is not absolutely necessary for salvation, but we should be greatly to blame and should run the risk of being deprived of many graces if we did not allow ourselves to be confirmed.

Explanation of the Plate.

21. In the left-hand top corner we see a soldier fighting a seven-headed dragon. This means that confirmation makes us soldiers of Jesus Christ and gives us the strength (*fortitude*) to overcome the seven capital sins.

22. In the opposite corner is depicted a child, who, true to his mother's teaching, stoutly declares himself a Christian before a judge bent on making him renounce his Faith, thus illustrating how confirmation imbues us with the courage to confess boldly the name of Christ in the face of persecution.

23. In the large picture we see St. Peter and St. John confirming the faithful in Samaria. Laying their hands upon them, these apostles prayed that they might receive the Holy Ghost. The man descending the steps in the background, holding a bag in his hand, is Simon the Magician, who came to ask St. Peter to sell to him for money the power of conferring the Holy Ghost. He was severely rebuked by the apostle for daring to imagine that « the Gift of God may be purchased with money ». (*Acts viii, 20.*)

24. At the very top of the picture we see the Holy Ghost in the form of a dove hovering over those just confirmed and raining down upon them His seven gifts.

25. In the bottom picture we see a bishop confirming children who have already made their First Communion. He is preceded by his chief assistant priest, who calls out the names of the candidates for confirmation as the ceremony proceeds, while a second priest, coming immediately after him, carries on a tray the chrismatory containing the chrism. A third priest, in surplice and stole, follows and wipes off with cotton wool the chrism from the foreheads of the confirmed.



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THE SACRAMENTS.

PENANCE.

1. This sacrament remits the sins committed subsequently to baptism, and it is received when the priest pronounces *Absolution*.

2. *Absolution* is the judgment pronounced by the priest in Christ's name when he remits the sins of the penitent, who for his part must (1) feel *contrition*, (2) *confess* his sins, and (3) make *satisfaction* for them.

Contrition.

3. *Contrition* is sorrow for, and detestation of, sins committed, joined to a firm purpose not to sin again.

4. It is *perfect* when the sorrow is caused solely and entirely by the offence given to God, Who is infinitely good and infinitely worthy of love and to Whom sin is odious. *Perfect contrition*, joined to a firm desire to go to confession, suffices of itself to restore the sinner at once to grace.

5. *Contrition* is *imperfect* (*attrition*) when the sorrow springs from the dread of hell or the enormity of the sin committed. With such sorrow however the love of God should begin to show itself.

Confession.

6. Confession is an accusing of oneself before a priest in order to obtain absolution from one's sins. He must obviously be told what these sins are before he can judge whether he should remit or retain them. All mortal sins must be confessed, the number of times they have been committed being stated, as well as the attendant circumstances thereof, since these may profoundly affect their gravity and even their very nature. It is not necessary to confess one's venial sins, although it is beneficial to do so.

Satisfaction and Indulgences.

7. *Satisfaction* is the reparation due for the offence given to God by our sins and for any wrong done through them to our neighbour.

8. We owe this satisfaction to God even after receiving absolution, because, although absolution remits the *eternal punishment* of hell, it does not release us from the *temporal punishment* to be endured for our sins, whether in this life or in the next.

9. This *temporal punishment* may however, in whole or in part, be remitted, through the merits of Jesus Christ, by the gaining of an *Indulgence*, which is therefore not the forgiveness of sins committed or a permission to commit a sin, but is merely the *remis-*

sion of the temporal punishment due for sins already forgiven in the Sacrament of Penance.

10. The power of granting Indulgences was left by Christ to the Church and is included in His words to Peter: *And whatsoever thou shalt loose upon earth shall be loosed also in heaven.* (Matt. xvi, 19.)

11. In order to obtain any *Indulgence* the soul must be in a state of grace, i. e., free from mortal sin.

12. A *Plenary Indulgence* remits all, a *Partial Indulgence* a part only of, the temporal punishment due to sins committed since Baptism.

13. The conditions for gaining a *Plenary Indulgence* are almost always that the applicant shall worthily receive the Sacraments of Penance and the Holy Eucharist and then perform some outward works of piety. For *Partial Indulgences*, confession is not usually prescribed, but there must at least be *perfect contrition* (see para. 4 above).

14. The Indulgences we may gain may be applied to the souls in Purgatory — a pious practice much recommended by the Church.

Explanation of the Plate.

15. *The central picture* shows Christ instituting the Sacrament of Penance. Appearing to the apostles on the day itself of His resurrection, He said to them: « Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained. » (John xx, 22-23.)

16. Christ several times during His earthly life remitted sins. *In the right-hand top corner* we see Him saying to the paralytic, whom He healed: « Be of good heart, son, thy sins are forgiven thee. » (Matt. ix, 2.)

17. *Opposite on the left* we have a model of perfect contrition in the person of St. Mary Magdalen. This woman, after having led an abandoned life, came one day to weep out her sins at Jesus' feet in order to obtain His pardon. Our Lord, who was at table in the house of Simon the Pharisee, said: *Many sins are forgiven her, because she hath loved much.* And turning to her, He said: « Thy sins are forgiven thee. Go in peace. » (Luke vii, 47, 50.)

18. *The bottom picture* depicts the opposite results of a good and of a bad confession. The good penitent's guardian angel is encouragingly pointing upwards to heaven, while the devil is driven away confounded. On the other hand, the bad penitent is being dragged off to hell by the devil, while his guardian angel abandons him, stricken with grief.



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THE SACRAMENTS.

EXTREME UNCTION.

1. Extreme Unction has been instituted by Jesus Christ for the spiritual and bodily relief of the sick.

2. The sacrament is so called because in it is given the last anointing that Christians receive, the other sacraments in which there is anointing with Holy Oil or with Holy Chrism being Baptism, Confirmation and Holy Orders.

3. That Extreme Unction is of divine institution we know from the declaration of the Council of Trent: *If any one says that Extreme Unction is not a true sacrament instituted by Our Lord Jesus Christ, let him be anathema.*

4. Only bishops and priests may administer Extreme Unction.

5. In administering the sacrament the minister anoints with the Holy Oil the eyes, ears, nostrils, mouth, hands and feet of the sick person and prays God to forgive him the sins he has committed through his senses.

6. The sacrament remits all the remaining sins of the sick person, fortifies him against temptations and helps him to die a holy death.

7. When we say that the sacrament « remits all the remaining sins of the sick person », we mean (1) that it remits all the sins that may have been forgotten or could not be enumerated in the previous confession, and (2) that it frees the sick person from all traces of his sins, that is to say, from qualms of conscience, from the fear of death and from every other imperfection still remaining in his soul after it has been cleansed from sin.

8. Sick persons are particularly exposed to temptation either through presumption, which tends to blind them to the evil condition of their souls, or through despair, which on the contrary makes them imagine that their sins are too numerous or too grievous for pardon.

9. Extreme Unction gives them the strength of purpose to resist either temptation by inspiring in them both full penitence in view of their sinfulness and full trust in God's mercy.

10. Extreme Unction is a direct aid to a holy death in that it produces an increase of sanctifying grace in the sick person as well as nerves him with the fortitude gladly to make a sacrifice of his life to his Creator.

11. Extreme Unction also mitigates the sufferings of the sick person and even tends to restore him to health, should God judge such to be good for the safety of his soul.

12. The administration of the sacrament should

not be put off until the sick person is at his last extremity, but the priest should be called in the moment the sickness takes a dangerous turn. Thus only can the full benefit be obtained from the sacrament and all risk of his dying without it avoided.

13. Before being anointed the sick person should make his confession, if he is in mortal sin. If physically unable to make his confession or there is no time for it, he should at least move himself to perfect contrition and desire to be absolved.

14. While being anointed he should implore of God pardon of the sins he has committed through his senses, inspire within himself a lively hope in His mercy and humbly offer up his life as a sacrifice to Him.

15. Having received the anointing, he should from time to time make acts of Faith, Hope and Charity, rest his eyes constantly on a Crucifix and piously ejaculate the names of Jesus, Mary and Joseph.

16. It is incumbent on all to warn sick persons in time to receive the last sacraments. No greater service could be rendered them, for on it may depend their eternal salvation. If for any reason we cannot ourselves give such direct warning, we should at least at once warn the priest of the parish.

17. When the sick person is at his last agony, those around him should recite the prayers for the dying and sprinkle him with holy water, the effect of which is to keep off the devil.

18. One may receive Extreme Unction more than once, provided it is not in the course of the same sickness.

19. In cases of dangerous illness the sacrament should be administered even to children who have not yet made their First Communion, if they have attained the age of reason.

Explanation of the Plate.

20. In the picture we see a sick man being given Extreme Unction by one of the Apostles, while above him an angel is holding out a scroll, on which are inscribed the words of St. James to the early Christians (v, 14-15): — *If any man is sick among you, let him bring in the priest of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.* A second angel is pointing with one hand to heaven, while in the other he holds a crown.



Maison de la Bonne Presse, 5, rue Bayard, Paris-8^e

THE SACRAMENTS.

HOLY ORDERS.

1. This is a Sacrament which confers on the recipient the power to exercise ecclesiastical functions and the grace to perform them worthily.

2. The principal ecclesiastical functions are (1) the offering up of the Holy Sacrifice of the Mass, (2) the administration of the Sacraments, and (3) the preaching of the Word of God.

3. The power to exercise the ecclesiastical office comes from Our Lord Jesus Christ, who gave it to the Apostles with the added authority to communicate it to others.

4. To enter the ecclesiastical state one must have a call to it from God, have no other object in view but the glory of God and the salvation of souls, and be of irreproachable morals.

5. Parents have no right either to prevent their children from entering the ecclesiastical state or to force them into it. These must in conscience be given complete liberty to embrace whichever state God calls them to.

6. The faithful ought to honour all priests as Christ's ministers, and to their parish priest in particular they must show due respect and docility.

Explanation of the Plate.

7. The central picture represents St. Peter ordaining the first seven deacons. The number of their converts in Jerusalem soon became so large that the Apostles found themselves unequal to the twofold work of the ministry and of « serving tables » (distributing food, &c. from the common store « to every one according as he had need »). They therefore confined themselves « to prayer and to the ministry of the word » and had « seven men of great reputation, full of the Holy Ghost and wisdom » elected by their flock from among themselves for the latter work. These seven were « set before the Apostles, and they praying imposed hands upon them ». (*Acts vi, 1-6.*)

8. The authority to exercise the ecclesiastical functions has come down unimpaired, through an uninterrupted succession of bishops, to our own day and will continue thus to the end of the world.

9. The episcopate is not an order, but is the full expression of the priesthood. It gives those who receive it the power to administer all the Sacraments, more especially Confirmation and Holy Orders.

10. The bishop alone can confer Holy Orders.

11. We have in the Church seven different Orders, viz. four *minor* and three *major* Orders.

12. The four *minor* Orders are those of (1) Porter, (2) Lector, (3) Exorcist, and (4) Acolyte.

13. The *porter's* work is to open and shut the doors of the church. In the top corner on the left we see a bishop conferring this Order. He does this by holding the keys of the church against the candidate's hand as he pronounces the words giving him the custody of the keys.

14. Next to the above picture we observe the bishop conferring the Order of *lector*, the business of which is to read aloud in the church the Old and New Testaments. Holding the missal, he makes the candidate touch it as he pronounces the formula conferring the power to read the word of God.

15. The first of the two pictures in the right-hand top corner represents a bishop conferring the Order of *exorcist*, whose function is to drive out evil spirits from possessed persons. Here the book of exorcisms takes the place of the missal as the bishop repeats, the words giving to the candidate authority to impose his hands on possessed persons.

16. In the next picture the bishop is conferring the Order of *Acolyte*, whose work is to serve the priest at the altar. For this he makes the candidate touch first a candlestick and the lighted candle in it, and next the empty cruets and authorises him to light the candles in the church and to serve wine and water at Mass.

17. In the left-hand bottom corner the bishop is conferring the *subdiaconate*, the business of which is to serve the deacon at the altar and to chant the Epistle. In doing this he makes the candidate touch the chalice, the paten and the Epistle book and authorises him to read this last in the church. The subdeacon has to take a vow of perpetual chastity and to read daily the divine office.

18. In the opposite corner the bishop is conferring the *diaconate*, the work of which is to serve the priest at Mass, to chant the Gospel, to preach and to baptize. Imposing his hands on the candidate, he says: « Receive the Holy Ghost in order to have the strength to resist the devil and his temptations. »

19. Between the two last pictures we see the bishop conferring the *priesthood*, whereby the candidate is authorised to say Mass, to preach and to administer the Sacraments. Imposing his hands over the candidates conjointly, all the priests present doing the same, the bishop anoints each one on the hands with the Holy Oil and makes him touch the chalice containing wine and the paten with a host on it. At the same time he says: « Receive the power to offer to God the sacrifice and to celebrate the Mass for the living and the dead. »



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THE SACRAMENTS.

MATRIMONY.

1. This Sacrament sanctifies the contract of Christian marriage, giving to those who receive it worthily the special grace to love and be strictly faithful to each other, to assist each other in their daily needs, to bear up with each other's shortcomings and to bring up their children in a Christian manner.

2. God Himself instituted marriage when He created our first parents, and Christ raised it to the dignity of a Sacrament.

3. Marriage is indissoluble except by the death of one of the parties. « What God hath joined together, let no man put asunder. » (*Matt. xix, 6.*)

4. There are two classes of impediments to marriage, viz., *diriment* and *prohibitory*, the one rendering it entirely null and void, the other without having a nullifying effect, making it sinful to contract it.

5. Of the eight *diriment* impediments, five are —

(a) *Consanguinity* (See page 51, para. 8):

(b) *Affinity* (See page 51, para. 9).

(c) *Crime*. — Persons committing murder or adultery with a view to being married together, render themselves incapable of such marriage.

(d) *Difference of religion*. — No marriage can take place between a baptised and an unbaptised person.

(e) *Clandestinity*. — Marriages must be contracted in the presence of the parish priest (or another duly authorised on this behalf by him or the bishop) and of at least two witnesses. Marriage before a Registrar or a Protestant minister is hence no Catholic marriage at all and those so united live in a constant state of mortal sin and remain debarred from the Sacraments and from burial by the Church.

6. Of the three *prohibitory* impediments, only that against *mixed marriages* need be dealt with here.

7. A *mixed marriage* is a marriage between a Catholic and one who, though baptised, is not a Catholic. Either domestic attachment or fear or ridicule sooner or later cools the fervour or weakens the faith of the Catholic party, while the children are easily persuaded to follow the less strict religion of the non-Catholic parent. When for some really grave reason such marriages are permitted by the Church, it must be mutually agreed upon (1) that the Catholic party shall in no way be interfered with in the exercise of his or her religion, (2) that all the children shall be brought up as Catholics, and (3) that the Catholic party shall endeavour to convert the other by every prudent means.

8. To make sure that no impediments to a proposed marriage exist, the Church requires the previous publication of banns.

9. Good cause being shown, dispensation from certain impediments may be obtained from the Pope or the bishop. The best way to steer clear of all irregularities is to consult one's parish priest in good time before arranging to marry.

10. In order to receive worthily the Sacrament of Matrimony the parties should be inspired by Christian views and intentions, and should prepare themselves for it by prayer, by a good confession, and as much as possible by a good communion. To be married while in mortal sin is a sacrilege, which often brings down on the parties the curse of God.

11. The chief aim of marriage is the family, i. e., children born in wedlock and brought up in a Christian manner. The first marriage, that of Adam and Eve, was blessed by the Creator Himself in these words: « Increase and multiply. » St. Paul marks his high appreciation of legitimate motherhood by his declaration that woman « shall be saved through child-bearing if she continue in faith and love and sanctification with sobriety ». (*1 Tim. ii, 15.*)

Explanation of the Plate.

12. The central picture depicts the espousals of St. Joseph and the Blessed Virgin before the high priest in the temple at Jerusalem. The flowering lily St. Joseph holds reminds us of the beautiful tradition relating to his being chosen to become the spouse of Our Lady. The several aspirants for her hand, all belonging to the house of David, were called together by the High Priest and each given a blest leafless twig on which he was to inscribe his name. The twigs were then all placed on the altar and God besought to manifest His choice. When the twigs were examined later, it was found that Joseph's alone had put forth leaves and a white flower like a lily. On the right we observe one of the rejected suitors, filled with despair, breaking his twig in two.

13. In the left-hand top corner we see the elder Tobias and Sara his wife preparing themselves for the married state by fervent prayer, while the angel Raphael is chasing away the devil who had killed the first seven husbands of Sara because of their evil-mindedness in regard to marriage. (*Tob. iii.*)

14. The lowest picture shows a young Catholic man and woman being married before a priest.

15. In the right-hand top corner we see Adam and Eve. God is blessing the pair with the words: « Increase and multiply. » (*Gen. i, 28.*)



Maison de la Bonne Presse, 5, rue Bayard, Paris-g.

THE COMMANDMENTS.

THE COMMANDMENTS OF GOD IN GENERAL.

1. In order to be saved it is not enough to believe the truths which God has revealed; we must also obey His commandments and those of the Church.

2. The Commandments of God are ten in number, whence their name of the Decalogue. They were given to us by God on Mount Sinai, through the ministry of Moses, fifty days after the Israelites left Egypt.

3. Here they are as He gave them (*Exod. xx, 2-17.*):

I. I am the Lord thy God, who brought thee out of the land of Egypt and out of the bondage. Thou shalt not have strange gods before Me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them.

II. Thou shalt not take the name of the Lord thy God in vain.

III. Remember that thou keep holy the sabbath day.

IV. Honour thy father and thy mother that thou mayest be long-lived in the land which the Lord thy God will give thee.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbour.

IX. Thou shalt not covet thy neighbour's wife.

X. Thou shalt not covet thy neighbour's house, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his.

4. God engraved the Decalogue on two tables of stone. One of these contained the first three commandments, all relating to God. The remaining seven commandments, all relating to our neighbour, were on the other table.

5. In the group of three having reference to God alone the First commands us to adore Him, the Second to respect His name, and the Third to keep holy the day set apart for honouring Him.

6. Of the remaining seven commandments, all relating to our neighbour, one, the Fourth, enjoins us to honour our parents, while the remaining six forbid us to do injury to our neighbour either in his person or in his property or in his honour.

7. From the very beginning the Decalogue was engraven in the hearts of men. God gave them out again on Mount Sinai, because through the ignorance and passions of men, the consequence of original sin, they had become almost entirely obliterated from the human conscience.

8. The Decalogue is just as much binding on us as it was on the Israelites, for Christ Himself says: « *If thou wilt enter into life, keep the commandments.* » (*Matt. xix, 17.*)

9. He repeats the same command in the following parable:

« And behold a certain lawyer stood up, tempting Him, and saying: « Master, what must I do to possess eternal life? » But He said to him: « What is written in the law? How readest thou? » He answering, said: « *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.* » And He said to Him: « Thou hast answered right: this do, and thou shalt live? » But he willing to justify himself, said to Jesus: « And who is my neighbour? » And Jesus answering, said: « A certain man went down from Jerusalem to Jericho and fell among robbers, who also stripped him, and having wounded him, went away leaving him half-dead. And it chanced that a certain priest went down the same way; and seeing him, passed on. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey came near him; and seeing him, was moved with compassion, and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn and took care of him. And the next day he took out two pence and gave to the host and said: « Take care of him, and whatsoever thou shalt spend over and above, I at my return will repay thee. » « Which of these three in thy opinion was neighbour to him that fell among the robbers? » But he said: « He that showed mercy to him. » And Jesus said to him: « Go, and do thou in like manner? » (*Luke, x, 25-37.*)

10. We are bound to observe the Commandments of God, because He is our Sovereign Master, who has a right to our obedience, and because with the help of His grace they are easily observed.

Explanation of the Plate.

11. The picture shows Moses receiving from God the two tables of the Law. All the time a dense cloud enveloped Mount Sinai, and the people below saw lightnings flash and heard the crashing of thunder and the clang of trumpets. By these signs God wished to fill His people with a salutary dread so that they might the more readily obey His law.



Maison de la Bonne Presse, 5, rue Bayard, Paris-8^e.

THE COMMANDMENTS.

The First Commandment : Thou shalt have no other god but Me.

1. This commandment requires us (1) to believe in God, (2) to hope in Him, (3) to love Him with our whole heart and soul, and (4) to adore Him alone.
2. We fulfil the first three of these duties by the practice of the three theological virtues of Faith, Hope and Charity.

Of the adoration due to God alone.

3. To adore God is to acknowledge Him as our Creator and Sovereign Lord and to humble ourselves completely before Him.

4. This implies that we must offer to Him an *inward* as well as an *outward* and *public* worship.

5. We render to God an *inward* worship when we honour Him in our hearts by acts of adoration and of faith, hope and charity, such acts not being apparent to eye or ear.

6. It is *outward* worship when we manifest by the spoken word or by visible action our religious feelings towards God. Such worship is due to Him (1) because our bodies as well as our souls belong to Him, and (2) because it is a direct manifestation of inward worship and a direct aid to it.

7. *Public* worship is congregational worship. Such worship is beneficial and necessary on account of the edification and good example the individual members give to one another. We render it by making the Sign of the Cross, by genuflecting and kneeling, by vocal prayer, by religious singing, by attending Mass and other services, and so on.

8. We must never fail to give God worship at bedtime and on rising in the morning, on entering a Church, during the various religious services and when receiving the sacraments.

9. We may adore none but God, because He alone is the Sovereign Lord of all things visible and invisible.

10. We worship Jesus Christ, because He is, conjointly with the Father and the Holy Ghost, God.

The veneration of saints.

11. We do not *adore* the saints, but only *venerate* them as the friends of God and our intercessors with Him in heaven.

12. This *veneration* consists (1) in honouring them because of the glory they possess in heaven, (2) in invoking them, and (3) in following their example.

13. There is this essential difference between the prayers we address to God and those we address to the saints, viz., that we pray to God that *He* himself may grant us grace, whereas we pray to the saints that they may *ask* Him to grant it to us.

14. The *veneration* we pay to the saints is termed *dulia*, whereas the *worship* we give to God is called *latria*, which is due to Him and to Him alone.

15. The veneration we owe to the Blessed Virgin is special of its kind and is above that paid to all the other saints. It is hence called *hyperdulia*.

16. We owe her this special devotion (1) because she is the Immaculate Mother of God, (2) because Our Lord from the Cross gave her to us as our Mother, and (3) because she is the Queen of Heaven and the purest and most perfect of creatures. By the command of God the Angel Gabriel hailed her as « full of grace »; the Holy Ghost, speaking through the mouth of St. Elizabeth, proclaimed her « blessed amongst women »; and in her own inspired hymn of praise she herself declares that « From henceforth all generations shall call me blessed ». (*Luke* 1, 48). Thus she is placed far above all other creatures.

Honouring relics, crucifixes, and sacred pictures and statues.

17. By *relics* we mean portions of the body (usually the bones) of martyrs, objects that once belonged to, or have been in contact with, a canonized saint, pieces of the True Cross, the holy nails, etc.

18. We all hold as especially precious the relics of great men or of those we have loved and value and pay honour to their effigy; we even prize objects connected with some important event. Who can then blame Catholics if they honour relics, crucifixes and sacred pictures and statues. The sight of them undoubtedly creates and fosters devotional feeling and helps us to collect our wandering thoughts during prayer, while the crucifix in particular is a perpetual reminder to us of the central mystery of our Faith, the great and glorious Mystery of the Redemption. We do not adore them and it is a gross calumny for Protestants to accuse us of idolatry because of this absolutely proper attitude of ours towards them.

Explanation of the Plate.

19. Here we see persons of every age, sex and condition humbly adoring God or lovingly contemplating Him, while He, the Father of all, benignly opens out His arms towards them, showing with what tenderness He accepts their homage and listens to their humble supplications. Behind, on His right, is Our Lady escorted by angels and, on His left, stand St. Joseph and other saints.



Maison de la Bonne Presse, 5, rue Bayard, Paris-8.

THE COMMANDMENTS.

The First Commandment (concl.): Thou shalt have no other god but Me.

1. The First Commandment forbids (1) idolatry, (2) irreligion, and (3) superstition.

2. *Idolatry* is worship given to creatures.

3. Under *irreligion* are included (1) sacrilege, (2) turning religion and its ministers into ridicule, and (3) habitual neglect of one's religious duties.

4. *Sacrilege* is profanation, with criminal intent, of what is sacred, and is a mortal sin. There are three kinds of sacrilege, viz. (1) *sacrilege of the person*, e. g., assaulting or killing a priest or nun; (2) *sacrilege of the place*, e. g., creating a disturbance inside a church, desecrating a grave; and *sacrilege of the thing*, e. g., making a bad confession or communion, stealing sacred vessels, doing damage in a church, handling relics disrespectfully, and so on.

5. Allied to sacrilege is *simony*, which is buying or selling sacred things and making a profit out of them because of their sacred character, e. g., selling a rosary for more than its cost price because it has been blessed. See page 21, para. 23 conclusion.

6. Under *neglect of one's spiritual duties* we may include, besides actual neglect, also reading bad books, sending children to non-Catholic schools when Catholic ones are available, and taking part in prayers of a false religion.

7. We are guilty of *superstition* whenever we attribute to certain events, words or acts effects not assigned to them by God, such as the healing of sick persons by incantations, fortune-telling by cards, etc.

8. The principal superstitions are *magic*, *witchcraft* and *belief in omens*.

9. *Magic* is the art of doing things out of the ordinary course of nature with the help of the devil.

10. *Witchcraft* is the art of causing injury to men and animals through the power of the devil.

11. To presage from some ordinary fact or event that something good or evil is going to happen is to be guilty of *belief in omens*. Thus it is a superstition to believe that certain days are lucky or unlucky or that thirteen at table means that one of the thirteen will die in the course of the year.

12. We are guilty of superstition also if we believe in fortune-telling or in divination of any kind.

13. Belief in the virtues of holy water or of any object blessed by the Church is not superstitious, because whatever beneficial effects we hope will follow from their use we expect from the almighty power of God and in virtue of the prayers said over them by the Church.

14. In the following extract from the Gospel we see Christ driving out the sellers and money changers

from the Temple because they were committing a sacrilege of the place :

« The Pasch of the Jews was at hand and Jesus went up to Jerusalem. And He found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. And when He had made as it were a scourge of little cords, He drove them all out of the temple, the sheep also and the oxen, and the money of the changers He poured out and the tables He overthrew. And to them that sold doves He said : Take these things hence and make not the house of my Father a house of traffic. And His disciples remembered that it was written : « The zeal of thy house hath eaten me up ! » (John ii, 13-17.)

Explanation of the Plate.

15. The principal picture represents the Israelites worshipping the golden calf in the desert. While Moses was absent holding converse with God on Mount Sinai, the Israelites, weary of waiting for him, asked Aaron, the High Priest, to make them a golden calf that they might worship it. Aaron did their bidding, and they prostrated themselves before the idol and honoured it with prayers and dances. When Moses came down from the mountain bearing the Tables of the Law, he became so indignant at the sight of this idolatry, that he threw down the tables and broke them. (*Exod. xxxii, 1-19.*)

16. In the small picture on the left we see Heliodorus, a general of Seleucus, King of Syria, trying to seize the treasures collected in the temple at Jerusalem. As he was in the act of committing this sacrilegious robbery, he saw appear « a horse with a terrible rider upon him ». And the horse « ran fiercely and struck Heliodorus with his forefeet ». At the same time « there appeared two other young men, beautiful and strong, bright and glorious, and in comely apparel, who stood by him on either side and scourged him without ceasing with many stripes. And Heliodorus suddenly fell to the ground and they took him up covered with great darkness, and having put him into a litter they carried him out ». (II, *Mach. iii.*)

17. It was the sin of superstition that Saul committed when he went to consult the witch of Endor. In the small picture on the right we see him, with the witch standing over him. At his request that she should summon the spirit of Samuel, who had been dead some time, Samuel, by God's permission, appeared and informed him that he would be killed on the following day in battle with the Philistines. (I Kings xxviii.)



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THE COMMANDMENTS.

The Second Commandment: Thou shalt not take the name of the Lord thy God in vain.

1. By this commandment God requires us to respect His Holy Name and to perform faithfully what we have promised.

2. By it we are forbidden (1) to swear in vain, (2) to fail in our sworn promises, (3) to blaspheme, and (4) to curse.

3. To swear or take an oath is to call God to witness some promise or statement we make.

4. An oath may be taken in one or more of three ways, viz., *verbally*, i. e., by using a form of words, such as, « I swear », « I take my oath », and so on; (2) or *by a certain gesture*, e. g., holding up one's hand, placing one's hand or finger on the Bible or a seal, kissing the Bible; or (3) *by written deed*.

5. Merely using the form of an oath does not necessarily mean that an oath has been taken; at the time of uttering the words the intention must be present in the mind to call God to be a witness to the truth of the promise or statement made.

6. Swearing by a creature is equivalent to calling God to be our witness, for it is invoking indirectly Him who has made the creature. Thus it is asking God to be our witness if we swear by heaven or the stars, and so on.

(1) Swearing in vain.

7. We may swear in vain in three ways, viz., (1) by swearing falsely, (2) by swearing unnecessarily, and (3) by swearing to do what is contrary to the law of God. That this last is a mortal sin is self-evident and calls for no explanation.

8. To swear falsely (*false oath*) is to swear to something which one knows is untrue or to make a promise one has no intention of keeping.

9. In swearing falsely, even in small matters, we commit a grievous sin, viz., the sin of *perjury*. Hence we are guilty of mortal sin each time we deliberately take a false oath.

10. What makes the false oath so grave an offence is the fact that we call God to be a witness to a lie, a terrible insult to the Almighty.

11. If there is any doubt at all in our minds as to the truth of a thing, we must refrain from swearing for fear of being guilty of perjury. In any case it would be taking a *rash oath*.

12. And indeed in order to be safe from all risk of falling into this sin we must never swear at all, either by our faith or on our conscience or by any other thing.

13. To swear unnecessarily (*unnecessary oath*) is

to swear when there is no occasion for doing so or when the matter in question is of so trifling a character as not to require an oath.

14. It is a sin to swear unnecessarily, because we thereby fail in our respect for God by making Him, the Almighty, a witness to matters so derogatory to His supreme dignity.

15. It is however lawful to swear or take an oath whenever God's honour or our own or our neighbour's good requires it, as, for instance, in a court of law when both human and divine justice demands that the truth, the whole truth and nothing but the truth shall be told. In all such cases the oath must be taken with all due respect and solemnity, it being borne in mind that in doing so we honour God who is the truth itself.

Explanation of the Plate.

16. In the principal picture is represented the perjury of St. Peter. This apostle, having followed his Divine Master into the courtyard of the house of Caiphas, the High Priest, had sat down to warm himself, when a maidservant, observing him, said to those present: « This man also was with Jesus of Nazareth ». Whereupon Peter declared on oath: « I know not the man ». (Matt. xxvi, 71-72.)

17. In the small picture on the right we see Jacob and Esau. Returning one day tired and hungry from the chase, the latter begged of his younger brother to give him the mess of lentils he had just prepared for himself. Jacob consented on the condition that Esau would swear to yield to him in return his right of the first-born. Esau readily assented, and what was totally unnecessary, swore to do so, losing in consequence his birthright. (Gen. xxv, 29-34.)

18. In the small picture on the left are depicted the seven men crucified in the reign of King David because of Saul's broken oath. In taking possession of the land of Canaan Joshua had promised the Gabaonites that he would do them no harm. But Saul had them put to the sword and God punished this perjury by afflicting the whole of Israel with a famine. This had been going on for three years, when David summoned the Gabaonites and asked them how he could atone for the outrage they had suffered. They demanded that seven of the adult sons of Saul should be given up to them. These were accordingly given up and were crucified on a mountain top to satisfy the divine justice (II Kings xxi, 1-6.)



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THE COMMANDMENTS.

The Second Commandment (cont.): Thou shalt not take the name of the Lord thy God in vain.

Failure in one's sworn promises.

1. Having made a promise on oath, we are under a double obligation to fulfil it, firstly, because it is but *common justice* to do what we have *merely* promised, and, secondly, because it becomes also a *religious duty* when we have promised *on oath*.

2. But an oath to do something forbidden by the law of God can never be binding. In the first place, it is already a mortal sin to have taken such oath (see p. 29, para. 7), and, in the second place, to carry it out would be to commit a further mortal sin. This was what happened in Herod's case when he had St. John the Baptist beheaded (*Mark vi, 14-19.*)

« And King Herod heard of Jesus (for His name was made manifest) and he said: « John the Baptist is risen again from the dead and therefore mighty works show forth themselves in him ». And others said: « It is Elias ». But others said: « It is a prophet, as one of the prophets ». Which Herod hearing, said: « John whom I beheaded, he is risen again from the dead ». For Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip, his brother, because he had married her. For John said to Herod: « It is not lawful for thee to have thy brother's wife. » Now Herodias laid snares for him, and was desirous to put him to death, and could not. For Herod feared John, knowing him to be a just and holy man; and kept him, and when he heard him, did many things; and he heard him willingly ».

« And when a convenient day was come, Herod made a supper for his birthday, for the princes and tribunes and chief men of Galilee. And when the daughter of the same Herodias had come in and had danced and pleased Herod and them that were at table with him, the king said to the damsel: « Ask of me what thou wilt and I will give it thee ». And he swore to her: « Whatsoever thou shalt ask, I will give it thee, though it be half of my kingdom ». Who, when she was gone out, said to her mother: « What shall I ask? » But she said: « The head of John the Baptist ».

« And when she was come in immediately, with haste to the king, she asked, saying: « I will that forthwith thou give me in a dish the head of John the Baptist ». And the king was struck sad. For because of his oath, and because of them that were with him at table, he would not displease her, but sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him in the

prison and brought his head in a dish, and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing, came and took his body and laid it in a tomb ».

Blasphemy.

3. To *blaspheme* is to speak irreverently of God and the saints and of holy persons and things, but more especially of God.

4. There are two kinds of blasphemy, viz; *simple* blasphemy and *heretical* blasphemy.

5. *Simple blasphemy* is the use of irreverent language implying nothing contrary to faith. Cursing God or speaking of Him in a contemptuous or flippant tone would be such blasphemy.

6. Blasphemy is *heretical* when, besides expressing contempt of God, it errs in making assertions contrary to faith, such as that God is not just or that He does not watch over us.

7. Heretical blasphemy uttered after full deliberation is a mortal sin.

8. When blasphemous language is uttered within our hearing, we should make atonement for it, as, for instance, by ejaculating « God be praised! » « Lord, have mercy on us! »

Cursing.

9. Cursing is not the same thing as swearing. To *curse* is to wish evil to oneself or to one's neighbour or to any other creature. To say « May God strike me dead! » or « Damn you! » « Devil take him! » is cursing.

Explanation of the Plate.

10. The principal picture here depicts the birthday feast given by Herod as described in the passage quoted above from St. Mark. Standing by the side of Herod is Salome, who at Herodias, her mother's dictation had asked for the head of St. John the Baptist. On the right we see the saint's head being brought in on a charger.

11. Under the Mosaic law blasphemers were stoned to death. This fact is shown in the small picture on the left. A certain man having blasphemed, Moses, after consulting God, ordered him to be stoned by the people. (*Lev. xxiv, 14.*)

12. The other picture illustrates the awful result of uttering curses. A ploughman, as he drove his plough along, kept on shouting at his cattle, among other imprecations, « The devil take you? » This was immediately answered by several devils suddenly appearing on the scene and carrying off the animals.



Maison de la Bonne Presse, 5, rue Bayard, Paris-9.

THE COMMANDMENTS.

The Second Commandment (concl.): Thou shalt not take the name of the Lord thy God in vain

Vows.

1. A vow is a promise made to God with the full resolve strictly to keep it.

2. Every vow is an act of *latría*. Hence if we make a vow even to a saint, it means that we have promised something to God in his or her honour.

3. A vow is *personal* if it is binding only on the individual who has made it, the matter of the vow being inseparable from his personality, as, for instance, a vow to pray. In all other cases vows are *real*, e. g., a vow to give £ 5 to the poor.

4. A vow is *perpetual* if it is binding for life; otherwise it is *temporary*.

5. *For the person making a vow* it is necessary (1) that he should be capable of making a vow, i. e., have the full use of his reason; (2) that he should have the full intention of making the vow and of binding himself thereby, exactly as in the case of an oath; and (3) that he should make it only after a certain measure of deliberation, say, the amount of deliberation required for the commission of a mortal sin.

6. For of course no one willingly takes upon himself any obligation, unless he chooses to do so.

7. A vow taken under any external pressure of a grave or wrongful nature is by that very fact rendered invalid. What has been extorted by moral or physical pressure cannot be pleasing to God.

8. *As regards the thing promised* it is necessary first of all that it should be feasible. No one is called upon to do the impossible. Thus a vow not to sin at all is invalid, but a vow not to commit any grave sin or even any venial sin deliberately is valid.

9. If the thing promised is divisible and some part of it is feasible, so much as is feasible is binding. But there is no obligation at all if the thing promised is indivisible, or, although divisible, if its accomplishment depends on some contingency which in the sequel is not realised.

10. In the next place, the thing promised must be something good in itself and even better than something else that could not co-exist with it. Consequently, as a general rule, a vow to marry, although marriage is in itself a good thing, would be null and void, because the married state is incompatible with celibacy, which is a superior condition of life.

11. But a vow to do what after all is required of us is binding, because its observance makes for greater fidelity and devotion in the fulfilment of one's duty in the future.

12. A vow to do a good thing with a bad object

is not binding, for the bad objective completely vitiates the matter of the vow.

13. The vow would however be binding, if, the main objective being good, some indirect evil result of a secondary character ensued.

14. A vow once made, even rashly, is just as binding as an oath similarly taken.

15. A vow to punish oneself should a certain kind of lapse take place is binding, e. g., a vow to give alms if one catches oneself blaspheming.

16. Having made a vow, we are bound to fulfil it. « It is much better », the Holy Spirit tells us, « not to vow than after a vow not to perform the thing promised ». (*Eccles.* v, 4.)

17. Before committing ourselves to a vow we ought, in the first place, to make sure that we can fulfil it, and, in the second place, seek the advice of our confessor.

18. Commutation of, and even dispensation from, a vow may, on good cause being shown, be obtained from the Church.

19. The highest vows we can take are those of poverty, chastity and obedience. Such are the vows taken by all religions of both sexes.

Explanation of the Plate.

20. *In the small picture at the bottom on the left* we see Jephtha returning victorious from war. He had been rash enough to vow that if he was victorious, he would sacrifice the first person he met on his return home; and the first person he saw was his daughter coming out to acclaim him with music. It is conjectured that the girl was not really sacrificed, but vowed to a life of virginity. (*Judges*, xi, 30-40.)

21. *The large picture* represents Our Lady as a child of three going to the Temple at Jerusalem to consecrate herself to God by vowing herself to virginity. St. Joachim and St. Anna, her parents, are with her, while the high priest is receiving her at the foot of the steps and at the top the aged St. Simeon and the prophetess Anna are gazing at her in rapt admiration and holding out their hands towards her. Angels, whose queen she is, form her escort. The roses on the fifteen steps are symbolical of the mysteries of the Rosary.

22. *In the small picture on the right* are shown sailors on their knees before an altar of Our Lady. During a storm at sea they had made a vow to visit her shrine if saved from death, and their prayers having been heard, they are now fulfilling it.



Maison de la Bonne Presse, 5, rue Bayard, Paris 9^e.

THE COMMANDMENTS.

The Third Commandment: Remember that thou keep holy the sabbath day.

1. The Third Commandment requires us to sanctify Sunday.

2. Sunday (in Latin *Dies dominica*) is the Lord's day, i. e., is the day specially consecrated to His service under the New Law.

3. Before the coming of Christ the day specially set apart for the service of God was Saturday, which day was called the Sabbath or day of rest. It had been so selected in honour of the resting of God after the Creation.

4. The keeping of the Sabbath was transferred to Sunday by the Church in honour of two great mysteries accomplished on that day, viz: the Resurrection and the descent of the Holy Ghost on the apostles.

5. To sanctify Sunday we must abstain from all servile work and assist at the holy sacrifice of the mass.

6. By servile work is understood all manual labour and, generally, all work in which the body takes a larger part than the mind. It is termed servile, because such work in early times was done by slaves (Latin *servi*) and is now usually done by servants for wages. Building, ploughing, stone-cutting, metal working, sewing, weaving, embroidering with the needle, knitting, crotchetting; all these are servile works.

7. God prohibits bodily labour on Sunday; Istly, in order to make man acknowledge his sovereign authority, and 2dly., because bodily labour renders him less disposed to fulfil his religious duties, which ought especially to occupy his time on that holy day.

8. Such prohibition is beneficial to our bodies as well as to our souls, because by obliging us to take rest periodically, it restores our energies, preserves our vitality and thus prolongs life.

9. Under servile work must be included even work which requires but little effort to accomplish, such as making pictures and rosaries. It is not the amount of fatigue produced which determines the nature of the work, nor is that nature changed if the work is not done for gain.

10. Judicial work, involving as it does, the strict observance of legal procedure, such as hearing counsel and witnesses, delivering judgment, and so on, is forbidden on Sundays, the only exception to the rule occurring when in criminal proceedings any interruption would defeat the ends of justice.

11. Market fairs also are forbidden on Sundays unless they are so appointed as to recur on fixed dates, one of which may happen to coincide with a Sunday.

12. Such work as is done by men not working for their livelihood and is improving to the mind is allowed, as is also every kind of occupation common to all persons, those working for wages as well as others, such as sweeping the house one lives in, hunting, fishing and travelling.

13. It is not forbidden to study or teach, or to play on musical instruments or sing (even if done for gain) or to draw or, when no great expenditure of labour is required for preparing the colours, to paint. The same may be said of photography and many other similar amateur occupations.

14. Nevertheless the sculptor's work is forbidden except so much of it as may be required in the way of final touches to finish a work of art.

15. Work otherwise prohibited may however be done (1) if dispensation has been obtained from the bishop or parish priest; (2) if it is in accordance with local custom, as may happen in respect to shaving, printing, &c.; and (3) if it is connected with sacred things, as, for example, the cleaning and adorning of a church, the making of altar breads, &c.

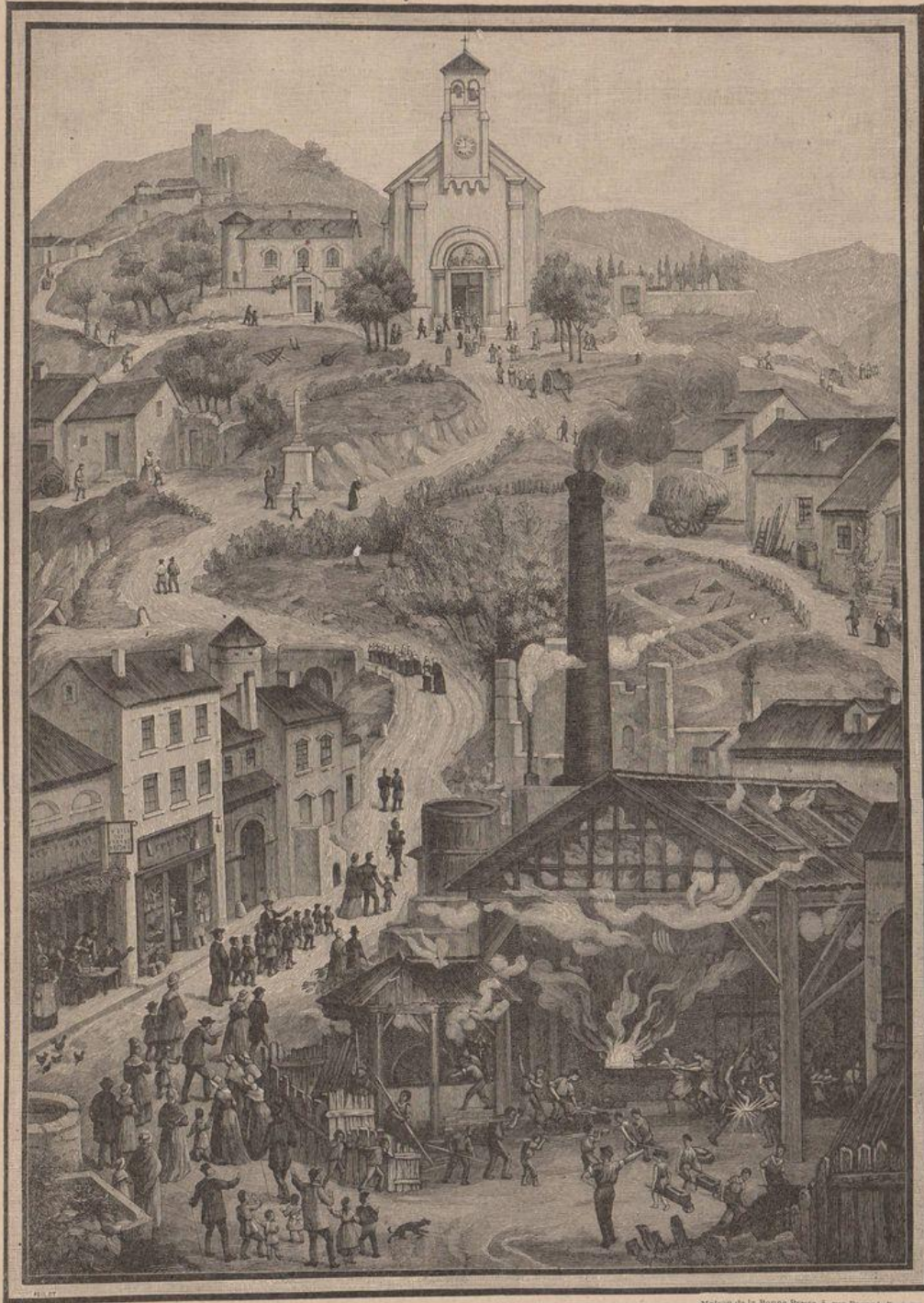
16. Those who get others to do servile work on Sundays are just as guilty as if they did it themselves.

17. Parents and masters and mistresses, who prevent their children and servants from keeping holy the sabbath day, commit a mortal sin and invite upon themselves and their families the judgment of an offended God.

18. It is *never* permissible to sin; hence it is an error to imagine that a sin is the worse for having been committed on Sunday.

Explanation of the Plate.

19. The object of the picture is to bring out the striking contrast between those who sanctify the sabbath and those who profane it. *In the upper portion of it* we see a church, presbytery and cemetery and also some farms and an old mansion. All the shops and factories are closed; carts and agricultural implements lie idle in the fields or beside the houses; school children in charge of their teachers, the faithful of every sex, age and degree, all are on their way to the House of God to hear Mass, carefully avoiding the eating and drink shops where are seated the impious and the libertine, and devoutly saluting the Cross which rises up by the wayside. *In the lower part of the picture* we observe a factory where they are desecrating the Sabbath by doing forbidden work.



Maison de la Bonne Presse, 5, rue Bayard, Paris.

THE COMMANDMENTS.

The Third Commandment (concl.): Remember that thou keep holy the Sabbath day.

1. The custom of profaning Sunday is bad for society at large, which is often severely punished for the sin.

2. Servile work may be done on a Sunday when there is some real necessity for it and it is in connection with some charity, but in no case can it be urged as an excuse for not attending mass.

3. The higher occupations, by which we mean those in which the mind plays a larger part than the body, as, for example, reading and writing, are not prohibited on Sundays.

4. Nor is there any objection to innocent recreation such as tennis, badminton, croquet, &c., if indulged in in moderation, but all dangerous amusements, which in the end do great harm, are strictly forbidden.

5. Besides Mass, the hearing of which is obligatory, the Church recommends attendance at sermons and the evening services.

6. Lastly, the Church also enjoins us on Sundays to perform various pious acts, such as going to communion, reading pious books, making the Stations of the Cross, &c., and works of charity, such as visiting the sick and poor, and so on.

7. Under the old law the punishment for profaning the sabbath was death. And so the Scribes and Pharisees, who watched for every opportunity to catch Christ tripping, reproached Him with desecrating the Sabbath and also allowing His disciples to do the same thing. But Our Lord was able to show them over and over again that charity towards one's neighbour stood before the strict observance of the Sabbath. How He did this can be read in the following two extracts from St. Matthew and St. Luke respectively:

« At that time Jesus went through the corn on the sabbath, and His disciples being hungry, began to pluck the ears and to eat. And the Pharisees seeing them, said to Him: « Behold thy disciples do that which is not lawful to do on the sabbath days ». But He said to them: « Have you not read what David did when he was hungry, and they that were with Him? How he entered into the house of God and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for the priests only? Or have ye not read in the law that on the sabbath days the priests in the temple break the sabbath and are without blame? But I tell you that there is here a Greater than the temple and if you knew what this meaneth, I will have mercy and not sacrifice. You would never have condemned the innocent, for the Son of Man is Lord even of the Sabbath ».

And when He had passed from thence, He came into their synagogue, and behold there was a man who had a withered hand and they asked Him, saying: « Is it lawful to heal on the sabbath days? » that they might accuse Him. But He said to them: « What man shall there be among you that hath one sheep and if the same fall into a pit on the sabbath day, will he not take hold on it and lift it up? How much better is a man than a sheep! Therefore it is lawful to do a good deed on the sabbath days ». Then He said to the man: « Stretch forth thy hand. » And he stretched it forth, and it was restored to health even as the other. And the Pharisees going out, made a consultation against Him how they might destroy Him. » (*Matt. n, 1-14.*)

« And He was teaching in the synagogue on their sabbath. And behold there was a woman who had a spirit of infirmity eighteen years, and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, He called her unto Him and said to her: « Woman, thou art delivered from thy infirmity ». And He laid His hands upon her and immediately she was made straight and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the sabbath) answering, said to the multitude: « Six days there are wherein you ought to work. In them therefore come and be healed and not on the sabbath day ». And the Lord answering him, said: « Ye hypocrites, doth not every one of you on the sabbath day loose his ox or his ass from the manger and lead them to water and ought not this daughter of Abraham whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day ». And when He said these things, all his adversaries were ashamed. » (*Luke xii, 10-17.*)

Explanation of the Plate.

8. We see in the upper picture Moses, by command of God, ordering the Israelites to stone a man who had collected firewood on the sabbath day (*Num. xv, 32-36*).

9. The small picture on the left shows Jesus, and behind Him His apostles, picking on the Sabbath some ears of corn with which to appease their hunger (See extract from St. Matthew above).

10. In the small picture on the right we see at the feet of Jesus the man with the withered hand, and, behind Him, some Scribes and Pharisees (See same extract).



Maison de la Bonne Presse, 5, rue Bayard, Paris-8.

THE COMMANDMENTS.

The Fourth Commandment : Honour thy father and thy mother.

1. By the Fourth Commandment God requires us (1) to love our parents, (2) to respect them, (3) to obey them, and (4) to provide for their needs.

2. To *love* our parents is to be devotedly attached to them and to give proof of this on all and every occasion.

3. They have a right to be loved thus, because it is to them, after God, that we owe our existence and there is no trouble or sacrifice so great that they would not willingly undergo on our account.

4. To *respect* them is to pay every deference to them and to bear uncomplainingly with their weaknesses and infirmities and even with their defects.

5. We owe them both respect and obedience because they occupy for us on earth the place of God Himself.

6. One way of honouring them is humbly to pray to God that they may succeed in all their undertakings to the full measure of their heart's desire, meet with every consideration in the world outside, and above all be beloved of God and dear to the saints in heaven.

7. Another way of honouring them is to submit to their judgment and wishes in regulating our conduct.

8. St. Paul advises us to the same effect when he says : « Children, obey your parents in the Lord, for this is just. » (*Eph. vi, 1.*) And again : « Children, obey your parents in all things, for this is well pleasing to the Lord. » (*Coloss. iii, 20.*)

9. A third way of honouring our parents is to imitate their good actions and their virtuous life, for obviously the highest mark of esteem we can show any one is to desire to be like him in everything that makes for rectitude.

10. Still another way of honouring them is to seek their advice and, what is more, to follow it.

11. Lastly, we render to them the honour that is their due by providing for their wants when they are in need, and making their lives as comfortable and free from care as possible.

12. All this Our Lord Himself teaches us in his reproach of the Pharisees : « Why do you also transgress the commandment of God for your tradition? For God said *Honour thy father and thy mother*, and he that shall curse father or mother, let him die the death. But you say : « Whosoever shall say to father or mother : *The gift whatsoever proceedeth from me, shall profit thee*. And he shall not honour his father or his mother, and you have made void the commandment of God for your tradition. » (*Matt. xv, 3-6.*)

13. To perform to the full our obligations towards

our parents is our bounden duty at all times, but more especially so during their last illness.

14. Then must every effort be made to have them visited by the priest, so that they may make their confession and be given the Holy Viaticum and Extreme Unction, which every Christian must receive at the approach of death.

15. Thus fortified for their last journey and, as it were, surrounded and accompanied by a glorious band of all the virtues — faith, hope, charity, religion — they will not only meet death without fear, but, for the very reason that it is inevitable, will even long for it as the thing that will open the portals of eternity to them.

16. Honour to our parents does not end with their death. After they are dead we must give them a worthy funeral, place a fitting monument over them, pray and have masses said for them annually and faithfully carry out their last wishes.

17. We cannot too frequently repeat it, we must faithfully carry out their last wishes and pray and have masses said for the repose of their souls.

18. The concluding words of this Commandment « That thou mayst be long-lived upon the land which the Lord thy God will give thee » mean that God blesses and rewards, often even in this life, the child who honours his father and his mother.

19. The child who outrages his parents or deserts them in their need calls down upon himself the curse of God (*Deut. xxvii, 16*) and is held in horror among men.

20. The perfect model of obedience which all children should imitate is the Child Jesus, Who remained subject to Mary and Joseph during all the time He lived with them at Nazareth.

Explanation of the Plate.

21. *The main picture* represents the Child Jesus helping Mary in housework and Joseph in the business of his trade.

22. *In the small picture on the left* we see the younger Tobias restoring his sight to his father, in the presence of the angel Raphael, by anointing his eyes with the gall of the fish which he had killed during his journey to the country of the Medes. (*Tob. vi, 5* and *xi, 13-15.*)

23. *The small picture on the right* shows Our Lord tending His foster-father during his last moments and pressing him lovingly to His Sacred Heart.



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THE COMMANDMENTS.

The Fourth Commandment (cont.): Honour thy father and thy mother.

Duty towards other relations and towards superiors.

1. The Fourth Commandment requires us to honour, besides our parents, also our other relatives and our spiritual and temporal superiors.

2. Our *spiritual* superiors are the Pope, the bishop and the parish priest. Our *temporal* superiors are the Chief of the State, whether crowned head or president, and those who act under his authority, our employers, and, in the case of the young, their guardians and teachers.

3. We are bound to respect our spiritual and temporal superiors, to obey them in all matters in which they have a right to command us, and to pray for them.

4. As regards bishops and priests we read, « Let the priests that rule well be esteemed worthy of double honour, especially those who labour in the word and doctrine. » (*I Tim. v, 17.*) Then again see how the Galatians must have loved and honoured St. Paul for this latter to have expressed himself thus: « For I bear you witness that if it could be done, you would have plucked out your own eyes and would have given them to me. » (*Gal. iv, 15.*)

5. It is our duty also to support our priests. « Who », asks St. Paul, « serveth as a soldier at any time at his own charges? » (*I Cor. ix, 7.*) And is it not written in Ecclesiasticus? « Give honour to the priests. Give them their portion, as it is commanded thee, of the first fruits and of purifications. » (*vii, 33-34.*) We must contribute more particularly to the needs of the Sovereign Pontiff, especially now that he has been despoiled of his States.

6. As regards obedience the apostle Paul says: « Obey your prelates and be subject to them. For they watch as being to render an account of your souls. » (*Heb. xiii, 17.*) Our Lord commands us to obey even bad priests, if the advice they give is good. « The Scribes and Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do. But according to their works do ye not; for they say, and do not. » (*Matt. xxiii, 2-3.*)

7. We must also help them with our prayers; for they sacrifice their time, their health and their lives for the good of our souls, although ingratitude is only too often their reward.

8. What precedes applies also to kings, princes, governors and all those to whom we are subject. The apostle Paul, in his epistle to the Romans, treats at

length of the honour, consideration and respect due to them. Moreover he enjoins us to pray for them.

9. St. Peter says: « Be ye subject therefore to every human creature for God's sake, whether it be to the king as excelling, or to governors as sent by him. » (*I Pet. ii, 13-14.*) For in honouring them we honour God, who has put them over us.

10. It is never permissible to rise up against authority, because, in the first place, God forbids it, and, in the second place, a revolt against constituted authority invariably brings in its train many serious evils for society.

11. When called upon to nominate or elect a member of some public body, be it merely the casting of our vote, we owe it to our country as well as to our conscience to select or vote for only such a candidate as honours God, religion, the law and true Christian liberty.

12. Should however our parents or other superiors require us to do something contrary to the law of God, it would be our bounden duty, without forgetting the respect that is their due, to tell them that our conscience forbids us to do it, because we have to obey God before men.

13. For all these reasons it is sinful to belong to any secret society that plots against the Church or State (even a foreign State). Masonic lodges, even when there is no reason to believe that they plot against Church or State, are included, because they are secret societies and are condemned by the Church.

Explanation of the Plate.

14. *At the top on the left* the Pope, supported by cardinals, is receiving the homage of kings, rulers, soldiers and others and *on the right* a king receiving the homage of his subjects.

15. *In the picture in the middle* we see Ruth and Noemi, her mother-in-law, whom she followed from her own land of Moab to Bethlehem. Ruth offers to the world a touching example of filial piety by the way she brought to Noemi the ears of wheat she painfully gleaned for her support. (*Ruth ii, 18.*)

16. *Below on the left* we see well-behaved studious children listening with attention and respect to their teachers, and *on the right* the terrible punishment inflicted on forty two wicked boys who insulted the prophet Eliseus, shouting at him: « Go up, thou baldhead! » Two bears came out and tore them to pieces. (*IV Kings ii, 23-24.*)



Maison de la Bonne Presse, 5, rue Bayard, Paris.

THE COMMANDMENTS.

The Fourth Commandment (cont.): Honour thy father and thy mother.

Duty of parents towards their children.

1. Parents are bound (1) to provide for the needs of their children, (2) to give them a Christian upbringing, (3) to correct them when necessary, and (4) to set them a good example.

2. First and foremost parents should love all their children equally, with a Christian tenderness and without weakness as regards their faults and defects.

3. Parents should look upon their children as a precious treasure confided to their keeping by God, for which they will have to render a strict account to Him.

4. By saying that parents must *provide for the needs* of their children we mean that they must feed and clothe them, bring them up according to their means and social position and give them a proper start in life.

5. By a *Christian upbringing* we mean that the children should (1) be taught their prayers and the principal articles of their faith, (2) be sent to catechism and, as far as may be possible, to a school where they will receive religious instruction, (3) be brought up to love God and avoid sin, (4) be sent to confession and to make their first communion as soon as they attain the age of reason (see p. 51, 3rd. and 4th. Commandments of the Church, and (5) not be interfered with if they receive the religious call.

6. Before giving their children a trade or profession parents must seek by prayer the will of God, give them good advice and leave them at perfect liberty to obey the Divine call, should they receive it, for the religious life.

7. Parents cannot do better than desire for their children obedience to the voice of God, as we learn from Christ's reply to the mother of the apostles James and John :

« Then came to Him the mother of the sons of Zebedee with her sons, adoring and asking something of Him. Who said to her : « What wilt thou ? » She saith to Him : « Say that these my two sons may sit, the one on Thy right hand and the other on Thy left in Thy kingdom. » And Jesus answering, said : « You know not what you ask. Can you drink the chalice that I shall drink ? » They say to Him : « We can. » He saith to them : « My chalice indeed you shall drink, but to sit on My right or left hand is not Mine to give to you, but to them for whom it is prepared by My Father. »

« And the ten hearing it, were moved to indignation against the two brethren. But Jesus called them to Him and said : « You know that the princes of the Gentiles lord it over them, and they that are the greater exercise power upon them. It shall not be so among you, but whosoever shall be the greater among you, let him be your minister, and he that will be first among you, shall be your servant ; even as the Son of Man is not come to be ministered unto, but to minister and to give His life a redemption for many. » (*Matt. xx, 20-28.*)

8. By *correction* of their children we mean that parents should keep a close watch over the conduct of their children, reproving and punishing them when they do wrong, but this without any show of temper and with no other object than that of making them better.

9. As regards *giving good example* we mean that the parents themselves should practise their religion — say their prayers, go to mass and the sacraments, and refrain from everything that might lead their children into sin, such as blaspheming, scandalmongering, using improper language and scoffing at religion.

Explanation of the Plate.

10. *The central picture* shows St. Ann teaching Our Blessed Lady to read. Behind Mary stands St. Joachim, her father, who is regarding her with a tender interest.

11. *At the top on the right* we see Blanche of Castille teaching St. Louis to pray, as she says to him : « My son, I would rather see you dead than find you committing a mortal sin. »

12. *To the left of the above* is shown a nobleman making his young son beg pardon of a poor man, to whom he had failed to give due respect.

13. *The two small pictures at the bottom* are given to warn parents, through the example of the high priest Heli, how terribly they may be punished if they fail in their duty to correct their children. Heli had two sons, Ophni and Phinees, who were leading away Israel from the worship of God. This was the result of having spoilt them by too much indulgence. Thus the divine wrath fell upon him as well as on his sons. Hearing the news that the Ark of the Covenant had fallen into the hands of the Philistines and that the two sons had perished with thirty thousand Israelites, the old man suddenly fell back and broke his neck (*1 Kings, iv.*)



Maison de la Bonne Presse, 5, rue Bayard, Paris-9.

THE COMMANDMENTS.

The Fourth Commandment (concl.): Honour thy father and thy mother.

Duties of masters and mistresses towards their servants.

1. It is the duty of Masters and Mistresses (1) to be kind and just towards their servants, (2) to look after them in health and in sickness, (3) to watch over their morals, and (4) to see that they serve God and are well grounded in their religion, if they are Catholics, and if they are not Catholics, to pray that God may vouchsafe to them the grace of conversion.

2. Masters and mistresses must also see that their servants do their work properly, and, if these are Catholics, give them every facility for fulfilling their religious duties — the due observance of Sunday, abstaining on the appointed days, communicating at Easter.

3. These various obligations imposed on masters and mistresses are based on the words of Holy Writ. In his Epistle to the Hebrews (xiii, 17) St. Paul says that masters have to render an account of the souls of those subject to them.

Explanation of the Plate.

4. In the large picture and in the small one on the left are given two touching examples of masters faithfully doing their duty by their servants. The first is that of the Centurion :

« And when He had entered into Capharnaum there came to Him a Centurion beseeching Him and saying : « Lord, my servant lieth at home sick of the palsy and is grievously tormented. » And Jesus saith to him : « I will come and heal him. » And the centurion making answer, said : « Lord, I am not worthy that thou shouldst enter under my roof; but only say the word and my servant shall be healed. For I also am a man subject to authority, having under me soldiers, and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it ». And Jesus hearing this, marvelled and said to them that followed Him : « Amen, I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast out into exterior darkness; there shall be weeping and gnashing of teeth. » And Jesus said to

the centurion : « Go, and as thou hast believed, so be it done to thee. » And his servant was healed at the same hour. » (*Matt. viii, 5-13.*)

5. The centurion is on his knees at the feet of Jesus, Who has His apostles round Him. Two servants who have accompanied the centurion, are seen standing respectfully behind their master.

6. The other example, illustrated in the *small picture on the left*, is that of St. Elzéar, Count of Sabran in Provence. Having drawn up a Rule of Life for his servants, he posted it up in one of the finest apartments of his palace and assembled his servants there to explain it to them. We give below the principal rules it contained.

Rule of life.

1. Say your morning and night prayers.
2. Attend Mass.
3. Go often to the Sacraments.
4. Have a special devotion for the Blessed Virgin and St. Joseph.
5. Never be idle.
6. Shun evil company.
7. Avoid quarrels, etc.

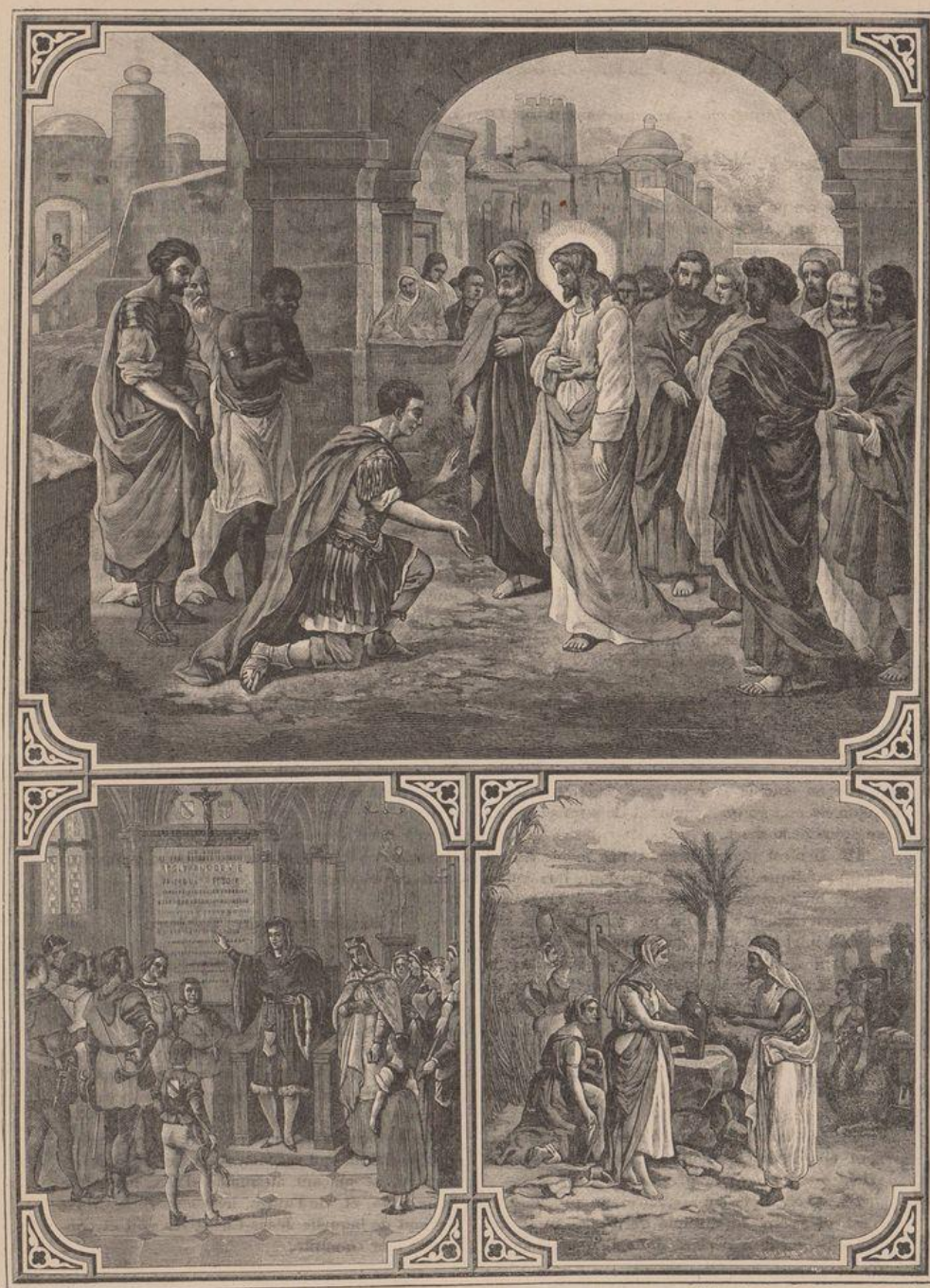
St. Elzéar is represented standing on a dais facing his servants and showing them the Rule. A crucifix and a statue of Our Lady adorn the apartment. St. Delphine, his wife, is present and, with her maids of honour, forms the small group on his left.

Duties of servants towards their masters.

7. Servants must (1) respect their masters, (2) render them faithful service, and (3) obey them in every thing that is not contrary to the law of God.

8. Servants should look upon their masters as God's representatives and should therefore in conscience obey them as they would God Himself.

9. The *small picture on the right* shows Eliezer, who serves as a remarkable model of fidelity to servants of all degrees. He was sent on a long journey to Mesopotamia to find a wife for Isaac, his young master. Bringing with him rich presents, he is seen standing near a well with his camels. Rebecca, granddaughter of Nachor, Abraham's brother, having come to the well at the same time with some companions to draw water, is offering him a drink. In this sign Eliezer sees the will of God and gives her in return the rich gifts he has brought with him. (*Gen. xxiv.*)



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THE COMMANDMENTS.

The Fifth Commandment: Thou shalt not kill.

1. The Fifth Commandment forbids (1) homicide, (2) suicide, (3) bodily violence of every kind, (5) anger, (6) hatred, (7) quarrelling, (8) revenge, (9) injurious language, and (10) scandal, in which is included bad example.

Homicide. Bodily violence.

2. Homicide is taking the life of another *deliberately and without justification*. Inflicting bodily hurt is the first step to homicide, and may under unfortunate circumstances even directly result in death.

3. If any one causes the death of another *accidentally*, he is not guilty, provided the act from which death resulted was not a rash act, such as firing off a gun in a certain direction without first assuring oneself that there were no people in the way.

4. There is justification only (1) in the case of a combatant in time of war; (2) when carrying out the death penalty; and (3) when acting in self-defence or in defence of another unjustly attacked. It is lawful for the protection of one's own life, limbs, chastity or valuable property to retaliate with violence even to the point of killing the assailant, provided the limits of a blameless defence are not exceeded.

5. It is a great sin even to desire the death of another or to rejoice at it from motives of hatred or self interest.

Suicide.

6. Suicide is never justifiable, for our life belongs to God, Who alone may dispose of it as He pleases.

7. The man who attempts his own life runs the risk of being eternally damned, as the chances are against his surviving long enough to have an opportunity for due repentance.

8. The suicide's sin is so grave that he cannot receive Christian burial unless it is certain that he was of unsound mind at the time he attempted his own death.

Duelling.

9. It is wrong to wish for one's own death, except it be with the desire to be with God in heaven or to be for ever beyond the reach of sin.

10. In duelling one or both adversaries may be killed and thus go to hell without any chance of repentance. Seconds are just as guilty as the principals.

Anger, hatred, quarelling, injurious language.

11. These four sins are intimately connected one with another. « A passionate man provoketh quar-

rels. » *Prov. xv, 18.*) And again : « Hatred stirreth up strife. » (*Prov. x, 12.*)

12. To hate one's neighbour is not to be a disciple of Jesus Christ, Who said that His disciples would be known by the love they bear one another :

« You have heard it that it hath been said : « An eye for an eye, and a tooth for a tooth ! But I say to you not to resist evil, but if one strike thee on thy right cheek, turn to him also the other. And if a man will contend with thee in judgment and take away thy coat, let go thy cloak also unto him. And whosoever will force thee one mile, go with him other two. »

« Give to him that asketh of thee, and from him that would borrow of thee turn not away. You have heard that it hath been said : « Thou shalt love thy neighbour and hate thy enemy. » But I say to you : « Love your enemies ; do good to them that hate you and pray for them that persecute and calumniate you ; that you may be the children of Your Father who is in heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust. » For if you love them that love you, what reward shall you have ? Do not even the publicans this ? And if you salute your brethren only, what do you more ? Do not also the heathens this ? »

« Be you therefore perfect, as also Your Heavenly Father is perfect. » (*Matt. v, 38-48.*)

13. We are not allowed to revenge ourselves on those who have offended us. St Paul, in his Epistle to the Romans (xii, 19), recalls the words of Deuteronomy (xxxii, 35) : « *Revenge is mine and I will repay them in due time, saith the Lord.* »

Explanation of the Plate.

14. *In the large picture* we see Cain, who has just killed his brother Abel. As he is preparing for flight, God confronts him, reproaches him for his terrible crime, and curses him and drives him out of His presence. (*Gen. iv.*)

15. *At the bottom on the left* we see Achitophel, who has hanged himself after having by his evil counsel driven Absalom into usurping the throne of David his father. (*II Kings xvii, 23.*)

16. *The other small picture* shows two men who have begun to fight a duel. A devout Christian rushes in between them, stopping the fight with one hand and with the other pointing to the cross behind them.



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THE COMMANDMENTS.

The Fifth Commandment (cont.): Thou shalt not kill.

Scandal. Bad example.

1. The Fifth Commandment also forbids the giving of scandal.

2. By *scandal* is meant any word, act or omission (whether actually wicked or only seemingly so does not matter) designed or likely to cause another person to fall into sin.

3. The most potent causes of scandal are (1) language contrary to religion, charity or purity, (2) bad example, and (3) advice calculated to lead one's neighbour into sin or to turn him away from virtue.

4. We *scandalize* (give scandal to) our neighbour also by putting in his way irreligious or immoral literature, and, what is even worse, by writing or publishing such literature.

5. It is a grievous sin to give scandal, for the result is often the loss of a soul whom Our Lord shed His precious blood to redeem. And then not unfrequently scandal, once given, is irreparable.

6. There are however some people who, deliberately putting a bad meaning on absolutely harmless words and acts, pretend to be scandalized thereby. Such were the Pharisees who saw evil in the most blameless things uttered or done by Our Lord and His apostles, as the two following extracts from the Gospel of St Mark will show.

« John answered Him, saying : « Master, we saw one casting out devils in Thy name, who followeth not us, and we forbid him. » But Jesus said : « Do not forbid him. For there is no man that doth a miracle in My name, and can soon speak ill of Me. For he that is not against you is for you. For whosoever shall give you to drink a cup of water in My name, because you belong to Christ, Amen, I say to you, he shall not lose his reward. And whosoever shall scandalize one of these little ones that believe in Me, it were better for him that a millstone were hanged about his neck and he were cast into the sea. And if thy hand scandalize thee, cut it off. It is better for thee to enter into life maimed than, having two hands, to go into hell, into unquenchable fire, where their worm dieth not and the fire is not extinguished. And if thy foot scandalize thee, cut it off. It is better for thee to enter lame into life everlasting than, having two feet, to be cast into the hell of unquenchable fire, where their worm dieth not and the fire is not extinguished. And if thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the kingdom of God

than, having two eyes, to be cast into hell of fire, where their worm dieth not and the fire is not extinguished. For every one shall be salted with fire and every victim shall be salted with salt. Salt is good. But if the salt become unsavoury, wherewith will you season it? Have salt in you and have peace among you. » (*Mark ix, 37-49.*)

« And there assembled together unto Him the Pharisees and some of the Scribes, coming from Jerusalem. And when they had seen some of His disciples eat bread with common, that is, with unwashed, hands, they found fault. For the Pharisees and all the Jews eat not without often washing their hands, holding the tradition of the ancients; and when they come from the market, unless they be washed, they eat not. And many other things there are that have been delivered to them to observe, the washings of cups and of pots, and of brazen vessels and of beds. »

« And the Pharisees and Scribes asked Him : « Why do not Thy disciples walk according to the tradition of the ancients, but they eat bread with common hands? » But He answering, said to them : « Well did Isaias prophesy of you hypocrites, as it is written : *This people honoureth Me with their lips, but their heart is far from Me. And in vain do they worship Me, teaching doctrines and precepts of men.* For leaving the commandment of God, you hold the tradition of men, the washings of pots and of cups; and many other things you do like to these! » (*Mark vii, 1-8.*)

7. If we have given scandal to any one, it is our duty at once to undo the mischief to the utmost of our power (1) by drawing him away from the evil into which we have led him, (2) by inciting him to virtue by good example, and (3) by praying for him.

8. If we fail in this obvious duty, salving our consciences with the reflection that we are only acting as others do, we shall be greatly to blame and show an utter lack of common sense, for if they are willing to lose their souls, that is no reason why we should lose ours.

Explanation of the Plate.

9. Here we see Our Lord standing in the midst of His disciples as He points with one hand to the child He has called to Himself, and, with the other, to the man who in the Parable just cited, having scandalized one of His little ones, has deserved to be cast into the sea with a millstone round his neck.



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THE COMMANDMENTS.

The Fifth Commandment (concl.): Thou shalt not kill.

What it commands us to do.

1. The Fifth Commandment requires us (1) to pardon our enemies, (2) to be reconciled to them, (3) to do good to them when we can, and (4) to help those among them who are in want.

2. Our first duty towards our enemies is to forgive them, and next to be reconciled to them.

3. These two duties are so peremptory that Christ Himself says that God will not pardon those who refuse to pardon others and be reconciled to them.

« Do not think that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. For amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law till all be fulfilled. He therefore that shall break one of these least commandments and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven. For I tell you unless your justice abound, more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. »

« You have heard that it was said to them of old : « Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. » But I say to you that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, « Raca », shall be in danger of the council. And whosoever shall say, « Thou fool », shall be in danger of hell fire. If therefore thou offer thy gift at the altar and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift. »

« Be at agreement with thy adversary betimes whilst thou art in the way with him, lest perhaps the adversary deliver thee to the judge and the judge deliver thee to the officer and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing. » (*Matt. v, 17-26.*)

4. We have another equally explicit declaration of Our Lord, which shows that the command to forgive admits of no exception whatsoever :

« Then came Peter unto Him and said : « Lord, how often shall my brother offend me and I forgive him? Till seven times? » Jesus saith to him : « I say not to thee till seven times, but till seventy times seven times. Therefore is the kingdom of heaven

likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents; and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children and all that he had, and payment to be made. But that servant falling down, besought him, saying : « Have patience with me and I will pay thee all. » And the lord of that servant being moved with pity, let him go and forgave him the debt. »

« But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence; and laying hold of him, he throttled him, saying : « Pay what thou owest. » And his fellow-servant falling down, besought him, saying : « Have patience with me and I will pay thee all. » And he would not, but cast him into prison till he paid the debt. Now his fellow-servants, seeing what was done, were very much grieved, and they came and told their lord all that was done. »

« Then his lord called him and said to him : « Thou wicked servant, I forgave thee all the debt, because thou besoughtest me. Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord, being angry, delivered him to the torturers until he paid all the debt. So shall My Heavenly Father do to you, if you forgive not every one his brother from your hearts. » (*Matt. xviii, 21-35.*)

5. Our further duty towards our enemies is to do good to them when we have the chance.

Explanation of the Plate.

6. The small picture on the right shows St. Cyprian the Martyr, who just before his execution made his friends present the executioner with a sum of money.

7. The large picture depicts St. Stephen, deacon and first martyr, who gave to the world an admirable example of how we ought to pardon our enemies. On his knees, his eyes raised towards heaven, he addressed to the Almighty this beautiful prayer for the Jews who were stoning him to death : « Lord, lay not this sin to their charge. » (*Acts vii, 59.*) And suddenly the heavens opened and he saw God welcoming him with extended arms. An angel is presenting to him the martyr's palm, while another holds over him the crown awaiting him in heaven.

8. The small picture on the left represents the reconciliation between the two brothers Jacob and Esau. (*Gen. xxxiii, 1-15.*)



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THE COMMANDMENTS.

The Sixth Commandment: Thou shalt not commit adultery.

1. By this Commandment are forbidden all immodest acts, words and looks, and generally everything that tends to impurity.

2. The sin of impurity is one strictly to be avoided, firstly, because more than any other sin it destroys in our souls the likeness of God to which we have been created, by bringing us down to the level of beasts, and secondly, because it defiles our bodies, which are members of Christ and temples of the Holy Ghost.

3. Among other effects due to impurity are impairment of the intellect, decay and loss of faith and a premature death.

4. The most effective way of avoiding falling into habits of impurity is to say regularly one's morning and night prayers, to have a special devotion for the Blessed Virgin, to go frequently to confession and communion and to fly all occasions of danger.

5. In addition one must mortify oneself, for there are evil spirits that can be chased away only by prayer and fasting, as Our Lord Himself tells us:

« And one of the multitude answering, said: « Master, I have brought my son to Thee having a dumb spirit, who, wheresoever he taketh him, dasheth him, and he foameth and gnasheth with the teeth and pineth away. And I spoke to Thy disciples to cast him out and they could not. » Who answering them, said: « O incredulous generation, how long shall I be with you? How long shall I suffer you? Bring him unto Me. » And they brought him. And when He had seen him, immediately the spirit troubled him; and being thrown down upon the ground, he rolled about foaming. And He asked his father: « How long time is it since this hath happened unto him? » But he said: « From his infancy. And oftentimes hath he cast him into the fire and into the waters to destroy him. But if Thou canst do anything, help us, having compassion on us. » And Jesus saith to him: « If thou canst believe, all things are possible to him that believeth. » And immediately the father of the boy, crying out, with tears said: « I do believe, Lord; help my unbelief. » And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him: « Deaf and dumb spirit, I command thee, go out of him, and enter not any more into him. » And crying out and greatly tearing him, he went out of him, and he became as dead, so that many said: « He is dead. » But Jesus taking him by the hand, lifted him up, and he arose. »

« And when He was come into the house, His disciples secretly asked Him: « Why could not we cast him out? » And He said to them: « This kind can go out by nothing but by prayer and fasting. » (Mark ix, 16-28.)

6. The usual causes of impurity are idleness, bad books, bad newspapers, bad pictures, bad songs, bad company, luxurious living, love of finery, the stage, dancing, and excess in eating and drinking.

Explanation of the Plate.

7. The large picture portrays the Deluge, in which all men perished except Noah and his family. God sent this terrible retribution to punish men, because they had given themselves up to all kinds of sin, especially to that of impurity. Noah, who loved and practised virtue, was saved. While every one else was swallowed up in the rising waters, he was sheltered in the Ark which God had commanded him to build and which safely rode the flood. (Gen. vi, vii.)

8. Of the three small pictures, the middle one shows the destruction of Sodom and Gomorrah by fire rained down from heaven. God destroyed these two cities because their inhabitants were steeped in the sin of impurity. Lot, Abraham's nephew, being a just man, was saved. Warned by angels, he left Sodom with his wife and daughters, before the rain of fire began. Lot's wife was turned into a pillar of salt for looking back, in spite of the angels' warning, at the burning cities. (Gen. xix.)

9. In the small picture on the right we see Samson asleep at the feet of a wicked woman named Dalila, for whom he had conceived an impure passion. This passion had so blinded him, that he disclosed to her the secret that his prodigious strength lay in his hair. Dalila accordingly got his head shaved as he lay asleep and gave him up to the Philistines, who put out his eyes and condemned him to the task of turning a mill. (Judg. xvi.)

10. The small picture on the left shows the two sons of Jacob, Simeon and Levi, putting to the sword the king of Sichem, who had ravished their sister Dina, and with him, his father Hemor, and all the male Sichemites. Thus avenged, Dina was rescued by her other brothers, who at the same time carried off the women of the Sichemites, together with their children and beasts. (Gen. xxxiv.)



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THE COMMANDMENTS.

The Seventh Commandment : Thou shalt not steal.

1. By this Commandment we are forbidden (1) to take unjustly what belongs to another; (2) to retain it unjustly, if it is in our possession, or (3) to cause him wrongful loss in any other way.

2. Those who *take unjustly* what is not theirs include thieves and robbers, dishonest domestic and other servants, fraudulent merchants and tradesmen, corrupt magistrates and judges, usurers and, speaking generally, every one who appropriates what is not his own against the owner's will.

3. Children who steal from their parents sin against this Commandment, because what they take does not belong to them.

4. It is of course always a sin to take unjustly what does not belong to you, but in any particular case the gravity of the sin will depend on the value of the thing taken.

5. Yet under certain circumstances even a mere petty theft may become a mortal sin, as, for instance, when the loss is a heavy one for the victim or when the theft is intended to be only one of a series involving a high value in the aggregate.

6. One is *guilty of unjustly retaining* property (1) if he receives stolen goods; (2) if having accidentally found something, he fails to use due diligence in restoring it to the owner; (3) if he interferes with the rightful succession to legacies; (4) if he misuses or fails to restore trust property in his keeping; (5) if he sweats his servants or keeps back their wages; or (6) if he evades paying his just debts; and so on.

7. We *cause wrongful loss to our neighbour* (1) if we injure or destroy anything belonging to him, or (2) if by unfair means we prevent him from earning his legitimate profits. We are equally guilty whether the loss is due exclusively and entirely to our own action or we are only accomplices or even mere accessories.

8. Read the advice St. John the Baptist gave to the crowds who came to confess to him the wrong they had done to others :

« For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit shall be cut down and cast into the fire ». And the people asked him, saying : « What then shall we do? » And he answering, said to them : « He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner. »

« And the publicans also came to be baptized, and said to him : « Master, what shall we do? » But he said to them : « Do nothing more than that which is

appointed you. » And the soldiers also asked him, saying : « And what shall we do? » And he said to them : « Do violence to no man, neither calumniate any man, and be content with your pay. »

« And as the people was of opinion, and all were thinking in their hearts of John, that he might perhaps be the Christ, John answered, saying unto all : « I indeed baptize you with water, but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose; He shall baptize you with the Holy Ghost and with fire: Whose fan is in His hand and He will purge his floor, and will gather the wheat into His barn, but the chaff He will burn with unquenchable fire. » (*Luke iii, 9-17.*)

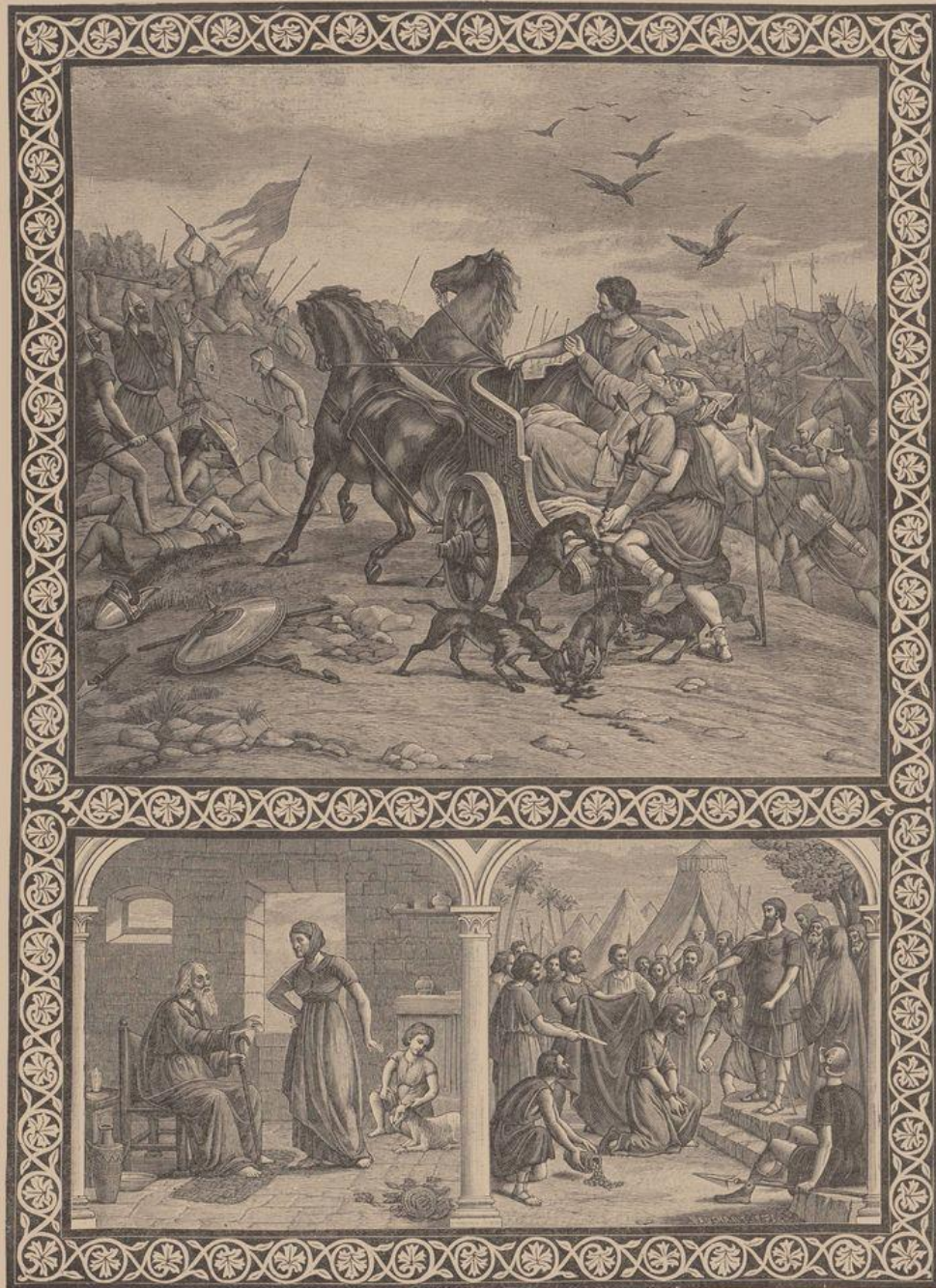
Explanation of the Plate.

9. *In the small picture on the left* we see the elder Tobias, become blind and poor after having possessed great wealth and practised charity on a wide scale. His wife had to work to support him and their young son. Being one day presented with a kid, and hearing it bleat, he at once cried : « Take heed, lest perhaps it be stolen, restore ye it to its owners, for it is not lawful for us either to eat or touch anything that cometh by theft. » (*Tob. ii, 21.*)

10. *The large picture* represents the death of Achab, king of Israel. Achab wanted to acquire by exchange a vineyard belonging to a Jezrahelite named Naboth, who however declined to part with his family inheritance. Acting under the advice of his wife Jezebel, a woman more wicked than himself, he had Naboth put to death on a false charge and then possessed himself of his vineyard. The prophet Elias went to Achab and delivered this message :

« Thus saith the Lord, in this place wherein the dogs have licked the blood of Naboth, they shall lick thy blood also. » (*III Kings, xxi, 19*) Later, being at war, Achab went to battle completely disguised so as to escape recognition, but a chance arrow struck him in the breast and he died. The blood that flowed from his wound was licked up by dogs, as Elias had predicted. (*Ibid. xxii, 38.*)

11. *The small picture on the right* shows Achan, an Israelite, who was condemned by Joshua to die a terrible death for having, against the divine command, appropriated after the capture of Jericho « a scarlet garment exceeding good, and two hundred sicles of silver and a golden rule of fifty sicles ». He was stoned to death and all his property was set on fire and destroyed. (*Jos. vii, 10-25.*)



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THE COMMANDMENTS.

The Seventh Commandment (concl.) : Thou shalt not steal.

1. Bad servants offend against this Commandment usually by cheating their employer, or by causing him loss through carelessness and inattention in the performance of their duties.

2. Servants should be faithful, exact and honest even in the smallest details. Read what Christ says : « And I say to you : « Make unto you friends of the Mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings. He that is faithful in that which is least, is faithful also in that which is greater ; and he that is unjust in that which is little, is unjust also in that which is greater. If then you have not been faithful in the unjust Mammon, who will trust you with that which is true ? And if you have not been faithful in that which is another's, who will give you that which is your own ? No servant can serve two masters, for either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve both God and Mammon. » (Luke xvi, 9-13.)

3. It is a grave breach of this Commandment to sue any one in a court of law for money or property to which one has no rightful claim.

4. In every case of wrongful acquisition of, or injury done to, another man's property, restitution should be made as soon as possible and compensation as well given for any loss directly or indirectly resulting therefrom.

5. Such restitution, when it is possible, is absolutely imperative, for unless and until it is made, the sin committed will not be forgiven. The case of Zacheus, which we cite below, is to the point :

« And Jesus entering in, He walked through Jericho. And behold there was a man named Zacheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus who He was, and he could not for the crowd because he was low of stature. And running before, he climbed up into a sycamore tree that he might see Him, for He was to pass that way. And when Jesus was come to the place, looking up, He saw him and said to him : « Zacheus, make haste and come down, for this day I must abide in thy house. » And he made haste and came down and received Him with joy.

« And when all saw it, they murmured, saying, that He was gone to be a guest with a man that was a sinner. But Zacheus standing said to the Lord : « Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man of anything, I restore him fourfold. »

« Jesus said to him : « This day is salvation gone

to this house, because he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost. » (Luke xix, 1-10.)

6. Not only must the actual author of the wrong make the required restitution, but every other individual as well who is in any way responsible for it.

7. Such will be (1) those who abetted by advice or command or in any other way, (2) those who received the stolen property, if any, and (3) even those who, having been in a position to prevent the wrong, failed to do so.

8. Responsibility for the restitution rests on the persons concerned in the following order : first and foremost, on the person in actual possession of the wrongfully acquired property ; next, on the person, by whose advice or order the wrong was done ; and lastly, on the actual perpetrator and on those who directly assisted him.

9. Restitution should be made to the owner or, should he have deceased, to his heir.

10. Even persons who have inherited wrongfully-acquired property are bound to restore it, for under no circumstances is it right to retain what belongs to another.

11. If the person from whom the restitution is due does not know who the owner is, he should seek and follow due advice.

12. In making the restitution, the property wrongfully acquired should itself be handed back, if it still exists, as nearly as possible in its original condition ; otherwise its full value should be given.

13. If he is unable to do either, the firm purpose of some day making the restitution when he is able should never be out of his mind, and he ought to spare no effort to effect it as soon as possible.

14. The best way to observe the Seventh Commandment is ever to have as much respect for another man's property as for one's own.

Explanation of the Plate.

15. *The large picture* shows the angel Raphael claiming back from Gabelus the sum of money which the elder Tobias had lent him. So far from denying the debt, Gabelus at once handed the money to the angel. (Tob. ix, 3-6.)

16. *Below on the right* a man of position is seen stripping every stitch of clothing off a poor man's back under threat of an unjust and ruinous law-suit.

17. *Opposite* we observe an unfaithful servant who has wasted his master's goods.



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THE COMMANDMENTS.

The Eighth Commandment : Thou shalt not bear false witness against thy neighbour.

1. The things forbidden by this Commandment are (1) false evidence, (2) lies, (3) calumny or slander, (4) detraction or backbiting, and (5) rash judgments.

False Evidence.

2. Here we refer only to untrue statements knowingly made in a court of law.

3. It is always a mortal sin to give false evidence. He who gives it breaks also the Second Commandment by becoming a perjurer, since he is under oath to speak the truth, the whole truth and nothing but the truth. Also the false evidence may and often does result in injustice to individuals or even to a whole class, *e. g.*, the condemnation of an innocent man, undeserved loss of property or reputation, unfair treatment of a particular class.

4. The perjurer is bound to repair as far as he can the wrong he has done.

5. Equally guilty with the perjurer is the man who produces such a witness, or who concocts false titles to property or special privileges, or, being himself in authority, sentences or procures others to sentence an innocent person.

Explanation of the Plate.

6. *In the large picture* we see Our Lord taken by the Jews before Pilate, who is on his judgment seat. One of the Jews, pointing with one hand to Jesus, declares that he has heard Him tell the people that they ought not to pay tribute to Caesar. Now we know that this was absolutely untrue, for Jesus had on the contrary told them to « render unto Caesar the things that are Caesar's. » (*Matt. xxii. 21.*)

7. Here is another instance of false evidence given, of which Our Lord was again the victim :

« And the chief priests and all the council sought for evidence against Jesus that they might put Him to death and found none. For many bore false witness against Him and their evidence were not agreeing. And some rising up, bore false witness against Him, saying : « We heard Him say I will destroy this temple made with hands and within three days I will build another not made with hands. » And their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying : « Answerest thou nothing to the things that are laid to thy charge by these men? » But He held His peace and answered nothing. Again the high priest asked Him and said to Him : « Art thou the Christ the Son of

the blessed God? » And Jesus said to him : « I am. And you shall see the Son of Man sitting on the right hand of the power of God and coming with the clouds of heaven. » (*Mark xiv. 55-62.*)

8. *In the small picture on the left* we see Jezebel, wife of Achab, king of Israel, being devoured by dogs. This wicked woman, wishing to put away Naboth who had refused to give up to Achab « the inheritance of his fathers », suborned two men to falsely swear that he had blasphemed against God and the king. Naboth was in consequence condemned and stoned to death. But Jezebel's crime did not go unpunished. Achab's successor, Jehu, who is shown in the picture on horseback, had her thrown down from the top of the palace and down below her body was devoured by dogs. (*III Kings xxi.*)

9. A further instance is that of the Jews who gave false testimony against St. Stephen, as related in the Acts of the Apostles :

« And the word of the Lord increased and the number of the disciples was multiplied in Jerusalem exceedingly. A great multitude also of the priests obeyed the faith. And Stephen full of grace and fortitude did great wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines and of the Cyrenians and of the Alexandrians and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit that spoke. Then they suborned men to say they had heard him speak words of blasphemy against Moses and against God. And they stirred up the people and the ancients and the scribes, and running together, they took him and brought him to the council. And they set up false witnesses who said : « This man ceaseth not to speak words against the holy place and the law. For we have heard him say that this Jesus of Nazareth shall destroy this place and shall change the traditions which Moses delivered unto us. » (*Acts vi. 7-14.*)

10. *In the small picture on the right* we see Daniel, then only a boy of twelve. In front of him stands Susanna supported by her relations and friends. The two old men on the dais behind her had falsely sworn that they had surprised her in the act of committing an abominable sin, and she had consequently been condemned to death and was about to be led out to be stoned. It was at this point that the boy Daniel cried out that she was innocent. He proved that the two elders had given false testimony, with the result that it was they who were put to death. (*Dan. xiii.*)



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THE COMMANDMENTS.

The Eighth Commandment (cont.): Thou shalt not bear false witness against thy neighbour.

Lying.

1. To tell a lie is to say, with the deliberate intention of deceiving, some thing which the speaker believes to be untrue.

2. We say « *believesto be untrue* » and not, as one might expect, « *is untrue or false* », because what he *believes* to be false, may *in reality* be true. As regards the existence of a « deliberate intention of deceiving », strictly speaking such intention may even be absent, as in the exceptional case of a well-known habitual liar whom no one believes.

3. There are three classes of lies, viz., (1) the jocose lie, (2) the officious lie, and (3) the injurious or hurtful lie.

4. A *jocose* lie is one that is told in joke for one's own amusement or that of others.

5. An *officious* or *white* lie is one that is told for some useful purpose or for the benefit of one's neighbour.

6. An *injurious* or *hurtful* lie is told with the object of injuring one's neighbour.

7. Of these three kinds of lies the injurious lie is the worst and becomes a mortal sin if the resulting injury to the property or reputation of the victim is at all serious.

8. It is never permissible to tell a lie, even to exculpate oneself or to render a service to our neighbour.

9. A lie is always a sin, since being opposed to the truth, it is an insult to God who is the truth itself.

Explanation of the Plate.

10. *In the large picture* we see St. Peter and before him the woman Saphira, who drops down dead at his feet.

« But a certain man named Ananias, with Saphira his wife, sold a piece of land, and by fraud kept back part of the price of the land, his wife being privy thereunto; and bringing a certain part of it, laid it at the feet of the apostles. But Peter said: « Ananias, why hath Satan tempted thy heart that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the land? Whilst it remained, did it not remain to thee? And after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God. »

« And Ananias hearing these words, fell down and

gave up the ghost. And there came great fear upon all that heard it. And the young men rising up, removed him, and carrying him out, buried him. »

« And it was about the space of three hours after, when his wife, not knowing what had happened, came in. And Peter said to her: « Tell me, woman, whether you sold the land for so much? » And she said: « Yes, for so much. » And Peter said unto her: « Why have you agreed together to tempt the Spirit of the Lord? Behold the feet of them who have buried thy husband are at the door, and they shall carry thee out. Immediately she fell down before his feet and gave up the ghost. And the young men coming in, found her dead, and carried her out and buried her by her husband. And there came great fear upon the whole Church and upon all that heard these things. » (*Acts* v, 1-11.)

11. *In the small picture on the left* we see Eve being tempted by the serpent, who said to her: (If you eat of this fruit,) you shall not die the death, for in what day soever you eat thereof you shall be as gods, knowing good and evil. (*Gen.* iii, 4-5.)

12. The whole of mankind was lost by this lie of Satan, whom Our Lord calls a liar and the father of lies in the following passage from the Gospel of St. John:

« Jesus therefore said to them: If God were your father, you would indeed love Me. For from God I proceeded and came; for I came not of Myself, but He sent Me. Why do you not know My speech? Because you cannot hear My word. You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth; because truth is not in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father thereof. But if I say the truth, you believe Me not. Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God! » (*John* viii, 42-47.)

13. *The small picture on the right* shows Eliseus and his servant Giezi. This latter had lied to Naaman, saying that he had been sent by the prophet to ask him for a talent of silver and two changes of garments. Having received from the Syrian general two talents of silver and two changes of garments, Giezi lied a second time, telling Eliseus that he had not left the house at all. As a punishment for this double lie, he was smitten with leprosy, « he and all his seed for ever ». (*IV Kings* v, 20-27.)



Maison de la Bonne Presse, 5, rue Bayard, Paris-8.

THE COMMANDMENTS.

The Eighth Commandment (concl.): Thou shalt not bear false witness against thy neighbour.

Calumny or Slander.

1. To calumniate or slander any one is to impute to him some fault or bad motive, of which the calumniator knows he is entirely innocent, or some defect which he is aware the person does not possess.

Detraction or Backbiting.

2. To backbite any one is to disclose without just cause his faults and defects and even to depreciate his good qualities and merits.

3. Just cause exists when the person to whom the disclosure is made is in a position to have the faults and defects in question corrected or is in danger of suffering some injury except for such disclosure.

4. The detractor commits a sin even if he keeps strictly within the truth, for charity forbids us to take away without just cause the good repute of our neighbour.

5. There is no detraction if the fault or defect is object of common knowledge or is public property, but in no case is show of malice justifiable.

6. Detraction can be a mortal sin, for St. Paul tells us that « Railers (in latin *maledici*: backbiters) shall not possess the kingdom of God ». (*I Cor.* vi, 10.)

7. Both calumny and detraction are mortal sins if what is said is *per se* of a grave character and does serious injury to the person's reputation.

8. In both there may be aggravating circumstances, as, for instance, if the calumny or detraction refers to one's superiors or to persons consecrated to God or includes a great many persons or is uttered before a number of people.

9. It is forbidden to be interested in listening to calumny and detraction, for to do so is tantamount to actually taking part in it.

10. If in our presence calumny or detraction is being indulged in, it is our duty to stop it if we can; if we cannot, we ought to try and turn the conversation into another channel or, at least, by remaining silent, show that it is displeasing to us.

11. Except with just cause, we are forbidden to carry to any one what we have heard said against him. In Proverbs (vi, 19.) we are told that « the Lord hateth him that soweth discord among brethren », i. e., the talebearer and mischiefmaker.

12. The slanderer, the backbiter and the mischief-maker are bound to repair as far as they can the injury they have done to their victim.

13. To this end the slanderer must state as publicly as he can that the slanderous stories he has put into circulation have no foundation at all; the backbiter should go about extenuating, and pleading excuses for, his victim's failings and make the most of his merits; and the mischief-maker should do his best to minimise the effects of his tale-bearing and restore friendly relations between the parties he has estranged.

Rash Judgments.

14. We judge a person rashly if we form an unfavourable opinion regarding him upon insufficient or even no grounds at all.

15. To judge rashly is wrong, because both justice and charity forbid us to think evil of any one without good and sufficient cause.

Explanation of the Plate.

16. At the top we see Joseph being led away to prison on a false charge brought against him by Putiphar's wife. This wicked woman, burning with a guilty passion for Joseph, one day pressed her suit on him; but he, unwilling to commit sin, rejected her advances and sought safety in precipitate flight, leaving behind his cloak in her grasp. She turned this fact to her advantage and accused him of attempting to violate her. Putiphar believed the calumny and cast Joseph into prison. (*Gen.* xxxix.)

17. The small picture on the left shows the high priest Aaron and Mary, his sister, on their knees before the Ark of the Covenant. Observe the Almighty coming down « in the pillar of the cloud. » The pair had murmured against their brother Moses. So the Lord summoned them for having calumniated His servant Moses and covered Mary with a leprosy which lasted seven days. (*Num.* xii.)

18. The small picture on the right shows St. Paul at Malta, where he had landed after shipwreck in a storm. He was well received by the inhabitants, who made a fire for him, as it was cold and raining. Paul, having gathered a bundle of sticks, threw them on the fire, when « a viper, coming out of the heat, fastened on to his hand. And when the barbarians saw this, they said one to another: « Undoubtedly this man is a murderer, who, though he hath escaped the sea, yet vengeance doth not suffer him to live. » But they soon saw how rashly they had judged, for Paul shook off the viper back into the fire and took no harm. (*Acts.* xx, 8.)



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THE COMMANDMENTS.

The Ninth Commandment. : Thou shalt not covet thy neighbour's wife.

1. By this Commandment we are forbidden to harbour any carnal thoughts or desires. Says Our Lord : « You have heard that it was said to them of old : Thou shalt not commit adultery ! But I say to you that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. » (*Matt. v, 27-28.*)

2. The difference between this and the Sixth Commandment is this, that whereas the latter forbids all outward manifestations of impurity, including immodest language, the ninth commandment forbids even the mere desire or thought of such.

3. It is *desire* when one is ready to satisfy it if the opportunity offered; and it is *thought* when, without any idea of translating it into action, the mind gloats over the idea itself.

4. The desire alone, though unsatisfied, is sinful, for we have no right to desire what it is not permitted us to do.

5. And it is sinful to harbour impure thoughts, even if the desire to commit the act itself be altogether absent.

6. It is sinful because we offend God by dwelling with pleasure on things which are intensely abhorrent to Him and harmful to us.

7. There is however no sin if the moment such thoughts present themselves we, true to our duty, thrust them away from us; and not only is there no sin, but in offering such stout resistance, we even gain for ourselves special merit. Remembering this, we ought never to lose courage, but fight bravely against all temptation.

8. To overcome temptation to impurity we must (1) remember that God's eyes are always upon us and that we are one day to be judged by Him, (2) lift up our hearts to Him in a short prayer, (3) offer resistance to the temptation from the moment it presents itself, and (4) invoke the aid of the Blessed Virgin.

Explanation of the Plate.

9. *The large picture* illustrates the Gospel story of Christ and the woman, who, giving way to her evil desires, became an adulteress. (*John viii, 3-11.*)

« And the Scribes and Pharisees bring unto Him a woman taken in adultery, and they set her in the midst and said to Him : « Master, this woman was even now taken in adultery. Now Moses in the Law commanded us to stone such a one, but what sayest Thou? » And this they said tempting Him that they might accuse Him. But Jesus bowing Himself down, wrote with His finger on the ground. When there-

fore they continued asking Him, He lifted up Himself and said to them : « He that is without sin among you, let him first cast a stone at her ». And again stooping down, He wrote on the ground. But they, hearing this, went out one by one, beginning at the eldest, and Jesus alone remained and the woman standing in the midst. »

« Then Jesus lifting up Himself, said to her : « Woman, where are they that accuse thee? Hath no man condemned thee? » Who said : « No man, Lord. » And Jesus said : « Neither will I condemn thee. Go and now sin no more. »

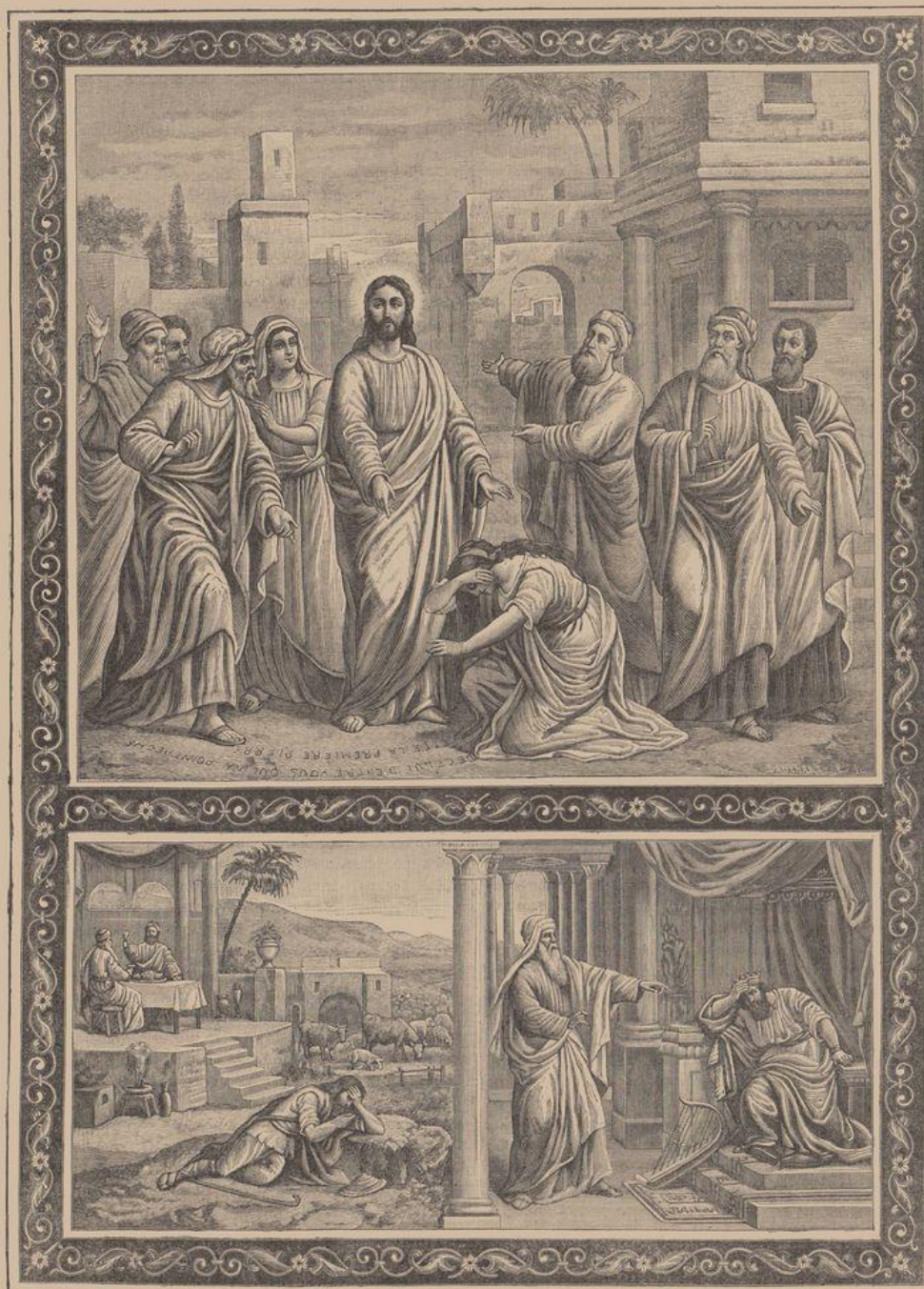
10. *In the small picture on the right* we see king David, and, standing before him, the prophet Nathan, who is reproaching him for his adultery with Bethsabee and the murder of her husband Uriah.

11. *The small picture on the left* illustrates the parable used by Nathan in order to bring home to David the enormity of his sin. « There were two men in one city, the one rich and the other poor. The rich man had exceeding many sheep and oxen, but the poor man had nothing at all but one little ewe lamb, which he had bought and nourished up, and which had grown up in his house together with his children eating of his bread and drinking of his cup and sleeping in his bosom, and it was unto him as a daughter. And when a certain stranger was come to the rich man, he spared to take of his own sheep and oxen, and to make feast for that stranger, but took the poor man's ewe and dressed it for the man that was come to him ».

« And David's anger being exceedingly kindled against that man, he said to Nathan : « As the Lord liveth, the man that hath done this is a child of death. He shall restore the ewe fourfold, because he did this thing and had no pity! »

« And Nathan said to David : « Thou art the man. Thus saith the Lord God of Israel : I anointed thee king over Israel and I delivered thee from the hand of Saul, and gave thee thy master's house, and gave thee the house of Israel and Judah, and if these things be little, I shall add far greater things unto thee. Why therefore hast thou despised the word of the Lord to do evil in my sight. Thou hast killed Urias the Hittite with the sword and hast taken his wife to be thy wife. Behold I will raise up evil against thee out of thy own house ». (*II Kings xii.*)

The king was overwhelmed with grief and from the bottom of his heart, torn by repentance, escaped this saving cry of penitence which God never despises : « I have sinned against the Lord. »



Maison de la Bonne Presse, 5, rue Bayard, Paris-P.

THE COMMANDMENTS.

The Tenth Commandment: Thou shalt not covet thy neighbour's goods.

1. By this Commandment we are forbidden to desire unjustly the possession of things belonging to another and to bear him envy for them.

2. We are further forbidden (1) to be inordinately attached to earthly things, or (2) to be too eager in their pursuit. On this subject Our Lord spoke thus:

« There was a certain rich man who was clothed in purple and fine linen and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate full of sores, desiring to be filled with crumbs that fell from the rich man's table, and no one did give him. Moreover the dogs came and licked his sores. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom. And the rich man also died and he was buried in hell, and lifting up his eyes, when he was in torments, he saw Abraham afar off and Lazarus in his bosom; and he cried and said: « Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame ». And Abraham said to him: « Son, remember that thou didst receive good things in thy lifetime and likewise Lazarus evil things. But now he is comforted and thou art tormented; and besides all this, between us and you there is fixed a great chaos, so that they who would pass from hence to you cannot, nor from thence come hither ». And he said: « Then, father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them lest they also come into this place of torments ». And Abraham said to him: « They have Moses and the prophets, let them hear them ». And he said: « No, father Abraham, but if one went to them from the dead, they will do penance. » And he said to him: « If they hear not Moses and the prophets, neither will they believe if one rise again from the dead! » (*Luke xvi, 19-31.*)

« And He said to His disciples: « Therefore I say to you be not solicitous for your life what you shall eat, nor for your body what you shall put on. The life is more than the meat and the body is more than the raiment. Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they! And which of you, by taking thought, can add to his stature one cubit? If then ye be not able to do so much as the least thing, why are you solicitous for the rest? Consider the lilies how they grow; they labour not,

neither do they spin, but I say to you not even Solomon in all his glory was clothed like one of these. Now if God clothed in this manner the grass that is today in the field and tomorrow is cast into the oven, how much more you, O ye of little faith! »

« And seek not you what you shall eat or what you shall drink, and be not lifted up on high. For all these things do the nations of the world seek, but your Father knoweth that you have need of these things. But seek ye first the kingdom of God and His justice, and all these things shall be added unto you. » (*Luke xii, 22-31.*)

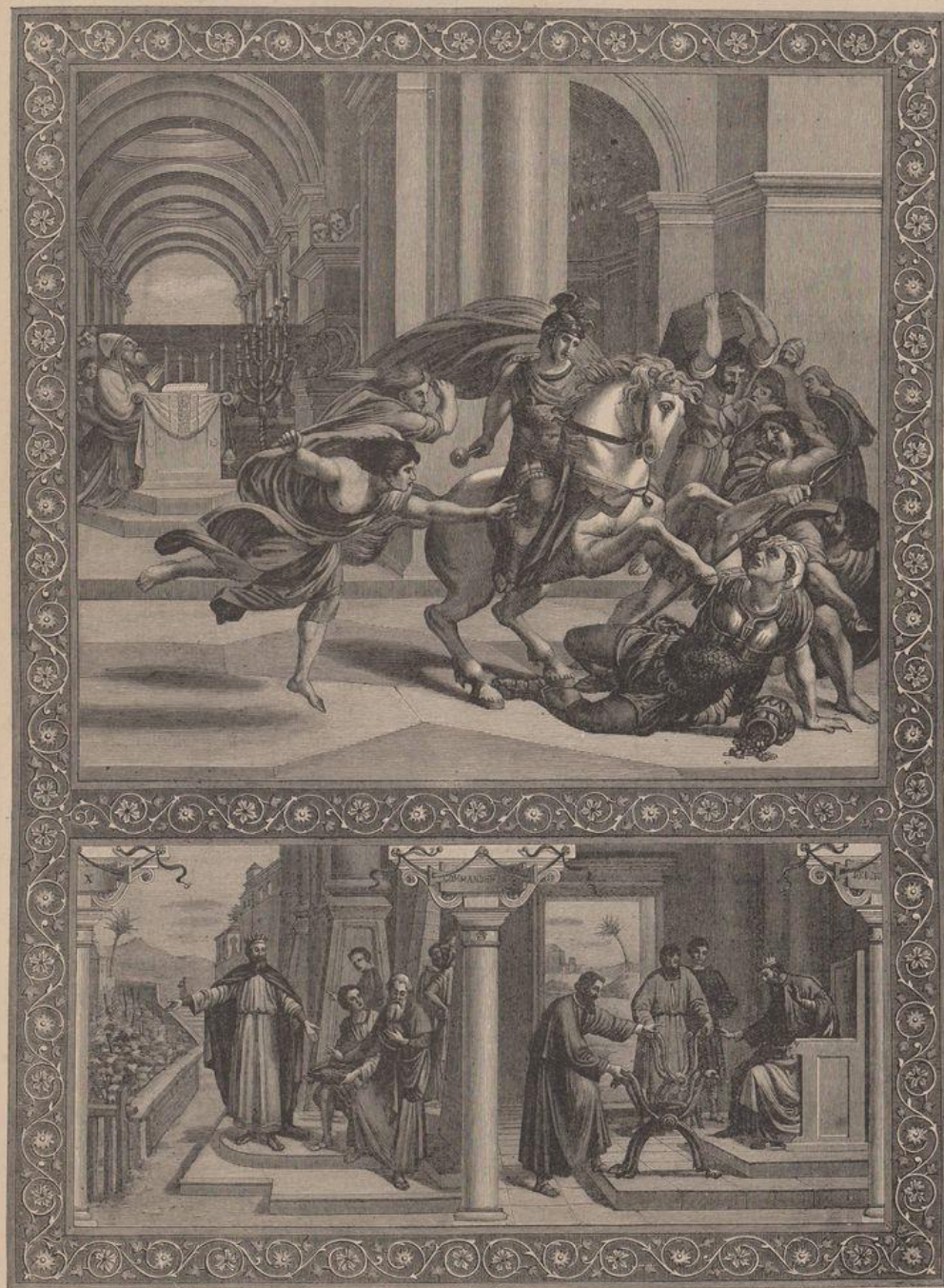
3. The above words mean that we must think of our salvation before every thing else; but that does not prevent us from caring within reason for the things of the world and the affairs of this life.

Explanation of the Plate.

4. *In the large picture* we see Heliodorus, general of the army of Seleucus, king of Syria. This prince, coveting unjustly the treasures which the Temple at Jerusalem contained, ordered Heliodorus to go and seize them. When the general arrived there with his guards to commit this sacrilegious robbery, he saw suddenly appear « a horse with a terrible rider on him and he ran fiercely and struck Heliodorus with his forefeet. Moreover there appeared two other young men bright and glorious, who stood by him, one on either side, and scourged him without ceasing with many stripes. And Heliodorus suddenly fell to the ground, and they took him up covered with great darkness, and having put him into a litter, they carried him out. » (*II Mach. iii, 25-27.*)

5. *The small picture on the left* illustrates the story of Naboth's vineyard. Being situated close to the palace, it was coveted by the king, Achab, who pressed Naboth to sell it or to exchange it for another elsewhere. As alienation of family property was forbidden by the law of Moses, Naboth refused, saying: « The Lord be merciful to me and not let me give thee the inheritance of my fathers. » (*III Kings, xxi, 3.*)

6. St. Eloi (*small picture on right*) was the very opposite of Achab. Having been ordered by king Clotaire II to make him a chair of pure gold set with precious stones, he was given enough material for two such chairs. So far from keeping the extra gold and gems, as he might safely have done, he made two chairs and brought them to the king.



A. DELVAUX SC.

Maison de la Bonne Presse, 5, rue Bayard, Paris-9.

THE COMMANDMENTS OF THE CHURCH.

GENERAL REMARKS.

First Commandment: To keep the Sundays and Holy Days of Obligation holy by hearing Mass and resting from servile works.

1. The Church has authority from Our Lord himself to make laws: « He that heareth you heareth Me » (Luke x, 16). Again « What things soever ye shall bind on earth shall be bound in heaven » (Matt. xviii, 18). A group of the laws so made is known as the Commandments or Precepts of the Church. They impose the obligation of hearing Mass and fasting and abstaining on certain days, and of going to confession and communion at least once a year (the first four Commandments); of supporting one's pastors (the fifth Commandment); and of observing certain restrictions with regard to marriage (the sixth Commandment). All six Commandments apply to the area of the British Empire and to the United States, but in countries where the Church has sufficient revenues of her own, the fifth is omitted, and where the restrictions of the sixth are already embodied in the special body of the laws relating to marriage, this too becomes superfluous. Thus some countries possess only four, others five Commandments of the Church.

2. The Holy Days of Obligation observed in England are seven in number, viz., Christmas Day, the Circumcision (*Jan. 1*), the Epiphany (*Jan. 6*), the Ascension, SS. Peter and Paul (*June 29*), the Assumption (*Aug. 15*), and All Saints (*Nov. 1*).

3. To the above are added, in Scotland St Andrew's day (*Nov. 30*), and, in Ireland, St Patrick's day (*March 17*) and the Annunciation (*March 25*). In the United States there are only six such Holy Days, viz., Christmas Day, New Year's Day, Ascension, the Assumption, the Immaculate Conception and All Saints.

4. It is a mortal sin to neglect to hear Mass on Sundays and on all Holy Days of Obligation. Hence parents, guardians, masters and mistresses sin grievously if without just cause they prevent their children, wards or servants and other persons subject to them from going to Mass on such days.

5. There are however circumstances which necessarily dispense one from going to Mass, as, for instance, illness, having to nurse a sick person, too great distance from church, necessity of some one person staying at home to mind the house or small children, inability to obtain leave of absence from work on a week-day, and so on.

6. There are also the so-called Days of Devotion, on which the faithful are specially recommended to hear

Mass. These were at one time, when life was less strenuous, Holy Days of Obligation. For the British Empire, they are —

FEBRUARY. — The Purification or Candlemas Day (*2nd*); St. Mathias, Apostle (*24th*).

MARCH. — St. Joseph, Spouse of the Blessed Virgin (*19th*); Annunciation (not in Ireland, where — see above — it is a Day of Obligation).

APRIL. — St. George the Martyr (*23rd*. — only in England).

MAY. — SS. Philip and James, Apostles (*1st*); Finding of the Cross (*3rd*).

JUNE. — St. Margaret, Queen, Patroness of Scotland (*10th*, only in Scotland); Nativity of St. John the Baptist (*24th*).

JULY. — St. James Major, Apostle (*25th*); St. Anne, Mother of the Blessed Virgin (*26th*).

AUGUST. — St. Laurence, Martyr (*10th*); St. Bartholomew, Apostle (*24th*).

SEPTEMBER. — Nativity of the Blessed Virgin (*8th*); St. Matthew, Apostle (*21st*); St. Michael, Archangel, or Michaelmas Day (*29th*).

OCTOBER. — SS. Simon and Jude, Apostles (*28th*).

NOVEMBER. — St. Andrew, Apostle (*30th*. — not for Scotland, see para. 3 above).

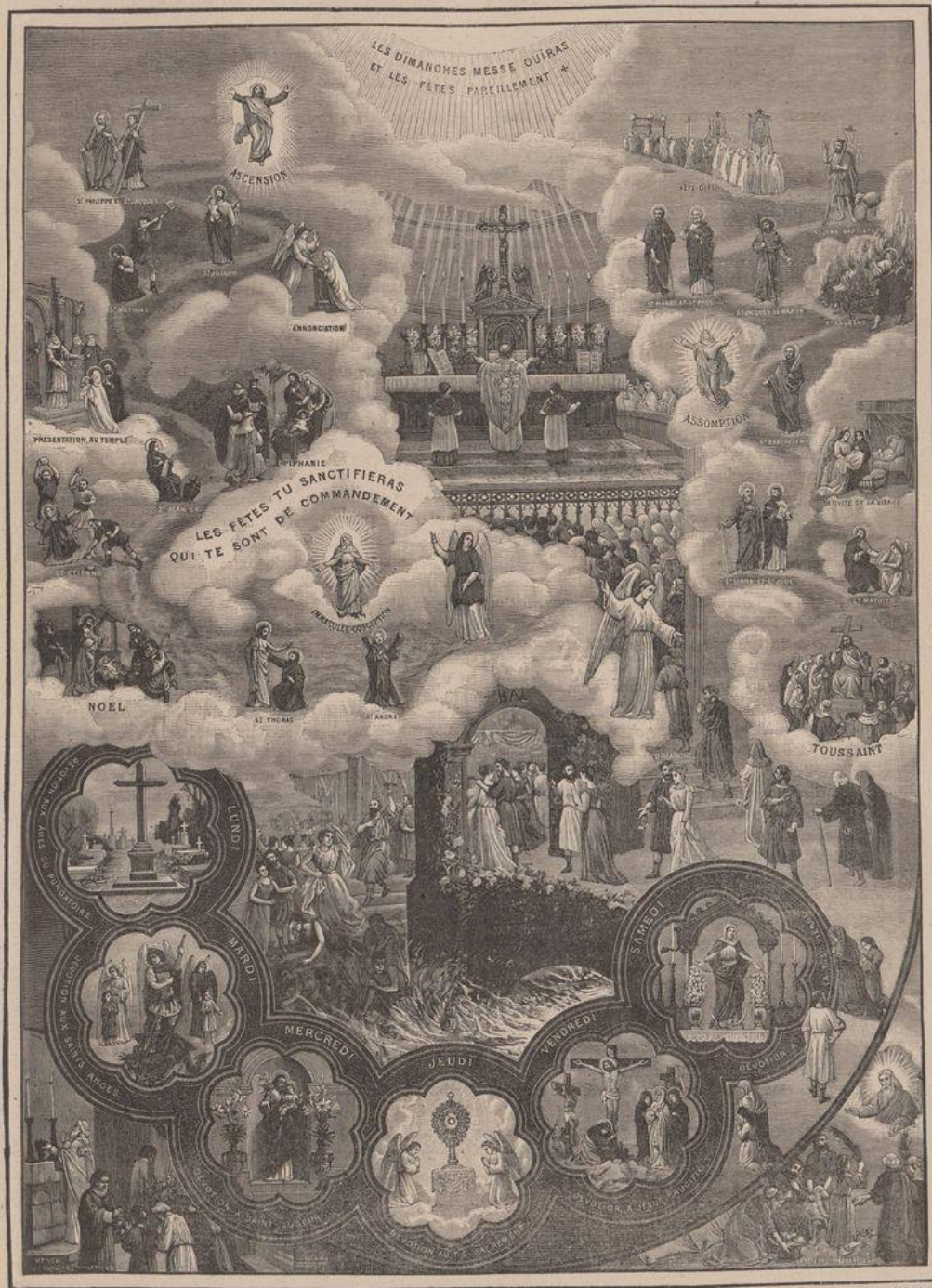
DECEMBER. — The Immaculate Conception of the Blessed Virgin (*8th*); St. Thomas, Apostle (*21st*); St. Stephen, First Martyr (*26th*); St. John, Apostle and Evangelist (*27th*); the Holy Innocents (*28th*); St. Thomas of Canterbury, Martyr (*29th* in England only).

Easter Monday and Tuesday, and Monday and Tuesday in Whitsun Week. Also Corpus Christi (Thursday next after Trinity Sunday).

Explanation of the Plate.

7. At the top we have a priest saying Mass on a Feast day before a devout congregation. Immediately below we see a ball going on, attended by worldly men and women who prefer their pleasures to the sanctification of Sunday and Holy Days and who, unless they repent, must inevitably end by falling into the abyss of hell below. In the bottom left-hand corner is represented a priest saying Mass in a private house, and in the opposite corner the keeping of the Feast of Tabernacles by the Jews.

8. The six medallions represent the six weekdays and the devotion special to each. The remaining pictures require no explanation.



Maison de la Bonne Presse, 3, rue Bayard, Paris-8.

THE COMMANDMENTS OF THE CHURCH.

2nd. Commandment: To keep the days
of fasting and abstinence appointed by the Church.

1. *To fast* is to eat but one full meal (with, if required, a collation of about 8 oz.) and, unless specially dispensed, to use no flesh-meat. General custom allows also about 2 oz. of dry bread with a cup of tea or coffee in the morning, thus enabling many to fast, who could not otherwise do so. The full meal may be taken at midday and the collation in the evening, or *vice versa*. Fish and meat may not be eaten at one the same meal. Persons under 21 or over 60 years of age need not fast.

2. Within the British Empire the *fast days* are (1) all week-days in Lent; (2) Wednesdays and Fridays in Advent; (3) the Ember days; and (4) the Vigils or Eves of Pentecost, SS. Peter & Paul, the Assumption, All Saints and Christmas Day. In Scotland also St. Andrew's Eve. Usually a special Lenten Indult excepts Mondays, Tuesdays, Thursdays and Saturdays (not in Ember or Holy Week). A fast falling on a Sunday is observed on the preceding Saturday. In the United States Wednesdays in Advent and the Eve of SS. Peter & Paul are not fast days.

3. *To abstain* is to avoid the use of flesh-meat, which includes suet. There are restrictions for certain days in Lent with regard also to eggs, milk, butter, cheese, lard and dripping, which are however usually subject from year to year to Indults and general dispensations granted respectively by the Pope and the bishop of the diocese. Children under 7 years of age are not obliged to abstain.

4. *The days of abstinence* are (1) the Sundays in Lent (general dispensation usually granted) and (2) all Fridays, except when Christmas Day falls on a Friday. In Scotland no one is obliged to abstain on two consecutive days.

5. The parish priest has authority to give dispensation from fasting or abstaining or both on account of sickness, great poverty, very hard work, travelling or other good reason. Persons dispensed only from the obligation of fasting must however abstain.

6. We are commanded to fast and abstain that so we may mortify the flesh and do satisfaction for our sins.

7. The fast of Lent has been instituted (1) to commemorate Christ's fast of forty days in the desert (2), as an expiation for our sins, and (3) to prepare us by penance for the worthy celebration of Easter.

8. The Advent fasts are intended as an expiation and a preparation for the great feast of Christmas.

9. The Ember Days fall at the beginning of the four seasons of the year. They have been made fasting days in order that we may (1) consecrate to God by

penance each succeeding season of the year, (2) beg God to bless the produce of the earth, and (3) call down the divine grace upon the ministers of religion, who are usually ordained at these four periods.

10. The fast ordained for the Vigils is to prepare us by mortification to celebrate those feasts worthily.

11. By abstaining on Friday we commemorate Our Lord's death and burial, which took place on that day and are reminded that we must do penance.

Explanation of the Plate.

12. *In the central picture* is depicted the temptation of Our Lord in the desert after His fast of forty days. « If thou be the Son of God », said the tempter, « command that these stones be made bread » Our Lord answered : « It is written : Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. » (*Matt. iv, 3-4*).

13. *At the foot of the stairs representing Lent, to the right of it*, we see a priest placing ashes on the foreheads of the faithful on the first day of Lent with this ever necessary warning : « Remember, man, that thou art dust and unto dust thou wilt return. »

14. *In the four small pictures representing the four Ember periods* are depicted — in that of summer, an ordination of subdeacons; in that of autumn, an ordination of deacons; in that of winter, the laying on of hands in the ordination of priests; and in that of spring, the consecration of their hands to fit them for the Holy Sacrifice.

15. The several circular and rectangular medallions represent the various Vigils.

16. *In the right-hand top corner* we see the aged Eleazer, who perished under the persecution of Antiochus. They tried to force swine's flesh into his mouth, but he preferred « a most glorious death » to « a hateful life » (*II Mach. vi, 18-19*).

17. *The picture above that of the Temptation* shows a banquet at which meat is being served, although it is Friday; and *below that* a ball held in Lent. The dancers end by falling into the flames of hell which yawns at their feet.

18. *At the bottom on the left* Jonah is shown warning the people of Niniveh of the impending doom of their city, unless they do penance (*Jonas iii*).

19. *Opposite on the right* we see St. John the Baptist preaching penance to the Jews in order to prepare them for the salvation Our Lord was about to bring them. « Do penance », he cried, « for the kingdom of heaven is at hand » (*Matt. iii, 2*).



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THE COMMANDMENTS OF THE CHURCH.

3rd. Commandment: To go to confession at least once a year.

4th. Commandment: To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts.

5th. Commandment: To contribute to the support of our Pastors.

6th. Commandment: Not to marry within certain degrees of kindred nor to solemnize marriage at forbidden times.

1. Not to go to confession at all is always a mortal sin, but a bad confession is still worse for the added sin of sacrilege. If one goes to confession only once in the year, the time for it is necessarily fixed by the next Commandment, but if one is prone to mortal sin or desires constantly to advance in virtue, he must go much more frequently, every seven days if possible.

2. Children are bound to go to confession as soon as they can distinguish right from wrong and are hence capable of mortal sin *i. e.*, about the age of seven years.

3. Every child should to make his First Communion as soon as he is able to distinguish right from wrong and the Eucharistic bread from common and material bread, *i. e.* soon after his first confession.

4. It is difficult to live as a good Christian by receiving Our Lord only once a year. Accordingly the Church recommends us to do so frequently — daily, if we can — the oftener, the better for the life of grace of the soul.

5. One's Easter communion should be made in one's own parish, unless permitted by the parish priest to make it elsewhere.

6. We are bound to support our pastors, since they have to devote themselves exclusively to the promotion of our spiritual welfare and the interests of religion and their churches have no endowments. God also commands us to do so: « So the Lord ordained that they who preach the Gospel should live by the Gospel. » (*I Cor. ix, 13-14.*) And generally we must contribute to the support of religion according to our means, so that God may be duly honoured and worshipped and the empire of the Church extended.

7. Kindred includes *consanguinity* and *affinity*.

8. *Consanguinity* = blood-relationship. — Marriage is forbidden between third cousins or any nearer degree of kindred.

9. *Affinity* = relationship by marriage or through the sacraments of Baptism and Confirmation (*spiritual affinity*). — It is forbidden to marry (1) the third cousin or any nearer blood-relation of one's deceased wife or husband, (2) one's god-children or

their parents (3), the sponsors of one's children, (4) a person who in a case of necessity has baptized one's child, and (5) the child one has so baptized.

10. To *solemnize* a marriage is to celebrate it with the Nuptial Mass and Blessing. The *forbidden times* run from the 1st. Sunday of Advent to the Epiphany, and from Ash Wednesday to Low Sunday.

Explanation of the Plate.

11. From the right-hand top corner running downwards is a series of small pictures representing the various feasts which the Church specially recommends us to sanctify by the reception of the Sacraments of Penance and the Holy Eucharist.

12. Immediately above the last of these pictures the road bifurcates, the left branch leading to heaven through the narrow Lenten Gate. Entering thereby the Christian passes on upwards through prayer and confession to his Easter Communion, and thence to heaven. « He that eateth My flesh and drinketh My blood hath eternal life. » (*John vi*) The Crucifixion scene shown above the Confessional signifies that the penitents below receive the merits of the death and blood of the crucified Saviour.

13. The other bifurcation is a wide road inviting the pleasure-seeker and taking him to where revels are being held, from which, utterly brutalised, he falls into the flames of hell below.

14. In the right-hand bottom corner we see an Israelite family assembled to eat the Paschal Lamb. Observe the Angel with a flaming sword on his way to slay « every first-born in the land of Egypt ». (*Exod. xii, 29.*) Just as the Israelites who marked their door-posts with the blood of the paschal lamb and ate of its flesh were spared by the Angel, so all who in the Sacrament of Penance wash their souls in the blood of the Saviour and in the Sacrament of Holy Eucharist nourish them with His flesh, will escape the eternal death of hell.

15. Confession was practised even in the time of the Apostles, for « Many of them that believed, came confessing and declaring their deeds to St. Paul ». (*Acts xix, 18.*) See in the left-hand bottom corner.



Maison de la Bonne Presse, 5, rue Bayard, Paris 8^e.

PRAYER.

ON PRAYER IN GENERAL.

1. Prayer is the lifting up of the mind and heart to God to render Him our homage and to beg of Him graces for soul and body. The *homage* to be rendered are adoration, praise, love and gratitude.

2. We are bound to pray (1) because God requires it of us (2), because Christ Himself has in the Gospels shown us how we should pray, and (3) because we are constantly in need of God's help.

3. Prayer may be *vocal* or *mental*. It is *vocal* when it is expressed in so many words, and *mental* (= *meditation*) when we commune with God only in spirit without the use of definite words.

4. Meditation is one of the most profitable of exercises for the Christian. It compels him to ponder deeply the truths of religion, thereby realizing their full value, and it makes him more and more fervent in the performance of his religious duties.

5. We must pray not only for ourselves, but also for our relatives, our superiors and, in a word, for all men, even for our enemies.

6. We must pray also for the souls in Purgatory that they may be quickly delivered from their sufferings to enter into the enjoyment of eternal bliss.

7. If we pray properly, God will always grant our prayer, but will do so only in the manner and at the time He deems best for us. — It is Christ Himself who has given us this assurance in the clearest language (see text cited in para. 14 below).

8. *The things to ask for* should have reference to God and to our own salvation and that of our neighbour. — But we may also ask for temporal blessings, such as health, success in our undertakings, and so on, but provided always that we want them for a good purpose and that we are ready to submit to whatever may be God's will.

9. We must pray often, but especially on leaving and on going to bed, before and after meals, before starting work, and when exposed to danger or confronted by temptations. — It is Christ Himself who says: « We ought always to pray and not to faint » (*Luke xviii, 1*). It is continuous prayer to be raising up our thoughts at frequent intervals to God and to be careful to do nothing but what is pleasing to Him.

10. It is an excellent thing to have family prayers: there is no more effective way of honouring God and of securing His blessings for one's family and bringing up children in a Christian manner. Our Lord has said: « Where there are two or three gathered together in My name, there I am in the midst of them » (*Matt. xviii, 20*).

11. *To pray properly* we must pray with

attention, humility, confidence and perseverance.

12. By *attention* is meant that we must think only of Him whom we are addressing and of what we are saying to Him. To think of any thing else is what is called *being distracted*. So long as we remain unconscious of the distraction, the prayer is good and acceptable to Almighty God; but if, the moment we become conscious of the distraction, we *do not at once try and get rid of it*, the prayer becomes not only worthless, but an insult to Him.

13. To pray with *humility* is to remember that we are weak miserable creatures incapable of doing anything without His help. « God resists the proud, but gives grace to the humble. » (*James iv, 6*.)

14. To pray with *confidence* is to have a firm conviction that God will hear our prayer according to the promise He Himself has given us: « All things whatsoever you ask when ye pray, believe that you shall receive; and they shall come to you. » (*Mark xi, 24*.)

15. To pray with *perseverance* means that we should never cease praying until our petition is granted. « Blessed is the man that heareth Me and that watcheth daily at My doors. » (*Prov. viii, 34*.)

16. We must pray in Christ's name, because it is through His merits that our petitions are granted, and He Himself has given us this assurance: « Amen, amen, I say to you: if you ask My Father anything in My name, He will give it you. » (*John xvi, 23*.)

Explanation of the Plate.

17. *The large picture* shows Moses on a hill top while a battle was raging down below between the Israelites and the Amalekites. So long as he held up both his arms Israel prevailed; as he lowered them the tide of victory turned. (*Exod xvii, 11*.)

18. *The two small pictures on top* illustrate two cases of family prayers. *In the one* the whole family, including the maidservant, are assembled at night prayers before a Crucifix and a picture of the Blessed Virgin; *in the other* they are crossing themselves before saying grace before meat. A third example of family prayers is that of a working-class family (see *small picture on left at the bottom*) engaging in joint prayer before beginning the day's toil.

19. A model of *attentive* prayer is furnished to us by St. Anthony (see *small picture on right at bottom*). With demons in every shape and guise doing their best to distract and harm him, he prayed with unabated fervour, his eyes riveted on the Crucifix before him.



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PRAYER.

THE LORD'S PRAYER.

Explanation of the Plate.

1. The several small pictures here illustrate the Lord's Prayer, so called because it was Our Lord Jesus Christ Himself, who composed it in order to show us how we should pray. (*Matt. vi, 9-13.*)

2. The Lord's Prayer consists of a short preface and seven petitions to the Almighty. In the first three of these petitions we pray for what ministers to His glory and in the remaining four we ask for what concerns our own spiritual and temporal welfare.

3. The prefatory words « *Our Father who art in heaven* » are given in the scroll over the picture of heaven wherein God is manifesting His glory to the angels and saints.

4. The first two words « *Our Father* » are there to remind us that we are God's children and that as such we must pray to Him with love and confidence as to our Father.

5. We continue with « *Who art in heaven* » to make us pray with due respect, remembering that we are addressing One, who is Sovereign Lord of heaven and earth.

6. FIRST PETITION : « *Hallowed be Thy name.* » — We pray thus that all mankind may know and serve God.

7. The top picture on the left representing the healing of the lame man by St. Peter illustrates this petition. By the words, « *In the name of Jesus Christ of Nazareth, arise and walk* » (*Acts iii, 6*) and the resulting cure St. Peter hallowed the name of God, proclaiming thereby the holiness and divine power of the Name of Jesus.

8. SECOND PETITION : « *Thy kingdom come.* » — In pronouncing these words we pray (1) that God may graciously come and reign in our hearts, (2) that He may one day allow us to reign with Him in heaven, and (3) that all nations with their rulers may acknowledge the sovereignty of God and of His Son Our Lord and Saviour Jesus Christ.

9. Under the scroll containing those words the elder Tobias is shown predicting the coming of the Kingdom of God within the Church : « *Jerusalem, thou shalt shine with a glorious light. Nations from afar shall come to thee and shall bring gifts and shall adore the Lord in thee and shall esteem thy land as holy.* » (*Tob. xiii, 13-14.*)

10. THIRD PETITION : « *Thy will be done on earth as it is in heaven.* » — With these words we pray that God may grant us the grace to obey Him here on earth as the Angels obey Him in heaven.

11. Above the scroll carrying these words we see Jesus in His agony in the garden saying to His Father : « *Father if Thou wilt, remove this chalice from me ; but yet not my will, but Thine be done.* » (*Luke xxii, 42.*)

12. FOURTH PETITION : « *Give us this day our daily bread.* » — Here we ask God to give us what is necessary for the life of the body as well as of the soul.

13. What the body requires are food, raiment and shelter.

14. Christ used the word *bread* with a purpose — we must be satisfied with what is strictly necessary and not to ask or long for superfluities.

15. What the soul needs are (1) the word of God, (2) sanctifying and actual grace, and (3) the Holy Eucharist, which is « *the Living Bread which came down from heaven* ». (*John vi, 41.*)

16. The picture over the scroll containing this petition shows an angel bringing a loaf of bread to the prophet Elias in the desert. (*III Kings xix.*)

17. FIFTH PETITION : « *And forgive us our trespasses as we forgive them that trespass against us.* » — These words mean that if we wish God to forgive us, we ourselves must forgive those who have done or are doing us wrong.

18. Above the double length of scroll containing the words of the petition we have two pictures illustrating it. One represents Jesus Christ on the Cross pardoning His executioners and the penitent thief, the other, David sparing the sleeping Saul, who was seeking to kill him. (*I Kings xxvi.*)

19. SIXTH PETITION : « *And lead us not into temptation.* » — Temptation is a movement within us inciting us to sin and due to the devil and concupiscence.

20. God allows us to be tempted in order that we may realise our miserably frail nature and be given an opportunity of gaining merit by the resistance we offer with the help of His grace.

21. The illustration to this petition shows Jesus tempted in the desert by the devil, but utterly routing him.

22. SEVENTH PETITION : « *But deliver us from evil.* » — Here we beseech God to deliver us from bodily as well as spiritual dangers, to save us from sin and from eternal damnation.

23. In the illustration above these words we see the prophet Daniel in the lions' den miraculously preserved from all harm. (*Dan. vi, 16 et seq.*)



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PRAYER.

THE ANGELICAL SALUTATION.

Explanation of the Plate.

1. *The Angelical Salutation* is so styled because it opens with the words wherewith the Angel Gabriel saluted the Blessed Virgin when announcing to her that she was to be the Mother of the Saviour: « *Hail (Mary), full of Grace, the Lord is with thee, blessed art thou among women.* » (Luke 1, 28).

2. The words which follow, « *and blessed is the fruit of thy womb, (Jesus)* » were uttered by St. Elizabeth, while « full of the Holy Ghost ». (*Ibid.*, 42.) The rest, in the form of a prayer, was added by the Church: « *Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.* »

3. « *Hail Mary!* » So spoke Gabriel (see picture of MARY IMMACULATE over those words) as he announced to her that she had been chosen by God from among all women for the glorious privilege of becoming the Mother of His Son. His next words « *full of grace* » prove that Mary has never borne the stain of either original or actual sin and that from her birth she was fully adorned with sanctifying grace and with all the virtues and other heavenly gifts.

4. « *The Lord is with thee.* ». God abode both in her soul and in her body, in her soul through His grace, in her body through the Mystery of the Incarnation which His Omnipotence had just wrought within her. The picture over these words shows Mary holding the Infant Jesus in her arms and the Holy Ghost dwelling in her heart as in a temple.

5. « *Blessed art thou among women.* ». Mary has been exalted above all other women in becoming a mother without ceasing to be a virgin and by bringing into the world a Son who is God Himself. In the picture she is raised above a crowd of saintly women, surpassing them in holiness, glory and power. One of these, leaning on a sword, is Judith, who cut off the head of Holofernes (*Judith* xii), thus prefiguring Mary's victory over the serpent.

6. « *And blessed is the fruit of thy womb, Jesus.* ». By these words we are to understand that Jesus Christ, the Son of God made Man in the womb of the Virgin Mary, received from His Father countless blessings and that in Him all nations have been blest. Above the first three words we see St. Elizabeth addressing them to Mary, while above the rest the Infant Jesus is blessing St. John the Baptist.

7. The words « *Holy Mary, Mother of God* » were formulated by the Church to avenge Our Blessed Lady on the Nestorians, who deny to her this glorious

title. The corresponding picture shows Mary being crowned Queen of Angels and Men by the Three Divine Persons of the Trinity.

8. We repeat the words « *Pray for us sinners* » because Mary is for all men the great channel through which to obtain divine grace and is in a special manner the Advocate and Refuge of Sinners. In the corresponding picture we see her interceding for us in heaven with her Divine Son.

9. We ask Our Lady to pray for us « *now and at the hour of our death* », because we need her help all through this life and more especially at the moment we are about to leave it to enter into eternity. In the corresponding picture she is shown appearing to a dying person and offering to be her protectress during her last moments.

10. The Angelical Salutation enters into various pious exercises, the two most important of which are the ANGELUS and the ROSARY.

11. The *Angelus* is a short devotion in honour of the Incarnation to be repeated thrice daily, morning, noon and evening at the sound of the bell.

12. The *Rosary* consists of fifteen *decades* of the *Hail Mary*, each decade preceded by a short meditation and an *Our Father* and concluding with the doxology « *Glory be to the Father, &c.* » The subjects of the meditations are the principal events (*mysteries*) in the lives of Our Lord and His Mother. The Rosary is divided into three parts (*Chaplets*) of five decades each, each chaplet comprising five *mysteries* of the same class: (1) *Joyful*, (2) *Sorrowful* and (3) *Glorious*. The five *Joyful Mysteries* are the Annunciation, the Visitation, the Nativity of Our Lord, His Presentation in the Temple and the Finding of the Child Jesus in the Temple. The five *Sorrowful Mysteries* are the Prayer and Bloody Sweat of Our Lord in the Garden, the Scourging at the Pillar, the Crowning with Thorns, Jesus carrying His Cross, and the Crucifixion. The five *Glorious Mysteries* are the Resurrection of Our Lord, His Ascension, the Descent of the Holy Ghost, the Assumption of the Blessed Virgin and her Crowning in Heaven.

13. To obviate distractions from having to count the several *Hail Marys* and decades, the Rosary is, as we know, said on a string of beads, the larger ones representing the *Our Fathers*. A full Rosary of all fifteen decades being heavy and cumbersome, it is customary to have a string of only five decades (the chaplet) and to use it for all three classes of mysteries.



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THE FOUR LAST THINGS.

1. The end of man is *death*, immediately followed by *judgment* and *heaven* or *hell*.

2. It profits us to be always thinking of these four last things; for thus indeed shall we be turned away from sin and filled with ardour for the service of God. Holy Writ warns us : « In all thy works remember thy last end, and thou shalt never sin. » (*Eccli. vii, 40.*)

Death.

3. Death is the parting of the soul from the body, the passage from time into eternity.

4. It was the sin of our first parents that brought death into the world. God had given Adam and Eve this warning : « Of the fruit of the tree which is in the midst of paradise you shall not eat, lest perhaps you die. » (*Gen. iii, 3*) They did not heed the warning, but yielding to the perfidious advice of Satan, ate of the forbidden fruit. The result was that they were driven out of paradise and they and their descendants have been subject to the miseries of life and death.

5. Thus it is certain we have all to die as a punishment for the sin of our first parents. Says St. Paul : « It is appointed unto men once to die. » (*Heb. ix, 27.*)

6. Death will come when God wills it. That it will come is certain, but when and where it will overtake us none can tell.

7. God has willed that the hour of our death shall remain hidden from us in order that we may always be prepared to meet it, since any day may be our last.

8. To be fully prepared for death we must have led a truly Christian life and have received the last sacraments.

9. We ought not to wait until sickness comes upon us before preparing ourselves for death. To do so would be an act of utter madness, it would be putting our eternal happiness into jeopardy. It is what the bad rich man in the following parable from the Gospel did : —

« And one of the multitude said to Him : « Master, speak to my brother that he divide the inheritance with me. » But He said to him : « Man, who hath appointed me judge or divider over you? » And He said to them : « Take heed and beware of all covetousness, for a man's life doth not consist in the abundance of things which he possesses. »

« And He spake a similitude to them, saying : « The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying : « What shall I do, because I have no room where to

bestow my fruits? » And he said : « This will I do I will pull down my barns and will build greater and into them will I gather all things that are grown to me, and my goods. And I will say to my soul : *Soul, thou hast much goods laid up for many years ; take thy rest, eat, drink, make good cheer!* » But God said to him : « Thou fool, this night do they require thy soul of thee, and whose shall those things be which thou hast provided? » So is he that layeth up treasure for himself and is not rich towards God! » (*Luke xii, 13-21.*)

Explanation of the Plate.

10. Death has been made the subject of these pictures in order to impress upon us the necessity of always keeping it before our minds, so as to bring home to us the utter vanity of earthly things and to impel us exclusively towards the things of the world to come.

11. *In the large picture* Francis Borgia, a gentleman of the court of Charles V is seen standing before the dead body of the empress Isabella. Francis had been ordered to convey it to Granada for interment. When the funeral cortege reached that city, the coffin, as was the custom, was opened so that Francis might certify that it really contained the body of the empress; but the features had become so terribly swollen and distorted that they were unrecognizable, and decomposition was so far advanced that the stench was unendurable. This hideous spectacle made so deep an impression on Borgia that he at once resolved to renounce the world and all its pomps and vanities. Later on he entered the Society of Jesus and became a great saint.

12. *In the two corners at the top* are depicted respectively a man and a woman looking at their reflection in a mirror. Immediately above them we read the word « *Today* », while over their reflection, presaging their death, the word « *Tomorrow* » is inscribed. The contrast between what one is today, when he is in the enjoyment of life and health, and what he will become tomorrow when death shall have overtaken him, ought to urge every one to place spiritual things, which will endure for ever, before temporal things which will pass away with this life.

13. *At the bottom* we see a cemetery dotted all over with crosses and tombstones bearing epitaphs. Two opened graves disclose a skeleton inside each.



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THE FOUR LAST THINGS.

THE DEATH OF THE JUST MAN AND THAT OF THE SINNER.

1. To die a good or holy death is to die in a state of grace. It is the very highest happiness attainable.

2. To die a bad death is to die in a state of mortal sin. It is the most awful calamity that can befall us.

3. We read in Psalms xxxiii, 22 that « the death of the wicked is very evil. »

4. It is *very evil* because the wicked man, with his sins lying heavy on him, finds it very hard indeed to quit this world and all its pleasures, for which alone he has lived his life, and because he knows that in a few moments more he will receive in hell the punishment he has so richly merited by such criminal neglect.

5. An awful death was that of Herod as described in the Acts of the Apostles (xii, 19-23).

« And when Herod had sought for him (Paul) and found him not, having examined the keepers, he commanded they should be put to death; and going down from Judea to Cesarea, he abode there. And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and having gained Blastus who was the king's chamberlain, they desired peace, because their countries were nourished by him. And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment seat and made an oration to them. And the people made acclamation, saying : « It is the voice of a god and not of a man. » And forthwith an Angel of the Lord struck him, because he had not given the honour to God; and being eaten up by worms, he gave up the ghost. »

6. As terrible was the death of the traitor Judas : « And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon Zelotes, and Jude the brother of James. All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren. »

« In those days Peter rising up in the midst of the brethren, said (now the number of persons together was about an hundred and twenty : »

« Men brethren, the Scripture must needs be fulfilled which the Holy Ghost spoke by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus, who was numbered with us and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity, and being hanged, burst asunder in the

midst and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the same field was called in their tongue *Haceldama*, that is to say, the field of blood. For it is written in the book of Psalms : *Let their habitation become desolate and let there be none to dwell therein. And his bishoprick let another take.* Wherefore of these men who have companied with us all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein He was taken up from us, one of these must be made a witness with us of His resurrection. »

« And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Mathias. And praying, they said : « Thou, Lord, who knowest the hearts of all men, show whether of these two Thou hast chosen to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. » And they gave them lots, and the lot fell upon Mathias, and he was numbered with the eleven apostles. » (Acts i, 13-25.)

7. In Psalms cxv, 14, we read « Precious in the sight of the Lord is the death of His saints. »

8. It is « precious », i. e., of great value, 1stly., because it delivers them from all the ills of this life; 2ndly., because they love God and are now at last at peace with their conscience; and 3rdly., because they are about to receive in heaven their reward for the good works done by them in this life.

Explanation of the Plate.

9. The two pictures represent respectively the death of the *just* man and that of the *sinner*.

10. The *just* man, lying resigned on his bed of sickness and pain, is receiving the last consolations of religion. His Guardian Angel stands by, inspiring him with courage; his relations are praying for him; Jesus Christ and the Blessed Virgin are regarding him from heaven with outstretched arms, while Satan, in rage and shame, is fleeing back to hell.

11. As a contrast, the dying sinner rudely pushes back the priest. His Guardian Angel, turning away from this dreadful scene, is abandoning him weeping. The priest once more holds up the Crucifix before him, but without avail. His relations are broken-hearted and dismayed. Jesus Christ appears on high, showing him the Cross on which He died to save him and under which He will judge him, while devils surround his bed, in eagerness to pounce upon his soul the moment it quits his body.



Maison de la Bonne Presse, 5, rue Bayard, Paris 8^e.

THE FOUR LAST THINGS.

JUDGMENT.

1. According to generally received opinion, the particular judgment (see p. 10, para 8) takes place at the very spot where the person dies.

2. Thus the moment the soul leaves the body she finds herself in the presence of Jesus to be judged according to her works and to hear the sentence determining her fate, whether it is to be one of happiness or of misery.

3. The following two extracts from St. Luke ought to fill us with deep solicitude as to the coming judgment on ourselves and be a warning to us carefully to prepare ourselves for it.

« And when great multitudes stood about Him so that they trod one upon another, He began to say to His disciples : « Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed, nor hidden that shall not be known. For whatsoever things you have spoken in darkness shall be published in the light, and that which you have spoken in the ear in chambers shall be preached on the housetops. And I say to you, my friends : Be not afraid of them who kill the body, and after that have no more that they can do. But I will show you whom ye shall fear. Fear ye Him, who after He hath killed, hath power to cast into hell. Yea, I say to you, fear Him. Are not five sparrows sold for two farthings and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore ; you are of more value than many sparrows. »

« And I say to you : Whosoever shall confess Me before men, him shall the Son of Man also confess before the Angels of God. But he that shall deny Me before men, shall be denied before the Angels of God. And whosoever speaketh a word against the Son of Man, it shall be forgiven him ; but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven. » (xii, 1-10).

« Let your loins be girt and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding, that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the lord, when he cometh, shall find watching. Amen I say to you, that he will gird himself and make them sit down to meat and, passing, will minister unto them. And if he shall come in the second watch or come in the third watch and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch and would not suffer his house

to be broken open. Be you then also ready, for at what hour you think not, the Son of Man will come. »

« And Peter said to Him : « Lord, dost thou speak this parable to us, or likewise to all? » And the Lord said who (thinkest thou) is the faithful and wise steward whom his lord setteth over his family to give them their measure of wheat in due season? Blessed is that servant whom, when his lord shall come, he shall find so doing. Verily I say to you he will set him over all that he possesseth. But if that servant shall say in his heart : My lord is long a coming ; and shall begin to strike the manservants, and to eat and to drink and be drunk, the lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him and shall appoint him his portion with unbelievers. » (*Ibid.* 35-46.)

Explanation of the Plate.

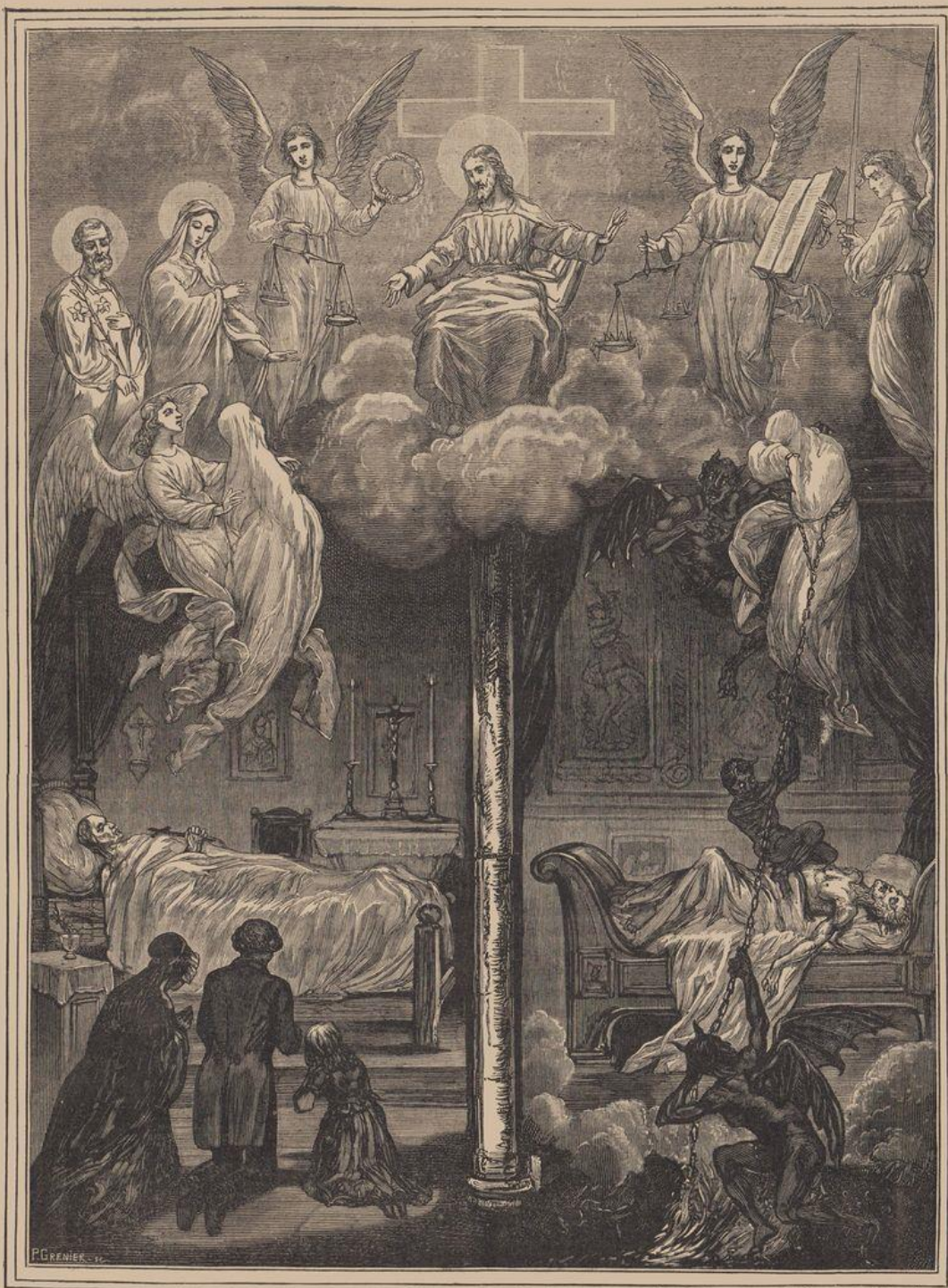
4. The picture attempts to portray the *particular judgment* which is held immediately one has breathed his last.

5. Here we have endeavoured to point the contrast between the judgment of the just man and that of the sinner. They are lying dead in two adjoining rooms, the former on the left, the latter on the right. Jesus is shown sitting in judgment simultaneously over both.

6. The relations of the just man are still praying for him by his bedside. Under the protection of the Blessed Virgin and St Joseph his soul has just been taken up before the Supreme Judge by his Guardian Angel. An Angel is holding in one hand the crown destined for her, and in the other the scales of justice, whereof that containing her merits weighs down the other. Jesus welcomes her and pronounces a favourable judgment.

7. The soul of the sinner too appears before the Sovereign Judge, but, unable to meet His regard, she hides her face. She is under the escort of devils and is bound by a chain with which Lucifer is dragging her down. The scale containing her sins weighs down the other, and as there is not a single good work recorded to her credit in the book of fate which the angel holds, Jesus turns her away and sentences her to eternal damnation.

N. B. — As regards the *Last Judgment and Heaven and Hell*, these have already been described and illustrated respectively at pages 10, 16 and 17.



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SIN.

SIN IN GENERAL. — ORIGINAL SIN.

1. Sin is a deliberate violation of the law of God.

2. For there to be *deliberate violation* the person should, in the first place, be competent to judge whether what he contemplates doing is right or wrong; and, in the second place, should of his free will do what he knows to be wrong. Without these two conditions he would not be responsible for what he did and it would not be a case of sin.

3. Sin is the greatest of evils, 1stly, because it is an insult to God, whereas other evils touch creatures only; and, 2ndly, because it is the source of all the evils we suffer in this life and in the next.

4. There are two kinds of sin — *original sin* and *actual or personal sin*.

5. *Original sin* is what attaches to us from our birth and of which we have inherited the guilt through the disobedience of our first parent Adam. Although we are not personally guilty of this sin *with our own personal will*, yet it was committed by our human nature *with the will of Adam*, in whom all our human nature was included and with whom our human nature is united as a branch to the root. St. Paul calls us all « children of wrath ». (*Ephes. ii, 3.*)

6. We have been made partakers of the sin and punishment of Adam just as we should all be sharers in his innocence and happiness had he remained obedient to God. (*Rom. v, 12.*)

7. Adam's sin has thus under the divine justice become the sin of all men.

8. Of this divine justice we observe a faint glimmer even in human justice. For instance, when a person convicted of high treason loses by confiscation all his possessions, the loss is not his alone, but also that of all his descendants.

9. That we are born with the stain of original sin is certain, since Holy Writ and the Church both say so, and, were it otherwise, we could be saved without baptism, *which is absurd*.

10. This matter of original sin is a mystery transcending the human understanding. All we can say of it is that while the sin was for our first parents an *actual sin*, it is for us an *habitual sin*, a difference however which does not prevent its being for us also a cause of spiritual death, and as a consequence both a stain on our soul and a punishment.

11. Our Blessed Lady was entirely exempt from original sin as a personal privilege and because of Our Lord and Saviour Jesus Christ, whose Mother she was to be. This is what we understand by the *Immaculate Conception*.

12. The permanent effects of original sin, which

remain even after that sin has been entirely washed away in the Sacrament of Baptism are (1) ignorance, (2) weakness of free will, (3) concupiscence or proneness to sin, (4) the miseries of the present life, and (5) death.

13. The resulting *ignorance* refers to the decrease in us of the knowledge of God and of our soul, of our duties, and of the end for which we have been created.

14. The *enfeeblement of our free will* due to original sin is such that there are many circumstances in which, without the help of God's grace, we should be unable to do good or avoid evil.

15. *Concupiscence* induces an inordinate love of self, riches and pleasure.

16. God has allowed these fatal effects to remain, although the original sin itself has been washed away by baptism, in order that we may practise virtue and add to our merits.

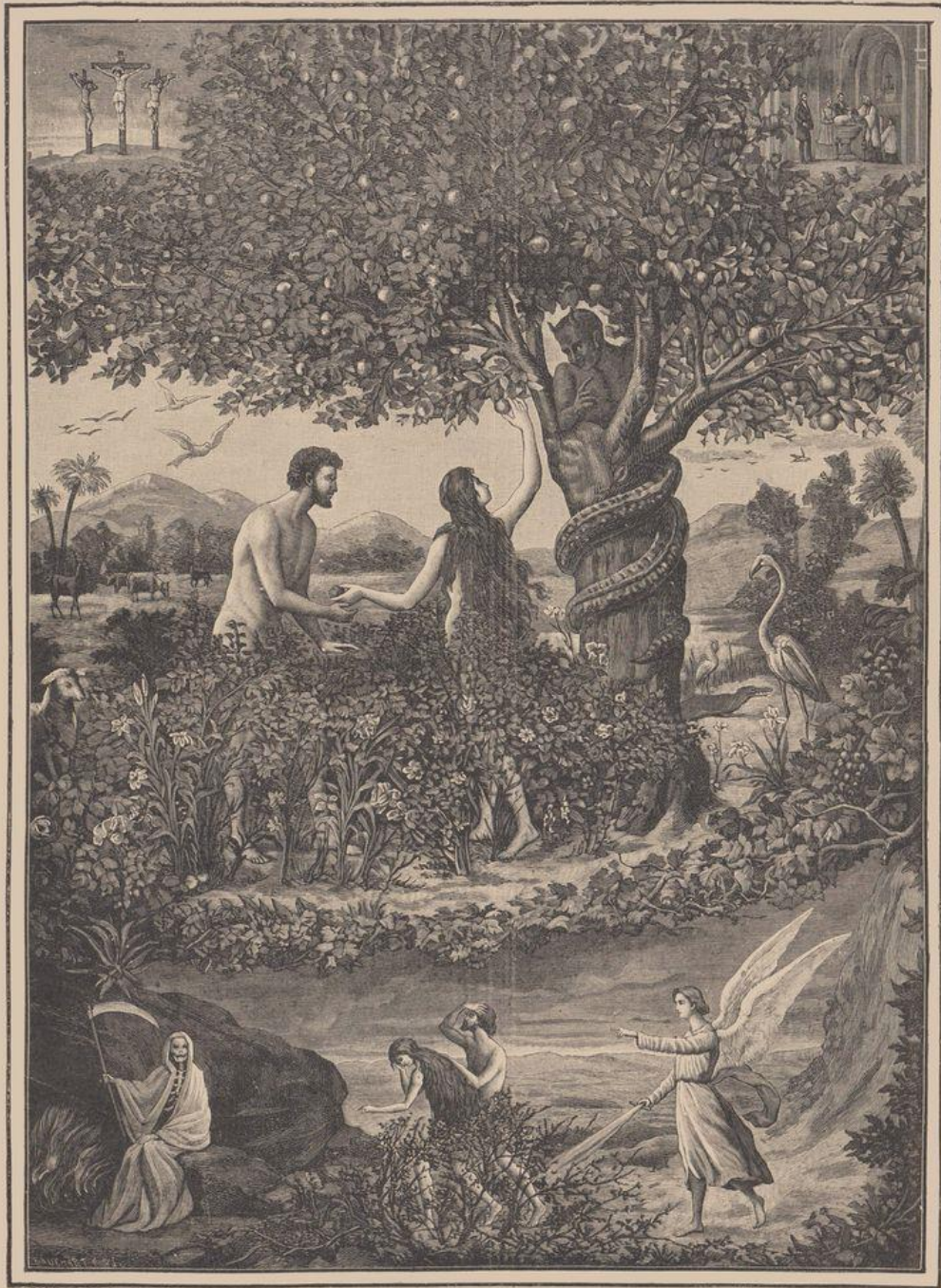
17. Our ignorance forces us to apply ourselves to study; our proneness to sin obliges us to be always on our guard; the miseries we have to endure in this life help to school us to be patient; and the certainty of death incites us to detach ourselves from the world and the present life.

Explanation of the Plate.

18. We illustrate here the disobedience of Adam and Eve. God had forbidden them, under pain of death, to eat of the fruit of the tree of the knowledge of good and evil; but Eve, deceived by Satan under the guise of a serpent, ate of the forbidden fruit and gave some to her husband, who also ate of it.

19. Having forfeited the grace of God by their sin, Adam and Eve became subject to ignorance, to the uncontrolled empire of their passions and to pain and death, and they were driven out of the terrestrial paradise. And so in the *lower picture* we show the Angel of the Lord, armed with a « flaming sword », driving before him Adam and Eve out of the garden, and death waiting to receive them after they had experienced all the miseries of this life.

20. At top in one corner we depict the Crucifixion to remind us that by His death Our Lord delivered us from original sin. God had promised this deliverance to our first parents themselves: « I will put enmities between thee (the serpent) and the woman, and thy seed and her seed; she shall crush thy head ». (*Gen. iii, 15.*) In the *opposite corner* we see a priest baptizing a child and thus cleansing it from the stain of original sin.



Maison de la Bonne Presse, 5, rue Bayard, Paris.

SIN.

ACTUAL SIN. — THE CAPITAL SINS.

1. *Actual sin* is every sin which we ourselves commit, whence it is also known as *personal sin*.

2. It is called *actual*, because in its commission our will is the sole agent, that is to say, it is an *act* of our will, in this respect differing from *original sin*, of which we have contracted the guilt quite irrespectively of any act of our own.

3. We render ourselves guilty of *actual sin* in four several ways — by thought, word, deed or omission.

4. Thus to judge rashly is to sin *in thought*; to blaspheme is to sin *by word*; to do servile work on Sunday is to sin *by deed*; and not to communicate at Easter is to sin *by omission*.

5. Actual sin is distinguished into *mortal sin* and *venial sin*.

6. By committing *mortal sin* we lose the grace of God and deserve everlasting damnation.

7. It is termed *mortal* because it kills the soul by depriving it of the *life* of grace and its punishment is the eternal *death* of hell.

8. For a sin to be *mortal* it must be committed in some grave matter with clear knowledge of the guilt and full consent of the will.

9. Forgiveness of mortal sin is obtained through the Sacrament of Penance, or, in the absence of a priest, by an act of perfect contrition (see. page 22, para. 4) coupled with a sincere desire of going to confession at the first opportunity.

10. *Venial sin* is an offence which diminishes the sanctifying grace within us and merits some temporary punishment in this world or in Purgatory.

11. We commit a *venial sin* whenever we disobey God in some minor matter, or, though the matter be in itself grave, full consent of the will is absent.

12. *Venial sin* also is to be carefully avoided, 1stly, because it is an offence against God; 2ndly., because it often leads to mortal sin; and 3rdly., because there is punishment for it in this world and in the next.

13. *Venial sins* are forgiven not only in the Sacrament of Penance, but also either by an act of perfect contrition, or by hearing mass with devotion, or by the giving of alms, or by any good work done while in a state of grace.

14. There are seven *capital sins*, viz. Pride, Covetousness, Lust, Anger, Gluttony, Envy and Sloth. See also p. 17.

15. They are called *capital sins* because they are the sources from which all other sins take their rise.

16. A capital sin may be mortal or venial according

as the subject of the sin is grave or of slight importance or there is more or less consent of the will in its commission.

Pride.

17. Pride is an inordinate self-esteem, whereby we consider ourselves better than others and wish to put ourselves above them.

18. The first to commit the sin of pride was Satan when he rose in revolt against God.

19. The manifestations of pride are ostentation, presumption, hypocrisy, disobedience and contempt of others. The proud man seeks to parade the good qualities which he thinks he possesses: that is *ostentation*. There is nothing he thinks he is not capable of: that is *presumption*. He likes to appear better than he is: that is *hypocrisy*. He disobeys his parents and his superiors. He looks down on his equals and inferiors.

Explanation of the Plate.

20. *The main picture* depicts the battle between the good and the bad angels. In the middle we see St. Michael, the leader of the good angels, engaged in single combat with Lucifer, the leader of the rebel angels. This latter and his followers had begun the battle shouting: *I will be like the Most High!* (Is. xiv, 14.) St. Michael and his host of good angels shouted back in defiance: *Who is like to God?* And immediately Lucifer and his hosts were precipitated with the rapidity of lightning down into the depths of hell.

In the small picture on the left we see the Tower of Babel, which the descendants of Noah wished to raise up to heaven itself that their name might become famous. But God, to punish their stupid pride, « *confounded their tongue* » and « *scattered them from that place into all lands* », « *and therefore the name thereof was called Babel* », i. e. *Confusion*. (Gen. xi.)

On the right we see the Pharisee and the Publican of Christ's parable. The Pharisee, standing up, prayed with so much pride that he dared to consider himself better than every one else. The Publican, on the other hand, assuming a humble posture, prayed with infinite self-effacement and sorrow. His prayer justified him before God, whereas that of the Pharisee only served to aggravate his guilt, « *because* », as Jesus said, « *every one that exalteth himself shall be humbled* ». (Luke xvm, 14.)



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SIN.

COVETOUSNESS. — LUST. — GLUTTONY.

Covetousness.

1. Covetousness is an inordinate love of earthly goods, especially of money.
2. It is not that we are absolutely forbidden to love the goods of this world; what is forbidden is an excessive love of them and for their own sake. We can always desire them in connection with God, considering and using them as a means to our salvation.
3. Love of them becomes excessive when we do not mind offending God in order to acquire, preserve or increase them.
4. Covetousness is a grievous sin. St. Paul calls it an *idolatry*. « No covetous person (which is a serving of idols) hath inheritance in the Kingdom of Christ and of God », (*Eph. v. 5.*)
5. The poor are not immune against this sin, for to covet is not only to love inordinately what we possess, but also to have an inordinate longing for what we do not possess.
6. Covetousness hardens our hearts against the poor, makes us indifferent towards heavenly things and sometimes even leads us into acquiring wrongfully what belongs to our neighbour.
7. The contrary virtue to covetousness is *liberality*.
8. The best safeguards against covetousness are (1) to remember that Our Lord was poor and had not where to lay his head, (2) to think of death which must soon dispossess us of all we have, and (3) to give to the poor according to our means.

Lust.

9. Lust is the shameful sin of impurity, which we have seen, is forbidden by the Sixth and Ninth Commandments.
10. The effect of lust is to create in us a disgust for our religious duties, to blind the intellect, harden the heart, undermine the body and destroy the best qualities of the soul, and often to bring us to an impenitent end.
11. The contrary virtue to lust is *chastity*.

Gluttony.

12. Gluttony is an inordinate love of eating and drinking.
13. Love of eating and drinking becomes inordinate when it makes us eat and drink to excess and for the sole pleasure of gratifying our sensuality.
14. In taking our meals our object ought to be the

preservation of our lives for the service of God and the performance of our duties.

15. Gluttony is a grievous sin. St. Paul likens gluttons to idolaters « whose god is their belly », (*Phil. iii, 19.*)
16. The worst form of gluttony is drunkenness, which consists in imbibing spirituous liquors until the reason is lost.
17. Among the effects of gluttony are breaches of the law of fasting and abstinence, brutalisation of self, indiscretion in speech, quarrelling and brawling and the sin of impurity.
18. Furthermore drunkenness destroys one's constitution, reputation and fortune, and often leads to a premature and horrible death.
19. The contrary virtue to the vice of gluttony is *temperance*.
20. The best way to guard against the vice is (1) to say grace before and after meals, (2) to do every day some little act of mortification in regard to food and drink, (3) to avoid public houses and other places where intoxicating beverages are sold and (4) to shun the company of intemperate persons.

Explanation of the Plate.

21. It was covetousness that drove Judas into betraying His Master into the hands of His enemies for thirty pieces of silver. *In the top picture* we see the traitor apostle standing, empty purse in hand, before the chief priests and magistrates who are plotting together how to get Jesus into their power so as to compass His death. He is in the act of bargaining with the president of the assembly over the price to be paid to him for his treason. (*Luke xxii, 2-5.*)
22. It was through gluttony that Esau sold his right of the first-born to his brother Jacob (*see bottom picture*). Jacob had just prepared some lentil pottage when Esau, coming in from the chase tired and hungry, and too greedy to wait until he could cook something for himself, readily bartered for it his birthright, to which were attached the magnificent promises given to Abraham by the Almighty. (*Gen. xxv, 29-34.*)
23. *The middle picture* illustrates the parable of the prodigal son, who was reduced to tending pigs owing to the dire poverty to which a life of pleasure and debauch had brought him. (*Luke xv.*)
24. *The inset picture at the top* shows Jesus seated at table with his disciples in the house of Simon the leper at Bethany. Note the empty place of the absent Judas. (*Mark xiv, 3 et 10.*)



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SIN.

ENVY. — ANGER. — SLOTH.

Envy.

1. Envy is a certain sorrow or vexation caused by the happiness, prosperity or success of another or a malicious joy felt at his misfortune or failure.

2. Envy is a grievous sin, firstly, because it is directly opposed to the love of our neighbour, and secondly, because through it we become like Satan himself, whose envy brought sin into the world and who through envy is always seeking to injure us.

3. The spirit of envy is a perpetual torture to the unfortunate person who falls under its sway. It gnaws at, and eats out, his heart.

4. Envy gives rise to a great many other sins — unfounded suspicions, calumnies, backbiting, discord, hatred, and even injury to property and life as well as national suffering and disaster.

5. The contrary virtue is *brotherly charity*, which disposes us to share the joys and sorrows of others as if they were our own.

6. To guard against envy we must (1) ever bear in mind that we are all brothers in Jesus Christ; (2) pray for, and do good to, those whom we are disposed to envy; and (3) practice humility in all things.

Anger.

7. Anger is a strong feeling of displeasure against another.

8. Anger is not a sin when its object is to oppose evil and it is kept under due control. It is then really praiseworthy and justifiable.

9. The first movement to anger, before there is any time for reflection, is not a sin, but it becomes sinful if, as soon as we become aware of it, we do not suppress it or keep it under due control.

10. Anger usually arises out of pride and from an obstinate love of one's own opinion.

11. Anger, if unchecked, leads us to blaspheme the Holy Name of God, to revenge ourselves on our neighbour, to abuse him, to injure him in his person or property, and even to cause his death.

12. The contrary virtue to anger is *meekness*, which disposes us to support with patience opposition and annoyances from others.

13. The best way to guard against anger is (1) constantly to picture to ourselves the meekness and patience displayed by Our Saviour during His life on earth, and during His Passion and His sufferings on the Cross; and (2) to school ourselves into saying

and doing nothing while we are still under strong emotion.

14. There is one kind of anger which is justifiable and holy; it is the same which moved Our Lord to strong measures against the profaners of the Temple, and which parents feel with unruly children.

Sloth.

15. Sloth is an inordinate love of one's own ease, so that one would rather leave one's duty undone than undergo the slightest amount of trouble or inconvenience in doing it.

16. There are two kinds of sloth, viz, (1) *spiritual* sloth, being that which leads us to neglect our religious duties, and (2) *temporal* sloth, which leads us to neglect the duties of our station.

17. Sloth enervates and exposes its victim to all kinds of evils through the neglect of even his most urgent duties. It is the parent of all the vices. The slothful man becomes a dawdler, frittering away his time and remaining an ignoramus, incapable of doing anything. He can never be depended upon and the life he leads is an utterly useless one.

18. The contrary virtue to sloth is *diligence*, which enables us to perform all our duties courageously and punctiliously.

19. To overcome sloth we must (1) ever remember that labour and toil is a law imposed by God on all men; (2) draw up a rule of life for ourselves and follow it strictly; (3) never pass too much time in bed; and (4) never waste the smallest portion of our waking hours.

Explanation of the Plate.

20. *At the top* is depicted the sale of Joseph by his brothers. These, envying him, threw him into a disused well, there to die. But relenting, they took him out and sold him to some Madianite merchants who carried him away to Egypt. (*Gen. xxxvii.*)

21. *In the middle* we see Esau. Returning one day from the chase with venison, and preparing it in the way Isaac his father liked it, he took it in to him to ask him for the blessing of the first-born. But Jacob had already obtained it by a stratagem. When Esau found this out, he fell into a terrible rage and threatened to kill Jacob. (*Gen. xxvii.*)

22. *Below* is a picture of the sluggard reclining lazily in his neglected field, covered all over with stones and overgrown with thorns and thistles.



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THE VIRTUES.

THE THEOLOGICAL VIRTUES.

1. A virtue is an habitual predisposition of the soul to do good and to avoid evil.

2. The *natural* virtues are such as lead us to do good from motives based on *reason*. Thus to give alms to a needy person because our reason tells us that we ought to relieve our fellowman is to practise a purely natural virtue.

3. The *supernatural* virtues are so termed because we cannot acquire them of ourselves and they lead us to do good from motives based on *Faith*, *e. g.*, to give alms to a needy person because through the eye of Faith we see in him the person of Christ Himself.

4. The supernatural virtues are distinguished into *theological* and *moral* virtues.

5. The *theological* virtues are so termed because they relate directly to God. They are three in number, viz., Faith, Hope and Charity.

Faith.

6. Faith is a theological virtue, with the help of which we believe, without doubting, all the truths that God has revealed to us and teaches through His Church.

7. We are bound to believe without doubting whatever God has revealed, because He is the truth itself and can neither deceive nor be deceived.

8. Faith is absolutely necessary for salvation, for Christ has said : « He that believeth not, shall be condemned. » (*Mark xvi, 16.*)

9. We sin against Faith by knowingly following a false religion, by wilfully denying or doubting any article of faith and by remaining culpably ignorant of the doctrines of the Church.

10. Faith is lost or weakened by neglecting one's spiritual duties, reading bad books and keeping bad company, by taking part in the services or prayers of a false religion, and by going to a non-Catholic school.

Hope.

11. Hope is a supernatural virtue which inspires us with the confidence that God will grant to us eternal life and the graces necessary for its attainment, if we do what He requires of us.

12. We sin against Hope if we despair of God's pardon or presume on being able to go to heaven without doing what He requires of us.

Charity.

13. Charity is a supernatural virtue which makes us love God above all things and our neighbour as ourselves for God's sake.

14. To love God above all things is to love Him more than any creature, ourselves included, and to be willing to die rather than offend Him.

15. It is our duty to love God (1) because He is infinitely good and infinitely perfect ; (2) because He wants us to love Him ; (3) because He has overwhelmed us with favours ; and (5) because without charity all the other virtues together and any amount of good works will avail us nothing for our salvation.

Explanation of the Plate.

16. Faith is represented as a virgin supporting with her right hand the Cross and holding aloft in her left a burning torch. The Cross means that the mystery of the Redemption is one of the fundamental truths of our religion, while the torch signifies that Faith, like a brilliant light, illumines the soul.

17. *Immediately below* we see Abraham about to sacrifice his son Isaac. In such heroic manner did this holy patriarch signalize his Faith, believing firmly that He who had ordered the sacrifice, would nevertheless fulfil the promise He had given him of a numerous posterity. (*Gen. xxii.*)

18. Hope is personified as a virgin holding in her right hand a crown and resting the left on an anchor. The crown signifies the glory of heaven and the anchor the expectation of gaining it.

19. *Below Hope* we see Job on his dunghill, emaciated and a mass of sores. In the midst of all his sufferings and afflictions he preserved the most heroic hope : « Although He should kill me, » he cried, « I will trust in Him ». (*Job xiii, 15.*)

20. Charity is symbolized as a virgin pointing with her left hand to her burning heart and holding in her right a Chalice surmounted by a large Host. The burning heart signifies that we ought to love God *with our whole heart*, while the Chalice and the Host indicate that the Holy Eucharist is *the* hearth at which to kindle the fire of the love of God in the souls of men.

21. *Below Charity* we see Christ at table in the house of Simon the Pharisee. Mary Magdalen, a jar of precious ointment at her side, is washing His feet with her tears and wiping them with her hair. Our Lord eulogises her for her charity and, turning to Peter, says : « Many sins are forgiven her because she hath loved much. » (*Luke vii, 47.*)



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THE VIRTUES.

THE CARDINAL VIRTUES.

1. The *moral* virtues are so called because they are of direct service to us in regulating our morals and shaping our conduct.

2. The principal moral virtues are the four *cardinal* virtues, so named because upon them *hinge* all the other moral virtues. They are Prudence, Justice, Fortitude and Temperance (*Wisd viii, 7*).

3. They had been recognized and taught by the pagan philosophers of antiquity, but as purely *natural* virtues. Christianity having supernaturalized them and strengthened them in us through grace, they now have a higher aim.

Prudence.

4. Prudence as a supernatural virtue illuminates the understanding and enables us to choose the surest means for working out our salvation.

Justice.

5. Justice as a supernatural virtue leads us to render to God and to our fellow-man what is their due. It directs aright our feelings and actions towards our neighbour and makes us humble and diffident in regard to ourselves, just what absolute justice requires of sinners « Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. » (*Matt. v, 20*.)

Fortitude.

6. Fortitude as a supernatural virtue gives us the courage to fulfil all the duties imposed on us by God.

Temperance.

7. Temperance as a supernatural virtue enables us not only to avoid all excesses and to exercise moderation in the use of everything, but even in such moderate use not to seek our happiness and the final object of living.

Explanation of the Plate.

8. Prudence is exemplified in the *upper picture on the left* by the judgment of Solomon. Two women living in the same house had each a newborn child. One of these infants having died during the night, its mother exchanged them, taking to herself

the living one. The other woman, detecting the fraud, appealed to Solomon. Solomon is seated on his throne, with the two women before him and the dead child placed at the foot of the throne, while a soldier, sword in hand, is holding up the living child claimed for her own by each of the women. « Divide, » said the king, « the living child in two and give half to the one and half the other ». « My lord, » cried the true mother, « give her the child alive, but do not kill it, » while the false mother said : « Let it be neither mine nor thine, but divide it. » Then said the king : « Give the child to the first woman, and let it not be killed, for she is the mother thereof. » (*III Kings iii, 16-27*.)

9. On the *right* we see Our Lord giving the Pharisees and Herodians a lesson in Justice. These having asked Him, in order to tempt Him, whether it was lawful to give tribute to Cæsar or no, He, seeing their guile, made them produce a penny and pointing to the coin, asked : « Whose image and inscription hath it? » They answered : « Cæsar's. » Whereupon He said to them : « Render therefore to Cæsar the things that are Cæsar's, and to God, the things that are God's. » (*Luke xx, 19-25*.)

10. An admirable instance of Fortitude is furnished by Judith. That holy woman, seeing that her town of Bethulia, was on the point of being taken by Holofernes, the Syrian general, resolved to save it or die in the attempt. Decked out in all her finery and jewels, she went out into the enemy's camp as if to escape from the impending doom of the town. Holofernes was so struck by her beauty and still more by the wisdom of her discourse, that he held a great banquet in her honour, at which banquet he drank to excess and became intoxicated. Being left alone with him, as he lay sleeping heavily, she seized his sword, which hung near him, and cut off his head with it. (*Judith x-xiii*.)

11. The *fourth picture* illustrates an equally remarkable case of Temperance furnished by king David. He was laying siege to Bethlehem, then occupied by the Philistines. Dying of thirst, he cried out : « O that some man would give me the water of the cistern of Bethlehem which is in the gate! » Immediately three brave men broke through the Philistines' camp, drew water out of the cistern and brought it to David to drink. But David would not drink it and poured it in libation to the Lord, saying : « God forbid that I should drink the blood of these men, for with the danger of their lives they have brought me the water. » (*Par. xi, 17-19*.)



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THE VIRTUES.

THE EVANGELICAL VIRTUES.

1. The *evangelical virtues*, so designated because they are specially recommended in the Gospels (*Evangelium* = gospel), are closely related to the cardinal virtues and are four in number, viz., Humility, Poverty, Chastity and Obedience.

Humility.

2. *Humility* is a virtue which enables us to see our own defects and to ascribe to Our Maker the little good that may be in us.

Poverty.

3. *Poverty* is a virtue which makes us detach our minds from the things of this world and fix them on God alone.

Chastity.

4. The virtue of *chastity* impels us to shun all illicit pleasures, and even when these are licit, to enjoy them in moderation.

Obedience.

5. The virtue of *obedience* prompts us to comply with all lawful commands given by our superiors, regarding these as God's representatives here on earth.

6. These four virtues form the foundation upon which the edifice of Christian perfection has been raised. The Gospel has supernaturalized them and has set its seal on them by recommending, not as a duty for all, but as a counsel for the chosen few, their exercise to the point of heroism in what we call the *religious life*. And in fact to enter that life a solemn engagement has to be taken to practise in this super-eminent degree the three virtues of *poverty*, *chastity* and *obedience*. And the constant practice of the fourth, *humility*, follows as a matter of course.

7. Mark how Christ called a certain young man to enter upon this road to perfection, as told us by St. Luke :

— « And a certain ruler asked Him, saying : « Good master, what shall I do to possess everlasting life? » And Jesus said to him : « Why dost thou call me good? None is good but God alone. Thou knowest the commandments : *Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honour thy father and thy mother.* » Who said : « All these

things have I kept from my youth. » Which when Jesus had heard, He said to him : « Yet one thing is wanting to thee. Sell all whatever thou hast and give to the poor, and thou shalt have treasure in heaven ; and come and follow Me. »

« He, having heard these things, became sorrowful, for he was very rich. And Jesus, seeing him become sorrowful, said : « How hardly shall they that have riches enter into the Kingdom of God, for it is easier for a camel to enter the eye of a needle than for a rich man to enter into the Kingdom of God. » And they that heard it said : « Who then can be saved? » He said to them : « The things that are impossible with men are possible with God! » (xviii, 18-27).

Explanation of the Plate.

8. In the *upper picture on the left* we have a beautiful example of *Humility* furnished to us by St. John the Baptist. One day the Jews sent from Jerusalem priests and Levites to ask him who he was. John declared to them that he was neither the Christ, nor Elias, nor the prophet. They then said to him : « Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? » John replied : « I baptize with water, but there hath stood One in the midst of you Whom you know not. The Same is He that shall come after me, Who is preferred before me, the latchet of Whose shoe I am not worthy to loose? » (*John* i, 19-27.)

9. The early Christians practised the virtue of *Poverty* in the most perfect manner. All those who possessed land and houses, sold them and, as we see in the *upper picture on the right*, brought the proceeds and laid them at the feet of the apostles, who then distributed them, according to their respective needs, among all the faithful.

10. A perfect lesson of *Obedience* is given to us by SS. James and John, the sons of Zebedee (*see lower picture on left*). One day as they were in their boat mending their nets Jesus said to them : « Follow me. » And forthwith, leaving their father Zebedee in the boat with the nets and his hired men, they followed Him. (*Luke* i, 19-20.)

11. The *lower picture on the right* illustrates *Chastity* in the person of Jesus Christ, the friend of the pure, and in those of four saints, models for all time of unsullied purity, viz. of the Blessed Virgin and St. John the Baptist, who support Him on His right, and of St. Joseph and St. John the Evangelist and beloved disciple, who stand on His left.



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WORKS OF MERCY.

CORPORAL WORKS OF MERCY.

Explanation of the Plate.

1. Mercy is a virtue which incites us to sympathize in the sufferings of others and to alleviate them when we can.

2. There are two classes of works of mercy, viz., *corporal* works and *spiritual* works.

3. The *corporal* works of mercy are those which relieve the temporal wants of the body.

4. There are seven corporal works of mercy, viz., (1) to feed the hungry, (2) to give drink to the thirsty, (3) to clothe the naked, (4) to harbour the harbourless, (5) to visit the sick, (6) to visit the imprisoned and, (7) to bury the dead. We illustrate here (1), (4), (5) and (7).

Feeding the hungry.

5. The first corporal work of mercy is *to feed the hungry*.

6. *The central picture at the top* illustrates the story of the miracle wrought by the prophet Elias on the diminutive store of meal and oil of the widow of Sarephta, so that although drawn upon daily, it suffered no decrease. Here is the story : — During the long famine that afflicted the kingdom of Israel Elias was ordered by God to go to Sarephta in the country of the Sidonians. As he neared the gate of the town, he saw a widow-woman gathering sticks. « He called to her and said : « Give me a little water in a vessel that I may drink. » And when she was going to fetch it, he called after her, saying : « Bring me also, I beseech thee, a morsel of bread in thy hand. » And she answered : « As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot and a little oil in a cruse. Behold I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it and die. » And Elias said to her : « Fear not, but go and do as thou hast said. But first make for me of the same meal a little hearth cake and bring it to me, and after make for thyself and thy son, for thus saith the Lord, the God of Israel, the pot of meal shall not waste, nor the cruse of oil be diminished until the day wherein the Lord will give rain upon the face of the earth. » (*III Kings vii, 10-14.*)

7. The above story shows us how God loves to reward, even with temporal favours, those who practise charity towards the poor.

8. *The medallion on the left of the above picture* shows a lady giving alms to a poor man.

Harbouring the harbourless.

9. The fourth corporal work of mercy is *to harbour the harbourless*.

10. *In the large picture at the bottom* we see Abraham offering hospitality to the three angels who came to destroy the cities of Sodom and Gomorrah. (*Gen. xviii.*)

11. *The medallion to the right of the above* shows a religious giving hospitality to a pilgrim.

Visiting the sick.

12. The fifth work of corporal mercy is *to visit the sick*.

13. *The large picture on the left* illustrates this virtue by the Gospel story of the *Good Samaritan* :

« A certain man went down from Jerusalem to Jericho and fell among robbers, who also stripped him and, having wounded him, went away leaving him half dead. And it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan, being on his journey, came near him, and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn and took care of him. And the next day he took out two pence, and gave to the host, and said : Take care of him and whatsoever thou shalt spend over and above, I at my return will repay thee! » (*Luke x, 30-35.*)

14. *The medallion immediately below* shows a Sister of Charity tending a sick person.

Burying the dead.

15. The seventh corporal work of mercy is *to bury the dead*.

16. This work of mercy is shown in *the large picture on the right*. In it we see the holy man Tobias burying one of his fellow captives. He « daily went among all his kindred and comforted them, and was careful to bury the dead and they that were slain » (*Tob. i, 19-20.*)

17. *In the medallion above this picture* a priest is depicted sprinkling holy water on the grave of a dead person whom he has just buried.



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WORKS OF MERCY.

SPIRITUAL WORKS OF MERCY

1. *Spiritual* works of mercy have 'for their object the good of the soul of one's neighbour.

2. They also are seven in number, viz., (1) to convert the sinner, (2) to instruct the ignorant, (3) to counsel the doubtful, (4) to comfort the sorrowful, (5) to bear wrongs patiently, (6) to forgive injuries, and (7) to pray for the living and the dead.

3. The Gospel tells us that it is by the spiritual and corporal works of mercy done by us that we shall be judged on the last day : —

« And when the Son of Man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His Majesty. And all nations shall be gathered together before Him and He shall separate them one from another, as the shepherd separateth the sheep from the goats. And He shall set the sheep on His right hand, but the goats on His left. Then shall the King say to them that shall be on His right hand : « Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger, and you took Me in; naked, and you covered Me; sick, and you visited Me. I was in prison, and you came to Me. » Then shall the just answer Him, saying : « Lord, when did we see Thee hungry, and fed Thee; thirsty, and gave Thee drink? And when did we see Thee a stranger, and took Thee in? Or naked, and covered Thee? Or when did we see Thee sick and in prison, and came to Thee? »

« And the King answering, shall say to them : « Amen, I say to you, as long as you did it to one of these My least brethren, you did it to Me! » (*Matt.* xxv, 31-40).

Explanation of the Plate.

4. We illustrate here only the second, third, fourth and seventh of the spiritual works of mercy.

Instructing the ignorant.

5. This is the second of the spiritual works of mercy and a striking instance of it is given in the *top picture*. We see St. John the Baptist teaching the people and instructing the great multitude of those who came to him for knowledge and guidance.

6. In a second illustration (*the medallion on the left*) one of the Brothers of the Christian Schools is represented taking his class.

Counselling the doubtful.

7. This is the third of the spiritual works of mercy and here again St. John the Baptist supplies us with a characteristic example. In the *picture on the left* we see him upbraiding Herod for his evil life. « It is not lawful » says he to the king, « for thee to have thy brother's wife. » (*Mark* vi, 18.)

8. A second example, taken from the streets of any considerable town of France, is that of the newsboy (*see bottom medallion on left*) selling the daily paper *La Croix*, the object of which is to combat the depraving influence of the irreligious and libertine press and to bring the people to love and understand better their holy religion.

Consoling the sorrowful.

9. This, the fourth spiritual work of mercy, is well illustrated by a striking event in the life of Our Lord viz., the raising of the dead son of the widow of Naim (*see picture on right*). One day as Jesus, accompanied by His disciples, was nearing the gate of that town, the only son of the widow was being carried out to be buried. Moved with pity for the bereaved widow, Jesus said to her « Weep not », and going up to the bier, touched it. « And they that carried it stood still. And He said : « Young man, I say to thee, Arise! » And he that was dead, sat up and began to speak. And He gave him to his mother. » (*Luke* vii, 12-15.)

10. We give also another example (*see top medallion on right*). It is that of a young man leaving home to make his fortune in a distant land. As he speaks words of comfort to his weeping brother, he points upwards to heaven where they will one day meet never to part again.

Praying for the living and the dead.

11. A notable instance of this, the seventh of the spiritual works of mercy, is furnished by Judas Machabæus, who after a victorious battle fell upon his knees and with the survivors of his army prayed for those who had fallen in the fight. The prayer being ended, he made a collection and sent the proceeds to Jerusalem « for sacrifice to be offered for the sins of the dead ». (*Mach.* xii, 43.)

12. In the *lower medallion on the right* we see a woman praying over the grave of her deceased parents for the repose of their souls.



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