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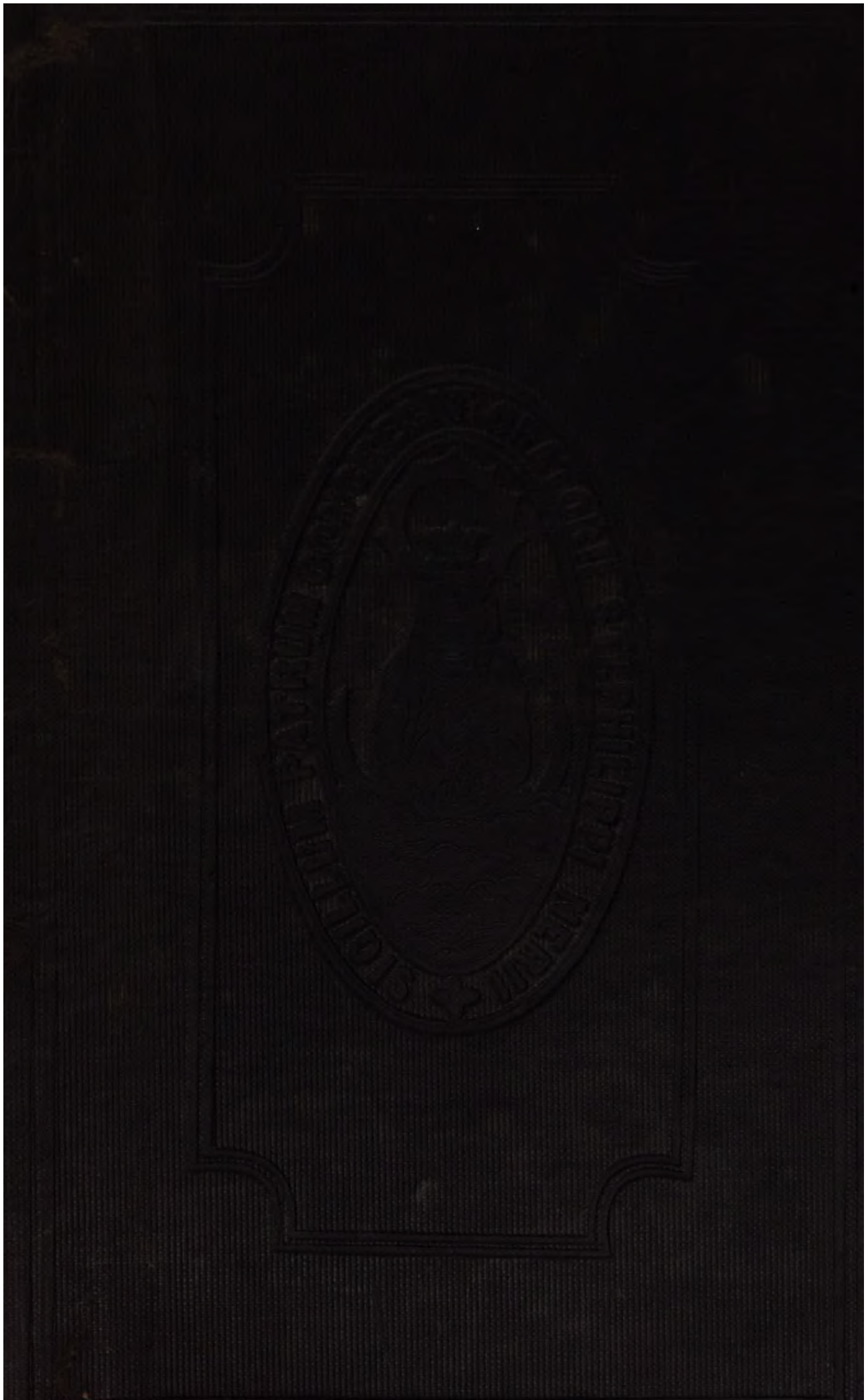
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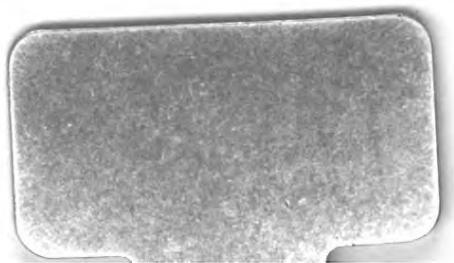
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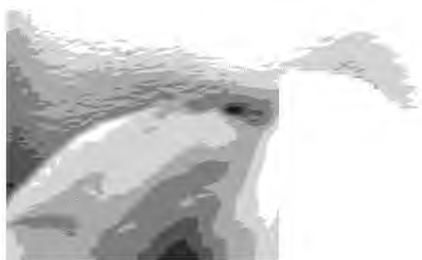


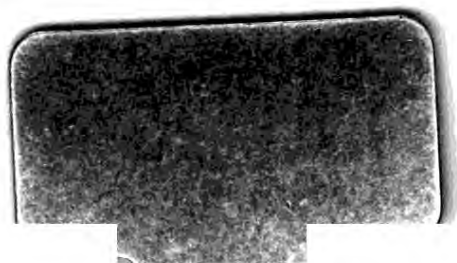
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HEROIC VIRTUE:

A PORTION OF THE

TREATISE OF BENEDICT XIV.

ON THE

BEATIFICATION AND CANONIZATION

OF THE

Servants of God.

TRANSLATED INTO ENGLISH FROM THE ORIGINAL LATIN.

“Gaude Maria Virgo, cunctas hæreses sola interemisti in
universo mundo.”—*Antiph. Ecclesiae.*

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BENEDICT XIV.

ON

HEROIC VIRTUE.

CHAPTER I.

OF THE MARKS OF VAIN-GLORY AND BOASTING, WHICH
THERE IS OFTEN OCCASION FOR INQUIRING INTO IN
THE EXAMINATION OF THE VIRTUES OF THE SER-
VANTS OF GOD.

1. THERE have been servants of God, as we have seen, who at the command of their superiors, committed their own lives to writing, giving therein an account, not only of their own praiseworthy actions, but likewise of the various gifts and graces bestowed on them by God. And there are others, again, who, though they have not published such things, have yet communicated them by word of mouth to their confessors, their companions, or others. In this state of things, then, a doubt is raised whether they have been guilty of the sin of self-conceit or vain-glory. Certainly there are not wanting examples of saints who have done this and the like. The Apostle Paul, in his second Epistle to the Corinthians, gives a full account of his

own actions, and of the visions and revelations he had from God. Job says of himself (xxix. 14,) "I was clad with justice: and I clothed myself with my judgment as with a robe and a diadem. I was an eye to the blind and a foot to the lame. I was the father of the poor, and the cause that I knew not I searched out most diligently." Ezechias having been admonished by Isaias of his approaching death, speaks thus to God, as we find in the thirty-eighth chapter of Isaias; "I beseech Thee, O Lord, remember now how I have walked before Thee in truth, and with a perfect heart, and have done that which is good in Thy sight." We read, too, in the book of Tobias, (iii. 16,) that Sara, the wife of Tobias, spoke thus of herself before God: "Thou knowest, O Lord, that I never coveted a husband, and have kept my soul clean from all lust. Never have I joined myself with them that play; neither have I made myself a partaker with them that walk in lightness." So likewise Nehemias says: "Remember me, O my God, for good, according to all that I have done for this people." (2 Esdras, v. 19.)

2. Next we have the examples of the saints. The Abbot John, as we find from Cassian,* used these words: "If, then, I have spoken anything savouring of pride or too great freedom, I entreat you not to lay it to the account of boasting, but to consider it as uttered from a zeal for your edification, since when you ask me so earnestly,

* Collat. 19, c. 3, p. 702.

I do not think that I should conceal anything from you. For I think that it may tend somewhat to your instruction, if, setting aside humility, I should, for a little time, lay open before you with all simplicity, all the truth respecting what I design; trusting, in the meantime, neither to incur the note of vain-glory with you, on account of my freedom of speech, nor to have to charge my conscience with the crime of falsehood, from having suppressed any portion of the truth." In Palladius* the Abbot Anuph is brought in speaking to his companions as follows: "Blessed be God, who has marked out these things likewise for me, your manner of life, and your coming. From the time I professed the name of our Saviour upon earth, no falsehood has ever proceeded out of my mouth. I have partaken of no earthly food, but an angel from heaven has daily sustained me with celestial bread. Saying these and such like things, on the third day he gave up his spirit, which was immediately taken up by angels and the choirs of martyrs, and carried up to heaven, while they looked on and heard the hymns that were chanted." In the same history, the Abbot Pambo, of great holiness, thus speaks when at the point of death: "I do not remember ever to have eaten the bread of idleness, and I do not repent of any thing I said even to this hour."

The abbot William, in his *Life of S. Bernard*,† writes of him thus: "Whatever has any

**Histor. Lausiaca*. lib. 8. c. 58.

†*Lib. 1, c. 4, n. 23.*

force in his writings, or if there is anything in them that has, as it were, a spiritual taste, it has chiefly, he confesses it, been received during prayer and meditation in the fields and the woods; and he himself used to say to his friends in joke, that in this he had no other masters but the beech tree and the oak." And the author of the continuation of his Life,* adds: "He confessed that sometimes when he was praying or meditating, the whole of the Sacred Scripture appeared before him open and explained." S. Antony, as S. Athanasius relates in his Life† of him, upon being asked by his disciples, did not hesitate to communicate to them respecting all the spiritual gifts that he had received from God: "His mind, which was so pure in Christ, could not conceal anything from his spiritual children." S. Onophrius made known most candidly to Paphnutius, at his request, all his actions, and everything about himself; as he relates in his Life of him.‡ Sulpicius Severus, in his Life of S. Martin,§ declares that he wrote it down from what the Saint himself had said in answer to his questions and those of others. And Baronius tells us that part of the Life was written even in S. Martin's life-time. Of S. Ignatius, the founder of the Society of Jesus, we find it said in the lections of the Breviary, that he was so clearly enlightened from above that he was accustomed to say, "That even if the Sacred writings did not

* Lib. 3, c. 3, n. 7.

† C. 68.

‡ C. 2, apud Rosweyd. lib. 1.

§ C. 26.

exist, yet he was prepared to die for the faith on account of those things alone which God had revealed to him at Manresa."

Also in the sixth lection of the second nocturn on the octave of S. Dominic, in the Dominican Breviary, we have this fact recorded, which is mentioned also, after others, by Malvenda, in his *Annals of the Order*.* The words are these: "Then, having sent for twelve of the elder and more eminent fathers, he made a general confession of all his sins to the Prior of the convent at Bologna; and when that sacred duty had been performed, he said to those around him, 'Lo, my most dear brethren, by the singular grace of God I am a pure virgin at this day: if you, too, will cultivate purity, you will wonderfully advance in sanctity of life and the sweet odour of noble reputation.'"

In the Report of the Auditors of the Rota, in the cause of S. Philip Neri, it is said: "Philip preserved to the end his virginal chastity, as he himself made known to Francesco Bucca, his son in Christ, in order that he might move him to the same virtue." Lastly, in the Life of S. Teresa,† it is set forth at length what S. Peter of Alcantara said to her of himself, for he narrated to her the penances which he continually performed. S. Teresa herself bears witness that the servant of God, Catherine of Cordova, who is very highly commended by Philip of the most Holy Trinity,‡ and Gaspar of S. Michael,§ as a person of very

* Centur. 1, part. 3, p. 368.

† C. 27, p. 97.

‡ Part. 3, Mystic. tr. 2, art. 2.

§ Tom. 1, lib. 4, c. 14.

holy life, and endowed with many Christian virtues, did not hesitate to relate the graces that had been bestowed on her by God; "I will say what some heard from her, and the nuns of S. Joseph in Toledo, when she visited them, and as she spoke with simplicity to many sisters, she did so, too, also to others, for she was a person of great simplicity, candour, and sincerity." And, lastly, S. Catharine Adurna Flisca, commonly called a Janua, disclosed to a religious, who asked her all the wonderful things that God had wrought in her, as Matthias Tanner, the Carthusian, bears witness in his Life of her.

3. If any one should suppose from these and such like examples that every one may, without the fault of boasting and vain-glory, set forth his own praiseworthy actions, he would deceive himself. The wise man directs us: "Let another praise thee, and not thine own mouth, a stranger, and not thy own lips." (Prov. xxvii, 2.) The Author of the Moral Apology, who goes under the name of S. Cyril, published by Balthasar Corder,* after some other remarks, says: "But why praise yourself? If you are known, doubtless you do what is superfluous. If you are not known, remember that true virtue loves to be concealed. Nor is it the proper time for praising any one now so long as he is alive; for true praise and commendation does not pass away, and it requires a never-ending virtue to secure this. Let, then, the mouth of another praise thee, and thy own mouth

* Lib. 2, c. 28.

accuse thee. Let the virtue of humility approve thee ; and let the last and eternal day show thy commendation."

S. Paul the Apostle, likewise, in his Epistle to the Corinthians above quoted, before he begins to speak of his own praises, uses these words : "Would to God you could bear with some little of my folly ;" on which Estius in his commentary remarks : "He speaks in this way, not because it was really folly to boast in the manner he intended to do, so that he would have to be borne with as doing a foolish thing ; but because boasting and praising oneself is commonly looked upon as the act of a foolish and vain person, and so indeed it is unless some just necessity excuses it. Hence the wise man directs that 'Another should praise thee, and not thy own mouth.' But although some just cause should compel a man to praise himself, as in this instance it did the Apostle, yet it does not follow that he should be accounted foolish by those who are either ignorant of the cause of what he did, or do not pay attention to it. And it is for this reason that the Apostle speaks of himself in the following passage sometimes as a fool, and sometimes as if a fool." Every one, therefore, sees that it is necessary to be acquainted with some rules, in order to pass a correct judgment, so often as examination is made into the causes of such servants of God as have committed to writing, or related to others, their own great and noble actions ; a judgment, I mean, as to this point, whether their doing so is to be ascribed to virtue or to vice, the vice, namely, o

vain glory, which is reprov'd by the Apostle in his Epistle to the Galatians (v. 26.): "Let us not become desirous of vain-glory." And again to the Philippians: "Let nothing be done through strife or by vain-glory." To which agrees that passage in S. John's gospel: "If I glorify myself, my glory is nothing."

4. The same view of the matter was taken before Estius by S. John Chrysostom, in what he wrote on the hundred and thirtieth Psalm. For as David had said (1 Kings xvii. 36.): "I thy servant have killed both a lion and a bear;" and extolled many other great things that he had done, and yet in this Psalm declares: "Lord, my heart is not exalted, nor are my eyes lofty," Chrysostom, after having spoken against praise of oneself, goes on as follows: "How was it, then, that the prophet was ignorant of this rule, and boasted of himself not before two or three, or ten, but in the face of the whole world? For he boasts while saying I am humble and subdued, humble to an extraordinary degree, and simple-hearted; for this indeed is the meaning of the expression 'weaned towards his mother.' How is it, then, that he does this? It is because it is not altogether a prohibited thing, nay, it is sometimes necessary; so that occasionally it falls out that we are foolish, not if we boast, but if we do not boast"

5. The learned Estius, in his commentary on the chapter referred to, remarks, that God neither commands nor counsels a man to praise himself, but forbids it under certain circumstances as He does swearing. It is, then, above all things

necessary to be considered what that is respecting which the servant of God seems to have boasted, according to the doctrine laid down by S. Thomas.* For if he glories in something that is frail and perishable, it is not to be doubted of that he is guilty of the sin of vain-glory. "Glory is said to be vain.....with reference to the subject-matter from which a man seeks it, for instance, if it be sought from that which is worthless, as from some frail and perishable object." In the same question the holy doctor shows that vain-glory is a mortal sin by reason of the subject-matter of which one glories, as if, for example, any one should boast of something which is opposed to Divine Reverence.

If, however, the subject is not anything frail and perishable, but is in itself worthy of glory, then enquiry is to be made into the intention of him who has thus spoken or written respecting himself. "For as," says S. Gregory,† "it is a grave fault for a man to arrogate to himself that which he is not; so on the other hand it is no fault generally if he should in humility speak of that good which he has. And so indeed it often happens that both the just and the wicked speak in a similar way, while, however, their heart is always far separated." He then instances the case of the proud Pharisee, who said, "I fast twice in the week," and of king Ezechias praying after the manner cited above, "I beseech thee, O Lord, remember how I have walked before thee in truth

* 2. 2dæ. qu. 132, art. 1.

† Moral. 12, c. 31, col. 405.

and with a perfect heart," and concludes as follows: "Behold the Pharisee justified himself in his deeds, and Ezechias declared himself to be just even in thought, and yet the former offended God, while the latter by the same method appeased Him. Why is this but that the Omnipotent God weighs the words of each by their thoughts, nor in His ears do those words sound proud which are uttered from a humble heart." As, however, the intention of man does not lie open before man, but only before God, some considerations must be laid down, by the assistance of which the intention of the speaker or the writer may be made manifest, as far as it is allowable for man to judge of it. If, therefore, some urgent necessity for relating or writing down our own great actions, and the graces conferred on us by God be not wanting, we may believe that the intention of the writer or narrator was a good one.

Isidore of Pelusium* in giving a reason how it was that the Pharisee offended God by the arrogance of his words, while Job, who spoke more and higher things of himself, obtained praise, concludes as follows: "As it seems to be a foolish thing, and to have a chilling effect to herald forth one's own praises, so, in fact, it really is unless when necessity urges it. If, however, any one should hear what it is not fitting he should, and so should fall involuntarily into speaking in this way, the fault ought likewise to be laid to the doors of those who have brought him into this

* Lib. 3, Ep. 278.

necessity. Accordingly the judgment of God repudiated him who, without being roused by any insults or reproaches, pronounced himself just, and condemned all others, so that he did not even respect the Publican who was present. While he, on the other hand, who was driven to this by necessity—for what did his friends overlook that might tend to rouse and stimulate his mind?—was loaded with the greatest praises.”

Plutarch wrote a little treatise on the question “How a man may without mischief commend himself.” In this he carefully enumerates the various causes for which a man may, without imputation, make known his own good qualities to others. If, for example, he has to drive away calumny. “A man,” he says, “may without fault or blame praise himself, first, if he does so for the sake of repelling a calumny or false accusation.” And again, if it is done for the benefit of others. “Since,” he continues, “we should take up our own praises, not only without occasioning pain or ill-will in others, but likewise for their benefit, in order that we may not seem to aim at our own praise, but to have in this some further end in view, consider first, whether any one can praise himself for the sake of exciting a zeal and emulation after virtue in those who hear him.” With this, too, agrees Dante *in Convivio*, “Returning, then, to our principal object, I say, as I have partly hinted above, that it is allowable to speak of oneself for necessary reasons, and beside some other necessary causes, there are two that are more manifest. One is when, without talking

of oneself, some great infamy or danger cannot be prevented. And then it is permitted by the argument that out of two paths to choose that which is least bad, is in some sort to choose a good. It was this necessity which moved Boethius to speak of himself, in order that under the pretext of giving consolation, he might clear his exile from perpetual infamy by showing that it was unjust, since no other defender had taken up his cause. The other cause is when, by speaking of oneself, some great benefit will accrue to another in the way of instruction. And this reason moved S. Augustine to speak of himself in his confessions." This is treated at length, and with great learning, by Mazzoni, in his *Apology for Dante*,* and by Mendoza.†

6. But to return to what is sacred. In the first Book of Kings ch. xii., Samuel, in order to drive away a calumny, laid before the whole of Israel the innocence of his life. "Behold, I have hearkened to your voice in all that you said to me." And then afterwards, "having then conversed with you from my youth until this day, behold here I am. Speak of me before the Lord and before His anointed, whether I have taken any man's ox or ass; if I have wronged any man, if I have oppressed any man, if I have taken a bribe at any man's hand; and I will despise it this day and restore it to you." And so in the fifteenth chapter of the Acts, Paul and Barnabas declared publicly, for the good of

* Tom. 2, lib. 4, cc. 45, 46.

† Viridar. lib. 3, problem. 9.

those who were listening, the conversion of the Gentiles and the miracles which God had wrought by their hands: "And when they were come to Jerusalem they were received by the church and the apostles, and ancients, declaring how great things God had done with them;" and afterwards, verse 12, "And all the multitude held their peace, and gave ear to Barnabas and Paul relating what great signs and wonders God had wrought among the Gentiles by them." And S. Gregory* explaining those words of our Lord's, (Matth. ix.) "See that no one know it;" and speaking of the manifestation of one's own good works, and of grace received from God, concludes thus: "Let them, therefore, be carefully concealed, and only published through necessity. Let the object of their concealment be our own protection, and of their being published abroad the good of others."

Among theologians, those who have written on this question, have admitted as just and praiseworthy causes of self-commendation, not only the escaping from infamy and recovery of character, but likewise the spiritual good of others. Lastly, not to speak of many others, as Marcanti† and Theophilus Raynaud,‡ S. Gregory so often quoted from, says, "Holy men, as often as they speak of themselves to those who follow them, imitate the example of their Creator. For God,

* Moral. lib. 19, c. 23, n. 36.

† Tribun. Sacram. Tom. 2, tract. 2, tit. 4, sect. 1, p. 337.

‡ Tom. 4, lib. 6, sect. 2, c. 18, p. 259.

who forbids us to be praised by our own mouth,cannot be raised by praises; but while He declares to us His own greatness, lifts up our ignorance to Him, and teaches us by telling us of His own goodness and greatness, which man would never be acquainted with were He to keep silence...Imitating, then, this example of God, holy men occasionally manifest things respecting themselves, not in order to extol themselves, but to instruct their hearers. And yet they keep guard in the meantime over themselves by a higher and more important consideration, lest while they raise others from earthly thoughts, they themselves should be swallowed up with the desire of human praise."

7. Moreover, the words of those who speak of themselves are carefully to be weighed whether they savour of modesty and soberness; and whether it may be gathered from the context, that the speaker was backward to speak of himself and his own affairs, and lastly, whether he referred all things to the final cause, that is, the glory of God. S. Paul, when he is beginning to praise himself in the paragraph above quoted, falls back, not once or twice, but three times, and excuses himself. First, he says, "I would that ye would bear with me;" then he calls himself foolish, as we have seen; thirdly, he says, "But do bear with me;" and, "I am jealous of you;" and once more in the 12th chapter, he says, "but I forbear, lest any man should think of me above that which he seeth, or anything he heareth from me." Accordingly,

S. John Chrysostom, when about to praise the apostle, shows how backward he is to descend to his own praise, and compares him to a horse, who is compelled unwillingly, and in fear, to leap over a steep precipice: "As a horse on the brink of a steep and rugged bank draws itself in, as if to clear it with one bound; but seeing the deep abyss before it, is seized with fear and shrinks, then feeling its rider urge it vehemently, makes another attempt, and the same thing happens once more, showing both urgency and force, it stands for a moment panting over the pit, then resuming courage throws itself confidently forward: so the blessed Paul, as one hurrying over a precipice, the mention of his own praise, again and again, and the third time shrinks from his task."

And S. Gregory,* likewise, has the following passage respecting S. Paul: "That great preacher of the truth, when speaking against false apostles, after giving an account of the illustrious virtue of his own actions for the instruction of his disciples, after describing so many dangers which he had gone through in continual persecution, and relating how after this he was taken up to the third heaven, and then again to Paradise, where he was enabled to know such things, as he could not at all speak of; he was perchance about to declare still more wonderful things of himself, but restraining himself from human praise by a higher consideration, he adds, 'I forbear, lest

* Moral. loc. cit. n. 13.

any one should think above that which he sees in me or hears of me.' He had then something further to say of himself, which he spared to say; but both things were done purposely by this great teacher; that by speaking of what he had done, he might instruct his disciples, and by his silence might keep within the bounds of humility. For it would have been unkind to his disciples if he had kept absolute silence respecting himself, and it might on the other hand have been too unguarded to have disclosed everything even to them. But he acted with admirable skill, as we have already said, in both ways, so that by his speaking he helped forward the life of others, and by keeping silence guarded his own." Estius, in explaining these words of S. Paul last quoted, paraphrases them as follows: "I abstain for your sake from relating such great and glorious revelations, lest any one should on their account attribute too much to me, and should think me greater than those deeds which he sees in me, and that discourse which he hears from me declare me to be. For, as the Greeks observe, if the inhabitants of Lystra desired to slay victims to him as to God, on account of the lame man who was healed; and if the natives of Melita called him a god because he had shaken the viper off from his hand unhurt, what honour would men not have paid to him, if, besides this, he had manifested to them those wonderful revelations?"

Lastly, that the final cause, that is to say, the glory of God, was had in view is plainly proved

from the eleventh chapter of the 2nd Epistle to the Corinthians, where the same Apostle says: "If I must needs glory, I will glory of the things that concern my infirmities." The sense of these words, according to the often-quoted Estius, is, that he was unwilling to glory in the signs and miracles which he had wrought in such great numbers, and which are wont to render a man renowned and glorious in the world, but rather in his infirmities which he had suffered, inasmuch as it is on account of these things that a person is wont to be looked upon as contemptible in the eyes of those who disregard piety. And, indeed, it was in this chiefly that the great virtue of Christ shone forth. S. Gregory* says: "Sometimes holy men are compelled to do good deeds or to relate these good deeds before men; but they do it referring all to that final cause, so that not they themselves, but their Father who is in heaven, may be glorified by them. And S. Thomas,† after saying that vain-glory is in one way so called by reason of the subject-matter from which any one seeks glory, if, for example, it is something frail and perishable (as we have explained above), subjoins, that it may also be called vain from other causes: "In another way, he says, (it may be so) by reason of the person from whom any one seeks for glory, as from man, for example, whose judgment is uncertain. And, thirdly, it may be so on the part of him who seeks for glory; should he, that is, not

* Moral. lib. 19, c. 23, n. 36.

† 2. 2. qu 132.

refer the desire of his glory to a due end, namely, the honour of God or the salvation of his neighbour."

Much that has been said above has been faithfully set forth in a few words by Father Peter Ribadeneira in his *Life of S. Ignatius*,* where, after relating many things that he had heard from him, he adds: "He seldom, and not without grave cause, spoke of what concerned himself, and then it was always to cure some afflicted soul, and to console it with his counsel, or else in order to animate his companions by his example, or to brace and encourage them against the difficulties which stood in their way." To confirm this by an opposite illustration, we give in the Appendix a letter of the blessed John Tossignano, of the order of Jesuati, bishop of Ferrara, the original of which is preserved in the archives of the discalced Carmelite Fathers of that city. In that letter, because he had been falsely accused to the Duke of Este, he recounts with humility his own good deeds, but referring them all to God as their author. Amongst the works of S. Basil there is his twentieth homily on humility, in which the holy doctor considers those words of Jeremias, (ch. ix.) "Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, for I am the Lord." And he says: "This

* Lib. 5, c. 3, p. 476.

is the sublimest end of man, this is his glory and majesty, to know with truth what is great, and adhere to it, and to seek glory of the Lord of glory." He considers likewise that passage of the Apostle (1 Corinth. i.) "Christ is made to us wisdom from God, and justice, and sanctification, and redemption, that, as it is written, he that glorieth may glory in our Lord." And afterwards he adds, "This is the perfect and true glorying in God, when a man is not extolled on account of his own justice, but knows himself to be destitute of all true justice, and to be justified only by faith in Christ." S. Basil is wholly taken up in this homily with showing this.

All this tends to confirm what has just been said respecting referring all the good that a man does to the true end, that is to say, the honour of God and the salvation of our neighbour. And as for the saints saying that man is justified by faith in Christ alone, lest this should lead the simple into error, let them note the words of Father Julian Garnier on the passage: "It is to be observed (he says) that Basil only proposes to show us in this passage that we cannot glory in our own works. Accordingly," he says, "although you should fast, although you should give alms, and do other things of the same sort very rightly, yet faith must needs be added to all, not because faith justifies of itself without works, but because it is necessarily required for justification."

8. So far our deductions are confirmed by the examples cited above; in which neither fitting

occasion nor due cause was wanting, and which were eminently accompanied by the good of the hearers and by the modesty of the speaker. This, then, ought to be enough. But as nothing ought to be overlooked or omitted in causes of canonization which may tend to draw forth the truth, it will be necessary, beside what has already been said, to institute a careful inquiry whether the servant of God who has spoken of his own great actions, has given evidence in other ways of no small share of humility, and has excelled in other virtues. For if his humility and other virtues are well established by other proofs, those things which he has spoken of himself may easily be thought free from any stain of pride or vain-glory, provided, that is to say, that the other circumstances which we have spoken of above do not fail. This is well explained by Nicolas Lancizi,* who says: "For myself I am fully persuaded that it happens by peculiar design of God and the impulse of His grace, that those who are well grounded in humility and a love of contempt, who are imbued with a clear insight into their own vileness, and who are therefore further removed from vain-glory and a spirit of boasting, are moved by the grace of God within them to make manifest the hidden and singular gifts bestowed on them. The Divine Wisdom, which is so full of love for souls, seems to draw from thence a great increase both to the Divine glory and the help of men. And so it happens that when the

* Opusc. 8, c. 10, p. 269.

servants of God are thinking of nothing less than of such things, oftentimes they speak of those things which from a desire of keeping themselves down they have rightly been accustomed to conceal, and have wished to be known to none. But He in Whose hands are our hearts, would have them laid open by His servants, from ends that are known to Him, and in some degree likewise to us. And such things they are that have been made manifest by almost all the most eminent Saints, as we find by reading their great deeds which have been handed down for the benefit of the Church."

Father Bartoli, likewise, in his Life of Cardinal Bellarmine,* speaks very well to our purpose: "Accordingly, as I have set forth a little before, it is part of the providence of God to so order it for the edification of His Church, for the glory of His name, and in order to make known the merits of His saints, that certain rare effects of His grace in them should be declared which would otherwise be buried with them. Nor does it seem fitting to Him always to work miracles for that purpose, the way most similar to nature being to move them internally to speak of them themselves. Thus, beside a great many others whom we should not have known, the holy Patriarch Dominic, and nearer our own times S. Philip Neri, revealed their own virginity, the one to his religious, the other to his spiritual children. And where the Holy Spirit of God leads the saints

* Lib. 3, c. 10.

to make known even the greatest things of themselves, it is not possible that the spirit of vanity should enter or be mingled with what they do. And this is equally the case whether they speak to an entire people or to one or two persons. Of these, then, and as many other persons of well-known sanctity, as have, like them, revealed that they were virgins, it would be the greatest temerity to think otherwise than that a special instinct of the Holy Spirit had moved them to do so, since the presumption is in their favour."

Rodriguez, too, in his *Exercise of Perfection*, confirms the same thing in the following passage: "Our reputation ought to be considered by us, and we ought to take pleasure in it, just so far as it is necessary for the edification of our neighbour, to produce fruit in him, and for the greater honour and glory of God our Saviour. You ought, then, to consider in this whether you are rejoiced at your authority or reputation for the sake of the good of souls and of the glory of God, or purely and entirely on account of yourself and for your own honour and authority. If, when an occasion of humility or contempt of yourself offers itself, you are truly and heartily inflamed and rejoiced at it, it is a good sign. But if, when an occasion of humility and of being little esteemed offers, you refuse it, and do not support it well; and if, when it is not necessary for the good of your neighbour, you are rejoiced in every way at a good reputation and at the praises of men, and aim at procuring them, this is a sign that in the other things likewise you are rejoiced

at that which affected yourself, at your own honour and reputation, and not purely for the love of God and the love of your neighbour. To praise oneself may moreover be a good thing if it is done as it ought to be. Just as we see that S. Paul, in writing to those of Corinth, begins by praising himself and recounting his own greatness, relating the abundant graces which our Lord had vouchsafed him, and saying that he had laboured and wearied himself more than the other apostles. He begins likewise to speak of the revelation which he had, and of his having been rapt up to the third heaven. But he did all this because it was fitting at the time, and it was necessary for the honour of God and the good of his neighbour, for the good, that is, of those to whom he wrote in order that they might count him as an apostle of Christ, that they might receive his doctrine, and reap fruit from it. Moreover, he says these things not only with a heart that disclaims all honour and distinction, but even with a love of dishonour and contempt for Jesus Christ's sake. This is manifest, for when it was not necessary for the good of his neighbour, he knew well how to lower and abase himself, saying that he was not worthy to be called an apostle because he had persecuted the Church of God, and speaking of himself as a blasphemer and the greatest of sinners. Whenever occasion offered for being dishonoured or slighted, this plainly was his pleasure, and what he took delight in."

9. What has been said of those who speak thus of themselves, holds good likewise respecting those

who write. But with regard to these latter it must further be considered whether they have written by the command or counsel of their Superiors. For he who without such command or counsel has committed to writing what is great or extraordinary of himself, either in the virtues which he has exercised, or the gifts he has received from above, will scarcely be able perhaps to escape the imputation of vain-glory, or at least of imprudence. It was with respect to this point, viz, the command or counsel of superiors, that enquiry was made into the causes of the servants of God Alfonso Rodriguez, Cardinal Bellarmine, and Orosco, inasmuch as they had written an account of their own actions.

10. Here we have to speak of some servants of God who have declared in their lifetime that they should be solemnly enrolled among the saints after their death. We read of S. Francis of Paula, that when Lorenzo de Medici brought his son John to the saint, and commanded him to kiss his hand, S. Francis said to him: "I shall be a saint when you will be Supreme Pontiff;" as we read in the Chronicles of the Minims, and in the Life of the Saint written by Brother Isidore Toscano.* S. Vincent Ferrer said one day to Alfonso Borgia, who came to see him, that he would go on with that chaste and modest course of life which he had begun, and obtain from this above all things the highest dignity among men, and would confer the greatest honour after

* Lib. 3, c. 4, p. 339.

death upon himself. And another time when he was preaching, and saw among those who were standing by S. Bernardine of Sienna, who was as yet quite a youth, and unknown, he said that there was among his hearers one of the order of Friars Minor, who would turn out an extraordinary person by his learning as well as his life, and who, although a young man, would be preferred to himself, though older, in the estimation of the Church; as we read in his Life in the Bollandists,* and in Gabriel Fiamma.†

Jacob Ricci, in his Life of S. Philip Neri, relates that the saint often spoke of his own future canonization. And S. Andrew Avellino, when he was approaching the house of Aloysius Carafa, prince of Stilian, in the city of Naples, and some musicians were in readiness to receive him with a flourish of trumpets, refused the honour, saying that he waited for such honours as these till after his death. At another time when he was in the cathedral church of the same city on occasion of the Feast of S. Thomas Aquinas, its Patron and Protector, whose statue was in one of the niches of the church, seeing a niche which was in sight without a statue, he foretold that his own statue would be placed there after his death, because he would be reckoned among the protectors of the city; as is related in his Life by John Baptist Castaldi, and by Francis di Lombardi, in his notes on the sixty-ninth letter of S. Francis de Paula. When, however, John de

* Act. SS. Apr. 5.

† Lib. 4, c. 10.

Medici, raised to the Pontifical throne under the name of Leo X., had solemnly enrolled Francis of Paula among the saints, and Alfonso Borgia, mentioned above, had, under the title of Calixtus III., canonized Vincent Ferrer the third month of his Pontificate—the canonization having taken place six years after that of S. Bernardine of Sienna, though Vincent had died thirty years before him—and lastly when S. Andrew Avellino had been raised to be one of the Protectors of the city of Naples, every one easily understood the finger of God in these predictions, and that what had been said was not to be attributed to the vice of boasting but to the spirit of prophecy.

11. Sometimes it has happened that some great and noble actions have been wrought by the servants of God openly and before the people, and hence a difficulty has immediately been raised out of that passage of S. Matthew, vi. 3. “But when thou doest alms, let not thy left hand know what thy right doeth : that thy alms may be in secret, and thy Father who seeth in secret will repay thee.” And, v. 6: “But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret ; and thy Father who seeth in secret will reward thee.” For the vice of boasting and vain-glory is opposed to all this, not to say, hypocrisy, which the prophet Jeremias denounces, ch. ix., and ch. xi., and Christ our Lord condemns: “Woe to you Scribes and Pharisees, hypocrites.”

12. But in order to use a fair balance in forming our judgment, it is worth while remarking on

the other hand that Christ our Lord also says : (Matth. v. 14.) " You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle, and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." Here the Apostles and all their followers are admonished to strive to shine forth before others both by word and example. In order, then, to reconcile this passage in the fifth chapter, with that out of the sixth already quoted, we must say that good works ought to be done before men that they may glorify God by them, but not, on the other hand, in order that the doers of them may be glorified, and so may grasp at the empty praise of men. Accordingly we are thus directed in the sixth chap.: " Take heed that you do not your justice before men, that you may be seen by them : otherwise you shall not have a reward from your Father who is in heaven. Therefore when thou doest an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men." This is rightly explained by S. Gregory :* " What is it then," he says, " which is our work, and is to be done in such a way as not to be seen, while it is nevertheless commanded us, because it ought to be seen ? What is it but that those things which we do are to be concealed, in order that we may

* Pastoral. part. 3, c. 33.

not be praised for them, and yet are to be shewn forth in order that we may increase the praise of our heavenly Father. Thus, when our Lord forbade us to make our justice to appear before men, He immediately added, 'in order to be seen by them.' And when, on the other hand, He commanded our good works to be seen by men, he adds directly afterwards, 'that they may glorify your Father who is in heaven.' In what way, then, they were to be seen, and in what way they ought not to be seen, has been shown by the end of the sentence; since the mind of the doer should not seek that his actions should be seen on account of himself, and yet for the sake of his heavenly Father's glory he should not conceal them." This is confirmed by S. Antoninus in his Summa:* "God does not forbid simply that good works should be done openly before men, but that they should be done with the intention of being praised, that is, from vain-glory."

13. Suppose, then, that it shall be found from the acts of the cause that some or many great and noble deeds have been done openly before men by a servant of God, it is not right that a judgment should forthwith be passed, nor even a reasonable suspicion be entertained that he has been guilty of ostentation or vain-glory. But as far as it is lawful for man to do so, the intention of the doer ought to be inquired into, and if this shall seem to have been directed to praise of self, no doubt ought to be entertained of the existence

* Part. 2, tit. 4, c. 1, §§ 4.

of this vice. But if, on the contrary, the intention was directed to promote the greater glory of God, then it should be considered certain that the action was accepted by God. But as the heart of man, while it is open to God is hidden from men, the intention cannot be discovered with respect to the matter before us, except by a reference to the remaining course of the life of him who has thus openly exhibited his good deeds before others, so that if his sanctity is sufficiently established from the rest of his life, it ought fairly to be presumed that he sought nothing else in acting thus but the glory of God. This presumption cannot, however, be entertained unless signs of true sanctity appear in the rest of his life. The whole matter is well set forth by S. Gregory in the eighth book of his morals.* “We must conceal,” he says, “what we do, lest, if we carry our treasures carelessly in our journey through this world, we should be attacked by evil spirits, who will despoil us of them. And yet it is the truth who says, ‘Let them see your good works, and glorify your Father who is in heaven.’ It is one thing, however, when the glory of the Giver is aimed at in the manifestation of a good work, and another when the private praise of an individual is sought for from the gift. Hence in the same gospel the same truth says, ‘Take heed that ye do not your justice before men to be seen by them.’ When, therefore, our actions are done in the sight of men, we should first weigh well in

* C. 48, n. 83.

our hearts what it is that we are aiming at in so doing. If it is the glory of Him from whom they really proceed, there, however, widely published and spread abroad, in His sight we are keeping them secret. If, however, we desire our own praise in them, they are already considered by Him as noised abroad, although many should be ignorant of them. Those, indeed, who are very perfect are able, when their works are manifested, so entirely to seek the glory of the Author of them, as to be quite out of the way of feeling any exultation at the private praise which they themselves gain therefrom. But it is only when our praiseworthy actions are shown forth to men without our receiving any harm from it, that the praise that is bestowed on us is really trodden under foot and despised. And as those who are weak cannot thus perfectly despise praise and mount above it; there is but one course left to them, to conceal the good that they do. For it often happens that from the very outset they are aiming at their own glory, and often again when they desire to set forth the glory of the Giver in the open manifestation of the gift, they are carried away by the favours that are heaped upon them to a desire of their own praise; and as they neglect to examine themselves interiorly, while exteriorly they are distracted and know not what they are doing, their good works fight for their vanity, while they fancy that they are performing these as a service of homage to their Author."

S. Antoninus likewise speaks much to the same purpose. "As," he says, "those who are imperfect

are willing enough to obtain the praise of men, the good, as S. Gregory teaches us in his morals, if they then do anything more high and excellent than that which is ordinarily necessary for salvation, they ought to do it secretly, in order to avoid the danger of vain-glory. So the Blessed Nicholas, when he would provide for the wants of his neighbour, secretly threw a considerable sum of money into his house by the window on three separate occasions, in order that he might be able to give in marriage three grown-up daughters, whom otherwise he intended to prostitute, because he was poor, and had no other means of support. But those who are perfect and who are set as an example to others, ought to do this great and extraordinary action even in public, in order that the people may be edified thereby, and may be excited to do the same. Thus the Blessed Father Dominic, when he was once lodged in the house of some matrons that attached themselves to a body of heretics, who, under the sheepskin of austerity, were in reality devouring their souls like wolves, slept for a whole Lent on the board, wore a hair shirt openly, and fasted on bread and water, in order that by the example of his true and unfeigned penance he might bring them back from their error, which accordingly came to pass."

14. There is another discussion of the same character as those referred to which has often been raised in the examination of the virtues of the servants of God. There are instances where their own names or the genealogies of their fami-

lies have been placed in churches, chapels, hospitals, public edifices, built by their authority or at their expense, and even on things dedicated to sacred uses ; and the question is whether these were indications of self-conceit and vain-glory. If such things were done without the knowledge of the servants of God, and it is no new thing for it to fall out so, there is no longer any ground for a doubt respecting a motive of vain-glory. Charles à Bascapé, Bishop of Novara, in his Life of Charles Borromeo, relates of him, "that upon his observing the arms of his family carved on the porch of the canons' houses, he ordered them to be erased, and forbade them ever to be put up again ; notwithstanding which, as nobody took the thing in charge, and S. Charles did not observe them again, they continued to remain at the very front of the building."

And thus it may happen that the family arms of the servants of God may be put up without their knowledge, or may be retained against their will, and from what has been already related we may gather that such was the case with respect to the silver candlesticks likewise, which were given by the same S. Charles Borromeo to the Liberian Basilica, of which he was archpriest. For to this day the arms of his family are to be seen on these candlesticks, as well as on some public buildings, and particularly on the public schools built at Bologna whilst he filled the office of Legate à latere. This supposition is still more probable from the fact that nearly the whole of the time during which he continued to fill this office he

was living at Rome with Pope Pius IV., and the actual government of the city and province was entrusted to his Pro-legate, Cœsius, Bishop of Narni.

If, however, instances are to be found in which the servants of God, knowingly and voluntarily, suffered their name and family honours to be posted up, Tauler* does not scruple to condemn them who have their arms fixed on sacred vestments or other things dedicated to the service of the Church. A milder view of the question is taken by Nicholas Alemanni,† where, after speaking of the antiquity of this custom of emblazoning the family name and arms, he adds ; “I am aware of the censorious severity of some who think that the use of all titles, ensigns, and inscriptions is interdicted to us by the rules of modesty ; and who enlarge on the sanctity and magnanimity of their ancestors in not suffering by any means that statues or pictures of them should be put up ; deeming that the memory of illustrious men is sufficiently handed down to posterity by the testimony of their great and good actions. Notwithstanding this, however, our ancestors, and such, too, as were eminent for their probity and modesty, have not hesitated to conform in a small degree to this custom, so that even these censors of theirs cannot find fault with them. To this day are to be seen the statues expressed to the Life of Innocent II. in the

* Serm. I. in Dom. octava post Trinitatem.

† De Lateranensibus parietinis, cap. 3, p. 13, and cap. 7, pag. 39.

Basilica of S. Callixtus under the Janiculum, and of Paschal I. across the Tiber, at the church of S. Cecilia, and at that of S. Praxedes on the Esquiline.”

The same Nicholas Alemanni subjoins other instances, to which we may here add that of S. Pius V., since the arms of the family of Ghisleri appear carved together with an inscription on the buildings assigned by him to the tribunal of the most holy inquisition in Rome.

In the Annals of Cardinal Baronius* we find the modesty of the Emperor Constantine loudly extolled, because, though he had loaded the churches with countless gifts and bounties, he would not suffer any inscriptions to be made on them by which the memory of his benefits should be transmitted to posterity. “It is worthy of mention,” he says, “that although Constantine erected so many and such noble monuments to the honour of God and the saints, not only in Rome itself, but likewise in many places of the Roman empire, in none of them is this modest emperor found to have inscribed any title to his own praise. Rather this Christian Prince seems to have despised that which other emperors before him had so eagerly aimed at. Even the very best of these, as the Pagans thought, I mean Trajan, used to inscribe his own name on all the great works he erected, and Constantine used wittily, but satirically, to say of him (as Aurelius Victor relates) that he was a sort of wall plant,

* Ad. an. 324, n. 117.

inasmuch as his name was, like it, found continually growing to the wall."

We must conclude, then, as Cardinal Gabriel Palæoti* does after a long discussion, that it is the highest and most perfect course to refrain from posting up one's name and arms. So also Marescal,† and Merbesius,‡ Theophilus Raynaud,§ too, argues in the same way: "It is not," he says, "always and everywhere to be considered anomalous, and the mark of a spurious piety, for one to put his own arms on any gift that he offers to the Church; although considered in itself it is a less perfect thing than if he were to refrain from emblazoning his own name on earth, and were formally and explicitly to dedicate his services to the glory of God alone." It is then a less meritorious thing to set up one's own arms, and name, and inscriptions, in one's own praise, yet it is in itself an honourable and sometimes commendable thing, so long as it is done without any intention of vain-glory and ostentation, and in a spirit of soberness, or if it is done that others may be moved to do the like, or again, in order to raise a perpetual monument of the power or greatness of the saints, in whose honour the work or building is made. "Accordingly," as Cardinal Palæoti goes on to say, "let him who thinks of raising such monuments, or of placing his arms on them, turn the matter well

* De Imaginibus sacr. et profan. lib. 2, c. 50, §§ *Existimanus*.

† De Juribus Honorific. p. 157.

‡ Summ. Christian. par. 1. qu. 22, p. 283.

§ Heteroclit. Spirit. lib. 1, sect. 2, punct. 3, n. 17, p. 134.

over in his mind and search into his own motives: whether it is that he wishes by so doing to incite others by his example to repair and adorn the Church, whether he is doing an act of homage to the saint, and making him his patron; whether he is inviting himself and others to imitate the fortitude, patience, and other great deeds of a martyr; whether it is in order to show the love he bears towards his Maker, or whether because he desires, by such pictures or ornaments, to stir up in men's minds a greater reverence towards God; whether it is that he desires men to pray to God for the salvation of one who has caused such a work to be done, or whether it really is running after the common folly of the world, and catching at the vain and empty breath of popular applause." In unison with these observations are also those of Theophilus Raynaud.* And so also speaks S. Antoninus,† "To this vice (of vain-glory) belongs what some do in building churches, hospitals, chapels, and providing chalices and vestments with their own arms on them, when they do this in order to be applauded. 'They shall be glorified in Thee,' says the Psalmist, 'all they who love Thy name.' But mark the words, in Thee, not in themselves."

* Tom. 4, de Virtu. et Vit. lib. 6, sect. 2, c. 16, Tom. 8, in S. Johan. Benedicto, punct. 11.

† Summ. par. 2, tit. 4, cap. 1, §§ 4.

CHAPTER II.

OF SOME OTHER POINTS WHICH FREQUENTLY GIVE OCCASION FOR DISPUTE IN THE EXAMINATION OF THE CAUSES OF THE SERVANTS OF GOD. OF SOME RULES TO BE OBSERVED IN ORDER THAT A SAFE JUDGMENT MAY BE COME TO RESPECTING THEIR ACTIONS ; AND OF SOME EXTRAORDINARY ACTIONS WHICH ARE SAID TO HAVE BEEN DONE BY THE SPECIAL IMPULSE OF GOD.

1. WHEN the bishop confers the holy order of the priesthood, he announces to the people that he is about to confer this sacred office on the deacons, and adds the following words of admonition: "But as the minds of two or three persons are liable to be deceived by force of argument or of affection, we must seek for the opinion of the multitude. And so whatever you know of their actions or their morals, or whatever you think of their deservings, fail not to declare openly and bear witness to their fitness for the priesthood, rather according to their merits than your affection. If, then, any one has anything against them, let him come forth with boldness, and before God and for God's sake declare it; but let him be mindful of his own condition."

2. And so likewise when the question is respecting the virtues of the servants of God in order to their beatification or canonization we must have the opinion of many, that is, of all

those who are enrolled in the Congregation of Sacred Rites, and who are invited to declare freely whatever they know of their actions and morals from the acts and processes. Nor are they admonished, like the others, to be mindful of their own condition, that is, to refrain from lighter questions, and insist only on such as are more weighty; rather it belongs to their office to lay everything open, in order that in a matter of such consequence, a safe judgment may be formed, and that it may clearly be made to appear that the person to be beatified had been a hero. Hence it is that many things are laid down in forming this judgment, and although it is not our present purpose to follow these out one by one, yet we will touch on one or two points which are of most frequent occurrence in the examination of the causes.

3. In the acts of the servants of God it is often related by witnesses, that sinners have been reproved by them. If this has been done with gentleness, a doubt is raised respecting the zeal of the servant of God who seems to have done the work of God negligently. If, on the other hand, it has been done with vehemence of manner, it is questioned whether he has not exceeded the due bounds of reprehension.* The distinction to be drawn between a public notorious sinner and one who is secretly so is well known. For in the latter case ecclesiastical denunciation ought to be preceded by private admonition, agreeably to the com-

* 24. qu. 3, c. *Tam Sacerdotes*. 22. qu. 25, c. *Non putes*.

mand of Christ: "But if thy brother shall offend thee, go and reprove him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church." Matt. xviii. 15. If, on the other hand, he is a notorious offender, then there is no private admonition to come before public denunciation, according to what the Apostle Paul says in his first epistle to Timothy, v. 20; "Them that sin reprove before all, that the rest may also fear." And to Titus, i. 13: "Rebuke them sharply, that they may be sound in the faith." And so S. Thomas* says that public sins are to be publicly reprov'd.

We read of some saints that they sometimes reprov'd secret faults by public admonition, but since they were made acquainted with these secret faults, not in any human way, but by means of Divine Revelation they were not in this case bound by the forementioned law of private admonition. Everywhere in the lives of the saints we read of similar things done; but not to mention other later instances, we may refer to a case related by Palladius in his history, where he tells us of a public reproof that was given by S. Ammon, by Macarius of Alexandria, and by the priest Eulogius, on account of secret faults which they knew by supernatural means. And next, whether the

* 2. 2dæ. quæst. 33, art. 7, in corp.

admonition was given publicly or privately, another question is raised as to the expressions used, whether they were too mild, or, on the other hand, too severe ; and the answer to this seems to depend on the quality of the persons who are found fault with. S. Augustine, in his eighty-third Sermon, *de verbis Domini*, after saying : “ If the sin is secret, let the admonition be so too, if public and open, let the reproof be public likewise, that the offender may amend, and that others may fear ;” and also in his exposition of the Galatians, he commends the use of gentleness and kindness in reproving ; in another place, he says :* “ Let every Christian be consumed by zeal for the house of God....Do you see your brother on his way to the theatre ? If zeal for the house of God consumes you, restrain him, admonish him, be full of grief and sorrow. Do you see others hastening in order to indulge in drink ?...Restrain them if you can, hold them if you can, frighten those whom you can, soften those you can, exert yourself, and rest not. If it is a friend, admonish him gently, if a wife, let her be chid with severity, if a servant, even with blows.”

With regard to persons in exalted stations, S. Francis Xavier† prudently advises that not even private admonition should be used unless a way has been opened to it by some previous friendship, not to say intimacy. And when it is used, he adds, it should always be softened by a calm and good-natured expression of coun-

* Tract. 10. in Joannem. n. 9, Tom. 3, col. 372.

† Lib. 4, Epis. 4.

tenance, and still more by gentle and kind words, and professions of good-will and affection. This softening down, however, applies to those who offend without scandal or obstinacy. For if they are obstinate, however secret their fault may be, and still more if they are open offenders, and a good effect might be looked for from a sharp reproof, it would be unreasonable to find fault with a servant of God who should make use of it. Accordingly S. Francis Xavier himself, as Tursellinus, in his Life of him, informs us, acted in this way when occasion required it. "He perceived," he tells us, "that those who were arrogant and factious, and who thought a great deal too highly of themselves, ought to be sharply reprov'd for their errors, and that some severity of expression, if need be, should be used, in order that their headstrong disposition might be subdued by the rod of discipline."

To the same purpose we find in Holy Scripture that our Lord continually rebuked the Pharisees with very severe reproofs. S. John the Baptist publicly reprov'd the proud king for his incest, and spoke to the Jews in these very severe terms: "Ye brood of vipers, who hath showed you to flee from the wrath to come?" S. Paul says to the Galatians: "O senseless Galatians, who hath bewitched you that you should not obey the truth?" And to Elymas the public seducer: "O thou full of all guile, and of all deceit, son of the devil, enemy of all justice, thou dost not cease to pervert the right ways of the Lord." And S. Stephen stood up manfully

against the Jews, telling them, "You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Ghost." And so S. Gregory says very fitly* "some faults are to be dealt with very severely, in order that the greatness of a sin which is not felt by the doer of it, may be perceived by the words of him who reproveth it. And so, likewise, when any one smoothes over a fault which he has committed, he may learn to fear on its account through the severity of the reproof." All this, however, seems to apply so long only as sinners remain obstinate. But if, on the other hand, they repent and acknowledge their fault, they should then be received with the arms of paternal affection.

The Dean of Braga had been guilty of some fault or other, by which he had excited the grave indignation of his archbishop, Bartholomew De Martyribus. S. Charles Berroneo wrote to the archbishop, and earnestly entreated him in the name of the sovereign Pontiff, Pius IV., in behalf of the Dean. Here are his words: "I cannot refrain from offering to your most reverend lordship a special commendation in behalf of your Dean, who, I am fully persuaded, from the discourse which I have had with him, is most attached to you. Not that he is desirous to resist or withstand your lordship, but by the mercy of our Lord, to be restored to his former place in your favour. And although it is true that he has offended somewhat against it, yet, on

* 1n. 2, part. Pastor. cap. 10.

account of the natural imbecillity of our condition, it is more useful sometimes to correct faults gently, than to apply any very stringent measures for their removal; and this, lest either the severity of the punishment should hinder the sinner's return to virtue, or lest it should seem that we are more inclined to angry, than to mild and gentle measures; and, finally, in order that there may be room, not only for justice, but also for mercy. Now your lordship has opportunity to show your clemency, as well as your virtue. If, therefore, you shall show yourself merciful to him whom before you loved as a son, and embrace him, now that he returns to you, with paternal charity, you will give a bright example of your own wisdom, and, at the same time, will bring back into the right way, by the force of your counsel and admonition, him who has fallen. A thing that will be pleasing to me, and still more so to our Holy Father."

4. Similar to this is another question which is sometimes raised with respect to those servants of God who have given themselves up to the work of bringing back heretics. If they have received them in a spirit of meekness, they are charged with want of courage, if in a stern and severe manner, they are accused of imprudence. The Apostle admonishes us that a heretic is to be rebuked, and after the first and second admonition to be avoided.* And S. John Chrysostom, in commenting on the passage, understands this of

* Ep. ad Titum. 3, v. 10.

those of whose return there is no hope. "Disputes with heretics are to be avoided, that we may not labour in vain where no fruit is to be expected. Since in this case we have no end in view. For when any one is so perverse that he has determined, whatever may come, not to change his opinion, why should we waste our time in sowing on a rock." Yet the same saint determines that all possible diligence should be used for the conversion of heretics: "Let us not omit to set before them the doctrine of the Scriptures, but let us labour with all our might to deliver them from error, and bring them back to the truth. For, though they are sunk in prejudice and error, yet they are our fellow creatures, and it is but just that we should care greatly for them, never relaxing in our efforts, but most diligently doing for them what we can, giving them wholesome medicine, that they may at length recover their true health."*

Alanus, the bishop of Auxerre, in his *Life of S. Bernard*, relates how the saint treated Abelard, whose writings contained things contrary to the Faith. "Desiring," he says, "with his usual kindness of heart, that while error was corrected the man should not be covered with confusion, he addressed him a private admonition; and acted towards him with so much modesty and so much reason, that he was struck with compunction, and promised to correct everything according as he should desire him."

* Hom. 3. in Genes. 1. Tom. 4, p. 18.

Pope Leo X., in his Bull, alludes to the gentleness with which he had treated Martin Luther, though it is in that very Bull that he condemns him and his errors. "With regard," so it runs, "to Martin himself, Oh, good God, what have we done, or what that belonged to paternal affection have we left undone, by which we might recall him from such errors? For after we had cited him, desiring to treat him as mildly as possible, we sent and invited him to come." And Charles Augustus de Sales, in his Life of his uncle S. Francis of Sales, tells us the great proofs of gentleness which he showed in speaking to Theodore Beza. Afterwards he subjoins, "There were not wanting some, and those, too, religious, who thought him unsuited for the work of bringing back heretics, because he did not, they said, inveigh against them with strong language, but proceeded very gently against them, as if he feared them. But he, having learnt from his friends these opinions respecting him, replied, that he had long proved by experience that more good was to be gained by gentleness, and that this was the easiest as well as the best way. For that heretics, being very proud, were not easily moved by strong or harsh language."

In Baronius there are a number of passages collected together out of S. Augustine, some in favour of gentleness, others of severity in dealing with heretics. And the cardinal remarks that the saint was accustomed to use a gentle and forbearing way with a heretic that had recently lapsed and not yet hardened; while on the other

hand, towards obstinate and obdurate heretics he failed not to exercise some severity. And accordingly, it is by these rules that we should judge of the lenity or severity shown by the servants of God in reprovng heretics ; taking care further to observe whether they have denounced them to the Ecclesiastical Tribunals, if the question is concerning heretics living in countries where heresy is not allowed to be unpunished, and especially in which the decrees of the Holy Inquisition have force, since it is by them that heretics should be denounced. For indeed, heresy is a most serious and deadly evil, which spreads its contagious influence like a cancer. And on this account it requires a special remedy of its own such as can only be obtained from the ecclesiastical judge, and to him therefore we must have recourse even without, in some cases, beginning with fraternal admonition, as in those hidden crimes which bring very heavy evils on the community at large. So teaches S. Thomas.*

5. The holy fathers who have written against heretics, have sometimes done so in a sharp and severe manner, and at other times detected and reprovved their errors in the spirit of gentleness, not concealing from them that they found many things in their writings worthy of praise. S. Epiphanius, in his epistle to Acacius and Paul, which he makes a preface to the Panarion, recounts the reasons why he wrote sharply against the heretics. "Moreover," he says, I earnestly

* 2 2dæ. qu. 33, art. 7, et Quodlibet. 11, qu. 10, art. 12.

beg of you, that if, perchance, you find anything, —although it is not much my custom to attack any one, or to use sharp words towards him—yet if through our burning zeal against heretics, and in order to deter our readers from them, we have spoken too much in haste, as for instance, if we have called our adversaries impostors, vagabonds, or wretches, you would make some excuse for us. For the very necessities of the contest, and the dispute has imposed this labour upon us, that we may recover our readers from them, and that it may be evident that their services, sacraments, and doctrines, are different from ours and forbidden.” And at the end of the same work* he says: “We were under a necessity to apply such names to them, that we might dispel the suspicion which some might have entertained, that in making known their acts and sayings we had given no clear expression of our mind that we abhorred every heretical opinion. “S. Basil,† writing against the Sabellians, Arius, and the Anomæans, cries out against them in these words: “But that we may not leave their folly unrefuted, who think that they have comprehended everything. Let them answer us”.....And at the close of the homily: “So foolish art thou that not even the word itself can lead thee to opinions worthy of the spirit.”

S. Bernard‡ speaking of Peter Abelard, says that he had from his earliest years trifled with

* Fid. Expos. n. 19, p. 1102.

† Tom. 2, p. 189, hom. 24.

‡ Ep. 90, ad. Innocent 2.

dialectics, and that he afterwards began to be mad in the explanation of Holy Scripture. There are other illustrations also in the same fathers. On the other hand, S. Jerome* speaks more gently of Origen and Tertullian: "We praise the genius of Tertullian, but condemn his heresy: we admire Origen's knowledge of the Scriptures, and yet disallow his false doctrines." And in his letter to Tranquillinus† he mentions in the same way, not only Origen and Tertullian, but also Novatus, Arnobius, and Apollinaris: "I think that we may read Origen sometimes on account of his learning, as also Tertullian, Novatus, Arnobius, Apollinaris, that we may cull from them what is good and avoid the evil; for neither are his erroneous doctrines to be received on account of his learning, nor, if he has written any useful comments upon the Scriptures, are they to be rejected on account of the erroneousness of his doctrines. And again,‡ he says, that he had in many of his published writings already impugned Origen: "Let them read the commentators upon Ecclesiastes, let them open the three volumes written upon the epistle to the Ephesians, and they will perceive that I have ever been opposed to his opinions." And "on the passage in Isaias, where the two seraphims are described, have I not changed the hateful interpretation which he gave, namely, the Son and Holy Ghost, into the two Testaments? The book has been before the public these twenty

* Apol. 3, contr. Ruffin. Tom. 2, col. 556.

† Tom. 1, col. 350.

‡ Ep. 84, n. 2.

years.....Apollinarius wrote much against Porphyry, I approve of his labour, though I despise his foolish opinions on many points. Do ye too confess that Origen has erred in some things, and I will be quiet. When ye shall have rejected this, and cut them, as by a measuring rod, from the faith of the Church, I will read the rest in security, nor shall I be afraid of poison when I shall first have drank the antidote."

There is in Baronius* a letter of Pope Nicholas to Charles, King of France, in which he commends a certain work of John Scotus, whom some of the French, and especially Florus, had accused of some errors, to be brought to him. In that are these words: "For that same John, though said to be very learned, is commonly reported by some not to have always taught what is true."

But, however, we do not say this with the intention of maintaining that it is lawful now to praise heretics, for that is prohibited by Clement VIII., in his directions added to the rules of the index, where we read thus: "Epithets of honour, and whatever is said in praise of heretics, must be erased." Wherefore Basil Pontius† reproves some catholics who praised the shrewdness of Erasmus: "I am ashamed when I see catholics thus show their love towards Erasmus, for we who admire shrewd follies make illustrious one who deserves to be unknown and to be buried, with all his followers, in the cimmerician darkness of oblivion." We have thus spoken in order to

* Ad. ann. 878, n. 62.

† De Matrim. lib. 7, c. 1, n. 6.

confirm what we laid down in the preceding section, that it depended chiefly on circumstances, whether heretics were to be corrected with severity or with lenity : for it must be said that the fathers acted on the same principle, when they wrote against them, now one way, now in another, always, however, disapproving of their errors.

6. It also happens sometimes that evil-minded men and sinners calumniate the servants of God in their life-time. If, then, they have repelled the calumny and defended their own reputation, there are instances of saints, who when calumniated were silent, and maintained that no reply is to be given to traducers ; if, again, they have remained silent, disregarding their good name and reputation, they are ill-spoken of, as those who betray their own reputation, for which they ought to contend : Eccles. xli. 15 : “ Take care of a good name ; for this shall continue with thee, more than a thousand treasures precious and great.” We read in Gratian :* “ He who relies on his good conscience, and neglects his reputation is cruel.” And again :† “ They are not to be listened to, whether holy men or holy women, who say, when they are blamed for negligence in any particular, by which they excite suspicion of what they yet know to be very far from their life and conversation, that in the sight of God their good conscience suffices. Whoever, therefore, preserves his life from sin and wickedness does good to himself : whoever preserves also his repu-

* Can. *Nolo*. 12, qu. 1.

† *Non sunt*. 11, qu. 3.

tation, is merciful to others : our own life is necessary for ourselves, our good name to others."

On the other hand, S. Ambrose,* on those words of the Ps. cxviii. 134 : "Redeem me from the calumnies of men," after magnifying the gravity of calumny, says, that Christ our Lord, by His silence triumphed gloriously over calumny ; and in another place† thus speaks of that silence : "Here is an admirable passage, by which, in order to suffer injuries with equanimity, a moral patience is infused into the hearts of men. Our Lord is accused and is silent, and He is well silent, Who needs no defence. Let us, then, seek to be defended who fear to be overcome. He does not give force to the accusation by being afraid, but He despises it by not refuting it. But why do I speak of God ? Susanna was silent, and prevailed : for that is the better cause, which is not defended, and is proved." A resolution of this question is to be found in Theophilus Raynaud,‡ who has brought together the fathers on both sides. He shows at length that it is lawful for every one to refute a calumnious accusation, and that it is no sin to do so, but that it is a great perfection, and a greater conformity with Christ and the more illustrious saints, to refrain from refuting it, and to be silent when assailed by calumny. This nevertheless he explains to relate to him who is not bound by duty or the good of his neighbour to refute the accusation ; for if in

* Serm. 17, Tom. 1, col. 1190.

† Lib. 10, in Luc. n. 97, Tom 1, col. 1525.

‡ Tom. 12, Hoplotheec. contr. ictum calumniæ. §§ 3, c. 1, p. 688.

such case a man were silent, and did not care to repel the charge, he would commit a breach of duty. This also Rosignoli* discusses at considerable length. S. Thomast inquires whether religious ought to tolerate their traducers: and he answers, that it is becoming in perfect men to bear injuries with an even mind, but they ought not to suffer their state to be impugned, for that would be an injury offered directly to God.

7. Sometimes, too, we read in the Acts of servants of God, that they readily made supplications for criminals, and for those condemned to exile or death, that they might be delivered from the penalties they had incurred; and immediately a question is raised whether they did not swerve from the way of perfection, seeing that it is said of them that they desired to hinder the course of justice. There is a celebrated letter of S. Augustine† on this subject. He replies as follows to the question, how far it belongs to the priestly office to interpose in favour of criminals, and how he is not to be regarded as partaking in crime, who wishes him whom he knows to be guilty to be unpunished. "We by no means approve of those errors which we desire to be corrected, nor do we, because it is our pleasure, wish to see the evil that is done remain without punishment; but pitying the man, detesting, however, his crime or his wickedness, and the more his evil doings displease us, so much the more do we

* De action. Virtut. lib. 2, c. 14

† Quodlib. 5, art. 26.

‡ Ep. 153, col. 54, ad Macedon. c. 1, n. 3, Tom. 2, col. 525.

wish he may not die without amendment. He is not bound by the ties of iniquity, but of humanity, who punishes the crimes that he may deliver the criminal. For correction of manners there is no other place than what is furnished in this life: for after this every one will receive what he has earned for himself here. We are therefore compelled by charity to the whole human race, to interpose in behalf of the guilty, that they may not so end this life by punishment, that when it is ended, their punishment will never end."

To the same effect is that we find in his *Life* written by Possidius,* and illustrated with notes by John Salinas, Canon Regular of the Lateran. Cardinal Baronius† also records the examples of S. Ambrose, S. Flavian, S. Gregory Nazianzen, S. Martin, S. Jerome, who presented supplications to the emperors on behalf of criminals who were waiting for execution at the commands of the governors. S. Bernard rescued from death a notorious thief, by admitting him into his convent, and when Count Theobald sharply complained of it, wrote thus in reply: "Thou hadst decreed his death by a brief punishment and instantaneous destruction, but I will make him die by daily tortures and a most tedious death. Thou wouldest have hanged him and allowed him to remain a corpse on the gibbet for one or more days; I will have him crucified for many years, and make him live daily in punishment." He

* C. 20.

† Ad. ann. 398, n. 92.

put on him the monastic dress, kept him for many years, and afflicted him by severe penances in the monastery of Clairvaux, as we read in the Life of S. Bernard.*

8. A question is usually raised, with reference to those servants of God who belonged to any religious order, whether they are liable to a charge of any defect, if they have passed out of one order into another; if at any time they have not yielded ready obedience to the commands of their superiors; and lastly, if they have so praised their own institute as to say that it was to be preferred to the rest. As to passing from one order to another, S. Bernard, in his Apology to Abbot William, condemns it, even though it be from a lax one to another more strict and more perfect. In another place† he confirms this as follows; "One of the order of Cluny perhaps wishes to bind himself to the poverty of the Cistercians; chusing purity of rule in preference to those customs. If he consults me, I do not advise it:" and he then alleges these reasons: "First, because of the scandal to them whom he abandons; next, because it is not safe to abandon what is certain for what is doubtful; for perhaps he can observe this, and will not be able to observe the other. Thirdly, I have a suspicion of that levity by which we readily desire, before we try, what after experience we decline, almost at the same moment desiring and rejecting the

* Opp. Tom. 2, col. 1219, lib. 7, c. 15.

† Tom. 1, col. 524, lib. de præcept. et dispensat. col. 524.

same thing as lightly as unreasonably, of such indeed we have experience frequently, who ever desire what they have not, and dislike what they have."

If great advantage or necessity requires it, to pass from one order to another will be praiseworthy, according to S. Thomas,* and S. Bernard blames it when it is the result of levity of mind. S. Nicholas of Tolentino had been a Canon Regular before he entered the Augustinian Order, as is reported by S. Antoninus† and Pennott.‡ S. Hugh, Bishop of Lincoln, withdrew from the Canons Regular, and submitted himself to the severity of the Carthusians. There are many like instances of other saints, which Thomas de Herrer§ has brought together. S. Thomas Aquinas, as some have lately said, before he entered the Dominican order had been a Benedictine monk of Monte Casino, but this rests on no foundation, for he went to Monte Casino at five years' old to be educated, in company with other noble youths, according to the received custom of bringing up boys in the schools of the monks, as Justus Fontanini, Archbishop of Ancyra, learnedly observes in his notes to the Bull of Canonization of S. Thomas Aquinas.

S. John Gualbert, as Cardinal Baronius|| relates, left the monastic rule which he had

* 2. 2dæ. qu. 189, art. 8.

† Chron. part 3, tit. 24, c. 10.

‡ Hist. Tripart. lib. 2, c. 73, n. 4.

§ Respons. Pacific. ad Apolog. de Præstens. Monachat. Augustin. S. Francisci, resp. 3, nn. 63, ad 70, n. 83, p. 44, et sequ. et p. 51.

|| Ad ann. 1051, n. 1.

previously observed, in order to become author and founder of the new order of Vallombrosa. In like manner, S. Dominic, and S. Francis of Paula, left, the first, the Canons regular, the second the Friars Minor, that they might commence a new order. And Peter Sutor,* resolutely defends those Canons regular who, abandoning their own institute, became the companions of S. Bruno, in the foundations of the new Carthusian order. "To pass over from one order to another is not forbidden in general, but the doing so rashly. He passes over rashly who does, not only out of levity, or upon a first and sudden impulse, but also through indignation, vanity, or any other like influences. But he, who out of a discreet fervour, and zeal for greater holiness, desires to afflict his body more continually, to live more devoutly, to give himself more to contemplation, to be nearer to God, and finally to practise greater exercises of religion, may accomplish his severer resolution." They are not to be said to pass from one order to another, who leave one community to enter another of the same rule, but of stricter observance. This was well considered in the cause of the venerable Servant of God, brother Michael de Santi, who left the calced order of the most Holy Trinity for the Redemption of captives for the discalced community of the same order. The heroic virtues of this servant of God were approved of by Us in the year 1742.

* De vit. Carthus. lib. 1, cap. 6.

9. With reference to ready obedience to superiors, there are many sayings of the fathers on the subject of blind obedience to the commands of superiors. "In the contract of obedience," these are the words of Peter of Blois,* "there is no place for dispute or questioning; for, to discuss, and to be suspicious of, those things which are commanded, is to stretch forth the hand of prevarication to the tree of knowledge of good and evil. This is not to obey in the hearing of the ear, this is not the obedience of a monk without hesitation, but a reluctant cunning." In Cassian, too, we read thus: "Make thyself a fool in this world, according to the saying of the apostle, that thou mayest be wise, not deciding upon or discussing those things which thou art commanded to do, but always be obedient in all simplicity and faith, considering that only to be holy, that only to be useful, that only to be wise, which either the love of God, or the bidding of a superior has shown thee; for with such principles thou wilt be able to remain for ever under this discipline, and no temptations of the enemy, no factions will ever drive thee away from thy monastery."

These are even examples which seem to show that superiors are to be obeyed in things clearly unlawful. Simeon Metaphrastes,† relates that Theodora, who in the garb of men, lived with monks, was sent by her superior to draw water,

* Ep. 131. Biblioth. PP. tom. 24, p. 1043.

† Surius, tom. 5, Sept. 11.

with manifest danger of life, from a pool which was frequented by a crocodile, that destroyed all who approached it. In Surius,* also, we read that the monk Elstan was ordered by his abbot to thrust his hand into boiling water, to bring up something out of the cauldron.

In the Life of S. Benedict, written by S. Gregory, it is said that when the monk Placidus fell into the water, the monk Maurus, at the command of S. Benedict, ran to him upon the water and delivered him. Thereupon a dispute arose between Benedict and Maurus, the former attributing the act to obedience, the latter to the merits of Benedict. In this friendly contest of humility, Placidus interposed, saying, that when he was taken out of the water, he saw over his head the melotes of the abbot, that is, the monastic cowl, according to Hæstens, in his Disquisitions, or the Pallium, according to Mabillon, and that he thought it was the abbot who brought him out of the water.

But the superior is not to be obeyed when he commands anything contrary to the divine law, as we read in Gratian,† “ If he who is in authority has done, or has commanded any one to do that which is forbidden by our Lord, the sentence of the apostle will press upon him: ‘ Though we, or an angel from heaven preach a gospel to you, beside that which we have preached to you, let him be anathema.’ ” Neither is a monk to obey his abbot

* Tom. 4, Aug. 1.

† Cau. Si is qui præ. est. 11, qu. 3.

when he commands anything contrary to the rule, according to the well-known letter of S. Bernard to the monk Adam. A blind obedience excludes the prudence of the flesh, not the prudence of the spirit, as is shown at length by Suarez.*

According to S. Thomas,† obedience is threefold ; one sufficient for salvation, when a man obeys in those things which are matters of obligation, the second, perfect, when a man obeys in all things lawful ; the third, indiscriminating, when a man obeys even in things not lawful. And according to the same holy doctor,‡ a superior is to be obeyed in those things which are according to the rule, and in those things which have reference to the rule ; but in those things which have no reference at all to the rule, it is not of the essence of obedience, but of perfection, to obey.

It is clear, then, to every one from this, that we must not forthwith determine that a servant of God, who has not obeyed the command of his superior, has been deficient in the virtue of obedience, or in the perfection of obedience ; but we must first consider and weigh the command of the superior, before a favourable or unfavourable judgment is given on the conduct of the servant of God.

10. Father Rodriguez,§ treating of obedience which monks owe to their superiors, says admirably, "It is not called blind, because we have to obey in everything that is commanded, whether

* De Relig. tom. 4, lib. 4, c. 15, n. 27.

† 2. 2dæ. qu. 104, art. 5.

‡ Quodlib. 10, art. 10.

§ Exercit. Perfect. et virtut. Religion. part. 2, tr. 5, c. 6.

that be a sin or not ; for this would be an error, and our Father—he is speaking of S. Ignatius—calls it so in the Constitutions ; but it is called blind, because in everything, where no sin is, we have to obey simply and sincerely, without investigation, or seeking reasons for what is commanded us, taking it for granted that what is enjoined is holy, and agreeable to the Divine Will, and contenting ourselves with this only reason, that it is obedience, and what our superior commands us.” And again,* “ S. Gregory and S. Bernard speak much to the purpose : an evil thing is not to be commanded, and in a matter which may be sin, it is clear the subject is not to obey ; but to omit doing some good thing, because obedience forbids it, that must be done. Superiors sometimes forbid certain things which are in their own nature good, either because they are not then suitable for the subject, or in order to prove his virtue and his obedience.”

The examples already mentioned are not imperative ; we have brought them forward to show how much the virtue of obedience and simplicity pleases God ; and also for imitation, not in every single circumstance, but only in their perfection and simplicity, according to the usual and ordinary laws of obedience. For it is certain that just men are sometimes moved by the Holy Ghost to do wonderful things above the common and ordinary course of virtues ; which manner of working is proposed as an example to us, not

* Loc. cit. c. 7.

that we are to imitate the same manner of working, but that, moved at least by admiration of it, we should strive to attain to the perfection of virtue, as Suarez* explains at length.

11. Finally, the servants of God must be pardoned for their simplicity, if they have praised their own order above all others; their words ought to receive either a charitable interpretation, or be ascribed to that most ardent love which they feel towards their own order. S. Bonaventure† thus speaks of his own order of the Friars Minor: "In the third place, let him reflect upon that to which he is called; because the grace of our Redeemer has not called him to the rule of blessed Augustine or Benedict, but to that most sacred one which He choose Himself, when He was led into the desert, when He fasted forty days and forty nights, and in the deepest poverty preached in the world, most vehemently intent on the salvation of all, and which His own precursor properly founded, observing it in his own person, and showed to us for our observance. This rule so far excels all other rules, as the divine wisdom excels all human learning." Of every holy confessor, the Church says, "there was not found alike to him who kept the law of the Most High." And upon this subject Cardinal Pallavicino‡ observes, "It will be pride in thee to regard some interior endowment or condition, common to thyself and

* Loc. cit. n. 33.

+ Mystic. Theolog. c. 1, part. 2, tom. 7, p. 702.

‡ Vindic. Soc. Jes. c. 48.

a few besides, such as kindred and blood. For that praise distributed among few, in a great measure reaches to thee. But if thou esteemest highly an order containing some thousand members, how little of it belongs to thee?"

12. But that is a more important difficulty, which sometime occurs in the matter of the vow of poverty, and which I have often raised in the causes of those servants of God who were monks, because of the non-observance of a life in community, and the possession of private property, granted by relations or acquired by personal exertions, contrary to what is laid down in the Holy Canons, and especially by the Council of Trent.* There was published at Rome in 1695 a little work, entitled *Trattato della vita comune*, which was approved of by very great theologians. In the twentieth chapter of it are enumerated the circumstances and conditions under which, notwithstanding the Council of Trent, religious may be permitted the use of private property. The first is, that they must not have it as owners, but as usufructuaries. The second, that there shall be a tacit or express permission of superiors. The third, that the property shall be moderate and not superfluous. The fourth, that it be not mixed up with the other property of the monastery. The fifth, that the possession of it shall be at the will of the superior. The sixth, that the monk shall apply it only to lawful and necessary purposes. The

* Sess. 25, de Regular et mon. c. 2.

seventh, that it shall not be in his own power, but in the hands of one deputed publicly by the superiors. The eighth, that when the monk requires any of it from that public officer, he shall mention that which is necessary for him. The ninth, that this way of living cannot be changed without scandal. The tenth, that the permission, tacit or express, shall have been granted for just and reasonable causes. We might sum up the whole in fewer words, by saying, that private property is lawful, if the rules of the order, approved by the Sovereign Pontiffs, admit of it, if the monk applies it to lawful and necessary objects approved by his superior, and if he so retain it, as to be always prepared to resign it to his superior whenever he shall be commanded to do so.

Blessed Peter Damiani,* who blamed the sovereign Pontiff S. Leo IX., on account of his war against the Normans, made use of these words: "If any one objects to this, that Pope Leo frequently made war upon the Normans, yet nevertheless was a saint, I say what I think: Peter did not obtain the Apostolate because he denied, nor did David deserve the oracle of prophecy, because he defiled another man's bed; for good and evil are not to be weighed according to their merits who do them, but rather ought to be decided upon their own qualities." In the present question, if my opinion were required, I would not apply the words of blessed Peter Da-

* Ep. 9, lib. 4.

miani to all, but to some. I would say, that the proof of the sanctity of a regular servant of God is not to be derived from his possession of private property, and the use of it, not because I disapprove of that use under fitting conditions, but because the proofs of holiness are to be derived from heroic acts. In one word, Damiani determined that Leo was not a saint, because he made war, and so I would determine that a regular servant of God is not to be enrolled among the saints, because he had private property. Damiani judged, though perhaps not correctly, that Leo sinned in making war, and yet, notwithstanding, was a saint, on account of other noble deeds which he did. And I too would judge that a regular servant of God, endowed with heroic virtues, may be canonized, although he may have had private property, not because the sin of private possession was hidden by the splendour of his other virtues, but because excellence and greater perfection, which cannot be inferred from the possession of property, is derived from the course of other actions.

13. Proceeding to those rules, by the help of which a safe judgment may be formed concerning the acts of servants of God, we premise the doctrine of theologians, who teach, in the first place, that human acts derive their character of goodness from their object, their circumstances, and the end which the doer of them has in view: secondly that an act, good in the object, but evil in its end and circumstances, is altogether evil: thirdly, setting aside the question, whether there be any

human act indifferent in an individual, the more general opinion is, that there are human actions which are in their object and kind indifferent, that is, neither definitely good, nor definitely evil, and which, therefore, derive their character of goodness or wickedness, from a good or evil end: fourthly, that a good purpose, namely, of a good end, is vitiated by an evil choice of means; for if any one, having an effectual purpose to give alms, should determine to steal, that he might be able to give it, that purpose, from the choice of such means, namely theft, would become evil and vitiated: fifthly, that the purposing a good end does not take away the wickedness from an evil choice; whence it is that those things which are intrinsically and essentially evil, cannot be good because the end is good.

This is laid down by S. Augustine:* “It is of the greatest importance why, for what end, with what purpose, a thing is done: but those things which are clearly sin, are not to be done under any excuse of a good cause, any good end, or any good purpose. When the very acts are sin, as theft, adultery, blasphemies, or other things of that kind, who is there who will say that they may be done in a good cause, so that either they are not sins, or, what is more absurd, they are just sins? Who is there who will say that we may rob the wealthy, in order to give alms to the poor, or that we may bear false witness, especially, if the innocent be not thereby

* Tom. 6, col. 456, de mendacio. c. 7, n. 18.

injured, but the guilty rather delivered from the hands of judges, who are about to condemn them?" The same subject is discussed at length by S. Thomas.* Lastly, theologians say that to have a good end in view, diminishes the wickedness of a bad choice of means ; as S. Augustin† teaches in the same place : "Some one will say, is every thief, therefore, on an equality with that thief who steals, willing to show mercy ? Who can say this ? But of these two, one of them is not therefore good, because one is worse than the other. For he is worse who steals through coveteousness, than he who does so to show mercy. But if all theft be sin, we must refrain from all theft." With him agrees S. Thomas,‡ who thus speaks of lying : "By how much the intent is better, by so much is diminished the fault of lying."

14. These are the rules which theologians lay down concerning the good or evil of human actions ; and the same rules consequently must be applied to the actions of the servants of God, when they are examined in the Congregation of Sacred Rites. The object of their actions, circumstances, end, and these other considerations already mentioned, will have to be carefully weighed, when a doubt is raised as to their goodness or wickedness. This is well explained by S. John Chrysostom :§ "When thou seest him circumcise and sacrifice, thou must not therefore condemn him as judaizing ; but rather crown him as one free from judaism.

* 2. 2. qu. 110. ar. 3.

† C. 8.

‡ 2. 2dæ. qu. 110. art. 2.

§ Hom. 16, in Ep. Rom. n. 1, Tom. 9, p. 604.

So also, when thou seest him wish himself to be anathema, be not therefore disturbed, but rather praise him, when thou shalt have learned the reason. Unless we examine into causes, we shall call Elias a murderer, and Abraham not a murderer simply, but the murderer even of his own son. We shall also accuse Phinees and Peter of murder; and not of the saints only, but also even of God, Who does not observe this rule, we shall suspect much that is unreasonable. Lest this should take place in many similar cases, let us gather together, if we would examine the matter, the cause, the intention, the time, and every other consideration which is adapted to put the matter in its true light."

The emperor Maximus often sent for S. Martin, and greatly honoured him when he came to his palace. The queen could not be removed from his feet, and after great resistance, with the consent, and at the entreaty of her husband, obtained from him her desire, that she might alone, without attendants, serve him at table. In the second dialogue of Sulpicius Severus, on the virtues of blessed Martin, Posthuvianus thus questions Gallus: "Where is that, that no woman was said ever to have been near to Martin? So the queen was not only near him, but she ministered to him. And I fear that they defend themselves somewhat, by means of that example, who was so ready to associate with women." To this Gallus replies, that the place, the time, and the person, are to be taken into consideration: also, that Martin had unwillingly

complied with the request of the emperor and the queen, and that he must have done so in order to release prisoners, and bring back those who were condemned to exile ; he then speaks as follows : “ Let them see to it, for Martin once only in his life, and when he was seventy years old, was served, and ministered unto, not by a widow, or a wanton virgin, but by a queen, living with her husband, who also joined her in her request. She stood by him while he was eating, and did not sit down at the table with him ; she did not presume to share in the feast, but, out of reverence, gave it. Do thou, then, learn discipline ; let the matron serve, not command, thee ; let her wait, and not sit down with thee, as Martha ministered to our Lord, and, nevertheless, was not admitted to the feast ; yea, rather she who heard His words is preferred to her who ministered. But with reference to Martin, the queen fulfilled both, she ministered as Martha, and heard as Mary. But if any one will follow this example, let him observe it throughout : let the occasion, the person, the respect, and the banquet, be alike, and let it take place but once in a whole life.”

15. In confirmation of what we have hitherto said, those things may be applied which we have written before on the subject of those reports and manifestations which servants of God have sometimes allowed themselves to make, of their own good works, and of the gifts which God has bestowed upon them. Again, too, we may repeat, on the subject of reproving sinners or heretics, which the servants of God did gently or sharply ;

in addition to which, Rodriguez,* also may be referred to. We may add that some saints afflicted their bodies; nevertheless they observed perfect cleanliness, some others sought to avoid cleanliness. Maffei† thus writes of S. Ignatius, “He loved cleanliness in food and dress, but such as was easy and not refined, and as became a traveller and a servant of Christ.” S. Jerome,‡ says, “a dress not too neat, not filthy,” and again: “neither an affected want of cleanliness, nor a refined neatness becomes a Christian.” Geoffrey the monk, in his Life of S. Bernard,§ says, “In dress poverty ever pleased him, dirt never. Indeed, he used to say, that these are indications of a mind either negligent, or self-complacent, or seeking human praise from others.” S. Philip Neri followed his example, as we learn from Peter Jacob Bacci,|| “He loved neatness, and was extremely displeased with dirt, especially in dress, and he used frequently to repeat the saying of S. Bernard: ‘I am always pleased with poverty, never with dirt.’”

On the other hand, Tertullian¶ thus writes concerning holy Job: “The evil one was cut in twain, when Job pointed out the foul flow of his ulcers with great patience, and in merriment recalled the worms that went forth from him back again into the same retreats, and to their pasture in his pierced

* Exercit. perfect. et virtut. Religios. part 3, tr. 8, c. 19.

† Vit. lib. 3, c. 12.

‡ Ep. 22, ad Eustoch. lib. 2, n. 27, Tom. 1, col. 309.

§ C. 2.

|| Lib. 2, c. 14, n. 8.

¶ De patientia, c. 24, c. 203.

flesh." Jacob Pamelius, the commentator on Tertullian, mentions a similar fact in the case of S. Francis of Assisi. It is written of S. Hilarion, that he neither changed nor washed the sackcloth he wore since he first put it on, saying, "it was useless to look for cleanliness in hair-cloth." Finally, Odeardus, in his life of S. Thomas of Canterbury says: "he was found after death to have worn sackcloth, infested with vermin, so that martyrdom itself seemed preferable to it."

All these things, although differing from each other, may be good and meritorious, if they proceed from good intentions, and are done under befitting circumstances, as Cardinal Bona,* well observes; "Actions, likewise, and words, are not to be considered in themselves, nor to be referred to the examples of saints, but to the principle or motive of so speaking and acting. For S. Martin at the point of death said, 'Lord, if I am still necessary to thy people, I do not refuse to labour.' But the holy men, Philip Neri and Francis of Sales, refused to use those words, the one out of charity, the other out of humility. S. Francis sometimes pretended to be a fool, that he might be despised, sometimes he gave his habit to be kissed, that he might be honoured, not himself indeed, but God in him. S. Hilarion would not observe cleanliness in his sackcloth, S. Bernard desired it, and commended it. In order to arrive at

* De. Discret. Spirit. c. 7, n. 5.

a correct judgment, we must inquire, by what spirit he is led, by what principles governed, and what is the proximate and proper motive of his words and actions." Cardinal de Lauræa,* is of opinion that dirt is to be commended, when applied to the mortification of the flesh.

16. With this agrees other things which are to be met with in the Acts of the Saints. S. Ambrose occasionally invited great men to dinner. For Count Arbogastes boasted that he had frequently sat at table with him. "He knew the man, and was beloved by him, and had frequently feasted with him." Thus Paulinus,† in his Life of S. Ambrose. On the other hand S. Martin, after the example of S. Ambrose, being solicited by Vincentius, Prefect of Gaul, to admit him to dinner in the monastery, refused to do it, as we learn from Sulpicius Severus: ‡ "I remember that the Prefect Vincentius, an excellent man, than whom none could be found in all Gaul more illustrious for every virtue, when he passed by Tours, used to beg of Martin to entertain him in the monastery. He alleged the example of S. Ambrose, who was reported to entertain the consuls and prefects from time to time; but Martin, a man of higher purpose, refused, lest vanity or pride should result from the act."

From the same root of charity proceeded conduct so apparently different: what Ambrose did with good intentions, Martin with good intentions would

* 3. Sent. Tom. 2, disp. 31, art. 10, n. 506.

† Tom. 2, app. col. 8, Opp. S. Ambros.

‡ Dialog. 1, c. 25.

not do : the circumstances, too, were for the most part essentially different, as Thomassine* well explains : " If Martin indeed refused, when Ambrose went readily, to meet great men at table, we are not to be more surprised at them, than at John, who came neither eating nor drinking, and Christ, Who sat at table with publicans : both having one aim before them, to become all things to all, that they might gain all to God. Ambrose led a civil and courtly life, Martin was a monk, the conduct of both, apparently most different, resulted from the one heavenly root of charity."

Pæsius and Isaias, brethren, divided the property which their father, a rich merchant, had left them. One of them distributed the whole among monasteries and churches, and when he had learnt a craft by which he could procure bread, gave himself to it and to prayer. The other distributed none of it, but having built a monastery, and brought together a few brethren, entertained every stranger, nursed every sick person, and gave to every poor man. When both were dead, there arose a question among the brethren, which of these two had chosen the better way of life. The matter was referred to Pambo for his solution, who replied, that both were perfect in the sight of God ; one had performed the work of Abraham, who used to receive all, the other had the most firm zeal of the prophet Elias, that he might please God. The answer did not please the brethren. And when Pambo, in order to satisfy them,

* De Vet. et Nov. Eccles. Discipl. part. 3, lib 3. c. 34, n. 8.

bade them wait, that he might have a revelation concerning them, which he would afterwards make known to them, after the lapse of some days he said, that he had seen them both together in Paradise, though they had upon earth led different kinds of life, for each kind was derived from one source. Thus we read in the life of Pæsius and Isaias, written by Palladius, in the Lausiatic History.

17. Sulpicius Severus relates in the life of S. Martin, that when the saint was called and required to undertake the episcopate of Tours, some bishops were opposed to this elevation, because his garments were dirty and his hair in disorder. "A few, however, and some of the bishops who had been summoned to create a bishop, impiously resisted, saying, that he was a contemptible person; that a man of mean appearance, whose dress was dirty, and whose hair was in disorder, was unworthy of the episcopate." His election was accomplished, but not without divine signs, and Sulpicius thus describes him after he had taken possession of the bishopric. "Now, when he was a bishop, it is beyond my power to show what, and how great, he was. He was the same that he had always been. The same humility of heart, the same poverty of dress, as before, and thus, full of power and grace, he sustained the episcopal dignity, and yet did not abandon the resolution and virtue of a monk."

Of S. Malachy, Archbishop of Armagh in Ireland, S. Bernard* thus writes: "When he

* Vit. cap. 19, n. 44.

went about preaching, he went on foot with others, he a bishop and a Legate," and then he thus speaks of the bishops of his time: "They mount horses with a crowd of men who eat bread for nothing, and that not their own; Malachy attended by holy brethren went on foot, carrying the Bread of Angels to satisfy the souls of the hungry. Oh, apostolic man!" Blessed Peter Damiani, in his Life of Romuald, relates that S. Boniface the Martyr, a kinsman of the Emperor Otho III., travelled to Rome barefooted, attended by his servants, whom he preceded singing psalms, although he was going to Rome to be ordained bishop. "During the whole of that journey the venerable man, with all who followed him, went on foot. But he was continually singing psalms, and far advanced before the rest, went ever barefooted." Some think it becoming in him who has a public character to sustain, to pay some regard to outward appearances, yet without vanity, but so as to rescue his dignity from contempt. Sperelli* has brought together many observations on this subject.

Almost all the modern bishops, renowned for their sanctity, have been decently, not sordidly, clad, and used some furniture, yet it was modest. And though they differed in this respect from the bishops of former ages, yet neither are they, nor others, for this reason, to be found fault with, but both are worthy of the highest commendation, seeing that they all had purposed to themselves as the end and the principal aim of their conduct, the

* Tr. de Episcopo. part. 2, c. 33, sub. § 3.

happy government of the people committed to their charge. Some, indeed, I might say, chose a sordid humility in their dress and furniture, as being better adapted to the edification of their people; others, indeed, chose a certain exterior neatness, as under altered circumstances, more fitting to preserve their dignity from contempt. Others bringing out of their treasure things new and old, presented to the eyes of men a fitting neatness of dress, and modest furniture, and when they were unseen, wore tattered garments, and held all furniture, however modest, in abhorrence. Instances of this may be found in the Acts of S. Thomas of Villanova, and S. Charles Borromeo.

Gomez relates that Ximenez, when he was made archbishop of Toledo, would ride on an ass, as he had been in the habit of doing, or go on foot between monks of his order; that no tapestry covered the walls of his house; in one word, he disliked all outward pomp, so that Alexander VI., determined to admonish him by apostolic letters, in the form of a Brief. "We exhort thee, seeing the apostolic See has raised thee from a low estate to the archiepiscopal dignity, as we understand thee to live with an interior conscience towards God, which makes us greatly to rejoice, also, to endeavour to have, and maintain outwardly, according to the requirements of thy state, thy dress, retinue, and other things beseeming the honour of thy dignity." After this, the face of things was changed, and the question still remains for decision, whether he fell into excesses deserving of condemnation. The promoters of the faith, during the discussion of the

cause of this servant of God, objected to him this excess, that he wore a garment of valuable skins which they call Zebellina, so that a preacher publicly reproached him to his face, with wearing a tunic of such great price as would suffice to maintain half the poor of all Toledo. The postulators replied, that from this were derived proofs of the moderation and humility of Ximenez, for he invited most kindly the preacher to his table, during the meal praised his sermon, and thanked him for his rebuke; then, showing a hair-cloth which he wore next his skin, showed, with sufficient clearness, that he presented to the eyes of men the splendour and adornment of a bishop, while he observed in secret the poverty and humility of a Franciscan. The whole subject is related at length by Donio.*

And Gomez adds, that this precious robe was presented to Ximenez by Beltran, a senator of the new world, that it was valued at three thousand golden ducats, and that Ximenez kept it for some days, in order that he might not seem to slight the donor, but that, afterwards, under pretence of an illness from which he was suffering, he sent it back, as being unfit for him at such a time.

18. We have said before, that the malice of an act, and also of a bad choice of means, are diminished, on account of the goodness of the end. This same rule ought to be observed in the examination of the causes of the servants of God, if any action

* Hist. Cardinal. Tom. 3, p. 29, n. 78.

occurs at variance with canonical rule, provided it be commended by having a good end in view. Popes and councils have sometimes sanctioned the providing soldiers by bishops and abbots, for the defence of a kingdom. Besides, some holy bishops remained in camps, that they might administer the sacraments. Some bishops have exceeded these limits, for they led armies in person, though not in armour, nor fighting in battle. Surius, in his Life of S. Udalric, bishop of Augsburg, says that this was done by the bishop ; nor are there wanting other similar examples of holy bishops.

Of these facts Thomassine* speaks : “ Nor is it at variance with truth, that sometimes most holy bishops could for a time turn aside from the right path, and the accurate observance of holy rules, whether through inadvertence, or carried away by the stream of custom, or through some blandishment of charity, accommodating themselves to the will of the prince, from whom they hoped afterwards that more abundant services would be obtained for the dignity and welfare of the Church.” And if not to these, at least, to a like class, may be referred some excesses of which William speaks in the Life of S. Bernard : † “ Moreover, if excess of holy fervour is blamed in him, that excess certainly meets with reverence in pious minds ; for they who are led by the spirit of God, greatly fear to blame that great excess in a servant of God. It is easily excused before men, when

* De. Vet. et. nov. Eccles. Discipl. part. 3, lib. 1, c. 40, n. 14.

† Tom. 2, col. 1094, lib. 1, c. 8, n. 41.

scarcely any one will venture to condemn him whom God justifies, working with him and through him, so many, and such high things. Happy is he to whom that only is imputed as a fault, which others lay hold as conducting to their honour. Therein the servant of God, although perhaps he has exceeded, has left behind him certainly to pious minds, an example, not of excess, but of fervour."

19. What, then, is to be said, when, after weighing and considering all the circumstances, a doubt still remains concerning the goodness or malice of an act? Shall a favourable or unfavourable interpretation of the goodness of the act be assumed in the judgment of canonization? S. Bernard* says: "Even if thou perceivest an evil act, do not so judge thy neighbour, but rather excuse him. Excuse the intention, if thou canst not excuse the deed. Impute it to ignorance, to surprise, to chance." But if this doctrine of S. Bernard were applied to the subject now under discussion, every inquiry concerning the virtues of the servants of God, which is undertaken with a view to canonization, would be destroyed and subverted. It might, however, be useful to those who are to be beatified and canonized, if, in their lifetime, they have so conducted themselves in judging of the acts of others. This must not be acted upon, when we are treating of their actions, and while the discussion of them proceeds. If it be certain that they were evil, a judgment must be

* Serm. 40, Super. Cantic. n. 5, Tom. 1, col. 1415.

pronounced upon their wickedness, and a diligent inquiry must be made, to ascertain whether they threw a cloud over the other virtues. We may add, that S. Bernard speaks of those acts which are known to be evil, but the present question relates to those, concerning which there is a doubt, whether they were good or evil, of which S. Thomas* writes: "Therefore, when there seem no clear proofs of the wickedness of a man, we ought to regard him as good, giving a favourable interpretation to what is doubtful."

I have occasionally heard some of the Consultors of the Sacred Congregation maintain that this applies when the works of the canonized servants of God are discussed; but that the case is otherwise, when we have to scrutinize their conduct who are to be canonized. This distinction, however, between those who have been, and those who are to be, canonized, I have never approved of; inasmuch as the actions and works of the canonized have been accomplished, not subsequent, but prior to canonization, and the examination of them also has preceded canonization; from this we may prove that a judgment has been pronounced upon their goodness before canonization, and thus the doubt has been favourably settled. Wherefore, in practice, if any doubt occurs, the solution of it is to be sought in the rest of the life, and in the other actions of the servant of God. To make this clearer by an illustration, let us suppose that a servant of God

* 2. 2dæ. qu. 60, art. 4.

made use of some expressions, about which a doubt may arise, whether they may not have proceeded from boasting. In this case, as we have said before, we must see whether it can be shown from the rest of his conduct, that he had the virtue of humility in the heroic degree. If this be made evident from other actions, the doubt will be resolved in favour of this act also.

In a certain suffrage now published, and produced in the cause of a certain servant of God, Father Mirobal, Theatine, Consultor of the Sacred Congregation, reasoned thus: "Actions of this sort are in themselves indifferent, and become corrupt and vicious only in their aim, so far as they are done, not for the glory of God, but for that of the doer. Hence, when the servant of God might have had two ends before him in these actions, one good, namely, to manifest the works of God in him, the other evil, namely, his own excellence above all that is called God, it will be matter for consideration what intention and what aim he had before him. Certainly there is neither presumption nor proof that the servant of God had an evil intention and an evil aim. Yea, it is presumed and clearly proved, that he had for his aim the greater glory of God. For, seeing that in his other actions throughout his whole life, he had before him such an aim, the presumption is, that he had the same in these actions also." To the same effect was the suffrage in the same cause of Father Alonso Mier, Benedictine, Consultor of the Sacred Congregation: "To praise oneself, according to theologians, is an indifferent action, the malice or goodness of which

is determined by the end. Therefore, when the servant of God is in possession of the most profound humility, conclusively proved in the summary, I would ask the most sagacious promoter, why in this case does he ascribe it to vanity? These, and similar doings of the servant of God, must be referred to the greater glory of God and the good of souls, otherwise, we shall be judging rashly."

In connection with this, it will be profitable to consider whether the servant of God in question was subject to any fault, and whether those circumstances were present, which usually accompany that fault. For instance, the daughters of vain-glory are disobedience, boasting, hypocrisy, contention, disagreements, and a temper given to novelties, according to S. Thomas.* If none of these, but their contraries, were found in the servant of God, that explanation will hold good which excludes the vice of vain-glory. To the present purpose is what we read of S. Francis of Assisi, in F. Bartholomew of Pisa,† and Wadding;‡ where we find the following passage: "People flocked around him—S. Francis—in crowds; some touched his habit, others venerated the imprints of his feet. They who could touch him, or kiss his hands or his feet, counted themselves most happy, and showed him every possible honour, so that his companion was astonished, and the more so, because the saint did not repel those who would do him honour. There-

* 2. 2dæ. qu. 132, art. 5.

† Lib. Conformitat.

‡ Annal. Minor. ad. ann. 1212, n. 7.

upon with a simple boldness he would admonish him, that human honours were to be avoided; saying, 'Father, dost thou not observe what is done to thee? dost thou regard this human applause? thou art so far from repelling it, as becomes christian humility, as to seem rather to be pleased with it. What is this complacency, father, which is so alien to the character of the servants of God?' The holy father astonished him still more by this reply: 'Although this seems to thee to be a very great honour, know thou, nevertheless, that I think it too little, or none compared with that which they ought to give.' At these words his weak companion almost trembled, but the humble father, to help his weakness, added: 'See brother, and understand; all this reverence I refer to God, I give none of it to myself, I appropriate none of it, but I preserve myself, and confirm myself the more in the dregs of my own humility and vileness, like statues of stone or wood, to which due honour is offered, yet become neither elevated nor proud, but continuing in their own substance, transmit all the honour to their prototypes, on whose account men worship them.' " It is clear to every one, that men might reasonably entertain a doubt as to the goodness or malice of the act, but the decision was, and ought to have been, favourable, in consideration of the other portions of the life of S. Francis, and in respect of so many noble instances of heroic humility, and the absence of every vice which usually accompany pride.

20. A greater difficulty relates to certain sin-

gular and unusual actions which are occasionally to be met with in examining the causes of the servants of God. That influence is suspected by which a man is moved to do strange and unusual acts. The Divine Providence, indeed, which has appointed a common way for the salvation of all, decreeing that they should observe it, leads all men, for the most part, along the plain, straight, and usual road. But, as it is clear from the holy Scriptures, that the spirit of God sometimes moves men to do wonderful works, which transcend the ordinary way of working, such an instinct is not at once to be condemned. Cardinal Bona* confirms this by the example of Abraham, who was commanded by God to sacrifice his son; by the example of Isaias, who was commanded to walk naked and barefoot through the villages and streets of the city; by the example of Elias, who was inspired to call down fire from heaven, by which fifty men were consumed; by the example of Daniel and Simeon, who were moved to live on the top of a pillar. To these may be added the examples of holy women, who concealed their sex, Athanasia, Apollinaria, Marina, Fochina, Euphrosyne, Theodora, and Margaret, mentioned by cardinal Frederic Borromeo.†

When we were speaking of martyrdom, we said that some martyrs, by a divine instinct, threw themselves for the defence of the faith into the burning pile; and in the same chapter

* De discret. spirit. c. 7, n. 6.

† De vera et occult. Sanct. c. 12.

we related some things full of danger which monks were commanded to do by their abbots and superiors, inspired by the Divine Spirit ; of whom S. Francis of Sales* speaks. But here it will be enough to point out that such an impulse to wonderful and unusual acts is from God, may be known from what follows, and which we will take from the work referred to of Cardinal Bona. The first is, if it appears from the rest of the life of the servant of God, that he was illustrious for great sanctity ; also if from the rest of his life it appears that he endured patiently all the ills that happened to him : also if it may be collected from conjectures and outward circumstances, that the impulse was so vehement and resistless, as to draw and hurry along the heart and mind, of which we have a clear example in the conversion of the Apostle Paul : lastly, if the servant of God enjoy peace and tranquillity after the strange and unusual actions. It will be to the purpose also, if there was any supernatural strength beside the unusual action.

Suarez argues that the command of S. Benedict to S. Maurus to help S. Placidus, who had fallen into the water and was in danger of death, proceeded from a divine impulse ; for S. Maurus not only rescued S. Placidus, but in a manner altogether wonderful, walked on the water as on dry land.

In the Chronicles of the Seraphic Order, collected out of S. Bonaventure and other ap-

* De amore Dei. part. 2, tom. 3, c. 12.

proved authors, by Peter Damiani Correjo,* it is related, that the holy patriarch S. Francis, in his last illness in the city of Assisi, dictated a letter to the noble matron, Giacomina Settesoli, then living in Rome, in which he begged her to come to Assisi before the end of the week, if she wished to see him alive, and to bring with her certain things necessary for his burial. The saint suddenly ceased to dictate, and said that the lady was not far from the convent, and had with her what was necessary. The event verified his words. She arrived immediately, bringing with her what was necessary, and, notwithstanding enclosure, was admitted into the convent, where she fell at his feet, and with great demonstrations of gratitude and joy consoled S. Francis. In truth, if any one weighs well all the circumstances of the case, without doubt he will find in it strange things, but as the saint, by a heavenly illumination, knew of the near approach of the lady, and as she had been warned in a like manner of the approaching death of S. Francis, whatever is strange and unusual is not to be regarded as suspicious, but may be safely attributed to the spirit and inspiration of God.

Some observations are to be made here on certain commands of God, which are at variance with the precepts of the decalogue and the law of nature. God commanded the Prophet Osee, i. 2. "Go, take thee a wife of fornications, and have of her children of fornications, for the land by for-

* Part. 1. Vit. S. Francisci. lib. 5. c. 20.

nication shall depart from the Lord." S. Thomas* teaches, that Osee, in taking a wife of fornication, or adultery, did not commit adultery or fornication himself, for she was his wife, according to the commandment of God, who instituted matrimony: and he says,† that as Abraham did not sin when he was about to slay his son, because he obeyed God, so neither did Osee sin, because of the divine precept, nor was his conduct properly fornication, though it has received that designation. Other commentators on the holy Scriptures explain the commandment to mean, that Osee was commanded to marry a woman who had been living in sin that she might cease from her evil ways, and that her children might be legitimate, although, on account of the wickedness of their mother, the children were henceforward to be called children of fornications.

In the schools some theologians maintain that God can abrogate any particular precept, and, as they say, dispense with every precept of the decalogue and of the law of nature. Others maintain that He can dispense with the precepts of the second table, not of the first, namely, with those which concern our neighbour, but not with those which concern Himself. Lastly, others maintain that He can dispense with the affirmative precepts of the second table, but not with the negative. But be this as it may, we readily leave it to be disputed in the schools: in relation to our present subject, the question is reduced to strange acts, and out of

* 1. 2dæ. qu. 100, art. 8.

† 2. 2dæ. qu. 154, art. 2.

the common course, and which occasionally occur in the examination of the causes of the servants of God: and as to these, the rules already mentioned seem sufficient, which may be confirmed also by the authority of others.

Castellini* discussed with reference to the present question, the course of a man's life illustrious for sanctity, and especially adorned with the virtue of humility. So also does S. Francis of Sales.† The vehement and resistless impulse is acutely explained by the venerable servant of God, Lewis a Ponte, in his work called the *Spiritual Guide*.‡ Finally, the peace and tranquillity which abide in the servant of God, after a strange and unusual action, is spoken of by S. Gertrude§ and by S. Francis of Sales, who says: "One of the best evidences of the goodness of inspirations, and especially of extraordinary ones, is that peace and tranquillity of the soul which receives them, because the Holy Ghost is truly violent, but with a violence which is gentle, sweet, and peaceful." To this may be added the success of an unusual work, according to Cardinal Borromeo, who after relating the examples of holy women who concealed their sex, and the danger which other women would be exposed to if they were to imitate them, thus speaks: "But as the divine Majesty willed those things to be done, it knows how to dispose all things, and prepare them without loss or hindrance, that it may easily appear that the act was divine, and not human."

* De Inquisit. Mirac. in. canoniz. Martyr. p. 34.

† Loc. cit. c. 13.

‡ Part 1, tr. 1, c. 23, §§ 5.

§ Divin. Insinuat. Pietat. lib. 4, c. 13, p. 500.

CHAPTER III.

OF GRACE "GRATIS DATA."

1. THE theological division of grace, into grace that makes men pleasing to God, *gratum faciens*, and grace which is a special gift, *gratis data*, is well known. Grace, *gratum faciens* is a supernatural gift freely given by God, primarily and of itself tending to the proper and spiritual salvation of every one; by which a man is rendered pleasing and acceptable to God, whether formally, as they speak in the schools, if it be habitual sanctifying grace, or in the way of disposing and preparing, if it be actual grace. Grace *gratis data* is also a supernatural gift, freely given by God, which does not of itself make him who receives it pleasing to God, but is chiefly directed to the profit of others. The first among theologians who thus distinguished between grace and grace was Alexander of Hales,* whom S. Thomas followed:† "Grace is of two kinds: one by which a man is united to God, which is called grace *gratum faciens*. The other is that by which one man co-operates with another to this end, that he may be brought back to God. This gift is called grace *gratis data*, because it is bestowed upon man beyond the powers of nature and personal merits. But because it is not given for

* 2. part. qu. 73.

† 1. 2da. qu. 111, art. 1.

this end, that he who receives it may be justified by it, but rather that he may co-operate in the justification of another ; it is, therefore, not called grace *gratum faciens*. The same question is rightly discussed by Viguier.*

2. The holy doctor inquires whether grace *gratis data* be of higher dignity than grace *gratum faciens*, and thus replies to the question : “ I answer, that every virtue is so much the more excellent as it is directed to a higher good. For the end is always better than the means. Grace *gratum faciens* directs a man immediately to union with his ultimate end : but grace *gratis data* directs men to certain preparatory steps towards their ultimate end ; as by prophecy and miracles, and other things of this kind, men are led to this, that they may be united to their ultimate end, and, therefore, grace *gratum faciens* is more excellent than grace *gratis data*.

3. Graces *gratis datae* are enumerated by the Apostle, 1 Cor. xii. 4. : “ Now there are diversities of graces, but the same spirit : and there are diversities of ministries, but the same Lord ; and there are diversities of operations, but the same God, who worketh all in all ; and the manifestation of the spirit is given to every man unto profit. To one by the Spirit is given the word of wisdom ; and to another the word of knowledge, according to the same Spirit ; to another, faith in the same Spirit ; to another, the grace of healing in one Spirit ; to another, the working of miracles ;

* Inst. Theol. tit. de gratia. divina. c. 9. §§ 1.

to another, prophecy ; to another, the discerning of spirit ; to another, diverse kinds of tongues ; to another, interpretation of speeches." And v. 27, he adds : " Now you are the body of Christ, and members of member." Then recounting the ministrations and operations of members of the Church, he says, v. 28. " And God indeed hath set some in the Church, first, apostles, secondly, prophets, thirdly, doctors ; after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches."

4. These last agree with the first, excepting the Apostolate. It seems, therefore, to be a question why the Apostolate is not enumerated with the graces *gratis datæ*, and also the priesthood and the other holy orders, for all these are from God, and given for the benefit of others. The answer is, that these are gifts of God, and bestowed for the benefit of others, but are not called graces *gratis datæ*, because it is of the essence of grace *gratis data* to be sensible and evident in its effects. Wherefore Theodoret says on those words of S. Paul : " ' the manifestation of the spirit is given to every man unto profit : ' he does not say the grace, but the manifestation. For grace is given even now to those who are worthy of most holy baptism, but not visibly. Then indeed they at once spoke with divers tongues, and wrought miracles, and were thereby confirmed and instructed in the truth of the doctrine." With him agrees S. John Chrysostom.* " Calling graces

* Tom. 10, p. 258, hom. 29, in 1. Corinth.

or gifts the manifestation of the spirit. For the Apostles received this first sign, the faithful also received the gift of tongues, and not that only, but many others also, for many of them raised the dead, and expelled devils." The whole subject is explained at length by Cardinal de Lauræa,* where he gives this definition of grace *gratis data*. "It is a supernatural gift bestowed upon man without respect to his merits, not of itself making him who receives it pleasing to God, principally directed to the benefit of the Church, making manifest by some outward sign that the Holy Ghost is working by it."

5. Graces *gratis datæ* are common to sinners and just men, according to the words of the Apostle, 1 Corinth. xiii. 1.: "If I speak with the tongues of men and of angels, and if I should have prophecy, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing." We read to the same effect in the gospel of S. Matthew, vii. 22, "Many will say to me in that day; Lord, Lord, have not we prophesied in Thy name, and cast out devils in Thy name, and done many miracles in Thy name? And then I will confess unto them, I never knew you, depart from Me, you that work iniquity." The account of the whole matter is this, that works relating to graces *gratis datæ*, do not in themselves belong to the will, and do not require it to be right; and as, therefore, they do not depend upon grace *gratum faciens*, they may be

* 3. sent. Tom. 4, disp. 19, art. 1 & 2.

separated from it, and if God will it, may be done by sinners. Neither is there any inconsistency or impropriety in this, as Suarez* correctly argues, and Viguier,† who thus writes: “Grace *gratis data* differs from grace *gratum faciens*, firstly, because it may exist with mortal sin, and in the absence of charity. But grace *gratum faciens* cannot exist with mortal or original sin, nor without charity, for this involves a contradiction, that a man may be pleasing, and yet hated, which results from mortal sin.”

From this a way is opened to two questions: the first, whether in the process of beatification and canonization, any account is to be made of graces *gratis datæ*, if it appear that a servant of God was endowed with them: the second, if they be absent, whether any further progress is to be made in the cause of that servant of God, in which they do not appear.

6. Beginning, then, with the first question, the answer to which seems at first sight to be, that no account is to be made of grace *gratis data* in the causes of the servants of God whose beatification and canonization is under discussion, although they may have been endowed with it during their lifetime. For the sentence of beatification and canonization is a sentence of holiness, innocency of life, and of heroic virtues, with which, as we have said, grace *gratis data* has nothing in common. Wherefore on the text of

* Tom. 1. De gratia. Proleg. 3, c. 4, n. 10.

† Loc. cit.

S. Matthew, cited above, S. Gregory* and S. Jerome† thus speak: the former: "What are we to understand by these words? ought they not also to venerate the signs of virtues? Hence it is that the Church despises the miracles of heretics, if any there be, because it does not acknowledge these as a proof sanctity. The test of sanctity is not to perform miracles, but to love every one as oneself, to have true thoughts of God, and better thoughts of our neighbour than of ourselves; because true virtue consists in love, not in the exhibition of a miracle." S. Jerome: "To prophesy, and work miracles, and drive out devils, sometimes does not result from the merits of him who works, but rather the invocation of the name of Christ does this...that although men may despise those who do these wonders, yet let them honour God, at the invocation of Whose name such miracles are wrought."

7. But this notwithstanding, we must say, that graces *gratis datæ* must be taken into account in the process of beatification and canonization, if there be proof, beside these, of virtues in the heroic degree, and of the innocence of the life of the servant of God. The presence of virtues makes it clear, that these were not given only for the benefit of others, but in testimony also of the sanctity of the servant of God who was endowed with them: and the more so, for although graces *gratis datæ* do not in themselves make a man pleasing to God, nevertheless they

* Moral. 20. c. 7.

† Tom. 7, col. 41.

effect that accidentally, and, as we say, in the way of disposition, according to the words of the Apostle, Rom. iii. 28: "And we know that to them that love God, all things work together unto good;" and as it is said in Proverbs, xvi. 4.: "The Lord hath made all things for Himself." This is the general opinion of writers on the subject.

The Fathers of Salamanca* say, "Because it cannot be denied that virtues greatly dispose towards, and assist the bestowal of the aforesaid graces, they are, therefore, for the most part given, not to sinners, but to the just: and in the canonization of saints stand in the next place after the virtues." Matta† says they are to be taken into account in the process of canonization, "as often as there is full proof of works of piety, of heroic virtues, and of the innocency of life of that servant of God of whom such things are said." Matthæucci,‡ after showing that no gift of graces *gratis datæ* is adapted for furnishing proof of the holiness of life and merits of any servants of God, thus concludes: "But then it will be a sign of singular favour and divine love, and given in consideration of his life, and to make known his sanctity, if there be proof of the moral and theological virtues in the heroic degree."

Scacchus‡ says of graces *gratis datæ*, "Though not directly, yet indirectly, an argument in favour

* Curs. Theolog. Tom. 3. in arbore prædicamentali, §§ 17, n. 164.

† De canoniz. SS. part. 3, c. 24, n. 5.

‡ Pract. Theologo. Canon. tit. 6, c. 6, n. 9.

§ De not. et signis Sanctit. §§ 8, c. 3, p. 609.

of sanctity is thence derived, if the virtues were heroic." Lezana* excellently observes; that diligent enquiry is made about them in the Congregation of Sacred Rites, when the beatification and canonization of the servants of God is under discussion, and that they help to prove sanctity, and so, canonization, if the servants of God who were endowed with them, were illustrious for their heroic virtues. Lezana speaks also of the practice of the Apostolic See, derived from the Bulls of canonization and the Reports of the Auditors of the Rota, which we shall make evident hereafter, when we speak of every grace *gratis data* separately, and also when we treat of prophecy, ecstasies, and raptures.

8. With reference to what we have hitherto said, there is no great difference between the promoter of the faith and the postulators of causes. For though the promoters of the faith in their observations frequently—and we too have done the same when we held that office—in- sisted in opposition, that the inquiry must relate to heroic virtues, and that no importance is to be attached to graces *gratis datae*; the postulators nevertheless replied, that those graces, not alone and separate, but in connexion with heroic virtues, were useful in making evidence of sanctity. The promoters of the faith have not been unwilling to discuss the subject of graces *gratis datae*, and the Sacred Congregation decides upon them, not indeed by means of a doubt, distinct from

* Sum. Theol. Sacr. Tom. 3, tr. 4, disp. 4, qu. 1, p. 356.

that relating to the virtues, but by the same ; no mention, however, is made in the doubt or in the answer to it, of graces *gratis datae*, but they are considered during the discussion of the cause as presumptive evidence of heroic virtues, that is, the cardinal and theological virtues, with respect to which a most exact and rigid investigation takes place in the causes of confessors, as is manifest from what we have said in other places.

9. The dispute, then, between the promoters of the faith and the postulators, belongs to the second question, namely, whether any further steps are to be taken in the cause of a servant of God in which there is no evidence of his having been endowed with graces *gratis datae*. To make it clear by an example, let us suppose the case of a servant of God of heroic virtue, of which there is sufficient proof: let us also suppose that there is in the processes no traces of grace *gratis data*: he neither prophesied, nor had the gift of tongues, nor the interpretation of speeches, he had no ecstasies or raptures, in one word, he had no grace *gratis data*. Under these circumstances the question is, whether it is safe to pronounce upon his virtues, so as to proceed to the examination of miracles subsequent to his death, and after approving of these, to his beatification and then to his canonization: or whether the doubt about virtues is to be left unsolved, silence imposed on the cause, without permission to propose a subsequent doubt on the miracles wrought by God upon his intercession after death. It is not lawful, as we have already said, to leave un-

determined the doubt on the virtues, that, in the mean time the miracles may be inquired into: but the doubt on the virtues must be decided before the examination of the miracles can be entered upon, as we have seen before.*

10. The Fathers of Salamanca, in the place already referred to, after showing that graces *gratis datæ* are to be taken into account after the virtues, add; "But because they are not necessary for the attainment of blessedness, so the absence of them does not show the absence of sanctity." Matthæucci also says, that beside heroic virtues, the promoters of the faith are accustomed to require, for the sake of greater precaution, some grace *gratis data*. I confess that when I was promoter of the faith, I did not omit to make that observation. I did so in the cause of S. Vincent of Paul, and the prudent postulatores replied, that graces *gratis datæ* were not necessary in order to form a safe judgment on his virtues, some, however, of them were not wanting in the servant of God. These are their words: "Although graces *gratis datæ* are not necessary to prove heroicity of virtues, and therefore it is not necessary that S. Vincent of Paul should have been endowed with them in order to perceive that he had attained to heroicity; but, however, we will bring forward many matters of moment, from which it may be inferred that the servant of God was possessed of those gifts which are now the subject of discussion."

* Lib. 1, c. 27.

The same thing took place in the cause of blessed Alexander Sauli, when the postulators undertook to prove that he had been endowed with some graces *gratis datae*, but they added, that they did not admit their necessity after proof of heroic virtues. "But we do not allow," they said, "that if there were none, there would be any failure in what is necessary for a decision upon the virtues of the servants of God." Also in the cause of S. Camillus de Lellis, when I said, as promoter of the faith, that graces *gratis datae*, which the Congregation of Sacred Rites requires in the second degree, in the doubt upon virtues, were not proved, the postulators of the cause replied as follows: "We decline to dispute, whether the existence of these gifts, at least, secondarily, are necessary for those who are to be canonized. Let those look to it who promote causes in which they are wanting. We readily accept the condition, and allow the opinion of the reverend promoter: because in point of fact there is nothing more certain than that the venerable Camillus was adorned, not with one kind of grace only, as the Apostle says, but with many."

11. From what we have hitherto said, it must be clear to every one that the question before us cannot be said to be decided. If, then, my opinion, such as it is, were required, I would say, that we might proceed with safety in the cause of a servant of God, that is, to the discussion of miracles after death, if lawful proofs were produced of the heroicity of the virtues, although none were produced of

any grace *gratis data*. For, as we have said before, virtues, and miracles after death, are the only two substantial requisites for pronouncing a sentence of beatification and canonization. This, too, we gather from the text in the canon law,* where Honorius III. thus speaks: "We command your discretion to take care that the witnesses be singly examined, whom the abbot and monks of S. Martin of the Cistercian order have thought fit to produce, on the subject of the life and miracles of the abbot M., of that monastery, of pious memory." The same Honorius, in the Bull of canonization† of William, archbishop of Bourges, thus speaks: "We issued our commands that, as works of piety during life, and miracles after death, are necessary to constitute sanctity in the Church militant—though works alone are sufficient for the sanctity of the soul in the Church triumphant—they should make a diligent inquiry concerning both, and, having reduced faithfully to writing what they found, transmit the same under seal to us, that we might be informed of their report, and so proceed, our Lord inspiring us, the more securely in the matter." Gregory IX. proceeded in the same way in the Bull of canonization‡ of S. Antony of Padua, in which he thus speaks: "Although, to constitute sanctity before God in the Church triumphant, final perseverance alone is sufficient, according to the words, 'Be faithful

* Cap. Venerabili, 52. de test. et attest.

† Cod. Canon. p. 65.

‡ Cod. Canon. p. 65

unto death, and I will give thee the crown of life ;' nevertheless, to constitute sanctity before men in the Church militant, two things are necessary, virtue of life, and truth of signs, that is, merits and miracles ; both these mutually testify to each other, for neither merits without miracles, nor miracles without merits, are a sufficient testimony to sanctity before men. But when sound merits precede, and illustrious miracles succeed, they afford certain indications of sanctity, which lead us to venerate him whom God, by merits going before, and miracles following, shows us ought to be venerated."

Wherefore, the author of a tract on canonization, addressed to the Cardinal of Monreale, in which he speaks of the examination to be made by judges delegate, after citing the most ancient professors of canon law in the commentaries on the text just referred to, namely, Ancharanus, Felinus, Bellamera, Imola, Zabarella, Butrius, thus concludes, "The examination ought to relate to two points, life and miracles."

12. Suarez adds, that graces *gratis datæ* are bestowed on the just, though not upon all, because it is not necessary for the general good of the Church that all the just should minister to others, or that they should be raised up by a special grace to work for the good of others, as may be seen in the place referred to, where he alleges the illustrious authority of S. Augustine, who says, "These are not given to all the saints, lest the weak should be deceived in a most fatal error, thinking that greater blessings

consist in them than in works of justice, by which eternal life is obtained." It seems, then, to be a good conclusion to draw from this, that silence is not to be imposed on the cause of a servant of God, in which graces *gratis datae* are not proved, provided there be proof of virtues in the heroic degree. Therefore, S. John Chrysostom,* after saying that it was necessary to bestow them when the preaching of the gospel commenced, thus continues: "Let us fear, then, beloved brethren, and bestow great pains on the ordering of our life; and let us not think that we have less, because now we do no miracles. We shall receive no more on account of miracles, as we shall not receive less because we perform none, if we apply ourselves to all virtues. We are not debtors to miracles, but for a good life and good works we have God for our debtor." And this so much the more, for in no Bull of canonization, or Report of the Auditors of the Rota, is omitted the mention of virtues and miracles after death; some speak of graces *gratis datae*, but in others there is profound silence on the subject; from this it may be argued that some canonizations have been decreed, although the servants of God and the blessed, during their lifetime, received no graces *gratis datae* from God.

* Tom, 24, in c. 7, Matth.

CHAPTER IV.

OF THE GRACES "GRATIS DATÆ," THE WORD OF WISDOM, AND THE WORD OF KNOWLEDGE.

1. THE word of wisdom differs from the word of knowledge, as we learn from the already-cited words of the Apostle, 1 Cor. xii. 8. "To one indeed, by the spirit is given the word of wisdom, and to another the word of knowledge, by the same spirit." Wherefore S. Augustine* writes: "However, where the Apostle says, 'To one indeed, by the spirit, is given the word of wisdom, to another, the word of knowledge, by the same spirit,' he distinguishes between them without doubt, though he does not there explain how they differ, and how one may be known from the other." This he repeats further on.†

2. S. Thomas‡ teaches, that wisdom and knowledge are not reckoned among graces *gratis datæ*, on that account, because they are enumerated among the gifts of the Holy Spirit, namely, as the mind of man is moved effectually towards the things of wisdom and knowledge, but are reckoned among graces *gratis datæ*, because they signify a certain abundance of wisdom and knowledge, so that a man may not only in himself think rightly of divine things, but also instruct others and con-

* De Trinit. lib. 12, c. 14, n. 22, Tom. 8, col. 923.

† Lib. 13, c. 19, lib. 14, c. 1.

‡ 1, 2, qu. 111, art. 4.

vince the gainsayers. And again,* after repeating what he had taught elsewhere, namely, that graces *gratis datæ* are bestowed for the benefit of others, subjoins: "But that knowledge which a man receives from God, cannot be applied to the good of another but through the instrumentality of speech: and because the Holy Ghost fails in nothing which relates to the good of the Church, He furnishes the members of the church with speech, that he may speak effectually that which relates to the grace of speech." Viguier, in the place referred to before, speaks to the same effect, observing well that the Apostle in these words does not include wisdom and knowledge, which are the gifts of the Holy Ghost. "The Apostle did not say, to one is given wisdom, to another, knowledge, to another, faith, but the word of wisdom, the word of knowledge, and the word of faith. The Apostle is to be understood in this way; To one is given the word of wisdom, that is, he is specially moved, and power is given him, to use the gift of wisdom, if he be in grace: and if he be not, power is given him to abound in speech, that he may be able to convince people, by most profound reasons, of those things which tend to make manifest the things of God. To one is given the word of knowledge, that is, he is moved, and power is given him to make known, by created things, the things of God."

3. The word of wisdom, then, is the external word of Divine things; by which a man without hu-

* 2, 2dæ. qu. 177, art. 1.

man study and labour, so discourses of Divine mysteries as to make it manifest that the Holy Ghost speaks in him, and none may gainsay him, by whom unbelievers are converted to, and the faithful confirmed in, the faith. And the word of knowledge is nothing else but discourse or speech on moral matters, relating to everlasting salvation, going forth readily without human study and labour, in writing or by word of mouth, whereby those who hear it, understand that it proceeds not from human power, but Divine. Thomas Bozio* writes: "Whether the word of knowledge be from the Spirit of God, or from human industry, is ascertained from that effectiveness and power, by which it comes to pass that the hearers are inflamed to undertake the practice of the highest and the Christian virtues: and not from the elegance and skilfulness of discourse."

4. This we learn from S. Augustine,† who, after reciting the definition of wisdom given by Cicero, namely, the knowledge of human and divine things, and reflecting afterwards that the Apostle distinguishes between wisdom and knowledge, says: "But according to this distinction, which the Apostle made, when he said, 'to one is given the word of wisdom, to another the word of knowledge,' that definition must be divided: the knowledge of divine things is properly wisdom, and that of human things is properly called knowledge, which I have discussed in my thir-

* De Sign. Eccles. lib. 6, sign 20. c. 3.

† De Trinit. lib, 14, c. 1, n. 3.

teenth volume." And then proceeding further, to explain of what human things it is the knowledge, he thus speaks: "Not attributing to this knowledge whatever may be known by man, in human affairs, in which there is generally needless vanity, and hurtful curiosity, but that only, by which most salutary faith, leading to true blessedness, is brought forth, nurtured, defended, strengthened; in this knowledge the faithful, for the most part, are not mighty, though they are generally strong in faith itself. It is one thing to know only what a man ought to believe in order to attain to a blessed life, which is none other than eternal, and another to know how this may be of assistance to the pious, and be defended against the wicked, what the Apostle seems to call by the special designation of knowledge." Scacchus* also thus speaks: "By the word of wisdom, of which the Apostle speaks, Cornelius à Lapide understands the power of explaining the mysteries of faith, namely, the Trinity, the Incarnation, Predestination, and the like. But by the word of knowledge he understands the power of explaining those things which relate to morals, and human actions, that is, to moral philosophy and sacred practical theology. In this way S. Augustin distinguishes between knowledge and wisdom."

5. That which we have said of the facility of speaking of divine mysteries, and of other moral questions, which relate to conduct—so as to make

* De not. et sign. Sanct. 38. c. 5. p. 632.

it manifest that the Holy Spirit speaks in him who discourses thereof; whom no one is able to gainsay, by whom unbelievers are converted, the faithful are strengthened in the faith, and sinners are brought to amend their lives—is derived from the words of Christ our Lord in Matth. x. 17: “For they will deliver you in councils...and you shall be brought before governors and before kings for my sake,...but when they shall deliver you up, take no thought how, or what to speak,...for it is not you that speak, but the Spirit of your Father that speaketh in you.” And again in Luke xxi. 14: “Lay it up, therefore, in your hearts, not to meditate before how you shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.” Hence the author of the commentary on the epistles of S. Paul, among the works of S. Jerome, on the words of the Apostle, “To one by the Spirit is given the word of wisdom,” thus writes: “The word of wisdom is to speak wisely, and aptly, and reasonably, and to be able to discourse of, and teach what he truly knows. He who has of the gift of wisdom, speaks without effort of his own, and without labour, and as in the case of the blessed Stephen, no one is able to resist him; for the good of unbelievers that they may believe, and of believers, that they may be confirmed.”

6. The Apostle in 1 Corinth. ii. 1, describes the word of wisdom given him by our Lord: “And I, brethren, when I came to you, came not in loftiness of speech, or of wisdom; declaring unto you the testimony of Christ. For I judged not myself

to know anything among you, but Jesus Christ, and Him crucified. And I was with you in weakness and in fear, and in much trembling ; and my speech and my preaching was not in the persuasive words of human wisdom ; but in showing of the spirit and power, that your faith might not stand on the wisdom of men, but on the power of God." Likewise in the Acts of the Apostles, vi. 10, we read that Stephen, chosen to be a deacon, began to preach Christ with such vehemence of spirit, that the Rabbis, the Cyrenians, the Libertines, the Alexandrians, and the Asiatics, disputing with him, "were not able to resist the wisdom and the spirit that spoke." To this may be referred that sublime sermon on the day of Pentecost, delivered without preparation by S. Peter, an unlearned fisherman, who proved the truth of the mission and divinity of Christ, by arguments out of the Psalms, and the prophet Joel, which he had never seen ; and that with such a flow of words and vigour, as to bring over to the true faith three thousand persons. Theodoret, on the words of the Apostle : "To one indeed, by the Spirit is given the word of wisdom," thus speaks : "He calls the word of wisdom not eloquence, but true doctrine, of which the divine Apostle had received the grace, and the divine John the Evangelist, and the most divine Peter, chief of the Apostles, and blessed Stephen, the first martyr. For these men who were fisherman, earning their bread by manual labour, and utterly unlearned, could not have preached and written, and, with the greatest effort, accomplish what they said and wrote, unless they had received true wisdom from the Divine Spirit."

7. In confirmation of what we have hitherto said, namely, of the difference between the word of wisdom and the word of knowledge, and their qualities, may be added what we find at great length in Suarez,* and Cardinal de Lauræa,† who also observe that these graces *gratis datæ* of the word of wisdom and the word of knowledge, are not bestowed as habits, but by actual motion of the Holy Spirit. But, to give some instances of this out of the acts of canonization, we read thus in the Bull of canonization‡ of S. Vincent Ferrer: “So resplendent was he with grace, so abounding in the Holy Spirit, so grave in preaching most striking truths, that he converted to the catholic faith a great multitude of Jews most learned in their law, and most obstinate in denying the coming of Christ; and made many of them most powerful preachers of the coming, passion, and resurrection of Christ, and ready to die for the name of Christ. So powerful was he in speaking, and so solemn, that he filled men who were given up to earthly things and to luxury with terror of the judgment to come, so that they began to despise earthly, and to love heavenly things; and changed the levities and luxuries of all into a desire to serve God.”

In the Bull of Canonization§ of S. Lewis Bertrand, we read thus: “He carried away with him the souls of his hearers; his words breathed the spirit, not of a man, but of an angel. At

* De Gratia. Proleg. 3, c. 5, n. 1, et seqq.

† 3, Sent. Tom. 4, disp. 19, art. 4et 5.

Cod. Canon. p. 177.

§ Cod. Canon. p. 435.

Mount S. Martha he baptized fifteen thousand Indians, who through his preaching were converted to the faith. In the island of S. Thomas, the heathens in their fury take up stones and threaten him with death; he was warned to flee, but resolutely refused, and by the sole power of the divine word, brought two hundred of his assailants under subjection to the yoke of Christ." Geoffrey* the monk, in his Life of S. Bernard, thus speaks: "How soothing, how persuasive, and how learned a speech God had given him, so that he knew what and when he ought to speak, whom to console, whom to entreat, whom to exhort, whom to rebuke, they will, to some extent, be able to learn who may read his works, though in a less degree than those who often heard him speak. Grace, in truth, was poured abroad on his lips, and his word burnt vehemently as a fire, so that even his way of writing, though most exact, could not retain all its sweetness and fervour. Milk and honey under his tongue, nevertheless, in his mouth was a fiery law, according to that in the Canticle: "Thy lips are as a scarlet lace, and thy speech sweet."

Of these graces *gratis datae* the Auditors of the Rota, in their Report on the cause of the servant of God, Nicholas Fattore, wrote thus: "It is ascertained that he was endowed with the word of wisdom, because, without human study, divine grace working in him, he used to explain with the greatest learning and knowledge, divine and

* Lib. 3, c. 3, n. 7.

eternal things, which surpass all understanding. The word of knowledge is proved from this, that he gave the best counsel to those who came to him, enlightened the ignorant, gave them many instructions how to serve God, and by word and conversation directed the conduct of men." They have enlarged on this subject in another Report in the cause of blessed Julian of S. Augustine.

S. Thomas* inquires whether the gift of the word of wisdom and knowledge belongs also to women, and he answers that it does so far as to address one in private or a few familiarly, but not to the extent of addressing the whole Church; so that if women have the grace of wisdom or knowledge, they are to minister it in private, not in public teaching. According to the ordinance of God, the condition of women is to be subject to their husband; and women are to be silent in the church, as we read in Genesis iii., and 1 Corinth. xiv. Wherefore, S. Paul says in his epistle to Timothy, ii. 11, 12: "Let a woman learn in silence with all subjection. But I suffer not a woman to teach." From all this it is right to conclude, that the grace of the word of wisdom and knowledge does not belong to women that they may make a public use of it, and address the whole multitude of the faithful on matters of faith and salvation. The mother of Solomon, as we learn from Proverbs, iv. and xxxi., taught him when he was a boy. We read the same of Anna, the mother of Samuel, 1 Kings ii.,

* 2. 2dæ. qu. 177. art. 2.

of Abigail, 1 Kings, xxv., and of the woman of Thecua, Judith, and Esther; and some other women had no ordinary grace of speech. "Give me a well ordered speech in my mouth in the presence of the lion," is the prayer of Esther, xiv. 13. From all this we learn that the grace of the word of wisdom and knowledge belongs to women, that in familiar conversation they may instruct one or more.

The Auditors of the Rota, in their Report in the cause of S. Teresa, have shown at great length that she was endowed by God with these graces *gratis datæ* of the word of wisdom and knowledge. Thomas Bozio* has collected together a great deal on the subject of the word of wisdom and knowledge, and illustrated it with many instances of graces *gratis datæ*. "But, that we may descend to particulars, from which it may be made most evident, that the word of wisdom was most efficacious, let us bring forward some examples, and let three be sufficient, who were in different countries, and of different conditions: Francis of Assisi, an Italian, Francis Xavier, a Spaniard, Boniface, archbishop of Mayenee, an Englishman. The first was a deacon, the second a priest, the third a bishop. Let the Acts of these be read, and we shall see that they converted an innumerable multitude of men from most foul vices, from luxury and abandoned courses, to a most holy life, to the purity of the Christian law, and to

* De sign. Eccles. lib. 6, sigm. 20, 21.

admirable innocence, not by persuasive words of human wisdom, but by the efficacious, though unrefined word of heavenly knowledge."

8. The Fathers of Salamanca* refer infused knowledge, and rightly so, to the grace *gratis data* of the word of wisdom and knowledge, as is plainly evident from their words: "To this grace also does that seem to belong, when God infuses into some persons knowledge, whether natural or supernatural, distinct, however, from the gifts of the Holy Ghost, for the instruction of others, because such knowledge is not of itself connected with grace *gratum faciens*, and is therefore to be referred to graces *gratis data*. In the second book of this work,† we spoke at some length of infused knowledge, and of saints who had it. But no effectual argument to prove sanctity can be derived from it, but still it must be taken into consideration in the process of beatification and canonization, provided there be proof of virtue in the heroic degree. We refrain from repeating, to no purpose here, what we have already written; but we shall, notwithstanding, make a few additional observations.

Theologians say that infused knowledge is twofold; one absolutely infused, the other, accidentally. Absolutely infused knowledge is that which no creature can acquire by natural strength, but is impressed on, and caused in, the creature by God alone; and this is said to be absolutely and

* Curs. Theol. Tom. 3, arb. predicam. §§ 17.

† C. 25, n. 8.

simply in the order of what is divine, and is above nature. But knowledge infused accidentally, is that which may be acquired by the strength of human abilities, but, in fact, is not acquired; and thus, too, in a certain way, is said to be above nature with respect to its origin and the manner of its causation. Thomas a Jesu* says, that science absolutely infused may be communicated by God to men in this life; and he thinks it probable that it was communicated to the most Blessed Virgin, though not in the way of habit; and he thinks it probable, too, that it was granted to some most holy men in the way of acts.

Infused science, then, is that which is acquired, not by personal labour and ability, but is infused solely by imploring the divine assistance into a man, who before knew nothing, as S. Thomas teaches,† adding, that the infusion of this knowledge is to be ascribed to a miracle: “We reply, that God made man capable of acquiring wisdom and knowledge by natural abilities and study, and, therefore, when a man attains to wisdom and knowledge in another way than this, it is miraculous.” This is explained by S. Antoninus,‡ by illustrations drawn from the health of bodies which have been infirm, and of souls which have fallen into sin. His words are as follows: “For as God heals bodies in the ordinary way by means of medicines and the advice of physicians, and souls weakened by sin by the spiritual medicines of

* Tom. 2, lib. 6, c. 3.

+ 1. 2dæ. qu. 113. art. 10.

‡ Sum. Theolog. Tom. 3, tit. 5, c. 1, § 1.

sacraments, and through the priests who administer them; therefore, he who wishes to be healed, ought to provide himself with these remedies, although at times God heals bodily infirmities miraculously out of the common course, without medicines, and the soul without sacraments. Thus, in the ordinary course, God teaches man wisdom by means of instructors, through labour, and the exercises of disciples who apply themselves to them, although He taught the Apostles all truth or all knowledge without human industry: whence S. Jerome said, what the Holy Ghost suggested to them, that is, the Apostles, is given to others through daily meditation in the law of the Lord."

For as man may, by the ministry of the senses, the fancy, and the active intellect, cause ideas in himself of those things which he wishes to know; he can do that much better without the operation of the fancy and the senses. Wherefore God thus speaks to Solomon, 3 Kings, iii. 11: "Thou hast asked for thyself wisdom to discern judgment. Behold, I have done for thee according to thy words, and have given thee a wise and understanding heart, insomuch that there hath been no one like thee before, nor shall arise after thee."

9. Moreover, though the devil cannot infuse new ideas into the human mind, or habits of knowledge, yet he can make the human understanding more subtle and more powerful by a better organic disposition, so that there are instances of science or art, acquired by no previous study, but attained, too, in a very brief space of

time by the help of the devil. We read in the Life of S. Norbert, in Surius,* and in the great Belgic Chronicle, published at Frankfort by Pistorius,† in his collection of German writers: "At Nivelles, a girl vexed for a year was brought before Norbert, and he read the gospel frequently over her. But the devil, through the mouth of the girl, recited the canticle of canticles from the beginning to the end, and then explained it word for word in the Roman language, and the whole finally in Dutch." Other instances may be found in Majolus,‡ where he treats of writers, and in Scacchus,§ where he relates that there was at Venice a certain Scot, who, by the help of the devil, publicly maintained propositions in all the sciences, to the great amazement of his hearers, and that at Barcelona, a similar case occurred in a girl fifteen years of age.

On this subject, Martin del Rio|| writes as follows: "You will perhaps ask whether the devil can teach the arts and sciences? There is no doubt that he can if he pleases, and God permits him, namely, by speaking and manifesting his own conceptions, not only by appearing visibly and speaking to man, which S. Thomas denies not, but even by internal speaking and suggestion, enlightening the understanding. I do not see why this illumination, tending to a bad end, is to be denied the devil, for this knowledge is not referable to

* C. 20.

† Tom. 3, p. 149.

‡ De diebus Canicul. tom. 1, p. 596. § De not. et sign. sanct. § 8, c. 5.

|| Disquis. Magic. lib. 2, qu. 24, p. 108.

God, and is not accompanied with true purgation of the mind. Wherefore, whether it be called illumination or illusion, or by any other name, as, for instance, a naked manifestation of the truth, the question is in reality only of names." Hence it is that it is not only convenient, but in a certain way necessary to explain the marks, by which it may be ascertained whether he who has acquired any science without labour and human industry, has acquired it by the assistance of God or the help of the devil.

10. We may, in the first place, learn from the conduct and mode of life of him who possesses knowledge, from what spirit his skill and knowledge proceeds; secondly, from the quality of the habit, if it be not directed towards the service of God, the propagation of the Christian faith, and the good of his neighbours, it may be suspected to proceed from the devil; thirdly, from the application of it, if it be directed towards insulting God, to the injury of our neighbours, temporal gain, popular applause, and the favour of princes, it is all to be referred to the devil as its author; lastly, if he who professes this knowledge, has it not altogether in his own power, but only on certain days or hours, and after the performance of certain ceremonies and superstitious rites, and also, if at the time during which he does not speak of that knowledge to teach others, he remembers nothing of what he has said or taught. These are signs of wickedness: "and these are special marks"—we give the words of Scacchus*—"from

* Loc. cit. p. 306.

which we may gather, whether some habits of knowledge are infused by God or derived from the devil." No wonder, for Tertullian* says, that the operation of the devil is the destruction of man, and S. Peter Chrysologus,† that "the devil is the author of evil, the source of wickedness, the foe of all things, and always the enemy of the second man."

11. We said that it was convenient, and in a certain sense necessary, to give the notes already pointed out; for the integrity of the subject seemed to require it. We did not say absolutely necessary, for it is morally impossible that they can come under discussion in the Congregation of Sacred Rites. Graces *gratis datæ* are treated of when the doubt on heroic virtues is proposed, and these cannot be considered unless a reputation for sanctity, legitimately proved, had gone before, with which it is inconsistent, that the servant of God should have acquired knowledge by the help of the devil. In the Congregation of Sacred Rites the controversy about infused knowledge is reduced to the following points; whether there is proof of this knowledge in a high degree; whether human means had been made use of for its acquirement; and, lastly, whether it is to be taken into account in the process for beatification and canonization, as we have said before.

12. In the second book of this work‡ mention was made of some holy men, namely, Bernard, Lewis of Toulouse, Thomas Aquinas, Bonaven-

* Apolog. c. 22

† Serm. 22

‡ C. 25. n. 9.

ture, Thomas of Villanova, and the holy women, Catherine of Sienna, Teresa, and Rose of Lima, who were endowed by God with infused knowledge. We shall now give additional illustrations out of the acts of past canonizations.

In the Bull of canonization of S. Didacus* we read thus: "In this school—namely, of the Holy Ghost—the man divinely taught, who was otherwise ignorant and unacquainted with letters, spoke in a wonderful way of divine things, and gave marvellous explanations, so that most learned men who had spent their life in theological studies, were beyond measure astonished. It is also recorded, and proved on grave testimony, that learned and pious men, in familiar communication with him on abstruse and very difficult questions relating to divine things and the salvation of souls, learned fully from him, who was ignorant of letters, what they had not been able to learn from the great doctors in the most celebrated Universities."

In the cause of the canonization of S. Ignatius there was a discussion about his infused knowledge, as we learn from the Report of the Auditors of the Rota, who have thus written: "The great knowledge of spiritual things, which he had in writing his Spiritual Exercises...is sufficiently evident from a perusal of those Exercises. And as they are full of piety and holiness, useful and salutary for spiritual advancement—as Julius III. declares in the Apostolic letters in approval of those

* Cod. Canoniz. p. 234.

exercises after the sentence of the Inquisitor, the Vicar of Rome, and the Master of the Sacred Palace—and were written at a time when the blessed Father was ignorant of letters and unlearned, we are in truth compelled to admit that his knowledge and supernatural light were infused rather than acquired.” Passing over certain severe criticisms by which some have laboured to show that S. Ignatius was not the author of the book of exercises, on which subject the Bollandists* have written with great wisdom ; “ In that brief but nervous commendation of the Spiritual Exercises, which is to be found in the Canonical Hours, where, after mentioning what our Lord had revealed to the saint at Manresa, the Church recites as follows : ‘ When he, a man altogether ignorant of letters, composed that admirable book of Exercises, attested by the judgment of the Apostolic See and the benefit of all.’ From this commendation, then, learn what, according to the general sense of the Church, is to be held on the subject of those three questions : namely, that the book was composed by S. Ignatius when he remained at Manresa in 1522.”

Suarez† speaks at great length of this book of Spiritual Exercises, and says that S. Francis Borgia, a special disciple of S. Ignatius, and a noble example of sanctity, petitioned, not Julius III.—as the Auditors of the Rota are made to speak, through the fault, perhaps, of the copyist—

* Act. SS. Tom. 7, Jul. 31, §§ 6, p. 419, n. 55.

† De Relig. Tom. 4, lib. 9, c. 5.

but Paul III., that it might be examined ; that this was done by the Cardinal of Burgos, and the Bishop of Saluzzo, his vicar-general, and Egidio Foscarari, Master of the Sacred Palace ; they reported that it was a book full of piety and holiness, and very profitable for the edification and spiritual progress of the faithful, and thereupon it was approved and confirmed by Apostolic letters, and sanctioned by an Apostolic brief.

The cause of the canonization of Blessed Julian of S. Augustine is still before the Congregation of Sacred Rites. The Auditors have made a Report in the cause, wherein we find that he was received as a lay-brother of his Order, having never learned Latin, but was utterly ignorant and unacquainted with letters : then it follows, how, having met a certain stranger, he began to speak of divine things, and to refute heresies with so much learning and acuteness, that learned men and doctors could not speak better or with greater gravity ; and when theologians disputed about grace and original sin, he so resolved, that no Professor could have given more appropriate answers : hence it is concluded that there can be no doubt as to his infused knowledge.

13. If any one desires more, namely, of other saints who have been endowed with infused knowledge, let him turn to Bagatta's* work, where he will find many instances of saints, both men and women. We read of the virgin S. Catherine of

* De Admir. Orb. Christiani. Tom. 1, p. 170, 172.

Alexandria, that learned men were brought together from all quarters at the instance of Maximinus, who promised them large gifts if they convinced her, and brought her from the faith of Christ to the worship of idols. The event was otherwise; for many philosophers who had come to dispute with her, were, through the power and acuteness of her disputation, inflamed with the love of Jesus Christ so that they were ready to die for Him. The emperor Maximinus, by blandishments and promises, in vain attempted to lead her astray, and after much torturing commanded her to be beheaded. Cardinal Baronius* refers this not only to acquired knowledge, but also to infused knowledge: "It is altogether correct to suppose that Maximinus endeavoured to withdraw her, whom he knew to be most learned, from the Christian religion, by means of heathen philosophers, who abounded in the city of Alexandria, and that she refuted them all by the learning with which she was wonderfully gifted, as well as with the wisdom with which she was divinely inspired."

We know that there is a great question concerning the acts of this S. Catherine: she was said to have suffered martyrdom in the reign of Maxentius, as Galesini considers in his notes on the Martyrology, and that Maximinus was substituted for Maxentius, as Cardinal Baronius observes in his Notes on the Roman Martyrology, Nov. 25. We know, too, that Cardinal Baronius took the account of the disputation of S. Catherine from

* Ad. ann. 307, n. 32.

Eusebius,* according to the version of Christopherson. But this is not satisfactory to Papebroke, as appears from the *Ephemerides Græco-Moschæ*, prefixed to the first volume of May, nor to Pagi the elder, in his notes upon Baronius.† We know, too, that the whole question has been taken up by Papebroke, in his reply to the mistakes objected to him by Father Sebastian of S. Paul, in the eleventh answer. But as it is not our object to give an opinion on this question, we have related the history out of the Roman Breviary; namely, that we may learn therefrom that knowledge, together with acquired knowledge, may be found in a servant of God, and that infused knowledge may be proved from this, that the knowledge transcended the limits of acquired knowledge; in one word, that she did that which could not have been done through acquired knowledge.

14. There is a certain art, called *notoria*, by which, after certain prayers and other ceremonies having a show of piety, men learn at once all the liberal sciences. S. Thomas‡ speaks of it, and pronounces it unlawful and ineffectual. Among the Colloquies of Erasmus§ is one, called *Ars notoria*, of which he speaks as follows: "I hear there is a certain *Ars notoria*, by which a man may learn with very little trouble all the liberal sciences. Have you seen the book? I have, but only that there was no necessity for a teacher.

* Lib. 8, c. 27.

† Ad. an. 307, n. 16.

‡ 2. 2dæ. qu. 96, art. 1.

§ Tom, 1, col. 894.

What were the contents of the book? Various forms of animals, of dragons, lions, leopards, and various circles, and certain words written therein, partly Greek, partly Latin, partly Hebrew, and others of barbaric dialects. In how many days did the title-page promise the knowledge of all sciences? In fourteen. Do you know any one who has become learned thereby? No, nor has any one else seen, nor ever will see one, till we shall see a man grow rich by alchemy." And in conclusion, "I know no other art of knowledge than care, love, and assiduity." Thiers,* after quoting the testimony of Erasmus, concludes, that experience alone is fatal to this art *notoria*, without reference to what may be theologically urged against it.

CHAPTER V.

OF THE GRACES "GRATIS DATÆ" OF FAITH, OF HEALING, AND OF MIRACLES.

1. The faith which the Apostle mentions among the graces *gratis datæ* is, according to some, a most certain assent to the principles of the Catholic faith, which is to be presumed in an evangelical doctor. This seems to be the opinion of S. Thomas,† who thus speaks of faith, as it is a grace *gratis data*. "It is fitting that he who has to in-

* De Superstit. Tom. 1, part. 1, lib. 4, c. 2.

† 1, 2dæ. qu. 111, art. 4.

struct another in any science, that the principles of that science should be most certain to him ; and as to this, we have faith, which is an assurance of invisible things which are presupposed as principles in Catholic doctrine." He then proposes an objection, that faith cannot be reckoned among the graces *gratis datæ*, because it is grace *gratum faciens* : " Grace *gratis data* is contradistinguished from grace *gratum faciens* ; but faith pertains to grace *gratum faciens*, because we are justified by it, as it is written, Rom. v. 1, 'Being justified, therefore, by faith,' it is not therefore proper to place faith among graces *gratis datæ*, especially when other virtues are not placed among them, as hope and charity." He thus replies to the objection : " Faith is not reckoned among graces *gratis datæ*, as it is a certain virtue which justifies a man, but as it imparts a certain pre-eminent certainty of faith, by which a man becomes capable of teaching others those things which belong to faith. But hope and charity belong to the appetitive faculty, as man is thereby directed towards God."

2. Others think faith, as a grace *gratis data*, is the faith of miracles, of which the Apostle speaks, 1 Cor. xiii. 2 : " If I should have all faith, so that I could remove mountains ;" for as this faith of miracles cannot be grace *gratum faciens*, it must by consequence be said to be grace *gratis data*. This opinion, too, rests on the doctrine of S. Thomas,* who proposes the question, whether

* 2. 2dæ, qu. 178.

there be a grace *gratis data*, for performing miracles ; and having resolved it in the affirmative, in the fifth he brings forward this argument : “ The working of miracles is a consequence of the faith of him who works, as it is written, ‘ If I should have all faith, so that I could remove mountains,’ or even of others, for whose sake the miracles are wrought, where it is said Matth. xiii., ‘ And He wrought not many miracles there, because of their unbelief.’ If, then, faith be a grace *gratis data*, it is superfluous to have another grace *gratis data*, the working of miracles.” To this objection he replies as follows : “ The working of miracles is attributed to faith for two reasons ; the first is, because it is ordered towards the confirmation of faith, the second is, because it proceeds from the omnipotence of God, on Whom faith rests ; and yet, as the grace of speaking is necessary over and above the grace of faith, for the instruction of faith, so also is the working of miracles necessary for the confirmation of faith.”

3. Some understand by faith, constancy in faith. Others understand by this grace of faith, not a simple assent of faith, and a certain inward, and—as they say—an intensive certainty of it, but an extending perfection of the knowledge of faith, as to the manner of conceiving, persuading, and maintaining it, not only before a tyrant who impugns it, but also as often as occasion offers itself of confessing the faith, and proposing in a higher way especially for the good of others. Finally, others say that faith, as a grace *gratis data*, is to be explained of the faith of private

revelations, which are often vouchsafed to some persons for the general good of the Church ; such revelations, indeed, belong to some faith, at least, private faith, which it cannot be, unless it be a grace *gratis data*.

4. This may be read at length in Suarez.* Cardinal de Lauræa† teaches, first, that faith, as it is a grace *gratis data*, is not a scientific habit or skill, by which a man may teach others the faith ; because either it is acquired by labour and study, and cannot be a grace *gratis data*, or it is acquired without labour and study, and then it will be a grace *gratis data*, not, however, of faith, but of the word of knowledge or wisdom, according to what we have said above. Secondly, he teaches that faith, as it is a grace *gratis data*, is not the firm assent which is given to matters of faith ; for this has no reference to the good of others, but to his who has it. Thirdly, he teaches that faith, which the Apostle places among graces *gratis datæ*, does not consist in private revelations which God makes to particular persons : for those revelations are not the manifestation of the spirit for the good of others, as must be the case with a grace *gratis data*. Fourthly, he teaches it to be extremely probable that faith, as it is a grace *gratis data*, is that fervour and constancy of faith which martyrs show in the presence of tyrants ; as it is written, Acts v. 41 : “ And they, indeed, went from the presence

* De Grat. Tom. 1, Prolegom. 3, c. 5, n. 9, et seqq.

† 3 Sent. Tom. 4, disp. 19, art. 6.

of the council, rejoicing that they were counted worthy to suffer reproach for the name of Jesus." Out of this constancy great advantage results to the Church; innumerable people, beholding the constancy of the Apostles and the other martyrs, were converted to the faith; the very guards, jailors, and judges, moved by their example, with like constancy in witnessing for the truth, endured martyrdom. Fifthly, he teaches it to be more probable that faith, as a grace *gratis data*, is that by virtue of which miracles are performed, namely, through confidence in God to obtain them; and which, therefore, is said to be the faith of miracles.

His eminence proves his proposition by the authority of S. John Chrysostom,* who thus writes in explanation of those words of the Apostle so often cited: "Not speaking of that faith which relates to dogma, but the faith of miracles, of which Christ said, 'If you have faith as a grain of mustard seed, you shall say to this mountain, remove from hence hither, and it shall remove;' this faith it was for which the Apostles prayed when they said, 'Increase our faith,' for this is the mother of miracles." He proves it also by the authority of Theodoret, who, on the same place thus writes: "He does not here mean ordinary faith, but that of which he speaks afterwards: 'If I should have all faith, so that I could remove mountains.' On account of the infidelity which then prevailed, they wrought many admirable miracles

* Tom. 10, p. 263, hom. 29.

thereby bringing men to the truth." He then explains how this faith is a grace *gratis data*, being a manifestation of the spirit, and profitable to the Church ; seeing that many, in consideration of it, are converted to the faith, and others are confirmed in the faith. He then concludes that this grace is an actual movement from God, as by the actual help of God, setting habit aside, these results may be attained.

5. According to this explanation, the grace of faith is nearly identical with the grace of healing and of working miracles. Suarez* says that the grace of healing signifies only what the word imports, that is, the marvellous healing of bodily diseases ; and the working of miracles includes all other marvellous works which are beyond nature, and the object of which are men and sensible things. The Fathers of Salamanca† explain it almost in the same way, when speaking of the grace of miracles ; " This is distinguished into the grace of healing, as when miracles are wrought for the relief of our health and life, and into the working of miracles, as when they manifest only the divine omnipotence, and by that manifestation confirm faith." This is also the doctrine of S. Thomas,‡ who proposes the question already mentioned, whether there be a grace *gratis data* for performing miracles, and having resolved it in the affirmative, in the fourth place urges this objection ; the miraculous restoration to health

* Loc. cit. n. 8.

† Tom. 3, arb. prædic. virtut. §§ 17, n. 166.

‡ 2. 2dæ. qu. 178, art. 1.

takes place by divine power, therefore the grace of healing ought not to be distinguished from the working of miracles; to which he thus replies: "The grace of healing is mentioned separately, because thereby some benefit is conferred upon man, namely, of bodily health, over and above the general benefit which is shown in all miracles, namely, that men may be led to the knowledge of God."

Cardinal de Lauræa* well observes at some length that, although the grace of healing is not always in holy Scripture distinguished from the working of miracles,—as it is written, Acts xix. 11, "And God wrought by the hand of Paul more than common miracles. So that even there were brought from his body to the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out from them"—nevertheless, the grace of healing is properly a faculty by which a person, by the power of God, visibly cures bodily diseases: and the working of miracles is a faculty by which a person, evidently and sensibly, performs great miracles which have no reference to the cure of bodily diseases.

6. Passing from this to the others, we say that there is the grace of miracles in the Church; for the Holy Spirit furnishes the Church with those things which are profitable to salvation. Wherefore as knowledge divinely received comes to the knowledge of others by the gift of tongues, and the grace of speech, so by the operation of mira-

* 3, Sent. Tom. 4, disp. 19, art. 7 et 8.

cles it confirms the word spoken that it may be believed, as it is written in S. Mark, xvi. 20, "and confirming the word with signs that followed." Thus S. Thomas.* And Silviust† proceeds to observe: "God sufficiently furnishes the Church with those things which are necessary to the salvation of His people; but it concerns the salvation of the elect, not only that the wholesome doctrine be laid before them, whether by the gift of tongues or the grace of speech, but also that it be confirmed so as to become credible. It is fitting that this confirmation should be effected by miracles, for those who see them wrought, see that they are done by God alone, and are beyond power of created nature; they are then led by divine help to embrace supernatural truth, in confirmation of which they are wrought, and they are also strengthened firmly to maintain what they have embraced. Therefore as the grace of speech is necessary to put the faith before infidels, so the working of miracles is necessary also for the confirmation of the faith recently preached."

7. This grace of miracles is not anything that habitually abides in the soul: for the principle of working miracles extends to everything that can be done supernaturally, and is therefore nothing less than the divine omnipotence, which can be communicated to no creature nor to any mere man. If, indeed, the power of working miracles

* Loc. cit.

† 2. 2dæ. S. Thom. qu. 178, art. 1.

were always abiding in those who had the grace of miracles, they would be at all times able to work miracles when they pleased, which is not the case: the Apostles, Matth. xvii. 18, ask, "Why could not we cast him out?" Christ replied, "But this kind is not cast out but by prayer and fasting." Again, Eliseus could not raise up the son of the Sunamitess to life by means of his staff, 4 Kings, iv. 31. S. Thomas* may be consulted on this subject. Wherefore, the grace of miracles consists in this, that when God bestows it upon any one, He sometimes moves him to do something which issues in a wonderful work; sometimes He makes use instrumentally of contact with anything belonging to such a person, sometimes prayer or devout invocation of His name, a word, or any other outward sign. Thus speaks Silvius. We said that the grace of miracles is habitually communicated to no mere man: to Christ, indeed, as man, or to His humanity, was granted a perpetual and constant working of miracles, because He was able of His own free will to work miracles, as often as He judged it convenient: for this He had the ever-ready concurrence of the divinity, although there was in His humanity no permanent quality, which could be a physical principle of miracles, as is well observed by Suarez.†

8. Suarez adds, that the grace of miracles was necessarily abiding and frequent in the early

* De potentia, qu. 6, art. 4.

† Tom. 1. de gratia, Proleg. 3, c. 5, n. 17.

Church : as it is written, Acts v. 12, 14. "And by the hands of the Apostles were many signs and wonders wrought among the people.....And the multitude of men and women who believed in the Lord was much increased." And Mark xvi. "They going forth, preached everywhere : the Lord working withal, and confirming the word with signs that followed." Therefore S. Gregory* says ; "But these things were necessary in the beginning of the Church ; that faith might grow, it had to be nurtured by miracles." Also that the same grace abides at this day in the body of the Church, not indeed, in certain and definite persons, but in those to whom actual grace is given, when and how the Spirit wills. S. Augustine,† after speaking of the miracles of Christ, says : "For even now miracles are wrought in His name, whether by His Sacraments, or through the prayers or commemorations of His Saints." And Thomas Bozio,‡ recounts almost innumerable miracles wrought in these times for the propagation of holy religion : passing over those of more ancient times, of which the holy fathers were eyewitnesses, namely, Irenæus,§ Chrysostom,|| Hilary,¶ Gregory Nazianzen,** Theodoret†† and Jerome.‡‡

9. It is the common opinion of theologians, that the grace of miracles is a grace *gratis data*, and therefore, that it is given, not only to the just, but

* Hom 29, tom 1, col. 1571.

† De Civit Dei, Lib. 22, c. 8.

‡ De Sign. Eccles. lib. 5, c. 1. sign. 11. § lib. 2. De Hæres. c. 66.

|| Serm. 67. ¶ Lib. in Constant. Imper. ** Orat. 18.

†† Orat. 8, adv. Græcos. ; ‡‡ Lib. contra Vigilantium.

also to sinners : this is maintained by Duval,* Gonzales,† Maioli,‡ Theophilus Raynaud,§ Contelorius,|| Rocca,¶ and others.

In a former chapter—iii. 5.—we alleged the words of our Lord, saying, that He knows not those who have done evil, though they may have prophesied in His name, cast out devils, and done many wonderful works, and also of the Apostle, saying, that without charity he was nothing, though he might have faith to remove mountains. We give now the commentaries of Estius on the the passage: “For as it offers no contradiction to the Apostle that a man should have the gift of tongues or prophecy, or knowledge of mysteries, and excel in knowledge, which are first spoken of: or be liberal to the poor, or give his body to be burned for the name of Christ, which are afterwards spoken, and yet not have charity: so also there is no contradiction in a man having faith to remove mountains, and being without charity.”

13. You will say: if, then, miracles may be wrought by sinners, miracles will not be necessary to a judgment of beatification of a servant of God, and of canonization of the beatified. The answer is easy: although the grace of miracles is, and may be, conferred at times upon sinners, generally, however, it is conferred only on

* De Suprem. R. P. potest. in Biblioth. Maxim. Pontif. Tom. 3. p. 421.

† In Cap. *Audirimus* n. 9, de Reliq. et Venerat. SS.

‡ Diebus Canicular, tit. Vaticinia, p. 534.

§ Opp. Tom. 15, Heteroel. Spirit. n. 12, p. 265.

|| De canoniz. SS. c. 20, n. 5, et sequ. ¶ De canon. SS. c. 9.

the just and the holy, as Suarez* observes; and next, because in the process of beatification and canonization there is no examination touching miracles, until there is proof obtained of virtues in the heroic degree, or of martyrdom: as Scacchus has observed,† and as Arauxo‡ has clearly explained, whose words are as follows: “Principally, then, from heroic virtues, but concurrently and in the second place from private visions, and from miracles wrought at the invocation of his name, is derived an effectual proof of his sanctity, who is to be enrolled among the Saints, so that here becomes true the common saying, ‘what each singly cannot do, all together may effect.’”

11. In the first edition of this work we made here many other observations about miracles which sinners might work. But in the second and third edition we thought it more convenient to transfer them to the fourth volume, where we shall treat of miracles which infidels and heretics are said to have wrought: the order and arrangement of the subject seemed to require it.

* De Gratia, Tom i. Prolegom. 3, c. 4, n. 11.

† De not. et sign. Sanct. SS. 8, c. 1, p. 569.

‡ Decis. Moral. tr. 3, qu. 23, n. 14.

CHAPTER VI.

OF THE GRACE "GRATIS DATA" OF PROPHECY.

1. PROPHECY is the foreknowledge of future events, but it sometimes extends to past events, of which there is no recollection nor any certain indications; and to present events distant in place and hidden, and to the inward thoughts of the heart; so that he is a prophet who divinely knows those things which are removed from sense and the natural knowledge of men, and is able make them known. Wherefore Matthæucci* thus describes the grace *gratis data* of prophecy: "Prophecy is a grace whereby a man can certainly know and make known those things which otherwise he could not know, without an actual revelation of God under those circumstances in which he knows them, whether they be future, past, or distant or hidden present things, or the secrets of hearts, or inward thoughts."

Scacchus† proceeds in the same way, and with him agrees Martin del Rio,‡ Philomarinus,§ Torreblanca,|| Cardinal Bona,¶ and Cardinal Gotti,** that prophecy is the foreknowledge of

* Pract. Theol. Canon. tr. 3, c. 3, art. 2, § 4, n. 45.

† De not. et sign. Sanctit. §§ 8, c. 2.

‡ Disquis. Magic. lib. 4, c. 1, qu. 1. § De Revel. tr. 1, c. 1, §§ 5.

|| De Magia. lib. 1, c. 1, de prophet. n. 34—52.

¶ De Discret. Spirit. c. 17, n. 2.

** De Verit. Rel. Christ. c. 11, §§ 1.

some future events, is to be learnt from I Peter, i. 10, "Of which salvation the prophets have inquired and diligently searched, who prophesied of the grace to come in you, searching where or what manner of time the Spirit of Christ in them did signify; when it foretold those sufferings that are in Christ, and the glories that should follow." Prophecy extends sometimes to past events of which there is no recollection nor certain indications, as appears from the Gospel of S. John, iv. 18, where our Saviour says to the Samaritan woman, "Thou hast had five husbands, and he whom thou now hast is not thy husband." The woman answered, "Sir, I perceive that thou art a prophet." And going to the city, she cries out, "Come and see a man who has told me all things whatsoever I have done."

Lastly, prophecy extends to things present, distant in place, and hidden, and to the inward thoughts of the heart, as is evident from the history of the Pharisee, in Luke xii. 39. For when the woman who was a sinner had drawn near to Jesus, who was sitting at meat in the house of the Pharisee, and standing behind at His feet, began to wash His feet with tears; the Pharisee spoke within himself, saying, "This man, if he were a prophet, would know surely who and what manner of a woman this is that troubleth Him, that she is a sinner." We said, also, that a prophet knows in a divine way; we read in Isaias, xli. 23, "Shew the things that are to come hereafter, and we shall know that ye are gods." And in the second epistle of S. Peter, i. 21; "For

prophecy came not by the will of man at any time, but the holy men of God spoke, inspired by the Holy Ghost." To the same effect also is the observation of Cassiodorus,* who thus describes prophecy: "Prophecy is a divine inspiration, which either by acts or words of certain persons announces future events with immoveable truth."

2. A prophet, then, is he who foretells future events, or reveals to others things past, or present things hidden; although generally, and for the most part, prophecy is confined to the foretelling of future events. S. Thomas† teaches that prophetic knowledge comprises all those things mentioned above, and that these are of three kinds: one, far removed from the cognizance of one man, but not from that of all men; one man has a sensible cognizance of what is present to him, as to place but of which another has no human sensible cognizance, because they are distant: the second is, of those things which transcend universally the cognizance of all, not because in their own nature they cannot be known, but because of the deficiency of human knowledge, as, for instance, the mystery of the most holy Trinity. The last is, of those things which are far removed from all human cognizance, because in themselves they cannot be known, as future contingencies, the truth of which is not determinate. He concludes that, because what is universally and substantially, is better than what is particularly and

* Præf. Ps. c. 1.

† 2. 2dæ. qu. 171, art. 3.

accidentally, the revelation of future events, specially belongs to prophecy, and alleges the words of S. Gregory,* on Ezekiel: "Because, then, that is prophecy which announces future events; when it speaks of what is past or present, it loses the name of prophecy." The subject is discussed at some length by Dominic Gravina,† a follower of S. Thomas.

Father Niccolo Baldelli, of Cortona, a Jesuit theologian, who in the *Bibliotheca* of Writers of the Society of Jesus is called a man of great learning, published two volumes of moral theology, the third was ready, and would have been published, had he not been prevented by death. In his lifetime he was the spiritual director of a certain Arsilia Altissimi, a widow of Tivoli, who in the year 1643 died with a reputation of sanctity. After her death Baldelli wrote an account of her virtues, and of the graces *gratis datæ* which she had received from God. This he addressed to Father Mutio Vitelleschi, then General of the Jesuits. That account is preserved at Rome among the MSS. of the Fathers of the Society, and as it was most kindly lent to me by the Fathers when I was at Rome, I shall make some extracts from it in the words of the author: "We must then understand, that although prophecy extends to all that can be made manifest by the divine light wherein it rests, whether it be some supernatural ministration, or an event now past, or

* * Lib. 1, hom. 1, Tom. 1, col. 1173.

† Lydius Lapis, lib. 2, c. 25.

present, or to come, but hidden from him who prophesies, as S. Thomas teaches ; and although the word to prophesy, which is derived from seeing afar off, may be accommodated to all that is seen, and that, in itself, cannot be seen, as being far from him who sees it, as the same doctor teaches. Yet he is specially said to be a prophet who understands and foretells future events, and which are distant, as regards time. And prophecy, as he adds, and S. Gregory, in his first homily on Ezekiel, when it speaks of past events, or present, though hidden, because they are not far off as regards time, loses the name of prophecy."

3. Prophecy consists in knowledge, and in the manifestation of what is known. And knowledge, indeed, of its own nature goes before ; for no one can speak of anything unless he has knowledge of it. But as graces *gratis datæ* are manifestations of the Spirit for the profit of others, hence it comes to pass, that in prophecy, manifestation must be added to knowledge ; according to S. Thomas in the place already referred to. Moreover, in the estimate of grace *gratis data*, manifestation must be said to be more excellent than knowledge, as Cardinal de Lauræa* shows at length. According to S. Thomast, as prophecy belongs to the knowledge of what is beyond natural reason, it follows that prophecy requires a certain intellectual light, transcending the natural light of reason, as it is written, Mich. vii. 8 : " When I sit in darkness,

* 3, Sent. Tom. 4, disp. 19, art. 9, §§ 1.

† Loc. cit. art. 2.

the Lord is my light." Wherefore the knowledge of the prophets, if it be considered with reference to God, comprises, in a certain way, a divine and uncreated action, which is called revelation, or the speech of God ; but considered with reference to the prophet, that is, so far as it is vitally elicited from his intellect through that light, and there remains, it is said to be a vision or hearing, according to the diverse ways it has respect to God as revealing and speaking, which is correctly explained by the Fathers of Salamanca.*

4. Moreover, it is necessary for a prophet, in order that he may know, that those things which he ought to know and manifest to others, should be present to his understanding. This representation may be effected in three ways. Firstly, according to the exterior perception of the senses, as if the bodily eyes beheld anything, or the ear heard, and thence the species of things pass to the imagination and the understanding. We have an instance of this in Daniel, who saw the writing on the wall. Dan. v. 24. Secondly by the inward sense, as when nothing outwardly appears something is represented to the imagination, and thence passes into the understanding, whether through God infusing into the imagination wholly new species of things, the objects of what the eye has not seen, nor the ear heard, or disposing in a new way what exists already habitually therein, and what has been admitted through the senses. We

* Curs. Theol. Tom. 3, arb. prædicam. §§ 17, n. 170.

have an instance of this in Jeremias, who saw a boiling caldron from the face of the north. Jerem. i. 13. Thirdly, by a representation altogether intellectual, when God, without motion or the help of the interior or exterior senses, produces in the intellect new intelligible species, or modifies and disposes the old, which have been received through the senses, so that they shall represent intelligible truth, without the aid of images in the thoughts, as S. Thomas shows at length.* And as knowledge is the more perfect the further it is removed from the senses, the most perfect kind of prophecy is the third, in which there is no communication with the senses; the next to it is the second we have mentioned, and the lowest kind of all is that which we mentioned in the first place, as S. Thomas† proceeds to show.

The Fathers of Salamanca‡ add, that these degrees are not to be so distinguished one from another, as that in any one of them the knowledge of a prophet consists solely in external or internal sensations; but it must always reach to a judgment of the understanding; but are distinguished so far as that, in the highest, the intellectual knowledge does not commence in the senses, nor does it depend on them, but flows rather from the understanding to the senses; when, in the other two, the knowledge and the representation are derived from the senses, either from the internal or the external simul-

* 2. 2dæ. qu. 173, art. 2.

† 2. 2dæ. qu. 174, art. 2, 3.

‡ Loc. cit. n. 171.

taneously, on which they depend, and from which they derive their designation. With this agrees Cardinal de Lauræa,* who says, that God frequently reveals to prophets, by means of the angels, what they ought to make known, not in a form perceptible to the external sense, but by appearances perceptible to the interior sense, or the fancy and the imagination, or by appearances intelligible to the understanding only, and not to the senses. He then adds, if the speaking be purely intellectual, and the imagination is at rest, the objects ought to become present by intelligible species, otherwise they could neither be understood nor known; and that he knew not if it ever happened that God spoke immediately Himself by intelligible species alone, or by intellectual voice alone, or by angels to the prophets, in revealing those things which they were to make known. Cardinal Bonaf† adds, that it is still a subject of debate between the scholastic and mystic theologians, whether a pure intellectual vision, without the intervention of images in the thoughts, is, or can be possible in this mortal life.

5. Prophetic revelation is made by means of the angels; for, as it is written, Rom. xiii. 1, "Those that are, are ordained of God;" the divine order is that the lowest is disposed by intermediaries, and the angels are mediators between God and man. Therefore, illuminations

* 3 Sent. Tom. 4, disp. 19, art. 9, §§ 2.

† De Discret. Spirit. c. 17, n. 3.

and divine revelations, and so, prophetic knowledge, which is effected through illumination and divine revelation, are brought to men by the angels, who act therein as the servants of God; and prophetic revelation, though made by their ministry, must be pronounced divine, according to the same holy doctor.* Hence, in Genesis xvi., an angel speaks to Agar; Genesis xix., angels address Lot; and Genesis xxii. 16., an angel speaks to Abraham: "Because thou hast done this thing, and hast not spared thy only begotten son for my sake, I will bless thee, and will multiply thy seed." In Luke, i. 19, the angel appeared to Zachary, saying, "I am Gabriel, who stand before God, and am sent to speak to thee, and to bring thee these good tidings." The same Gabriel was sent to the most Blessed Virgin, and revealed to her the most deep mysteries of the Incarnation and Redemption. Many other instances have been collected by Peter John Olivarez, in his treatise on prophecy and the prophetic spirit. He says, "No one can therefore deny there is prophecy which is angelic, and that most true. Yea, there are some who believe all prophecy to be inspired by means of the angels." We have elsewhere made mention of Jerome Savonarola, a Dominican; leaving the whole question of his asserted virtues and reputation for sanctity in the state we found it, without giving any opinion thereon, and admitting the justice of the sentence by which he was

* 2. 2dæ. qu. 172, art. 2.

condemned to die. Long after his death a controversy arose on the subject of his writings. A book of his on Prophetic Truth was condemned, but there is another not at all condemned, which is called a Compendium of Revelations, as we learn from a preface to his Life, published by John Francis Pico, at Paris, in 1764. In the Compendium of Revelations,* we find thus: "It is to be observed, that God, by the ministry of angels, causes these exterior and imaginary appearances, as S. Dionysius says in his book on the Heavenly Hierarchy, because whatever is of God proceeds in order, according to the words of the Apostle, what is of God is ordained. The order of Divine wisdom is to regulate the lowest by means of what is intermediate, and what is intermediate by the highest. So, then, the angels are mediators between God and men, prophetic illuminations are ministered by God through the angelic spirits, who not only enlighten and move the imagination interiorly towards divine appearances, but also from within speak to the prophets, to whom also they show themselves frequently in human form, foretelling future events, and instructing them in many things to be done."

Cardinal de Lauræa† says that it is not out of the course of things for God Himself to speak to the prophet, teaching him what he is to make known, namely, by speaking to him, as another man would speak to the prophet, or appearing

* Tom. 1, p. 224.

† Loc. cit. § 2.

to him in the form of man; as it is written, Isaias, vi. 1, "I saw the Lord sitting on a throne high and elevated...upon it stood the seraphims; the one had six wings, and the other had six wings...and I have seen with my eyes the King, the Lord of hosts. And one of the seraphims flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar. And he touched my mouth, and said, 'Behold, this hath touched thy lips.' And I heard the voice of the Lord, saying, 'Go, and thou shalt say to this people.'" His Eminence admits that God usually spoke to the prophets, and even now speaks to some through the angels, revealing to them what they are to speak and make known, which is well discussed by Martin del Rio.* So also the Cardinal Torquemada, alleging S. Gregory, in his preface to the Revelations of S. Bridget: "It must be remembered that God speaks in two ways; either He speaks Himself, or His words come to us through the angels. For, unless the angels, in speaking to us, assumed for a time an aërial body, they could not become visible to our outward senses." In the same way proceeds Torreblanca:† "God usually breathes His power into men by means of an angel, who assumes a body, or only a spiritual appearance. But we must not, therefore, deny that God can, if He wills, directly Himself illuminate the minds of men."

* *Disquis. Magic. lib. 4, c. 1, qu. 1. c. Solet.*

† *De Magia. lib. 1, c. 1, n. 40.*

Prophecy may be considered in many ways ; either with reference to the illumination, or to the object or thing known, or to the means by which the representation is made known, or to the way in which knowledge is conveyed. With reference to the illumination, it is perfect or imperfect ; the first is, when not only the matter revealed, but also the revelation itself is known, and that it is God Who makes it : this only is called absolutely and simply prophecy. The second is that, when, although a truth is made known, it is yet not so certainly nor sufficiently perceived from whom the revelation proceeds, and whether the prophetic or the individual spirit speaks : this is called the prophetic instinct, wherein it is possible, because of the manner of it, that a man may be deceived.

With reference to the object, it may be a prophecy of denunciation, or foreknowledge, or predestination. The first is, when God reveals future events, which He knows not in themselves, or in an absolute decree, but in the order of their own causes, and in conditional decrees, which may be hindered from taking effect by other decrees which are absolute : wherefore the meaning of the revelation is, not that such things will absolutely come to pass, but only from the influences of causes determinate for that end ; in these is involved the condition, unless hindered from above, though the prophets do not express it, but seem to speak absolutely. The second is that, when God reveals future events, depending on created free-will, which He sees as things present in

in eternity. The third is, when He reveals what He alone will do, and sees them present in eternity and in the absolute decrees. With reference to the means or the species by which the objects revealed are represented, prophecy is divided into that of the intellect, the imagination, and the body, according to our foregoing observations. Finally, with reference to the way in which the knowledge is conveyed, prophecy is divided into that which takes place when the senses are not suspended, and this retains the general name of prophecy, and that which takes place when they are so suspended, this is called rapture, of which we shall speak hereafter.

7. What we have stated in the foregoing section may be read in so many words in the work, already referred to, of the Fathers of Salamanca, who are throughout consistent with what S. Thomas teaches. For he^s enquires whether the prophets always knew what they uttered in prophecy, and answers, that the true prophets whose minds are divinely inspired, not only know what is revealed to them, but also that they are revealed by God; as it is written, 2 Kings, xxiii. 2: "The Spirit of the Lord hath spoken by me." The holy Doctor likewise explains that division of prophecy, into prophecy of the predestination of God, foreknowledge, and denunciation; and having proposed the question whether prophetic vision always takes place when the senses are suspended, he teaches that there is no suspension of the

* 2. 2dæ. qu. 173, art. 4.

senses when any thing is represented to the mind of the prophet through sensible species ; nor is it necessary that the senses should be suspended when the mind of the prophet is illuminated by an intelligible light, or formed by intelligible species, but it is necessary that the senses should be suspended when the revelation is wrought by forms of the imagination.

Suarez* shows at length that the act of prophecy ought to be a certain knowledge not only of the matter revealed, but of Him who reveals, so that he who is the subject of it may be able to decide with certainty that it is God Who is making the revelation, and by consequence be able to know what he speaks from a divine inspiration, and what he speaks as a man ; for no sure and certain decision can be attained to on the subject-matter revealed, unless we can also with the same certainty and clearness decide that it is God Who reveals. Wherefore, when the prophets uttered what had been revealed to them, they said at the same time that it was God Who revealed, as, "Thus saith the Lord," or, "The word of the Lord came," or, "In truth the Lord hath sent me to you." He adds, that this is the case with knowledge truly prophetic, but not with that which is said to proceed from the prophetic instinct ; for the Holy Ghost may sometimes move a man to form a certain decision, yet so as not to be certain that he knows that the inspiration comes from the Holy Ghost, and then, when that decision is not certain, it will not

* De Fide, disp. 8, §§ 4.

be true prophecy. Savonarola* also writes of that knowledge which is truly prophetic. "God infuses into a prophet a certain supernatural light, which is, as it were, a partaking of His eternity. Thereby a prophet in the revelations discerns two things, that is, that the matter revealed is true, and comes from God. So great is the efficacy of this light, that it makes the prophet thus certain; as the light of nature makes philosophers certain of the truth of first principles, and every man that two and two are four." Torreblanca† is of the same opinion.

8. The subjects of prophecy are good angels, devils, men, women, children, heathens, or Gentiles; nor is it necessary that a man should be gifted with any particular disposition in order to be a subject of prophecy, provided his intellect and senses be adapted for making manifest those things which God has revealed to him; though moral goodness be most profitable to a prophet, yet is it not absolutely necessary in order to obtain the gift of prophecy. As to the angels this is clear; for they, by their own natural penetration, cannot foreknow future events which are undetermined and uncertain, neither can they know the past, which they have not seen themselves, and which has left no memorials behind, as theologians generally maintain in opposition to Durandus, nor the secrets of the heart of another, whether man or angel. When, then, God

*Compend. Revel. p. 223.

† De Magia, lib. 1, c. 1, de prophetic, n. 54.

reveals to an angel what is future, past, and present, that he might manifest it to a man, according to what we have written, the angel becomes a prophet. Peter John Olivarez, in his Treatise on Prophecy and the Prophetic Spirit, has collected many proofs of this out of the sacred text. He thus writes: "Wherefore this kind of prophecy is more sublime and more excellent than all the others: for the nobler prophecy is of the nobler creature." As to the devil, though he certainly cannot foretell future events, yet nothing hinders but God may make use of him to manifest what is future, past, and present, though hidden. Therefore, in Luke viii. 28, that devil, when he saw Jesus, fell down before Him, and crying out with a loud voice, said, "What have I to do with Thee, Jesus, Son of the most High God? I beseech Thee, do not torment me." For He commanded the unclean spirit to go out of the man.

There are instances of women and children in the sacred text. Mary the sister of Moses is called a prophetess; Anna, the mother of Samuel, was endowed with the gift of prophecy. Elizabeth, the mother of John the Baptist, by a revelation from God, recognized and confessed Mary the mother of God; and the four virgin daughters of Philip the deacon prophesied. And as to children, the child Samuel was called by the Lord, and heard from Him what he was to prophesy of the destruction of Heli the priest, his children, and all his house. Therefore it is written, 1 Kings, iii. 20: "And all Israel from Dan to

Bersabee, knew that Samuel was a faithful prophet of the Lord." And Daniel, who was one of the three children whom Nebuchodonosor had chosen to be of his household, received from God the understanding of visions and dreams, and declared to the king his vision and his dream. Also Balaam, who was a heathen, when Balac the king asked him to curse the people of Israel, refused to do so, and blessed them; and when the king complained of his blessing them, said, Num. xxiv. 13, "If Balac would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God." And after this he prophesied the coming of the Messiah, "I shall see Him, but not now, I shall behold Him, but not near. A star shall rise out of Jacob, and a sceptre shall spring up from Israel, and shall strike the chiefs of Moab, and shall lay waste all the children of Seth." And again, "Out of Jacob shall he come that shall rule, and shall destroy the remains of the city." Lastly, he prophesied the destruction of Assyria and Palestine by the Romans, as we read in Num. xxiv. 24. This is almost wholly taken from S. Thomas,* and is fully described by Suarez,† Cardinal de Lauræa,‡ and Cardinal Gotti.‡

S. Thomas, in order to prove that the heathens were capable of prophecy, makes use of the instance of the Sibyls, who make clear mention of

* 2. 2dæ. qu. 171, art. 6.

† De Fide, disp. 8, §§ 7.

‡ Loc. cit. disp. 19, art. 9, §§ 3.

‡ De vera Relig. Tom. 3, c. 11, §§. 2, n. 6.

the mysteries of the Trinity, of the Incarnation of the Word, of the Life, Passion, and Resurrection of Christ; to whom, although heathens and women, God had given the gift of prophecy as a reward for their virginity, as S. Jerome thinks :* “ Why should I speak of the Sibyls of Erythræa and Cuma, and the other eight? For Varro thinks there were ten, whose crown was their virginity, and the reward of their virginity divination.”

Cardinal de Lauræa† makes use of the same example. Suarez seems to reject it, saying that it is not clear to him what sort of persons these Sibyls were. But as the ancient fathers and ecclesiastical authors referred to the oracles of the Sibyls,—though all that is contained in the Sibylline books, published in the eighth volume of the *Bibliotheca Patrum*, is not to be believed genuine,—it would be unreasonable to pronounce apocryphal what the holy fathers and ecclesiastical authors have referred to in the earlier ages of the Church, and on which they relied as on a most firm defence of the Christian religion against the heathen, as Noël Alexander‡ shows at length, and also Cardinal d’Aguirre.§

Casaubon disputed the truth of these oracles, and Blondell has attempted the same thing. But Eudemon Joannes|| has vigorously refuted these

* Adv. Jovinian. lib. n. 41, col. 306, Tom. 2.

† Loc. cit. n. 248.

‡ Hist. Eccles. Sæc. 1, c. 12, art. 17.

§ Theol. S. Anselm. Tom. 2, disp. 53. §§ 1.

|| Lib. 1, pro Baronio, c. 5.

objections, and John Caseri, quoted by Daniel Huet,* has successfully opposed Blondell. Among the sectaries, Isaac Voss† on this subject dissents from his father, Gerard Voss, who, in his work on the Great Poets, contends that the oracles are not genuine. This may be admitted as regards the Sibylline poems, now extant, which in the course of time have become interpolated; but nevertheless, this does not hinder much of them, especially what the early fathers referred to, from being genuine, and in no wise apocryphal.

9. Now to proceed with the rest of the subject of which we spoke before; S. Thomas‡ inquires whether a natural disposition be requisite for prophecy, and whether moral goodness be requisite. With reference to the first question, he shows that as prophecy comes from divine inspiration, and as God, Who is the universal cause, does not require matter nor any dispositions of matter, but can at once produce both matter, disposition, and form, so also can He at once create a soul, and in the act of creation dispose it for prophecy, and bestow upon it the gift of prophecy. Wherefore Gravina§ says: "Speaking of supernatural prophecy, no disposition is requisite, excepting for use. That no disposition is requisite for prophecy, is proved from this: that the author of, and efficient cause of prophecy, is God. For God in the production of every form does not require the disposition of matter, nor is He hindered by

* Demnest. Evangel. 9, §§ 10.

† Lib. 1, de Sibyllinis Oraculis.

‡ 2. 2dæ. qu. 172, art. 3.

§ Lydius Lapis. lib. 2, p. 236.

what is not disposed, because He can at once and at the same time cause such disposition and introduction of form; as appears in raising the dead to life." To the same effect also is the expression of S. Gregory* the Great: "He, that is, the Holy Ghost, fitteth a youth playing on the harp, and makes him a psalmist; He fitteth a herdsman plucking wild figs, and makes him a prophet." But if we say further, that God has been pleased to bestow the gift of prophecy upon persons of every age and sex, every one will be able, judging from the facts, to perceive that no particular natural disposition is requisite in order to become a subject of prophecy, as Cardinal de Lauræa† infers. Gravina has distinguished, and correctly, between prophecy and the exercise of it. For the exercise of it we require understanding and the inward senses, or some outward one; as the gift of prophecy is a manifestation of the spirit for the good of others. Wherefore, though God once made use of an irrational animal, namely, an ass, to rebuke Balaam, Num. xxii. 28, yet has He never made use of an irrational or dead creature to manifest future events, or things present which are hidden.

S. Jerome, in his Commentaries on Matthew, hints that certain occupations may obstruct the prophetic vision: "There are times when the presence of the Holy Ghost will be withheld, even from a prophet." S. Thomas, considering this saying of S. Jerome, says that the prophetic

* Hom. 30, In. Evangel. n. 8.

† Loc. cit. §§ 3, n. 269.

revelation and the exercise of prophecy may be hindered by a natural unfitness, but that it can be removed by the divine power, which is the cause of prophecy. Suarez* also observes that God, the author of prophecy, overcomes every natural unfitness, or removes it, so far as it may be found in man. As to moral goodness, the aforesaid holy doctor says that the gift of prophecy does not of itself require union with God through charity, and so is communicated sometimes not only to saints but also to sinners. He adds, that prophesying belongs to the intellect, and, as we have said, is given for the benefit of the Church, as other graces *gratis datæ* are given. And that one may, through an evil life, be hindered from prophesying by reason of the passions of his soul and exterior occupations; for as it is necessary for prophesying that the mind should be raised to the highest contemplation of spiritual things, this may be prevented through violent passions and inordinate attention to outward things. What S. Thomas says, namely, that wicked men may have the grace *gratis data* of prophecy, is confirmed out of Gratian,† where we read thus: "Prophecy, which is found even in wicked men." And again,‡ "Saul, also a wicked king, prophesied, and even then, when he was persecuting holy David. Let them not boast, then, who perhaps have this great gift of God without charity, but let them consider what

* De Fide, disp. 8. §§ 7. n. 2.

† Can. *Multae antem.*

‡ 1, qu. 1, *Prophetatri.*

account they must give to God who do not use holy things holily.”

When Father Bernardine Paulini of Lucca, of the order of S. Dominic, addressed the cardinals of the most holy Inquisition in 1558—when Paul IV. of holy memory was Pope, and which address was published at Paris, in the second volume of the Life of Jerome Savonarola—he thus spoke on the subject of condemning the works of Savonarola: “Now, then, whether brother Jerome was a saint or a sinner, I say not; it is enough that it is not impossible he may have been a prophet, it being admitted that even the wicked may receive the gift of prophecy.”

Calmet* tell us that it was the opinion of the Rabbins, that the spirit of prophecy dwelt only in men who were remarkable for wisdom, wealth, and power, and that they referred the grace of prophecy to natural temper, to study, and various outward causes. These he earnestly refutes, for a very great number of the prophets were exceedingly poor. For there are examples to show that God has spoken by most wicked men, for the gift of prophecy is freely bestowed by God without the merit of human industry, although it does not exclude study or unwearied application of mind; and violent agitations of the soul have sometimes hindered the impression of the Holy Spirit.

The deeds of Joan of Arc, commonly called the Maid of Orleans, because she raised the siege of

* Proleg. ad Prophet. art. 3.

that city, is celebrated in the history of the fifteenth century. What she did in order to assist Charles VII., king of France, against the English, when his affairs were in great confusion, is well known. Under her directions the siege of Orleans was raised, and the whole country between Bourges and Paris was subdued; by her advice Rheims was taken, and Charles was crowned there; she routed Talbot, and destroyed his army; by her daring the gate of Paris was burnt, and by her prudence and toil the affairs of France were placed in a position of safety, as we read in the sixth book of the commentaries of Pius II. But how it came to pass that a country maiden, who tended her father's flocks, should be entrusted with the command of an army, can be explained in no other way than by referring it to the spirit of prophecy; that she was so endowed, was admitted by theologians and the doctors of Paris. They saw that she could read the secret thoughts of men's hearts, and that the routing of the French army was revealed to her on the day and hour it took place, notwithstanding her absence from the scene of action. There is no doubt of her being of the Catholic religion, of her having preserved her virginity in the camp, and of her irreproachable life; for the sentence of Peter Cauchou, bishop of Beauvais, who had charged her with magic, heresy, and immorality, was rescinded, as unjust, by the authority of the sovereign Pontiff, Calixtus III., as is related at large by Spondanus* in his

* Ad. Ann. 1430, n. 3.

Annals, by Bzovius,* and Martin del Rio.† But however, as no mention has ever been made of her sanctity and heroic virtues, and as no decision has been come to on the subject, we may infer from it, that the gift of prophecy may be separate from sanctity.

10. We must say further, that no mere man had prophetic knowledge habitually, or in his own power, before he received any actual revelation, or the motion of the Holy Ghost by inspiration, or the word of God. We say, that no mere man ever had prophetic knowledge, in this way, that we might except Christ our Lord, Who, in virtue of the hypostatic union, had, in this life, blessed and infused knowledge, whereby He knew all truths which can be revealed by prophecy to men, and so could, of His own proper and habitual or abiding knowledge, prophesy, without waiting for any revelation or the word of God. Again, it is certain that no prophet, Christ always excepted, however great, and one who received many revelations, has received the gift of prophecy to be habitually with him, so as to have the knowledge of secret things, or be able to prophesy at will. Eliseus said, 4 Kings iv. 27 : “The Lord hath hid it from me, and hath not told me.” When, before this, he knew not what to answer to the kings, he commanded them to bring a minstrel, and when the minstrel played, the hand of the Lord came upon him, and he said, “Thus saith the Lord.” Eliseus, then, knew not beforehand what the Lord would say to him.

* Tom. 15, ad. an. 1430. . . † Disquis. Magic. lib. 4, c. 1, qu. 3, § 6.

The Sunamitess, in her affliction because of her child's death, went to Eliseus, but he knew not her calamity: "The Lord hath hid it from me, and hath not told me." When God sent Samuel to anoint one of the sons of Isai, He did not tell him which of the seven, therefore, when Eliab came in, Samuel judging from his countenance and the height of his stature, that he was the chosen one, said to the Lord, 1 Kings, xvi. 6: "Is the Lord's anointed before Him? and the Lord said to Samuel, Look not on his countenance, nor on the height of his stature." When, afterwards, he understood that none of the rest were chosen by God, because he heard nothing from the Lord, but when the youth David was brought before him, "the Lord said, arise and anoint him, for this is he." Likewise, when Nebuchodonosor pronounced sentence of death upon all the wise men of Babylon, if they did not interpret his dream, Daniel revealed all that had been foretold in a dream to the king. And when Nebuchodonosor required Daniel to interpret another dream, he began silently to think within himself for about one hour, and his thoughts troubled him, and then he was enlightened by God, and gave the interpretation of the dream.

Theologians make use of these examples to prove and defend a proposition, which S. Thomas* confirms by his principles, who says that the prophetic light is in the soul of a prophet after the manner of a passion or passing impression, and

* 2. 2dæ. qu. 171, art. 2.

thus the mind of a prophet is always in need of a new revelation, like a disciple, who, having not yet mastered the principles of his art, requires to be taught each of them separately. Scacchus* may be consulted on this subject, and Calmet† says: “Lastly, if the Spirit of God were always present with the prophets, why, then, are those expressions so common in their writings: ‘The Spirit of the Lord, or, the hand of the Lord upon me.’? These are most evident proofs, says S. Jerome, in his commentaries on Ezechiel ii., that, by reason of human frailty and bodily necessities, the Holy Spirit at times withdrew Himself from them.”

11. We learn from what we have hitherto written, that it is of the essence of true prophecy, that the prophet should not only know what are revealed to him, but also that it is God Who reveals them; that no natural disposition is required for prophecy; that union with God by charity is not requisite in order to have the gift of prophecy, and thus it was at times bestowed even upon sinners; that prophecy was never habitually possessed by any mere man. All this is with great learning explained by Father Baldelli in the MS. to which we have referred in the following terms: “God, as the Almighty cause, does not require for His results any particular disposition of the matter which receives them; but accomplishes, with the same ease, together with the results, whenever it pleases Him, both

* De not. et Sign. Sanct. §§ 8, c. 2, n. 585.

† Loc. cit. art. 3, p. 509.

the disposition and the matter. Hence it is, that for the light of prophecy there is no need of any particular disposition or determinate condition in the subject upon whom it is bestowed, but he whom God pleases may prophesy, as S. Thomas* teaches, provided, however, he be naturally capable of understanding, and keep himself clear of those passions of the soul which absorb on other objects all his powers of apprehension: such, in particular, are those which are mentioned by S. Jerome,† who says, that at certain times the Holy Spirit is not given even to prophets. Nor is this to be understood only of any disposition, as habitual and permanent, which is to be pre-supposed in a prophet, but also of the actual and the transient, as perhaps the appearance of alienation and abstraction from sense; seeing that not even this is necessary, either for receiving the influx of the prophetic illumination, or for the formal understanding of those things which are made manifest through that light, as S. Thomas observes. And because the prophetic light, according to the same doctor, is not granted as a habit and form, permanent in the soul, as light in the body of the sun, but as a transient affection, as light in the air. Hence it is that the prophets have not always the spirit of prophecy at their will, and ‘sometimes,’ as S. Gregory says, ‘the spirit of prophecy fails the prophets, and is not always present with them.’

“In this way Eliseus said of the woman of

* 2. 2dæ. qu. 172, art. 3.

† 32, qu. 2, *Connubia*.

Sunam : ' Her soul is in anguish, and the Lord hath hid it from me, and hath not told it me.' And again, when Josaphat king of Juda required of him, he did not receive from the Lord the spirit of prophecy till a minstrel had been brought in, that is, after singing and hearing the praises of God, and by that means he obtained it ; as S. Gregory observes. This is clear also from the ordinary language of scripture, in speaking of the prophets : ' the Lord spoke to the prophet,' and, ' the word of the Lord came to the prophet : ' which only express the manifestation and actual illumination, and a transient impression, not habitual and permanent. Moreover, it is not because he is a prophet that he knows all that is to come, nor can he prophesy of everything, but only of that which the prophetic illumination manifests to him, as S. Gregory and S. Thomas observe.

“ On the contrary, at times, through the exercise of prophecy, a prophet speaks and thinks he is speaking in the prophetic light, but he speaks only in his own spirit, and deceives himself. ' Sometimes the prophets, while they are consulted,' says S. Gregory, ' by reason of their frequent prophesying, speak in their own spirit, thinking that they are speaking in the spirit of prophecy. But in order to prevent delusion, the Holy Ghost quickly corrects them, and they hear from Him what is true, and blame themselves who have spoken falsely.' And as Thomas teaches, although the prophetic light, when perfect, carries with it the greatest cer-

tainty that it comes from God, and without risk of error or deceit, nevertheless, if it is imperfect, and only a certain instinct which the prophet feels, it may easily come short of that certainty. And in such a case it may happen that the prophet thinks he is speaking by inspiration of God, and yet speaks only of his own spirit, and in the event discovers the falsehood of it, as we have said.

“ And perhaps it is thus, that it has sometimes happened that different persons have published contradictory revelations, as for example, that the Blessed Virgin was, and was not, conceived without original sin; one only of these had received a true revelation, the other believed he had it, but in truth had spoken only of his own spirit, and not by inspiration of God. In the same way, when the light of prophecy is imperfect, the prophet may be moved to conceive internally, and to speak, or do something which God wills to be a symbol or sign of future things, without his understanding the true meaning of the matter, which he conceives, speaks, or does, as was the case with Caiphas, of whom S. John says, that ‘ being the high priest of that year, he prophesied that Jesus should die for the nation ; and not only for the nation, but to gather together in one the children of God that were dispersed.’ And this prophetic light was in him only an instinct to speak materially these words: ‘ It is expedient for you that one man should die for the people, and that the whole nation perish not.’ And this, as S. John says, ‘ he spoke not of him-

self.' And as S. Thomas teaches, he did not even understand what he was saying, neither did he at all pretend to prophesy, as S. Augustine* observes.

“But when it is evident that prophecy and revelations are from God, this does not prove great sanctity in the prophet, inasmuch as sanctity consists in being the friend of God, and in sanctifying grace. On the contrary, according to S. Thomas, it may exist without it, and in the soul of a sinner: seeing that the art itself of understanding by the prophetic light does not of itself require union with God through charity, and the end for which it is granted, namely, the profit of another—as S. Paul says in his first epistle to the Corinthians, ‘the manifestation of the spirit is given to every man unto profit’—may take effect, though the prophet be not in a state of grace. Whence we know that Caiphas, a wicked and unjust priest, also prophesied. And according to S. Matth. vii, to those who say to our Lord, ‘have we not prophesied in Thy name?’ He clearly answers, ‘I never knew you.’ On this passage S. Jerome observes, that ‘to prophesy, to perform miracles, and cast out devils, does not result from his merits who does so, but proceeds from the invocation of the name of Christ, or is for the condemnation of those who invoked it, or for the profit of those who hear and see.’

“Nevertheless, prophecy which is directed to the profit of others, according to S. Thomas, is evidence of great restraint of internal passions

* De cur. mort. c. 19.

and external occupations in the prophet, seeing it requires the lifting up of the mind to divine things, and this may hindered by the violence of passions and inordinate attention to external things. We read in 4 Kings iv. that the sons of the prophets dwelt with Eliseus, as it were, in the wilderness, in order that the distractions and occupations of the city might not hinder the gift of prophecy; for the enjoyment of interior solitude and the desert of the soul, at least, is necessary for the gift of prophecy."

12. Herewith agrees Silvius* in his commentaries on S. Thomas, for he teaches that the mind of the prophet is informed by God in two ways; one, express revelation, the other, a secret instinct. And with respect to those things which the prophet knows in the former manner, he always perceives what he utters through the prophetic spirit, and what he utters of his own; because he knows with perfect certainty those things which are expressly revealed, and is perfectly certain that it is God Who reveals them. But with respect to those things which the prophet knows through the secret instinct, he does not always perceive what he utters through the prophetic spirit, and what of his own; and so it sometimes happens that, what the prophet thinks to be a suggestion coming from God, is only the suggestion of his human heart. He also says that prophecy requires no natural disposition, for the gift of prophecy, transcending

* 2. 2dæ. qu. 171, art. 5, tom. 3.

the human faculties, is given by God, not in virtue of any created cause, but independently of it. And, explaining the doctrine of S. Thomas, he says, that it was not denied by him that a particular spiritual disposition may precede the reception of the prophetic light, such as lifting up the mind to God, prayer, fasting, and the like, which holy men are said to have practised, namely, Daniel, xi. and Elias, 4 Kings iii.

He further shows that moral goodness is not required for prophecy, and that it may be given to one who is not in a state of grace, and consequently without charity; and adds, that although prophecy does not tend directly to the profit of him who receives it, if, however, it be given by God at any time for the spiritual good of the prophet, then, either before, or together with the gift of prophecy, God bestows upon him sanctifying grace, and then he shows that prophecy, or the prophetic illumination, of itself, and in its own nature, is not a habit, but may, however, by the divine power, be perpetually preserved in a particular person, as was done in Christ our Lord.

CHAPTER VI.

CONTAINING PROOFS OF THE CONTENTS OF THE PRECEDING CHAPTER, AND ANSWERS TO CERTAIN OBJECTIONS THAT MAY BE MADE.

1. SOME philosophers ascribe to the soul a gift of divination, as if it was possessed within itself of a certain virtue of knowing future events. Some of them, too, have taught, that the soul released from the senses, as especially during sleep, and at the end of life, is conscious of wonderful things, and not unfrequently foretells what will happen, which the subsequent events proved to be true. They extend this to persons who are melancholy. If to this we add the oracles of the Pythian and Delphic Apollo, of Dodona, and Jupiter Ammon, of the Borysthenes, of the pillars of Hercules, and the like, it may seem an inference from these, that the knowledge and foreknowledge, both of internal acts, and of future events, is not reserved to God alone, but may be possessed in a natural way by men, and also by an angel, whether good or bad. But in opposition to this we have divine testimony, the doctrine of theologians, and the opinion of philosophers, which we shall now discuss.

2. As to divine testimonies, we have that of Isaias, xli. 23, "Show the things that are to come hereafter, and we shall know that ye are

gods." And, again, xlvi. 9, "Remember the former age, for I am God, and there is no other God beside, neither is there the like to Me. Who show from the beginning the things that shall be at last, and from ancient times the things that as yet are not done." Likewise, in Daniel, xi. 28, where, after Daniel had said that neither the wise men nor the soothsayers could tell what the dream of the king of Babylon portended, he continues, "But there is a God in heaven that revealeth mysteries, who hath shown to thee, O King Nabuchodonosor, what is to come to pass in the latter times." Again, in 2 Paralip., vi. 30, where Solomon says in his prayer: "Render to every one according to his ways, which thou knowest him to have in his heart, for thou only knowest the hearts of the children of men." It is also written, Jerem. xvii. 9, "The heart is perverse above all things, and unsearchable; who can know it? I am the Lord Who search the heart and prove the reins." Lastly, it is written concerning Christ, John ii. 25, "He needed not that any should give testimony of man; for He knew what was in man;" and, again, Matth. xi. 4, "And Jesus, seeing their thoughts, said." Wherefore S. Jerome, in his commentaries on that passage of Jeremias just quoted, says, "Let us understand it simply, that no one but God only knows the secret thoughts of men." And from the knowledge of the thought of men, he proves that Christ was not a mere man, but God also, "If it be said of our Saviour, 'Jesus seeing their thoughts,' and no one can see their thoughts

but God alone, then Christ is God, who searcheth the heart and proveth the reins.”

3. As to the teaching of theologians, S. Thomas* shows, that the thoughts of men may be known from bodily signs; the fearful grow pale, the bashful blush, and the physicians detect passion through the changes of the heart, which they ascertain by means of the pulse. This being premised, he says, that the devil may this way learn the thoughts of men much more than man. Then he adds, that an inferior cause cannot know that which falls in order beneath a superior cause, but only the higher moving cause, and that which is moved; and the will can be interiorly moved by no other than God, to Whose order it is immediately subject. Voluntary thoughts, therefore, cannot be truly known by the devil, nor by any other, but only by God, and by man, who so wills and thinks. This is repeated by the holy doctor† in another place, where, after saying that the thoughts of the heart may be understood from bodily signs, he subjoins, that this may happen, if, through actual thought, whereby a man deserves well or ill, his condition is in some way changed. This change may become known to the angels, without, however, their knowing that thought in particular, but only generally; for a man may by many and different thoughts deserve well or ill, rejoice or be sorrowful. He‡ shows, too, that contin-

* Qu. 16, de malo. art. 8.

† Qu. 8, de veritate. art. 13.

‡ 1. Part. qu. 14, art. 13.

gent events may be considered under two aspects; namely, in themselves, as they are in act, and in their causes, and so as they are not specially determined; for no one can have but a conjectural knowledge of contingent effects in their own causes, and that God alone knows all contingent events, not only as they are in their causes, but also as each one of them is in act in itself; so that, although contingent events take place successively, yet are they not known to God in an order of succession, for they are in the Divine sight presentially, as the holy doctor says, however future may be those contingencies compared with their causes. Again, he proposes the question, whether the angels know future events; he answers, that future events which result necessarily from their causes, such as, that the sun will rise to-morrow, may be known with certainty of knowledge, and also those events which result generally from their causes, may be known but by conjectures; this manner of knowing future events belongs to the angels much more than to men, for they know the causes of things more universally and more perfectly. He then adds, that they are utterly ignorant of what results but rarely from its causes, as fortuitous events; that future events are known only by God, whether they be future events which result of necessity, or generally, or fortuitously; for God sees everything in His own eternity, which is absolute in all time, and includes it. This knowledge cannot belong to angelic intelligence, for a created understanding comes short of the divine eternity.

In harmony with this theologians teach that the devil cannot with certainty foretell future events, but may, because he knows some things certainly, from them foretell with probability and by conjecture many things; may foretell with certainty what depends upon necessary causes, and which cannot be hindered from taking effect by other natural causes. The devil may also remember all past events which he has either learnt from others, or which he himself saw accomplished; he may also know present hidden things, which may become known to him by exterior acts, such as secret thefts, and the like, which escape the knowledge of men; he cannot know the spontaneous thoughts of men unless they be made manifest by some external sign; and lastly, he can with incredible quickness make known what is done in distant countries, so that the ignorant may suppose that it was long ago foretold, as is shown at length by Anastasius, Bishop of Nice,* by Martin del Rio,† Matta,‡ Raphæl de la Torre,§ Arauxo,|| Thyraeus.¶

S. Augustine** relates that the devil foresaw the cessation of a plague; and Coquæus, in his notes on the place, says, that the devil can foretell what he himself is about to do, and perhaps

* Qu. 23, in Sac. Scripturam.

† Disquis. Magic. lib. 4, c. 2.

‡ De Canon. SS. part 3, c. 1, n. 45.

§ 2. 2dæ. D. Thoma, qu. 95, art. 2, disp. 1, p. 114.

|| Decis. Moral. tr. 3, qu. 23, n. 93.

¶ De Apparit. Intellect. lib. 4, c. 13, n. 14.

** De civit. Dei, lib. 1, c. 32.

foresaw the cessation of the plague which he had himself, by the permission of God, inflicted, and thus could easily turn it away. In another place,* he says that the devil would not tempt man if he knew his temper with certainty and not by conjecture: "We have, however, most certain proofs that the thoughts of men have been revealed by evil spirits; who yet, if they could see the internal virtues of men, would not tempt them; as without doubt if the devil could have seen the noble and admirable patience of Job, he would not have allowed himself to be defeated by him when he tempted him."

S. Thomas† admits that the prophets of the devils may sometimes speak and foretell through divine inspiration. God making use of the wicked for the advantage of the good, and that it is possible for evil spirits, by revelation of good angels, God permitting, to reveal future events. Consult Silvius on this passage of S. Thomas, where, in illustration of the doctrine of S. Thomas, he says, that Balaam, mentioned in the Book of Numbers, was a prophet of the devil, but that the prophecies he uttered were from God, Who, as He sometimes reveals future events to believers, but who are wicked, so also does He reveal to unbelievers and servants of the devil, as He judges to be meet for the edification of others. All this is well explained by Tertullian,‡ who says, "Every spirit is swift-winged, both angels and devils. They are, therefore, everywhere in an instant.

* Lib. 12, de Genes. ad Litteram, c. 17, Tom. 3, part. 1, col. 308.

† 2. 2dæ. qu. 172. art. 5, et 6.

‡ Apolog. c. 22.

The whole world is to them as one spot. What is everywhere they as easily know as they announce it. Swiftmess is supposed to be divinity, because substance is ignored. They learn the intentions even of God, now from the prophets who announce them, and at another time they discover them by hearing them read ; so pondering the circumstances of times, they imitate divinity while they steal divination." To what we said before, namely, that the devil may know what is done in remote countries, and report it so quickly as to make the ignorant believe it to have been announced long before, may be referred the case of Apollonius, who, says Philostratus in his Life, cried out at Ephesus, that Domitian was then killed at Rome, from which he acquired the reputation of divinity, so far as to know and foretell future events. A similar circumstance is related by Gellius* of a certain Cornelius, and of another person by Ammonius.†

4. Lastly, the philosophers teach correctly that there is no faculty of knowing future events implanted in the human soul. For as man can know nothing but what is already in being of itself, or in its cause, future events are neither in being of themselves nor in their causes, but depend solely on the will of God ; and as no object can be known but by its species, and as there is no species of what is not in being, they conclude that future events are known only to God, and not to man. Philostratus, therefore,

* Noct. Attic. lib. 15, c. 18.

† Annal. lib. 3. c. 12.

rightly says, "The whole act of divination transcends the bounds of nature, and is not to be reached by the human mind, it being impossible for it to attain to that elevation, unless God speaks, or the devil generally suggests what is false, though sometimes what is true, that he may bind the foolish the more closely to himself."

The same philosophers also admit, that a prudent and very skilful and experienced man may attain to it in some degree, and pronounce an opinion on future events, provided they can be ascertained from causes in a certain way manifest, or not so hidden; and they explain how persons given to melancholy, or on the point of death, may foretell what in the event has happened, without drawing any inference therefrom that there is in the soul any natural power of divining, or that the knowledge of future events is not reserved to God alone. On this subject we refer to Vallesius,* Gaspar a Rejes,† and Zacchias.‡ We read in S. Gregory,§ "The power of the soul by its subtilty foresees some things;" and he alleges certain cases from which he shows that persons at the point of death sometimes foreknow and foretell future events. Plato had before him said as much in his Apology, wherein he brings forward Socrates speaking in this way: "I have come to that time when men are wont to foretell future events; when they are on the point of

* De Sacra. Philosoph. c. 30.

† Jucund. Qu. art. 27.

‡ Quæst. Medicolegal. qu. 5, art. 1.

§ Dial. lib. 4., qu. 5, art. 1.

death." Tully,* too, in his book on Divination, says to the same effect: "Posidonius maintains that dying persons can divine, and confirms it by the instance of a certain Rhodian, who, when dying, named six of his friends, and said which of them should die first, which second, and so on." Both Plato and Aristotle have said that fools, idiots, and melancholy persons have a greater tendency to divination than others who are of sound mind. But this is correctly explained, not of true prophecy, but of divination, which has a certain connection with its natural causes. Wherefore Raphael de la Torre† writes: "We deny not that there are certain men rather disposed to divination, that is, to foretell certain natural events from an understanding of their natural causes, with which they have a certain connection. Of this kind are those whom we have mentioned. For as brute beasts have the faculty of divination more than men, for men are wont to derive from them natural prognostications of what is coming. Fishes point out to the surprised mariner the coming storm, birds to the husbandman, cattle to the herdsman, sheep to the shepherds; for to brute beasts is given a certain natural instinct for prudence. The reason of this is, that the brute creation has a greater affinity with physical causes; so, among men, those who are dull and stupid differ but little from the brute beasts in their actions. Of the dying we say, that if they prophesy what cannot

* Lib. 1. c. 20.

† Loc. cit. art. 1, disp. 2.

be naturally known, they know those things and foretell them, because God divinely illuminates their minds. This is what S. Gregory shows in the passage referred to, alleging two or three instances. Thus did Jacob, as we read in Genesis xli., when he was at the point of death, and Moses also, Deut. xxxiii. But, indeed, if the dying foretell future events, which have natural causes, they do so, because at that time the mind is uncontrolled by the senses, and collects itself, and beholds things better and more accurately; because it is neither disturbed nor distracted by the various and manifold motion of the senses."

5. In the Decretum of Ivo of Chartres, published by Fronto, a canon regular of S. Genevieve, from a MS. in the library of S. Victor at Paris, are many things taken out of S. Augustine on the predictions of the devil, which, notwithstanding, it is certain that the devil cannot with certainty know the interior thoughts of men, nor with safety predict what will happen in the future. "Sometimes they predict not what they will themselves do, but what they know beforehand by certain natural signs, which signs do not come under the observation of men. The physician, because he foresees what a person ignorant of his art cannot foresee, is not, therefore, to be looked on as divine. It is not to be wondered at, that as he foresees in the disturbed and changed physical system good or bad health, so also the devil, in the disturbance of the atmosphere, known to himself, but unknown to us, should foresee the

coming storm. Sometimes, too, they learn easily the intentions of men, not only uttered in words, but conceived in the thoughts, when the body gives certain indications thereof; and hence it is that they foretell many future things which are wonderful to those who know not of such intentions. For as the excited movements of the mind appear in the countenance, so that men from without can ascertain what is transacted within; so also ought it not to be incredible, if the more tranquil thoughts cause signs of themselves to appear in the body, which cannot be traced by the blunted senses of men, but can be by the quick discernment of the devil. By this, and powers like this, the devil can foretell many future events, when, nevertheless, he is far removed from that height of prophecy which is wrought by God through His holy angels and prophets."

6. Father Baldelli also, in the manuscript to which we have referred, has most lucidly explained all that we have been just now discussing: "However, besides this divine prophecy, which is occupied with all things that may be made known by God, and which are secret from the prophet in their own nature, and particularly with future events, which are contingent and undetermined, S. Thomas speaks of another kind, less perfect, which is natural, and of another, evil, which is of the devil: to the former belong all things which are determinate in their own cause, to the latter all that may be known by the devil. And of these effects only ought those philosophers to be

understood who admit absolutely prophecy in nature, and principally from heavenly influences, they add, that it requires a certain disposition and physical temperament for the better reception of the heavenly impressions, as Albertus Magnus* declares. Aristotle† says it proceeds from a certain temperament and melancholy humour, which in a manner is treated as the organ of imagination, and is the seat of the mind, that many are ruled by the lymphatic instinct, and that the Sibyls and Bacchæ were moved thereby, and all those who believed themselves under the influence of divine inspiration. Not because the melancholic humour has of itself the power of illuminating the understanding concerning future and hidden things, but because it has the power of recalling the forces of the soul from other objects, and disposing them for the better reception of motions and impressions which proceed from external causes, as Aristotle‡ most clearly teaches, where he says, that fanatics, through the visions they have of many things, and those who foretell future events, do not of themselves do and say what they do and say, but only from higher and more powerful causes. And for these reasons it may be said, that it happens that this kind of prophecy is imparted more when men are asleep than when they are waking, and more to simple, stupid, and rude people than to those of a sound and cultivated mind, and more to those who are at the point of

* De Anima, lib. 3, tr. 1, c. 1.

† Probl. §§ 30, n. 1.

‡ Ad Eudem. lib. 2, c. 9.

death than to madmen and the like, as Aristotle* observes; because, while the soul rests from sensible objects, as in sleep, and while there are few images and appearances of other things to disturb the soul, as in simple, dull, and rude people, who in this very much resemble beasts; and finally, while either owing to the humours or the cessation of other cares, it enjoys a better disposition for impression from without, it cannot but be that these are then better received and understood.

“Moreover, for the same reasons God, too, though He does not require the suspension of the senses for the prophetic light, nevertheless He very often causes this, and especially when the light is most perfect and intense. And there is no doubt that He works thus more conformably to our nature, which, the more it busies itself with one subject, the more of necessity is it withdrawn from others. And perhaps it was thus that the prophet Eliseus caused a minstrel to be brought before him, or singer of the praises of God, in order that he might collect himself and the better dispose himself for the prophetic impressions and manifestations. But it must be observed with S. Thomas, in the place referred to, that with respect to this natural prophesying, only those issues can be referred to it which are determinate in their own causes, and all indifferently, whether necessary or contingent; and what ought to be attributed to natural causes, or only to the will

* De divin. per somn. c. 1 & 2.

and power of God, can be referred to no other kind of prophecy than that which is called prophecy absolutely, and which is divine. This alone contains truth, certain and infallible, through the illumination of God, wherein it rests, and the other, which is natural, cannot foretell as true even the natural results of which it speaks, but only generally and under certain conditions, such as that their causes shall not be interfered with. Although S. Augustine* says, 'There are not wanting persons who say that there is in the soul a certain power of divination and foreseeing all things,' and this, according to S. Thomas in the place cited, appears to have been said by Plato in consequence of his principles, according to which the soul receives the knowledge of all things, not because it acquires it by the instrumentality of the senses, but because it partakes of the ideas; and because it is united with the body, is therefore more or less obscured and clouded, according to the impurity of the body. But this is approved neither by S. Augustine nor S. Thomas, and is proved to be false by experience, by which every man feels that he does not know not only things future, but even things present, if they do not come before him through the medium of the senses. If there were in the soul any natural power of divining, it would be subject to the will of every one, as are the other powers of understanding, and every one might prophesy at his pleasure: this, too, is shown by experience to be false. This is not to deny

* De Genes. ad lit. lib. 12, c. 13.

a particular natural ability in some persons to foretell by conjecture what may come to pass, however uncertain. This, S. Thomas says, may be perfected and acquired by experience, and is principally grounded on a perfect imagination, and a clear understanding. And Aristotle plainly allows a certain science which he calls expectative, and predictive of the future, and says that it corresponds to that faculty which some have more than others, of remembering the past and understanding the present.

“With respect to the last kind of prophecy, which is of the devil, we must look upon it as analogous to that which is natural, that is, as reaching only to that which the devil knows, and this cannot show itself without continual fear of deceit, seeing that it rests solely on the power and operation of the devil. And although he is not permitted to operate immediately in the intellect, yet is it permitted him to make things known by forming visions in the imagination, and even by speaking so as to be heard, as S. Thomas observes. In this way he makes many prophets, as appears from 3 Kings, xviii. 19, where the prophets of Baal are numbered at three hundred and fifty, and the prophets of the groves four hundred and fifty, when Elias said to Achab: ‘Gather unto me the prophets of Baal.....four hundred and fifty, and the prophets of the groves, four hundred.’”

7. Finally, the devil, rivalling the divine glory, and striving to imitate it, gave answers to those who enquired of him from caverns and through

statues, as Villalpandi* shows in his Commentaries on Ezekiel. If at any time by those answers he revealed the interior thoughts of men, or foretold future events which came to pass, he did so through the means already explained, and principally through guesses, according to what is fully stated by Maioli.† And, indeed, that this is upon the whole referable to conjecture, is ascertained by two considerations; the first is, that the predictions were for the most part false, when S. John Chrysostom‡ says; “To foretell accurately future events is the property of one immortal. For if the devils have at any time done so, they did so deceiving the simple: and their prophecies have been ever found to be false.” The second is, that his prophecies of future events were always crafty and ambiguous. Wherefore Cicero§ says; “He who invented those oracles did so with craft, so that whatever happened it might seem to have been foretold, no mention being made of times and persons.” Tertullian, after reciting the words, subjoins: “The Cræsus and Pyrrhuses know with what craft these oracles were conceived with reference to the issues.”

Cræsus, when he consulted the oracle of Apollo, whether he should make war upon the Persians, received this response, as Eusebius|| relates: “If the bold Cræsus will cross the river Halys, he

* Tom. 1, part. 1, in c. 2, part. 2, c. 27, Tom. 2, lib. 1, c. 2, lib. 3, c. 10. Tom. 3, lib. 3, c. 29.

† De Vaticiniis, Tom. 1, colloquior. p. 517.

‡ Hom. 19, n. Joann. Tom. 8, p. 112.

§ De Divinitat. lib. 2, c. 54.

|| De Præpar. Evangel. lib. 5, c. 10.

will destroy a great empire and a proud kingdom." Cræsus was deceived by the ambiguity of the word "destroy," and made war upon the Persians, thinking to lay waste their kingdom, but it was himself that destroyed his own by the unprosperous issue of that war. A like calamity befel Pyrrhus king of Epirus, who consulted the same oracle, in order to learn whether he should conquer the Romans; he, too, received an ambiguous reply, which we read in Cicero in the place referred to: "My response is, the Romans the son of Æacus may conquer." Wherefore, Pyrrhus, in the hope of victory, fought against the Romans, and, defeated by them, learnt the meaning of the ambiguous oracle by his overthrow.

Hence it came to pass that with men of sound understanding, although heathens, the credit of oracles had fallen so low, that nothing was held in greater contempt. Porphyry, who had written a book on the philosophy derived from oracles, admitted their vanity, as may be seen in Eusebius.* And Origen, too, witnesses to the same in his book against Celsus,† where he writes thus: "I say then, with respect to these oracles, that we can produce many things out of Aristotle and the Peripatetics, which destroy the credit of the Pythian and other oracles; we can also transcribe from Epicurus and his followers what they thought of oracles, and show that the Greeks themselves made no account even of the most

* Præpar. Evangel. lib. 6, c. 4,

† Lib. 7.

celebrated oracles of Greece." The testimony of Lactantius,* too, is express: "In the oracles they are greatly deceived, the deceits of which the profane cannot distinguish from the truth, and, therefore, suppose that they bestow empires, victories, wealth, and prosperous issues of affairs."

8. Suidas† and Cedrenus‡ say that the oracles ceased at the coming of Christ, especially the famous one at Delphi. They relate that the Emperor Augustus received this reply from the devil who gave oracles at Delphi: "The Hebrew Child, Himself a God governing the good, bids me retire and withdraw into melancholy hell; depart therefore in silence from our altars." And they add that Augustus, on his return to Rome, built an altar in the capitol, with this inscription, "The altar of the first-born of God." It is thought to be the place in the capitol where now stands the Basilica of the Blessed Mother of God, called for this reason *Ara Cœli*. Whether this is consistent with accurate criticism, this is not the place to enquire. Antony Van Dale§ may be consulted. Casaubon,|| who wrote two books on the cessation of the oracles, attempts to show from Plutarch that the oracle at Delphi was consulted after the birth of Christ, and that responses had not ceased to be given there, but had ceased to be given in verse. The silence also of Justin Martyr, Tertulian, Lactantius, Minutius Felix, Origen, who

* Divin. Instit. lib. 2, c. 17.

+ V. Augustus.

‡ Compend. Nicepp. lib. 1, c. 17.

§ Diss 2, De Oracul. Ethnic. duratione ac interitu.

|| Exercit. 1, ad apparat. Annal. Baronii.

wrote apologies for the Christian faith, on the subject of an altar in the capitol dedicated to the only begotten of God, lessens our faith in the miracle, as Father Graveson* observes. Lastly, he who wishes to know more of the ancient oracles, and that the knowledge of future contingencies is forbidden both to angels and men, let him betake himself to the Canonical Consultations of Pignatelli,† published in 1711 at Ferrajo.

CHAPTER VIII.

OF THE GRACE "GRATIS DATA" OF PROPHECY IN RELATION TO CAUSES OF BEATIFICATION AND CANONIZATION.

1. It was necessary to premise what we have written in the foregoing chapters, in order to prepare the way for what we have now to say with reference to beatification and canonization. It is admitted by all that the spirit of prophecy has always existed in the Church from the times of the Apostles, and has continued. Justin Martyr, in his dialogue with Trypho, says: "The gifts of prophecy are among us even until now, so that ye ought to perceive that what was formerly among you, is now transferred to us. And as among you in the days of the prophets false prophets arose, so also among us are many false teachers whom our Lord warned us to beware of." And further

* De Mysteriis et annis Christi.

† Cons. 81, 83, 84, 85.

on he says: "Among us may be seen men and women who have the gifts of the Spirit of God." There are extant many prophecies of the saints uttered by the Spirit of God. S. Gregory* the Great, after deploring the state of Italy and the evils inflicted upon it by its friends and defenders, namely, the ministers of the Emperor, and in particular Julian Scribo, says: "But be not made sad by these things, for they who come after us shall see worse times, so that in comparison with their own case they will consider us as living in good days." S. Gregory was a true prophet, for under the heretical emperors the Church was most grievously harassed, and, which was the greatest of all evils, there arose the most wicked sect of Mahomet, which wreaked its malice upon, and exercised dominion over nearly the whole of Christendom.

Celebrated in ecclesiastical History are the predictions of S. Columbanus, that the kingdom within three years would devolve upon Lothaire; of S. Gerard, that within three years the tyrant Uvo would lose his kingdom and his life; he had rebelled against Peter, king of Hungary, and Henry, king of Germany, within the time predicted defeated him, put him to death, and restored Peter. S. Anno, archbishop of Cologne, rebuked the emperor Henry II. with great freedom, and foretold his death in the following year. S. Gregory VII. knew the secret thoughts of Hugh, abbot of Cluny, who speaks of it himself.

* Lib. 10. Ep. 36.

S. Arnulf, abbot, and afterwards bishop of Soissons, seriously warned Queen Berta, or Bertrada, or rather the concubine of Philip king of France, not to drive away the Abbot Gerard from the monastery of S. Medand, and against justice to put Pontius in the government of that holy place ; and in the spirit of prophecy told her that if she did this, she should be driven out of the kingdom before her death, and die in contempt and misery. It so came to pass ; she was expelled the kingdom, and transferred to Pontini, where, after lengthened misery, she died wretchedly, and was buried.* We shall not give further instances, but refer the reader to the works of Bozio* and Bagatta.†

We shall give some instances only out of the Acts of Canonization. We read as follows in the Bull of canonization of S. Peter of Alcantara : “ By the light of prophecy he foretold things most remote in time and place.” In the Bull of canonization of S. Francis Xavier : “ God had enlightened with the spirit of prophecy His servant whom He had given to be a light of the Gentiles.” In the Bull of canonization of S. Paschal Baylon : “ Inspired by the spirit of prophecy, he foretold future things, especially the health of the sick, the infirmities of the strong, his own and others’ death.” In the Bull of canonization of S. Francesca Romana : “ She was able, through the gift of heavenly grace, to know the secrets of men’s

* De Sign. Eccles. lib. 6, c. 2. et lib. 4. .

† De admirandis orbis Christian, c. 2, §§ 1.

hearts." In the Bull of canonization of S. Mary Magdalene de Pazzi: "Likewise endowed with the spirit of prophecy, she foretold by divine revelation future events, and what was said and done at a distance, she, as if present, saw and heard." In the Bull of canonization of S. Rose of Lima: "John Villalobo, of the Society of Jesus, deposed on oath that he had himself ascertained experimentally that she had the spirit of prophecy, for she made known to him a certain secret which she could have known only in a heavenly way." And then, after relating many other prophecies, it continues: "Very many prophecies of this kind, and of greater importance, are related of this Spouse of Christ." Finally, in the Bull of canonization of S. Margaret of Cortona: "She shone with such great and wonderful light, as to discover the secrets of men's hearts, which belong to God alone, and to behold openly the consciences of men, and with sorrow and crying to lay open the sins of those who were guilty of them in distant places."

Two prophetic predictions must not be passed over in silence, which were discussed in causes of canonization, concluded when I was promoter of the faith, namely, of S. Pius V., and of S. Catherine of Bologna. In the cause of S. Pius V., it was duly proved that it was divinely intimated to him, so that he knew the day and the hour when the Christians defeated the Turkish fleet of Selim, in the Gulf of Lepanto, and told it to those who were with him. These observed the month, the day, and the hour, and when, afterwards, certain tidings of the victory were brought, they clearly

saw that all had happened as Pius had foretold. In the cause of S. Catherine of Bologna, it was similarly proved that she had foretold that Hannibal Bentivoglio would fight against Philip, duke of Milan, and prevail, and afterwards the event proved the truth of her prediction ; again, that the royal city of Constantinople would fall, as it did, into the hands of Mahomet II., after a siege of two months, on the vigil of Pentecost, in 1453, that every one might know that the ruin of the Greeks was permitted by the just judgment of God, because of their blasphemies against the Holy Ghost.

It is said, Matth. xi. 13 : " For all the prophets and the law prophesied until John," not that the gift of prophecy was to cease under the law of grace, for it is certain that the Apocalypse was revealed to John the Evangelist, after the time of John the Baptist. It appears from Acts xi. and xxi., that Agabus and the four daughters of Philip prophesied, and from 1 Corinth. xiv., and Ephes. iv., that there were many prophets in the primitive Church. But it is said that all the prophets and the law prophesied until John, because until John they prophesied and promised Christ and His kingdom. But John was the first who preached clearly and openly the kingdom, and pointed Christ out to the Jews ; in one word, the order of the law and prophets ceased in John, because fulfilled, not destroyed. From this it is concluded that there have been, are, and will be, true prophets in the Church, although in the way mentioned, the order of the prophets had ceased in

John, as is observed by Cornelius à Lapide on that text, and Noel Alexander, by Thomas à Jesu,* and Torreblanca.† It is also the doctrine of S. Thomas,‡ who, after making an objection from the words in S. Matthew: "The law and the prophets prophesied until John," thus replies to it: "The prophets, who foretold the coming of Christ, could continue only until John, who pointed out Christ present before him, and yet, as S. Jerome says on the place, this is not said to exclude prophets that come after John." The subject is treated at length by Gonsalvi Durant,§ bishop of Monte Feltró.

2. The grace of prophecy is, as we have said, of itself a grace *gratis data*. In causes of canonization and beatification, no account will be made of prophecy, but after proof of heroic virtues. After proving heroic virtues, prophecy is regarded as bestowed by God upon man, as well for the profit of others, as for his own illumination, and it furnishes means to make proof of sanctity according to the doctrine of S. Thomas,|| which is explained by Silvius, and which we have spoken of in a former chapter,¶ and so in the process of beatification and canonization, as has been observed by Augustinus Triumphus,** Cardinal Bona,††

* Opp. Tom. 2, part. 1. qu. 24. † De Magia. lib. 1, c. 1, n. 59.

‡ 2. 2dæ. qu. 174, art. 6.

§ De vision. c. 6, p. 18, 19, Tom. 1, ante Revel. S. Brigittæ.

|| 2, 2dæ. qu. 172, art. 4. ¶ C. 45, n. 12, [chap. 6, n. 12.]

** De Potest. Eccles. qu. 15, art. 4. †† De Discret. Spirit. c. 17, n. 3.

Scacchus,* Lezana,† Pignatelli,‡ Cardinal Gotti§ and the Auditors of the Rota in their Report in the cause of S. Pius V., of S. Theresa, of S. Philip Neri, of S. Mary Magdalene de Pazzi, of S. Lewis Bertrand, and of S. Paschal Baylon. Neither is it unreasonable that prophecy, as a grace *gratis data*, should be at times bestowed upon sinners, and more frequently on the just, as Calmet|| observes: “We readily admit that a good and modest life is not necessary as an evidence of true prophecy; for there are well known instances of some most wicked men, whom God made use of as instruments to publish His oracles, as we have seen in the case of Balaam and Caiphas; but these instances are rare.” Cardinal Bona¶ says the same: “For the most part, therefore, this gift is bestowed by God upon holy men.”

3. If, then, there shall be no doubt concerning the piety, holy conversation, and heroic virtues of the servant of God, so far as it is possible for man, and the postulators undertake to show that God had endowed him with the gift of prophecy; the prophecies themselves will be examined. The first question will be, have they been conformable to piety and Christian truth? If any one shall have foretold what was secret or future, and the event

* De. Not. et Sign. Sanct. §§ 8, c. 2.

† De. Fide, Spe. et charitate, Tom. 3, tr. 4, disp. 4.

‡ Consuet. 193, n. 7.

§ De vera religione. Tom. 3, c. 11, §§ 3, n. 10.

|| Prolegom. ad Prophet. art. 4, p. 511.

¶ De Discret. Spirit. c. 17, n. 7.

shall have verified the prediction, but truth and piety cannot be found therein, then in that case, so far will such an one be from being accounted a true prophet, that his goodness will be called in question, and an adverse decision must be arrived at concerning his sanctity, which has been already supported by proofs. This rule is given us by God Himself, Deuter. xiii. 1: "If there arise in the midst of thee a prophet, or one that saith he hath dreamed a dream, and he foretell a sign and a wonder, and that come to pass which he spoke, and he say to thee: 'Let us go and follow strange gods, which thou knowest not, and let us serve them.' Thou shalt not hear the words of that prophet or dreamer; for the Lord your God trieth you, that it may appear whether you love him with all your heart, and with all your soul, or no. Follow the Lord your God, and fear Him.....And that prophet or forger of dreams shall be slain." What we have said concerning predictions inconsistent with truth and Christian piety, holds good also in the case of prophecies of vain and profitless matters. It is written, Isai. xlvi. 17: "Thus saith the Lord thy Redeemer, the Holy One of Israel; I am the Lord thy God, that teach thee profitable things, that govern thee in the way that thou walkest." And again, 1 Corinth. xiv. 3: "But he that prophesieth, speaketh to men unto edification, and exhortation, and comfort."

Cardinal Cajetan* enquires, whether all who are believed to be prophets, are to be listened to

* 2. 2dæ. qu. 174, art. 6.

in those things which they say they receive in the spirit of prophecy. His reply is this: "Human actions are of two kinds, one of which relates to public duties, and especially ecclesiastical, such as preaching, celebrating Mass, pronouncing judicial decisions, and the like; with respect to these, the question is settled in the canon law,* where it is said that no credit is to be publicly given to him who says he has invisibly received a mission from God, unless he confirms it by a miracle or a special testimony of Holy Scripture. The other human actions are those of private persons, and speaking of these, he distinguishes between a prophet who enjoins or advises them, according to the universal laws of the Church, and a prophet who directs them without reference to those laws; in the first case, every man may abound in his own sense, so as to direct his actions according to the will of the prophet; in the second case, the prophet is not to be listened to, for good and evil in human actions are considered in their agreement or disagreement with divine and human, and especially ecclesiastical, laws. To this effect writes the Apostle, 1 Thessal. v. 19: "Extinguish not the spirit, despise not prophecies, but prove all things, hold fast that which is good." Arauxo† illustrates the teaching of Cajetan, and with him agrees Hurtado.‡ Calmet§ having cited the text of Deuteronomy referred to, thus proceeds: "Our

* Cap. *Cum ex injuncto*, tit. de Hæreticis.

+ Decis. Moral. tr. 3, qu. 23, n. 63.

‡ Resol. Moral. part. 1, tr. 5, c. 6. § 7. § Loc. cit.

Lord Jesus Christ having cautioned us against the craft of false prophets, and the workers of false miracles, bids us (Matth. vii. 15.) judge of them by their visible works and doctrine. If an angel from heaven were to teach otherwise than the Apostles did, S. Paul pronounces him anathema, Galat. i. 8. Miracles are of no force, the fulfilment of oracles is nothing, if they be not in harmony with the true and holy doctrine taught by the ancient prophets."

4. Secondly, if there be no grounds for suspicion, and the words of the prophet be in union with the doctrine of Christ, of the Apostles, with ecclesiastical discipline and the laws of the Church, then it will be inquired into, whether the predictions were beyond human knowledge, as secret thoughts are and future contingencies, according to what we have said before. Also, whether he who foretold them could have had any conjectural knowledge thereof from signs, guesses, or experience. Again, whether he revealed the future hesitatingly, using such words as "perchance," "perhaps," "it may be;" whether also in revealing and foretelling, he made use of human reasons in proof of what he said, or, in doing this, whether he was subject to any human affection, as, for instance, the hope, or the possible hope, of temporal advantage, or to mental agitation; and, lastly, whether he truly knew, if not all, at least, some of those things of which he prophesied. All these questions must be very minutely investigated before it can be pronounced to have been real prophecy.

5. This is clear from the unequivocal testimony of those who discuss the subject. Calmet* says, "It belongs to prophecy to make known with a certain clear and assured confidence matters which are entirely secret, although they have no connection otherwise with natural and secondary causes. The astronomer does nothing against the laws of nature when he foretells an eclipse of the sun, nor the philosopher when he predicts certain effects which depend upon causes whose existence he has ascertained. But if we hear a prophet foretell a certain fortuitous event which depends on causes not controlled, and which may operate either way, and if it appear also that this was revealed by him many ages before; if he have announced the birth of a man, his name, victories, acts, and death; if he announces some marvel altogether at variance with the present circumstances, then I look upon it as more than human, and refer the whole to God."

Scacchus† also observes upon many of these circumstances: "And, besides, as often as any such prediction is brought forward in the acts of any one for consideration, I think the circumstances should be considered; for instance, if the presumed servant of God made a threatening prediction, and especially if he made use of the words, perhaps, perchance, peradventure, it may be, and words of that kind, which indicate fear of the contrary, and show that the words were clearly uttered,

* Loc. cit. art. 4, p. 509.

† De not. et Sign. Sanctit. §§ 8, c. 2, p. 593.

rashly, and without deliberation. What is foretold conjecturally from past events or the like, or from theories derived from comparing together past and subsequent events, this will show that the prediction was conjectural, and not from the spirit of prophecy. Piety, and the certain reputation of sanctity, at least of conduct, are the notes and marks of this kind of prophecy in the Acts of the servants of God, so far as he who prophesies is concerned. Among these notes, the chief is contempt of earthly goods and wealth, refusal of honour and dignities."

In the Hebrew commonwealth, there was nothing more venerable than the dignity of prophets. "They were to them philosophers, wise men, theologians, prophets, teachers of goodness and piety," as S. Augustine* saith. In their expressions there is gravity and majesty; such force and vigour as fraud and imposture shall never attain to. In their words there is no ambiguity or deceit. They rarely had recourse to arguments and other artifices of persuasion, but, as the ambassadors of God, spoke with a certain commanding gravity to princes and people. They, no doubt, were not subject to the love of gain, and to the hateful thirst for gold; so far were they from amassing riches together, that through love of the work they had to do, they forgot what was necessary even for the support of life. And if some have acted otherwise, they must be numbered, not with the true, but with the false prophets; of whom

* De Civit. Dei, lib. 18, c. 41.

Micheas, iii. 3, saith, "Who have eaten the flesh of my people, and have flayed their skin from off them;" and, again, "That bite with their teeth, and preach peace; and if a man give not something into their mouth, they prepare war against him," that is, they announce war to him.

Of the other conditions which we have mentioned, there are not wanting authors who speak of them. Cardinal Bona* writes: "False prophets speak when their minds are disturbed, because they cannot endure the assaults of the devil, who moves them. But they whom God moves, speak with gentleness, humility, and modesty." This he confirms by the authority of S. John Chrysostom,† who says: "It is peculiar to a false prophet to be disturbed in mind, to suffer violence and compulsion, to be driven, to be drawn, to be hurried away like a madman. But it is not so with the true prophet; he, in sobriety of mind, modestly and temperately, and knowing what he says, speaks all things. The priests and women who were initiated into the mysteries of the gods, had no control over their minds and senses, neither could they speak what they willed, but were moved to and fro as puppets. But the true prophets under the law of God received the illapses of the Holy Ghost quietly and calmly; they were self-controlled, their minds were tranquil and serene, they spoke with due reverence towards God, and followed the guidance of the Heavenly Spirit, as Calmet shows at length.

* Loc. cit. c. 17, n. 5.

† Hom. 29, in 1 Corinth.

Finally, speaking of the true understanding of those things which are foretold, S. Thomas* inquires whether the prophets always understand what they prophesy, and his answer is, that in prophetic revelation the mind is moved by the Holy Ghost, and moved to apprehend something, to speak something, and to do something. And sometimes towards one, sometimes towards two, and sometimes towards these three things; also, that sometimes the mind of the prophet is moved to say or do some things with, or without understanding what he is saying or doing.

He then concludes, that when any one knows himself to be moved by the Holy Spirit, to point out a matter by word or act, this properly belongs to prophecy: but when he is moved and knows not, then it is not true prophecy, but the prophetic instinct, of which we have spoken already, and shall again.

6. Thirdly, if all those conditions be found which are mentioned in the two preceding paragraphs, in order to pronounce a correct judgment on the subject of prophecy, it is necessary to ascertain whether that secret thing which the prophet revealed be such as it was revealed, and whether the contingent future event occurred in the way he foretold it. This rule is derived from Deuteronomy xviii. 21., "And if in silent thought thou answer: How shall I know the word that the Lord hath not spoken! Thou shalt have this sign: Whatsoever that same prophet foretelleth

* 2. 2dæ. qu. 173, art. 4.

in the name of the Lord, and it cometh not to pass : that thing the Lord hath not spoken, but the prophet hath forged it by the pride of his mind : and therefore thou shalt not fear him."

7. There are some limitations to this rule, the first is this : if the prophecy was not absolute, but containing threatenings only, and tempered by conditions, namely, with a condition expressed or implied. This kind of prophecy is uttered according to the laws of Divine justice, having respect to present circumstances and the demerits of men, which being changed, God afterwards turns aside the evil foretold by the prophet. The subject is well explained by Valentia ;* " God is wont to reveal by the prophets not only that which, all things considered, will take place, but that also which, regard being had to inferior causes, as the merits of men, may be truly considered as about to take place : although by the will of God, and all causes considered, it will happen otherwise." Vasquez,† in his commentaries on S. Thomas, teaches that of this kind are revelations of one's own or of another's damnation, that is, they are not always absolute, nor to be absolutely understood, but are for the most part threatenings, and given by God for this end, that sinners through terror at such a sentence may be converted. But if any one requires instances of prophecies which were not absolute, we have one in the history of Jonas, who was sent by God to the Ninevites, and

* *Analys. Fidei Catholic.* lib 8, c. 5, p 76.

† *l. 2dæ. D. Thom.* Tom i, qu. 119, art 10, c. 3.

said: "Yet forty days and Nineve shall be destroyed," and of Isaias, who said to Ezechias, king of Juda, who was sick unto death, "Thou shalt die, and not live." Is. xxxviii. 1. Neither of these events took place, but the prophets did not prophesy falsely, for their prophecies were not absolute but conditional, depending on the most grave circumstances of the illness of king Ezechias and the sins of the Ninevites; when those circumstances changed, and those sins were repented of, God averted what the prophets had foretold, as He openly testified He would do in those prophecies which contain threatenings: saying, Jerem. xviii. 7, "I will suddenly speak against a nation, and against a kingdom, to root out and pull down, and to destroy it. If that nation against which I have spoken, shall repent of their evil, I also will repent of the evil that I have thought to do to them."

S. Thomas* treats of these prophecies which contain threatenings and are conditional, as does also Cardinal Cajetan,† who says that a prophet to whom a future event is revealed in its causes, evidently knows that it will take place from those causes, but that it is not necessary he should know whether it must result from those causes, and in virtue of that prophetic knowledge, it may remain doubtful to his mind whether it will take place or not: it is sufficient for a true prophet to know evidently that he prophesies of that which is revealed to him, though he knows not the rest.

* 2. 2dæ. qu. 171, art. 6.

† in 2. 2dæ. qu. 171, art. 4.

So Silvius* well observes in his commentaries on S. Thomas. Savonarola, in the compendium of Revelations referred to, says, that neither Jonas nor Isaias were false prophets, when the latter threatened Ezechias with death, and the former announced the destruction of Nineve after forty days, though neither the one nor the other event took place: for the sins of Nineve deserved that it should be destroyed, and the bodily condition of Ezechias was such, that death was at hand, and could not be escaped in a natural way. But a prophet instructed by God ought to obey God simply, and to announce future events as God commands him. The subject is fully treated by Viguier.†

8. S. Thomas‡ having said that it is not perfect prophecy, but the prophetic instinct, when a man is moved by God, and knows not that it is God Who moves him, makes this golden observation: There is no contradiction in this that the revelation should be true and from God, and the human explanation of it false, for man may interpret it otherwise than God understands it. Lewis the Younger, king of France, made known to the princes of the realm his desire of proceeding to the Holy Land, and sought their consent; they determined to refer the matter to S. Bernard, the abbot. The abbot was sent for, and he thought that a matter of such moment should be referred to the decision of the Pontiff. The

* Tom. 3, 2. 2dæ. qu. 171, art. 6.

† Inst. Theolog. tit. de gratia, c. 9, § 1, vers. 2, versus finem.

‡ 2. 2dæ. qu. 173, art. 4.

Pope, Eugenius, greatly praised and approved of it, and gave him authority to preach and rouse the minds of all, for he was looked upon as an apostle or prophet by all the people of France and Germany. Wherefore, not only in the empire, but in the neighbouring kingdoms, in Western France, England, and Hungary, people and nations were stirred up to assume the cross, and enrol themselves in that sacred army, as Otho* tells us at length. The expedition, which was confirmed by signs and miracles, came to a disastrous end, and the Christian soldiers perished, defeated by the infidels, by the just judgment of God, and S. Bernard, whom before all men honoured exceedingly, was condemned as an impostor and a false prophet. He† thus writes on the subject: "If one of two things must take place, then I prefer that men should murmur against us, and not against God. It is, good for me that He is pleased to use me as a shield. I am ready to receive all the biting reproaches of my accusers. We said peace, and there was no peace; we promised good things, but behold confusion." He then says in his own defence: "As if we had acted with rashness or levity in the matter. We went forward openly in it, not as if it were a doubtful matter, at thy bidding, namely, Eugenius the Pope, or rather at the bidding of God through thee." Then stating the reproaches of the people; "Whence can we know that the word has gone forth from our Lord; what

* Lib. 1, de Fide, c. 34.

† De Consider. lib. 2, c. 2.

miracles dost thou do that we may believe thee?" He answers as follows, addressing Eugenius: "It is not for me to reply to this, spare me. Answer thou for me, and for thyself according to what thou hast seen and heard." In these words he modestly admits that he had wrought miracles in confirmation of his preaching. No question could, or can be raised as to the truth of the revelation and prophecy, but the most high and unchangeable truth of God was not understood by man; the counsel of men was one thing, that of God another; men had proposed to themselves as their object the subjugation of Jerusalem, for their thoughts are of the earth, glory, and wealth, and God, the eternal salvation of those who, in that expedition, had died for the faith and the Church. John,* the venerable abbot of Casamare, made the matter known to S. Bernard in a letter, in which he writes thus: "I have been informed, my most dear brother, that thou art greatly grieved at this affair—I speak of the expedition to Jerusalem—that it has not prospered according to thy wish, and that the Church and glory of God have not increased as thou desiredst." Then saying that the matter succeeded not according to the wishes of men, but the counsel of God, he thus proceeds: "But do not doubt what I am going to say, I make it known as to my spiritual father in confession. The patrons of this place of ours, the Blessed John and Paul, have frequently visited us, and I have questioned

* Ep. 386, apud. S. Bernard.

them on this subject ; they replied and said, that a multitude of angels who have fallen had been restored in the persons of those who fell there." Cardinal Bona* applies this fact of S. Bernard to confirm the subject of which we are now treating. Gravina,† in discussing how false visions and revelations may be discerned from the true, vindicates the prediction or prophecy of S. Vincent Ferrer, concerning the end of the world and the coming of antichrist. S. Antoninus,‡ too, may be consulted on the subject of that prophecy.

9. We have said above, that prophecy is not given as a habit, and from this comes a limitation of the third rule, that it is possible for an otherwise true prophet to foretell what shall not come to pass, that is, to believe himself to be speaking by revelation from God, when in truth he was speaking by the prophetic instinct. Otho,§ to whom we have referred before, usually not disposed to be favourable to S. Bernard, in order to excuse the miserable issue of that expedition, says among other things, that the spirit of prophecy is not always subject to the prophets. The question is better explained by S. Gregory,|| who says, "The spirit of prophecy, Peter, does not always illumine the minds of the prophets, for as it written of the Holy Ghost, 'The spirit breatheth where He will,' so we must learn that He also inspires when He will,.....this Almighty God bestows of His own goodness, for when He

* De Discret. Spirit. c. 17.

† Lib. 2, c. 4, p. 91.

‡ Part 4, Histor. tit. 23, c. 23, c. 8, § 3.

§ De Gest. Frederic. c. 60.

|| Dialog. lib. 2, c. 21.

sometimes gives the spirit of prophecy, sometimes He withdraws it, and raises up the minds of those who prophesy, and also humbles them, that they who receive the spirit of prophecy may find what they are in God, and they again from whom it is withdrawn may learn what they are in themselves." In another place* he confirms this, saying, "Sometimes, indeed, the spirit of prophecy fails the prophets, and it is not always present with them." And again, "Sometimes the prophets while they are consulted, by reason of their frequent prophesying, speak in their own spirit, thinking that they are speaking in the spirit of prophecy."

S. Thomas† weighs the subject in the scales of theology, saying that the minds of prophets are instructed by God in two ways; one of express revelation, the other of most secret instinct, which is sometimes felt by the mind when it is ignorant of it. He adds, that the prophet has the greatest evidence of those things which are revealed to him, and not of other things which he knows instinctively, for he cannot tell whether he thought of these things through a divine instinct or of himself, neither are all that he knows through the divine instinct evident to him by prophetic evidence. Such an instinct is an imperfect kind of prophecy, as we have already stated at some length.

10. This is true, and is well explained by Father Baldelli, in the words cited in the foregoing

* Hom. 1, in Ezekiel, n. 15.

† 2. 2dæ. qu. 171, art. 5.

chapter. But in order to cut off all grounds for doubt in the discussion of causes of beatification and canonization, some observations must be further made. Speaking of threatening and conditional prophecies, we must know that they do not regard past or present things, but future only, and which depend on the merits and sins of men, as Thyraeus* explains at length, and Suarez.† Melchior Cano‡ teaches that the threatening prophecies, as such, were clearly understood by the prophets, and at the same time, under changed circumstances, that they would not be accomplished. “We may answer more concisely, those were threatening prophecies, as the schoolmen say, since the prophets understood this—for prophecy requires understanding—they were not deceived. Yea, rather discharging their duty in good faith, they thought, nevertheless, that upon a change of life, the threatenings also would be changed; for that cause it was that Jonas refused to announce the destruction of Nineve, because he thought that the Ninevites, by doing penance, would conciliate the Divine mercy.” Thyraeus says that some prophets did not understand the absolute will of God in similar circumstances, which depend on the conduct of men, and that others understood it, or might have understood it, from one or many revelations.

But be this as it may, when it is uncertain, pending a cause of beatification and canonization,

* De Apparition. lib. 4, c. 14.

† De Fide, disp. 8, §§ 4, n. 9.

‡ Loc. Theol. lib. 2, c. 4, ad. test.

whether the servant of God was, or was not, a true prophet, and there is no divine testimony of his having received the gift of prophecy, it seems that no account can be possibly made of a threatening prophecy, unless it can be shown that the servant of God understood the meaning of the prophecy, and its issues. Wherefore, if the prophecy of the destruction of a city be alleged, it will have to be proved, that the prophet not only knew that the city should, or should not be destroyed, on account of the penance or the obstinacy of its inhabitants, but that it was to be utterly destroyed, because the inhabitants would not do penance ; or, on the other hand, that it should not be destroyed, because the inhabitants would do penance, and the event plainly corresponded with the prediction. Wherefore Gravina* says : “ With reference to these threatenings, observe, that God in two ways announces through prophets prosperity and adversity ; one, revealing their change to whom the prophecy is directed, for whom, or against whom, it is uttered ; by the other, not revealing it. If the revelation is made in the first manner, the prophets will be certain that the sentence will not be changed ; in the second, if it be not revealed, that the sentence will be changed, it will remain uncertain whether God will change it. It is necessary, therefore, that the sign foretold be certain and effectual, that it may be clearly seen, also, that the sentence will not be changed ; otherwise, if the announcement be made without that revelation, deception will be

* Lapis. Lydius. lib. 2, c. 23.

the result, in announcing that, with respect to which there is no revelation of mutability or immutability ; whence it is, that when they who make themselves prophets, foretell any one's death, and the like, which afterwards do not take place, they ought to be equally certain that the change of the sentence had been revealed to them. With this agrees Picus*, who says that the falsity of a prophecy is then discovered, when a person announces what is certain conditionally, or what is conditional absolutely, no regard being had to those conditions which are essential to a prophecy which contains threatenings.

11. After this, that we may come to prophecies, in which the prophet does not understand the revelation according to the mind of God ; from which it follows that the event foretold by him does not correspond, I believe that we may, with some qualification, proceed safely. Though, from what has been said, there is no inconsistency, that a prophecy should be true, and from God, and the human explanation thereof false, because man may interpret it differently from the way in which God understands it, as is evident in the case of S. Bernard. However, that no error should creep in, I believe that similar prophecies, to the purpose and effect of which we are speaking, ought not to be admitted, unless God had been pleased to mark their true character by miracles ; miracles, I say, subsequent to the prophetic prediction ; then, indeed, are they signs of the word of God, as

* Lib. 9, c. 5.

Thyræus* well explains. And that this was the case with the prophecy of S. Bernard, we learn from Geoffrey† the monk, in his *Life*, who relates not only the preceding, but also the subsequent miracles. For after making known the counsel of God in that crusade, in unison with what we have cited from the letter of the venerable abbot of Casamare:—"But if it pleased God on that occasion to deliver, if not the bodies of many of the East from the power of the heathen, yet the souls of many of the West from sin, who will dare to say to him: 'Why hast thou done this?' Or who, truly wise, does not grieve more over those who have returned to their former sins, or to sins perhaps even worse, than for their death who gave up their souls to Christ, purged in the fruits of penance, by diverse tribulation"—he says that the truth and divinity of the revelation and prophecy were attested by many miracles. "He preached openly this word"—he speaks of S. Bernard—"our Lord working withal, and confirming the word with signs that followed. But what and how manifold were the signs? It would be difficult to number them, not to speak of recording them. They began to be committed to writing, but the numerousness of them, and the matter, were too much for the capacity of the writer; for sometimes in one day twenty persons or more were cured of diverse infirmities, and scarcely a day passed over without such signs. Lastly, Christ, by the touch and prayer of His servant, made many who were blind from their

* De Apparition, lib. 4, c. 18, n. 13.

† Lib. 3, c. 4, n. 9, 10.

mother's womb to see, the lame to walk, the withered strong, the deaf to hear, the dumb to speak; grace more wonderfully supplying what nature had left imperfect." Geoffrey adds, that on that very day, when the news came of the destruction of the Christian army, God wrought a miracle at the intercession of S. Bernard. "It came to pass, however, that when the lamentable tidings of the destruction of the Crusaders resounded through France, a father brought his blind boy to the servant of God, to have sight restored to him, and, by many prayers, prevailed on the saint who declined. The saint, placing his hand on the child, prayed to our Lord that He would be pleased to make known, by restoring sight to the child, whether the preaching of the Crusade was from Him, and whether His spirit was with himself. While, after praying, he was waiting its effects, the child said, what am I to do? for I see—then a great shout was raised by those who were present; for many were present, not of the monks only, but of people living in the world, who, when they perceived that the boy saw, were greatly comforted, and gave thanks to God."

12. It remains now to speak of those who prophesy in the prophetic instinct, and whose prophecies, therefore, are sometimes not fulfilled. In order that the servant of God whose beatification and canonization is under discussion should not only be defended with reference to these prophecies, but also be held to have truly prophesied, it is necessary that proof may be had of his correction. S. Gregory, having said that holy pro-

phets, through the frequent practice of prophesying, predict some things of themselves, and believe that they are therein influenced by the spirit of prophecy, adds, that between true and false prophets there is this difference: "True prophets, if at any time they utter anything of themselves, quickly correct it, instructed through the hearers by the Holy Ghost. But false prophets both utter falsehoods, and, strangers to the Holy Ghost, persevere in their falsehood." We have an instance of this in Nathan, a most famous prophet of the Lord, who flourished when David was king of Israel, and was exceedingly intimate with him. David was thinking of building the temple of the Lord, and Nathan, as we read in 2 Kings vii. 3, said to him, "Go, do all that is in thy heart, because the Lord is with thee." But that very night the Lord commanded the prophet to return to the king, and say that the glory of building the temple was reserved not for him, but for his son. This part of the subject is discussed at great length by Cajetan,* and also by Fucechio, a Friar Minor, in his Reply to Leonard, an Augustinian, in the cause of Jerome Savonarola.†

13. Some things were to have been added here concerning the suspension of the senses, which sometimes happens to prophets, and which takes place together with a certain derangement of nature; and which therefore shows that their prophesying is not from God; but this will be treated of below when we speak of ecstasies and raptures.

* 2. 2dæ. qu. 171, art. 5.

† Vit. Tom. 2, p. 58.

CHAPTER IX.

OF THE GRACES "GRATIS DATÆ" OF DISCERNING OF SPIRITS. DIVERSE KINDS OF TONGUES, AND INTERPRETATION OF SPEECHES.

1. DISCERNING of spirits may be explained in two ways; the first is, that it is the knowledge of the thoughts of the heart, as S. Thomas* explains, when he teaches that the grace of prophecy and the grace of discerning of spirits are for the confirmation of the faith, making manifest those things which God alone knows. Such are contingent events with which prophecy is conversant, and the secrets of hearts, with which the discerning of spirits is conversant. If the discerning of spirits be understood in this way, it will be one and the same thing with prophecy, with this single difference, that prophecy, by a figure of speech called *antonomasia*, will be applied to the knowledge of future events, and the discerning of spirits will be the knowledge of the thoughts of the heart, as Suarez well observes.†

2. Secondly, discerning of spirits is a certain judgment by which a man rightly discriminates between various movements, respecting which doubts may arise from what spirit they proceed,

* 1. 2dæ. qu. 111, art. 3.

† Tom. 1. de gratia, proleg. 4, c. 5, n. 36.

whether good or bad, when we are moved to do or teach anything, whether interiorly and in an invisible way, or exteriorly, by men teaching and advising, or by angels sensibly speaking and appearing; whether this happens to a man in his own self, or in others, for the general good of the Church. In this second acceptance that S. John Chrysostom* explains the gift of discerning spirits: "What is meant by discerning spirits? To know who is spiritual, who is not spiritual, who a prophet, who a deceiver." Cardinal Bonaf† accepts this explanation, saying, "Others more correctly teach that discerning spirits consists in a special motion of the Holy Ghost to discriminate between various movements, from what spirit they proceed, good or evil, whether they have reference to morals or teaching, whether a man be moved interiorly and invisibly, or exteriorly, by men teaching and advising, or by angels sensibly speaking or appearing. This is the grace of discernment of spirits, which is the seventh among the graces *gratis datæ* enumerated by the Apostle, which the Holy Ghost gives not to all, but to whom and when He wills, for the discerning of spirits, not only in themselves, but also in others, for the common profit of the Church." In this he is followed by Suarez.‡

3. Gerson§ states the difficulty of discriminating between a good and an evil spirit. "There is a spirit which is God, a spirit which is a good

* Hom. 59. in 1 Corinth.

† De Discret. Spirit. c. 2, n. 2.

‡ Loc. cit. n. 38.

§ De Probat. Spirit. tom. 1, col. 42.

angel, a spirit which is a bad angel, a spirit which is human, as well rational as animal. A like vision may be caused by any one of these spirits in its own way, and each very different from the other. But this likeness does not easily allow this diversity to be perceived by those who have no experience in the matter, who neither of themselves, by the force of their penetration, nor by theological learning or physical science, nor the instruction of others, know how to discriminate between them. In truth, we must not be surprised at this, for there are but few who fully know how to distinguish between the thoughts and affections of the rational soul, as it is rational, and those which are animal, namely, in the senses and the organ of the imagination. Whom can you find, I ask you, among those who fear God and avoid sin, who always, and in all things, clearly sees when temptations assail him, if the sense of them be only in the imagination, or consent to them in the reason? It is not so easy to distinguish between feeling and consent. How much greater, then, is the difficulty of ascertaining the operation of that fourfold spirit already spoken of, when a certain instinct or strong inspiration influences the mind, whether it be from God, or a good or an evil angel, or from the spirit of man. Again, there are two parts, the higher and the lower. The perfect apprehension of this division we have in the word of God, which reaches to the division of the soul and spirit, Hebr. vi. 12. Such a division she felt in herself, who said, 'My soul doth

magnify the Lord,' and then, discriminating between the spirit and the soul, added, 'and my spirit hath rejoiced in God my Saviour.' "

4. There are two ways by which the discerning of spirits may be attained to, either by the rules which the ascetic and mystic fathers, or contemplative theologians have laid down, which are to be learned by human industry and toil ;—this, properly and strictly speaking, does not pertain to the grace *gratis data* of discerning of spirits ;—or by a special instinct and motion of the Holy Ghost, whereby man, without human industry, discerns spirit from spirit, and this is it which belongs to the aforesaid grace, as Cardinal de Lauræa* well observes. "Consider, that besides the grace *gratis data* of discerning spirits infused by God, there is an art and way of discerning them, which is of human prudence. So the ascetic and mystic fathers, or contemplative theologians, give many rules for discerning spirits, or thoughts, whether our own or those of others. Therefore, it is a marvel to me, that some confound these two methods of discerning spirits, thinking that the former is identical with that grace *gratis data* of which we speak with S. Paul ; for this is not acquired by human industry and toil, but is bestowed by God upon man not even thinking of it. This is infallible, but not so the human method."

The gift of discerning spirits is therefore nothing else but an enlightening of the mind, with which

* 3 Sent. tom. 4, dist. 19, art. 10. §§ 2, n. 361

man being endowed, easily and without error decides from what source his own thoughts and those of others, which are subjects of choice, proceed, what is suggested by a good, or evil spirit. This grace, too, like the rest, which are *gratis datae*, were habitual in Christ alone, as theologians commonly teach, to others it is given only actually, and by transient motions, to some rarely, to others frequently, the divine grace breathing when and how it wills, as Cardinal de Lauræa shows in the place just referred to. It is given, namely, with respect to its primary and internal end, not for the sanctification of the recipient, but for the edification of others. Thus grace *gratis data* may be found even in the wicked; but as the infusion of supernatural light necessary for it requires tranquillity and inward peace, which cannot be in a mind disturbed by earthly affections, hence it is that for the most part it is to be found only in the just, as it is said by Cardinal Bona.*

5. Cardinal Bona gives instances of saints upon whom God hath bestowed the grace *gratis data* of discerning spirits. It is mentioned in the Reports of the Auditors of the Rota in the causes of S. Peter of Alcantara and S. Philip Neri. And when I was promoter of the faith, I candidly admitted in my animadversions in the cause of the servant of God, Alfonso de Orosco, that he was divinely gifted with this grace *gratis data*, on the authority of Cardinal Bona,† who thus speaks of him: "The ven-

* De discret. Spirit. c. 2, n. 4.

† Loc. cit. c. 5, n. 2.

erable Alfonso de Orosco, Augustinian, imbued with the same spirit, could never be brought to speak to Magdalen of the Cross of Cordova; the fame of whose extraordinary life had filled the whole world: at last it became known that she was deluded by the spirit of pride. The same thing occurred in the case of a Portuguese nun, who showed the stigmata in her hands, feet, and sides, but they were false. Peter of Pedrola, whom all men respected as a prophet, he would not admit to an interview, though in other respects a most accessible man: Peter afterwards underwent the last punishment by the sentence of the supreme tribunal of the Faith." And though I said in those animadversions that no account should be made of that grace *gratis data* in order to arrive at a safe decision respecting his virtues, yet the postulaters well replied, and the sacred congregation admitted the reply, that it was to be taken into the account when heroic virtues had been proved from other sources.

6. The grace of diverse kinds of tongues is inferior to the grace of prophecy, as the Apostle says, 1 Corinth. xiv. 5, "Greater is he that prophesieth than he that speaketh with tongues." By this grace man does not attain to speak foreign languages with grace and elegance, but only to speak it in the ordinary way, so as to be understood by others, and so as to understand others himself. For it is given for the good of others, namely, for the propagation of the faith; for this purpose it is not necessary to be versed in the refinements of the language, but it is sufficient

to know the common language of the nation. We learn from Acts ii. 2, that the grace of diverse kinds of tongues was bestowed upon the Apostles : “ And suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting ; and there appeared to them parted tongues as it were of fire, and it sat upon every one of them ; and they were all filled with the Holy Ghost, and they began to speak with diverse tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven ; and when this was noised abroad, the multitude gathered together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying : ‘ Behold, are not all these that speak, Galileans ? And how have we heard every man our own tongue wherein we were born ? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians : we have heard them speak in our own tongues the wonderful works of God.’ And they were all astonished, and wondered, saying one to another : ‘ What meaneth this ? ’ ” It pleased the Divine Wisdom to propagate the faith of Christ over the whole earth by those men, whose education, and habits, speech, and writing, were simple, in order that in so great a work nothing

might be attributed to human eloquence and authority ; hence we infer that the grace of diverse kinds of tongues does not extend to this, that a man shall speak foreign languages with elegance and grace. Whence the Apostle says, 1 Corinth. i. 21, "It pleased God, by the foolishness of our preaching, to save them that believe ;" and again, "The foolish things of the world hath God chosen ...that no flesh should glory in His sight." Again, ii. 1, "I came not in loftiness of speech or wisdom ;" and again, "My speech and my preaching was not in the persuasive words of human wisdom."

7. Doctors dispute by what means, and how it came to pass, that the Apostles, while speaking, were understood by all. This grace may be communicated in two ways ; one relative to the hearers ; the other to the speakers. Either the Apostles, while preaching, spoke once and in one language, and were understood by those who heard of different languages, or the different languages and the knowledge of them were infused into the Apostles, and they had the gift of speaking in them all, not at once, but in succession, and as the occasion required. This question is examined by S. Thomas,* who shows it was necessary that the gift of tongues should be bestowed by God on the Apostles when they were sent to teach others, and were poor, so that it would have been difficult for them to find those who could interpret their

* 2.2dæ. qu. 176, art. 1.

words faithfully to others, or the words of others to them. Then he proposes this objection, that God could have accomplished this, that they, speaking in one language; might have been understood by all, and so they had no power of speaking all languages, to which he replies thus: "We reply, although either might have been the case, namely, that they, speaking one language, might have been understood by all, or that they should speak in every language; yet it were more fitting that they should speak in every language, for this was of the perfection of their knowledge, whereby they were able not only to speak, but also to understand what others said. But if all understood, then, one language, this would have been the case either through their knowledge who understood them when they spoke, or would have been, and was, an illusion, while the words of others reached their ears otherwise than they issued forth from those who uttered them."

8. The explanation of S. Thomas is borne out by the words of S. Paul, 1. Corinth. xiv. 18, "I thank my God, I speak with all your tongues." And also by an argument alleged by the same doctor, that this was not only necessary that the hearers might understand the words of the Apostles, but also that the Apostles might understand the infidels while speaking to them, reply to their questions, and solve their difficulties. To this opinion of the holy doctor, Suarez,* Scacchus,†

*Tom. 1, de gratia. Prolegom. 3, c. 6, n. 47—35.

† De not. et sign. sanctit. §§. 8, c. 6.

Viguiet,* the Fathers of Salamanca† and Thyraeus,‡ assent, and all admit that it was possible, and perhaps was the case, that at times the Apostles, according to circumstances, spoke in one language, and were understood by all, though they may be of different languages. In this they are followed by Matthæucci.§ Silvius, in his commentaries on the passage of S. Thomas just cited, speaks thus: “It is not to be denied that it may sometimes have happened that while one was speaking in one language, his hearers of different languages understood him, as when Peter spoke in a loud voice to a miscellaneous crowd,...But we say that this was granted not to the Apostles only and to the saints; yea, rather, we think we may maintain that they spoke in diverse tongues, according as they were to whom it was necessary for them to speak.”

9. Christ our Lord beyond all doubt had the most perfect knowledge of all languages, but it was not necessary for Him to speak in all, for He had come to preach to one nation only, namely, the Jewish, as S. Thomas|| observes, and Bozio.¶ Silvius explains S. Thomas, and says it is extremely probable that Christ our Lord publicly, and in His sermons, spoke in no other language than that which was familiar to the Jews, seeing

* Instit. Theolog. de gratia, c. 9, vers. 8.

† Curs. Theolog. Tom. 3, arb. prædicam. §§ 17, n. 168.

‡ De apparit. Vocali, lib 2, c. 14.

§ Pract. Theologo—Canon. tit. 3, c. 3, art. 2, §§ 5, n. 55—62.

|| Loc. cit.

¶ De Sign. Eccles. lib. 6, sign 22, c. 5, n. 1.

that He came to preach to them only ; but that privately, as occasion required, he made use of diverse languages when He spoke to the Gentiles in Egypt ; that in speaking to the multitude of different nations, John xii., and in addressing the tribune and Roman soldiery, with the chief priests, the magistrates of the temple, and the elders, John xviii., Luke xxii., although He spoke in the Syriac tongue, then familiar to the Hebrews, He was understood by all, though they did not understand the Syriac tongue. Not the Apostle only, but many others, have received from God the grace *gratis data* of diverse kinds of tongues for the profit and edification of the faithful. Bagatta* has made a collection of instances of this kind.

We will here, however, give some particulars, from which it may be seen that this grace of which we are speaking has been bestowed by God after the first as well as the second form upon some of His servants. In the life of S. Sophia or Cadoc, bishop of Benevento, and martyr, published by the Bollandists,† we read as follows : “ At length Cadoc going to Jerusalem visited the holy places : to him our Lord gave the knowledge of the languages of the different nations through whom he passed, and he began to speak with diverse tongues : ” in the life of S. Teilo‡ Bishop of Landaff, we read : “ Seeing the love of the word of God burning in their hearts, and being ignorant of

* De admirandis Orbis Christian. Tom 2, p. 153.

† Act. SS. Jan. 24, Tom 2, c. 1, p. 604.

‡ Act. SS. Feb. 9, Tom 2, c. 2, n. 8, p. 309.

their language, he was wonderfully afflicted and distressed. In order to satisfy the people, who beseeched him, and their earnest desire, he began to expound the holy Scriptures, and every one heard him speak in his own language." The same Author relates that the same gift was bestowed upon his companions, S. David and S. Paternus, "Then rose up David and Paternus, and preached to the people, every one understanding them perfectly in his own tongue."

In the Passion of the twenty holy martyrs* of the Laura of S. Saba, is related how one of them was anxious to learn Greek, that he might read the Holy Scriptures, and could not. "But falling asleep, he was visited by one of the holy fathers, Anastasius, the proto-deacon, whom we have spoken of before, who had been intimate with this father, and inquired the cause of his sadness. He made known to him his slowness in learning; the saint smiled, and said, open thy mouth and put forth thy tongue; he took hold of it, and drawing forth a new cloth, rubbed it and wiped it, clearing away a certain thick and slimy clammy substance. He then disappeared, and at the same time the priest, who was asleep, awoke. He corroborated this, for he perceived in himself so great a facility in understanding that language, and his tongue so ready both in speaking and learning, that he was a wonder to himself, and was astonished at God's care of him, and the favour of the saints."

* Act. SS. Mar. 20, c. 7, n. 73, p. 176.

We read in the *Parlipomena** to the Lives of S. Pacomius and Theodorus, that Theodorus, desirous of correcting a certain Roman who spoke Latin and Greek—which he was ignorant of himself, being acquainted only with the Egyptian language—prayed to God for three hours that he might be able to help the brother; that then a writing came down from heaven, and when he had read it, he learned the languages of all nations; and when he went to the brother, it is added by the author, that he spoke both Greek and Latin without any mistake, to the surprise of the brother. S. Antoninus† speaks thus of S. Vincent Ferrer: “This was astonishing, and an apostolical grace, that preaching in Catalonia in the common language of the country, he was understood by other nations who knew it not.” Henry Spondanus,‡ in his continuation of the *Annals of Baronius*, speaks to the same effect: “In this excelling all preachers since the days of the Apostles, that while preaching in his native tongue of Catalonia, he was understood by foreigners who knew it not, and was audible, not only to those who were near him, but to those most distant from him, by the learned and unlearned, by the noble and the vulgar; and although his sermons were sometimes long, yet no one was wearied by them.”

In the Report in the cause of S. Francis Xavier, the Auditors of the Rota thus speak: “Xavier was

* Act. SS. Mai. 14, c. 3.

† Summ. Histor. 3, part. tit. 23, c. 8, §§ 4.

‡ Ad Ann. 1403, n. 7.

illustrious for the gift of tongues, for he spoke with elegance and fluency the languages, which he had never learnt, of different nations, to whom he went for the sake of preaching the Gospel, just as if he had been born and bred among them; and it happened not unfrequently, that while he was preaching, men of diverse nations heard him speak each in his own language." Thomas Bozio* relates the same thing of S. Lewis Bertrand. Among the letters of S. Francis Xavier—published by Father Horace Tursellini after the Saint's Life—is one in which he thus speaks of himself: "God grant that we may as soon as possible learn the language of Japan, in order to make known the divine mysteries; then we shall zealously prosecute our Christian work. For now we are among them like a mute statue. For they speak and discuss much about us, but we are silent, ignorant of the language of the country. At present we are become a child again to learn the elements of this language." Jacob Picenino infers from these words that he was not endowed with the gift of tongues. But Cardinal Gotti† vigorously refutes him, for the saint at one time might not have been able to speak languages, and afterwards might have received from God the gift of tongues, as was the case with the Apostles, upon whom the gift of tongues was divinely bestowed, not immediately when they were called to the Apostolate, but when the Holy Ghost descended upon them.

* De sign. Eccles. lib. 6, sign. 22, c. 5, n. 3.

† De Vera Ecclesia, c. 2, § 4, n. 44.

10. There seems to be no question that similar results, God permitting it, may proceed from the devil; for he can, while moving the organs of speech, so move them as to pronounce any language he pleases; and he can also so form the air as to carry words to the ears of the hearers which the speaker utters not. S. Jerome, in the Life of S. Hilarion, speaks of a certain person given to melancholy, who spoke Syriac before he was cured by him, by driving away the devil. And it is a thing well known, that there is not a more certain sign of diabolical obsession than for a woman, or a rustic and unlearned man, to dispute about theological mysteries, of which, before the obsession, he or she was ignorant, or to speak Greek, Hebrew, Latin, German, or any other foreign language, as Gaspar a Rejes* observes. Wherefore, if any question shall arise respecting this grace *gratis data* of diverse kinds of tongues in the Congregation of Sacred Rites, during the progress of the cause of any servant of God whose beatification and canonization is under discussion, and if the postulators maintain that he had the gift of tongues, that is, knew diverse languages in a divine way, it will be necessary for them to show, by credible men, that he never studied those languages, and that he appeared of a sudden skilled therein, and spoke them readily, as occasion offered, as Matthæucci† reminds us, and the Auditors of the Rota, in the cited Report in the cause of S. Francis Xavier.

* Elys. Jucund. Quæst. qu. 27, art. 4.

† Pract. Theologo. Canon. tit. 3, c. 3, art. 2, §§ 5, n. 68.

But if the postulators maintain that the servant of God, speaking one language only, was heard by many of different languages, as if he was speaking in their own, it is necessary to bring forward witnesses to say that they heard him speak in their own language, as, for instance, Latin or Italian, and others also of different nations to say that they at the same time heard him speak in their own tongue, namely, Germans in German, Spaniards in Spanish, Frenchmen in French, Englishmen in English, and so of others; and, besides, all must agree in the subject which the servant of God was speaking of, according to what is laid down in the alleged Report of the Auditors of the Rota.

Beside this, it is to be inquired into whether in the exercise of the gift of tongues, vanity crept in, as, for instance, whether it was done to obtain the favour of people or princes, or for gaining money, or attaining to honours, whether the speaker spoke of vain things, for these things would show that the use of diverse languages did not come from God. But if the speaker spoke of the wonderful works of God, if he used his gifts to convert sinners or infidels, this will be a most certain sign that he received the gift of tongues from God; and the greatest weight will be allowed to this in the causes of beatification and canonization, especially after proof of heroic virtues, as Matta,* Matthæucci,† and Scacchus,‡ observes.

* De Canonizat. SS. part. 3, c. 4, n. 18 et 19. † Loc. cit. n. 68.

‡ De not. et sign. Sanctit. §§ 8, c. 6, p. 649.

11. The last grace *gratis data* of which the Apostle speaks is the interpretation of speeches, which may be explained in two ways ; firstly, the interpretation of a speech may relate to the meaning of the words ; secondly, it may be understood of the meaning and mysteries involved in the words. According to the first, to interpret a speech is to explain the words of one language by the words of another, which can be done by writing or by word of mouth. According to the second, to interpret a speech is not to explain the words of one language by the words of another, but to teach the mysteries which lie hid in the words, and are often not understood by those who are not ignorant of the meaning of the words, as is well shown by Suarez.* To the first ought to be referred the version of the Seventy Interpreters of the Holy Scriptures, who, under Ptolemy Philadelphus, according to the more common opinion, composed their translation, not out of the stagnant pools of rivulets, or from the usual and popular Chaldee and Syriac books, or the Samaritan copies, but from the pure Hebrew sources, as John Morinus shows with sound reasons against the Rabbi Azarius : whether they made this version each apart from the other, and shut in so many cells, as Justin, Irenæus, and Cyril of Jerusalem thought, or assembled together in a public place, or in a great basilica, far from all tumult and noise, as, with greater probability, thinks S. Jerome. To the second is to be referred what we read of

* Tom. 1, de gratia, Proleg. 3, c. 5, n. 55.

the interpreters of the Apostles ; for Peter had Mark for his interpreter, and Paul, Titus ; of whom he says, 2 Corinth. ii. 12 : “ And when I was come to Troas for the Gospel of Christ, and a door was opened unto me in the Lord, I had no rest in my spirit, because I found not Titus my brother.” The interpreters assisted the Apostles, and so Titus, Paul, either when they were speaking to a particular people, as the Romans, and others were present utterly ignorant of Latin ; then the function of an interpreter seemed desirable ; or when the Apostles spoke things hard to be understood, because then it was the duty of the interpreter to explain them, as Cardinal Baronius* concludes after a lengthened discussion.

12. Suarez† agrees with Cardinal Baronius. But Estius, in his Commentaries on that passage, thinks it cannot be understood how the function of an interpreter in either way could have been exercised by Titus, and how Paul could have been grieved when he did not find Titus at Troas, and so could not make use of him in that way. He says that Paul had then preached in the regions of Asia, Achaia, and Macedonia, where the ordinary language was Greek, also that Paul, by a divine miracle, having obtained the knowledge of languages, could speak Greek and Hebrew with the same ease ; and besides, it is improbable that, because his interpreter was not there, whom perhaps he required not, he left Troas, and went into

* Ad. ann. 45, n. 37.

† Loc. cit. n. 61.

Macedonia to seek him. He adds, that the Apostles preaching to the multitude adapted their speech to the understanding of the many, and reserved the more secret mysteries to a time when they could reveal them to men more qualified to hear them, and more advanced in the faith. Wherefore the same Apostle says, 1 Corinth. ii. 6, "Howbeit, we speak wisdom among the perfect" and iii. 1, "I could not speak to you as unto spiritual but as unto carnal. As unto little ones in Christ, I gave you milk to drink, not meat, for you were not able as yet." From these words Estius infers that Paul had no need of Titus to explain mysteries and obscure things; and concludes that the spirit of Paul had no rest, when he did not find Titus, because he had sent him to Corinth, to tell him whether the Corinthians had corrected themselves.

Cornelius à Lapide agrees with him, and thus writes: "There was also another cause why Paul went from Troas to Macedonia to meet Titus, whom he had left at Corinth; he was desirous of knowing the state of the Corinthians before returning, as he had promised, to Corinth. Whence he says, vii. 6, that in Macedonia he was comforted by the coming of Titus, who related to him the mourning of the Corinthians, and their zeal for Paul." Titus seems to have told Paul that the time was not come for him to return to Corinth. So Paul delayed his journey to Corinth, and sent to them this epistle to prepare the way for himself, and to correct the defects of the Corinthians. Be it enough to have stated this.

In the causes of beatification and canonization it seems to me extremely difficult for an opportunity to present itself of discussing this grace of interpretation of speeches. For although it may happen, and often does happen, that the hidden mysteries of the Scriptures have been explained by a servant of God without human study, this will belong, not to the grace of interpretation of speeches, but to infused knowledge, of which we have spoken before.

CHAPTER X.

OF TRANSPORT, ECSTASY, AND RAPTURE.

1. AFTER graces *gratis datæ* we have to treat of transport, ecstasy, and rapture. For ecstasy is referable to some one of the graces *gratis datæ*, as something connected with them, as Matthæucci* observes. Transports, ecstasy, and rapture, are to be treated of before visions, apparitions, and revelations, either because visions, apparitions, and divine revelations ought not to be always united with ecstasy and rapture, for these are given by God to whom He will, as Cardinal de Lauræa,† observes, or because, when visions and apparitions are granted to the servants of God, they are granted, for the most part, to them when they are in ecstasy

* Pract. Theologo. Canon. tit. 6, c. 6, n. 10.

† Opusc. 5, De Oratione. c. 8.

and rapture, as Cardinal Bona* wisely observes : “ Because, in general, nothing is revealed to man unless his senses shall have been previously rapt, and a vision or apparition have preceded; I shall therefore treat first of ecstasy and rapture, then of visions and apparitions, and, lastly, of revelations.” Theologians, upon S. Thomas, treat largely of ecstasy and rapture, but the mystics at greater length. We, however, will here say somewhat of the nature and character of ecstasy, somewhat of its kind and of its signs; then we shall briefly lay down what has reference to causes of beatification and canonization.

2. There are those who call ecstasy a transport of the mind. So Isidore.† So also S. Augustine,‡ who, in speaking of the word of God, says : “ God speaks interiorly to him in a wonderful and unutterable manner; neither by writings on bodily instruments, nor by words sounding in the bodily ears, nor by bodily resemblances, such as are wrought by the imagination in the spirit, as in sleep, or in a transport of the spirit, which the Greeks call ecstasy, and we too use the word in Latin. S. Augustine§ speaks of ecstasy also, and describing it, says : “ Ecstasy is the withdrawal of the mind from the bodily senses.” And in another place,|| he says : “ For ecstasy is a transport of the mind, which sometimes results from fear, sometimes, too, through revelation, by withdrawing the

* De Discret. Spirit. c. 14, n. 1.

† Etymolog. lib. 7, c. 8. ‡ De Genes. ad. letter. tit. 8, c. 25.

§ Lib. 2, ad Simplic. qu. 1, col. 104, n. 1, Tom. 6.

|| In Ps. 67, n. 36, Tom. 4, col. 683.

mind from the bodily senses, so that the spirit may perceive what is shown to it." A person is said to be in an ecstasy when he is beside himself. This happens in two ways, according to the apprehensive, and according to the appetitive, faculty; as we shall show out of S. Thomas. Ecstasy in the faculty which subserves knowledge, is said to be formally, as they say, because, by interior meditation on one subject, the intellect is withdrawn from others; in the appetitive power, causally, for the vehemence of the affection absorbs the soul, and suffers it not to have the control of itself. Thus S. Thomas* speaks: "I reply, that a man is said to be in an ecstasy when he is beside himself, which happens relatively to the apprehensive and the appetitive faculty.

"With reference to the apprehensive faculty, a man is said to be beside himself when he is without the knowledge which belongs to him, either, because he is raised to a higher, as a man when he comprehends certain things which are above sense and reason, is said to be in an ecstasy, in so far as he is beside the connatural apprehension of reason and sense, or, because he is brought down to a lower, as when a man becomes furious or mad, he is said to be in an ecstasy. With respect to the appetitive part, a man is said to be in an ecstasy when the desire of anything is carried to another, going, in a certain way, out of itself. The first ecstasy is caused by love, by way of disposition, in so far

* 1. 2dæ. qu. 28, art. 3.

as it causes a man to meditate on the object loved; an intense meditation on one subject withdraws him from others; but the second ecstasy is caused by love directly."

This is illustrated by James Alvares.* The soul in an ecstasy, seeing that its powers are finite, is sometimes deprived of all use of the senses, neither beholding what is present, nor hearing the voices of those who speak, as Henry Harphiust† explains, and therein the vegetative power only ceases from its operations, as it is not the faculty of knowledge, for when its operations cease, nutrition ceases, which is always essential to the animal powers, as S. Thomas teaches:‡ "We say that the vegetative powers of the soul do not operate through the soul being intent thereupon, as the sensitive powers, but in a natural way; and, therefore, in a rapture, abstraction therefrom is not necessary, as it is from the sensitive powers, by the operations of which the intentness of the soul upon intellectual understanding would be diminished." The same thing is laid down by the holy doctor in another place,§ and further illustrated by Suarez,|| Raphael de la Torre,¶ Gravina,** and Thyraeus.††

The soul is not separated from the body in an

* De Gradib. Contempl. lib 5, part. 3, c. 8.

† Theol. Mystic. lib 2, part. 3, c. 8. ‡ 2. 2dæ. qu. 175, art. 5.

§ De Veritate. qu. 13, art. 4.

|| De religione, Tom. 2, lib. 9, c. 18, n. 6.

¶ 2. 2dæ. Thom. Tom. 1, qu. 95, art. 6, disp. 14.

** Lydius Lapis, lib. 2, de ectasi. c. 30.

†† De apparit. Intellect. lib. 4, c. 4, n. 6.

ecstasy, whether it be natural or demoniacal, of which we shall speak below, whatever Plato* may have thought, who relates that Herus the Armenian was regarded as dead, but that the soul returned and he revived, and then spoke of the rewards and punishments of another life. And whatever Pliny† may have said, who speaks of Hermotimus of Clazomene, whose soul having wandered abroad, related many things which could have been known only by those who were present thereat; others are recorded by Bodinus.‡ These, in truth, are fables and delusions of the devil, for it is God alone can raise the dead, and the soul by the Divine power alone can return to the body it has left, as it is written, 2 Corinth. i. 9: "That we should not trust in ourselves, but in God, Who raiseth the dead.

Gaspar a Rejes,§ teaches that the soul once severed from the body cannot return to it by any power of nature or of the devil; and if at any time this seems to have taken place, it must be attributed to the power of diabolic superstition, by which, the senses being bound up, that is, the ducts being obstructed, whereby the animal spirits flow through from the brain to the sentient parts, and the spirits being recalled to the common sensorium, and there held that they might not flow outwardly, and the actions of the outward senses being thus impeded,

*De Republ. lib. 10.

† Hist. Natur. lib. 7, c. 52.

‡ Dæmonom. lib. 2, c. 3.

§ Jucund. Quæst. qu. 81, n. 4.

the body assumes the appearance of a corpse. Thus Olaus Magnus writes of the ecstasies of the Laplanders and Finlanders, who, while they remained in one spot buried in this sleep, though but falsely, traversed diverse places, and related many things, which they learned from their master the devil, which at that instant were taking place in distant countries, to the astonishment of the ignorant, who thought that the severed soul had returned to the body.

The soul is not severed from the body even in a divine ecstasy; for though it be certain that the divine power could sever it therein, and again restore it to the body, whether it so happened or not when the Apostle was in ecstasy and rapt, he confesses that he knew not: saying 2 Corinth. xii. 2, "I know a man in Christ above fourteen years ago, whether in the body, I know not, or out of the body, I know not, God knoweth, such an one rapt even to the third heaven. And I know such a man, whether in the body or out of the body I cannot tell, God knoweth." It is not necessary, however, that the separation of the soul from the body should attend upon a divine ecstasy, seeing that God in virtue of His infinity is present to every soul, and so may reveal to it what He wishes to reveal in an ecstasy, without severing it from the body; and as we never read that the souls of so many prophets who have been in ecstasies, and so many other servants of God who have been entranced, were separated from their bodies; as is shown at length

by Suarez,* Cornelius à Lapide,† Martin del Rio,‡ Scacchus,§ Cardinal Bona,|| Gravina,¶ Consalvi Durant,** and Cardinal de Lauræa.††

S. Augustine,‡‡ speaking of the ecstasy and rapture of S. Paul, says it is imprudent to inquire whether, during the rapture, his soul was separated from his body or not, because the Apostle himself confesses that he knew not. S. Thomas§§ says it is not necessary that the soul of Paul should in that rapture have been separated from his body, but he does not reply directly to the question, whether it was so or not. But Silvius, in the passage interpreting both S. Augustine and S. Thomas, says that they are to be understood as referring to an inquiry which tends to certainty, not to that which establishes probabilities, and that this favours the opinion of those who say that the soul of Paul was not separated from the body, seeing that the holy doctor says that it is more probable that the soul remained in the body, because a separation was not necessary.

3. According to S. Thomas, rapture is more than ecstasy; it is accompanied with violence; he thus speaks: ||| “Rapture involves something more than ecstasy, for ecstasy means simply

* Loc. cit. n. 7, in fine.

† In 2 Corinth. xii. 2.

‡ Disquis. Magic. lib. 2, qu. 29.

§ Quæst. Medico-legal. lib. 4, tit. 1, qu. 6, n. 16.

|| De Discret. Spirit. c. 14, n. 1. ¶ Lyd. Lap. lib. 2, n. 30, assert. 3.

** De Visionibus ante Revel. S. Brigittæ, c. 3, p. 577.

†† 3, Sent. Tom. 4, disp. 20, art. 23, n. 972.

‡‡ De Peccato Originali. c. 23.

§§ 2, 2dæ. qu. 175, art. 5.

||| 2, 2dæ. qu. 175, art. 2.

transport out of oneself, whereby a man is placed beyond his usual orderly condition, but rapture further involves violence." The nature of rapture, as it differs from ecstasy is, after S. Thomas, explained at length by Arauxo,* Scacchus,† Consalvi Durant,‡ Castellini,§ Antony of the Annunciation,|| and Silvius,¶ who says that violence is not essential to rapture, but that it is sufficient that it show something like violence. Cardinal Bona** explains the subject better: "This, then, is the difference between rapture and ecstasy; this withdraws the mind from the senses more sweetly, the former more powerfully and with a certain violence, so that rapture adds this to ecstasy, it offers a certain violence to the soul, most rapidly and powerfully withdraws it from sensible things, carries and bears it aloft to the intellectual vision and love of invisible things." The mystics explain this violence to be a certain violent motion of the body, namely, as when they who are abstraced from the senses are raised up into the air, and so remain for a time raised up from the earth. This explanation is adopted by Cardinal de Lauræa. ††

It is enough to have pointed out this, for according to the Cardinal de Lauræa the terms ecs-

*Decis. Moral. tr. 3, qu. 23, n. 60.

† De not. et sign. §§ Sanct. 8, c. 3,

‡ Cit. tr. de Visionibus, c. 3, p. 51.

§ De Inquis. Mir. in addit. univers. de Extais, n. 8.

|| Discept. Mystic. de Orat. et contempl. qu. 2, art. 1.

¶ 2. 2dæ. D. Thom. Tom. 3, qu. 175, art. 2.

** De Discret. Spirit. c. 14, n. 2.

†† Opusc. de Oratione, c. 6.

tasy and rapture are generally indiscriminately used, and Consalvi Durant* has made the same observation: "We may assume it as certain that doctors of theology sometimes apply the terms ecstasy, transport, and rapture to the same thing, and that even in the Holy Scriptures they are at times so used." Father Baldelli also says the same in the MS. already referred to. "The Holy Scripture speaks of ecstasy thus understood as being identical with transport and rapture, and they are mentioned as being the same, as S. Thomas observes, although the term rapture expresses a certain force and violence, and yet is it more properly attributed to the intellect than to the will, as to suffer violence and force is more peculiar to the former than to the latter, according to the same holy doctor."

4. We have already alluded to rapture and transport, natural, diabolical, and divine. This division is derived from the doctrine of S. Thomas:† "This kind of abstraction, towards what object soever it may be directed, arises from three causes; from a physical cause, as in their case, who, owing to some bodily infirmity, become abstracted; from the power of the devil, as in the case of the possessed; from the power of God; and so we now come to speak of rapture, as when a man is raised aloft by the divine spirit, unfettered by the senses, to certain supernatural things, as in the case of Ezechiel viii. 3: "And the spirit lifted me up between the earth and the heaven, and brought me in the vision of God into Jerusalem."

* Loc. cit. c. 3.

† 2. 2dæ. qu. 175, art. 1.

A natural ecstasy is that which results from natural causes, as, for instance, from a disease which the physicians call *Catoche*, or *Catalepsy*; for persons seized thereby are deprived of all sense and motion, and remain in that position in which it attacks them, rigid and motionless, with eyes open and fixed, resembling waking, though all the senses have ceased from their functions. A natural ecstasy may result from a strong imagination; for then the animal spirits flow into the brain, and therefore the functions of the external senses cease, and the intenser the imagination, the greater the flow of spirits into the brain, and thus the abstraction is the stronger, and the more lasting. Hence we read that Plato was sometimes so intent upon philosophic speculations, as to lose the use of his senses, and the abstraction of S. Thomas Aquinas is well known, who, sitting at the royal table, cried out that it was conclusive against the Manichæans. In this natural ecstasy the body is not raised from the ground. Wherefore Zacchias* says: "But others beside are in ecstasies, who, in an ecstasy, are lifted up from the earth, so as to remain poised up in the air. This, however—whatever some may have attempted to say—is not true in a natural ecstasy, for it is altogether against nature for a body to be raised up of its own strength, and be supported in air."

A diabolical ecstasy is that in which the devil binds up the senses, and obstructs the ducts by which the spirits are diffused from the brain into

* Quæst. Medico. legal. lib. 4, tit. 1, de Miracul. q. 6, n. 10.

the exterior senses, and when he excites in the fancy and thinking faculty a vehement cogitation upon any object or business. In this ecstasy the body may be raised from the ground ; for that does not exceed his power and strength. Jamblichus, edited by Kuster, at Amsterdam, in 1707, relates it as a notorious fact, that Pythagoras, in one and the same day, was carried by the devil from distant countries to Italy, and from Italy to Sicily, and that he conversed with his disciples in those places ; the same story is mentioned by Origen.* A good angel, as it is written, Daniel xiv. 35, took the prophet Habacuc by the hair of his head, and carried him to Babylon, at the command of God. By the permission of God Simon Magus was lifted up into the air by the devil, so that he seemed to fly ; but, however, at the prayers of Peter he was abandoned by the devil, fell headlong to the earth, and died, suffering the punishment he deserved. On this subject consult Cardinal Baronius,† and Rocca,‡ who has collected much matter to illustrate the fact. Henry Valois, in his notes upon the ecclesiastical history of Eusebius, seems to doubt of the flight of Simon Magus, and of the whole history of his contest with S. Peter : asserting that Eusebius makes no mention of the contest, of the flight, and his destruction ; that Irenæus also, and Justin, are silent on the subject. But Tillemont, in his Life of S. Peter,

* Contra. Celsum. lib. 6.

† Ad. an. 61, n. 13.

‡ De Canoniz. SS. c. 14.

with skill and learning confirms that story by innumerable testimonies, both of fathers and historians, saying that some without good reason have doubted it; then he adds, that he would rather be deceived with Arnobius, Cyril of Jerusalem, the Legates of Liberius, Ambrose, Augustine, Isidore of Pelusium, Theodoret, and the other fathers, than charge them with unreasoning credulity. Calmet* also speaks to the same effect. Torreblanca† adds that Magdalene of the Cross was lifted up, in the presence of many, by the devil from the ground.

Finally, a divine ecstasy is that wherein God, either Himself, or by means of a good angel, enwraps a man, and withdraws him from the senses, that he may the more freely meditate on divine things; and here in by Divine power the body may be raised on high, not because this has any necessary connexion with ecstasy or rapture resulting from a vehement, divine contemplation, but because God,—as this ecstatic contemplation is like to, and as it were, a commencement of that which will be in the beatitude of souls—in order to instruct us therein, grants at times to the enraptured this special gift; which gift is a certain imperfect participation of the gift of fleetness, which will be bestowed on glorified bodies. This divine ecstasy may come from God without any previous meditation or consideration, as was that mentioned in Genesis ii. 21: “The Lord God cast a deep sleep

* In. Dissert. de Simone. Mago.

† De Magia. lib. 2, c. 10, n. 37.

upon Adam." It may also proceed from God, moving and enlightening man, to consider, for instance, a certain mystery of the faith, so that the divine grace continuing, and man more attentively and vehemently considering, he becomes alienated from the senses: not only the first kind, but also the second kind is to be accounted a divine ecstasy, for the suspension of the senses and alienation of them results from the power of grace, although naturally it proceeds from the former grace, and one flows naturally from the other.

Theologians, mystics, philosophers, and those who have written on the subject of canonization, confirm what we have been saying. Among theologians, Suarez,* Arauxo,† Raphæl de la Torre,‡ Consalvi Durant,§ Gravina,|| Cardinal Bona,¶ and Cardinal de Lauræa.** Among the mystics, S. Francis de Sales.†† Among the philosophers, Zacchias,‡‡ Gaspar a Rejes;§§ and among those who wrote upon canonization, Cardinal de Lauræa,||| Matta,¶¶ and Matthæucci.***

5. We add what Father Baldelli has written in the MSS. referred to, but hitherto unpublished,

* De Religione. Tom. 2, lib. 2, c. 15.

† Decis. Moral. tr. 3, qu. 23, §§ 3, n. 60.

‡ 2. 2dæ. qu. 95, art. 4, disp. 13, disp. 14.

§ De Vision. c. 3, p. 55, 59. || Lap. Lyd. lib. 2, c. 28, p. 253.

¶ De Discret. Spirit. c. 14, n. 4. ** Opusc. de Orat. c. 6, advert. 3.

†† De amore Dei, Tom. 3, c. 5, c. 6,

‡‡ Quæst. Medico—legal. lib. 4, tit. 1, qu. 6, n. 7.

§§ Jucund. Quæst. Elys. camp. qu. 81, n. 3.

||| 3 Sent. Tom. 4, disp. 20, de miracul. ar. 23, n. 942.

¶¶ De Canoniz. SS. part. 3, c. 4, n. 3.

*** Pract. Theologo—Canon. tit. 3, c. 3, art. 1, n. 2.

in which he clearly explains the threefold ecstasy, namely, the natural, the diabolical, and the divine. He says something of the shining of the countenance of some ecstasies, and of protracted abstinence from food which some of them have observed ; but of this we shall speak when we treat of miracles. The same author, in the passage now to be quoted, touches slightly on the history of the Seven Sleepers, namely, Maximian, Malchus, Martian, Dionysius, John, Serapion, and Constantine, whose festival is commemorated in the Roman Martyrology July 27th. Some say they were called sleepers, because shut up in a cave from the time of Decius till the end of the reign of Theodosius the younger, they fell asleep, and slept about two hundred years. Others say that they were called sleepers, because they were martyred in a cave in the time of Decius, and when the cave was opened and their bodies found, they appeared as if restored to life : or because, after the manner of Holy Scripture, they are said to be asleep who piously and devoutly ended their life. Cardinal Baronius, in his notes on the Roman Martyrology, states both opinions, and is more inclined to the latter : but the first is defended and maintained with great learning by Joseph Simeon Assemani,* my special friend, and a man of great literary reputation. After the first edition of this work had been published, there was printed at Rome in 1741 the history of the Seven holy Sleepers, from the relievo in the Museum Victo-

* Biblioth. Orient. Tom. 1, p. 335.

rium, in which the second opinion is maintained. Let it be sufficient to have mentioned this.

The words of Father Baldelli are these : “ As to the causes of ecstacies and raptures, three are assigned by S. Thomas, namely, God, the devil, and a certain natural temperament. Because, although intense attention to divine things, and abstraction from the senses and the animal powers, can be only from God, as it is from Him that every other good thought comes which helps our salvation; nevertheless, the suspension of the senses at times, whether it results because the mind is wholly occupied with another object, or, because, without being intent upon anything, it is simply deprived of the use of the senses, may proceed likewise from the devil and from physical causes. And there can be no question that the ecstasies and raptures of proud contemplatives, as Cajetan observes, come from the devil, and also those of witches and magicians, when they remain in one spot like dead persons, deceived by fictitious appearances, which the devil causes and produces in their imagination, and they think they have been in various places, and have done many things at their pleasure.

Thus ought we to understand what is said of some one by Olaus Magnus, in the northern histories, that being desired to tell by some one who wished to know what had become of his friends or enemies, he placed on an anvil a snake or frog of bronze, which he held as the instrument or sign of his acts and incantations ; he then struck it with a hammer a certain num-

ber of blows, and having turned it on this side and on that, saying certain words, fell to the ground, and remained as one lifeless in an ecstasy. Returning to himself, he replied to what had been demanded of him, as if he had been personally at the whole. In the same way are we to understand those occurrences which are reported as having taken place among the heathens, namely, of persons returning to life and relating, as having seen them, various horrible and alarming details. Such is a case mentioned by Plato; a man had been ten days dead, having fallen in battle, his friends removed him to give him honourable burial, and while he was on the point of being buried and reduced to ashes according to custom, he returned to life, and recounted many things that he had seen. Such, also, is that mentioned by Pliny; a man named Hermotimus left his body for dead, and his soul wandered into diverse places, afterwards it returned to the body, and he made known what none could have known but those who had been present in those distant countries; he used to wander in this way at will, but at last his body was found by his enemies and burnt, and thus his soul lost its refuge for ever afterwards. Pliny and other historians relate many things of the same kind.

“And in this way the devil, too, in the ecstasies of which he is the source, sometimes impedes the natural function of the senses, that is, by obstructing the passages by which the animal spirits flow from the head and the brain to the

sensorium, and the species to the senses, as it happens during sleep; or perhaps, collecting and contracting those spirits within, employing the senses and the interior powers upon some other operation, and abandoning the external, as it happens when we are vehemently intent upon any subject which we do not see, and perceive not what passes before us, and hear not those who speak to us."

"And although it is not essential to raptures and ecstasies that the vegetative and vital powers of the soul be impeded and bound up, as the sensitive and the animal powers are bound up, as S. Thomas says; because the vital powers do not, like the animal powers, require the soul or any general power to be intent upon them; nevertheless, because the spirits retire and collect themselves within by an operation so intense as that which takes place in an ecstasy, the vital operations also become impeded, that is, digestion and nutrition, as it clearly appears in him who immediately after meals betakes himself to study or any other mental exercise. And this is as common to diabolical ecstasies as to divine, if God in these does not relieve it in some particular way."

"But similar abstraction from, and suspension of, the senses may result also from physical causes, which, with S. Thomas, we assigned as the third source of ecstasies, as it is clearly to be gathered from what Aristotle teaches on the subject of sleep and waking; he says that not every impediment or weakness of the exterior senses is sleep,

but only that which is caused in the sentient part, that is, in the organ of the sense belonging to the fumes of nutriment. And he adds, that beside this, there are many other ways of binding up and obstructing the powers of the soul, and rendering them incapable of sensation; namely, delirium and trance, madness and rage, which, as his interpreters observe, and particularly Themistocles, are sometimes so powerful as to admit neither of hearing nor seeing, nor even of feeling pain, when people in their fury tear their own flesh with their teeth. And finally, to bind and compress certain veins of the throat. And it is certain, according to the physicians, that from the obstruction of the ventricles of the brain, and the passage through which flow the spirits, which subserve sense and motion, apoplexy results, whereby a man falls down to the ground deprived of all sense and voluntary motion."

"It very frequently happens, as experience shows, that by reason of certain derangements of the womb, women remain apparently dead, as Pliny remarks. And the same experience shows, that if any nerve and instrument of sense, be bound in the middle, that part of it only which is nearest to the brain has feeling, because it alone admits of the influx of the animal spirits, and not the lower and more distant portion, for all communications with the spirits have been cut off. And, therefore, we may reasonably believe that in every other way that impedes the course of the spirits, the privation of sense and

motion which is visible in ecstasies may result from physical causes.”

“And perhaps we can explain in this way what Cardan* relates of himself, that he went into an ecstasy at his will and pleasure, and so remained without sense, so as scarcely to hear the sound of voices when persons spoke to him, but without understanding what was said, without feeling, even when struck, though it was done roughly and with force, and insensible to the pain of gout, however intense. He observed how this happened, and says that he perceived the commencement of it behind the brain, called the cerebellum, that it spread itself through the spine, and near his heart he seemed to feel a severance, as if the soul parted, and as if a portion opened itself for his strength and his life; he could not delay this but for a moment, and by doing great violence to himself. And there is no doubt that as certain muscles and nerves are found at times in some persons that are not generally found in others, so that these have the power of certain bodily movements which others have not, like those mentioned by S. Augustine,† who moved their ears at will, either one or both, and those who spread and project the hair of their head over their foreheads, and others like them, so there may have been in Cardan a particular organization of his nerves and membranes, by which he compressed the passages of the animal

* Lib. 8, de Variet. c. 43.

† De Civit. Dei, lib. 14, c. 24.

spirit, and obstructed their course, whereupon followed the failing of the senses, and, as it were, of life itself."

"The same thing occurred in a priest, named Restitutus, mentioned by S. Augustine; he at his own will, and at the request of those who desired to witness with their own eyes so remarkable a phenomenon, would, at the mere sound of voices imitating persons in lamentation and grief, abstract himself from the senses, and remain breathless as one dead, not only without feeling when any one pricked or pulled him, but even when fire was applied to him, unless he was wounded, and the loud voices of those who spoke to him, he heard, he said, as if they were at a great distance. And perhaps these feigned sounds of lamentation served to no other purpose than to excite the melancholy humours which in no slight degree help to compress the passages of the animal spirits; and as apoplexy, according to the physicians, obstructs the breathing, and when it is less violent, and leaves the senses, and nerves of some of the senses at liberty, it also leaves it possible to exercise in a slight degree some of their functions; thus in Restitutus the breathing was obstructed, but the hearing not perfectly, so that he heard the voices as if at a distance. And we have the experience of this very frequently in the sleep of those who answer questions at length, and do many things as if they were awake, only because all the senses are not entirely bound up; so it may happen also in ecstasies, that some of the senses may be more impeded than others."

“But there is no doubt that this kind of ecstasy, which obstructs the passage of the animal spirits at will by means of the nerves and membranes, is peculiar to but few, as it is that in few, and beyond the ordinary course of nature, such nerves and membranes are found. The other is more easy and more common; although the passages remain open for the flow of the spirits, yet those spirits are collected and concentrated within, and the interior powers are entirely occupied with some absorbing operation of the mind, and in this way the exterior organs remain powerless and alone. There is no one who has not experienced in himself, at least partially, the truth of this, when by a profound and intense attention to one subject, he neither sees what is before him, nor hears him who speaks to him. Every one may easily understand from this slight interruption to the function of the senses, how it may naturally occur in others for a longer time, and with greater intensity, when men apply themselves more directly to the object of their thoughts. Thus Plato, quoted by Marsilius Ficinus, says of Socrates, that sometimes from the dawn of one day to the dawn of the next, he remained standing and motionless, with his eyes fixed on one spot, always absorbed in thought. So also Livy speaks of Archimedes, that being intent upon some mathematical figure, which he had described on the ground, he heard not the tumult of the soldiers who were pillaging the town, who came upon him and put him to death.”

“Not to be tedious with these heathen instances,

which may be seen in Ficinus and the publications of the university of Coimbra, we read in the Life of S. Thomas, that he was once at table with S. Lewis, King of France ; forgetting the place and the majesty of the king, he waived his hand, and beside himself, and beside the purpose, said, It is conclusive against the Manichæans. At another time, when by the advice of his physicians he was to undergo an operation, he stretched forth his leg most readily, and was at the same time so absorbed in thought, that he did not perceive the fire which was applied. At another time, while in his cell writing, he was so rapt in meditation that the lighted candle which he held in his hand was burnt down, and was burning his hand. In like manner some say that Scotus in an ecstasy, remaining one day and longer absorbed, and as it were dead, gave occasion to some inexperienced persons to think that he was really dead, and to bury him, as we read in his Life prefixed to his works, printed at Venice in 1617.”

“ But that which Marsilius Ficinus says in the place referred to, that the prolonged sleep of Epimenides of Crete was an ecstasy, which lasted fifty years, or rather, according to Apuleius and Baronius, fifty-seven years, cannot become credible from this, principally, because ecstasy hinders only the animal, and not the vital powers, and as it does not extinguish the natural heat, so does it not destroy nutrition, nor take away the necessity for food ; whence for so long a time life could not be preserved in such an extasy. And thus is it related as a supernatural thing in Exod. xxxiv. 28, that Moses

speaking with God forty days and forty nights, "neither ate bread nor drank water." And of Jesus Christ it is written, Luke iv., that being in the desert forty days, "He ate nothing in those days." Now if the sleep of Epimenides could be explained by ecstasy, so also could that of the young man mentioned by Pliny, who, wearied with the heat and his journey, slept, it is said, fifty-seven years in a cave, and afterwards awaking, as if on the following day, marvelled at the change he saw in everything. And also in him, who was a young man, and not a philosopher, it does not seem reasonable to attribute this to ecstasy and the suspension of the senses, which result from the attention of the mind being fully occupied."

"With respect to the Seven Sleepers, whose feast is kept July 27, who had suffered much under Decius for the holy faith, and have truly rested in our Lord, Baronius remains in doubt whether it may be truly said that they slept for two hundred years in a cave, that is, from the days of Decius to the later years of Theodosius the Younger, according to Metaphrastes, Nicephorus, Cedrenus, Gregory of Tours, and others, or whether they received the name of the Sleepers only because martyred in a cave in the time of Decius, their bodies were found, and appeared like those of persons raised to life, and so were called Sleepers according to the usage of Scripture, where the death of the saints is called sleep. But if we admit in any one a certain organization, so that he may be nourished by the watery humours of the stomach and the veins, and have not for a consider-

able time either need or desire of any other food, as it is the case with bears, the dormouse, kites, and many other animals, according to Albertus Magnus,* which for a great part of the winter lie asleep in caves, and, according to Avicenna, quoted by Rhodiginus, may also be the case with man; in these cases it is most easy to grant that there was a lengthened ecstasy, so far as it concerns the necessity of food; for Albertus Magnus says that he saw himself in Poland a woman who frequently spent thirty days without food, and a melancholy man, who in the same way spent seven whole weeks without tasting anything but a little water once in two days. Rhodiginus adds, that it is certain from modern histories, that one man for two successive years neither ate nor drank, and that in Spain there was a woman, who without eating, but only by drinking a little water occasionally, supported life for twenty-two years."

"But be it as it may with respect to the time and duration of an ecstasy, if it may last a year, or a day, or an hour, it is sufficiently explained in the teaching of S. Thomas, that an ecstasy, in so far as it means the suspension of the senses, may result, not only from God, but also from the devil, and from physical causes; and to these Ficinus, Fracastorius,† and the university of Coimbra refer the melancholy temperament, which following in great measure the nature of earth, which does not spread itself abroad like the other elements, keeps

* De animal. lib. 7, c. 3.

† De Intell. lib. 2.

itself confined within itself, and greatly tends to mental recollection, and by this means also to ecstasies.”

“For this reason Aristotle* said that all great men who signalized themselves in any employment were given to melancholy. And from all this we gather, that when holy men become abstracted, or fall into ecstasies in meditating upon divine things, so we may say that, these, which substantially do not exceed the measure of grace which is commonly granted in such meditations, but only exceed it in measure, are from God; for to think of God so intensely as to absorb all the powers of the soul, is not ordinarily granted to all who are in a state of grace, but only to a few, according to the good pleasure of the divine goodness, and the disposition of each. And there is no doubt that at the bare hearing of Christ as an infant, of the divine sacrament, of the blood shed, of the wounds of His most holy Body, of the grief of His mother, of union with God, of the glory of the blessed, and such like, a soul becomes instantly absorbed, derives from these great light communicated to it by the Father of lights, and in virtue thereof, as soon as it was proposed to the sense of hearing, it rapidly entered within, and showed itself so obedient to God, that, as it were at a signal given, it flew at once to His bosom.”

“Whether this abstraction commences in the apprehensive powers, and descends from these

* Probl. §§ 30.

to the appetitive, or whether it commences in these, and ascends to the former, it cannot be a sign of great sanctity, that is, of the greatest subjection of the soul to God, and of the greatest power which the Divine objects exercise in it. This is, according to S. Bernard in his fifty second Sermon on the Canticles, the death of the just which the prophet longed for, when he said, 'Let me die the death of the just,' that is, of that which not working at all with the inferior powers of the external senses, in respect of which it is as death, and employing the mind only upon God, in God alone is perfect life. If this alienation and abstraction from the senses be accompanied with any unusual circumstances, as the elevation of the body from the ground, the shining of the face, and like things, such as, we often read, have happened to saints in their ecstasies, it must be said, that such an ecstasy, too, as to the substance of these circumstances, goes beyond the ordinary course of grace: if we do not say that even in these splendours the excess is only in the manner, and not substantial, in so much as the animal spirits which in ecstasy are more inflamed and purified, through their being a more subtle and warmer blood, approximate greatly to the nature of fire, and having in themselves some light, have the power of rendering much more luminous and resplendent that part where they meet together in greater abundance, as in the face, and herein principally in the eyes, which being transparent, and as it were crystal, are better adapted for receiving and reflecting the light. Also in men given to speculation

and contemplation, the eyes are observed to sparkle, and in some they have been of such brilliancy as to make the atmosphere luminous, and even in the thick darkness of midnight to cause a resemblance to midday: as we read of Tiberius Cæsar in Pliny,* and as Cardan says of himself. All this is to be attributed to animal spirits of exceeding subtilty, and to the organization of the eyes and brain."

"But if the brightness be excessive, as was that of the face of Moses, upon which the Hebrews could not bear to gaze, and that of Christ in His transfiguration, when "His face did shine as the sun, and His garments became white as snow," it cannot be attributed to natural causes, but we must every way admit it to be miraculous, as S. Thomas teaches concerning the brightness of Christ; and if we add, that in kind and nature it is different from the natural brightness of bodies, as he affirms of it, and universally of the brightness of glorified bodies, there can be no doubt that it is beyond the power of natural causes, and solely from the overflowing of the brightness and inward light of the soul, as is the brightness of the bodies of the blessed, according to S. Augustine, in his letter to Dioscorus, and S. Thomas. Nor is it inconsistent with this, that such brightness bodily appears, because things different in nature and essence can move and end in one and the same sense."

"But with respect to the other effect, visible at

* Lib. II, c. 3.

times in ecstasies, the elevation of a body from the ground to a great height, and its being supported in the air for some time, it does not appear that it can, with any propriety, be attributed to nature, because, although the animal spirits, having the quality and lightness of fire, have some power to make it light, as it appears in the case of dead persons, who, being deprived of these, become heavier, and less light, they cannot, therefore, overcome the weight of the predominant element, so as to lift up the body and support it aloft, and maintain it fixedly at a great height. This, therefore, must be attributed to the power of God, Who can raise up body and spirit together. And this, without doubt, is to be held for truth, rather than that which Marsilius Ficinus, after the Chaldæans, says occurred to Zoroaster, and following the Platonists, says might happen naturally, namely, that the soul rapt in God is filled with light, which diffuses itself over the whole body, and so renders it light, and carries it aloft, as we see tow carried by the fire. And if we add what he says according to the opinion of those persons, that it was in this way that Elias was carried away in the chariot of fire, and S. Paul to the third heaven, and that in the same manner the bodies of the just will be carried after the general judgment, we not only ought to deny this as not being true, but as altogether false, and deserving of severe condemnation."

5. Let us now proceed to the signs of ecstasy, natural, diabolical, and divine. And premising that no account is to be made of any ecstasy which

is slight, but only of that which is considerable, deprives those subject to it of all use of the exterior senses, and makes them appear as dead ; we say, that the signs of a natural ecstasy are the signs of disease, from which a natural ecstasy may result. Again, if the ecstasy takes place at definite times, if he who is subject to it, in the course of time, suffers from apoplexy or paralysis, or any other similar disease, if the ecstasy be succeeded by weariness, by sluggishness of the limbs, a clouding of the mind and understanding, forgetfulness of past events, paleness of face, and sadness of mind ; these are the signs of natural ecstasy, as Zacchias* shows at length. Circumstances also may show whether the ecstasy was natural ; for if a person falls into an ecstasy while he is actually desiring some earthly object, when he is seized suddenly with terror or sadness, on account of any event ; here, too, beyond all doubt, the ecstasy is natural. Thus Isaac, Genes. xxvii. 33, perceiving that he had blessed Jacob instead of Esau, and had made him lord over him, “was struck with fear, and astonished exceedingly, and wondering beyond what can be believed.” Thus Jacob, Genes. xlv. 26, hearing that Joseph, whom, for twenty-three years he believed dead, was alive, and viceroy of Egypt, “awaked, as it were, out of a deep sleep.” Thus in 2 Paralip. ix. 4, when the queen of Saba saw all the magnificence of Solomon, and made proof of his wisdom, “there was no more spirit in her, she was so astonished.”

* *Quæst. Medico. legal. lib. 4, tit. 1, qu. 6.*

Thus, finally, we read of Nabal, who had refused provisions to David in his flight, and had heard from his wife Abigail that David was angry with him, that "his heart died within him, and he became as a stone." Lastly, it is a natural ecstasy when the senses are suspended, and when a man falls into an ecstasy while he hears music; Cassiodorus,* Seneca,† and Calmet, in his dissertation on the music of the ancients, especially of the Hebrews, at very great length speak of such natural effects of music.

6. Circumstances, besides, may show whether the ecstasy was diabolical, for instance, if a man of abandoned life, or in an act of sin, fell into ecstasy or rapture. Also, if the ecstasy was accompanied with great contortion of the limbs, and violent movements of the body. Cajetan,‡ on S. Thomas, well observes: "Mark this golden expression, 'a divine condition.' Such suspension of the senses does not occur in prophets with any disorderliness of nature, and much less does it take place with anything disorderly, in respect of modesty and propriety. For the Holy Spirit, Who is the author of this suspension, which is necessary for prophecy, as He is the author of prophecy itself, is not the author of any disorderliness in nature or in conduct, for grace is in itself adapted for perfecting, not for destroying, diminishing, or violating nature and good conduct, and therefore this suspension of the senses, with a sensible vehement motion of the heart—for that in-

* Variar. lib, 2, c. 5. † De Ira. lib. 3, c. 9.

‡ 2. 2dæ. qu. 173, art. 3.

volving a certain disorderliness of nature—does not proceed from the Holy Spirit....It is, therefore, necessary to observe in these cases, whether there be any unbecoming movement, either exteriorly or interiorly, whether that unbecomingness relate to nature or to modesty, since, in that case, the suspension of the senses is not prophetic, but results from weakness, or hypocrisy, or diabolical illusion, or from the animal nature, from being too much occupied with one subject.” With him agree Gravina,* Consalvi Durant,† Castellini,‡ Matta,§ Thomas a Jesu,|| and Larrea,¶ who thus speaks of the proof of diabolical ecstasy: “As often as this man fell into an ecstasy, which was often the case with him, it was not with a placid countenance and open face, as others, but it was with some extraordinary signs, and throwing blood out of his mouth, which are not, in truth, the footsteps of those whom God throws into ecstasies, and who delight in the divine inspiration.”

It is a sign of diabolical ecstasy, if a man falls into it as often as he pleases; as ecstasies are granted to none habitually, for divine grace draws the soul to itself when and how it pleases. Pignatelli** says, if he ceases from his ecstasy at pleasure, or recovers his senses at the bidding of another, unless, perchance, it be the bidding of a superior, under obedience; if he who falls into an

* Lyd. Lap. lib. 2, c. 28.

† De Visionibus, c. 3, p. 58. ‡ De Inquisit. Miracul. n. 19.

§ De Canon. SS. part, 3, c. 4, n. 32.

|| Tom. 2, c. 8, disp. 3. ¶ Decis. de Revelat. part. 1, n. 57.

** Consult. 151, n. 76, 79, Tom. 8.

ecstasy speaks with a disturbed mind, as if urged by another, and as if another was speaking through him ; if, afterwards, he cannot remember what he said when he was in ecstasy, and cannot repeat what he said ; if, finally, he falls frequently into ecstasies in public places, where the concourse of men is greater ; for it is the property of the devil to seek honour in external things, and which are visible to men.

S. Augustine* relates the following of a certain priest named Restitutus. "There was a certain priest, named Restitutus, in the diocese of Calama, who, whenever he pleased—and he was asked to do it by persons who were anxious to behold such a phenomenon—at the feigned sounds of lamentation became abstracted from sense, and lay down as if dead, so as not to feel when he was pulled or pricked by others, sometimes even, not even the application of fire, excepting the wound which remained." Consalvi Durant† shews that this was the work of the devil, and at some length refutes Cardan, who boldly maintained that man could, by his own natural powers, fall into an ecstasy whenever he pleased.

Martin del Rio‡ says there was a girl at Saragossa who fell so frequently into raptures, that she did so at her pleasure; this the Bishop of Saragossa discovered to be the result of a compact entered into between her and the devil while she was tending sheep. Zacchias§ relates that he saw himself a wo-

* De Civit. Dei, lib. 14, c. 24.

† De vision. cap. 3, p. 5. ‡ Disquis. Magic. lib. 2, qu. 25.

§ Quæst. Medico—legal. de morb. Simulat. qu. 6.

man who was an impostor, pretend to be so naturally and truly enrapt, as to excite the admiration of the beholders ; she would stand with her arms extended like a cross, with eyelids motionless, her eyes fixed for an hour, and sometimes would raise up her body as if she was about to fly to heaven, and stretch it forth in a wonderful way, would change the hue of her face into a thousand colours in an instant, would become faint like one dead, and then be overspread with redness immediately, and as if exhausted would feign to be returning to herself. Scacchus* records similar instances.

Cardinal de Lauræa† speaks of the celebrated witch of Cordova, Magdalene of the Cross, and wisely reminds us, that we must beware of those who in their ecstasies utter not human cries, but those of wild beasts, and such as create horror; he considers those ecstasies to be diabolical, and says that he finds it so by experience. Raphaël de la Torre‡ teaches us to be suspicious of those who awake from their ecstasies when a word is whispered in their ear, or in a like manner, as if they were roused from sleep : for that awakening must proceed from a higher cause, that is, either from God or the devil ; it cannot proceed from God, for it has no other object than to excite the admiration of the vulgar ; and he infers that it proceeds from the devil. With respect to those ecstasies, who, at the bidding of a superior, are

* De not. et sign. Sanct. 22. 8, c. 3.

• 3, Sent. Tom. 4, disp. 20, art. 23, n. 998.

‡ In 2. 2dæ. qu. 91, art. 6, disp. 16.

aroused from their ecstasy, he says that we must proceed with caution, unless other circumstances unite to shew that the ecstasy is divine: and especially because sometimes superiors speak to them out of ostentation, and without any necessity.

Finally, clear signs of diabolical ecstasy are these; if in them any evil thing be recommended, or even good, but not for a good end: or if after the ecstasies those subject to them remain disturbed: for although in ecstasies, apparitions, and divine revelations—as we shall hereafter show—some disturbance may and does arise, nevertheless, it is neither vehement nor of long duration, and the ecstasies rest in delight. The case related by Father Ribadeneira* in his Life of S. Ignatius, is worthy of observation. Father Reginald, a Dominican, and a grave man, visited S. Ignatius at Rome, and in the presence of Father Ribadeneira told him that there was at Bologna in a monastery under his care, a nun remarkable for her virtue of prayer, who was frequently in ecstasies, so as not feel fire when applied to her person, who had the stigmata in her hands, whose side had a wound, and whose head was, as it were, pierced with thorns, from which even blood used to flow. He begged the saint to give him his opinion on the subject, who replied, that of the signs enumerated, that only was to be regarded, that the nun yielded most ready obedience to the commands of her superiors. And when Reginald had departed, and

* Lib. 5, c. 10.

S. Ignatius had finished the conversation, Ribadeneira adds, that he concluded that those signs might come from God, and might also from the devil, who, by feigned and shadowy images of things, frequently deludes the minds of men, which regard vanities through the instrumentality of the body. Silvius,* following Cajetan, well observes, that those who in their ecstasies speak in the person of Christ, or of a saint as if inspired by him, are either deceiving or deceived.

7. The signs of a divine ecstasy are principally to be derived from his conduct who is subject to them. A divine ecstasy takes place with the greatest tranquillity of the whole man, both outwardly and inwardly. He who is in a divine ecstasy speaks only of heavenly things, which move the bystanders to the love of God; on returning to himself he appears humble, and, as it were, ashamed; overflowing with heavenly consolation, he shows cheerfulness in his face, and security in his heart; he does not delight at all in the presence of bystanders, fearing lest he should thereby obtain the reputation of sanctity; for the most part, while he is at prayer, or at mass, or after receiving the Eucharist, or while he hears of God or paradise, he falls into an ecstasy or trance. Martin del Rio† mentions a certain servant of God, at Burgos, in Castile, living in 1585, who was frequently in ecstasies after receiving the holy Eucharist, and on returning to herself, would, full of shame and confusion, hurry herself quickly

* 2, 2dæ. Thom. Tom. 3, qu. 173, art. 3. † Loc. cit.

home, and retire to her chamber. Scacchus* relates the same thing of S. Catherine of Sienna.

Father Francis Marchesi published from the processes of canonization of S. Peter of Alcantara, his Life, which we shall quote from below; in which, having mentioned the divine ecstasies and raptures into which the saint fell while he celebrated mass, adds this: "Having put off the sacred vestments, he returned without delay into his cell, and though his usual walk was grave and quiet, nevertheless, on such occasions, he quickened his pace in an unusual manner, and sometimes he ran fleet as the wind, in order to reach his cell as quickly as possible, but his humility never allowed him to relate to any one what celestial favours he received therein. But his religious inferred from his vehement sighs and sharp cries, that he was singularly favoured by our Lord."

Besides, divine raptures are not long, but frequently brief, as Cardinal Bona,† and Thomas a Jesu‡ show. The circumstances which precede, attend, and follow ecstasies, are to be diligently considered. If there be no doubt about the virtues of the ecstatic, if the circumstances attending the ecstasy be such as we have mentioned, if the ecstatic, after the ecstasies, advances more and more in charity, in humility, and the other virtues, the ecstasy is divine beyond all question, as is observed by Consalvi Durant:§ "When they return to consciousness, who, in ecstasy or rapture,

* Loc. cit. † De Discret. Spirit. c. 14, n. 6,

‡ Tom. 2, disp. 3. c. 8.

§ De Vision. c. 3, p. 69.

have been divinely raised up to behold supernatural things, they perceive that their minds are more enlightened by the divine light, and endowed with divine wisdom, and then the soul is filled with divine light and love, and melting in ineffable delight, emerges into a heavenly state ; and the more it is raised up to higher mysteries, the more humble it shows itself, disposes itself the more for purity of life, and perfect self-denial, and prepares itself for more precious gifts." Matta,* Scacchus,† and Cardinal de Lauræa,‡ speak to the same effect. The words of Cardinal Bona§ are these: "There is no proof more certain of a true and supernatural ecstasy, than the harmony of his conduct with this divine gift who receives it ; if he despises the world, if he hates its pomps and vanities, if he has an effectual purpose of serving God, if he thinks himself unworthy of that grace, if he makes greater progress from day to day, if, by reason of this intimate union with God, he grows in humility, self-denial, hatred of self, and in the love of God." Matthæucci|| and Thomas a Jesu¶ speak in like manner.

8. According to S. Richard of S. Victor,** divine ecstasy may proceed from three sources ; from admiration, from great love, from great joy ; which Henry Harphiust†† explains at length : "It

* De Canon. SS. part 3, c. 4, n. 31. † Loc. cit. §§ 8, c. 3.

‡ Opusc. de Oratione. c. 7. § Loc. cit. c. 14.

|| Pract. Theologo. Canon. tit. 3, c. 3, art. 1, n. 15.

¶ Tom. 2, disp. 3, c. 8. ** De Contempl. lib. 5, c. 5.

†† Mystic. Theol. lib. 3, c. 39.

is great admiration, when the soul is led beyond itself, irradiated with the divine light, sustained in admiration of the highest beauty, is thrown out of itself, and raised up to sublime things. Great love is it, when the human mind burns with so great a fire of heavenly desires, that the flame of interior love increasing above human measure, releases the soul from its former state, and raises it up to heavenly things. Great joy is it, when the human mind, filled with the abundance of interior sweetness, utterly forgets what it is, what it was, and carried away into a superhuman affection, becomes a stranger to itself."

But let us leave this which belongs to the mystics, and which, as being interior matters, is not subject to the judgment of the Church, it remains for us to speak somewhat of exterior acts, in order to explain, with greater clearness, what we have spoken of before. We have already said that a natural ecstasy is followed by a certain weariness. Zacchias* ascribes this to a natural ecstasy, and excludes it from supernatural ecstasies. Consalvi Durant† seems to agree with him, saying, "that his body who is thus raised to the contemplation of divine things, is not afterwards, as it might seem, left weak and languid, but frequently strong and powerful." The Auditors of the Rota rightly observe, saying, in their Report in the cause of Nicholas Fattore, servant of God: "And when he had been in an ecstasy, he returned to consciousness, but in full strength and vigour for enduring

* *Quæst. Medico—legal. lib. 4, tit. 1, n. 32.* † *Loc. cit. c. 3.*

whatever labours were beforè him. But this is to be explained of the condition of the body after the rapture or the ecstasy, for it is otherwise while the ecstasy or the rapture continues; as it is written, Daniel, x. 10: "And I, being left alone, saw this great vision; and there remained no strength in me, and the appearance of my countenance was changed in me, and I fainted away, and retained no strength." For the powers of the mind, being fixed on the contemplation of divine things, and the vital heat being collected together for the functions of the mind, and the vehemence of love flowing into the sensitive part, the powers of the body are, of necessity, weakened; it becomes cold, pale, and languid. Cassian* introduces the Abbot John, speaking thus: "By the great mercy of our Lord, I remember, that I have been often in raptures, so as to forget the burden of my bodily weakness, and my mind has at once forsaken the exterior senses, and banished away from it all kind of material objects, so that neither my eyes nor my ears performed their usual functions, and my soul was so filled with divine meditations and spiritual contemplations, that I knew not that I had taken food at evening, and on the following day was altogether in doubt whether I had observed yesterday's fast." And S. Teresa,† describing the condition of a man rapt in ecstasy, says that his colour fails, his breathing is interrupted, neither the slightest breath or motion is

* Collat. 19, c. 4.

† Castro Animæ Mansion. 6.

perceptible, his limbs become cold and stiff, his countenance pale, and all the symptoms of a dead or dying person show themselves.

9. We have said above that in diabolical ecstasies the body may be raised up from the ground, and Thomas a Jesu, by many instances of Saints rapt in ecstasy, proves that this may occur much more in a divine ecstasy. The writer of the Life of S. Peter of Alcantara* writes as follows: "Then comes raptures and excesses, then his being wonderfully carried through the air, so that his body, though heavy, is hurried along by the motions of a fervent spirit. The author of this great work is the merciful Lord, Who usually bestows this grace only upon the greatest contemplatives. He bestowed it upon S. Teresa, and also upon S. Peter of Alcantara, so that while praying in the choir, and absorbed in the contemplation of God, he was lifted up even to the ceiling in the fervour of his spirit. Often while on his knees at the foot of a tree, he seemed like a bird flying to reach the topmost branches. Sometimes he was carried suddenly from the garden into the church. If any one spoke of God before him, that was to him the occasion of new raptures. Oftentimes praying before a wooden crucifix, with his hands spread out in the form of a cross, he was seen raised up from the earth, to the great wonder of those who passed by, and the shepherds." We read thus in the Life of S. Thomas Aquinas: † "The purity and devotion of the saint in prayer

* Lib. 4, c. 10, p. 197.

† Surius 7, Mar. n. 9.

was admirable, and when he was employed in the contemplation of divine things, so frequently was he in rapture that his body was seen suspended in the air."

The Auditors of the Rota write in their Report in the cause of S. Teresa: "It is proved that she had raptures, and that these were so intense, that she was at times lifted up bodily from the ground." And in that in the cause of S. Francis Xavier: "He was frequently raised up from the ground by the power of God; and once when walking in the garden with his hand on his breast, he said, 'Enough, O Lord, it is enough.'" Many other instances are to be found in the Report of the cause of S. Philip Neri. When I was Promoter of the Faith, the cause of the venerable servant of God, Joseph of Cupertino, was discussed in the Congregation of Sacred Rites, on the doubt about his virtues, which, after my resignation of the office, was happily solved; in which unexceptionable eyewitnesses deposed to most frequent elevations and great flights on the part of that ecstatic and rapt servant of God.

10. We have already said that disorderly and unbecoming movements of the body are a sign of diabolical ecstasy. To the authorities which support this we add that of Silvius,* which, though he speaks of prophets, yet is applicable to ecstasies. Having said that the suspension of the senses which takes place in prophets, is not accompanied with any disorderment of nature, sub-

*In 2. 2dæ. D. Thom. qu. 173, art. 3.

joins: "This principle is extremely useful in discerning spirits, whether they come from God, which exhibit themselves as prophetic among men. For as the Holy Spirit does not violate, but perfect natural modesty and moral conduct, the suspension of the senses which proceeds from the Holy Ghost is not attended with any disorderment of nature, and is even without any violation of modesty and good conduct. And, therefore, that suspension of the senses with palpation of the heart sensibly violent, as it involves a disorderment of nature, does not proceed from the Holy Ghost: so Cajetan. And in like manner if this suspension of the senses be accompanied by any unbecoming change or posture of the body, whether that be against nature or against propriety, the prophetic spirit is not there, but either a diabolical, or human, or animal passion, or weakness." Hurtado* is of the same opinion. We admitted all this in a former paragraph, and we readily admit it again, but it must be understood with caution, so that not every unusual bodily movement be considered disorderly and unbecoming. Richard of S. Victor † compares the ecstatic to a fish playing in the water and leaping up out of it. It is said in the Life of S. Philip Neri, ‡ that he, while celebrating mass, sometimes trembled so greatly as to shake the predella of the altar; also when at the offertory he so exulted with joy as to appear like a para-

* Var. Tract. 1, tr. 5, c. 6, Resolut. 54, §§ 23, n. 1080.

† De Contempl. 5, c. 14.

‡ Lib. 2, c. 1.

lytic; he could not mingle the water with the wine in the chalice till after supporting himself by resting with one arm on the altar; at the elevation of the sacred host, his uplifted arms remained extended, so that for a time he could not bring them down again; lastly, after consecration he was sometimes so overjoyed that he seemed like one dancing, resting his weight on the extremities of the toes of his feet. Other illustrations occur in the same Life, and throughout the Life of S. Mary Magdalene de Pazzi; in the Bull of whose canonization we read: "She ran through the cloisters with wonderful rapidity, tore her garments, and threw away whatever came into her hand."

When during the discussion of the doubt upon the virtue of the venerable servant of God Michael de Sanctio, the promoter of the faith objected, in order to show that his ecstasies were not divine, that he was in the habit, after prayer, during which he fell into them, of going away shouting and running to and fro, and against whatever came in his way, laying hold of them and embracing them; yet this presented no obstacle to the approbation of his virtues; and indeed they obtained no small help from the fact of these ecstasies having been admitted to be divine. From all this it is clear that not all unusual bodily movements, but only those which are indecent, especially immodest ones, are a sign of diabolic ecstasy; but that merely unusual ones, if other circumstances be favourable, may be attributed to divine ecstasy.

James Alvarez* de Paz, treating of ecstasies, thus writes from Philo: "The soul that is filled with grace immediately rejoices, laughs, and exults. It becomes so wild that it seems to be drunken and mad; for there is a certain drunkenness of the sober, who drink good wine, and to whom perfect virtue gives to drink." To the same purport Matthæucci† distinguishes correctly between unbecoming and unusual acts, and concludes that these are attributable to divine ecstasy, the former not.

11. Finally, we said above that it is a sign of diabolical ecstasy when a man speaks with a mind disturbed, and of a divine ecstasy when the words of the ecstatic redound to the praise of God. Thomas a Jesu‡ says, that he cannot be said to be abstracted or rapt who is free to speak or be silent, and understands the words he speaks; and if this be so, then the suspension of the senses is not perfect, but imperfect. Gravina§ says that among the ecstasies are to be reckoned those who are jubilant, and those who break forth; the jubilant are those who leap while in ecstasy, and the latter are those who pour forth words. Cardinal de Lauræa || relates that the servant of God Joseph of Cupertino was in the habit of uttering a cry when he fell into ecstasy or rapture. Gravina, as well as Lauræa, admits speaking and shouting in a divine ecstasy to be as it were signs

* Tom. 3, col. 1431.

† Loc. cit. lib. 3, c. 3, art. 1, n. 18.

‡ Loc. cit. disp. 2, c. 9.

§ Lap. Lyd. lib. 2, c. 28.

|| Disp. 20, de miraculis, ar. 23, n. 998.

of unutterable joy and gladness ; provided the words be holy, and the cries and shouting excite no horror, as we said before. Shouting unattended by horror is mentioned in the Life of the Blessed Angela de Foligno,* and in the Life of S. Peter of Alcantara,† written by Father Francis Marchesi. To the same effect writes John Casian : ‡ “Frequently, indeed, from this unutterable joy and gladness of spirit proceeds the fruit of most wholesome compunction, so as to break forth into shouting through the greatness of an unendurable joy ; and joyousness of heart and the greatness of the exultation penetrates into the neighbouring cell.”

Lastly, it is not to be denied that, speaking of divine and supernatural ecstasies, they who fall into them often speak. In the year 1600, Father Vergilio Cepari—whom we have elsewhere mentioned with praise, a theologian of the Company of Jesus—was the confessor of S. Mary Magdalene de Pazzi and the nuns ; their extraordinary confessor, certainly, but with the power of visiting them whenever called upon. He had written the Life of Aloysius Gonzaga, now canonized, which he gave them to read ; he gave them also a portion of his finger, which they desired to have as a relic. But when Mary Magdalene was dividing particles of the relic among the Sisters, she fell suddenly into a divine ecstasy, and uttered at intervals wondrous words, which most fully revealed

* C. 32.

† Lib. 4, c. 2 & 13.

‡ Coll. 9, c. 27.

the highest degree of glory granted to Aloysius in heaven. Eighteen of the nuns who were then present deposed to the fact. Some of them wrote down the words of Mary Magdalene; and then the paper being shown her on which her words had been written by those who stood by, she, weeping greatly because she was compelled to make known the secret gifts of God, confessed upon oath, at the bidding of the Archbishop of Florence, who for that purpose had entered her cell where she was lying ill, that the contents of the paper, as therein shown, were true: this was proved out of the process made in the cause of the canonization of S. Mary Magdalene de Pazzi, in the cause of the canonization of S. Aloysius Gonzaga, by Father Andrew Budrioli, of the Society of Jesus, the diligent and learned postulator of that cause. Finally, the rule is to observe the words which fall from the ecstasies, with all their circumstances, as Pignatelli* shows by many examples.

12. From what we have said it may be gathered that the ecstatic and the rapt remember what has happened to them during their ecstasy and rapture. This agrees with what we have said above, while speaking of natural and diabolical ecstasy, for in them there is no remembrance of what occurred. Silvius,† too, says the same, namely, that they are not to be considered true prophets or ecstasies, who when abstracted, speak of some

* Consult. 151, n. 94, Tom. 8.

† In 2. 2dæ. Thom. Tom. 2, qu. 173, art. 3.

things as if they saw them, and afterwards not knowing what they saw, refer themselves to what they said while they were abstracted. But lest any opportunity for error or doubt should result from this, it is worth while to consider the doctrine laid down by S. Teresa :* that if God reveals anything by a vision of the imagination to the enraptured, those things remain impressed on the memory, and the ecstatic, returning to himself, can relate them ; if He reveals them by an intellectual vision, they remain indeed impressed on the mind so that they cannot be forgotten, but the ecstatic, returning to himself, knows not how to relate them. The same saint teaches that the soul, when it returns to itself after an ecstasy, is able to relate nothing it saw, nor to remember it, save only in a confused and general way, as if one entered the cabinet of a king, filled with vases, tables, statues, and other ornaments most precious, and arranged with wonderful art, all of which at once salute the eye, and yet could not recollect each particular amid such so vast a variety. In the next chapter we shall treat of the imaginary and intellectual vision. Let it be sufficient to have remarked this ; lest, either through want of a perfect memory, or want of power to relate those things which the ecstatic saw, it should be inferred that the ecstasy was not beyond the powers of nature, as Pignatelli† observes, for God does not grant to the ecstatic the power of relating, unless it be his

* Lib. de Castro interiore, cap. 4.

† Consult. 151, n. 81, Tom. 8.

duty to prophesy and to reveal for the good of others what he saw in his ecstasy. Wherefore S. Paul speaks of himself in his rapture; that he "heard secret words which it is not granted to man to utter," of which Tertullian* speaks, "The condition of them was, that they were to be revealed to no man," which is confirmed by Cardinal de Lauræa.†

13. It remains for us now to speak of ecstasy and rapture relatively to beatification and canonization. It must be proved, in the first place, that the ecstasy was not natural, which is chiefly done by showing that it was preceded by no infirmity, or other cause from which ecstasies might naturally result. The question of diabolical ecstasy can scarcely occur under such circumstances, for it is incomprehensible that men famous for sanctity—whose causes could not have been entered upon unless after judicial proof of their constant reputation for virtue and miracles—should have been subject to diabolical ecstasies, unless God happily permitted it in order to humble them, as Cardinal de Lauræa‡ observes, and shows that sometimes men given to contemplation may be deceived by diabolical ecstasies, or unless what is called self-satisfaction and spiritual luxury should take place in the ecstasy; that is, when the servant of God regards as the principal end the comfort and delight which he experiences during

* De Præscript. c. 24.

+ 3 Sent. Tom. 4, disp. 20. art, 23, n. 981.

‡ Opusc. 5, de Oration, c. 6.

the ecstasy, and not the glory of God, as Consalvi Durant* and Scacchust† observe. But as these are internal matters, the Church cannot certainly know that they did not occur, unless she certainly knew by witnesses and other proofs that his virtues who fell into these ecstasies were heroic. Putting aside natural ecstasies and diabolical ecstasies, and finding signs of divine ecstasies, according to what we have laid down, no doubt can be entertained that the ecstasy itself was divine, as is solidly demonstrated by the Auditors of the Rota in their Report in the cause of S. Catherine de Ricci.

14. The character of the ecstasy being ascertained, yet of itself, although divine and proceeding from God, it does not help to prove sanctity, for it neither sanctifies, nor is it an effect of sanctifying grace, being a grace *gratis data*. Wherefore, in order that it may be taken into account in the process of beatification and canonization, it is necessary to prove that the ecstatic was endowed with heroic virtues; for then it will be a sign of sanctity and of the ecstatic's love of God, and on the other hand, of God's love to him. It is a question among theologians whether the ecstatic gains merit by acts of the intellect during the ecstasy, as seeing, and of the will, as loving. Cardinal de Lauræa‡ says that the ecstasies gain merit by the acts which precede the ecstasy as

* De Visionibus, c. 3, p. 52.

† De not. et sign. Sanctit. §§ 8, c. 3, p. 608.

‡ Loc. cit. n. 499.

they are free, employed upon a good object and circumstances, as are the other acts of religion and faith; but that they gain no merit by those acts which occur during their ecstasies, for these are not free. Suarez* on the contrary maintains that they are free, and therefore meritorious, and herein he is followed by Father Antony of the Annunciation,† and Gravina.‡

But setting this aside, which is discussed at length by Father Thomas a Jesu,§ as these divine ecstasies are for the most part not granted to every one of the faithful, nor to those of ordinary spiritual attainments, but only to the perfect and established in the spiritual life, and so to those who are remarkable for virtues, and especially for their charity, as may be seen in the acts of S. Francis, S. Dominic, S. Antony, S. Bonaventure, S. Catherine of Sienna, S. Teresa. Divine ecstasies, therefore, accompanied with heroic virtues, in causes of beatification and canonization, though not directly, as the schoolmen say, yet indirectly furnish some evidence of sanctity, as is shown by Cardinal de Lauræa,|| Scacchus,¶ Matta,** and Matthæucci.††

And though the ecstasies immediately sent

* De relig. Tom. 2, lib. 2, c. 20, n. 5..

† Discept. Mystic. tr. 4, qu. 2, art. 9.

‡ De Vision. Intellect. lib. 2, c. 18.

§ Opp. Tom. 2, part 1, Eucleat. Theolog. Mystic. S. Dronys. qu. 27.

|| Loc. cit. n. 991,

¶ Loc. cit. p. 809.

** De Canon. SS. part 3, c. 4, n. 31.

†† Pract. Theolog. Canon. tr. 3, c. 3, art. 1, n. 16.

from God, without any previous application or strong human attention, may be called marvellous, and those also which are experienced by men working with supernatural help, and firmly adhering to those divine truths apprehended by them, yet are they never approved as special miracles by the Apostolic See, as Cardinal de Lauræa* shows, alleging the practice of the Sacred Congregation, unless it chanced that they were attended by some supernatural sign, as the shining of the face, and the like, for then that shining, and the rays issuing from the face, may be approved as miracles, as his Eminence† shows, saying, "And hence it is, that, as I have experienced these thirty years, when the canonization of a servant of God is in question, and an investigation of his miracles takes place, his ecstasies are not accounted among them, unless they be supported by some evident supernatural sign. This is said by our author after he had stated that ecstasy or rapture is not connected with acquired contemplation, for the contemplation may be at times so vehement as to produce a natural ecstasy. Although special grace is requisite for the act of contemplating profitably, when, however, the ecstatic, having obtained it, is in the act of contemplation, he may, by his own effort, apply so intensely to that act, as that an ecstasy shall be the result.

15. Father Baldelli, in his MS. work, speaking

* Loc. cit. n. 967.

† Opusc. de Orat. c. 6, p. 309.

of the ecstasies of *Arsilia Altissima*, shows clearly how her ecstasies were divine, and how they might help to prove her sanctity, though they should not be considered miraculous, and were even somewhat natural. These are his words: "But with reference to these matters, particularly in *Arsilia*, it is most certain she was in raptures, not only when in prayer was she more collected, but at the mere speaking, or hearing others speak, of the things of God. At one time she was cold and chilled, with but slight appearance of pulsation and breathing. At other times, on the contrary, she was on fire, and inflamed to such a degree, that the perspiration ran down her whole body, and remained for some time always motionless, not hearing any one who called her, or feeling when she was touched. When she returned to consciousness, she was extremely weak, and ashamed if any body had observed her; she would humbly implore their forgiveness, excuse herself and say that amid her many failings was this of drowsiness, and among her many shortcomings was that of not attending to those who were about her. Her ecstasies were not of the apprehensive, nor of the appetitive powers only, but of one and of the other. Now they began in the one and ended in the other, and again beginning in the latter they ended in the former. However, she felt great pains bodily in her heart, which appeared as if ready to burst, so that she was forced to break forth into sighs and groans; sometimes it appeared to have become so large as not to be contained in her bosom; sometimes it was as if cut

with razors, so that her whole system was in agony. I doubt not that this was from God, and that grace from which all good thoughts and desires proceed ; but I believe that substantially it does not transcend this order of grace, or the good habit she had of thinking of the things of God, assisted also by nature and temperament, whereby her conceptions and affections were so great, and influenced her body so much as to make her weak if she had any cause of grief, and even to faint, as it sometimes happened at the departure of some spiritual father. So far as I know, her face was not shining, nor was she lifted up from the ground, but we must not from these alone measure the truth of ecstasies and the greatness of sanctity.”

CHAPTER XI.

OF VISIONS AND APPARITIONS.

1. It has been well observed by Cardinal de Lauræa,* that visions are not always connected with ecstasies. He says that visions, apparitions, and revelations are not always and of necessity connected with ecstasies and raptures, and simple contemplation : this he maintains on the ground of reason and of fact. In the Holy Scriptures visions and apparitions are promised to no class of persons ; and in the second place, on the ground

* Opusc. 1, de Orat. c. 8.

of fact, many contemplatives, and in particular those of acquired contemplation, and many ecstasies and enraptured, neither had nor have either visions, or apparitions, or revelations, but only illumination with reference to the objects of their contemplations. The same writer says, that visions may be said to be revelations, and otherwise if they be of secret, future, present, or past subjects; and on the part of God, Who shows these things, or the devil deceiving, they may be called revelations, and on the part of man, who receives them, visions. Cardinal Bona* says that the terms vision and apparition may be used for one and the same thing; but there is this difference, that an apparition is that which presents itself to our contemplation, but without our knowing what it is; but a vision is that, the understanding of which is given also with the external apparition. The subject is thus explained by Bordoni:† “Apparitions are visions in reference to those who see the marvellous thing.”

2. It is certain that the invisible God appeared in a visible form at times under the old Testament, and that eleven times. The first was when He was pleased to appear to our first parents, the second to their son Cain, the third to Noe, the fourth to the maid Agar, the fifth to Abraham, the sixth to Lot, the seventh to Jacob, the eighth to Moses, the ninth to Josue, the tenth to Gedeon, the eleventh to the parents of Samson. We learn

* De Discret. Spirit. c. 15, n. 2.

† Medit. 3, de Miraculosa apparit. SS. n. 20.

also from various instances in the old Testament, that God spoke with an external voice, and was heard. To pass over the instances in the history of Moses, God spoke nine times to Abraham ; the first time was when He bade him leave his country and go into the land of Chanaan ; the second, when He promised that land to his seed after he had obeyed the commandment of the Lord ; the third, when He repeated to him that promise after Lot had gone to the country of Sodom : the fourth, when He promised posterity to Abraham which should equal in number the stars of heaven ; the fifth, when He gave the precept of circumcision ; the sixth, when Abraham entertained three angels in human form ; the seventh, when He bade him send away his son with the maid, according to the desire of his wife ; the eighth, when He commanded him to sacrifice his son Isaac ; the ninth, when He forbade him to do so. There are innumerable other instances of God speaking visibly in the old Testament.

Whether, however, and wherein a voice only was heard, and nothing seen, and wherein God speaking, was not only heard but seen, it is not our present purpose to enquire. Let it be sufficient to observe, that the external voice of God has been heard, now from a cloud, now from a burning bush, now through fire, now in the whirlwind, now in the whistling of a gentle air, now from the Propitiatory, now from heaven, and now by Urim and Thummim. The upper part of the ark was called the Propitiatory, the covering, the oracle. This covering was the two cherubims, not of molten, but of beaten gold,

looking one towards another, and spreading forth their wings like hands towards each other. From the Propitiatory God promised to speak to Moses, and did speak to him, as we read, Num. vii. 89. As to the Urim and Thummim, as it is certain that God was consulted by Urim and Thummim, by king, prince, or sanhedrim, in grave, doubtful, and sudden emergencies touching the security of the Church or state, and that He revealed through the high priest what ought to be done, as we learn from 1 Kings xxiii. 9, and xxx. 7, so it is very uncertain what the Urim and Thummim was, whether the stones of the Rational with the names inscribed thereon of the twelve patriarchs, whether the letters of the names of God, or the light that shone forth from the twelve patriarchs, or the two words Doctrine and Truth inscribed on the Rational, or an hollow instrument ingeniously wrought, or a small likeness of man which the chief priest carried within the folds of the Rational. This is discussed at length by Noel Alexander, in his Ecclesiastical History of the Old Testament,* and by Calmet, in his Biblical Dictionary, and by Lamg,† who explains them thus: that God had given virtue to the ephod of the High priest, so that it should be an oracle, causing the High priest to understand from the shining of the stones what was acceptable, and what He was promising.

3. Thus much with respect to the bodily visions and apparitions of God in the Old Testament.

* Art. 3, §§ 9, n. 8,

† De Tabernaculo, lib. 3, §§ 4.

Now to proceed to that which relates to the ideal and intellectual apparitions of God, and the angels and souls in the Old Testament, we say, in the first place, that the bodily, ideal, and intellectual vision and apparition are of three kinds, of which we shall speak below: and that we must reckon among the imaginary apparitions of God in the Old Testament, that of which we read in 3 Kings, iii., when he appeared to Solomon in a dream, that he might ask of Him what he desired, and also that of which we read in Esther, xi. 6, when Mardochai, in a dream, saw voices, and tumults, and thunders, and earthquakes. Among the instances of intellectual vision must be reckoned all those visions and apparitions in which it is certain that God spoke and appeared, and uncertain whether He appeared under an outward form, and spoke with a human voice. Such was that described in 4 Kings, iii., when the three kings—that is, the king of Israel, the king of Juda, and the king of Edom, about to fight with the king of Moab, were in distress through want of water, in the desert of Edom—inquired of Eliseus the will of God, and the hand of the Lord came upon him, and he said: “Make the channel of this torrent full of ditches.” As the prophet Eliseus was not then asleep, or in a reverie, neither do we read that God appeared in visible form, or spoke with an audible and external voice, we can come to no other conclusion, than that God spoke to his spirit without words. Such was that by which the prophet understood what he was to reveal to Joas, king of Israel, of which we read in 4 Kings, xiii.

Tostatus* lays down a general rule, whenever in Scripture it is said to the prophets: "Thus saith the Lord," there we are to understand it of the apparition or intellectual speaking of God. In reference to the apparition of angels and souls in the Old Testament, angels appeared immediately from the beginning of the world to the first authors, after God, of the human race; and, in diverse ways dealt with the Patriarchs, as we read in the book of Genesis; the law was delivered to the Jews, not by the ministry of men only, but by that of angels also, as we read in Acts vii. Onias the priest, and Jeremias the prophet, long after their death, showed themselves in a vision to Judas Machabeus, and encouraged him to fight against the impious enemies of his country.

We read in 1 Kings xxviii., that Samuel was raised from the dead, and appeared to Saul; and there is a question whether it was the soul of Samuel that appeared, or only a spectre resembling Samuel. S. Augustinet discusses the subject, and seems to say that either opinion may be maintained. In Eccles. xlvi. 23, it is said in praise of Samuel that after his death "he made known to the king, and showed him the end of his life." And as it could be no praise to Samuel, that the devil, assuming his appearance, should speak to Saul, and deceive him, persuading him that he was what he was not; hence it is, many conclude that the soul itself of Samuel, at the bidding of

* Comm. in Exod. c. 11, qu. 2.

† Lib. 2, ad Simplic. qu. 3.

God, assumed an aërial body, and appeared, although the witch had had recourse to enchantments. For as God appeared to Balaam in the practice of enchantments, not because of his enchantments, but anticipating and hindering their effect, so while the witch had recourse to enchantments, God anticipated them, sending the soul of Samuel, and hindering their effect. But it is ^{not} said how far the witch had carried on her enchantments, for it may be maintained that she had not begun them, but that God anticipated the witch, who was preparing to have recourse to enchantments, at the request of Saul, and called Samuel by His own power. We do not read that the witch had made use of enchantments to call up Samuel, but that, when Saul asked the woman to bring up Samuel, saying, "Bring me up Samuel," Samuel appeared, and it is then added, "When the woman saw Samuel, she cried out with a loud voice, and said to Saul, why hast thou deceived me?" as if astonished at the appearance of Samuel before her enchantments. This question is discussed by S. Thomas,* to whom we refer the reader. Among the moderns, Calmet treats of it at length, and Noel Alexander has illustrated it with great learning in his ecclesiastical history of the Old Testament.†

4. According to the general opinion of theologians, the apparitions of God under the old Law were not personal, but, as they say, impersonal :

* 1, qu. 89, art. 8, 2. 2dæ. q. 95, art. 4, qu. 174, art. 6.

† Tom. 2, prop. unic.

for God Himself did not assume a body and appear, but He did that by the ministry of angels who represented Him : as Durant proves,* where he shows how it may be said that God appeared, although an angel appeared bodily, representing God, and how it is that angels might say, "I am the Lord thy God," although the prophets usually say, "Thus saith the Lord." Thyræust agrees with him when he says of the visible appearance of God under the old Testament, that God Himself never assumed a body : and when it is said in the old Testament that He was visible, all these visible apparitions were accomplished by the ministry and service of angels, who formed and assumed bodies, and represented God. For bodies which become visible to human eyes,—I mean aërial bodies—ought to be easily made and formed, and to admit of human colour, and when they are laid aside, or dissolved, to leave nothing behind which the eyes of the bystanders can discern, as the same author proves in the same place.†

The angels, who are called ministering spirits, form voices by which, we say, that God sometimes spoke under the old Testament. For that which Moses saith, God spoke, *Exod. xx 1*, "And the Lord spoke all these words : I am the Lord thy God, which brought thee out of the land of Egypt," the Apostle in the Epistle to the Hebrews attributes to angels : "For if the word spoken by angels became stedfast, and every transgression

* *De Visionibus*, c. 4.

† *De apparit. visibili*, lib. 1, c. 23.

‡ *C. 18.*

and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation." The same thing is said by S. Stephen, Acts. vii. 53: "Who have received the law by the disposition of angels, and have not kept it." Angels also were the efficient causes of those ideal apparitions of the old Testament, and especially of those which occurred during sleep. An angel appeared to Jacob while he was asleep, Genes. xxxi. 13, and commanded him to leave the house of Laban, and go to his native country. It was an angel who bade Elias when he was sleeping to arise and eat, 3 Kings, xix. 5, 7. And though it is said in Genes. xxii. 2, that God commanded Abraham to sacrifice his son, yet we learn from the same place, that it was an angel that did this; "And behold an angel of the Lord called to him, saying, Abraham.....lay not thy hand upon the boy.....now I know that thou fearest God, and hast not spared thy only begotten son for my sake."

All this is fully treated of by Thyraeus in his work so often referred to, who* also examines at great length whether God, in the revelation and the intellectual speaking, speaks Himself, or by the ministry of others; and after premising that there are species in these intellectual visions, apparitions, revelations, and speeches, which are images of the objects revealed; that there is also light, in which the illuminated intellect has cognizance of the objects; and again, that the species

* De apparit. Intellect. c. 10.

are of two kinds, either they are newly granted or existed before, but in the speech of God receive a new application : likewise, that a new light above nature either is added to that which is natural and connate, or is not added, but is helped by a certain natural industry of him who speaks : concludes that the new species which God reveals, are bestowed by Him alone, not by angels—this he also asserts of the light which is newly communicated to the intellect—and that the angels make a new application of the species already existing, and enlighten the intellect when no new light is bestowed.

Peter Cunæus* is of opinion, that when the sacred Scriptures say, God appeared, we are not to understand them to speak of an angel, as the Legate of God, but rather of the Divine Word, or the Second Person of the most Holy Trinity, who made Himself even then in human form visible to the patriarchs. He is followed by Bernard Lamg,† and lately by Father Graveson.‡ But we must not abandon the first opinion, as it is one widely maintained by the Fathers and the scholastic theologians. Therefore, having alleged the Fathers, Cardinal Bona§ thus proceeds : “ Whatever divine manifestations, or appearances of God we read of, they were accomplished by angels through whose ministry they came to our fathers. The ancient fathers are singularly agreed in this, and the

* De Republ. Hebr. lib. 3, c. 3.

† Appar. Biblic. p. 26.

‡ Hist. Eccles. Veter. Testam. Tom. 2, colloqu. 2.

§ De Discret. Spirit. c. 19, n. 3.

chief of the schoolmen do not dissent from their judgment."

5. We now come to visions and apparitions, mention of which is made in the New Testament. Among these is that celebrated one of Paul, the teacher of the Gentiles, which he speaks of in 2 Corinth. xii. 2, saying, that he was "rapt even to the third heaven,...and heard secret words which it is not granted to man to utter." There is also another vision of the Prince of the Apostles, Acts x. 10, where it is written, "There came upon him an ecstasy of mind," and the Apocalypse of the Apostle S. John is filled with visions and apparitions. There is a question among theologians whether any man during this life can see the essence of God; the question relates to a mere man, for it is of the certainty of faith that Christ our Lord saw the essence of God while He was in this world from the instant of His conception, for He was Blessed from the instant of his conception. The common opinion among them is, that a mere man during this life cannot naturally attain to the clear vision of God, for while the soul remains in the body it naturally knows only what has material form. It is manifest that by nature, and the similitudes of material things, there can be no clear vision of God, and that the knowledge of God which is by similitude, is not the knowledge of God in His essence, or of the essence of God.

The same theologians everywhere admit that God may in an extraordinary way, and by a special privilege, raise men in this mortal life to the clear vision of God; for God, the Author and Lord of

nature, can release whom He pleases from the law of working and understanding by the help of the senses, either by restraining the external senses so that they shall not act, or by giving to the intellect the light of glory, either transiently or permanently, as He gave it to Christ. Whether this was so in the vision of Paul, as it was in that of Moses, of which we read in Num. xii. and Exod. xxxiii., is still a question among theologians. The opinion of S. Augustine* is generally accepted, who inclines to the affirmative, and herein he is followed by S. Thomas,† not so, however, as that Moses and Paul saw the essence of God as to all mysteries, and had the full vision as to all things so as to become blessed, but so as that their vision was intermediate between the vision of the blessed and the vision of the other prophets, not permanent, but transient. It is, therefore, rather strange that Silvius, in his Commentary on S. Thomas, and Noel Alexander, in his Commentary on the Epistle to the Corinthians, in other respects faithful disciples of S. Thomas, should, in this instance, have departed from his teaching.

6. In the New Testament also we have many apparitions of our Lord Christ ; He made Himself visible at three seasons, the first after His birth before His Passion, the second after His Resurrection, the third after His ascension. After His birth and before His Passion He appeared to the

* De Genes. ad lit. 12, Ep. 147, c. 13.

† 1, qu. 12, art. 11, 2. 2dæ. qu. 175, art. 3, 4, dist. 49, qu. 2, art. 7. De Verit. 10, art. 1.

shepherds in the manger, who worshipped Him; to the wise men, who offered gifts; to the Jews and the chiefs of the synagogue, who heard Him disputing in the temple; to the lame, the blind, and deaf, who received from Him the power of walking, seeing, and hearing; to the dead whom He brought back to life; to pass over all others who saw Him before His Passion. He had indeed a real, not a fantastic body, and by the power of His soul was able to manifest Himself as often as He pleased. We learn from the Gospels, Matth. xxvi. Mark xviii., John xx., that He appeared to many after His resurrection. Rodolphus, in his *Life of Christ*, says that these apparitions were fourteen in number, ten only of which he thinks are mentioned by the Evangelists. But Maldonate* says that he found thirteen in the Sacred Writings. But be it as it may with respect to the number; when Christ appeared after His resurrection and before His ascension, His apparition was personal, though immediately after the resurrection He appeared to the disciples as a stranger on the way to Emmaus, and as the gardener to Magdalene; for Christ by His mere will could cause His body without a new miracle to change the senses of the beholders, as Durant† says after Maldonate. The apparitions of Christ after His ascension into heaven, and which are recorded in the New Testament, were not all impersonal; but it is most probable that the one of which the Apostle speaks,

* Com. in Matth. xxviii.

† De vision. c. 4.

1 Corinth. xv. 3, was personal : “ For I delivered unto you first of all what I also received, how that Christ died for our sins, according to the Scriptures ; and that He was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once...After that He was seen by James, then by all the Apostles. And last of all He was seen also by me, as by one born out of due time.” This vision took place some years after the ascension. And as the Apostle says that Christ was seen by him as He had been seen by Cephas, and James, and by more than five hundred brethren, and all the Apostles ; and as he, in 1 Corinth. ix. 1, proves from this vision and apparition of Christ that he was not less an Apostle than the others. “ Am I not an Apostle ?” he says, “ have not I seen Christ Jesus our Lord ?” all this tends to show that this vision and apparition was personal, although it is probable that the other visions which took place after the ascension of Christ may be said not to have been personal, as Thyraeus* shows at length.

S. Ambrose† relates that Christ appeared to S. Peter, prince of the Apostles : “ The same afterwards, having defeated Simon, while teaching the precepts of God to the people, and inculcating chastity, roused the fury of the heathens. While they were in search of him, the Christians implored him to retire for a time. And although he was eager for martyrdom, yet he suffered himself

* De Christi Apparitione Impersonali, c. 8.

† In Auxent. de Basilic. n. 13, Tom. 1, col. 866.

to be moved by the prayers of his people. They entreated him to reserve himself for the instruction and confirmation of his flock. Why speak more? At night he left the city, and at the gate thereof he saw Christ enter it, and said to Him, 'Lord, whither goest thou?' Christ answered, 'I come to be crucified again.' Peter understood the divine answer to mean his own crucifixion. Christ could not be crucified again, He had put off his mortal body, and had suffered the pains of death; Peter then understood that Christ was to be crucified in His servant, and so willingly returned. He gave this answer to the questions of the Christians; and being immediately seized, glorified our Lord Jesus Christ by his crucifixion." This is recorded in the Acts of S. Processus and S. Martinian, which are not regarded by some as altogether genuine, yet so far is that from derogating from the credit of S. Ambrose, that it rather adds to it; for it may be inferred from it, that he derived the fact from authentic sources, as Tillemont* correctly remarks. There is still at Rome a small church, erected in memory of this apparition, called *Domine quo vadis*, as Panvini† and Severano‡ report. Some persons consider it probable that this apparition of Christ was personal, among whom is Pignatelli.§

Be it as it may whether the apparition to S. Paul was personal, and how far that was so which occurred to Peter, theologians inquire

* Not. 39, ad Vit. S. Peter. † De Sept. Urbis Eccles. p. 131.

‡ In Eodem tract. part 1, p. 462. § Consult. Canon. 99, n. 8, tom. 9.

whether Christ descended from heaven to earth. S. Thomas* thinks it not improbable that Christ left heaven for a time, and descended to the earth; although we read in the Scriptures that Christ ascended into heaven, and sitteth at the right hand of God, and will descend on the day of the last judgment, as we read in Acts i. and iii. Yet this proves only that heaven is the peculiar and permanent abode of Christ, where, as in His own kingdom, or His own throne, He dwells and sits; but it is not to be inferred that He remains there ever immoveable. John Major† is of opinion that Christ, since His ascension into heaven, has never left the heavenly courts, and yet has sometimes appeared on earth in a visible form by the true presence of His Body, being indeed in two places at once, as they say quantitatively and circumscriptively. Suarez‡ says that it is simply and absolutely true that Christ after His ascension has been sometimes on earth, but uncertain whether He was then absent from heaven or not.

7. Martin del Rio§ speaks at length of the visions and apparitions which are recorded in ecclesiastical history, and so also does Gravina.|| That we may not repeat ourselves, we shall speak here only of some of the apparitions, which are chiefly mentioned by theologians. The first is that of S. Benedict, which S. Gregory speaks of in

* part. qu. 57, art. 6.

† 4 Dist. 10, qu. 4.

‡ In 3 part. D. Thom. Tom. 2, qu. 58, art. 4.

§ Disquis. Magic. qu. 20.

|| Lap. Lyd. p. 29—65.

his Life. He saw the whole world before him, collected together, as it were, beneath one ray of the sun, and while he was intently beholding the splendour of that light, he saw angels carry the soul of Germanus, bishop of Capua, to heaven. Peter wondered—the Life of S. Benedict is written by S. Gregory, in the form of a dialogue—and asked how it could be that one man saw the whole world. S. Gregory replies: “Remember then, O Peter, that all creation is small to a soul beholding the Creator.” These words, which, with others, may be read in the writings of S. Gregory, have given an opportunity to theologians to inquire, whether the holy Father Benedict saw in that vision the essence of God. Sandeus, Hæfren, Angelus de Nuce, maintain the affirmative; and the same side is taken by Erasmus Gattola,* Abbot of S. Matthew, of the servants of God, and keeper of the Archives of Cassino, a very learned man. But S. Thomas† is not willing to infer from the words of S. Gregory, that S. Benedict, in that vision, saw God in His essence, but only that, by the illumination of the Divine light, it could easily be accomplished, so that all things might be seen. Of this vision the holy doctor speaks in another place,‡ where, after premising that it is impossible for the human mind, united with the body, to see the essence of God, unless he were dying, or withdrawn from the senses, so as not to know whether he was in the body or out of the body,

* Hist. Abbat. Cassin. part. 1, sæc. 1, p. 5.

† 2. 2dæ. qu. 180, art. 5.

‡ Quodlibet. qu. 1, art. 1.

as we read of S. Paul, he concludes as follows :
 "But the blessed Benedict, when he saw that vision, was neither thoroughly dead to this life, nor withdrawn from the bodily senses, as appears from this, that while the vision continued he called to another to behold it, as the same Gregory relates, from which it is manifest that he did not see the essence of God."

8. Another apparition, of which we must here speak, is that of Christ our Lord, in the Sacrament of the Altar, under species and forms strange and unusual. There are many instances of this apparition on record. At one is seen in the Sacred Host a man, at another, part of man, at another, an infant, at another, blood. Instances of this may be found in Thyraeus,* Bozio,† Theophilus Raynaud,‡ Christian Lupus,§ Penia, in his Life of S. Raymund de Pennafort,|| and by Cesario the Cistercian.¶ S. Thomas** discusses the question, and shows that such an apparition may take place in two ways ; first, on the part of the beholders, in whose eyes a change may be wrought, so that they expressly see flesh, or blood, or an infant, there being no change in the sacrament ; secondly, by a change in the sacramental species themselves. He says that it may happen in the first manner, when one sees the apparition, and others see it

* Tr. 2, de Apparit. Sacramentalibus. c. 11, 12.

† De Sign. Eccles. lib. 14, c. 7.

‡ Opp. Tom. 6, de Apparit. in Euch. Sac. §§ 5.

§ Tom. 11, p. 366.

|| Lib. 1, c. 26.

¶ Illust. Miracul. lib. 9. c. 2, 3.

** 3, part. qu. 76, art. 8.

not, and the second is when, under the species, all see a body, flesh, blood, and that not for an hour, but for a long time. Moreover, he says that Christ remains in the sacrament in the first way as well as the second; in the first, there is no change in the sacrament; in the second, dimensions continuing, which are the foundations of the other accidents, the Body of Christ must be said to remain in the sacrament; no deception results either in the first or second way from the apparition, for the apparition is granted, in order to make manifest that Christ is truly in the sacrament.

The teaching of S. Thomas on this point is illustrated and adopted by Theophilus Raynaud,* Father Philip Maria of S. Paul,† Discalced Carmelite, Father Passerini,‡ and by Cardinal Cienfuegos,§ of happy memory. Henry, bishop of Luçon, published certain ecclesiastical conferences of the priests and curates of his diocese. In the first part of these conferences || it is shown at length that man, by his natural powers, cannot see the Body of Christ under the species of bread and wine in the sacrament of the altar, and then these miraculous apparitions in the sacrament are discussed, namely, of a body, blood, or flesh; and the teaching of S. Thomas is there confirmed and explained at length. Cardinal de Vitry also speaks of them, and testifies to them: "But since

* Loc. cit. §§ 9.

† De Sacris Apparit. §§ 1.

‡ In 3 part, D. Thom. qu. 86, art. 8.

§ Vita. Abscondit, disp. 2, cit. 6, §§ 1, n. 101.

|| Confer. 12, qu. 2.

the incomprehensible and marvellous depth of this sacrament exceeds all understanding, we are commanded to believe, forbidden to discuss. God, therefore, to strengthen the faith of the weak in this sacrament, has shown forth the truth of it by diverse miracles. Indeed, the likeness of flesh with blood has been frequently seen in the holy sacrament, through the power of our Lord. And I, with my own eyes, have seen it, in the monastery of Premontré, at Braine, in France."

9. Thus far of heavenly visions. We have now to speak of other visions and apparitions which proceed from the devil, or from natural causes. The devil transforms himself into an angel of light. In the old Testament he entered into the body of the serpent, and, as by an instrument moved, struck and modulated, in a certain way imitated, as well as he could, the human voice, as it is explained by S. John Chrysostom, Procopius, and S. Augustine, quoted by Cornelius à Lapide, in his commentaries upon Genesis. He then spoke to Eve, who thought that the serpent had obtained the function of speech, not by nature, but by some supernatural operation, as S. Thomas* says, and asked her why she did not eat of the fruit in the midst of Paradise. She replied, that God had forbidden it on pain of death; he said, Gen. iii. 4, "No; you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be as gods, knowing good and evil." In the new Testa-

* 1 part. qu. 94, art. 4.

ment, too, Christ our Lord suffered Himself to be tempted by the devil, that to overcome his temptations He might be a mediator, not only by His help, but also by His example, as S. Augustine* says. In that temptation, mentioned by S. Matthew, and also by S. Luke, the devil appeared to our Lord, and showed Him the kingdoms of the world, promising to give them to Him if He would fall down and adore him. Arauxo† says that this apparition of the devil was accomplished by his assuming an aërial body: "He can create apparitions by an aërial body, condensing the air so that it shall assume a human form, and resemble him whom he wishes to represent. It is of faith that he has created such apparitions, when in the figure of a man he tempted Christ fasting in the wilderness." The subject is further discussed by Durant,‡ and Rocca§ is of the same opinion.

Of Ideal visions and apparitions, which are wrought by the power of the devil, Cardinal Bona|| speaks: "The devil, too, has his prophets and dreamers, whose imagination he influences, representing and suggesting many things to it." And again: "They transform themselves into the likenesses of living persons, and place spectres before men's eyes, or before their imaginations, and images and resemblances of things and persons: and as the poets say of the fabulous Proteus, turn themselves into all forms, that they

* De Trinit, lib. 4, c. 13.

† Decis. Moral. tr. 3, qu. 23, n. 104.

‡ De Visionibus, c. 2. §§ verum.

§ De Canon. SS. c. 15.

|| De Discret. Spirit. c. 16, n. 2.

may seduce and destroy wretched mortals." On this subject Pignatelli* speaks at length. The fancy, in truth, can be the source of many effects, and many changes and disturbances in one's own person, as well in another, by exciting and directing those other faculties of the soul which have the power of moving and changing. Hence we see that the children are marked because of the imagination of their parents, the saliva rises to the mouth by dwelling in imagination upon dainty food; they who imagine themselves to be suffering under certain diseases sometimes fall into them; finally, persons imagine that they see what they do not see, hear what they do not hear, and feel what they do not feel, as it is well observed by Thomas Fienus.†

As to visions and apparitions which proceed from natural causes, much will be said below, taken from the MS. of F. Baldelli. But in the vision or apparition purely intellectual no deception can take place, as Cardinal Bona† says: "In this there can be no error, no deception; the rest are liable to errors and illusions." And again: "No diabolical illusion can disturb the purely intellectual vision, whether the representation of things to the intellect be through species infused by God, or considered in the judgment upon those things which is formed by the light coming down from the Father of lights; for when these two do not depend upon the sense and

* Consult. 55. n. 2 et 3, Tom. 4. + De Viribus Imaginationis, qu. 8.

† De Discret. Spirit. c. 15, n. 3.

imagination, no creature can interfere therein." He who desires to know more of visions and apparitions, either of devils or of evil angels, may read *Thyræus*.*

10. From what we have hitherto said, the inference is, that visions and apparitions are of many kinds : some natural, as deriving themselves from natural causes ; some preternatural, proceeding from preternatural causes ; also that a preternatural vision is threefold, namely, bodily, ideal, and intellectual. The term bodily is applied to that which comes under the cognizance of the sight as well as that of the other senses, according to S. Augustine : † " To see is properly a property of the eyes. But we apply this word also to the other senses, when we apply them for the purpose of understanding. We say not only, see what shines, which the eyes alone can receive, but also see what sounds, see what smells, see what tastes, see how hard it is." Ideal vision, which S. Augustine calls spiritual, is effected through species or figures and images of things existing in the imagination itself, which are so disposed by the operation of God or of an angel, as to represent clearly the object proposed ; light being infused from on high for the understanding of what they mean : and it is effected also through new species never before received, but sent by God or an angel ; and this ideal vision may take place during waking or sleeping.

* In *De Spirit. Apparitione*, c. 9.

† *Confess. lib. 10, c. 35.*

Lastly, intellectual vision is the most clear manifestation of divine things, which is perfected in the intellect alone without figures and images, and it takes place either when the human mind is illuminated by the grace of the Holy Ghost, that it may understand those things which in the bodily or ideal apparition are represented by sensible signs, or when the divine mysteries are perceived immediately by the species infused into the intellect by God. Again, there is a twofold kind of bodily and imaginary preternatural vision, for one proceeds from God, another from the devil. These divisions of vision and apparition are discussed by S. Thomas,* by Cardinal de Lauræa,† by Cardinal Bona,‡ by Gravina,§ by Thyræus,|| by Matta,¶ and Durant.**

11. And because Father Baldelli has most copiously treated of all these questions in the MS. referred to, it seems to us desirable to insert his words here: "Not less dangerous and liable to illusion are those visions which occur during ecstasies and without them. Nevertheless it is well to understand the manner and cause of them, in order with certainty and safety to form a true judgment concerning true virtue and sanctity. We must then understand, as is taught by S. Augustine, S. Thomas, S. Isidore, and Dionysius†† the Carthusian, that visions are of three

* 2. 2dæ. qu. 174, art. 2. † Opusc. 5. De Oratione. c. 8.

‡ De Discret. Spirit. c. 18, n. 20. § Lap. Lyd. lib. 2, c. 1.

|| De apparit. Visibili, lib. 1, c. 2.

¶ De Canon, SS. part 3, c. 2. ** De Visionibus, c. 2.

†† De Judicio animæ, art. 26, p. 238.

sorts ; bodily, with the eyes of the body, ideal, with the imagination and the fancy, and intellectual, with the intellect alone. Of the first kind was the vision of Moses when he saw the bush on fire and not burnt ; and that of Baltassar the king, (Dan. iv.,) when he saw the vision of the handwriting on the wall. Of the second kind was that of S. Peter, when he saw the sheet, (Acts x.,) that of S. John in the Apocalypse, (i.,) that of Ezekiel, (xxxvii.,) when he saw a plain full of the bones of the dead, which stood up on their feet, an exceeding great army ; and that of Isaias, (vi.) when he saw God on His throne, and the seraphim and the altar from which the live coal was taken to cleanse his lips, and many others of other prophets. And according to Dionysius* the Carthusian, the same are generally those in which the dead appear to persons in their sleep, and bid others to give them burial, and the like, and those likewise which, even awake, some see, who are usually disordered in mind, as madmen. And if, perchance, in similar visions it happens that future or other events are seen which could be seen naturally and by the natural intervention of images, he says that this takes place only by the ministry of angels, God thus willing or permitting. Lastly, of the third kind was that of S. Paul when he saw the divine essence without the intervention of images and representations.”

“From the occasional occurrence of these three visions beyond the common order of our understand-

* De cura pro mortuis gerenda, c. 10.

ing, and their giving us to see the things of God, S. Augustine and S. Thomas rightly understand by them the three heavens above which S. Paul was rapt, and saw God. According to the opinion of these holy men, nothing else is to be understood by his rapture into the third heaven, but his exaltation to the most perfect manner of contemplating God, that is, without images and similitudes. And although the two last of these visions can be, and usually are, derived from the first, as in the history of Baltassar in Daniel, the bodily vision of the hand gave rise to the vision in the imagination when absent, and further to the mental vision of what it signified; nevertheless the first is not usually occasioned by the last. Thus the intellectual vision of God which S. Paul had, did not cause an ideal or bodily vision of Him; nor did the ideal vision of the sheet, which S. Peter had, or of other things which the other prophets had, cause bodily vision of the same."

"S. Augustine in the same place adds, that these three visions have their own order of perfection and degree, saying, that the first of the bodily visions has need of the second, of the ideal vision, because the external senses do not perform their functions without the concurrence of the internal powers. The second has need of the third, in order that a correct judgment may be formed of those things which are in the imagination, and apparent. Finally, the third, as the most perfect, although it is ordinarily always attended by the second, seeing that in this life nothing can be perceived without images, yet has no need of it, and can of itself

exist without it, as in the case of S. Paul. S. Thomas well observes that these apparitions or ideal visions, if they occur during sleep, are called dreams, if during waking, but while the subject of them is abstracted, visions. In dreams as well as visions the soul is occupied with images only, whether wholly or in part, and rests in them as if they were not images and similitudes of things, but the things themselves. And herein a dream or a vision differs from prophecy, if perchance that is effected by means of symbols and similitudes of things; for the soul of the prophet does not rest in the symbols and similitudes, but passes beyond them in the prophetic light; because knowing them to be symbols and appearances, it arrives at the understanding even of the things signified and shadowed by them, as it is written, (Dan. x. 1,) 'A word was revealed to Daniel...and he understood the word, for there is need of understanding in a vision.' "

"The causes of these visions are those assigned to ecstasies, that is, God, the devil, and certain bodily dispositions; for although the third kind is distinct from the second, and is pure intelligence without the aid of images, and cannot occur in this life without being from God, who alone can interrupt the connexion and natural order of the faculties, nevertheless when it is united with this, it may proceed from the same source. There is no necessity for further proof that all these kinds of visions may proceed from God, there being clear instances thereof in the Holy Scriptures. Neither is it difficult to believe that not only ideal

visions, but also bodily visions, may proceed from the devil ; for he is able to change the images and excite the animal spirits ; neither is he without means of making people see erroneously with the eyes and external senses, as in fact he does in the case of witches and necromancers. And there is no doubt that, as some men by means of some natural secret impose upon the senses of others, and as many conjurors cause one thing to appear for another, so, and much more, can the devil, either by carrying from a distance many real bodies and sensible objects, or by producing them through their causes, or by deceiving, by means of aerial bodies, the external senses, and thereby causing the suspension of the senses, and changing the images presented to the internal senses, and causing those apparitions which occur in dreams, as Cajetan* explains, and those who treat of superstitions. But it may appear difficult to some how visions result from bodily causes, if we had, in reference to the ideal visions, the experience of dreams, which are nothing else but fantastic apparitions, caused, for the most part, by the motion and concurrence of diverse fantasies, by the vapours which cause sleep ; and for the bodily visions the experience of maniacs, madmen, and persons suffering from fever, who, owing to their several indispositions, say they see and feel what in fact they neither see nor feel."

Galent† speaks of a certain physician of the name

* 2. 2dæ. qu. 95, art. 2.

† De Syptom. differ. lib. 3, c. 3.

of Theophilus, who had an abscess in his head, immediately behind the brain ; he gave sound advice to those who consulted him, but he was greatly troubled because of some trumpeters, who, he said, were in a corner of his room, and deafened him with their continual noise, there being no one to drive them out of the house : in fact, there were no trumpeters there, nor any noise. The same Galen* says, that he was once in a high fever, and seemed to see on the clothes of his friends who visited, straws of a black colour, and fleeces of wool ; he stretched out his hand to remove them, but grasped nothing, and then perceived that his friends were saying to themselves, see how this man is gathering straw and picking up fleeces of wool ; upon which he perceived at once his danger, and cried out, help me, oh my friends, that I may not become delirious. Aristotle, in his book on sleep, observes, that very often in fevers, from some slight resemblance to animals which lines make drawn upon the wall, as if there were real animals on the wall ; and sometimes, if the resemblance becomes greater, a person stretches forth his hand to them : and he remarks, that children when they awake in the night and have their eyes open, are disposed to see many things whereby they are not only made afraid, but through fear, cover themselves, and hide themselves beneath the clothes. ”

“ Cardant† says of himself, that he could not see

* De locis male affectis. lib. 4, c. 1.

† De Ver. lib. 8, c. 42.

what he pleased, *cum volo, video quæ volo*. One person of great credit has frequently, and in the presence of many, said, that once having an affection of the heart, she remained awake in the dark, and felt at her heart a motion of vapours, which perhaps were the cause of the disease, and a little after, heard voices so clearly and distinctly, as it were a concert, that she would have maintained it to be real if she had not been most certain that she was alone, and in a room far from musicians. I know of another, who, being in bed, and under the influence of an infusion of henbane, saw on the wall most beautiful birds of many colours, and the apparition was so strong that he stretched out his hand to lay hold of them. But of these delusive visions, which appear in the exterior imagination, or even bodily to the eyes, no better account can be given than that which S. Augustine gives, and Aristotle, in his book on sleep: that in the very organ of sense there occur various changes with respect to an object and its accidents, and because of these, the judgment which gives power is imperfect and defective, and is not corrected by any power above it, and more true. And with regard to the first cause, we cannot doubt, that not only the changes and the accidents of the object, but even those of the faculties and of the organ, are sufficient to produce diversity in the understanding. Thus the shore and the mountains appear to him who is on the sea to move, because the sight moves, and he who presses the pupil of his eye, sees everything double; and if two fingers of the

same hand be placed one over the other every object which they touch will seem double, and would be so considered if the eyesight in that case, more correct than the touch, did not correct the error."

"With respect to the second, it is certain that the objects of a dream appear to be real and true, because they come represented as real and true; and one does not observe to which power they are represented, and whether the external senses to which judgment in the first instance belongs, be free and at liberty to exert themselves, or are bound up and impeded by sleep. However, being represented to the imagination alone, or to the general sense, as if they were represented at the same time to the external senses, thus are they judged of by it alone, and believed, as if they had been judged of at the same time by the other senses; nor is this error perceived and corrected by another supreme power. And, perhaps, we may refer to this second cause, that which was experienced by Cardan, when he saw at will what he willed to see, seeing that he was able by the strength of his imagination vigorously to apply himself to every object, without perceiving that his senses were also at the same time occupied with the same, and that he, in a manner, dreamt even while he was awake. To this first, too, we may refer his case, who, after taking the henbane saw the beautiful birds on the wall, and his, who in the fever, saw animals; seeing that the vapours of which the pupil of the eye is full, could so determine the

appearances of the lines or other marks on the wall, so that if the eye had any colour, it would determine thereby the appearance of every other object. And therefore, Aristotle said that the intellect, to understand everything, ought to be pure, because, what is alien to it, appearing near it, impedes and obstructs it, so, if the eye is disordered by vapours and receives the species disorderly, it can easily determine them to a different form."

"By these principles Avicenna, and with him other physicians, and Averroes, explain the strange appearances which present themselves to melancholy persons, when the cold and dry humours of their constitution predominate over the rest, so as to lay the foundations of that infirmity, which, taking its name from those humours, is by every one called melancholy. Through the malignity of this humour, the animal spirits, and the ventricles of the brain, wherein reside the imaginary species and fantasms, become of a substance so opaque and dark, and in a certain way, losing the fineness and thinness of their aërial constitution, which is naturally theirs, become, as it were, savage. And hence it comes to pass, that even the images and species which remain in them become corrupted, and represent objects, not as they are, but dreadful and horrible, and always give rise to fear and dread. So, on the other hand, if the spirits and the blood be clear and subtile, the fantasms and the species are also clear, and represent the objects naturally, causing joy. And that which would

occur in the case of the pupil and the eye, if it had colour, as he says, it would make every object of the same colour; the same occurs in the spirits and ventricles of the brain, which, according to their clearness and subtility, or their darkness and grossness, make, in like manner, the objects appear to the interior senses clear and light, or even obscure and fearful. To one and the other of these causes together may be referred the experience of the physician Theophilus, of the delirious, of madmen, of children, when in the night they awake, and are afraid, of him who heard music, and others of the same kind."

"S. Augustine,* indeed, reduces this to the disturbance and derangement of the senses only, not because these visions and sensations are really physical, and in the eye or the sense—seeing that from without there is no object which can move the external organ—but because they are imaginary, and through some physical disposition, which exists in the organ of imagination, one phantasm is excited sooner than another; or this very one, through the same disposition, is changed, and differently represented, not allowing the other faculties to give a truer judgment. Aristotle, in the place referred to, reduces to the same principle, how that as every one is differently disposed by the passions of his soul, so is he liable to be more easily deceived in his senses, and deluded, so to say, in their objects. In this way, he says, he who fears, in every shadow that he sees, sees

*De Cura pro Mort. c. 12.

an enemy ; he who loves, the object of his love, because it is moved by whatever likeness, although slight, in conformity with its dispositions and affections ; thus, in fevers, the eye is moved by the disposition of the vapours, also by the few lines on the wall, to see animals ; and the other faculties do not correct the error, because the whole soul is absorbed by the vehemence of this passion and affection. Whence it is not to be wondered at, if even when awake men trust their imagination, as they do in sleep."

"And from hence S. Augustine concludes, that neither the first kind of bodily visions, nor the second, of the imagination, can be certain and free from error, if the former be not confirmed by the testimony of the other senses, and the latter not examined by the intellect. This Aristotle had not passed over in silence, when he said that the reason of similar deceptions is, because they are not judged of by that faculty which is chief, as the superior, and true, but only by that in which fantasms and apparitions take place. To these physical causes ought to be referred also the humours of our body, which have a determinate relation with certain fantasms, and the mental dispositions of the elements caused by the heavenly bodies, which have a relation to our humours, as it appears from dreams, which in a great measure are occasioned by these humours, and the atmosphere, according to S. Thomas.* And therefore we may lawfully therefrom conjecture, and fore-

* 2. 2dæ. qu. 95, art. 6.

tel the effects which can result from these same humours, and from the disposition of the elements, such as diseases, rain, fine weather, and the like.”

“These very movements which our humours and the heavenly bodies cause in us while we sleep, they cause too, according to Ficinus, continually, and while we are waking; but because we are abstracted by other matters, we perceive them not. In the same way precisely as when a man occupies himself with his whole thoughts upon one subject, he neither hears nor sees what passes around him. And, generally, the changes are not perceived which are continually taking place in our bodies under the influence of the heavenly bodies, so far as the failing or increase of humours. And they are more easily perceived during sleep, because then the mind is released from other cares. Although in many who are exclusively given to pleasure, or gluttony, or to cares of state, or study and contemplation, other fantasms are not wanting, which oppress the soul, and leave it not at liberty to consider the motions of the heavens, for which rest and repose from other sources of distraction are particularly necessary. Not only cannot the heavenly motions be perceived, but not even those of God, if the soul is not at rest. Hence the visions of the saints, which for the most part they received from Him, either in an ecstasy, or in sleep, or in a state of repose from every other occupation. And there is no doubt that from all we have been saying about the causes of visions, that it is clearly seen how difficult it is to decide, and to definitely determine

whether they are from God, or from the devil, or from natural and material causes which are in ourselves, or without us; also at the same time what great care we ought to take in the examination, not to fall into error in a matter of such grave importance."

"There are some more disposed to these than others, by reason of their natural constitution, such as women, according to Albertus Magnus, in his commentaries on the cited work of Aristotle, who, by reason of their great humidity receive every impression: such are melancholy persons, according to Ficinus, who, by reason of their dryness, do not distract themselves with many objects, and vividly retain the impressions they receive, and such are all those who have strong passions and affections, according to Aristotle in his treatise on sleep. And herein, beside the natural power of the imagination to arrange and combine together diverse fancies, whether accidentally, as in dreams, or upon slight occasions, as in times of disturbance and passion, the devil can easily intrude himself, who skilfully avails himself of our natural condition against ourselves, or even a good angel, God so willing or permitting."

"And in this way, according to S. Augustine, by the operation of angels does it usually happen that one who is dead says where his body is, and where he wishes to be buried. He then adds, that is granted and permitted by God for good, that is, either for the consolation of the living, to whom the dead who appear belong, or for maintaining among mankind the pious office of bury-

ing the dead. And in the place referred to, he says that when he was at Milan, a young man, being the testamentary heir of his father, was compelled to pay again what had been already paid by his father; and that in a dream he saw his father, who informed him of the writings in proof of the payment of the debt. And about the same time Eulogius, at Carthage, professor of rhetoric, and formerly a pupil of S. Augustine, had a vision of the saint, who explained to him an obscure passage in Cicero about which he was then perplexed, as Eulogius himself relates. And in the same place he says that there was near Hippo a countryman of the name of Curma lying ill, who for many days appeared as dead, giving no other sign of life than a slight respiration, if a man held his hand for a time over his mouth; at last, as if awaking from a deep and long sleep, he said, Go to the house of Curma the smith, and see what occurs there, for I in his stead have been taken to the places of the dead, and now that the error is discovered I am sent back, and he is sent for. And in truth it was ascertained that when Curma the smith was dead, the other Curma returned to himself. He added, too, that he saw in that place, which he called the place of the dead, many others whom he named: that a priest there warned him to procure himself to be baptized in Hippo by the hands of S. Augustine, and, finally, that he was led into Paradise, but was told that he could not remain there, because he had not yet been baptized. But, because among these things, which this man says he saw, some were true and

some were false, S. Augustine maintains absolutely that the whole resulted from fantasms and images, occasioned by his malady, and that added thereto was the work of an angel, good or bad, by the will of God, for those portions of truth which could not be guessed at naturally."

"Finally, in the same way S. Augustine explains how a certain monk of the name of John, in the times of Theodosius the Great, sent word to a lady who greatly desired to see him, that she should see him the following night, but in a dream. And she indeed saw him, and he gave her suitable evidence of it. And although S. Augustine there denies not that he might, by the power of God, have really appeared in body and soul, nevertheless, he clearly indicates that the whole apparition was by fantasms and images, moved and caused in the senses and mind of the lady by an angel, without any further knowledge on the part of the monk, and only by the gift of prophecy which he had, had he foretold what must happen, not with his own personal presence and act, but only with his imaginary presence and the intervention of an angel.

CHAPTER XII.

OF DISCERNING VISIONS AND APPARITIONS.

1. WE begin with visions and apparitions, which in a certain sense may be said to be natural, as proceeding from natural causes, as we have seen

in the preceding chapter. Moreover, in order to ascertain whether the vision and apparition in question were natural, we must diligently enquire whether they were preceded by any natural causes, from which they might have proceeded. To sick and delirious persons, to those who are afflicted with melancholy, to those who are disturbed by vehement thoughts and affections, it may easily happen that they think they see what does not exist, and that certain objects appear which do not, and which they usually speak of as things seen by them, and revealed to them from heaven. Bartholomew Medina,* on Thomas, gives this rule in these words: "The physical temperament must also be taken into account, health and occupation; for many sick and delirious persons, through excessive strain of the mind, wander, and think they see and hear sometimes what they never could have heard or seen. We must inquire also into the prevailing inclination of his mind, and whether he was greatly under the influence of love or hatred. We must inquire carefully whether he who has visions is subject to melancholy, or wasted away; for they who are afflicted with the jaundice, with old age, and who are wasted away, are very often deluded. And hence it is that old men, when decrepid, become foolish.

Philamarini,† on divine revelations, thus speaks: "Such effects may proceed, not only from mental perturbation, but also from bodily indisposition.

* 3 part. qu. 25, art. 3.

† Tr. 1. c. 2, n. 4, p. 34.

For if the bile be exceedingly abundant, if the body be reduced by abstinence and want of sleep, if the brain be injured, or the organ of the imagination be deranged, it might happen that even while awake men may say that they see, hear, and taste, what they can neither see, nor hear, nor taste." Cardinal Bona* speaks to the same effect: "The physical system upon which, in general, the state of the mind depends, must be considered. For they are easily deceived who have but weak health, whose imagination is disturbed and vehement, who suffer from bile, which usually disorders the fancy, and impresses various images on the disturbed senses; so that while they are awake they may seem to dream, and think that they see and hear what they cannot see nor hear. Long abstinence, frequent fasts, immoderate vigils, the dryness of the brain, and the dispersion of the animal spirits, cause many phantasms to appear, to which the deluded soul obstinately clings, as if they were divine revelations.

The same author adds, that age must also be considered, for old men, their strength being exhausted, frequently dote; and children, whose brain is more moist, are easily moved, and receive false impressions instead of the true. Sex, too, is to be regarded, for women are naturally of a more moist constitution, and by reason of the vehemence of their thoughts and affections, think they see what they desire; and what results from their perturbation of mind, which in them is most vio-

* De Discret. Spirit. c. 20, n. 23.

lent, they believe to proceed from truth: as it is observed by Valgoner,* Medina,† Cardinal Bona,‡ Martin del Rio,§ and Arauxo,|| and also by Father Antony of the Annunciation,¶ who, embracing all these considerations, discusses the subject at great length. We have spoken of this, not because we think all visions and apparitions which women say they have experienced ought to be accounted natural—for we know that many such, and those beyond the powers of nature, were granted to S. Bridget, to S. Catherine of Sienna, S. Teresa, S. Mary Magdalene di Pazzi, S. Rose of Peru, S. Catherine de Ricci, and the Blessed Angela de Foligno, so that Matteucci** rightly observes, “Visions and apparitions are not to be rejected because they happen to women;” with whom agrees Tannert†† in his examination of the prudence which Lewis à Ponte showed while investigating the revelations of Marina de Escobar—but in order to promote a more careful investigation, for the reasons pointed out, when visions and apparitions which happen to women are in question.

The example of S. Monica is well known. This most religious woman wished to withdraw her son

* Theolog. Mystic. qu. 3, disp. 5, art. 6, n. 3.

† 3, part. D. Thom. qu. 25, art. 3. §§ 10, Regula.

‡ De Discret. Spirit. c. 20, n. 4.

§ Disquis. Magic. lib. 4, c. 2, qu. 3, §§ 3.

|| Decis. Moral. tr. 3, qu. 23, §§ 2, n. 30, 31.

¶ Discept. Mystic. de Oratione, tr. 4, q. 2, art. 5.

** Pract. Theolo. Canon .tit. 3, c. 3, art. 2. §§ 2, n. 32.

†† Tr. 1, c. 7, n. 3.

Augustine from the mire of lust, and thinking of his future marriage, desired that some sign might be given her. S. Augustine* thus writes of her: "And she saw some vain and fantastic visions, whither the violence of her mind, busy upon this, hurried her, and related them to me," and although he says "not confidently as usual, when Thou,"—he is speaking of God—"didst show things to her, but despising them;" this, however, she did because she was gifted with the grace of discernment, and knew what difference there was between a revelation from God and the dreams of men, which is not indeed granted to all.

2. Before we quit the subject of visions and apparitions which proceed from natural causes, though it is certain that dreams are sometimes sent by God—for God warned Abimelech, king of Gerar, in a dream, not to touch the wife of Abraham. Jacob in a dream saw the mystical ladder, and the angels ascending and descending; God appeared in a dream to Laban, and bade him not to deal harshly with Jacob, as we read in Genesis; and there are other examples in the Old and New Testament, and referred to by Durant in his *Treatise on Visions*—yet there are many dreams seemingly from God, but really proceeding from natural causes, as Vallesiust explains; "We are frequently admonished in dreams what we should do. For oftentimes the thought that was begun by day is continued in sleep, and those means

* Confess. lib. 6, c. 13, col. 130.

† De Sacr. Philosoph. c. 30, p. 249.

most suitable for the end in view are discovered, and which on waking we are pleased with, and put into execution, thinking that we have been advised by God what we should do: the cause of this is natural. For both of these, namely, consultation and the sense of minute passions, is keener when we sleep than when we are awake, provided our sleep be tranquil, and undisturbed by thick vapours."

According to S. Thomas* the cause of sleep is twofold; internal and external. The internal is again twofold; one of the soul, when a man's imagination in dreams occupies itself with those things about which his waking thoughts and desires were usually employed; another of the body, when by reason of the interior condition of the body, a movement corresponding with it takes place in the imagination. The external also is twofold, namely, bodily and spiritual; bodily from the surrounding air, or the impression of a celestial body; and the spiritual from God or from the devil, who can change the imagination of the sleeper, which no one doubts; as Gravina† observes, and Philamarini‡ at some length, with whom agrees Hurtado,§ who says that S. Thomas derived his principles from the writing of S. Gregory, S. Isidore, and S. Gregory Nyssen.

Hence, if the question should arise concerning

* 2. 2dæ. qu. 95, art. 6.

† Lap. Lyd. lib. 2, c. 6, Diffic. 2.

‡ Tr. 1, de Divinis Revel. c. 1.

§ Tract. Var. Tom. 1, tr. 5, c. 6, Resol. 56, n. 1155.

a vision, apparition, or revelation, alleged to have taken place during sleep; we must not neglect carefully to inquire into those natural causes from which dreams proceed, in addition to those things which we shall treat of below, when speaking of divine and diabolical dreams. Great caution must be had in the matter of dreams, according to the commentator on Climacus,* who says: "Great prudence must be shown in dealing with those things which are usual in sleep, and rather to be set aside altogether, because they are uncertain; for they are few who can discriminate between them. And as the greatest portion is fortuitous and accidental, owing to the varied and disorderly movements of the animal spirits, and of the sensible species, through the recesses of the brain, the holy Scriptures rightly bid us to heed them not: as it is written in Levit. xix. 26: "You shall not divine and observe dreams," and in Jerem. xxix. 8: "Give no heed to your dreams which you dream," and in Ecclesiast. v. 6: "Where there are many dreams, there are many vanities." Finally, divine dreams announcing future events are most rare, for they are not sent but for some great cause which concerns the public welfare, as Cardinal Bona† observes.

Gaspar à Rejes‡ treats the subject of dreams at great length, and explains the quality of natural dreams, which proceed from an external cause. He says that the surrounding at-

* Grad. 15, n. 39. † De Discret. Spirit. c. 16, n. 4.

‡ Jucund. Quæst. Elys. Campæ, qu. 37.

mosphere cannot, of itself, in any way move or administer species by which the fancy may be brought to perceive anything, but only by disposing itself so as to obstruct the pores or attenuate the humours, so that they shall rush to the head. And with respect to the influence of the celestial bodies, he does not admit that it can help to produce dreams, otherwise than by changing and disposing the humours; indeed, he considers it to be impossible for the celestial influences to impress new forms of species on the fancy, if the exterior senses have not first admitted them.

In Alexander *af* Alexandro* we have many instances of dreams which have proved true, and in Cardan† and Quercetanus.‡ Hippocrates§ and Galen, in his book on prognostication from dreams, say that from dreams the humours and diseases may be ascertained. But with respect to dreams which are fulfilled afterwards, this is, for the most part, to be attributed to chance, as Fracastorius|| observes, “Who is there,” says Cicero,¶ “who, having thrown the dart for a whole day, does not take aim also in his sleep sometimes?” And other dreams, which physicians observe, can indicate only the dispositions of the body, as Gaspar à Rejes speaks, and also Zacchias.**

3. We now come to preternatural visions and

* Dier. Genial. c. 11, lib. 3, c. 26.

† De insomn. lib. 4.

‡ Diætet. c. 20.

§ 1. Epid. com. 3, text. 1, com. 2. de humoribus.

|| D. intellect. lib. 2.

¶ De Divin. 2, c. 59.

** Quæst. Medico—legal. lib. 4, tit. 1, n. 34.

apparitions, some of which are from God, some from the devil; some occur in sleep, and some while men are waking. S. Antiochus* relates an awful instance of a diabolical vision: "There was in Mount Sina a certain monk who was a remarkable example of self-denial, and lived in his cell for many years. Deluded at last by many revelations of the devil and dreams, he fell into Judaism, and was circumcised. When the devil had from time to time given him true dreams, and having, as it were, changed and ensnared his beclouded mind, he showed him at last the multitude of apostles, martyrs, and other christians of all conditions, in the thickest darkness, and filled with all shame. On the other hand he showed Moses and the prophets, and the Jewish people—hated of God—surrounded with light, and living in joy and felicity. When the wretched man saw this, he rose immediately, and abandoned the holy mount, and went to Palestine. He proceeded straight to Noara, and Libyas, a refuge of the Jews. When he had related to them his diabolical visions, he was circumcised, professed Judaism, and was married, and before all declaimed against the Christians, maintaining the Jewish superstitions. I myself and many monks have seen him; and it is scarcely four years since his miserable death."

Doctors give many signs whereby we may distinguish between diabolical and divine visions. Gerson† thus writes: "This is the principal and

* Hom. 84, Bibl. PP. Tom. 12. n. 265.

† De Distinct. Ver. Vis. a fals. sign. 4. Tom. 1. col. 53.

chief test among the tests of our spiritual coin. All interior warnings, all strong impressions, all revelation, all miracles, all ecstatic love, all contemplation, all rapture, and lastly, all interior and exterior workings, if preceded, attended, and followed by humility, if mixed up with nothing destructive of it, have with them a sign that they come from God or a good angel; nor can you be deceived." With him agrees Tanner,* who, in speaking of the visions of women, writes thus: "Even female pretence cannot be long concealed; for where there is no foundation laid of the most profound humility, whatever is built thereon will quickly fall, and not without bringing disgrace; but where there is genuine humility, especially necessary in all who cling to God alone with a pure, simple, and most chaste affection, of whatever sex they may be, they are neither deceived nor can deceive." In the dialogues of S. Catherine of Sienna† we thus read: "This is necessary, that in my visions my soul be more and more humbled." And again, "The truth always makes the soul humble, delusion proud." And Cardinal Bona:‡ "There is no greater proof of true visions than humility."

The saying of Don Alonzo,§ Bishop of Jäen, in the letter of a solitary to Kings, rests on truth: "The test by which visions of a good spirit are discerned from those of an evil spirit,

* Cit. Tract, c. 7, n. 4.

† C. 71.

‡ Discret. Spirit. c. 18, § 5.

§ Revel. S. Brigit. c. 6, Tom. 2, p. 272.

is the fruit and the good works which result from those visions or revelations ; for, as it is written in the Gospel, ‘An evil tree cannot produce good fruit,’ and “By their fruit ye shall know them.” Therefore, when we see that in these visions or revelations the mind is illuminated, wicked men are converted to a good and devout life, from evil to good, and this in many persons, and perseveres long, then it is a most certain sign that such visions and revelations which have sent forth and produced such fruit, have come rather from the Holy Spirit, and not from the devil, who cannot do such things, yea, things wholly at variance with this result from his visions, or rather illusions. These have usually caused man to err from the Catholic Faith and good morals.”

Others insist upon this, and therefore teach that divine visions and apparitions are to be ascertained from the person to whom, and the manner in which they happen, and from the effects which follow them. For if the person to whom they have happened be virtuous, if there be nothing in the vision or apparition which may turn people away from God ; moreover, if all things be directed towards the service of God, if, after visions and apparitions, humility, obedience, and other Christian virtues not only persevere, but grow to a greater height in that person to whom the visions and apparitions have been granted, no doubt can be made as to their supernatural and divine character. Wherefore S. Gregory* says, “But

* Dialog. lib. 1, c. 1, col. 156.

the mind which is filled with the Holy Spirit, has most clearly its own tests, namely, virtues and humility, of which, if they both perfectly meet together in one mind, it is clear that they testify to the presence of the Holy Ghost." And S. Macarius* of Egypt adds: "The soul which truly loves God and Christ, though it may have wrought innumerable works of justice, and have deserved to attain to the various gifts of the Spirit, or revelations and heavenly mysteries, on account of its immense and insatiable love of God, so conducts itself as if it had attained to nothing."

Besides, they will have it the apparitions of angels and devils differ in forms. An angel has but one, the human; the devil many, either as men or beasts. He never appears as a dove or a lamb, because these mystically denote the Holy Ghost and Christ, and because these animals having no gall, are unsuited for the maliciousness of the devil. With respect to the human form, if the devil assumes it, it is for the most part black, deformed, maimed, unusual, and such as shows that the evil spirit lurks beneath it. The form of a brute or a monster is adapted only for the devil; for the souls of the dead, although of the damned, when, by the permission of God they appear to the living, assume that form by which they are known.

Lactantius† thus writes of the evil spirits: "These corrupt and lost spirits wander over the whole earth, and derive consolation for themselves

* Hom. 10, Bibl. PP. Tom. 4, p. 115.

† Lib. 2, c. 15.

in working the ruin of men. Therefore they fill every place with treachery, fraud, guile, and delusion :” so that they, God permitting it, transform themselves sometimes into an angel of light, and have frequently dared to assume the form of Christ our Lord, the most Blessed Virgin and the saints, as Villalpandi* shows at length, and Raynaud,† Scotus,‡ and Cardinal Bona.‡ They do this with so much skill and cunning as to lead, not once only, men of tried virtue into error: and it is worthy of remark, that in their visions and apparitions they have at times recommended that which is good, in order to hinder a greater good, and have encouraged persons to do a particular act of virtue, that they may the more easily deceive the unwary, and in the course of time lead them by degrees to commit most horrible sins. To avoid this it is necessary to have recourse to prayer, to the direction of prudent men, skilful in discerning spirits, as we shall speak below.

Thyræus,|| speaking of the sacramental appearance of Christ under strange species, says, “It is clear that the devil may be the author of these appearances. Certainly Alexander of Hales and Gabriel Biel, believe these may be wrought by the power of the devil, in which the flesh and blood once seen became corrupted in the course

* Jure spirit. practico. lib. 1, c. 2, n. 34.

+ De apparit in Euch. qu. 9.

‡ Physic. Curios. lib. 2, c. 34, §§. 1.

? De Discret. spirit. c. 19, n. 7.

|| C. 22, n. 10.

of time." And again, "We, indeed, would not easily deny that it is so; for if the devils, where the Sacrament was not, have at times assumed the appearance of Christ; what prevents their doing the same where the Sacrament is?"

In the Bollandists* we have the Life of Mary of Oignies, written by James of Vitry; it is therein said that the devil transformed himself into an angel of light, and under the guise of devotion persuaded a certain man in his apparitions to abstain from certain vices and do certain good works, in the hope of leading him afterwards to other evils, which he was plotting. Mary said that those apparitions were illusions of the devil, and when the man answered that it could not be so, for he who appeared to him had advised him to do many good things. Mary betakes herself to her usual arms of prayer, washes with her tears the feet of our Lord, knocks instantly at the gate of heaven with prayers; nor does she desist till that deceiver, with much groaning and shame, stood before her in her cell when she was at prayer. She saw him shine with a false splendour, and said to him, "Who art thou? and what is thy name?" He indeed, with a proud look, and sternly regarding her, said, "I am he, whom thou, cursed one, hast, by thy prayers, compelled to come to thee, for thou takest my friend by violence from me." S. Bonaventure† saith, "It ought not to be passed over in silence that some

* Act. SS. Jun. 23, lib. 1, c. 3, n. 30.

† De Prof. Relig. lib. 2, c. 75, Tom. 7, p. 648.

persons, deceived by seducing spirits, or their own false opinions, think that Christ Himself and His most glorious Mother appear in visions to them."

S. James the apostle writes of the Divine Wisdom, iii. 17, "But the wisdom that is from above, first, indeed, is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits;" and doctors, explaining the subject, say that though sometimes divine visions and apparitions at first cause fear and distress, yet afterwards they are pleasant, agreeable, delightful, and bring peace to the soul; that, on the other hand, the diabolical visions, if at first they disturb, they continue to do so, or in the beginning they are pleasant and alluring, during their progress they always disturb, and leave him who sees them disturbed. Hence in Genes. xv. 12. we read of Abraham, "When the sun was setting, a deep sleep fell upon Abraham, and a great and a darksome horror seized upon him," but when God had foretold his prosperity, he became tranquil. Likewise, Genes. xxviii, when Jacob in his sleep saw a ladder standing on the earth, and the top thereof touching heaven, and angels ascending and descending by it, and the Lord leaning upon the ladder, he was afraid, and said, "How terrible is this place!" but having heard the words of divine consolation, he set up a stone for a title, and made a vow to the Lord.

Zachary the priest, as we read in Luke i. 7, when he saw the angel by the altar of the temple, "was troubled, and fear fell upon him." The Blessed Virgin Mary at the salutation of the angel "was

troubled at his saying, and thought with herself what manner of salutation this should be." Of the shepherds we read, that "An angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear." But these fears vanished at once when the angel said to Zachary, "Fear not, Zachary, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son;" and when Gabriel said to Mary, "Fear not, Mary, for thou hast found grace with God;" and when the angel said to the shepherds; "Fear not, for behold I bring you tidings of great joy;" and again, "And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying, 'Glory to God in the highest, and on earth peace to men of good will.'"

4. This is confirmed by what we read in the Life of S. Antony the abbot, written by S. Athanasius,* where he thus speaks of the apparition of angels: "Their goodness is such, that if any one, by reason of the frailty of his nature, were terrified by their brightness, they immediately banish all fear from his heart. Thus did Gabriel, when he spoke to Zachary in the temple, and the angels, when they announced to the shepherds the divine birth of the Virgin, and they who kept watch over the body of our Lord, showing themselves to the same beholders, bade them not be afraid; for fear results not so much from timidity of mind, as from the sight of great things." And again,

* Tom. I, n 35, p. 823.

“If therefore after fear joy shall succeed to the horror that was felt, and confidence in God, and unutterable charity, let us know that help has been given us; for security of soul is a proof of present majesty.”

S. Thomas* teaches the same saying, that perturbation results not only in the case of bodily visions, but also in ideal visions, for man is raised above himself, and his lower nature is made weaker; and with respect to the fear felt by the most Blessed Virgin, and her subsequent consolation by the angel, and considering also the case of S. Antony, he subjoins: “And therefore, as we read in the Life of S. Antony, it is not difficult to discriminate between the blessed and evil spirits; for if joy succeeds to fear, we know that help has come from our Lord, for security of soul is a proof of present majesty. But if the terror continues, it is the enemy who appears.” This he speaks of at length in his commentaries on the second Epistle to the Corinthians,† and on Job.‡ He is followed by Martin del Rio,§ and by Villalpandi,|| who thus writes: “Therefore, divine apparitions and revelations, though at first they strike terror, yet afterwards become gentle and sweet; from which, even alone, we may believe them to be a divine revelation, for when consolation results to the interior soul, it cannot have come from the devil. Therefore, after his apparitions, however speciously he may show himself,

* 3 part. qu, 30, art. 3.

† C. 11.

‡ C. 4, lect. 3.

§ Disquis. Magic. lib. 2, qu. 26, §§ 3, p. 234.

|| Jure Spiritual. practic. lib. 1, c. 4, n. 74.

tions, however speciously he may show himself, horror, and not consolation, is the usual result."

In the dialogues* of S. Catherine of Sienna, we read thus: "If thou askest of Me how it may be known, whether it comes from the devil rather than from Me; I answer, the sign is this; that if it be from the devil, that he is come to visit thee in the form of light, as it is said, the soul receives at once, when he comes, a certain pleasure, but the longer he remains, the more is this pleasure lost, weariness and darkness remain, and pain is in the mind, obscuring it within. But if in truth it be visited by Me, the eternal truth, the soul receives at first a holy fear, and with this fear cheerfulness and security, with a sweet prudence, which, not doubting, doubts not. And then it goes out on the road of prayer, and My visitation is with cheerfulness and gladness of mind. Now this is the sign, whether the soul is visited by Me or the devil; when it is visited by Me, there is fear at first, and afterwards, and at the end cheerfulness, and a hunger after virtue; and when the devil comes, at first there is cheerfulness, and afterwards there remains confusion and mental darkness."

Gravina† observes that sadness may sometimes remain with divine apparitions, understanding by it that sadness which leads to penance, and creates an afflicted spirit, but pleasing to God, and that a certain joy may remain even with diabolical visions, but without the ardent desire

* C. 71.

† Lap. Lyd. lib. 3, c. 7.

of virtue, and especially of humility. The rest, about considering the persons, the manner, and the effects, mentioned already, is generally taught by the doctors; by Durant,* by Medina,† in his commentaries on S. Thomas, by Rosignoli,‡ by Cardinal Bona,§ by Cardinal de Lauræa,|| by Father Antony of the Annunciation,¶ by Tanner,** by Philamarini,†† by Mattæucci,‡‡ by Father Passerini,§§ in his commentaries on S. Thomas, where he says in a few words: "In order to ascertain whether they come from God, we must consider the person who sees, the manner of the apparition, the issues of it, and other matters of this kind," and by the Auditors of the Rota, in their Report in the cause of S. Francesca Romana.

5. Other matters relating to the subject before us we shall discuss below, when we treat of visions and apparitions as they regard the causes of beatification and canonization, and also when we shall treat of revelations. Meanwhile it will be enough to speak, in passing, of visions and apparitions which occur in dreams, which dreams may come

* Tr. De Visionibus. c. 11. + 3 part. qu. 25. art. 3.

† Discipl. Christian. Perfect. lib. 3. c. 20.

§ Discret. Spirit. c. 19, n. 7, 9, 10.

|| Opusc. 5. de Oratione. c. 7.

¶ Discept. Mystic. tr. 3, qu. 2, art. 5, n. 30.

** Loc. cit. c. 3, tr. 1. †† Tr. 1. De Divin. Revel. c. 2, 3.

‡‡ Pract. Theologo—Canon. tit. 3, c. 3, art. 2, §§ 2, n. 23.

§§ 3 part. qu. 76, art. 8, c. 1, n. 5.

from God or from the devil: of the way of distinguishing in visions and apparitions which are above nature, which is divine, and which is purely angelic, and then as often as a spirit appears representing Christ or the Blessed Virgin, or any of the saints, whether it be lawful to adore or venerate him.

6. We have already alleged some instances of divine dreams; others might easily be added, for in Genes. xxxvii. Joseph, the son of Jacob, had two visions in his sleep, which, being told to his brethren, were the cause of his being persecuted and sold. He saw himself with his brethren binding sheaves in the field, his own sheaf stood, and the sheaves of his brethren worshipped it. At another time he saw the sun, and moon, and eleven stars worship him. Joseph, the husband of Mary, as we read in Matth. ii. 13. had a revelation in a dream: "Arise, and take the Child and His mother, and fly into Egypt.....For it will come to pass that Herod will seek the Child to destroy Him." And at another time in Egypt, after the death of Herod, an angel appeared to him in sleep, and said, "Arise, and take the Child and His mother, and go into the land of Israel; for they are dead that sought the life of the Child."

The devil, too, has his prophets, as we have said, and his dreamers of dreams, whose imagination he influences, and therein represents and suggests many things; sometimes, too, he reveals secret things in the manner he can, filling the soul with hurtful superstitions and ruinous delu-

sions. Thyraeus* lays down seven tests from which dreams cannot be divine : the first is, the confusion of matters which occur in dreams ; the second, their falseness ; the third, their trifling character ; the fourth, their wickedness ; the fifth, their uselessness ; the sixth, their superfluosity ; the seventh, the impiety of those who dream. He then shows it to be necessary that the contrary of this should be found in those dreams which may be admitted as divine, but that, however, is not enough to make them divine, but it is necessary, in reference to the present question, that what is revealed in sleep should be such, as that the certain knowledge of it can be derived to men only from God, and the movement of the mind such as God alone produces.

He treats this at great length in another place,† and Gaspar à Rejes‡ says it is the opinion of theologians : but Cardinal Bona§ more clearly says, that those dreams are from the devil which suggest useless superstitions and vain things which move people in any way to evil, which reveal secret things only to gratify curiosity or make an ostentatious show of knowledge, which foretell future events, but which the issues prove to have been false, which are disordered and confused, and which immediately vanish away. And on the other hand the proofs of divine dreams are the subjects themselves, which thereby become known, if they are

* Lib. 3, de Imaginaria apparitione.

† De Visionibus, c. 9.

‡ Loc. cit. c. 37, n. 42.

§ De Discret. spirit. c. 16.

such as can be revealed only by God, such as the secrets of hearts, the hidden mysteries of faith, future contingences dependent on free will. He adds, that God, when He sends dreams, enlightens the mind, and moves the will so that it shall firmly cling to them, and certainly know that they proceed from God, nor does it at any time forget them. He concludes that a more certain proof is derived from the subject of the dream than from the manner in which it occurs, for God sometimes sends them in a state of the profoundest repose, sometimes with great bodily uneasiness, sometimes He sends a dream without the understanding thereof, sometimes the understanding, sometimes He manifests things clearly and openly, sometimes obscurely and in riddles. Torre* speaks to the same purpose.

7. What now remains for discussion is, how a divine apparition may be distinguished from the angelic; that is, by what signs it may plainly appear that God is represented by the apparition of an angel, or that an angel appears without representing God. Theologians supply some rules. The first is derived from the matter of the vision and apparition; for if that properly belong to God, we must decide that the angel has appeared representing God; but if it properly belong to an angel, we must then say that an angel has appeared, and that the apparition was purely angelic. An instance of divine apparition is the apparition made to Adam, when God asked him

* 2. 2dæ. Thom. qu. 95, art. 6, disp. 6.

where he was, cursed the serpent, and inflicted the penalty on Eve because of the transgression of the divine precept. This apparition, though effected by the ministry of angels, must be said to be an apparition of Himself, on account of the supreme authority and power of a judge therein exhibited. An instance of an apparition purely angelical is that of the angel who became the companion of Tobias, that of Gabriel the archangel, when he announced to the Blessed Virgin Mary the Incarnation of the Divine Word; these were appropriate to angels.

The second rule is derived from the manner of, and authority in speaking. We have an instance in Genes. xvi. 20, where the angel of the Lord appeared to Agar, and said to her, "I will multiply thy seed exceedingly, and it shall not be numbered for multitude." Seeing that God alone could promise this, He in truth it was who in promising appeared, and spoke by an angel, wherefore Agar said; "Thou the God Who hast seen me." Theologians gather from the manner of, and authority in speaking, that it was a divine, and not a mere angelic apparition, when Abraham was commanded to sacrifice his son, according to Valentia* in his Commentaries on S. Thomas, Stephen Bupalus,† and Durant.‡

It is certain that a judicial power belongs and is due to Christ our Lord, on two grounds, one

* 1 part. disp. 4, qu. 2, punct. 2.

† Comm. Angelic. qu. 51, 1 part. D. Thom. quæ. 2, diffic. 2, § 8.

‡ De Visionibus, c. 4, §§ Pergimus nunc.

of which is His divine Person, the other is His merits. This judicial power is to be exercised, not only in the universal judgment, but is exercised in the particular judgment, when each person departs this life. There is a question how this particular judgment is made; whether Christ our Lord in person pronounces the sentence, condemns these to punishment, and call those to their reward, or whether an angel does this in His name, so that they who are judged receive their sentence not immediately from Christ, but from an angel, the Vicar and legate of Christ. Some think that Christ does this by means of angels, who are ministering spirits; in which case, then, those apparitions of the angels are not simply angelic, but divine. Others, considering it to be unnecessary that the judge should be present to pronounce the sentence, and unnecessary also that the sentence should be pronounced by a sensible voice, for spiritual hearing and speaking are not impeded by local distance, agree with the bishop of Avila*, that Christ comes at the death of every one, not according to a local presence, but in effect, so that every one recognises his own condition, hears the command and sentence of the judge, and in virtue thereof proceeds at once to the place which his merits have earned for him. This is discussed at some length by Thyraeus.†

8. But be it as it may with respect to this last

* Qu. 23, in. Matth. c. 24.

† De apparit. Christi in judicio particulari, c. 26.

question concerning the appearance of Christ in the particular judgment, nothing now remains before bringing this chapter to an end, but to say something of the other question before us, whether it be lawful to adore or venerate the spirit which represents Christ or the Blessed Virgin, or any one of the saints. This question is discussed by Gravina.* But the clear teaching of S. Thomas† must not be abandoned, who thus speaks: "The devil, assuming the appearance of Christ, cannot be worshipped without sin, unless there be an actual explicit condition; for an habitual one is not sufficient, because the novelty of an unusual circumstance requires consideration and attention, as it is said of the Blessed Virgin, that she thought." Bonaventure‡ follows, and proposing the question, "whether *latria* may be given to the enemy of Christ;" replies thus: "*Latria* may be given to the enemy of Christ in two ways, absolutely or conditionally; if absolutely, then I say it cannot be done without sin, nor is it excusable on the ground of ignorance, for there are three means of avoiding the error. The first is the warnings of Holy Scripture, which frequently says, that many will come deceitfully in the name of Christ. The second is, interior prayer, by which man ought to have recourse to God, that his heart may be enlightened. The third is, to suspend his own belief, for man ought not to believe every spirit, but to prove them if

* Lap. Lyd. lid. 2. c. 3, diff. 3.

† 3 Sent. dist. 9, qu. 1, art. 2, quæst. 6.

‡ 3 Sent. dist. 9, art. 1, qu. 6.

they are from God. For he who is ready to believe them is light of heart, and perhaps even proud, when he thinks himself qualified to receive such visions and revelations. But if he worships conditionally, this may take place in two ways, either that condition is habitually considered, or applied. If actually, thus they do not worship Lucifer, but rather Christ, for the adoration is not given but on condition, and is referred to Him, to Whom is referred the implied adoration. But if that condition be under an habitual consideration, in this way it is not sufficient to avoid the sin of idolatry."

CHAPTER XIII.

OF VISIONS AND APPARITIONS RELATIVE TO THE CAUSES OF BEATIFICATION AND CANONIZATION.

1. HAVING treated of visions and apparitions, and shown how the natural may be distinguished from the preternatural, and how the divine differ from the diabolical, it is necessary now to speak of those visions and apparitions with reference to the causes of beatification and canonization.

2. Visions and apparitions, even divine, have been granted to the good and the evil; therefore Cardinal Bona* says: "All visions and apparitions have this in common, that they are granted

* De Discret. Spirit. c. 19, n. 1.

to the wicked as well as the good; and no one is to be considered more holy or more perfect than another because spirits appear to him, and the other is without that gift." Heathens, also, and wicked men, have had divine visions and apparitions. Pharaoh saw the fat and the thin oxen, the full and the empty ears of corn. Balaam the magician, when he was going to curse the people of God, and his ass stood refusing to proceed, saw an angel stand before him in the way with a drawn sword. Baltassar, the son of Nabuchodonosor, during the feast, saw a hand write strange letters on the wall.

Cardinal de Lauræa,* considering these and other instances, says: "Visions and revelations, even divinely granted, are not always a proof of his sanctity to whom they are given. It was therefore not necessary that God should determine to grant them to contemplatives, even those who have raptures and ecstasies." In one word, visions, apparitions, and revelations, are graces *gratis datæ*; and hence it is that they are granted even to sinners, according to what Father Antony of the Annunciation† has laid down.

When we were speaking before of the other graces *gratis datæ*, we said that they were bestowed upon the good and the wicked, but that God more frequently gave them to the good and eminent for virtue. We say the same, too, of visions and apparitions beyond

* Opusc. 5, de Oratione. c. 7.

† Discept. Mystic. tr. 4, qu. 2, art. 6, n. 34.

nature, as Thyraeus* has observed, who says : " Goodness and truth seem to be the opportunities for God to deal more familiarly with some persons, and to communicate of His own and Himself to those who give themselves up wholly to God and to the divine service. Hence it is, that they are now regarded as saints and friends of God, in whom God is present by His own revelations, and speaking divinely to them, and what we know to have been formerly the case, we scarcely believe in other holy men."

Finally, omitting natural visions and apparitions, of which no account is to be made in causes of beatification and canonization ; omitting, also, the diabolical, of which no suspicion can be entertained, when treating of the virtues of the servants of God in order to their beatification and canonization, as we have elsewhere said, there can be no question about virtues, unless after legitimate proof of the fame of sanctity and miracles, with which the suspicion of diabolical intercourse is utterly inconsistent ; we maintain, that as in the case of grace *gratis data*, visions and apparitions which are beyond nature must be taken into consideration in causes of beatification and canonization ; the conditions already spoken being assumed by which a divine vision is distinguished from that which is natural and diabolical ; and virtue being proved to have been heroic, as we said when we were speaking of the other graces *gratis datæ*.

* De Apparit. Intellect. lib. 4, c. 9, n. 13.

Moreover, if in the other graces *gratis datæ* proof must be had, by which it shall be clear that they were preceded by heroic virtues, although the aforesaid graces might be proved by other witnesses, and are proved by other witnesses, much more necessary is the proof of those virtues in the case of visions and apparitions, which in no other way can be proved than by his word who sees them, and to whom the apparition was made; he, therefore, who is to give evidence in his own cause, and believed, ought to be an unexceptable witness, and consequently endowed with heroic virtues. Besides, if in distinguishing and discerning visions and apparitions, it is necessary to consider the person to whom the apparition is made, the manner of it, and the issues of it, heroic virtues alone, then, can reveal and clearly show the character of the person, and the subsequent issues of them.

3. Many instances of beatification and canonization may be alleged, in which visions and apparitions were considered in the way we have mentioned. Before all the others we bring forward the cause of S. Teresa. According to the custom at that time, the Auditors of the Rota made their Report on the subject of her virtues, and having given an exact account of her visions, apparitions, and revelations, they proceeded as follows: "That these visions, and revelations, and all the others which the Blessed Teresa had, as they appear in her writings, were true, and proceeded from the Holy Ghost, had in them no delusion nor participation of the evil spirit, we were most easily con-

vinced, first, from the excellent sanctity and heroic virtues of that blessed virgin, as it appears clearly from all the articles of this second part ; also, from the effects resulting from those visions and revelations, namely, a profound humility, an increase of the love of God, and of other virtues, and also the profit and edification of her neighbours ; and also from the approbation of so many grave men, distinguished as well for learning as prudence, virtue, and piety, whom we have already mentioned more than once, especially in the second article, when we were treating of sanctity in general, among whom we find prelates, masters, and public professors of theology, and almost all the confessors of that blessed virgin, to whom she was always accustomed to manifest the favours and graces which God bestowed upon her in prayer and rapture, that they might examine them all, and direct her, and decide whether in those divine favours there was any delusion to be avoided. She consulted them, too, with the determination and resolution of following their counsel, and trusting to them rather than to those revelations ; for she used to say, that in obeying her confessors she could not err, as she could in trusting to revelations and visions. Therefore, on account of that most accurate examination of the spirit of this blessed virgin, and of her visions and revelations, and the approbation thereof by so many distinguished and learned men, no doubt can arise that those revelations and visions were true, proceeded from a good and true spirit, and not from a delusive and false one. Those visions and revela-

tions are not the less proved, because the principal attestation to them is derived from her writings in her books already mentioned, and from ten of her confessors, who deposed to what they had heard from her ; namely, the bishop of Calahorra, Don Pedro Manso, the bishop of Tirasona, Don Diego de Yopez, the bishop of Avila, Don John de la Cuebas, and the bishop of Segovia, Don Pedro de Castro, Fra. Bartholomew de Medina, Dominic Banes, Diego de Janguas, Dominicans, Father Ejidio Gonzales de Avila, Father Henry Henriquez, and Father Jerome de Ripalda, of the Society of Jesus, beside other distinguished men whom we have often mentioned : because, as we have already shown in the report on the miracles, revelations and visions are proved by one credible witness ; and as by the nature of the case other witness cannot be had, and these cannot be proved but by him to whom God has granted such favours, the subject matter compels us to give credit to those blessed souls who have experienced them, and to their confessors, who have heard of them from them, as it was settled in terms in the Report in the cause of S. Francesca ; and upheld by many things laid down in the report in the cause of S. Raymund. And this especially, for there is evident and clear proof of great and exalted sanctity, and also of many and great miracles wrought by God through the merits and intercession of that blessed virgin, Teresa, which have this among other effects, of obtaining greater credit to her sayings and writings. That God should speak familiarly with his most faithful servants by

means of visions and revelations, and make known His secrets to them, is nothing strange or unusual. When the Divine Majesty was about to destroy utterly those cities, he thus speaks: 'Can I hide from Abraham what I am about to do?' (Genes. xviii. 17.) and in the prophecy of Amos (iii. 7.) 'For the Lord doth nothing without revealing His secret to His servants the prophets.' Our Lord thus speaks to his apostles, (John. xv. 15.) 'I will not now call you servants, for the servant knoweth not what his lord doth. But I have called you friends, because all things whatsoever I have heard of My Father, I have made known to you.' And we read that almost all the saints, especially the founders of orders, were endowed with visions and revelations, as in the histories of S. Benedict, S. Bernard, S. Dominic, S. Francis and others, which are easily accessible, and wherein innumerable visions and revelations, and other divine favours bestowed, as well upon the founders themselves as upon some of their disciples, is found recorded. Without doubt, then, God speaks familiarly with His friends, and especially favours those whom He chooses for great things, of whom it is certain that she was one, and the foundress of the most perfect order, and given us by the most good God to teach spiritual knowledge, as we have proved before in the second article on sanctity in general."

4. Cardinal Bona, in the treatise so frequently referred to, enumerates the characteristics of the visions, apparitions, and revelations of S. Teresa, saying that they serve as a test for the value of

others. In the first place, then, as he there speaks, she was always afraid of diabolical illusions, so that she never asked for, or desired visions, but rather prayed God to lead her in the ordinary way, wishing only for this, that the Divine Will be done in her. In the second place, though the devil usually bids those things to be kept secret which he reveals, she always heard from the spirit that appeared to her that she might communicate with learned men. In the third place, she obeyed her directors most carefully, and after her visions advanced more and more in charity and humility. In the fourth place, she more readily spoke to those who were incredulous, and loved those who persecuted her. In the fifth place, her mind was tranquil and joyful, and in her heart was a fervent desire of perfection. In the sixth place, he who spoke interiorly to her reprehended her imperfections. In the seventh place, when it was said to her that if she desired of God what was just, she should without doubt obtain it, she desired many things, and always obtained them. In the eighth place, whoever conversed with her, unless an evil disposition stood in the way, were stirred up to the love of God. In the ninth place, the visions and apparitions took place for the most part after long and fervent prayer, or after receiving the Eucharist, and kindled in her the most fervent desire of suffering for God. In the tenth place, she subdued the flesh by disciplines and hair-cloth, and rejoiced in tribulations, calumnies, and infirmities. In the eleventh place, she loved solitude, disliked

all intercourse with the world, and tore herself away from every human affection. In the twelfth place, both in prosperity and adversity she preserved the same tranquillity of mind. Lastly, learned men observed nothing in her visions and apparitions inconsistent with faith and Christian religion, or anything blameable whatsoever.

5. That which relates to not seeking after visions, or desiring them, may be corroborated by the authority of S. Bonaventure,* whose words are these: "To some it seems safer not to seek them, not to be too ready to trust them when offered. Sometimes to esteem them lightly when offered as less profitable, so as to regard them, if true, with indifference, if false, not to lean on them, that they may not be deceived." Gerson† also speaks in the same way, saying that we must humbly renounce them, and giving us the following formula for doing it: "Let it be said reverently with Peter, 'Depart from me, for I am a sinful man, O Lord,' Luk. v. 8, for I am vile, unworthy of Thy visions, which I neither seek nor accept, but reject. Let me see Thee in heaven, not here; my whole reward is the Lord God, and is sufficient. What have I to do with visions of Thee in this world?" A little before, he says, "Some one will object to me the words of the Apostle, 1 Thessal. v. 19: 'Extinguish not the spirit.' If the vision, then, be from the Holy Ghost, and nevertheless is rejected, what is this but to resist the

* De Prof. Relig. lib. 2, c. 75, p. 649, Tom. 7.

† De Probat. Spirit. Tom 1, col. 41.

Holy Ghost, and to choke this rising grace? But indeed the Holy Ghost, Who gives Himself to the humble, will never withdraw Himself on account of this humiliation. He will enter rather, and in His good pleasure, and will lead the soul that is vile in its own eyes triumphantly on high, and without any wrinkle of hypocrisy."

S. Philip gave the same advice, as we learn from his Life, written by Father Bacci,* where, among other things, we read thus: "He advised, and very frequently commanded his penitents to repel them with all their might, that they should not suppose that they thereby displeased the divine Majesty; for this is one way of ascertaining the true visions from the false." S. Vincent Ferrer, in his treatise on the spiritual life quoted by Gravina: "For such a desire cannot be found without the root and foundation of pride and presumption, yea, of the temptation to curiosity with respect to divine things, nor without some vacillation and uncertainty in matters of faith." Gravina† proceeds with the subject, relying on the authority of S. Teresa and other masters of the spiritual life.

6. The same may be said of the other circumstances of the visions and revelations of S. Teresa, and which are well considered by Cardinal Bona, of the necessity of communicating them to learned men, not credulous, but rather timid; something is said by S. Bonaventure: "Let them seek the advice of the wise only, and of but few." Among the other signs by which the visions, apparitions,

* Lib. 3, c. 2, p. 20.

† Lyd. Lap. part. 2, lib. 2, c. 18.

and revelations of S. Bridget are accounted divine, that is mentioned, that she used to submit all to the judgment of wise men, as Cardinal Torquemada says in the Prologue to those Revelations: "She submitted with great humility the whole to the examination, judgment, and correction of her spiritual father, and other spiritual fathers and wise prelates of the church."

John Gerson, in the place referred to, has left this wholesome counsel to confessors and the spiritual guides of souls: "Beware, then, whoever thou art, who hearest or givest advice, that thou dost not praise that person nor commend him, nor admire him as a saint, and worthy to receive revelations, and to work miracles. Resist him rather, chide him harshly, treat with contempt him whose heart is exalted, and whose eyes are lofty, so that he walketh in great matters, and in wonderful things above himself; let him not seem to himself to be such an one as may work out his own salvation, not in the human way of others, according to the teaching of the scripture and the saints, and according to the dictates of natural reason, unless he presumes to have counsel, and thinks he has it, not only from angels, but from God, not even once in his difficulties, but almost continually, and, as it were, in daily communications. Admonish such an one not to think highly, but to think unto soberness, for He saith most truly who hath said, 'Pride deserves reproach.' Let the examples of the holy fathers be mentioned, who have fled from the most fatal and most fallacious curiosity of visions and

miracles. S. Augustine, in his confessions, glories in our Lord that he was delivered from it. Besides, Bonaventure determines that it is to be greatly abhorred, and to be repelled with all our might, now with prayers, now with rebukings or chastisements of mind and body, imitating him, who, to free himself from the temptation of pride, sought and obtained of our Lord that he might be for three months tormented by diabolical obsession." Philamarini* and Gravina,† with others, speak to the same effect.

7. Cardinal Torquemada, in his Prologue to the Revelations of S. Bridget, speaks of profound mental calm, an increase of the love of God, and continual humility, as signs of a divine vision and revelation: "She perceived a certain sweetness of interior delight, and was consumed with the burning fire of divine love. The higher she was raised, and the more abundantly she was favoured with the divine illumination, the more profound was the humility with which she confessed God the Father of light, from Whom cometh every best gift and every perfect gift, and she glorified Him, and blessed Him with continual praise." Gerson‡ also saith: "It is a most wholesome advice to men to practise humility against such illusions of the devil, to consider themselves unworthy, equally in reference to their understanding and disposition, to receive such revelations in preference to other men, and to be visited

* Divin. Revel. tr. 1, c. 3, n. 7. † Cit. opp. part. 2, tit. 1, c. 7.

‡ Distinct. ver. vision, a falsis, Tom. 1, col. 46.

by God beyond other men. And if such things occur, let them cast them away from them with a holy, humble, and modest shamefacedness. Let a man attribute such to an injured condition of his imagination, and let him be afraid that he is in the circumstances of delirious or maniacal or melancholy persons ; or let him take heed that he is not given over to a reprobate sense, so as to be deluded by such illusions. If, then, they are the machinations or temptations of the devil, they will disappear before humility of this kind, or if it be the will of God that he shall be exercised in such sufferings, they will not hurt him. But if it be a divine revelation, unfeigned humility, piously struggling against it, will so much the more prepare for its reception, and will deserve to hear, 'Friend, go up higher,' (Luke xiv. 10.) the more he endeavours to sit in a lower place."

Master John de Avila, in his treatise entitled "*Audi filia*," c. 52, gives this counsel to one who sought it, on the subject of his own visions and apparitions: "If thou becomest more humble, and more ashamed of thy sins of omission and commission, and hast greater reverence and fear before the infinite majesty of God, and hast not entertained the vain desire of communicating to others what thou hast received from God, and perceivest thy heart to be calm, even more than before, and perseverest in the knowledge of thyself, as before the revelation, that is a sign that it is from God. But when this is an artifice of the devil, the contrary takes place ;

for at the commencement or the close of the vision or revelation, the soul feels a vain desire of speaking of those things with much self-esteem, thinking that God is about to do great things therein; and it has no wish to consider its own defects, and will not allow itself to be blamed."

When the Blessed Angela de Foligno was in doubt concerning her own visions, apparitions, and revelations, our Lord God thus spoke to her: "Know then by this that it is I Who speaks to thee, that thou canst not betake thyself to any other thoughts at that time, even though thou didst wish it, nor be troubled with vain-glory on account of what thou dost receive." And on another occasion: "The external signs which thou dost require to show that it is I Who speaks to thee, are uncertain, and liable to deceive. But now I will give thee a sign so certain, that the devil cannot imitate it, and that is, so burning and vehement a desire of enduring suffering and contempt for My sake, that thou shalt have the same pleasure in seeing thyself despised that others have in being honoured."

8. Gravina* requires the chastisement of the flesh and its mortification. These are his words: "It is further to be inquired into whether these alleged gifts and graces were united with mortification and the cross; for if these be not united either antecedently, concomitantly, or subsequently, such revelations and prophecies are to be suspected. The proof is, that these gifts are

* Cit. op. nt. 2, tit. 1, c. 17.

granted for the manifestation of the faith, and for the good of the church. But faith, principally above all other signs, is shown by mortification and Christian patience ; for by these the Christian religion grew, and by these the world was overcome and trodden underfoot. Much more necessary is it in these later times to have regard to these signs, rather than to any other marvellous things, that we may know whether these gifts come down from the Father of lights. Jesus Christ Himself, the Author of our faith, the Apostles, the doctors of the church, have said little or nothing of these visions, or written, or taught, but laid the whole foundation of the Christian building on charity, humility, mortification, and enduring persecution," and the conversion of others as the sign of divine visions and apparitions.

The bishop of Jaën, in his work cited below, gives this as a proof of divinity : " And therefore when we see that from such visions or revelations the mind is illuminated, the understanding and the conscience purified, the life corrected and amended, wicked men converted to lead a virtuous and devout life, from war and hatred to peace, from pride to humility and obedience, from evil to good, and this in many persons, and long continues, then is it a most certain sign that such visions and revelations, which produce such fruits, have proceeded, not from the devil, but from the Holy Ghost ; these things are impossible for the devil to effect, yea, the contrary to this proceeds from his visions, or rather illusions."

9. Love of solitude, and of retirement from human society, with reference to the present subject, is considered by Larrea,* who infers from it that those visions and apparitions are justly suspected, which he who has them makes known and reveals everywhere: "Boastingly to speak of these revelations, and to mention them to every one without hesitation, seem to take away from a man, although sincere, the credit of his visions; and this too brings them under just suspicion. To make known and reveal everywhere the signs and traces of divine favour, is most alien from the practice and profession of the saints; for many who had true visions have taken great pains to conceal them, and have enjoined secrecy upon those who have come to the knowledge of them. The words "reveals everywhere" are to be observed; for to make them known to a good man, or with a view to the profit of his own soul, to whom the vision or apparition is granted, is in no wise forbidden. Therefore S. Teresa† thus writes: "I do not know why it is permitted that for the sake of human conversation and affection, although frequently not good, men may procure themselves friends, with whom they may unbend, and rejoice in empty pleasures, and is not permitted to him who begins to serve and love God in earnest to communicate to any his pleasures and his troubles. When the friendship which he has with his Majesty is in earnest, let him not be afraid of vain-glory. He will benefit himself and

* Nov. decis. Senat. Granat. pt. 1, n. 61, 62.

† Vit. c. 7, p. 27

those who will hear him, and they will go hence from him better instructed."

To this may be referred what we have said elsewhere on the subject of boastfulness and vain-glory. Revelations are peculiarly concerned in what we have said respecting agreement with the principles of the faith and of Christian perfection, and we shall, therefore, speak of it when we treat of revelations. The venerable servant of God, Lewis a Ponte,* speaks of all these characteristics by which divine visions are distinguished from diabolical, and Tanner† repeats them.

10. For these reasons we must say in concluding this chapter, that in causes of beatification and canonization, no account is to be made of visions and apparitions, but after proof of the virtues in the heroic degree, and as Gravina‡ well observes, unless also the end of his life to whom visions, apparitions, and revelations have been granted, has been remarkable and full of holiness. But if this be necessary in causes of beatification and canonization—as we have shown elsewhere—it is particularly necessary in their case, to whom, when living, visions and apparitions have been granted.

The bishop of Jaën, in his book cited below, speaks as follows: "The sixth sign that...they are from God and not from the evil spirit, is the noble and virtuous death of him who has had visions. For we must keep in mind that when

* Divi. Spiritual. tr. 1, c. 24.

† Loc. cit. tr. 1, c. 9.

‡ Loc. cit. lib. 1, c. 5, c. 14.

persons have been deceived by visions or illusions—the devil, showing them many things that are true, in order at last to deceive them by one great falsehood—we find in the writings of the holy fathers that they who are thus deluded are cut off by the devil by an evil or sudden death, or without the sacraments. And it is the will of God to make this known to others, to teach them to beware of similar deceitful illusions. But, on the other hand, God works marvels in the death of the saints who were comforted and enlightened during their lives with divine visions or revelations. In their lifetime He by His protection guided them, and distinguished them with many virtues and miracles. In death also He glorified them wonderfully by singular favours, as a certain mark of His approval.” We say, too, that visions and apparitions cannot be accounted heavenly and divine unless they have also that characteristic we have mentioned: and lastly, that silence is not to be imposed on those causes, neither are they to be lightly esteemed in which, though heroic virtues have been evidently proved, visions and apparitions are yet wanting.

11. We have said in another place that visions and apparitions cannot be proved but on his word, or by his writings, to whom they are said to have been granted. Confessors and spiritual directors, whose depositions are received, always derive their knowledge thereof from the person to whom the vision or apparition has been granted. Virtues, increase of virtue, and many of the qualifications already enumerated, by the help of which heavenly

visions are distinguished, may be ascertained from other witnesses ; but as some of them can be proved only by the testimony of spiritual directors, a cause of beatification and canonization full of visions and apparitions cannot be brought to a prosperous issue, without the testimony of spiritual directors to the nature of those visions and apparitions, and unless, moreover, there be clear evidence of their goodness, prudence, and experience. Torquemada, in the Prologue to the Revelations of S. Bridget, enumerates the most learned men who had considered and examined them.

Alfonso, Bishop of Jaën, afterwards a holy hermit, and the companion of S. Bridget in her travels, in the Prologue to the eighth book of her Revelations,* thus speaks of the approbation by learned men of the divine visions, apparitions, and revelations of that saint: "Clear and manifest is that divine grace divinely granted to that blessed saint, which cannot be obscured by the efforts of any deceiving spirit, especially as she had been tested on this subject in Sweden by prelates, spiritual men and masters in theology, by whom it was determined that the grace was divine, and divinely bestowed upon her by the Holy Spirit. Again, at Naples, in the presence of Don Bernard the archbishop, three masters in theology, many knights and learned men, whereof I am witness, was this grace approved of." The spirit of Teresa was tested by S. Peter of Alcantara, S. Francis Borgia, John of Avila,

* C. 6, p. 268.

Baltassar Alvarez, Dominic Bannez, and many other good and learned men.

When I was Promoter of the Faith there were three causes of beatification and canonization, in which there was a question of visions and apparitions, namely, those of S. Catherine Ricci, the venerable servant of God Joseph of Cupertino, and the venerable servant of God Alfonso de Orosco ; to which may be added another, after my resignation, that of Catherine of Genoa. In all these there were not wanting the most abundant testimonies of pious and learned men, who, having duly considered everything, had decided in favour of the supernatural character of those visions and apparitions which they well knew from conversing with them to whom they happened, and from their communicating them, in order to obtain direction and advice.

12. We also said that silence is not to be imposed on those causes, and that they are not to be treated lightly, in which heroic virtues are fully proved, but visions and apparitions are wanting. These are indeed like the other graces *gratis datæ*. Wherefore S. Vincent Ferrer* says, "Have no regard to those visions, sentiments, and raptures ; yea, if they say anything to thee contrary to faith, to the Holy Scriptures, or against good morals, hate those visions and sentiments as foolish madness, and those raptures as ravings." And, therefore—saving those causes in which graces *gratis datæ* are found, if there be also

* Vit. Spirit. c. 13.

heroic virtue—as we have said, that graces *gratis datæ* make the virtues more conspicuous in those causes wherein those graces abound, we think that the same is to be said of visions and apparitions, if they to whom they have been granted have been endowed with heroic virtues, as S. Vincent Ferrer says, in the place already referred to, in these words: “Yet if they speak, or judge herein according to faith—he is speaking of revelations and apparitions—and according to Holy Scripture, and good and holy manners, despise them not, for thou wouldest be then despising what is of God. Yet do not wholly trust them, for frequently, especially in spiritual temptations, what is false is introduced or concealed under the likeness of good, that the devil might be able often and better to diffuse his deadly poison without suspicion; and I, therefore, think it more pleasing to God to dismiss those visions, sentiments, and raptures, which have—as we have said—a show of goodness and truth, for what they are worth; unless they are granted to persons on the ground of sanctity and discretion, and their humble goodness, of whom it is certain that they cannot be deceived by illusions nor by the arts of the devil.”

13. You will say that visions, apparitions, and revelations, and their character, may be ascertained from other signs, of which we have not made any mention. For if the person to whom they happen be an infidel, an apostate, a novice in spiritual exercises, proud, ambitious, carnal, drunken, wrathful, given to hatred, a hypocrite, all this is proof that they proceed

from the devil, as Torre* in his commentaries on S. Thomas, shows at length. To this we reply, that the examination into these takes place when the visions, revelations, and apparitions are discussed before the tribunal of the most holy Inquisition, in order to ascertain whether a spiritual director of great prudence is to be assigned to a person to whom they have occurred, as if he were under a delusion, or whether he is to be confined and separated from others on suspicion of affected holiness; whether and what form of abjuration is to be enjoined him; how far there is suspicion of heresy; as is observed by Cardinal Albizzi.† And as this work of ours, such as it is, has reference to the causes of beatification and canonization, which are treated of in the Congregation of Sacred Rites, it would be beside the purpose to inquire into these vices and sins. And as visions, apparitions, and revelations and their characteristics, are treated of after proof of virtues and a reputation for them, it is most evident that we ought not to discuss those things which cannot co-exist with virtues and a reputation for them.

* 2. 2dæ. qu. 95, art. 3, disp. 3, in 3, class. signorum.

† *Inconstantia in Fide*, c. 40, n. 141.

CHAPTER XIV.

OF REVELATIONS.

1. ALTHOUGH during the foregoing discussion on visions and apparitions, we frequently spoke of revelations,—for much that concerns visions and apparitions concerns revelations also,—nevertheless, it seems to us of sufficient importance to speak of those things which peculiarly belong to revelations. All visions and apparitions chiefly tend towards revealing to men some secret thing for their salvation and instruction, if they proceed from a good spirit, to their destruction and condemnation if from an evil spirit, as Cardinal Bona* observes, with whom Scacchus† agrees, who says that it is a revelation as often as anything, till then unknown, is made known to men, and although in every vision some manifestation takes place, that, however, is not sufficient to constitute a revelation ; for he who sees does not at times understand what he sees ; when he understands, he is said to have a revelation. We read in the Acts of the Apostles, chap. x., that S. Peter “in an ecstasy of mind, saw the heaven opened, and a certain vessel descending, as it were a great linen sheet, let down by the four corners from heaven to the earth, wherein were all

* Discret. Spirit. c. 20, n. 1.

† De not. et Sign. Sanct. §§ 8, c. 4, p. 617.

manner of fourfooted beasts, and creeping things of the earth, and fowls of the air; and there came a voice to him, 'Arise, Peter, kill and eat.'" Peter "doubted within himself what the vision that he had seen should mean." Without understanding it he went to Joppa, and having entered the house of Cornelius the centurion, and found many of the Gentiles there, who were waiting for him, to hear the word of God, then he understood the meaning of the vision of the linen sheet, and said to them, "You know how abominable it is for a man that is a Jew to keep company, or to come unto one of another nation; but God hath showed me to call no man common or unclean." Peter had before seen and heard, but the vision assumed the nature of a revelation only when Peter understood it. Finally, Arauxo* thus speaks: "Vision and revelation refer to the same thing, with this only difference, that revelation presupposes vision, and contains in addition the understanding of that which is seen, according to the words, Dan. x. 1, 'For there is need of understanding in a vision.'"

2. A private revelation, of which only we are treating here, is not proposed to the Church, but is granted in a peculiar manner to a certain person, whether the matter of the revelation be or be not for the general good of the church, according to Scacchus† and Valentia.‡ We are not therefore

* Decis. Moral. tr. 3, qu. 23, §§ 2, n. 32.

† De not. et Sign. Sanct. §§ 8, c. 4.

‡ Comm. Theolog. Tom. 3, disp. 1, qu. 1, punct. 1, §§ 5.

speaking here of revelations made to the Apostles and prophets, whereon the catholic faith rests, according to S. Thomas,* who says, "For our faith rests on the revelation made to the Apostles and prophets who wrote the canonical books, but not on a revelation, if any, made to other doctors." Our faith, indeed, as to its substance, has not increased, although now some things are explicitly believed, which formerly were not known, as the same doctor† shows. He puts this question: "Whether the articles of the faith have increased in the course of time;" and answers it thus: "As to the substance of the articles of the faith, there is no increase of them in the course of time, for whatever later generations believe was contained, though implicitly, in the faith of the fathers who have gone before us. But as regards the explanation, the number of the articles has increased, because some things are explicitly known to later generations, which to former generations were not explicitly known."

But we are restricted to private revelations, of which the same holy Doctor‡ speaks thus: "John also wrote a prophetic book on the end of the church; and in every age there has not been wanting men with the spirit of prophecy, not indeed, to bring forth a new doctrine of faith, but to direct the course of human acts." Also, as we have said that visions and apparitions are of three kinds, namely, natural, diabolical, and heavenly,

* 1 part. qu. 1, art. 8.

† 2. 2dæ. qu. 1, art. 7.

‡ 2. 2dæ. qu. 174, art. 6.

or divine, so we may say the same of private revelations.* Those are natural which result from natural causes, from abundance of bile, from bodily weakness, from excessive watchings, from an injured brain, from a turbid and over vehement imagination, as Torret† explains at length, and Martin del Rio,‡ and Philamarini. §

Those are diabolical which proceed from the devil, for the devil reveals not only what is evil, but sometimes what is good, in order to deceive the unwary, or withdraw them from a greater good, or urge them to evil, as S. Gregory|| explains it, upon those words of Job, “The beasts of the fields shall play.” Many things relating to these diabolical revelations have been collected by Larrea,¶ by Martin del Rio,** and by Philamarini,†† among which perhaps may be reckoned those said to have been made to heretics, both in ancient and modern times, unless they are to be attributed rather to their lying. Those are well known which have been published by Cerinthus, Montanus and his prophetess, also Luther, Carlstadt, Thomas Munzer, and the anabaptists.

Finally, those are heavenly and divine private revelations by which God sometimes illuminates and instructs a person for his own eternal salva-

* Movra, de incant. §§ 2, c. 3, n. 2. Cardinal. Albit. de inconstantia in fide. c. 40. n. 132.

† 2. 2dæ. Thom. qu. 95. art. 3. dist. 3, in. 3. class. sequonm.

‡ Disquis. Magic. lib. 4, c. 1, qu. 3, §§ 2, p. 4.

§ De Revelationibus. tr. 1, c. 2, n. 4.

¶ Moral. lib. 32, c. 17, lib. 33, c. 2.

|| Decis. Granat, pt. 1, decis. ult. de revelat. n. 8.

** Ibid. §§ 2.

†† Tract 1, c. 2, n. 10.

tion, or that of others. We have an instance of a heavenly revelation in an epistle of S. Cyprian,* when he says, that he had a revelation from God of the Decian persecution : " For this was shown ; the master of the house was sitting, at his right hand sat a youth full of anxiety and mournful indignation, and with a sorrowful countenance, supporting his face with his hand. Another stood at the left hand holding a net, which he threatened to throw and take the people who stood around. And when he who saw it wondered what it meant, he was told that the young man who sat at the right hand was in grief and sorrow because his precepts were not observed, and that he on the left exulted because an opportunity was given him of obtaining power to destroy from the master of the house. This was shown long before this calamitous tempest arose. We have seen fulfilled that which was shown, that while we are despising the precepts of our Lord, while we keep not the wholesome commands of His law, the enemy received power to hurt us, and with his net covered us when we were unarmed and not on our guard to resist him. Let us pray instantly, and let us groan in continual prayer. For you know, my beloved brethren, that this is objected to us not long ago by vision, that we slumber in prayer, and do not watch and pray." The same S. Cyprian made known to his clergy that future peace had been divinely revealed to him : " Lastly, to the least of His ser-

* Ep 11, p. 186.

vants, although bound down by many transgressions, and unworthy of His regard, nevertheless, of His goodness towards us was He pleased to send. Bid him, said he, be secure, for peace will come, but first a little delay, for there are some who still must be tried. I ought not to conceal these things, and hide within my own heart, what may govern and instruct every one of us."

3. The centuriators of Magdeburg, in their great hostility to private revelations beyond the limits of the canonical books, have endeavoured to get rid of them altogether, and Melancthon accounts them fabulous and superstitious. Among Catholics, Henry de Hassia, and Sibyllanus, though admitting some true and divine revelation beside the canon, yet say that some which were granted to women, however holy, are not to be approved of, or accepted as true, or as inspired by the Holy Ghost, as shall appear below. But Gravina, in his book so often quoted, proves clearly against the centuriators, in the first place, that divine, private, and particular revelations must be admitted on valid evidence drawn from* ecclesiastical history; in the second place, that many other heretics have attempted in vain to get rid of these true revelations; in the third place, that many impostors pretended to them; in the fourth place, that the gift of true private revelation has not ceased in our times; lastly, that the question turns upon this, how it may be rightly examined into and considered, what are the private revelations which may be attributed to God as their author. To the effect of our present dis-

cussion we have the revelations of the Blessed Hildegarde, the Blessed Litgarde, the Blessed Angela, daughter of the king of Bohemia, S. Gertrude, S. Bridget, and S. Teresa, which are treated of by Larrea in the work referred to.* The same subject is considered at length by Theophilus Raynaud,† and also by Hurtado.‡

4. Cardinal Torquemada, in the Prologue to the Revelations of S. Bridget, mentions the signs by which a heavenly revelation is distinguished from that which is demoniacal. These are his words: "The first sign is, when they are approved by the judgment of great and experienced men. The second is derived from the effects which they leave behind in the soul of him to whom they are granted; when devotion and humility increases in him, and the glory of God is promoted by these revelations. The third is derived from the subject matter, when all that is said is found to be true. The fourth is derived from the form of them, when they are consistent with Holy Scripture; the fifth is derived from the character of their subject, namely, approved sanctity. Suarez§ wisely observes, that in revelations we must begin by an accurate investigation, whether that which is said to be revealed be contrary to the Catholic faith or good manners, so that when its agreement with Holy Scripture and with good manners is established, then only

* N. 5. † Heteroclit. Spirit. punct. 2, p. 141.

‡ Tract. Var. Tom. 1, tr. 6, c. 6, resolut. 54, § 1.

§ De Fide, disp. 3, §§ 10, n. 7.

occurs the opportunity of testing its other characteristics, which would be altogether unseemly and superfluous, if that foundation fail us; "This must be the first proof; afterwards, when it shall have appeared that the matter is not contrary to the Catholic Faith, other conjectures and signs are to be brought forward."

5. The agreement, then, of revelation with the sacred writings, with divine and apostolic traditions, with the morality and definitions of the church, is the chief test of divine private revelations; not that any revelation is to be immediately regarded as heavenly and divine because it is in harmony with the sacred writings, apostolic traditions, the morality and definitions of the church, but, that as soon as anything appears therein inconsistent with these, it is to be rejected as lies, and illusions of the devil. The apostle says in his epistle to the Galatians (1.) "If an angel from heaven preach a gospel besides that which we have preached to you, let him be anathema:" and again, (2. Thessal. xi. 14.) "Hold the traditions which you have learned," and again, (Hebr. xiii. 9.) "Be not led away with various and strange doctrines." We must say the same of revelations which contain anything at variance with the unanimous teaching of the holy fathers or of theologians: for the unanimous voice of the fathers cannot be in error in distinguishing the matter of faith.

In the council of Trent* it was specially for-

* Sess. 4.

bidden, under pain of anathema, to interpret the Holy Scriptures contrary to the unanimous sense of the holy fathers; and when theologians with great consent teach that any doctrine is derived from the principles of faith, in the matter of faith or morals, they furnish a strong presumption that to contradict it is heretical, or very nearly so. Hence it is that in the first Clementine, the fathers of the council of Vienne determine that the opinion which says that infants, as well as adults, receive in baptism informing grace and the virtues, to be chosen by catholics as the more probable, and the more in harmony and agreement with the sayings of the saints and modern theologians. But it must be here observed that the consent of the fathers is not to be understood mathematically, so that not one of the fathers of all ages shall be wanting, but morally, so that the consent shall be of all, or nearly of all. Cardinal Perron, therefore, thus explains the unanimous assent of the fathers in his learned reply to the king of Great Britain. 'It is then we are to understand the unanimous consent of fathers, when the most eminent of each nation agree in maintaining a certain proposition, so that none of them, who, always orthodox, always agreed with the orthodox dissent from the rest.'

6. Moreover, what we have said of revelations inconsistent with the sacred writings, apostolic tradition, the unanimous consent of fathers and theologians, is necessarily to be considered when we treat of revelations by which evil is encouraged ;

or, if good be encouraged, it is so done as to be a hindrance to some greater good ; or if evil be mingled with good ; also, if the revelations contain lies or contradictions ; if curious and useless things be revealed ; if the matter revealed could have been discovered by human reason ; if anything be revealed which, though it does not exceed the Divine power, is yet not conformable with the wisdom of God and His other attributes, for instance, if a person says that it has been revealed to him that the world moves in a straight line, that an angel is to be annihilated and then created anew ; if anything be revealed as about to happen which does not.

Gerson* speaks as follows upon this subject: " Let us by no means omit to observe, that there are some things of this sort that, although they are not directly and plainly opposed to, or against the Divine Omnipotence which the Holy Scriptures set forth, so as to be absolutely impossible, are, nevertheless, to be neglected as vain and foolish, inconsistent with the divine wisdom, not lawfully formed by the wedge of truth, but drawn from other sources ; as for example, a person says that it has been revealed to him that the whole world to-morrow will move in a right line, that an angel will be annihilated and created again, not alleging any other advantage ; that every prelate ought to walk naked and alone, and carry on his shoulder a material cross ; otherwise the whole church will perish. Such, I say, are to be

* De Distinct. ver. revel. sign. 4, Tom. 1, col. 54,

rejected at once as ravings, and unworthy of divine revelation. It is not power alone that shows itself in the divine operations, but goodness and wisdom also, which He has poured forth over all His works; "In wisdom," saith the Psalmist, "hast Thou made all things." With Gerson agree Martin del Rio, Gravina, Philamarini, and others who have written concerning revelations; with whom agrees Arauxo.*

Gerson†, too, shows at length that those revelations are full of dangers, whereby anything is revealed which is not in accordance with Scripture or the fathers, and derived from certain considerations of propriety. His words are these: "The nineteenth truth: If it be said that Christ ought to do some external work because it becomes Him to do so, he who says this is deceived, because he takes for granted what is equally or more unknown, as if one were to reason erroneously, as follows: Christ could grant to His Mother in the womb to be born in glorious and perfect happiness; it became him to do this, because it became Him to honour His Mother, therefore He did it. It is clear that this conclusion is heretical, and yet the premises are generally alleged by some in maintaining their conclusions. The twentieth truth: Christ did not communicate to His Mother the use of perfect reason at the instant of Her conception or Her birth, although He might have done it, and if He

* Decis. Moral. tr. 3, qu. 23, §§ 2, nn. 28—41.

† De Suscept. Human. Christi. Tom. 1, col. 452.

had done it, it would have become Him ; and to maintain the opposite, either in writing or preaching, is altogether rash ; as that she never slept, or that in her sleep she actually contemplated God during this life. That which has no foundation in holy Scripture, nor on probable reasons, is despised with the same ease that it is proved. Twenty-first truth : Christ could have given to His most dear Mother the most clear knowledge of the whole course of Her life, and of Her Son, at the instant of Her birth ; and had He done this, it had become Him, therefore He did it ; it is rash to infer this, and it is at variance with the holy doctors. It seems also to be contrary to the Gospel to say this, for Jesus was lost, and Joseph and Mary knew not where he was.... Twenty-third truth : If Christ be asked by such as these why He honoured His Mother with these graces, and not with others in His power ? Answer—Who art thou, O man, that searchest out the sense of the Lord ? Who art thou, that thou shouldest be His counsellor ? Who art thou, that thou shouldest presume to say, ‘Why doest thou so?’ Let human speech put its finger on its mouth, and confine itself within its own limits.”

7. But what is to be said of those revelations which contain matter contrary, not to the unanimous, but to the general, opinion of fathers or theologians ; some novelty, or which reveal anything undecided by the church, or in which a man says that God dispenses with him in some general law, whether natural or ecclesiastical ? Hurtado*

* Tract. de delictis generantibus Suspicionem in Fide. tr. 5, c. 6, §, 14, n. 957.

says that such a revelation, containing matter contrary to the common opinion of fathers and theologians, is not to be rejected as diabolical, but to be severely examined. These are his words: "A revelation which is against the common opinion of the fathers and theologians is not for that reason diabolical, but nevertheless it requires greater attention, and a more severe examination." He is herein followed by Martin del Rio,* who, having made the objection that in some revelations are found matters inconsistent with the dictates of theologians, "There occur some things inconsistent with reason and truth, according to the common opinion of theologians;" replies to it thus: "We deny that there is anything in their revelations which is plainly contrary to the sincerity of the catholic faith, or which cannot be reconciled with it. If anything should perchance contradict the more general opinion of the schoolmen, it is not therefore to be condemned at once as erroneous, for, piously and prudently understood, it may be established on the authority of approved writers and sound reason."

Matteucci† endeavours at some length to show that a private revelation ought not to be considered false and deceitful, or intended to deceive, because it makes known some mystery or circumstance, even concerning Christ our Lord, or the most Blessed Virgin, either expressly not declared

* *Disquis. Magic. lib. 4, c. 1, qu. 3, § 4.*

† *Pract. Theologo—Canon. tit. 3, c. 3, art. 3, n. 6.*

by Scripture, tradition, the definitions of the Apostolic See, or not contained in the writings of the fathers. He adds, that the definitions of the Popes, fathers, or theologians, are not contradicted by those doctrines which explain anything that is not explained in the former, and on which they are silent, and concludes that there is nothing strange in this, that a particular person may have a revelation upon a matter which has not been decided by the church. He instances a theological dispute between the Thomists and Scotists: "Whether if Adam had not sinned Christ would have come in virtue of the present decree;" and says that the power of God is not to be restrained, so that He shall not reveal to any the truth of that question. And foreseeing that novelty of doctrine might be objected to him, he adds, that kind of novelty is to be avoided, which introduces new doctrine, which enjoins another faith, and another rule of life, or breaks up Christian discipline, or is hurtful to the salvation of souls, and tends to their destruction. Father John Cortes Ossorio, of the Society of Jesus, in his celebrated suffrage on the revelations of the servant of God, Maria a Jesu de Agreda, sent to the Inquisition of Spain, maintains with all his might that private revelations are not to be rejected upon any of these considerations, for, these notwithstanding, the revelations of S. Bridget and S. Mary Magdalene de Pazzi were approved. On the other hand, some think that those revelations are to be rejected whereby a matter is said to be revealed which is still mat-

ter of opinion: Gravina,* with whom agrees Arauxo.†

Finally, with respect to those revelations in which God is said to have granted a dispensation from the common law, whether natural or ecclesiastical, there is no doubt but that they may be true. God granted to Abraham that he might slay his own son, according to what we have considered elsewhere, but public credit was not to be given him, unless his act could be made good by a true miracle or a clear declaration of Scripture, according to the decision of Innocent III.,‡ which is explained at length by Torre,§ in his commentaries on S. Thomas.

Hither also may be referred what occurred in the disputes that arose out of the election of Urban VI. When the English, to shew that his was the better cause, alleged a revelation made to a certain English hermit, who said that, while celebrating Mass, he saw in the most holy Host that Bartholomew of Bari was the true Pope, they were answered thus: "That this did not deserve to be suggested, because, as the canons declared, we are not to trust to invisible manifestations of this kind unless men prove it by a special text of Holy Scripture. Otherwise our faith would be in frequent peril from the false opinion of heretics who lead a life resembling it." Thus we read in the documents collected by

* Lyd. Lap. lib. 2, c. 5, reg. 1.

† Cit. qu. 23, n. 38.

‡ De Hæret. c. *cum ex injuncto*.

§ 2. 2dæ. qu. 95, art. 3, disp. 2, assert. 3.

Baluze, in the second volume of the Lives of the Popes who sat at Avignon. And when one of those persons, who used to say in those days that they conversed familiarly with God, had gone to Urban and said to him, that he had been fifteen years in contemplation in the desert, and had had a divine revelation that Urban was an anti-pope, and when he confirmed his story by no visible sign and no witness of scripture, he was compelled by torture to confess himself a liar, and would have further felt the rigid justice of Urban, unless at the request or entreaties of the French prelates who were with him he had granted him his life, as Raynaldus* relates out of Gobellino.

8. This is what we find in authors who treat of this subject. But with respect to causes of beatification and canonization, if revelations be alleged contrary to the sacred writings, to the divine and apostolic traditions, to the morals and definitions of the Church, or in which any evil is recommended; when, before proceeding further in the cause, the examination of them is to be entered upon, silence is to be imposed on the cause of beatification and canonization, according to the law of the decrees of Urban VIII., which we have explained in the second book. If, indeed, any useless or curious matter occur in the revelations, if anything contained therein be at variance with the common opinion of the fathers and theologians, if there be any novelty in them,

* Ann. 1386, n. 9.

or anything said to be revealed which is still undecided in the Church, or any unusual course recommended, my opinion is, that they are then to be regarded as suspicious, and as proceeding, for the most part, from ideas and opinions entertained by the servants of God prior to the revelations; as shall be explained below. Under these circumstances the cause is not to be stopped, but may be carried further; yet so, however, as that nothing be inserted in the approbation of the same, from which it may be inferred that the Apostolic See gave to them any authority, so that it should be wholly unreasonable to dispute matters thus revealed; according to what will be said by and by, when we shall recite the words of the most wise Cardinal Torquemada, in which he expressed his approval of the revelations of S. Bridget.

But if revelations be alleged, yet not so frequently—for frequency alone may render them suspected, as Cardinal Bona* observes, out of S. Francis of Sales—which are profitable for the salvation of souls, and from which are removed all those dangerous and suspicious characteristics already mentioned, then we may safely pronounce, in the previous investigation in which the writings of the servants of God are examined, that there is nothing in them which can prove a hindrance to the cause. But in the further investigation, in which the Postulators contend that his virtues are more illustrious on account of his

* *Discret. Spirit.* c. 20, n. 5.

singular gift of revelations, those other conditions of which we spoke when we were treating of visions and apparitions must be examined, in order to see whether this assumption be well founded or not.

When we spoke of visions and apparitions we said, that in examining them, and in order to distinguish the heavenly from the natural and diabolical, the person to whom they occurred must be considered, their manner and their subsequent effects. All these must be considered also, in order to arrive at a true judgment concerning revelations, and their character, as is shown by Cardinal Torquemada in the Prologue to the Revelations, of S. Bridget, Cardinal Bona, Alfonso, Bishop of Jaën, in the Prologue to the Revelations of S. Bridget, and the learned bishop of Soissons, John Joseph Languet, in his preliminary discourse to the Life of Mother Margaret Mary, published in Paris in 1729, and by Gravina, in the second prelude to the second part of his work so frequently referred to.

10. Again, when we spoke of visions and apparitions, we said that it was necessary to observe whether he to whom they were granted sought for, or desired them, whether his mind remained tranquil and joyful, whether he was free from all appearance of vain-glory, whether he excelled in the virtue of humility, whether he mortified his body. All this must be considered, too, in relation to revelations, as the doctors referred to teach. Scacchus* embraces them all in the fol-

* De not. et sign. Sanct. c. 4, §§. 8, p. 626.

lowing passage: "We gather from what is said that in enquiring into revelations we must take into consideration the person to whom they are made: his conduct is chiefly to be considered; first, his sincerity in the catholic faith, and his obedience to the Apostolic See; next, integrity of life, modesty and sanctity in words and deeds. Whether they presume rashly and boastfully that they are taught by God any particular course of conduct, whether they imitate the Curii externally, and the Bacchanalians in private. Their sanctity is suspected who rashly and precipitately give credit to their own revelations without consulting theologians and confessors: so also theirs who desire to receive revelations from God, for learned and spiritual men greatly disapprove of such desires and petitions for revelations, as well as for miracles." Durant* explains the whole at length; his words are these; "Whence, if a man enriched with the graces and gifts of revelations, becomes thereby more humble and more ready to despise himself, because he sees that he receives them without any merits of his own, that is a clear sign that he is not deceived, and that the revelations come from God." A little further on he saith: "Signs of the Holy Spirit speaking to us, whether Himself or by an angel, are a wholesome thought of mortifying the body, humbling the heart, preserving chastity, showing charity to the brethren, or acquiring, preserving, and increasing the other virtues."

* De Visionibus, c. 11, p. 12.

Cardinal Bona* explains many of these circumstances: "In order to ascertain whether a revelation be from God, we must see whether it has those conditions which the apostle S. James attributes to the wisdom revealed of God, saying, 'But the wisdom that is from above, first, indeed, is chaste,' that is pure, and removed from all carnal and earthly pleasure; 'then peaceable,' always calm, and contending with no one; 'modest,' and quiet in manner, gesture, and conversation; 'easy to be persuaded,' that is, easily yielding to the judgment of others; 'consenting to the good,' acquiescing in their opinion; 'full of mercy and good fruits,' that is, good works, and dispensing liberally to all the needy; 'without judging,' as many do, who discuss the conduct and acts of others, interpreting them ill; 'without dissimulation,' without guile and fraud, simple and sincere. These are the marks and characteristics of true wisdom, these are the virtues by which a divine revelation moves men. But if those things which are revealed tend to strife and contention, to worldly cares and vanity, to pride and obstinacy, they proceed, without doubt, from a carnal and worldly wisdom, which does not receive the things of the spirit of God, or from the evil spirit." Father Antony† of the Annunciation says, that a revelation is not to be considered safe if he to whom it is granted is more eager to communicate it to others than to his spiritual director, though under pre-

* Discret. Spirit. c. 20, n. 2.

† Discept. Mystic. qu. 2, art. 4, n. 22.

tence of the glory of God: again, that a revelation is suspicious if it was preceded by any anxiety arising from the desire of receiving it: and, finally, that a revelation is under great suspicion, which learned men, having examined it, consider to be false, if he who has it, notwithstanding such a decision, obstinately clings to it.

Martin del Rio,* and Philamarini† observe, that the object for which a revelation is granted ought to be especially attended to. Hurtado‡ comprises the whole in a few words: "I sum up all this under one principle: a good life, good conduct, the practice of all virtues, and, above all, humility going before, accomplishing, and following. All things agree with this rule rightly examined, and it is morally impossible that a soul profoundly humble, can be culpably deceived. But if sometimes one is deceived, it is not by its own fault, for God in His providence so disposes it for greater humility and self-knowledge, so that it be not exalted by the greatness and multitude of revelations. For so said S. Paul; (2. Corinth. xii. 7.) 'Lest the greatness of my revelations should exalt me, there was given me a sting of my flesh, an angel of satan to buffet me.'" That which the bishop of Soissons has cited out of Gerson may be here referred to, with which agrees what Tanner has written on the prudence of Lewis a Ponte, in examining the revelations of Marina de Escobar.

* *Disquis. Magic. lib. 4, c. 1, qu. 3, §. 6, n. 1.*

† *De Revelationibus, c. i, tr. 3, n. 4.*

‡ *Loc. cit. c. 6, §. 15, n. 965.*

11. Those things are common to revelations, which we spoke of as belonging to visions and apparitions, namely, mental joy in the beginning, which afterwards changes into sadness, and horror, which is changed into a certain interior sweetness: from the first we learn that the vision and apparition are diabolical, from the second, that it is divine: so, too, we say of revelations, according to the teaching of Martin del Rio.* So also are those other things common to revelations, which we spoke of when we were treating of visions and apparitions; namely, that they are to be most carefully examined which women say they have received, as Martin del Rio,† and Philamarini‡ observe: not that we may exclude women from heavenly and divine revelations, but that we may hint, as we have hinted before when we were speaking of visions and apparitions, that in the revelations of women the characteristics of a revelation are to be more accurately considered. S. Teresa, in the last chapter of her life, speaks as follows: "There are more women than men to whom God imparts this grace. I have heard this from the holy Father, Peter of Alcantara. 'And I have found, too,' he said, 'by experience, that they make greater advances along this spiritual road than men.' For this he alleged many grave reasons, which it would be unreasonable now to recite, all of them, indeed, preferring the female condition." S. Thomas§ having brought forward

* Disquis. Magic. lib. 4, c. 1, qu. 3, §2. Quinto. advertendum.

† *Ibid.* c. 2, qu. 3, §3.

‡ *Ibid.* tr. 1, c. 2, n. 13.

§ 2. 2dæ, qu. 82, art. 3.

this objection; "If contemplation were the proper cause of devotion, it must be that they who are more adapted for contemplation, are, also, the more adapted for devotion: but the contrary is the case, for devotion is more frequently found in certain simple men and women who are deficient in contemplation: contemplation is not therefore the proper cause of devotion." To this he replies as follows: "Knowledge, and whatever else belongs to greatness, is an occasion for man to consider himself, and so not to trust himself wholly to God. And hence it is that this kind occasionally hinders devotion, and in simple people and women devotion abounds by checking pride. If, however, man were to subject all knowledge and every other perfection to God, devotion would hereby increase."

All this, however, proves that pious women may receive the gift of divine revelations from God, and that more women perhaps than men have had them, and may have them. But this does not show that we are to cease from the usual care in their examination, or that greater is not to be taken, than in examining those revelations which are granted to men: considering the weakness of their sex, which renders them more liable to illusions, as, in addition to those already alleged, Torre* in his commentaries on S. Thomas, Gravina,† and Mattæucci,‡ and Joseph Acosta§ ob-

* 2. 2dæ. qu. 95, art. 3, disp. 3, 3 class. sign. *èl. sexus.*

† Discern. veras. a fals. revelationibus, pt. 2, lib. i, c. 1.

‡ De novissim. Temporibus, lib 2, c. 11.

§ Pract. Theologo—Canon. tit. 3, c. 3, art. 3, n. 8.

serve. And with regard to the signs whereby heavenly revelations are distinguished from natural and diabolical, let this be enough.

12. The first question is this ; are they to whom a revelation is made, and who are certain it comes from God, bound to give a firm assent thereto ? The answer is in the affirmative, according to what we have observed in a former book.* The only question among theologians is this : whether the matters of a private revelation be objects of divine theological faith. Some, indeed, think that he to whom a revelation is made neither can believe, nor is bound to believe, such a revelation with catholic faith ; that is, that by which we are made Christians ; seeing that it is not contained in the habit of the formal object of the same, but from another special light from above, either of a particular faith, or of prophecy, or of discerning of spirits. Arauxo† adopts this opinion : others say that a private revelation, even with reference to the object revealed, ought to be believed by him to whom it is made, with divine theological faith ; and, consequently, whatever God reveals is a material object of divine faith, for the first truth revealing is the proper and proximate ground of assenting to everything God reveals, whether to a private person or to the whole church, and whether the revelations have regard to the general, or private good ; of this opinion is Cardinal Gotti,‡ of good memory.

* Lib. 2, c. 32, n. 12.

† Decis. Moral. tr. 3, qu. 23, n. 35.

‡ Theolog. Scholastico. Dogmat. Tom. 10, qu. 1, dub. 3, §. 2.

13. The second question is, whether the probability of a revelation be sufficient, so that he who has it ought or may give credit to it, and derive from it his rule of life; which in effect is, whether he, who, from hints, conjectures, or other reason, probably thinks that God has made a revelation to him, ought or may give credit to this revelation, so as to direct his own conduct or that of others according to that which he judges to have been revealed to him. John Salas* was of opinion that probability of a revelation sufficed, so that one might give credit to it, and so conform his own actions and those of others to what is thus revealed. He gives as an example the case of a priest thinking, on probable grounds, that God had revealed to him that he might contract marriage; and concludes that he might contract, and avail himself of that doubtful and only probable divine dispensation.

Hurtado† distinguishes between a private revelation concerning some good to be done or evil to be avoided, and a revelation of release or dispensation, as they say, in a matter of precept; and with respect to the first he says, that every one may abound in his own sense, and so may give credit to even a probable revelation on account of its matter where there is no danger; but otherwise with respect to the second. Jerome Savonarola, in his compendium of Revelations,‡ seems to have spoken to the same effect, when he

* 1, 2, Tom. i. tr. 8, disp. 1, §§ 5, n. 51.

† Ibid. c. 6, § 7, n. 876.

‡ P. 278.

thus wrote in defence of them ; “ Seeing, then, that what I have said is contrary neither to faith nor to good manners, nor to natural reason, and is very likely to be true, as I have shown at different times by many arguments, and that, moreover, it leads men to live religiously, as I have found by experience ; it follows that he cannot be charged with levity who gives belief readily thereto.”

Torre* in his commentaries on S. Thomas, sharply attacks the opinion of John de Salas, and pronounces it nearly erroneous, and as soon as it was sent to press was erased by order of the tribunal of the most holy inquisition, on account of the sad issues to which it might give birth : Gravina† discusses it at great length.

Probability, therefore, is not sufficient, but evidence of a divine revelation is necessary, in order to give credit to it ; and this the more, if the matter revealed contain anything contrary to the commandment of God or of the Church. We have an example in 3 Kings, xiii. A prophet of God was killed by a lion because he acted against a certain divine revelation which he had received, to the effect that he must not eat in Bethel ; “ Thou shalt not eat bread nor drink water, nor return by the same way that thou camest.” He gave heed to a probable revelation, which another prophet of God, although a wicked man, said he had received himself ; namely, that God had

* 2. 2dæ. qu. 95, art. 3. disp. 2.

† Pt. 2, op. cit. lib. 2, c. 2, §§ *Dubitatio gravissima*.

given him leave to eat; "I also am a prophet like unto thee, and an angel spoke unto me in the word of the Lord, saying, 'Bring him back with thee into thy house, that he may eat bread and drink water.' He deceived him, and brought him back." On this passage Tostatus speaks as follows: "Because God had spoken to the man of God that he must not eat in Bethel, he ought therefore not to have believed the contrary, until it became as clear to him that God had said that, as it was clear to him that He had said that he must not eat in Bethel. Therefore, until that became clear by a similar revelation, he was not bound by it;" that is, he could not believe it.

Neither can it be forgotten that, if we are speaking of that divine faith with which many say that he to whom a private revelation is made is bound to believe, the opinion which allows a probability of divine revelation to be sufficient, is utterly condemned. The holy Council of Trent thus speaks: "As no religious man ought to doubt of the mercy of God, of the merit of Christ, of the virtue and efficacy of the sacraments, so every one, while he considers his own weakness and indisposition, may be in fear and alarm with respect to his state of grace; for no one can know with the certainty of faith, where there is no possibility of error, that he has attained to the grace of God." But if the probability of a revelation were alone sufficient, we might, by interior and repeated acts of contrition, believe with divine faith that we have attained

to the grace of God, for this may be derived with the greatest probability from the universal revealed proposition that the contrite obtains grace, and from another sufficiently probable, that we are truly contrite. Therefore, among the propositions condemned by Innocent XI., March 2nd, 1679, the twenty-fifth is this: "The assent of faith, supernatural and profitable to salvation, consists with a knowledge only probable of a revelation, yea, even with the fear wherewith one fears that God may not have spoken."

14. The third question, what is to be said of those to whom the revelations are directed, or of others to whom they are not directed, whether, and what credit is to be given to them. This differs from the two foregoing; those have reference to him to whom the revelation is made, and this relates to other persons, namely, those to whom the revelation is directed, and those to whom it is not. Cardinal de Lugo* teaches that he to whom that private revelation is proposed and announced, ought to believe and obey the command or message of God, if it be proposed to him on sufficient evidence; for God speaks to him, at least by means of another, and therefore requires him to believe; hence it is, that he is bound to believe God, Who requires him to do so. Arauxo† agrees with him, provided those arguments only be considered sufficient, of which we have spoken above.

* De Fide, disp. 1, § 11.

† Decis. Moral. tr. 3, qu. 23, §§ 2, n. 50.

As to the others, to whom the revelation is not directed, both Cardinal de Lugo and Arauxo maintain that they are not really bound to believe such a revelation; nor, if they believe, is such an assent that of Catholic or divine faith, because it does not rest upon divine testimony, which is the formal and proper ground of divine faith; it does not resolve itself proximately into a revelation made to a private person, for that does not appear but for the account of him who speaks of it; nor into a mediate revelation, as it is called, for it is not directed to them, nor does God speak to them. It resolves itself only into the human testimony of him who relates to others his own private revelation; therefore, as the formal object of divine faith is wanting therein, the assent can be only that of a human faith.

15. The fourth question is, what is to be said of those private revelations which the Apostolic See has approved of, those of the Blessed Hildegard, of S. Bridget, and of S. Catherine of Sienna. We have already* said that those revelations, although approved of, ought not to, and cannot receive from us any assent of Catholic, but only of human faith, according to the rules of prudence, according to which the aforesaid revelations are probable, and piously to be believed. We then alleged some authors, we now allege others in addition. Melchior Cano† thus speaks of not giving the assent of catholic faith to these revelations; "Because

* Lib. 2, c. 32, n. 11.

† Loc. Theolog. lib. 12, c. 3, conclus. 3.

to believe or not to believe those things which Bridget and Catherine of Sienna saw, does not concern the church, those things are by no means to be referred to the faith."

Cardinal Cajetan* teaches, that we must cling to the "catholic revelations which were made to the apostles and prophets," as the foundations of our faith, but to private revelations which were made to the saints, although approved as probable: "We cling to the catholic revelations as necessary, so that he shows himself a heretic who obstinately opposes any one of them. But we cling to the revelations made to the saints, whose doctrine the church accepts, as probable; so S. Augustine and S. Thomas have written, and experience continually testifies." Martin del Rio† agrees with him, and says, "Henry de Hassia and Sibyllanus, both catholics, both religious, but, to speak the truth, somewhat bold, will have it that the revelations of S. Bridget and others ought not to be regarded as undoubtedly true, nor received as if published by the Holy Ghost. If this was to be understood of the certainty of catholic faith, and of its truth, also of those things which the Holy Ghost dictates,...it would certainly be true. But I think that no one with a little prudence thought anything of the kind. Their arguments, too, for they reach much farther, show that they had another meaning, namely, to speak of human or moral certainty, and

* Opuscul. Tom. 2, tr. 31, c. 1.

† Disquis. Magic. lib. 4, c. 1, qu. 3, §§ 4.

of the ordinary speaking of the Holy Ghost in divine revelations, which is, in truth, to detract too much from the authority and opinion of the holy spouses of Christ." To the same effect is the form of approbation of the revelations of S. Bridget, by Cardinal Torquemada, "All and singular of them—he is speaking of the books of the revelations—I have accurately examined, according to my ability, and find none of them, piously and modestly understood, to be at variance with the holy Scriptures, or the sayings of the holy fathers; but I consider every one sufficiently consonant and conformable thereto, and all of them piously and modestly to be received, and that they may be read in the church of God in the same manner that the books of many other doctors, h. stories of the saints and legends, are licensed to be read to the faithful." Wherefore Vasquez* well observes, "The revelations of S. Bridget have been sanctioned, and as pious, and without superstition, may be prudently received by the people."

So also the fathers of Salamanca.† From this, then, it follows that any one may, without injury to the catholic faith, give no heed to these revelations, and differ from them, provided he does so modestly, not without reason, and without contempt. When, some years ago, they were discussing at Rome the resumption of the cause, Tirasone; that is, that of the beatification and canonization of the venerable servant of God,

* 3, pt. Tom. 2, disp. 117, n. 77.

† Tract. 17, de Fide, disp. 1, n. 115.

Sister Mary a Jesu de Agreda, and her revelations were to be examined, the theologians of the seraphic religion, and the Postulator of the Cause, published a book at the Papal press, in 1730, in which we read thus: "Theologians and mystics acknowledge that private revelations, however approved and received, although they ought to be believed by those to whom they are given, among others the opposite"—speaking of the opinions which are adverse to those revelations—"retain the same probability which they had before the revelation."

Hurtado,* after reciting the approbation of the revelations of S. Bridget, by the sovereign pontiffs, speaks as follows: "It is not the meaning of these supreme pontiffs that we may not dissent from these revelations; for Cardinal Torquemada, the vigorous defender of these revelations, and who recites the aforesaid words of the popes, dissented from the revelation made to S. Bridget, that the Blessed Virgin was conceived without original sin, and wrote a whole treatise to prove that she was conceived in original sin." The words of Cardinal Torquemada, "piously and modestly understood," are to be remarked; they refer perhaps to the fourth book of the revelations of S. Bridget, where Christ addresses the saint, and complains of wicked priests: "They have lost the key by which they ought to open heaven to the miserable." And also to the passage in the seventh book, where we read this: "I say that

* Cit. tr. 5, c. 6, §§ 5, n. 836.

all those priests who are not heretics, although otherwise full of many sins, are true priests, and truly consecrate the Body of Christ My Son." A favourable and pious interpretation is to be given to these words ; namely, that wicked priests have lost the key by which they ought to open heaven to the miserable," not because they do not validly absolve, if they use the power which was given them with due intention on the proper matter, together with the form, but because the administration is by law forbidden to wicked priests ; likewise, that heretical priests cannot consecrate the Body of Christ, not because they do not consecrate validly, if they have been duly and rightly ordained, and have an intention, and use the proper matter and form, but because the exercise of the power of consecration is also by law forbidden to them, as Durant explains it.

16. The fifth question is, whether any apocryphal matter has crept into the approved revelations. We say approved, for there can be no difficulty with respect to those which are not approved. The revelation said to be that of Paul is apocryphal, that of Thomas is apocryphal, that of Stephen is apocryphal, as was well observed by John de Ragusa, the Procurator-general of the Dominicans, in his sermon before the Council of Basil.* Speaking of the approved revelations, we answer in the affirmative ; the revelation ascribed by some to the Blessed Colette, is considered apocryphal, in which it is said that S. Anna had

* Labbe. Tom. 12, p. 1086.

three husbands, as Canisius* and Lorinus† show. The revelation said to have been made to S. Bridget by S. Michael and Elizabeth, was pronounced apocryphal, as may be seen in the work of Cardinal Albizzi,‡ already referred to. There is also a revelation attributed to S. Catherine of Sienna, that the Blessed Virgin was conceived in original sin, and which is mentioned by S. Antoninus.§ But as there is no trace of that revelation among the visions and revelations of S. Catherine, collected by the Blessed Raymund of Capua, there arises no slight suspicion, that this has been added to them, and is therefore to be accounted apocryphal, as is shown at length by Cardinal Gotti,|| and Martin del Rio.¶

Gerson,** in his Treatise on the examination of doctrines, relates that Gregory XI. when on the point of death, holding the sacred body of Christ in his hands, protested before all, and warned them to beware both of men and women, “who under the guise of religion, speak visions of their own head; for that he, seduced by such, had neglected the reasonable counsel of his friends, and had dragged himself and the Church to the hazard of imminent schism, if her merciful spouse Jesus had not provided against it.” Spondanust† thinks that Gregory alluded by these words to

* Lib. 1, de Beata Virginie. c. 4. † In Act. Apost. c. 1.

‡ Pt. 1, c. 40, n. 130, 140. § Histor. pt. 3, tit. 23, c. 14.

|| De Vera Eccles. Tom. 1, c. 3, §§ 7, n. 15.

¶ Disquis. Magic. lib. 4, c. 2, qu. 7, sect. 3.

** Pt. 2, consid. 3, col. 16. †† Ad. Ann. 1373, n. 2.

the advice of Peter of Arragon, S. Bridget, and S. Catherine of Sienna. But Noël Alexander, in the Life of this Pontiff, considers the narrative of Gerson to be false, as the author of the first Life of Gregory, and a contemporary, says nothing of it; and Gregory had approved of the spirit of S. Catherine, and had admitted her to be possessed of the gift of prophecy when she showed him that she was divinely cognizant of the vow he had made in secret about returning to Rome, and which was known only to the Pope and God.

Pagi* the Younger may also be referred to in the Life of Gregory XI. Gerson, indeed, has not mentioned the names of S. Bridget and S. Catherine. Mark Antony de Dominis† quoting Gerson, gives the names of these holy women. These are his words, worthy of an unworthy apostate; “No doubt Gerson referred to S. Catherine of Sienna, but would not speak of her by name. It is notorious in history that that woman, contrary to the rule of humility which becometh saints, and contrary to the apostle, had made herself, being under delusions of visions and revelations, a teacher in the Church, and employed herself wholly in writing almost dogmatic epistles. By which and her prophetic apostolate, she deceived the wretched Gregory, and under the pretence of sanctity compelled him to resume, at an unseasonable time, his residence at Rome. Hence resulted a horrible schism in the Church, the fruit of

* Brev. Gest. Rom. PP. Tom. 4.

† De Republ. Ecclesiast. lib. 7, c. 5, n. 26.

womanish sanctity ; and yet she has been canonized. Who can approve of the canonization of such persons?" But Arauxo* refutes completely the words of this wicked and profligate man, where he shows that the holy virgin undertook her task at the command of the Holy Ghost and of the Roman Pontiff. That Gregory was not deceived in transferring his seat, being bound to do so ; that the schism was foretold by S. Catherine ; that the Pontiff's departure out of France and his entry into Rome had a prosperous issue, as she had foretold ; that the departure of Gregory out of France was not the cause of the schism.

17. The sixth question is, whether a saint may have revelations, not from the Holy Spirit, but resulting from his own individual judgment and reasonings, so far as his intellect, influenced by pious dispositions, and, imbued with opinions on any subject connected with religion, judges that he has the divine spirit, when, however, he is in invincible error.

We have already† said, when speaking of the prophetic spirit, that sometimes the holy prophets, when consulted, from the frequent practice of prophecy, utter some things of their own spirit, suspecting them to proceed from the spirit of prophecy. In the same way it may happen that a saint may think, from pre-conceived opinions and from fixed ideas in the imagination, that certain things are revealed to him by God, which yet God

* Decis. Moral. tr. 3, qu. 23, § 1, n. 26.

† Ch. vi. 11.

does not reveal. So speaks Hurtado.* He gives an instance in the revelations of S. Bridget, who says it was revealed to her that when Christ our Lord was scourged and crucified, His loins were girt with a veil; the contrary is taught by many of the holy fathers, whom Suarez† quotes and follows. Certainly there are not wanting those who write that the loins of our Lord Christ were covered with a veil when He was crucified and scourged, and men learned in profane history show that those who were crucified were stripped of their garments, but had their loins covered; as Menochius,‡ Tostatus,§ and Salmeron.|| And Hurtado thinks that the revelation of S. Bridget proceeded on the ground of this opinion, or might have done so.

Nicholas Lancizzi¶ thus speaks of the revelation of S. Catherine of Sienna, that the Blessed Virgin was conceived in original sin: "If S. Catherine said this, she did it, not from God revealing it, but from her own spirit and understanding, as one of the spiritual children of the Dominicans, from whom she had learned it. We must know that when pious persons, abstracted from the senses, speak, they frequently speak of their own understanding, and are sometimes deceived. This is certain, and persons experienced in these things know it, and it is clear from au-

* Ibid. tr. 5, c. 6, § 5, n. 834.

† Tom. 2, 3, pt. disp. 36, sect. 4, §§ *Nihilominus*.

‡ De Rep. Hebr. lib. 6, c. 2.

§ Paradox. 5, c. 42.

|| Tom. 10, tr. 35

¶ Tom. 2, Opusc. p. 49.

thentic ecclesiastical histories, and I could name some holy women, canonized by the Apostolic See, whose sayings and writing in rapture, and derived from raptures, are filled with errors, and therefore not allowed to be published."

The Bollandists* in the margin to the Life of Mary Magdalene de Pazzi, show that raptures may be above nature, and in their substance divine, but in their circumstances conformed to the ideas naturally received, which God leaves in the state they are in, since it was of no moment in the end He had in view. They instance those revelations of holy women in which Christ appeared nailed with three nails to the cross, sometimes with four; and also those in which S. Jerome stands with a lion, or S. James appears in the dress of a pilgrim. They think, indeed, that those most fervent meditations on the Passion, of Christ, and those devout affections towards S. James and S. Jerome, proceeded from God, but that the Holy Ghost would not give a new and certain revelation as to the number of the nails by which Christ was nailed to the cross. But neither had S. Jerome, in his life-time a lion as his companion—for it is not true that he met a lion, roaring loudly with a thorn in his paw, that he wiped away the corrupted matter and bound it up, and that the lion thus cured would never afterwards leave him; this happened, not to S. Jerome, but to the abbot Gerasimus,—but he is painted with a lion, because as a lion he roars against the here-

* Mai. 25, Tom. 6, p. 246.

tics, as we read in the Annals of Cardinal Baroni-
nius.* And S. James, when he was on the earth,
did not wear the habit of a pilgrim, but is so
painted that we may know that it is he in whose
honour pilgrimages are so frequently made to the
Gallician shores.

In the heart of the Blessed Clare of Montefalco,
the instruments of the Passion of Christ and the
three nails by which He was nailed to the cross,
appeared miraculously formed. Cornelius Curtius,
an Augustinian, in a Treatise on the nails of our
Lord, shows from reason, authority, and pictures,
that the nails were not three, but four. He says
that he had seen the heart of the Blessed Clare,
and adds: "Will you decide that the crucifixion
was so because that holy woman's meditations on
the crucifixion assumed that form? I think not,
if you have common sense. These instruments
were engraven on her heart, not to delineate the
Passion of Christ, but to make known to posterity
the fervent love of Clare. The Bollandists, taking
this into consideration, say that it pleased not
God to adapt and correct the images in the mind
of Clare, according to the rule of the truth known
to Himself; for that had no reference to the
spiritual good which He procured for her by that
miracle.

18. The last question is, whether, in pronounc-
ing for beatification and canonization, we are to
make any account of heavenly and divine revela-

* Ad. Ann. 420.

tions. Contelorius* teaches that sanctity is not to be inferred from revelations. Scacchus† thus writes: "It is to be laid down as most certain, that no argument of sanctity, available for the beatification and canonization of any one, is to be derived from revelations only, because it is very doubtful and difficult to determine whether the revelations proceed from God. Moreover, though it appeared to be probable that those revelations in question proceed from God, they will still be no certain proof of sanctity, for Christian perfection does not consist in them... neither do revelations make us more pleasing to God, or useful to our neighbours." Martin del Rio‡ speaks to the same effect.

But as we said, while discussing the other graces *gratis datæ*, that these were to be taken into account in the process of beatification and canonization, if there were proof of virtue in the heroic degree; although those graces are sometimes bestowed by God upon sinners, but more frequently on the just, so also we say the same of revelations, as is well observed by Matteucci.§

We therefore say in conclusion, that in the process of beatification and canonization, it is necessary that these shall be examined in the first place, and that a declaration should issue from

* De Canon. SS. c. 5, n. 17.

† De not. et sign. Sanct, §§ 8, c. 4, p. 922.

‡ Disquis. Magic. lib. 4, c. 1, qu. 3, sect. 2, §§ *Objiciat forte aliquis.*

§ Theolog. canon. tit. 3, c. 3, art 3, n. 25.

the Sacred Congregation to the effect that they contain nothing against faith or sound manners, nor any new or strange doctrine alien from the common understanding and custom of the church, according to the decrees of Urban VIII., and the principles which we laid down in the second book of this work.

When this examination is concluded, and the virtues approved, it is necessary in another process to make proof of the heroicity of the virtues. It is expedient, and perhaps necessary, to ascertain his opinion to whom the servant of God made known his or her revelations. Durant* records the judgment pronounced by most eminent men on the revelations of S. Bridget. Pope Eugenius, in order to ascertain whether the revelations of the virgin S. Hildegard were from God, sent to her qualified men, who were to make a trial of her spirit, as we read in her Life written by the abbot Theodoric:† “But that Pope, of the highest discretion, astonished at hearing such things, knowing that all things were possible with God, and desirous of more minutely investigating the matter, sent the venerable bishop of Verdun, and the chancellor Adalbert, with other proper persons, to the monastery where the nun had lived enclosed for so many years, to inquire of her, without noise and curiosity, the truth of the whole matter. They humbly enquired, and she told them all that related to herself with simplicity. Hereupon they

* De Visionibus. c. 3.

† Surius, 17, Sept. lib. 1, c. 4.

went back to the Pope, and told him and those who were with him in great expectation all they had heard." To the same purport are the observations of Scacchus,* who says that their sanctity is suspected who give easy credit to revelations, without consulting theologians and confessors. Besides this, we must examine the processes to see whether those characteristics already spoken of be present, by the instrumentality of which we ascertain whether the revelations be from God or not; and as far as it plainly appears, from what we have hitherto laid down, revelations, as making virtue more remarkable, will be taken into the account in the process of beatification and canonization, as Arauxo† has observed: "When revelations and visions are united with the gift of miracles and sanctity of life, which mostly shines forth in heroic virtue, they contribute greatly towards the proof of sanctity, as it appears from the Lives of the Saints, and the Reports and processes in the causes of those who are proposed for canonization.

* De not. et Sign. Sanct. 228, c. 4

† Decis. Moral. tr. 3, qu. 23, n. 17.

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