

THE
SPIRITUAL
LIFE

THE SPIRITUAL LIFE

A TREATISE ON
ASCETICAL AND MYSTICAL THEOLOGY

By

The Very Reverend

ADOLPHE TANQUEREY, S.S., D.D.

(1854-1932)

Translated by

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The author humbly dedicates this book
to the Word Incarnate
and to His Blessed Mother, Seat of Wisdom,
happy indeed to contribute in some way
to the glory of the
Most Holy and Adorable Trinity.

*Ut in omnibus honorificetur Deus
per Jesum Christum.*

— AD. TANQUEREY
Issy, France
Feast of the Annunciation, 1923



FOREWORD

BY HIS EXCELLENCY

THE MOST REVEREND MICHAEL J. CURLEY, D. D.

ARCHBISHOP OF BALTIMORE.

The many American priests who studied under Father Tanquerey at St. Mary's Seminary, Baltimore, will welcome this English translation of his treatise on Ascetical and Mystical Theology. After the lapse of more than a quarter of a century they take pride in recalling that Father Tanquerey published the first volumes of his Dogmatic Theology while he was their teacher. Always perfectly clear, and eminently practical, he had in a marked degree the gift of arousing interest and obtaining the co-operation of his students. These qualities have made his text-books of Dogma and Moral popular in seminaries and among the clergy all over the world. In this field Father Tanquerey had many models; the general outline, the questions treated and the method of procedure had been determined long before. Among our many excellent text-books there can be now but accidental differences.

It is quite otherwise with Asceticism, the science of the spiritual life. There are indeed innumerable books, ancient and modern, on spirituality, but most of them were written less for instruction than for edification. Very few of them can be looked upon as text-books covering the whole field and in a methodical way. As a theological science, Asceticism is far behind either Dogma or Moral. Father Tanquerey then appears as one of the pioneers. In his treatise of 800 pages he has a complete and orderly summary of all the questions of the spiritual life. Nearly one fourth of the work is devoted to the fundamental doctrines of the elevation and the fall of man and his redemption through the grace merited by Christ. These first pages constitute a brief review of Dogma from a practical, devotional point of view, and lay a solid foundation for the study of Christian perfection.

Father Tanquerey's book can be used and is indeed being used as a text-book; but it can be made to serve as well as a devotional treatise for spiritual reading, since it avoids in great measure the stiffness and dryness of the text-book style. In this work as in his other writings Father Tan-

querey is what he was in his class-room at St. Mary's Seminary: clear, lively, and practical, careful to avoid extreme views and to reduce controversies to their proper place.

A mere glance at the table of contents and the alphabetical index will convince priests that they can find in this book an outline for sermons on many important subjects as well as material for their own meditations or for conferences or even a complete retreat to Religious.

Although the treatise was composed chiefly for priests and seminarians, it has also obtained wide circulation in religious communities and among the faithful who are striving to live a devout life in the world and are looking for a guide to point the way to an enlightened and well-balanced piety.

✠ MICHAEL J. CURLEY
Archbishop of Baltimore

AUTHOR'S PREFACE

This is not an exhaustive treatise on the spiritual life, but rather an outline which may serve as the basis for deeper study. However, in order to avoid the dryness of a mere outline it was deemed necessary to develop the most important points of the spiritual life, such as, the indwelling of the Holy Ghost in the soul, our incorporation into Christ, the rôle of the Blessed Virgin in our sanctification, the nature of Christian perfection and the duty of striving after it. For the same reason the essential characteristics of the Three Ways are stressed in the Second Part of this treatise.

It is the writer's conviction that Dogma is the foundation of Ascetical Theology and that an exposition of what God has done and still does for us is the most efficacious motive of true devotion. Hence, care has been taken to recall briefly the truths of faith on which the spiritual life rests. This treatise then is first of all doctrinal in character and aims at bringing out the fact that Christian perfection is the logical outcome of dogma, especially of the central dogma of the Incarnation. The work however is also practical, for a vivid realization of the truths of faith is the strongest incentive to earnest and steady efforts towards the correction of faults and the practice of virtues. Consequently in the first part of this treatise the practical conclusions that naturally flow from revealed truths and the general means of perfection are developed. The second part contains a more detailed exposition of the special means of advancing along the Three Ways towards the heights of perfection.

This book has been written chiefly for seminarians and priests. It is the writer's hope however that it may also prove useful to Religious and even to such of the laity as are seeking to live a thoroughly Christian life and thus fit themselves for the lay-apostolate.

The author has developed first and foremost the teachings commonly received in the Church and has given but little space to disputed questions. There are of course various Schools of spirituality, but the more discriminating writers in all of them are of one mind on all that is of real importance for the direction of souls. It is such teachings as these that the author has tried to expose in logical and psychological order.

If at times the writer shows a certain preference for the spirituality of the French School of the seventeenth cen-

ture, a spirituality based on the writings of St. Paul and St. John and in complete accord with the doctrines of St. Thomas, he professes nevertheless a sincere esteem for all the other Schools, borrows largely from them and strives to stress the points of agreement rather than the points of difference.

The author humbly dedicates this book to the Word Incarnate and to His Blessed Mother, Seat of Wisdom, happy indeed to contribute in some way to the glory of the Most Holy and Adorable Trinity.

*Ut in omnibus honorificetur Deus
per Jesum Christum*

AD. TANQUEREY

Issy, France, the Feast of the Annunciation, 1923.

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The authors consulted are listed in their *chronological* instead of alphabetical order. They are further arranged methodically and, beginning with the Middle Ages, grouped according to schools of mysticism. This was thought of greater service for the reader. Only the most important authors are mentioned. For a complete survey of the field see Rev. P. POURRAT : *Christian Spirituality*, E. tr. Mitchell and Jacques, 4 vols. New York, 1922-1930. Works of non-Catholics should only be read with required permission and due caution.

I. — THE PATRISTIC AGE

During the age of the Fathers the elements of a theory of spiritual life come progressively to light and mature into a valuable body of teaching with the work of *Cassian* in the West and that of *St. John Climacus* in the East.

I. THE FIRST THREE CENTURIES.

St. Clement of Rome, *Epistle to the Corinthians*, written c. 95 to restore peace in the church of Corinth. Gr.-Lat. : P. G. i¹; Gebhardt and Harnack : *Patr. Apost.* i, Leipzig, 1876, edit. min. 1877; Funk : *Patr. Ap.* i. Tübingen, 1890. Gr.-Eng. : J. B. Lightfoot : *St. Clement of Rome*, 2 vols. 2d edit. London, 1890, the best text and discussion; K. Lake : *Apostolic Fathers*, i (in Loeb Clas. Lib.) New York : Putnam. Eng. tr. A. C. Coxe in *ANF.* i; A. Menzies in *ANF.* ix²; H. E. Hall in *Christian Classics*, Lond. R. T. S.; J. A. F. Gregg in *Early Church Classics*, Lond. S. P. C. K.; W. Burton in *Ancient and Modern Library of Theological Literature*, London : Griffith.

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Clement of Alexandria, *The Instructor (Pedagogus)*, written after 195, describes the spiritual progress of a true gnostic. The best Greek text is that of O. Stählin : *Clemens Alexandrinus*, i. 89-292, Leipzig, 1903. Gr.-Lat. *PG.* ix. 247-794, reproduces with additions the Oxford edition of 1715. Eng. tr. W. Wilson in *ANF.* ii. 209-298; P. M. Barnard in *Early Church Classics*, London : S. P. C. K., 1901; R. Ornsby (selections) in *The Month*, xix 1873; cf. E. G. Sihler : *From Augustus to Augustine*, Cambridge, 1923.

St. Cyprian, (200-258), *De habitu virginum, De dominica oratione, De opere et eleemosynis, De bono patientiæ, De zelo et livore, De lapsis.* *PL.* iv³;

¹ Migne, edr., *Patrologiæ Cursus Completus, Series Græca*, 161 quarto volumes, Paris, 1857-1866. The *Series græca prior* contains the works of the Fathers and Ecclesiastical writers down to Photius (c. 867). The *Series posterior*, down to Cardinal Bessarion (d. 1472.)

² *Ante-Nicene Fathers*, the Edinburgh Edition text edited by Drs. Roberts and Donaldson, Chronologically arranged with Notes and Historical Prefaces, by Rt. Rev. A. Cleveland Coxe, D. D., Supplemented with General Index and Bibliographical Synopsis, and a new volume containing manuscripts discovered since the completion of the Ante Nicene Library. Edited by A. Menzies. 10 vols., New York : Scribners, 1926.

³ Migne, edr., *Patrologiæ Cursus Completus, Series Latina*, 221 quarto vols., Paris, 1844-55, and 1865-66 for the last four volumes containing the index tables. The *Series prior* goes as far as St. Gregory the Great (d. 604). The *Series posterior*, as far as Pope Innocent III (d. 1216).

Hurter : *SS. Pat. Opusc. select.*, i; the best text is that of W. Hartel : *S. Thasci Cæciliæ Cypriani opera omnia*, 3 vols., Vienna, 1868-71. Eng. tr. J. H. Newman, Oxford, 1839 in *LF.*¹; E. Wallis in *ANF.*, v; T. N. Bindley : *St. Cyprian on the Lord's Prayer*, London : S. P. C. K.

2. — THE FOURTH TO THE SEVENTH CENTURY

A) *In the West :*

St. Ambrose, (333-397), *De officiis ministrorum, De virginibus, De viduis, De virginitate*. *PL.* xvi. 25-302, reprints the editions of J. du Frische and N. Le Nourry, first issued, Paris, 1686-90; J. G. Krabinger has edited separately the *De officiis ministrorum*, Tübingen, 1857. Eng. tr. Rev. H. De Romestin : *Some of the principal works of St. Ambrose*, in *NPNF*. 2d series vol. x, New York, 1896².

St. Augustine, (354-430), *Confessiones, Soliloquia, De doctrina christiana, De civitate Dei, Epistola cxxi*, etc. St. Augustine's works contain the elements of a complete theology of asceticism and mysticism. His teaching supplements and corrects that of Cassian. For an exposition of it see Pourrat, *op. cit.* I, c. viii. The Latin text of the works listed above is found in *PL.* xxxii, xxiv, xli, reprinting the edition of the Maurists Blampin and Constant. A better text is given by the *Corpus Script. Eccles. Latin.*, Vienna : *Confessionum libri xiii* ed. P. Knöll, 1896; *Epistolæ xxxi-cxxiii*, ed. A. Goldbacher, 1898; *De civitate Dei*, ed. E. Hoffmann, 1900. Also, *The Confessions of St. Augustine* ed. J. Gibb and W. Montgomery, (*Cambridge Patristic Texts*) 1908, 2d edit. 1927; *De civitate Dei*, ed. J. E. C. Welldon, 2 vols., London : Macmillan, 1924; *De doctrina christiana*, St. Louis : Concordia Publish. House; *Soliloquiorum libri ii*, ed. P. E. Tourscher, Phila. : Reilly, 1922. *Confessions* ed. and tr. by W. Watts (Loeb Clas. Lib.) New York : Putnam, 1912; Eng. tr. in *NPNF*. 1st Series : *Confessions* by J. G. Pilkington and *Letters* by J. G. Cunningham, vol. i, *City of God* and *Christian Doctrine* by M. Dods and J. F. Shaw, vol. ii, *Soliloquies* by C. C. Starbuck, vol. vii, 219-593. Also, *Confessions* tr. W. Hutchings, London : Longmans, 1883; C. Bigg (*Library of Devotion*) London : Methuen; J. Healy (*Temple Classics*) New York : Dutton, 1903; E. B. Pusey (in *LF.* i, and *Everyman's Lib.*) New York : Dutton, 1907; Tobie Matthew revised by Dom R. Huddleston, New York : Benziger; *City of God*, tr. Healy (*Temple Classics*) 1903; F. R. M. Hitchcock (*Early Church Classics*) London : S. P. C. K.; M. Dods, New York, Benziger; *Letters*, tr. W. J. Sparrow Simpson (*Handbooks of Christian Lit.*) London : Macmillan, 1920; sel. and tr. Mary H. Allies, London : Burns and Oates, 1890. cf. also, Mary H. Allies : *Leaves from St. Augustine*, London : Washbourne, 1900; E. L. Cutts : *St. Augustine (Fathers for English Readers)* London : S. P. C. K. cf. Hewitt : *Studies in St. Augustine*, New York, 1868; E. C. Butler : *Western Mysticism*, New York; Dutton, 1923; A. Hatzfeld : *St. Augustine* (tr.) 3d ed. London : Burns Oates and Washbourne, 1924.

Cassian, (360-435), *Collationes xxxiii* recens. M. Petschenig, Vienna, 1886; *De institutis canobiorum et de octo principalium vitiorum remediis libri xii*. — *De Incarnatione Domini contra Nestorium libri vii* recens. M. Petschenig, Vienna, 1888. The older and less critical edition by Gazet is found in *PL.* xlix-l. The works of John Cassian tr. by E. S. S. Gibson in *NPNF*. 2d Series vol. xi. Cassian's Conferences sum up the spiritual doctrine of the first four centuries as practiced in monasteries, and they became a storehouse from which all subsequent writers on spiritual life have drawn.

¹ Pusey, Keble, Newman et al., *A Library of the Fathers of the Holy Catholic Church*, 47 vols., Oxford : Parker, 1838-1880.

² *Nicene and Post-Nicene Fathers of the Christian Church*, 28 vols. New York : Scribners 1886-1898. First Series edited by the late Philip Schaff. Second Series edited by the late Philip Schaff. and Henry Wave.

Dominican Contemplatives, by a Dominican of Carisbrooke, with Preface by V. Rev. BEDE JARRETT, O. P., London : Burns Oates and Washbourne.

St. Leo I, the Great, Pope 440-461, *Sermones*. The discourses of St. Leo for the principal feasts of the year are full of piety. The Church has borrowed from them for her liturgy; 96 of the *sermones* current under his name are genuine. Quesnel's edition, Paris, 1675, improved by P. and G. Ballerini, Venice, 1753-57, is reprinted in *PL.* liv. 158-458. Hurter: *SS. Pat. opusc. sel.* xiv, xxv, xxvi. Eng. tr. by Charles L. Feltoe in *NPNF.* 2d Ser. xii. cf. C. Gore; *Leo the Great (Fathers for English Readers)* London: S. P. C. K.

St. Benedict of Nursia, (480-543). His rule, brought from 66 to 73 chapters in its 2d edition, has become that of almost all the monks in the West from the 8th to the 13th century. It can be easily adapted to the conditions of any country and time and this is the key to its great success. The text of the *Regula* is available in *L.* lxvi, 215-932; better editions are those of E. Wölfflin: *Benedicti regula monachorum*, Leipzig, 1895; Dom O. Hunter Blair (with tr. and notes) London: Sands, 1906, 2d ed. St. Louis: Herder, 1907; Abbot C. Butler, London: Herder, 1912. Eng. tr. London, 1886 and 1896 in Thatcher and McNeal, *Source Book*, pp. 432-485; in Henderson, *Documents*, pp. 274-313; by D. O. H. Blair, cf. above; Rt. Rev. Paul Delatte, *The Rule of St. Benedict: A Commentary*, London: Burns Oates and Washbourne, New York: Benziger, 1921; *The Rule of St. Benedict* translated with an introduction by Cardinal Gasquet, Oxford, 1925. Rt. Rev. Ildephonsus Herwegen, O. S. B.: *St. Benedict, A character study*, translated by Dom Peter Nugent, O. S. B. London: Sands and Co., 1924.

St. Gregory I, the Great, Pope, (540-604), *Expositio in Librum Job, sive Moralium libri xxxv, Liber regule pastoralis cura, Dialogorum libri IV.* The edition of the Maurist Sainte-Marthe, Paris 1705, reprinted with additions by J. B. Gallicioi, Venice, 1768-76 is reprinted in *PL.* lxxv-lxxvii. The Dialogues have been often separately edited, particularly the 2nd Book on the Life and Miracles of St. Benedict. The Pastoral Rule also, cf. ed. Westhoff, Münster, 1860; Hurter S. J. in *SS. Pat. opusc. sel.* xx; A. M. Michelletti, Tournai, 1904; B. Sauter, Freiburg, 1904; Rt. Rev. J. C. Hedley: *Lex Levitarum*, New York: Benziger, 1905, St. Louis: Herder, with the *Regula pastoralis* of St. Gregory the Great. Bishop Hedley's work is a set of lectures adapting the work of St. Gregory to the needs of our time. Eng. tr. *The Morals of the Books of Job* in three volumes in *LF.* Oxford, 1844-50. King Alfred's West Saxon version of Gregory's Pastoral Care ed. H. Sweet, London, 1871; *The Book of Pastoral Care* tr. J. Barmby in *NPNF.* 2d Series xii. An old English tr. of the *Dialogues* by J. W., Paris, 1608, was reprinted by H. Coleridge, S. J., London, 1874, and more recently reedited by E. G. Gardner with annotations by G. F. Hill, London: Macmillan, 1911. cf. Rt. Rev. Abbot Snow, O. S. B., *St. Gregory the Great: His Work and His Spirit*, 2d edition, London: Burns Oates and Washbourne, 1926.

B) *In the East:*

St. Athanasius, (297-373), *Life of St. Anthony* gives an account of the spiritual doctrine of the great organizer of Egyptian monasticism. *PG.* xxvii. 838-976 reprints the edition of N. A. Giustiniani, Padua, 1777, based on that of the Maurists J. Lepin and B. de Montfaucon, Paris, 1627. Handy edition of the Greek by Maunoury, Paris, 1887 and 1890. The credibility of the work attacked by Weingarten: *Der Ursprung des Monachthums im nachconstantinischen Zeitalter*, Gotha, 1877 was defended by A. Eichhorn: *Athanasii de vita ascetica testimonia collecta* (inaug.-diss.) Halle, 1886; Mayer in *Der Katholik*, 1886, I. 495-516, 619-636, II. 72-86; Dom C. Butler: *The Lausiac History of Palladius I*, Text and Studies, Cambridge, 1898. Eng. tr. T. W. Allies in *Monastic Life* (vol. vii of *Formation of Christendom*) London, 1869-96; H. Eilershaw in *NPNF.* 2d Series iv. 188-221; J. B. McLaughlin: *St. Anthony the Hermit*, London: Burns, Oates and Washbourne, New York, Benziger, 1924.

St. Cyril of Jerusalem, (315-386), in his *Catechetical Lectures* portrays the life of a true Christian. *PG.* xxxiii reprints the ed. of the Maurist A. A. Touttée, Paris, 1720. A better edition is that of W. K. Reischl and J. Rupp 2 vols., Munich, 1848 and 1860. Eng. tr. J. H. Newman in *LF.* ii, Oxford,

1838; H. de Romestin : *Mysteries and other Sacramental Lectures* (the five catecheses on the Sacraments); E. H. Gifford in *NPNF*. 2d Series vii. 1-157.

St. Basil the Great, (330-379), describes in his book *On the Holy Ghost* the workings of the Holy Spirit in a regenerated soul, and in his two works on the rules of monastic life, the fundamentals of asceticism. The 55 longer rules, *Rules at length* (Horoi kata platos) set forth the principles. The 313 shorter rules, *Rules in abridgement* (Horoi kat' epitomen), their application to the daily life of a monk. These rules were universally received in the East and have survived to this day in the Greek Church. The best ed. of the works of St. Basil is still that of the Maurist J. Garnier, Paris, 1721 and 1730 in three vols., the last of them issued after the editor's death by his colleague P. Maran. An excellent critical ed. of the treatise *On the Holy Ghost* is that of C. F. H. Johnston, Oxford : Parker, 1892. A Latin version of the work is found in Hurter : *SS. Pat. opusc. sel.* xxxi. Eng. tr. G. Lewis : *Treatise on the Holy Spirit*, London, 1888; B. Jackson : *The Book on the Holy Spirit* in *NPNF*. 2d Series viii. 1-50; E. F. Morison : *St. Basil and his Rule*, Oxford, 1913; W. K. L. Clarke : *St. Basil's Ascetical Works*, London : Macmillan, 1925.

St. John Chrysostom, (344-407), has left in his *Homilies* a vast storehouse of materials on both ethics and ascetics, and in his tract *On the Priesthood*, a stirring praise of the sacerdotal dignity. *PG.* xlviii-lxiv reproduces B. de Montfaucon's edition, Paris, 1718-38, except for the *Homilies on St. Matthew* for which the text edited by Field, Cambridge, 1839, is given. J. A. Nairn, (Cambridge Patristic Texts) 1906, has brought out a separate edition of the tract *On the Priesthood*. Eng. tr. of the *Homilies* in *LF.* iv-vii, ix, xi-xii, xiv-xv, xxvii-xxviii, Oxford, 1842-52; in *NPNF*. 1st Series ix-xiv, New York, 1903-1906. *On the Priesthood* tr. B. H. Cowpers, Lond. 1866; W. R. W. Stephens in *NPNF*. New-York, 1903; P. Boyle, C. M., New York : Benziger, 1903; T. A. Moxon (*Early Church Classics*) London : S. P. C. K. 1907. Selections by Mary A. Allies : *Leaves from Chrysostom*, London : Burns and Oates, 1889. cf. A. Puech, *St. John Chrysostom* (tr.) 2d. edn. London : Washbourne, 1917.

St. Cyril of Alexandria, († 444), *Book of Treasures on the Holy and Consubstantial Trinity*, his chief work on the subject, studies the relations of the soul to the Trinity. *PG.* lxxv reprints Canon J. Aubert's ed. Paris, 1638, with Latin version by B. Vulcain, Basle, 1676. Cardinal Pitra has edited fragments of the work in *Analecta Sacra and Classica*, Paris, 1888. While St. Cyril's works have received a great deal of attention on the part of modern scholars (cf. Bardenhewer-Shahan : *Patrology*, p. 367-368) this book has not been the object of recent study, nor has it been translated into English.

Pseudo-Dionysius Areopagita, (c. 500), *On the Divine Names, Ecclesiastical Hierarchy, Mystical Theology*, has influenced considerably later writers on the subject. The best complete edition of his works is that of B. Cordier, S. J., Antwerp, 1634, often reprinted. It is reproduced from the Venice edition of 1755-56 in *PG.* iii-iv. It is based on only some of the numerous Greek mss. and makes no account of the Syriac, Armenian, and Arabic versions. A great deal remains to do for the criticism of the text. A separate edition of the Greek of the *Ecclesiastical Hierarchy* was issued by J. Parker, London, 1899. J. Parker's translation of the works of Dionysius, London, 1897, is trustworthy. cf. A. B. Sharpe : *Mysticism, its true Nature and Values*, London : Sands and Co., St. Louis : Herder, 1910.

St. John Climacus, († 649), *Ladder to Paradise*. *PG.* lxxxviii. 632-1164, reprints the *editio princeps* of the famous work by M. Rader, Paris, 1633. A more recent edition of the Greek is that of Sophronios Eremites, Constantinople, 1883. John the Scholastic or the Sinaite owes his surname Climacus to his book (*Klimax*) which contains a summary of ascetical and mystical theology. This work gained as much popularity in the East as Cassian's *Institutes* in the West, and remained for centuries a classic on the subject of spiritual life.

St. Maximus Confessor, (580-662), also known as the Theologian, or Maximus of Constantinople, developed the teaching of Pseudo-Dionysius on

contemplation, but threw greater light on the part played in spiritual life by the sacred humanity of the Savior, our leader and model. His *Scholia on Dionysius* are reprinted in *PG.*, iv, from the Venice edition of the works of the Pseudo-Areopagite. His *Treatise on Asceticism*, *PG.* xc. 912-956, in the form of a dialogue between an abbot and a young monk, and his *Mystagogia*, *PG.* xci. 657-717, a series of considerations on the symbolism of the Church and her liturgy, are reprinted from the edition of Fr. Combefis, O. P., Paris, 1675. The doctrine of St. Maximus is discussed by H. Weser : *S. Maximi Confessoris praecepta de Incarnatione Dei et deificatione hominis*, Berlin, 1869; A. Preuss : *Ad Maximi Conf. de Deo hominisque deificatione adnotationes*, Schneeberg, 1894; E. Michaud : *St. Maxime le Confesseur et l'apocatastase*, in *Revue internationale de Théologie*, 1902, pp. 257-272.

The writers of the 8th and 9th centuries need not be mentioned. They contribute no element of importance to our subject.

II — THE MIDDLE AGES.

We shall indicate only the most noted writers of the principal schools of mysticism.

I. THE BENEDICTINE SCHOOL : —

In the Abbey of Bec, in Normandy : **St. Anselm**, (b. 1033, Archbishop of Canterbury 1089, d. 1109), one of the most attractive writers of the Middle Ages. His *Meditations* and *Prayers* are full of unction and doctrine, *Liber Meditationum et Oratorum*, *PL.* clviii. 709-820, a reprint of the Venice, 1744, edition of St. Anselm's works by the Maurist G. Gerberon, first issued Paris, 1675, the best as yet. *Orationes*, *PL.* clviii. 855-1016. *Cur Deus homo.*, an important treatise replete with solid considerations on Christ's atonement, *PL.* clviii. 359-432, or the separate edition by A. F. Fritzsche, Zürich : Schultes, 1894. Eng. tr. *Meditations* and *Prayers* with pref. by Card. Manning, London, 1872. *Cur Deus Homo?* tr. by Prout, London, 1887; S. N. Deane, with introd. and bibliography, Chicago, 1903.

In the Abbey of Cîteaux : **St. Bernard** of Clairvaux, (1090-1153), whose lofty piety and practical knowledge have deeply influenced the Middle Ages : *Sermones de tempore, de sanctis, de diversis, in Cantica Cantiorum; De consideratione; Tr. de gradibus et humilitatis et superbia; Lib. de diligendo Deo*, ed. J. Mabillon, Paris, 1667, 1690, 1719. The 3d ed. is reprinted in *PL.* clxxxii-iv, and for the *Sermones de tempore, de sanctis, de diversis* in P. L. Janauechek : *Xenia Bernardina*, vol. i-ii, with variants from additional mss., and a bibliography of St. Bernard to the year 1890, vol. iii-iv, Vienna : Hölder, 1892. Selections from the *Sermones in Cantica Cantiorum* ed. with notes by B. Blaxland; New York : Gorham. *De diligendo Deo* ed. with tr. and notes by E. G. Gardner; New York : Dutton, 1916; the same ed. W. W. Williams and *De gradibus et humilitatis et superbia* ed. B. E. W. Mills (Cambridge Patristic Texts) 1926. Eng. tr. S. J. Eales : *Life and Works of St. Bernard*, from the ed. of Mabillon, 4 vols. London, 1888-97 (contains letters and sermons only); *Sermons on the Canticle of Canticles*, tr. by a priest of Mount Melleray, 2 vols., Dublin : Browne and Nolan, 1920; *Sermons for Seasons and Principal Festivals of the Year*, id., 3 vols., ib. 1921-23-25. *De consideratione* tr, introd. and notes by G. Lewis, Oxford, 1908; by a Priest of Mount Melleray, Dublin : Browne and Nolan, 1921, St. Louis : Herder; *De diligendo Deo* tr. M. C. and M. Patmore, London : Paul, 1881; W. H. Van Allen, New York : Young, 1910. *Vitis Mystica : the True Vine* (tr.), London : Washbourne, 1884. *The Virgin Mother* (tr.), London, 1886. Cf. E. C. Butler : *Western Mysticism*, New York : Dutton, 1923; A. J. Luddy : *Life and Teaching of St. Bernard*, Dublin : M. H. Gill and Son, 1927. *Sermons on Advent and Christmas*, New York : Benziger; *Some Letters* selected by F. A. Gasquet, St. Louis : Herder, 1904.

In the Monastery of Rupertsberg, near Bingen : **St. Hildegarde**, Abbess, (1098-1179), whose voluminous works are in need of further criticism. Her

revelations entitled *Scivias* (scire vias Domini vel lucis) first ed. by Lefèvre d'Étaples, Paris, 1513 are reprinted in *PL.* cxcvii. 383-738 from the edition of Cologne, 1628. Her *Liber divinorum operum simplicis hominis* first edited by J. Mansi (in Baluze : Miscell. ii. 337) Lucca, 1761 reprinted in *PL.* cxcvii. 739-1058, is a contemplation of all nature in the light of faith. Her *Liber vite meritorem*, first edited by Card. Pitra in *Analecta Sacra*, viii, Monte Cassino, 1882, is a picturesque description of Christian life. cf. F. M. Steele : *Life and Visions of St. Hildegard*, St. Louis, 1915.

In the Monastery of Hefta (or Helpede) near Eisleben, Saxony : **St. Gertrude the Great**, (1250-1302-1311), a simple nun, not to be confused with the Abbess Gertrude von Hackeborn, *The Herald of Divine Love*. The German original of the work is lost. There remains its Latin version first printed by the Carthusian Johann von Lansperg, Cologne, 1536. The best edition of the *Legatus divina pietatis* is that of the Benedictines of Solesmes in *Revelationes Gertrudianae et Mechtildianae*, Paris, 1875-77. Eng. tr. *Life and Revelations of St. Gertrude*, London : Burns and Oates, 1892, New York : Benziger ; The characteristic of St. Gertrude's mysticism is devotion to the Sacred Heart. cf. Dom Gilbert Dolan : *St. Gertrude*, London : Sands and Co., St. Louis : Herder, 1913 ; *Love of the Sacred Heart illustrated by St. Gertrude*, New York : Benziger, 1921 ; *Exercises of St. Gertrude*, same publisher ; L. J. M. Cros, S. J. ; *The Heart of St. Gertrude*, same publisher.

St. Mechtilde (Matilda von Heckeborn-Wippa), a sister of the Abbess Gertrude von Hackeborn, and the teacher of St. Gertrude the Great, († 1298), *Book of Spiritual Grace*, shows the same concept of spiritual life and the same devotion to the Sacred Heart as her disciple, who took down, unknown to her at first, the revelations consigned in this book. The original German, *Das Buch geistlicher Gnade*, was first printed at Leipzig, 1503, and a Latin version of it at Würzburg, 1510 with the title *Speculum spiritualis gratia*. A critical edition of this version is found in the *Revelationes Gertrudianae et Mechtildianae*, already mentioned. cf. *Life of St. Mechtilde*, St. Louis : Herder, 1900.

St. Mechtilde (Matilda von Magdeburg) at first a Beguine in her native town, later a nun at Hefta, where she died in 1280, wrote down her revelations in Low German. They were translated into High German, then into Latin as *Sororis Mechtildis lux divinitatis fluens in corda veritatis*, and are found in the *Revelationes Gertrudianae et Mechtildianae*. The *Divine Light flowing into hearts without guile* is marked by the same characteristics as the revelations of the preceding saints. cf. *Love of the Sacred Heart* illustrated by St. Mechtilde with a foreword by the Lord Bishop of Salford, London : Burns and Oates, New York : Benziger, 1912 ; A. Kemp-Welch : *Six Medieval Women*, London : Macmillan, 1913.

In the Monastery of Vadstena, Sweden, the mother house of the Order of Saint Savior or Brigittines founded by her, **St. Bridget**, (1302-1373), whose *Revelations* describe with great realism the life and particularly the passion of Christ. These revelations translated freely from the Swedish into Latin were first printed at Lübeck, 1492, from the official mss. preserved at Vadstena. The Roman edition of 1628 is considered the best. Heuser has published an abridged edition, *Revelationes selectæ*, Cologne, 1851. cf. F. G. Partridge : *Life of St. Bridget of Sweden*, London : Burns and Oates, 1888 ; F. M. Steele : *St. Bridget of Sweden*, New York : Benziger, 1910.

In the Monastery of Cassel, Palatinate, Germany : **John of Cassel**, 1410, *De adhaerendo Deo, De lumine increato*. cf. Dom J. Huyben in *Vie Spirituelle*, Nov. 1922, p. 22 ss. Jan. 1923, p. 80 ss.

2. THE SCHOOL OF ST. VICTOR. This school of mysticism which developed among the Augustinian Canons of the Abbey of St. Victor near Paris made most correct use of Platonism. Its main representatives are :

Hugh of St. Victor, (1097-1141), the most influential theologian of the 12th century, who describes the progressive steps of the soul in the way to contemplation in his chief work *De sacramentis christiane fidei*, on the mysteries of the Christian faith. Among his other spiritual treatises must be mentioned :

De vanitate mundi, Soliloquium de arrha animæ, De laude caritatis, De amore sponsi ad sponsam, De meditando, etc. The Rouen, 1648, edition of his works is considerably better than the *editio princeps*, Paris, 1518, but is hardly satisfactory. cf. Haureau : *Hugues de St. Victor : nouvel examen de l'édition de ses œuvres*, Paris, 1859. The *Praise of Love* has been tr. by J. Mc Sorley, New York : Paulist Press; the *Explanation of the Rule of St. Augustine*, by A. Smith, St. Louis : Herder, 1911.

Richard of St. Victor, († 1173), *Benjamin minor, seu de animi præparatione ad contemplationem, Benjamin major, seu de gratia contemplationis, Expositio in Cantica Canticorum*, PL. cxcvi, are print of the best edition of his works by J. Bertelin, Rouen, 1650. cf. Von Hügel : *The Mystical element in Religion*, London, 1909.

Adam of St. Victor, the most important liturgical poet of the Middle Ages, († 1177), *Sequentia*, PL. cxcvi. 1421-1534, a reprint of L. Gauthier's ed., Paris, 1858. Eng. tr. D. S. Wrangham : *The Liturgical Poetry of Adam of St. Victor*, 3 vols., London, 1881. Julian : *Dict. of Hymnology*, New York, 1892.

3.—THE DOMINICAN SCHOOL unites liturgical prayer and contemplation with the ministry of preaching, according to the maxim of its founder, "Contemplari et contemplata aliis tradere"¹.

St. Dominic, (1170-1221), the founder of the Dominican Order patterned his *Constitutions* after those of the Premonstratensian Canons. *Life of St. Dominic* by T. Alemany, New York : O'Shea, n. d.; A. T. Drane, New York : Longmans, 1892 : B. Jarret London : Burns and Oates, New York : Benziger, 1924. J. Guiraud (Eng. tr.) London-New York, 1901 and 1925; Jordan of Saxony (his first biographer, new translation) Columbus, O., Aquinas College, 1926.

Albertus Magnus (Blessed Albert the Great, 1206-1280), for a time bishop of Ratisbon, no less zealous for piety than for scientific and theological studies, has left many writings touching upon spiritual life, *Commentarii in Dionysium Areopagitam, In quatuor libros sententiarum, Summa theologiae, De sacrificio missæ*. His works were edited by P. Jammy, O. P., Lyons 1651, and A. Borgnet, Paris, 1890-99. Cf. P. de Loë, O. P., *De vita et scriptis B. Alberti Magni* in *Analecta Bollandiana* xix (1900) 257-316 xxi (1902) 301-371; J. Sighart (Eng. tr. by T. A. Dixon) : *Albert the Great, his life and scholastic labors*, London, 1876; Dougherty : *Albertus Magnus* in *Cath. World* xxxvii (1883) p. 197 ff; Hewit : *Albertus Magnus vindicated* in *Cath. World* xiii (1871) p. 712 ff. *The Paradise of the Soul : a Treatise on Virtues Suitable for Mental Prayer*, by Blessed Albert the Great, edited by Raymond Devas, O. P., London : Burns Oates and Washbourne².

St. Thomas Aquinas, the Angelic Doctor, (1225-1274), has treated excellently all the important questions of asceticism and mysticism in various parts of his works, but more especially in his *Summa theologiae, Expositio omnium epistolarum D. Pauli, In Canticum Canticorum, In Evangelia, De perfectione vite spiritualis opusc.* etc. and *Officium de Corpore Christi*, which he prepared in 1254 for Pope Urban IV. Among the many editions of his works the Leonine edition, begun in Rome under the patronage of Pope Leo XIII in 1882 and

¹ See *Vie spirituelle* for Aug. 1921; the whole number is devoted to the ascetical and mystical teaching of the Dominican order. P. MANDONNET : *St. Dominique, l'idée, l'homme et l'œuvre*, 1921. Also, *Analecta Sacri Ordinis Prædicatorum*, Rome, 3 volumes in-folio, a review published by wish of the Master General of the Order.

² The little treatises, *On union with God* (De adhærendo Deo), and *The Paradise of the Soul* (Paradisus animæ), published under his name, (St. Louis : Herder), are not his, but works of the 14th or 15th centuries.

continued under the Master General of the Dominicans is no doubt the best, although somewhat unwieldy on account of its size. The texts relating to ascetical and mystical theology have been excerpted from St. Thomas' works and arranged in a logical order by Th. de Valgornera : *Mystica theologia D. Thomæ*, Barcelona, 1665, Turin, 1889 and 1911. For an account of St. Thomas see D. J. Kennedy in *Cath. Encycl.* xiv (select bibliography pp. 675-676); R. B. Vaughan, O. S. B., *Life and Labors of St. Thomas of Aquin*, London, 1872; Cavanaugh : *Life of St. Thomas Aquinas*, London, 1890; Conway : *St. Thomas Aquinas*, London-New York, 1911; A. Whitacre : *St. Thomas Aquinas*, St. Louis, 1925. Eng. tr. *The Summa theologica* by the Dominicans of the English Province in 21 vols. and Index, London-New York, 1911-25. Under the title "*Aquinas Ethicus*" Jos. Rickaby, S. J., transl. the 2nd part of it in 3 vols. London-New York, 1892. *A Compendium de Summa theologica* was published in English by B. Bonjoannes, revised by W. Lescher, New York : Benziger, 1908. Of the minor works of the great Doctor the following are translated : *Apology for Religious Orders*, New York : Benziger, 1902; *On the Lords's Prayer, On the Commandments* (both by H. A. Rawes) New York : Benziger; *Religious State, Episcopate and Priestly Office* (by J. Proctor) St. Louis : Herder, 1902; *On Prayer and Contemplative Life* (by H. Pope) New York : Benziger, 1914. Selections translated and adapted : *Devout Commentary on the Epistle to the Ephesians, drawn chiefly from the works of St. Thomas Aquinas* by B. A. H. Wilberforce, St. Louis : Herder, 1902; *The Bread of Life, or St. Thomas Aquinas on the adorable Sacrament of the Altar arranged as meditations* by H. A. Rawes, New York : Benziger; *Jesus Christ, the Word Incarnate, gathered from St. Thomas Aquinas* by R. Fredt, transl. from the Ital. by F. J. Sullivan, St. Louis : Herder, 1904; *New Things and Old in Thomas Aquinas* transl. with introd. by H. C. Neill, New York : Dutton, 1909.

St. Vincent Ferrer, (1346-1419), *De vita spirituali*, a true masterpiece, a great favorite with St. Vincent de Paul. This little treatise was first printed at Magdeburg in 1493; it is found in the edition of the complete works of our Saint, Valencia, 1591, and in appendix to his *Sermons*, Augsburg, 1729. Separate editions, Mechlin, 1888; Paris, 1899 with French tr. by Rousset, O. P.; A. Pradel : *St. Vincent Ferrer, his Life, Spiritual Teaching, and Practical Devotion* (tr. from the French) London, 1875; Mary H. Allies, *Three Catholic Reformers of the 15th Century*, London, 1879; S. M. Hogan, *St. Vincent Ferrer*, London-New York : Longmans, 1911.

St. Catherine of Siena, (1347-1380), *The Dialogue*, exalts particularly the goodness of God who has created us, sanctifies us, and shows us his mercy even in the punishments He sends. Best edition of Complete Works G. Gigli, Siena, 1707-26, of the *Letters* N. Tomasso, Florence, 1880. Eng. tr. *The Dialogue* by A. Thorold, London : Paul, 1898 and 1907; the *Letters* with a brief introduction to each in V. D. Scudder, *St. Catherine of Siena as seen in her Letters*, London : Dent, New York : Dutton, 1905. *Life* by Bl. Raymond of Capua, her confessor, tr. from the French, St. Louis : Herder, New York : Kenedy; A. T. Drane, London-New York : Longmans, 1880, 4th ed. 1914; A. T. Pierson, New York : Funk and Wagnalls, 1898; M. Roberts, New-York : Putnam; E. L. Aymé, New York : Benziger; F. A. Forbes, St. Louis : Herder 1914; C. M. Anthony ed. by B. Jarrett, O. P., St. Louis : Herder; Edmund G. Gardner, London : Dent, 1907, New York : Dutton, 1908 (the most elaborate and critical Bibliography).

4.—THE FRANCISCAN SCHOOL, faithful to the spirit of its founder, is marked by a preference for affective spirituality, love of the Cross, and absolute poverty. For a more detailed bibliography of the Franciscan School see V. Mills, O. F. M., *Bibliography of Franciscan Ascetical Writers in Franciscan Educational Conference*, Washington, 1926, pp. 248-332.

St. Francis of Assisi, (1181-1226), *Opuscula*, ed. crit., Quaracchi (near Florence) 1904. Eng. tr. P. Robinson, O. F. M., *The Writings of St. Francis of Assisi newly translated*, Philadelphia : Dolphin Press, 1906, St. Louis : Herder. Oldest and weightiest sources for the Life of St. Francis : the two

Vita of Thomas of Celano (written 1228-9 and 1246-7) ed. Rosendale Lond. : Dent, New-York : Dutton, 1904, E. d'Alençon, Rome, 1906, tr. A. C. Ferrer Howell, London : Methuen, New-York : Dutton, 1908; *The Speculum perfectionis of Leo of Assisi* (written 1227), ed. Sabatier; Paris, 1898, tr. S. Evans, London, 1890, Countess de la Warr, ib. 1902, R. Steele (in *Temple Classics*) ib. 1903, New-York : Dutton; the *Chronicon* of Jordan of Giano (written about 1262) ed. Böhmer, Paris, 1908; the *Legenda trium sociorum* (Leo, Rufinus, and Angelus, written not later than 1270) ed. Faloci, Foligno, 1898, tr. Salter, London, 1902; the *Sacrum commercium* (anonymous of the year 1227) ed. E. d'Alençon, Rome, 1900, tr. M. Carmichael, Lond. 1901; the *Legenda dua* by St. Bonaventure (written after 1260) ed. Quarracchi, 1898 tr. Salter (*Temple Classics*) London : Dent, New-York : Dutton, 1904. The autobiography of Salimbene (1221-1388) throws much light on St. Francis' times and indirectly on his life and the first developments of his work. It was translated under the title, *From Francis to Dante*, London : Nutt, 1906, 2d ed. 1907. Modern lives by Catholic writers : L. Le Monnier (tr. from the French) London : Paul; New-York : Benziger, 1894; J. Jörgensen (tr. from the Danish) London and New-York : Longmans, 1912; Fr. Cuthbert, O. S. F. C., New edition, London and New-York : Longmans 1921; Gilbert K. Chesterton, New-York : Dutton, 1924. Cf. also J. Herkless : *Francis and Dominic and the Mendicant Orders*, New-York : Scribners, 1901; Fr. Cuthbert : *St. Francis and Poverty*, New-York : Benziger, 1910; id. *The Romanticism of St. Francis*, London-New-York : Longmans, 1915; 2d edition 1924; D. H. S. Nicholson : *The Mysticism of St. Francis*, Boston : Small Maynard and Co. 1923. A. Linne-weber, O. F. M., *Asceticism and Mysticism of St. Francis of Assisi (Franciscan Educational Conference, Washington, 1926, pp. 37-96)*; H. Felder : *The Ideals of St. Francis of Assisi* (tr.), New-York : Benziger, 1926. For a short bibliography of St. Francis cf. P. Robinson : *A Short Introduction to Franciscan Literature*, New-York, 1907 and id. Art. *Francis of Assisi* in *Cath. Encycl.* The spirit of St. Francis is well illustrated by the exquisite compilation known as the *Little Flowers of St. Francis of Assisi*, Lat. original ed. Sabatier; Paris, 1902, Italian version considered the best by Cesare, Verona, 1822, often reprinted and translated into other languages; there are several Eng. tr. of the same v. g., T. A. Arnold, New-York : Stokes, 1926, T. Okey, New-York : Dutton, 1919, the first English translation (by Lady Georgina Fullerton, published 1864) rev. with introduction by D. Devas, New-York : Benziger, 1927 etc.

St. Bonaventure, (1221-1274), has devoted a comparatively small part of his writings to mystical or ascetical theology. The many editions of his complete works are superseded by the critical edition of the Friars Minor, Quarracchi, 1881-1902. His ascetical treatises are gathered in vol. viii. Among them must be mentioned *Soliloquium*, *Lignum vite*, *Vitis mystica*, a work on the Passion, *De perfectione vite*, a treatise on religious perfection, but especially *De triplici via*, the shortest and most complete summary of his mysticism, and doubtless the first systematic exposition of the famous distinction between the three ways of the spiritual life: the purgative way, the illuminative way, and the unitive way. This excellent work in also known as *Stimulus amoris*, or *Incendium amoris*. His *Breviloquium*, one of the best expositions of dogmatics, and his *Itinerarium mentis ad Deum*, a tract on theodicy, contain also suggestive references to mystical theology. They are found, the former in vol. v, and the latter in vol. vii of the Quarracchi edition. *The Soul's Progress to God* is available in English in *Journal of Speculative Philosophy* xxxi (1887). Other works in Eng. trns. *Stimulus divini amoris* tr. B. Lewis, edited by Phillipson, New-York : Benziger, 1927; *De perfectione vite*, tr. L. Costelloe edit. by Fr. Wilfrid, St. Louis : Herder, 1923; *Franciscan view of the Spiritual and Religious Life*, being three treatises of Bl. Bonaventure tr. by P. D. Devas, New-York : Benziger, 1920. On the *Life and Writings of St. Bonaventure* see Ignatius Jailer in vol. x of the Quarracchi edition. Also, L. C. Skey, *Life of St. Bonaventure*, London, 1889, New-York : Benziger; L. Costelloe, *St. Bonaventure*, London-New-York : Longmans, 1911, and St. Louis : Herder; D. Dobbins, O. M. Cap. : *Franciscan Mysticism*;

A Critical Examination of the Mystical Theology of the Seraphic Doctor, New-York: Joseph F. Wagner, 1927.

The *Meditationes vite Christi*, for a long time attributed to St. Bonaventure, is a mystical biography of Christ, introducing many pious reflections in the narrative drawn from the Gospels and also from personal revelations. Its author was certainly a Franciscan of the 13th century and probably an Italian. It was done into English by N. Love in the 15th century. This translation has been edited by L. F. Powell, *Mirroure of the blessed lyfe of Jesus Christ*, Oxford: Clarendon Press, 1908; *Life of Our Lord Jesus Christ*, by St. Bonaventure, New-York: Benziger.

Bl. Angela of Foligno, (1248-1309), the Umbrian penitent and mystical writer sets forth specially God's transcendence and Christ's sufferings in the *Book of Visions and Instructions*, which she dictated to her Franciscan confessor Fr. Arnold. The *editio princeps* of this work, known as *The Theology of the Cross*, Paris, 1598, remains the chief source for her life and teaching. It was reprinted at Cologne, 1601, *B. Angelæ de Fulgineo Visionum et instructionum liber*, and was reedited by Bollandus in *Acta SS.* I. Jan. 186-234. The work is available in English as *Book of Visions and Instruction* tr. Cruikshank, Derby, 1872 and New-York: Benziger, 1903, or *Book of Divine Consolation* tr. Steegmann, London, Duffield, 1909, and Oxford: Clarendon Press. 1922.

St. Catherine of Bologna, (1413-1463), Abbess of the Poor Clares of Bologna, an experienced master of the spiritual combat, has left in her *Treatise on the Seven Spiritual Weapons*, written in Italian in 1438, and translated into Latin by her first biographer Dionysius Paleotti, profound considerations on the ways of overcoming temptations. Her *Life* written by Paleotti appeared in 1502 and a fuller *Life* by Christopher Mansueti was published in 1595. A Latin translation of both is included in the *Acta SS.* March II, 35-89. Leo: *Lives of the Saints and Blessed of the Three Orders of St. Francis*, Taunton, 1885, I, 394-437.

5. — THE GERMAN SCHOOL OF MYSTICS is indebted for its theology to the theories of pseudo-Dionysius and to Neoplatonism. Cf. J. B. Dalgairns: *The German Mystics of the Fourteenth Century*, London, 1850.

John Eckhart, O. P., († 1327), generally known as Meister Eckhart, may be considered as its founder. His last years were clouded by the accusation of heresy brought against him by the Archbishop of Cologne. Two years after his death 28 propositions drawn from his writings were condemned by Pope John XXII, March 27, 1329 (cf. Denzinger's *Enchir.*, nos. 501-529). This has interfered with the preservation of his works, and renders it difficult now to form a correct estimate of his teaching. His *Sermons* in German were edited by Kachelouen at Leipzig in 1498, and at Basel in 1521 and 1522 by A. Petri. A more complete edition is that of Franz Pfeiffer in *Deutsche Mystiker der 14. Jahrhunderts*, Stuttgart, 1857, but it is far from exhaustive. Additional material has been brought to light by Franz Jostes (*Collectanea Friburgensis*, ix, Freiburg, 1895), Sievers (*Z. f. d. A.* xv. 73sq. 156sq. 172sq.), Berlinger (*Alemannia*, iii. 15sq.), and Bech (*Germania*, viii. 223sq. x. 391sq.). His Latin works bore the title *Opus tripartitum*. Portions of them have been recovered at Erfurt and edited by H. Denifle, *Meister Eckharts lateinische Schriften* in *A. f. L. u. K. G. d. M.*, ii (1886) 417-615 and Supplement 616-640. Cf. R. A. Vaughan: *Hours with the Mystics*, 8th ed., London, n. d. Eckhart's best known disciples were John Tauler and Bl. Henry Suso.

John Tauler, O. P., († 1361), one of the greatest preachers and mystics of the Middle Ages, often called *Doctor sublimis* or *Doctor illuminatus* has left *Sermons* which rank among the finest monuments in the German language. Of the three early editions, Leipzig, 1498, Bazel, 1521, Cologne, 1543, the 2d and the 3d contain much that is spurious. The 3rd edition was translated or rather paraphrased into Latin by L. Surius, Cologne, 1548, whose work was translated into various modern languages, including a German retranslation, Cologne, 1660. The best edition of the original German is that of F. Vetter,

Berlin, 1910, largely based upon the Engelbert manuscript, which represents substantially the collection as revised by Tauler himself. There are available in English: A. W. Hutton: *The Inner Way, 36 Sermons for Festivals by John Tauler*, London, 1911; *History and Life of John Tauler, with 25 Sermons* tr. by S. Winkworth, New-York, 1907; *Conferences and Sermons of John Tauler*, first complete trn. by V. Rev. W. Elliott, Washington, 1911. Tauler's *Opera Omnia* edited by L. Surius, Cologne, 1603, contain additional works which are doubtfully genuine, or certainly spurious. The *Medulla animæ* and the *Institutiones divinæ* were compiled in part from his genuine writings. Though not his work, they fairly represent his doctrine. The *Exercitia super vita et passione Christi*, in English, *Meditations on the Life and Passion of Our Lord Jesus Christ*, tr. from the French by A. P. G. Cruickshank, with preface by B. Wilberforce, new edition, New-York: Benziger, 1925, though current under his name are almost certainly not his work.

Blessed Henry Suso (Sus, Suse, or Seuse), also called *Amandus*, a name adopted in his writings, († 1366). His works were edited by F. Fabri, Ausburg, 1482, and A. Sorge, in 1512; L. Surius edited them in a Latin translation at Cologne in 1555. Modern editions of the original German are those of H. Denifle, Munich, 1880 and H. E. Bihlmeyer, Stuttgart, 1907. His chief work is *Das Büchlein der ewigen Weisheit*, composed probably in 1328, and translated into Latin, with some additions, by Suso himself under the title *Horologium Sapientia*. It is accessible in English in the translation made by C. H. McKenna, O. P., *The Little Book of Eternal Wisdom*, New-York: Benziger, 1889. Denifle calls this Book the most beautiful fruit of German mysticism, and places it next to the *Homilies* of St. Bernard and the *Following of Christ*. It was one of the favorite books of meditation in the Middle Ages. Cf. also *The Life of Bl. Henry Suso written by himself*, tr. from the German by T. F. Know, London, 1865.

Blessed John Ruysbroeck (Jan van Ruusbroec)¹, one of the greatest mystics, surnamed *Doctor Extaticus*, (1293-1381). Despite the precision with which he was able to express the profoundest thoughts, his language is frequently obscure, through digressions, repetitions, and subtle divisions². His works were translated into Latin by his disciples, and published by the Carthusian L. Surius at Cologne in 1552. The best Latin edition is that of Cologne 1609. The best edition of the original Flemish is that of J. B. David: *Werken van Jan van Ruusbroec*, 6 vols., Ghent: Annoot and Braekman, 1858-69. He was a prolific writer. Twelve of his treatises have come down to us. The most important are: *The Mirror of Eternal Salvation* or *The Blessed Sacrament*, *The Book of the Enclosures*, *The Seven degrees of the Ladder of Spiritual Love*, *The Kingdom of the Lovers of God*, *The Adornment of the Spiritual Marriage*. Are available in English: *Reflections from the Mirror of a Mystic: being gleanings from the works of Ruysbroeck*, tr. E. Baillie, London, 1905, New-York: Benziger, 1906; *The Adornment of the Spiritual Marriage*, *The Sparkling Stone*, *The Book of Supreme Truth*, tr. from the Flemish by Dom A. C. Wynschenk, ed. with an introduction and notes by Evelyn Underhill, New-York: Dutton, 1916; *Love's Gradatory* tr. with preface by Mother St. Jerome, New-York: Benziger, 1915; *The Kingdom of the Lovers of God*, now tr. for the first time from the Lat. of L. Surius, with an introd. by T. A. Hyde, New-York: Dutton, 1919. Ruysbroeck's life written by Henry Pomerius is edited in *Anal. Boll.* iv (1885) pp. 263 sqq. Cf. also V. Scully: *Short Account of the Life and Writings of the Blessed John Ruys-*

¹ Though belonging to the Low Countries, Ruysbroeck must be added to the list of German mystics. His writings show markedly the influence of Meister Eckhart. He was strongly encouraged in his work by Tauler and Suso, who were his friends, and his writings have contributed not a little to further the teaching of the German School.

² His doctrine is explained by G. J. Waffelaert, S. T. D., Bishop of Bruges, in *The Union of the Loving Soul with God, or Guide to Perfection*, according to the teaching of Blessed Ruysbroeck, Tr. from the Flemish by R. Hornaert, Paris, Lille, Bruges, 1916.

broeck, London, 1910; id. *Mediæval Mystic*, New-York: Benziger, 1911; E. Underhill: *Ruysbroeck*, London-New-York: Macmillan, 1915; Wautier d'Aygalliers: *Ruysbroeck the Admirable*, authorized trn. New-York: Dutton, 1925.

6. — THE FLEMISH SCHOOL is closely connected with the German School, but leaves aside pure speculation to concentrate on practical mysticism. Mysticism in the Low Countries is chiefly represented by the Brethren of the Common Life and the Canons Regular of Windesheim. Among them we may mention:

Gerard Groot (Geert de Groote), (1340-1384), called Gerardus Magnus, the founder of the Brethren of the Common Life. His activity was predominantly pastoral. The complete list of his writings, some still unpublished, is given by Bonet-Maury: *Gerard de Groote*, Paris, 1878, p. 91 sqq., and A. Anger in *Mémoires... publiés par l'Académie Royale de Belgique*, xlvii (Brussels, 1892) pp. 266 sqq. His life written by Thomas à Kempis, in *Founders of the New Devotion*, tr. J. C. Arthur, London and St. Louis, Herder, 1905.

Florentius Radewyns (Florens Radewijns, (1350-1400), the head of the community of the Brethren of the Common Life after the death of Groote, left but few writings, which were collected by his disciples, Gerard de Zutphen and Thomas à Kempis. His principal work is *Tractatus devotus de extirpatione vitiorum et de acquisitione verarum virtutum*, ed. H. Nolte, Freiburg, 1862. His life by A. Kempis in *Founders of the new devotion*, London and St. Louis: Herder, 1905.

Gerard of Zutphen (G. Zerbolt van Zutphen), (1367-1398), also a member of the community of the Brethren of the Common Life, left among other writings, some of disputed authorship, two works which established his fame, *De reformatione animæ* and *De spiritualibus ascensionibus*. His earliest life is by T. à Kempis: *Founders of the new devotion*, as above. A translation of the *De Ascensionibus* under the title, *Spiritual Ascent*, was issued by Benziger, New-York, 1908.

Gerlach Petersen (or **Peters**), (1378-1411), a scholar of Radewyns and a canon regular at Windesheim, presents great similarity to the doctrine of the *Imitation of Christ* in his various writings, the principal of which is the *Ignitum cum Deo soliloquium*, first edited Cologne 1616, and by Strange ib. 1849. Eng. trn. *The Fiery Soliloquy with God*, New-York: Benziger. The text of his *Breviloquium de accident. exterior.*, has been edited by W. Moll in *Kerkhistorisch Archief*, ii (Amsterdam, 1859) 179 sqq. An account of his activity is found in J. Busch: *Chronicon Wendeshemense*, ed. Grube, Halle, 1886, pp. 157 sqq. See also R. A. Vaughan: *Hours with the Mystics*, i, 356 sqq., London, 1879. *The Fiery Soliloquy with God*, by Rev. Master Gerlach Petersen of Deventer, London, Burns, Oates and Washbourne.

Thomas (Hemerken) a Kempis, (1379-1471) owes the surname à Kempis to his birthplace, Kempen, in the Rhine Province. After studying under the Brethren of the Common Life at Deventer, he became an Augustinian at Mount St. Agnes, Zwolle, near Amsterdam. His writings are all of a devotional character, and include tracts, meditations, sermons, letters, the *Life of St. Lydwine*, and biographies of Groot, Radewyns and nine other Brethren of the Common Life. The first edition of his works, Utrecht, 1475, included 15 different titles, but not the *Imitation of Christ*. The last and best edition of the *Opera omnia* is by M. J. Pohl, in 7 volumes, with an 8th volume containing a dissertation on the *Life and Writings* of the author, Freiburg: Herder, 1903-1922. Are accessible in English: *Alphabet of a scholar in the School of Christ; Garden of Roses and Valley of Lillies*, Baltimore: Murphy; *Golden Words*, New-York: Benziger; *The Little Follower of Jesus*, N.-Y.: Kenedy; *Lesser Imitation*, New-York: Benziger; *Meditations on the Incarnation of Christ*, tr. V. Scully, St. Louis: Herder, 1907; *Meditations on the Life of Christ*, tr. Wright and Kettlewell, New-York: Dutton; *Meditations on the Passion and Resurrection of Our Lord*, New-York: Benziger; *Prayers and Meditations on the Life of Christ*, tr. W. Duthoit, St. Louis: Herder, 1904; *Sermons to the Novices Regular*, tr. V. Scully, St. Louis: Herder, 1907; *True*

Wisdom, tr. F. Byrne, New-York: Benziger; *Acceptable Time, Daily Readings for Lent, Babe of Bethlehem, Daily Readings for Advent, Thoughts on Holy Week*, New-York: Paulist Press; *St. Lydwine of Schiedam*, New-York: Benziger, 1912; *Founders of the New Devotion: Lives of G. Groote, F. Radewein, and their Followers*, tr. J. P. Arthur, St. Louis: Herder, 1905; *Chronicle of the Canons Regular, of Mt. St. Agnes*, tr. J. P. Arthur, St. Louis: Herder, 1906. On the author see: S. Kettlewell: *Thomas à Kempis and the Brethren of the Common Life*, London, 1882, 2 vols., abridged edition 1885; Dom V. Scully: *Life of Thomas à Kempis*, London and New-York: Benziger, 1901; J. E. De Montmorency: *Thomas à Kempis*, New-York: Putnam, 1906.

The Imitation of Christ, first issued anonymously about 1418, is ascribed to Thomas à Kempis by a great number of critics, although it would appear that this authorship is not fully settled. For a sketch of the history of the fascinating controversy on the question see L. A. Wheatley: *Story of the Imitation of Christ*, London, 1891, and Pourrat, *op. cit.*, ii. 262sq. and Kettlewell: *The Authorship of the Imitation of Christ*, London: Rivington, 1877.

John Mauburne (or Mombaer), Abbot of the Augustinian monastery of Livry, treats of the principal questions of ascetical theology, and in particular of the various methods of meditation, in his *Rosetum spirituale*, Spiritual Rosebush, first printed at Basel in 1491. Cf. L. E. Du Pin, *Bibliothèque des Auteurs ecclésiastiques du 15^e siècle*, Paris, 1698, p. 581.

7. — THE CARTHUSIAN SCHOOL counts four main writers:

Ludolf of Saxony, or the Carthusian, († Apr. 13, 1378), is commended to posterity by his two principal works, while many of his other writings whether tracts or sermons are either lost or doubtful. His *Commentary on the Psalms*, first edited in 1491 and more recently by the Carthusians of Montreuil in 1891, develops particularly the spiritual sense. His *Life of Christ*, repeatedly edited since it was first printed at Strasburg and Cologne in 1474, and translated into various languages, is less a history than a series of meditations on the Gospel narrative, together with instructions on dogmatic or ascetical subjects related to it. It has been sometimes called *Summa Evangelica* and has been very popular in the past. Ludolph the Saxon: *Hours of the Passion* (tr.), London: Burns and Oates, 1887. On Ludolf cf. Dorean: *Ephemerides of the Carthusian Order*, iv. 384-393, Montreuil, 1900.

Dionysius (van Leeuwen) the Carthusian, the Ecstatic Doctor, (1402-1471), one of the most learned theologians of his time, is chiefly esteemed as an ascetical writer. His works include 187 titles in the catalogue issued by his first biographer, the Carthusian D. von Loher: *D. Dionysii Carthusiani, doctoris ecstatici, vita simul et operum ejus fidesimus catalogus*, Cologne, 1532. The same is responsible for the first edition of Dionysius' works, Cologne, 1530 and Paris, 1531. A more complete edition to be in 45 volumes, when finished, has been undertaken by the Carthusians of Montreuil in 1896, and is being continued at Tournai. Among Dionysius' ascetical works may be mentioned: *De arcta via salutis et de contemptu mundi*, *De gravitate et enormitate peccati*, *De conversione peccatoris*, *De remediis tentationum*, *De fonte lucis et semitis vite*, the most complete and solid treatise of spiritual life, often reprinted separately, and translated into various languages. This treatise deals also at the same time with the mystical conceptions of the author. The same must be said of the *De discretionem spirituum*, a much neglected work, which was only printed in 1620 at Aschaffenburg. The principal treatises of Dionysius on mystical theology have been separately edited under the title, *Opuscula aliquot quæ ad theoriâ mysticâ egregie instituunt*, Cologne, 1534, reprinted at Montreuil in 1894. The most remarkable of these treatises is the *De contemplatione*, in which the author seems to have been the first to make a formal distinction between active or ordinary and passive or extraordinary contemplation. His *Commentaries on Pseudo-Dionysius Areopagita* has two separate editions at Cologne in 1536. They appeared also in one volume with his simplification of Boethius and his explanation of the *Ladder* of St. John Climacus, Cologne.

1540. His tract *De quatuor hominis novissimis* with its appendix *De particulari iudicio* has been reedited more than 40 times, and particularly commended by the *Directorium* on the *Spiritual Exercises* of St. Ignatius, approved by the general assembly of the Jesuits in 1549. The chief source for the biography of Dionysius is his *Life* by Dietrich von Lohrer, reprinted with annotations by the Bollandists in *Act. SS.*, March, ii. 245-255.

John Lansperg (Johann Gerecht von Landsberg), a Carthusian famous for his devotion to the Sacred Heart, († 1539). His teaching paved the way for St. Margaret Mary and her mission. To him is due the first Latin edition of the *Revelations* of St. Gertrude, Cologne, 1536. A new revised edition of his works in Latin has been issued in 5 quarto volumes by the Carthusians of Notre Dame des Prés, Tournai, 1890. His chief work, *Alloquium Jesu Christi ad animam fidelem*, Louvain, 1572, was translated into English by Philip Howard, Earl of Arundel, who died in the Tower under Elisabeth. This translation reached its 4th edition, London, 1867. Cf. Dom Boutrian: *Lansperge le Chartreux et la dévotion au Sacré-Cœur*, Grenoble, 1878.

Laurentius Surius, (1522-1578), the hagiographer of the Carthusian school, translated into Latin many of the works of the German mystics. He is known chiefly by his *Vita Sanctorum*, 6 vols., Cologne, 1570-75, continued after his death by a Cologne Carthusian, and republished under the title *De probatis Sanctorum historiis*, Cologne, 1618. It was reprinted in 12 volumes at Turin in 1875. Surius followed in the footsteps of his older contemporary A. Lippomani, Bishop of Verona (1560), but greatly improved upon him. Although his historical sense is not unimpeachable, the Bollandists have recognized Surius as the best predecessor of their work.

8. — INDEPENDENT FROM THE PRECEDING SCHOOLS are :

Peter d'Ailly, (1350-1420), Chancellor of the University of Paris and later Archbishop of Cambrai and Cardinal. His numerous works are as yet partly unpublished. His two tracts *De falsis prophetis* have been edited by Ellies Du Pin in the 1st volume of Gerson's *Opera omnia* (pp. 499-603) Antwerp, 1706. His mystical writings, *Tractatus and Sermones*, printed at Strassburg in 1490, at Mainz in 1574, and at Douai in 1634, are of great merit despite some blemishes coming from his leanings to Nominalism. His *Commentary on the Canticle of Canticles* gives further proof that he deserves an honorable mention in the history of mysticism. Cf. Hurter: *Nomenclator lit.*, iv. 601sqq., Innsbruck, 1899; L. Salembier: *Petrus de Alliaco*, Lille, 1886 (Bibliography).

John Gerson, (1363-1429), whose patronymic was Le Charlier, has adopted the name of his birthplace as his surname. A disciple of Peter d'Ailly at the College of Navarre, he became his successor in the chancellorship of the University of Paris. His works, first printed at Cologne in 1483 in four volumes, have been more completely edited by Ellies Du Pin in five volumes at Antwerp in 1706, thus far the best edition. In vol. iii are gathered most of his mystical or ascetical writings. The most important of his mystical treatises are: *De monte contemplationis*, *De theologia mystica speculativa et practica*, *De elucidatione scholastica mystice theologiae*, and several smaller tracts as *De meditatione*, *De perfectione cordis*, *De simplicitate cordis*, *De directione cordis*, *Alphabetum divini amoris* etc. In vol. i are found treatises on: *De probatione spirituum*, *De examinatione doctrinarum*, and *De distinctione verarum visionum a falsis*, which also belong with mystical theology. Gerson reacted against the exaggerations of some mystical writers and emphasised the fact that the mystical process culminated not in an actual, but in a close moral union of the soul with God. His ascetical writings are full of unction as well as doctrine. Among them may be mentioned: *De vita spiritali anime*, *De passionibus anime*, *De oratione et suo valore*, *De tentationibus diaboli diversis*, *De consciencia scrupulosa*, *De oratione*, *De Sacramento Altaris*, *De exercitiis diversis devotorum simplicium*, etc. and written in French: *Dialogue spirituel*, *Discours sur la virginité*, *Considérations sur St. Joseph* and *Conférences spirituelles*. Gerson was one of the first promoters of the devotion to

St. Joseph, and one of the great leaders in the field of catechetics. His little tract *De parvulis ad Christum trahendis*, Eng. trn. *A Treatise on Bringing Children to Jesus Christ*, St. Louis: Herder, is justly famous. His *Ad Deum vadit* has been edited by D. H. Carnahan, *University of Illinois Studies in Lang. and Lit.* vol. 3, n. 1, 1917. Cf. also, Jourdain: *Doctrina Joannis Gersonii de theologia mystica*, Paris, 1838; Reynolds: *Early reprints for English readers: John Gerson*, London, 1880; L. Salembier: *The Great Schism of the West* (tr.) New-York: Benziger, 1907; id. *Gerson in Diction. de Théo. Cath.* vol. vi, Paris, 1920; J. L. Connolly: *John Gerson, Reformer and Mystic*, Louvain: Uystpruyst, London and St. Louis: Herder, 1928.

Walter Hilton, († 1396), an Augustinian monk at Thurgarton (Nottinghamshire), who exercised great influence in England in the 15th century. His mystical system is in the main a simplification of that of Richard of St. Victor. The most famous of his works is the *Scala perfectionis* printed in London in 1494, 1517, 1659, Eng. trn. by Fr. Guy, O. S. B., London, 1869, reprinted by Fr. Dalgairn, London, 1870, *The Scale or Ladder of Perfection*, New-York: Benziger. *The Scale of Perfection modernized from the First Printed Edition with an Introduction* by Dom M. Noetinger, London: Burns, Oates and Washbourne, 1927. His *Letter to a devout man in temporal estate* first printed in London in 1506 is generally appended to the *Scala* in later editions. His *Song of Angels*, first printed London, 1521, is properly mystical and deals with spiritual consolations. It is included in Gardner: *The Cell of Self-Knowledge*, London and New-York, 1909. A number of other works, most of them unpublished, are ascribed to Hilton, cf. list given by S. Autore in *Dict. de Théo. Cath.*, vi. 2480-81, Paris, 1920. On Hilton consult Horstman: *Richard Rolle of Hampole and his Followers*, London, 1895 and W. R. Inge: *Studies in English Mystics*, New-York: Dutton, 1906.

Juliana of Norwich, († 1442), probably a Benedictine nun, whose doctrine is clearly influenced by the teaching of W. Hilton recorded in her book, *Sixteen Revelations of Divine Love*, written about 1393, the mystical manifestations she had experienced some twenty years before on May the 8th or the 14th, 1373. Her book was first edited by S. Cressy, O. S. B., London, 1670. This was reprinted ib. 1845 and 1907. Other editions are by Collins, ib., 1877; G. Warrack, ib. 1901. 4th edn. New-York: Gorham, 1911; Tyrrell, London, 1902, new edn. New-York: Dutton, 1920. On the author see W. R. Inge, *op. cit.* Extracts from her writings in *Meditations on the Litany of the Sacred Heart of Jesus culled from the Writings of Juliana of Norwich* by F. A. Forbes, New-York: Benziger, 1921.

St. Lawrence Justinian, (1380-1456), Bishop and first Patriarch of Venice, noted as a zealous reformer of religious orders and distinguished by his practical piety. His ascetical writings include: *De compunctione et complanctu christiana perfectionis*, *De vita solitaria*, *De contemptu mundi*, *De obedientia*, *De humilitate*, *De perfectionis gradibus*, *De incendio divini amoris*, *De regimine praelatorum* (a treatise on pastoral theology). They were first published in 1506 at Brescia. Their best edition is in the 2nd volume of his *Opera omnia*, 2 vols., Venice, 1751. His biography was written by his nephew, Bernardino Giustiniani, Venice, 1574. It is reprinted in *Act. SS.*, January, i. 501 sqq.

St. Catherine of Genoa (Caterina Fieschi Adorno), (1447-1510), whose mystical experiences are described in her life written by her confessor, Miratelli, first edited by Genuti at Florence in 1551. This life is as much a treatise on mysticism as a biography, and its editions usually include the works of the Saint, which are: *A Dialogue between the Soul and the Body*; *Self Love*, *The Mind and Humanity of Our Lord*, and *A Treatise on Purgatory*. They are translated from the original Italian in *Life and Doctrine of St. Catherine of Genoa*, London, 1858, New-York, 1874; *Life of St. Catherine of Genoa*, New-York: Christian Press, n. d. The *Treatise on Purgatory*, new edition, with preface by Cardinal Manning, London: Burns and Oates, New-York: Benziger, n. d. Consult further F. von Huegel: *The Mystical Element of Religion as Studied in St. Catherine of Genoa and her Friends*, London: Dent, New-York: Dutton, 1909, 2nd edn., 1923.

III. MODERN TIMES

The ancient schools continue to refine their doctrine, while under the influence of the Council of Trent and of the Counter-Reformation new-schools come into being and bring about a renewed spirituality. Hence one sometimes finds conflict in points of detail, but the doctrinal basis remains constant and rounds out through discussion.

Three ancient schools keep on developing : the Benedictine, the Dominican and the Franciscan.

1. The BENEDICTINE School holds to its tradition of affective and liturgical piety, adding to these certain refinements in doctrine.

Blosius (Louis de Blois) (1506-1566), Abbot of Liesse, published a great many spiritual tracts the chief of which is his *Institutio spiritualis*, a synthesis of asceticism and of mysticism containing the substance of his other works. Besides the edition of his complete works published at Antwerp (1632), there is also *Manuale vitæ spiritualis*, Freiburg : Herder, 1907; this ed. unfortunately lacks the *Institutio spiritualis*. Eng. tr. *Spiritual Works*, 6 vols., New-York : Benziger, 1926, include the following : *Book of Spiritual Instruction, Comfort for the Fainthearted, Mirror for Monks, Sanctification of the Faithful Soul, Paradise of the Faithful Soul*. Cfr. *Opera*, ed. A. de Winghe, 2 fol., Cologne, 1633.

Baker, D. A. (1575-1641) wrote several treatises which were condensed by S. Cressy in *Sancta Sophia; Holy Wisdom*, Cressy-Sweeney ed., London : Burns Oates and Washbourne, New-York : Benziger, n. d.; *Contemplative Prayer*, abgd. ed. of *Sancta Sophia*, Weld-Blundell, London : Washbourne, New-York : Benziger, c. 1908.

Bona, Giovanni Cardinal (1609-1674), general of the Feuillants. *Manuductio ad calum*, Eng. tr. *A Guide to Eternity*, L'Estrange, London, 1900; *Principia et documenta vitæ christianæ; De sacrificio missæ*, Eng. tr. *Holy Sacrifice of the Mass*, Cummins, St. Louis : Herder, 1903; *De discretione spirituum; Horologium asceticum*, etc. Many eds. have been published, particularly at Venice, 1752-1764; cfr. extracts in *Opuscula ascetica selecta*, Freiburg : Herder, 1911.

Castaniza, John of, († 1598) : *De la perfección de la vida christiana; Institutionum divinæ pietatis libri quinque*.

Schram, Dominicus (1722-1797) : *Institutiones theologiæ mysticæ*, a didactic treatise of asceticism and of mysticism with excellent advice for spiritual directors; 2 vols., ed. Paris, 1868; *Little Manual of Direction for Priests*, Eng. tr. H. Collins, London, 1882.

Ullathorne, W. B., Bishop (1806-1889) : *The Endowments of Man*, London, 1880; *Groundwork of the Christian Virtues*, 1882; *Christian Patience*, 1886.

Guéranger, Dom P. (1805-1875) : restorer of the Benedictines in France, he rendered an inestimable service to souls by his *Année liturgique; The Liturgical Year*, Eng. tr. Shepherd, Dublin, 1870 sqq., Worcester, Eng., 1895-1903, in 15 vols.

Lehodey, Dom Vital, Abbot of Notre-Dame de Grâce : *Les Voies de l'oraison mentale*, 1908; Eng. tr. *Ways of Mental Prayer*, Dublin : Gill, 1924³; *Le saint abandon*, 1919; *Directoire spirituel à l'usage des Cisterciens réformés*, 1910. These works are characterized by clarity, precision and sureness of doctrine.

Abbess of Ste Cécile (C. J. Bruyère, Madame Cecilia) : *Spiritual Life and Prayer* (tr.), London, 1905.

Marmion, Dom Columba, late Abbot of Maredsous, Belgium (1858-1923) : *Christ the Life of the Soul* (tr.), London : Sands, St. Louis : Herder, 1925²;

Christ in His Mysteries, London and St. Louis, 1924²; *Our Way and Our Life* (abgd. ed. of previous), St. Louis : Herder, 1927; *Christ the Ideal of the Monk.*, London and St. Louis, 1926.

Hedley, J. C., Bishop († 1915) : *The Holy Eucharist*, London, 1923; *A Retreat, 33 Discourses*, ib., 1894¹⁰; *Spiritual Retreat for Priests*, ib., Burns Oates and Washbourne, 1927³; *Spiritual Retreat for Religious*, ib., *Lex Levitarum* or *Preparation for the Cure of Souls*, New-York : Benziger, 1928²; *Christian Inheritance set forth in Sermons*, London, 1896; *Our Divine Saviour*, London, n. d., 7th ed.; *Light of Life*, London, 1899; *Spirit of Faith*, New-York, 1896.

Gasquet, F. Aidan Cardinal (1846-1929) : *Religio Religiosi*, New-York, 1923, on the purpose and end of the religious life; *Monastic Life in the Middle Ages*, ib., 1922.

Chautard, Dom J. B. : *L'Ame de tout apostolat*, 1915⁵; *The True Apostolate*, tr. Girardey, St. Louis; Herder, 1918; also another tr., *The Soul of the Apostolate*, tr. Moran, S. M., London and New-York, 1926.

Morin, Dom G. : *The Ideal of the Monastic Life found in the Apostolic Ages*, tr. Gunning, London.

Butler, Dom E. C. : *Western Mysticism*, New-York : Dutton, 1927²; *Benedictine Monachism*, London : Longmans, 1924².

Carol, Dom F. : *Liturgical Prayer*, tr. Benedictine nuns of Stanbrock, London : Burns Oates and Washbourne, 1922.

Louismet, Dom L. : *Mystical Knowledge of God*, London and New-York, 1917; *Mystical Life*, ib., 1916; *Mysticism True and False*, ib., 1919; *Divine Contemplation for All*, ib., 1920; *Mystical Initiation*, ib., 1923; *The Burning Bush, a treatise on Ecstatic Contemplation*, London, 1924.

Doyle, Dom F. C. : *The Teaching of St. Benedict*, 1887; *Principles of Religious Life*, London : Washbourne, 1890².

2. The DOMINICAN SCHOOL, deeply rooted in the teachings of St. Thomas, clearly and methodically explains and clarifies his doctrine on asceticism and contemplation.

Cajetan, Thomas (1469-1534), in his profound commentary on the *Summa*.

Louis of Granada (1504-1588), without attempting to write ascetical theology, treats with solidity and unction all the elements of Christian perfection. *The Sinner's Guide* (tr.), New-York, 1889.

Bartholomew of the Martyrs, Abp. of Braga (1514-1590) : *Compendium doctrinae spiritualis*, first published at Lisbon, 1582; other eds. at Madrid, Paris, etc., the last appearing in Venice (1711) under the title *Compendium mysticae doctrinae* with additions made by Ildephonso Manrique; cfr. *Compendium spiritualis doctrinae*, ed. Fessler, New-York : Benziger, 1864; Lady Herbert, *Dom Bartholomew of the Martyrs*, London, 1880.

John of St. Thomas (1589-1644) in his course of theology, which is partly a commentary on St. Thomas, treats in quite remarkable a manner of the gifts of the Holy Ghost.

Thomas of Vallgornera († 1665) : *Mystica theologia D. Thomae*, latest ed. Turin, 1911. Here the complete teaching of St. Thomas on the three ways is gathered and classified.

Contenson, V. (1641-1674) : *Theologia mentis et cordis*, 2 vols., Cologne, 1722; at the end of each section the author draws certain ascetic conclusions or corollaries.

Massoulié, A. (1632-1706) : *Traité de l'Amour de Dieu; Traité de la véritable oraison; Méditations sur les trois voies*. The writer explains the doctrine of St. Thomas in refutation of the errors of the Quietists.

Piny, A. (1640-1709) : *L'Abandon à la volonté de Dieu; L'oraison du cœur; La clef du pur amour; La présence de Dieu; Le plus parfait*, and so on. The leading idea in these volumes is that perfection consists of conformity to God's will and of holy abandonment.

Rousseau, R. P. : *Avis sur les divers états d'oraison*, 1710; ed. Paris : Lethielleux, 1913.

Billuart, C. R. (1685-1757) : *Summa S. Thomæ hodiernis academiarum moribus accommodata*, 1746-1751.

Lacordaire, H. D. (1802-1861) : *Letters to Young Men*, London and New-York, 1903²; *Conferences*, London, 1851; *Jesus Christ*, 1869; *God*, 1870; *God and Man*, 1872 (3 last in 1 vol. Manchester : Robinson, London : Chapman, 1902⁹); see especially Chocarne, *Inner Life of Père Lacordaire* (tr.), London : Burns and Oates, 1923¹¹; also, *Thoughts and Teachings*, New-York, 1904².

Meynard, A. M. : *Traité de la vie intérieure*, Clermont-Ferrand and Paris, 1884, 1899; an adaptation of the work of Thomas of Vallgornera.

Froget, B. : *The Indwelling of the Holy Spirit in the Souls of the Just*, Eng. tr. and adap. Raemers, New-York : Paulist Press, 1921; a very solid theological study.

Rousset, M. J., *Doctrine spirituelle*, Paris : Lethielleux, 1902; a treatise on the spiritual life and union with God according to Catholic tradition and the spirit of the saints.

Cormier, P., *Instructions des novices*, 1905; *Retraite ecclésiastique d'après l'Évangile et la vie des saints*, Rome, 1903.

Gardeil, P., *Les dons du S. Esprit dans les saints dominicains*, Paris : Lecoffre, 1903; in course of translation by Dominicans of Washington, D. C.; cfr. author's article on the same subject in *Dictionnaire de Théologie Catholique*; also *La structure de l'âme et l'expérience mystique*, 2 vols., Paris, 1927.

Hugueny, P. Et., *Psaumes et cantiques du bréviaire romain*, Brussels, 1921-1922.

Janvier, M. A., *Exposition de la morale catholique*, Paris, Lethielleux; the conferences given at Notre Dame of Paris in which Christian morality and asceticism are eloquently expounded.

Joret, R. P., *La contemplation mystique, d'après St. Thomas d'Aquin*, Lille, 1923.

Jarrett, Bede, *The Abiding Presence of the Holy Ghost in the Soul*, New-York : Catholic Library, 1918.

Raymond, V., *Spiritual Director and Physician*, Eng. tr. Smith, London : R. and T. Washbourne, 1917².

Naval, *Theologia asceticæ et mysticæ cursus*, Turin, Marietti, 1925².

Garrigou-Lagrange, R., *Perfection chrétienne et Contemplation selon St. Thomas d'Aquin et St. Jean de la Croix*, 2 vols., Paris, 1923³.

Ridolfi, N., *A Short Method of Mental Prayer*, Eng. tr. Devas, London : Burns Oates and Washbourne, 1920.

Arintero, J., *Cuestiones místicas*, Salamanca, 1920².

Francis Raphael, Mother, *Spirit of the Dominican Order*, London and Leamington : Art and Book Co., 1896.

Ollivier, M. J., *The Friendships of Jesus*, Eng. tr. Keogh, St. Louis : Herder, c. 1903.

Capes, F. M., *St. Catherine de Ricci, O. P.*, with treatise on the Mystical Life by Wilberforce, London, c. 1907.

See also two Dominican reviews, *La vie spirituelle* (1919 sqq.) and *La Vida sobrenatural* (1921 sqq.).

3. The FRANCISCAN SCHOOL maintains its characteristics : evangelical simplicity, poverty joyfully endured, devotion to the Child Jesus and to the suffering Christ.

Francis of Osuna (c. 1497-1540) : *Abecedario espiritual*, 1528 sqq., the third volume of which was for a long time St. Teresa's guide.

St. Peter of Alcantara, († 1562), a director of St. Teresa, wrote a tract on prayer which has been translated into many tongues. Eng. tr. *Treatise on Prayer and Meditation*, New-York : Benziger, 1926.

Alphonsus of Madrid, († c. 1529) : *Arte para servir a Dios*, Alcala, 1578.

John of Bonilla, († c. 1580) : *Tratado de la pay de l'alma*, Eng. tr. Collins, London, 1876; also included in St. Peter of Alcantara's *Treatise on Prayer and Meditation* (1926).

Matthias Bellintani of Salo, (1534-1611) : *Pratica dell' Orazione Mentale*, Brescia, 1573.

John of the Angels, (fl. 16th Cent.) : *Obras misticas*, new ed. Madrid, 1912-1917.

John Evangelist of Bois-le-Duc, (Balduke) (c. 1588-1635) : *The Kingdom of God in the Soul*, Eng. tr. Salvin (1657), ed. Nuns of Stanbrook, introd. Cuthbert, London : Sheed and Ward, 1930.

Joseph du Tremblay, (1577-1638), "l'Eminence grise"; *Introduction à la vie spirituelle par une facile méthode d'oraison*, ed. Le Mans, 1897, entitled *Méthode d'oraison*.

Mary of Agreda, (1602-1665) : *Divine Life of Blessed Virgin Mary*, abridgment of *Mystical City of God* (tr.), Philadelphia, 1872.

Yves of Paris, († 1685) : *Progrès de l'amour divin*, 1644; *Miséricordes de Dieu*, Paris, 1645.

Bernardine of Paris, († 1672) : *L'esprit de St. François*, ed. Paris, 1880.

Peter of Poitiers, († 1680) ; *Le jour mystique ou Eclaircissement de l'oraison et théologie mystique*, Paris, 1671.

Louis Francis Yves d'Argentan, (1615-1680) : *Conférences théologiques et spirituelles*, (three series), Paris, 1670-1674; *Les exercices du chrétien intérieur*, Paris, 1664.

Brancati de Laurea Laurentius, (1612-1693) : *De oratione Christiana*, Rome, 1675, a treatise on prayer and contemplation often cited by Benedict XIV. cfr. ed. by Carthusians of Montreuil-sur-mer, 1896.

Maes, Bonifacius, (1627-1706) : *Theologia mystica*, Ghent, 1668 (12 eds. since); *Franciscan Mysticism*, Eng. tr. Whelan, London : Sheed and Ward, c. 1929.

Thomas of Bergano, (1563-1631) : *Fuoco d'amore*, Augsburg, 1682.

Ambrose of Lombez, (1708-1778) : *Peace of the Soul*, (tr.), London, a classic for dealing with the scrupulous; also, *Traité de la joie de l'âme*, 1779; *Lettres spirituelles*, 1766.

Didacus a Matre Dei, († c. 1713) : *Ars mystica*, Salamanca, 1713.

Louis Chaix de Besse, (1831-1910) : *The Science of Prayer* (tr.), London : Burns Oates and Washbourne, New-York : Benziger, 1925; *La science du Pater*, 1904; *Eclaircissements sur les œuvres mystiques de St. Jean de la Croix*, Paris, 1893.

Adolphus Kestens, (1863-1925), of Denderwindeke : *Compendium theologie asceticae ad vitam sacerdotalem et religiosam rite instituendam*, 2 vols. Hong-Kong, China, 1921. A very well documented work in the second volume of which one may find a rich bibliography on each question treated.

Devas, D., *A Franciscan View of the Spiritual Life*, New-York : Benziger, 1923; *Franciscan Essays*, 1924.

Cuthbert, Fr., *The Romanticism of St. Francis*, London : Longmans, 1924².

Vivès y Tuto, Joseph Galas, Cardinal (1854-1913) ; *Compendium theologie ascetico-mysticae*, Barcelona, 1886, Rome, 1908³; quite serviceable as a text-book.

Dobbins, D., *Franciscan Mysticism*, New-York ; Wagner, 1927.

Mills, V., *A Bibliography of Franciscan Ascetical Writers in Franciscan Educational Conference Report*, vol. viii, n° 8, 1926, pp. 248-332 : very detailed,

thoroughly scholarly, covering the complete field of Franciscan ascetical and mystical writing from the beginning to our own day.

Five of the new schools are especially noteworthy.

I.—The SCHOOL OF ST. IGNATIUS makes a specialty of *active, energetic and practical* spiritual life aiming at forming the will for personal sanctification and apostolic work.

St. Ignatius (1491, 1495-1556) : founder of the Society of Jesus; *Exercitia spiritualia*, new ed. Madrid, 1919. There are many English versions, for example those of Morris and of Joseph Rickaby. The *Exercises* comprise a method of procedure for *reforming* a soul and for *transforming* it to *conformity* with the divine model, Jesus Christ. "The work," says Father Watrigant (*Etudes religieuses*, vol. cix, p. 134), "condenses a vast movement of spirit and of thought which had slowly been developed during the preceding centuries. It is the starting point of a flood of spiritual life that has since the sixteenth century been constantly rising, wave on wave, and it is likewise the point of convergence for diverse currents coursing through the Middle Ages and finding their beginnings in the earliest days of Christianity."

Fully to understand the spirit of St. Ignatius, one should read the *Constitutions and Letters (Epistola)*, 12 vols., M. H. S. J., 1904-1918). Cfr. also Thompson, F., *St. Ignatius Loyola*, New-York, 1909; Rose, S., *St. Ignatius Loyola and the Early Jesuits*. New-York, 1896²; Pise, C. C., *St. Ignatius, S. J.*, New-York, 1845; Mariani, F., *Life of St. Ignatius Loyola. Founder of the Jesuits*, Eng. tr. Faber, 2 vols., London, 1848; Joly, H., *St. Ignatius*, (tr.), London; Washbourne, 1899; Bartoli, D., *History of St. Ignatius of Loyola*, 2 vols., New-York, 1855; also, life by Pollen, 1922; Sedgwick, H. D., *Ignatius Loyola*, London and New-York : Macmillan, 1923; *Spiritual Exercises of St. Ignatius*, Eng. tr. fr. Spanish, ed. Lattey, St. Louis : Herder, 1928; *Spiritual Exercises tr. from the Autograph*, Eng. tr. Mullan, New-York, 1814; *Traus. and Commentary on Spiritual Exercises*, Rickaby, J., London : Burns and Oates, 1915; Bernhardt, W., *Die vier Zentralsideen des Exerziationsbuchs de hl. Ignatius*, Ratisbon : Habel, c. 1928; Codina, A., *Los orígenes de los Ejercicios de S. Ignacio de Loyola*, Barcelona, 1926; Watrigant, H., *La genèse des exercices de S. Ignace*, Amiens, 1897, and *La méditation fondamentale avant S. Ignace*, Enghien, 1907; Brou, A., *La spiritualité de S. Ignace*, Paris : Beauchesne, 1914, and *S. Ignace, Maître d'oraison*, Paris : Ed. Spes, 1925; *Spiritual Exercises of St. Ignatius of Loyola*, Eng. tr. with *Directorium* and *Commentary*, Longride (Anglican), London : R. Scott, 1919; Redman, J., *Soldier's Companion to the Spiritual Exercises*, London : Burns and Oates, c. 1882²; Curtis, J., *Way of Perfection in the Spiritual Exercises of St. Ignatius of Loyola*, Dublin : Gill, c. 1882; *Meditations on Life and Virtues of St. Ignatius of Loyola*, Eng. tr. M. A. W., London : Burns and Oates, New-York : Catholic Pub. Soc., c. 1888.

Lefevre, B. P. : *Memorial*, a detailed account of one year of his life (June, 1542-July, 1543). It has been called "one of the jewels of ascetical literature."

Alvarez de Paz (1560-1620) : *De vita spirituali ejusque perfectione*, 3 folio vols., Lyon, 1602-1612; a complete treatment of the spiritual life especially for religious; also, *Opera spiritualia*, ed. Vivès, 6 vols., Paris, 1875.

Suarez, F., (1548-1617) : *De religione*, in which one finds practically a complete treatise on spirituality, including such topics as prayer, mental prayer, vows and obedience to rules. Cfr. Humphrey, *The Religious State : Digest of the Doctrine of Suarez*, London : Burns and Oates, c. 1884.

Lessius, Ven. L., (1554-1623) : *De summo bono*, Eng. tr. Semples, *Virtues Awakened*, St. Louis : Herder, 1924; *De perfectionibus moribusque divinis; De divinis nominibus*, Eng. tr. *Names of God*, New-York : America Press, 1912.

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verbis a Christo in cruce prolatis; De arte bene moriendi. Cfr. recent ed. *Opuscula ascetica*, New-York : Pustet, 1925; also, Broderick, J., *Life and Work of Bl. Robert Cardinal Bellarmine*, 2 vols., London, 1928.

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St. Alphonsus Rodriguez, († 1617) ; a Jesuit brother who was raised to very high contemplation. Two of his tracts have been recently published in French (Desclée, de Brouwer, Lille).

De la Puente, (De Ponte) († 1624) : many works, of which in English there is available *Meditations on the Mysteries of our Holy Faith*, New-York : Benziger, 1916. He was a spiritual director of St. Teresa of Avila, being himself a contemplative.

Binct, Stephen, (1569-1639) : *Les attrails tout-puissants de l'amour de Jésus-Christ; Le grand chef-d'œuvre de Dieu et les souveraines perfections de la Ste Vierge.*

Saint-Jure, J. B. de (1588-1657) : *Le livre des élus ou Jésus crucifié; L'homme spirituel; Treatise on the Knowledge and Love of Our Lord Jesus Christ*, Eng. tr. Sister of Mercy, 3 vols., New-York; *Union with Our Lord Jesus Christ in His Principal Mysteries* (tr.), New-York : Sadlier, 1876³. In some of his works Saint-Jure approaches the teachings of the French School of the seventeenth century.

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De la Colomnière, Bl. C., (1641-1682); *Journal de ses retraites*, ed. Desclée, 1897; in this, see especially his *Grande retraite* in which there are indicated the graces and lights that God granted him during the retreat of 1674. In Eng., *Sufferings of Our Lord Jesus Christ* (tr.), London, 1876.

Bourdaloüe, L., (1632-1704); *Sermons*, in which Christian morality and asceticism are developed with fullness and solidity; see also his *Retraite*. Cfr. *Œuvres complètes*, 4 vols., Paris, 1880⁵; also, *Spiritual Retreat for Pastors of Souls* (tr.), London, 1873; *A Spiritual Retreat*, Baltimore, n. d.; *Sermons and Moral Discourses on the Important Duties of Christianity*, Eng. tr. Carroll, Dublin : Duffy, 1855³.

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The America Press, New-York, prints many ascetical pamphlets for the various ecclesiastical seasons.

Since 1920 this school has under the editorship of J. de Guibert been publishing a quarterly magazine, *Revue d'ascétique et de mystique*, at Toulouse, France. Its purpose is to study the more important questions of asceticism and mysticism from the threefold point of view of history, doctrine and psychology.

2.—The CARMELITE SCHOOL, or the School of St. Teresa, insists that God is everything and man nothing. It urges complete detachment in order to come, God willing, to a state of contemplation and inculcates the practice of the apostolate by prayer, example and sacrifice.

St. Teresa (1515-1582) of Avila is model and teacher of the highest sanctity. The Church in the Missal invites us to study and to put into practice her spiritual doctrine "so we way be fed with the food of her heavenly teaching

and grow in loving devotion towards Thee." Her works furnish us with the richest source on mystical states as well as the most orderly and lifelike classification. Critical ed., *Obras de Sta Teresa, editadas y anotadas por el P. Silverio de St. Teresa*, 6 vols., Burgos, 1915; also, selections, 1 vol., 1922. Cfr. also *Letters of St. Teresa*, Eng. tr. Benedictines of Stanbrook, London: Th. Baker, 1919 sqq.; *Autobiography and Book of Foundations*, ed. Burke-Elliott, New-York: Columbus Press, 1911; *Spirit of St. Teresa*; tr. anon., London: Burns and Oates, 1885; Frassinetti, *St. Teresa's Pater Noster: Treatise on Prayer*, Eng. tr. Hutch, London: Burns and Oates, c. 1887; Hoornaert, R., *St. Teresa in Her Writings*, Eng. tr. Leonard, London: Sheed and Ward, 1930. See Maréchal, *Studies in the Psychology of Mysticism*, Eng. tr. Thorold, etc., ut supra.

St. John of the Cross (1543-1591): a disciple of St. Teresa. His four works make up a complete treatise on mysticism. Critical ed. Gerard, Toledo, Spain; Eng. tr. Lewis, ed. Zimmerman, London: Th. Baker, 1906 sqq.: *The Ascent of Mount Carmel*, showing the steps to be taken to arrive at contemplation; *The Dark Night of the Soul*, describing the trials that go along with contemplation; *The Living Flame*, explaining its marvelous effects; *The Spiritual Canticle* in lyric style summarizing the teaching of the previous works. Cfr. Heriz, P., *St. John of the Cross*, Washington, 1919; other works in English are *Precautions, Counsels and Maxims, Spiritual Letters, Poems*.

John of Jesus and Mary (1564-1615): *Disciplina claustralís*, 4 folio vols. in which one may find various ascetical tracts, among them the *Via vitæ*; cfr. also *Theologia mystica*, ed. Freiburg: Herder, 1911; *De virorum ecclesiasticorum perfectione*; *Instruction of Novices*, Eng. tr. fr. Latin, New-York: Benziger, 1925.

Joseph of Jesus and Mary (1562-1626): *Subida del alma a Dios*, Madrid, 1656, a treatise dealing with the soul's ascent towards God.

Bl. Mary of the Incarnation (Madame Acarie) (1599-1672), though she left no written work, may be understood from A. DUVAL'S: *La vie admirable de Mlle Acarie*, 1621, ed. 1893.

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Nicholas of Jesus and Mary: called by Bossuet the most learned interpreter of St John of the Cross; *Phrasium mysticæ theologiæ Ven. P. Joannis a Cruce... elucidatio*.

Philip of the Trinity († 1671): *Summa theologiæ mysticæ*, 3 vols., ed. Brussels and Paris, 1874; a classic, clearly and methodically describing the three ways of perfection.

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Études carmélitaines, a quarterly founded in 1911, present editor Father Mary Joseph, publishes interesting articles on ascetical and mystical questions with a view to spread a right understanding of the teachings of St. Teresa and of St. John of the Cross.

3.—The **SCHOOL OF ST. FRANCIS DE SALES (1567-1622)** is chiefly concerned with the teachings of the founder himself. His great service was to show that devotion and even high sanctity are practicable in *every state of life*. A perfect gentleman and a devout humanist, an apostolic man and director, he knew how to make piety lovable without taking from it the spirit of sacrifice.

The *Introduction to a Devout Life* is fundamentally a treatise on asceticism introducing souls to the purgative and illuminative ways; the *Treatise on the Love of God* raises them to the unitive way. In the latter work, contemplation is explained with the exact knowledge of a theologian and the psychology of a man who has gone through the experience. His Conferences directly address his own Visitandines, but do good to all. His many *Letters* apply the general principles explained in his books to each individual soul; one finds in them a delicately refined psychology, a quite exceptional tact, a good deal of frankness and of simplicity. Best French ed., *Œuvres*, Annecy.

In English, *Introduction to a Devout Life*, many eds., among them esp. Ross, New-York : Benziger, London : Burns Oates and Washbourne (Orchard Books), 1925; see also *Library of St. Francis de Sales*, 7 vols., 1908-1925. — *Treatise on the Love of God*, *Letters to Persons in Religion*, *Letters to Persons in the World* *Catholic Controversy*, *Mystical Explanation of the Canticle of Canticles*, *Conferences*. Cfr. Saudreau, A., *Mystical Prayer according to St. Francis de Sales*, Eng. tr. Swinstead, London : Sheed and Ward; New-York : Benziger, 1930; Hamon, *Life of St. Francis de Sales*, adapted by Burton, Eng. tr., New-York : Kenedy, 1926-1929; Sanders, E. K., *St. Francis de Sales*, New-York : Macmillan, 1928; Bordeaux, H., *St. Francis de Sales*, (tr.) New-York Longmans, 1929; Stackpoole-Kenny, L. M., *St. Francis de Sales*, London, 1924; de Margerie, A., *St. Francis of Sales*, 6th imp., London, 1923; Sidney Lear, H. L., *St. Francis de Sales*, London, 1898; Marsollier, *Life of St. Francis of Sales, Bp. and Prince of Geneva*, (tr.), London, 1812; cfr. also Bremond, H., *Histoire littéraire, etc.*, (vols. 1 and 2), now in course of translation.

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St. Margaret Mary Alacoque (1647-1693) : *Œuvres*, ed. Msgr. Gauthey, 3 vols., Paris : Poussiéglue, 1914; Languet, J. J., *Life*, Eng. tr. Faber, 2 vols., London, 1850; Tickell, G., *Life*, New-York and London, 1869; Bougaud,

Msgr., *Life of St. Margaret Mary* (tr.) New-York : Benziger, 1920; Sr. Mary Philip, *Life, St. Louis*, 1919.

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Chaumont, H. (1838-1896) : a founder of three Salesian societies, this priest published or had published several tracts filled with the teaching of St Francis de Sales.

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4.—The French School of the seventeenth century : its spiritual teaching flows from doctrines of faith, above all from the dogma of the Incarnation. Since we have been incorporated into Christ through baptism and have received the Holy Ghost who dwells in us, we must glorify God in union with the Incarnate Word living in us, reproduce His virtues, and vigorously fight against the contrary tendencies of the flesh, of the old Adam : “ Let this mind be in you which was also in Christ Jesus... putting off the old man and putting on the new.”

The founder of the School was Cardinal de Bérulle. To it belong : the Fathers of the Oratory, St. Vincent de Paul, Father Olier and the Sulpicians, St. John Eudes and the Eudists, Bl. Grignon de Montfort, St. John Baptist de la Salle, Ven. F. M. Libermann and the Holy Ghost Fathers; de Renty, de Bernières, Boudon and Bishop Gay.

Cardinal de Bérulle (1575-1629) : founder of the Oratory in France *Œuvres complètes*, ed. Bourgoing, Paris, 1657^a; also, Migne, Paris, 1856. His chief work is *Discours de l'Éstat et des grandeurs de Jésus*, but for a full understanding of his teaching this must be supplemented by reading his smaller works. De Bérulle is the apostle of the Word Incarnate. For him to be a true Christian means to cling to Christ, to make Christ live in us by His virtues, to cut oneself off from creatures and from oneself. Cfr. Bremond, H., *Histoire littéraire*, etc., *Literary History of Religious Thought in France*, Eng. tr. Montgomery, London : S. P. C. K., (now in course of pub. and trans.); also, Pottier, ut supra, III. *La spiritualité bérullienne et les grands spirituels de la Compagnie de Jésus à l'âge d'or de l'ascétisme français, 1500-1650*, Paris : Téqui, 1929; also, Sidney Lear, H. L., *Priestly Life in France*, London : Longmans, 1894.

De Condren, C. (1588-1641) : *Œuvres complètes* published after his death, first in 1668, later by Pin in 1857; see esp. his *L'idée du sacerdoce et du sacrifice* (Eng. tr. Priesthood and Sacrifice) and his letters. He completes de Bérulle's doctrine by his teaching on the priesthood and sacrifice: Jesus Christ, having become the unique adorer of the Father, by His self-abasement offers a sacrifice worthy of the Father; we share in this by abasing ourselves with Christ. Cfr. Sidney Lear, H. L., *Charles de Condren in Priestly Life in France*.

Bourgoing, F. (1585-1662) : *Vérités et excellences de Jésus-Christ... disposées en méditations*, ed. Ingold, Paris : Téqui, 1892².

St. Vincent de Paul (1576-1660) : founder of the Congregation of the Mission (Lazarists, Vincentians) and of the Sisters of Charity. Cfr. his *Correspondance, Entretiens, Documents*, ed. Coste, 1920 sqq. A disciple, but an original disciple, of de Bérulle, he in turn became a master whose prudence and sagacity really amount to genius. See Bougaud, Msgr., *History of St. Vincent de Paul*, Eng. tr. Brady, New-York, 1908; Boyle, P., *St. Vincent de Paul and the Vincentians*, London : R. and T. Washbourne, 1909; Lavedan, H., *Heroic Life of St. Vincent de Paul*, (tr.), New-York : Longmans, 1929; Leonard, J., *St. Vincent and Mental Prayer*, New-York : Benziger, 1925; Sanders, E. K., *Some Counsels of St. Vincent de Paul*, London and St. Louis : Herder, 1914; de Broglie, I., *St. Vincent de Paul*, Eng. tr.

Partridge, London : Burns and Oates, 1901; d'Agnel, A., *St. Vincent de Paul, maître d'oraison*, Paris : Téqui, 1929; *St. Vincent de Paul, directeur de conscience*, *ibid.*, 1929.

J. J. Olier (1608-1657): founder of the Society of St. Sulpice. Abbé Bremond says that he alone gives us the teaching of the French School in the full extent of its principles and applications (*op. cit.*, vol. 3). Besides many manuscripts, Father Olier has left the following: *Catéchisme chrétien pour la vie intérieure*, in which he shows how by practicing the crucifying virtues we may arrive at intimate and habitual union with Jesus; *Introduction à la vie et aux vertus chrétiennes*, explaining in detail the virtues that perfect this union all through the acts and circumstances of our life; *Traité des SS. Ordres*, written to make the young cleric ready to become a religious man by his transformation in Jesus Christ, high priest, sacrificer and victim; his *Lettres* complete this teaching, applying it to spiritual direction. The *Pietas Seminarii S.-Sulpitii* gives a summary of all Sulpician devotions. In Eng., *Catechism for an Interior Life*, Baltimore (out of print).

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Tronson, L. (1622-1700): *Forma cleri, 1727, 1770; Particular Examens*, Eng. tr. by an Anglican, is a work sketched by Fathers Olier and de Poussé, and completed by Father Tronson; the latest ed. in French is by Branchereau. See also the treatises on obedience and humility: *Manuel du séminariste*; also, for complete works, Migne, 2 vols., 1857; *Conferences for Ecclesiastical Students and Religious*, Eng. tr. Clare, London : Burns and Oates, Dublin : Gill, 1878.

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Renaudet, G. (1794-1880): *Month of Mary for use of Ecclesiastics* (tr.), Tournai : Desclée, 1911.

Bacuez, N. L. (1820-1892): *Divine Office*, Eng. tr. Taunton, London : Burns and Oates, New-York : Cath. Pub. Soc., 1888; *Priestly Vocation and Tonsure*, (tr.), New-York : Cath. Lib. Associa., 1908; *Major Orders, Minor Orders*, Eng. tr. Nevins, London and St. Louis : Herder, 1913, 1912.

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Guibert, J. : *On Kindness* (tr.); *On Character*; *On Piety*; all in *Angelus Series*, London : Burns Oates and Washbourne.

St. John Eudes, (1601-1680), a disciple of de Bérulle and de Condren, founder of the Congregation of Jesus and Mary (the Eudists) and of the Order of Notre Dame de Charité (Sisters of the Good Shepherd). He perfectly assimilated the spiritual teaching of de Bérulle, clearly, popularly and practically expounded it, and wove the practice of the spiritual life into the devotion to the Hearts of Jesus and Mary, so much so that in the bull of beatification he is called the "father," the "teacher," and the "apostle" of the devotion to these sacred Hearts. His work, reedited in 12 vols., Paris, 1905; among them the chief are : *La vie et le royaume de Jésus dans les âmes chrétiennes*: here he explains that the Christian life is the life of Jesus in us and how we may do all our acts in Jesus and for Jesus; *Le contrat de l'homme avec Dieu par le saint baptême*; *Le Cœur admirable de la Mère de Dieu*, the 12th book of which deals with devotion to the Heart of Jesus — really the most important work of the Saint. Also, *Le mémorial de la vie ecclésiastique*; *Règles et constitutions de la Congrégation de Jésus et de Marie*: these rules are made up of Scriptural texts logically grouped together, while the Constitutions consist of a practical commentary on the rules. In Eng., *Reign of Jesus*, tr. and ed. Granger-Harding, London : R. and T. Washbourne, New-York :

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Bl. L. Grignon de Montfort (1673-1716): founder of the Missionaries of the Company of Mary and the Daughters of Wisdom. Initiated into the spiritual doctrine of de Bérulle at the Seminary of St. Sulpice, he later wrote clear, popular and forceful treatises. Cfr. *Lettre circulaire aux amis de la croix*, Tours, Mame, many eds.; and in Eng., *True Devotion to the Blessed Virgin*, tr. Faber, London: Burns and Oates, New-York: Benziger, 1904¹¹; *Secret of Mary*, (tr.), London: Burns Oates and Washbourne; Secular Priest, *Life of Blessed Louis Marie Grignon de Montfort*, 2 vols., London: Art and Book Co., 1892; *Life and Select Writings* (tr.), London: Richardson, 1870; Denis, G., *Reign of Jesus through Mary*, Eng. tr. Somers, London: Burns Oates and Washbourne.

St. John Baptist de la Salle (1651-1719): founder of the Brothers of the Christian Schools (Christian Brothers). Being trained at St. Sulpice (Paris), he adapted the spiritual teachings of de Bérulle to his new institution. Cfr. in Eng., Thompson, F., *Life and Labours of St. John Baptist de la Salle*, London: Burns and Oates, St. Louis: Herder, 1911; F. C. N., *Life and Work of Ven. J. B. de la Salle*, New-York: Sadlier, 1878; Bro. Leo, *Story of St. John Baptist de la Salle*, New-York: Kenedy, 1921; Mrs Wilson, *Christian Brothers, their Origin and their Work*, London, 1883; Burke, P., *Thoughts of St. John Baptist de la Salle, etc.*, New-York: Sadlier, 1868; Bro. Agathon, *Virtues of a Good Master, etc.*, New-York: O'Shea, 1907; Anon., *Bl. de la Salle and his Educational Methods*, Chicago, Flanagan; Bro. Philip, *Meditation on the Passion of Our Lord Jesus Christ*, New-York: O'Shea, 1872; also, *Considerations for Christian Teachers*, Baltimore: Murphy, 1922.

Libermann, Ven. F. M., (1803-1852), founder of the Congregation of the Sacred Heart of Mary which was later joined to the Society of the Holy Ghost. He was trained at St. Sulpice and became an exponent of de Bérulle's spirituality in his treatises on prayer, especially on affective prayer, on the interior life and humility; cfr. his letters. Goepfert, P., *Life of Ven. Francis Mary Paul Libermann*, Dublin: Gill, 1880; Lee, G., *Life of Ven. F. Libermann*, St. Louis: Herder, 1911; *Spiritual Letters*, Eng. tr., Gruntenwald, vol. 1, Detroit: Bornmann, 1901; *Constitution of the Society of the Heart of Mary*, Winchester, 1890.

De Renty, († 1649): his doctrine is given in the *Life*, by Saint-Jure, 1652; in Eng., *Life of Baron de Renty or Perfection in the World Exemplified* (tr.), London, 1873.

Gay, Bp. (1816-1892): he received his training at St. Sulpice and wrote several works imbued with the teachings of Father Olier and those of St. Francis de Sales. In Eng., *Christian Life and Virtues considered in the Religious State*, tr. Burder, 3 vols., London: Burns and Oates, 1878; *Religious Life and Vows* (tr.), London, 1900².

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F. P. H., *Meditation on the Passion and Eastertide*, Washington: Sulpician Seminary Press, 1928.

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5.—THE SCHOOL OF ST. ALPHONSUS LIGUORI is notable for its practical

and intense piety. Being based on the love of God and of Our Redeemer, it stresses prayer and mortification as *the* means for arriving at this love.

St. Alphonsus Liguori (1691-1787) : a most prolific writer. Besides his works on dogmatic and moral subject, he wrote on nearly every phase of the spiritual life; for Christian perfection in general see his *Complete Ascetical Works*, Eng. tr. Grimm, Cent. ed., 22 vols., New-York : Benziger, 1886-1892. St. Alphonsus' works are translated into French, German and English from the original Italian, the latest edition of which is that at Naples, 1840. Cfr. des Rotours, Angot, *St. Alphonsus Liguori* (tr.), New-York, 1916; Berthe, *Life of St. Alphonsus Liguori*, Eng. tr. Castle, 2 vols., St. Louis : Herder, 1906.

Desurmont, P. : *La charité sacerdotale*, 2 vols., Paris, 1899, 1901; *Le Credo et la Providence; La vie vraiment chrétienne*, and so on, Paris, 11, rue Servandoni.

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Dosda, J. : *L'union avec Dieu, ses commencements, ses progrès, sa perfection*, 1912.

Schrijvers, Jos. : *Les principes de la vie spirituelle*, Brussels, 1922; *Le don de soi; Le divin ami*, Tournai et Paris : Casterman, 1927, *Thoughts for a Retreat*.

Bouchage, F. : *Pratique des vertus; Introduction à la vie sacerdotale; Catéchisme ascétique et pastoral des jeunes clercs*, Paris : Beauchesne, 1916.

Bridgett, T. E. (1829-1899) : *History of the Holy Eucharist in Great Britain*, London : Burns and Oates, 1908.

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6.—OUTSIDE THE PALE OF THESE SCHOOLS, there ought also to be mentioned :

Scupoli, L. (1530-1610) : *Spiritual Combat*, Eng. tr. fr. Italian, a work justly esteemed as one of the best treatises on the spiritual life by no less an authority than St Francis de Sales. Many eds., among them Baltimore : Murphy; London : Burns, Oates and Washbourne.

Marie de l'Incarnation, Ven. Mother (1599-1672) : *Autobiographie*, to be found in DOM CLAUDE'S *La vie de la V. M. Marie de l'Incarnation*, 1677, a work based on her letters and other writings; *Lettres de la V. M. Marie, etc.*, 1681; *Méditations et retraites*.

Bossuet, J. B. (1627-1704) : in addition to his polemical works against Quietism and his *Sermons* from which a treatise of ascetical theology might be drawn, he also published several tracts or opuscula of considerable worth : cfr. his *Instruction sur les états d'oraison*, containing the Christian principles on

prayer, first ed. E. Levesque, Paris : Didot, 1897; also, *Les Elevations sur les mystères; Méditations sur l'évangile; Tr. de la concupiscence*; other small works on abandonment, prayer of simplicity, and so on, have recently been gathered in *Doctrina spirituelle de Bossuet*, Paris : Téqui, 1908.

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Fénelon, F., Abp. (1651-1715) : besides his *Maximes des Saints* and other writings in the Quietist controversy, he wrote numerous letters of direction. His works, on account of Quietist tendencies, should be read with caution. Cfr. summary of his spiritual teaching in Druon's *Doctrina spirituelle de Fénelon*, Paris : Lethielleux. In Eng., *Treatise on the Education of Daughters*, tr. Dibdin, Boston : Ewer, 1821; *Christian Counsels on Divers Matters pertaining to the Inner Life, and Spiritual Letters*, New-York : Dodd Mead, 1870; *Spiritual Progress, etc.* ed. Metcalf, *ibid.*, 1853.

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Faber, F. W. (1814-1863) wrote very many ascetical works noteworthy for their unction and accurate psychology : *All for Jesus; The Blessed Sacrament; The Precious Blood; At the Foot of the Cross; Creature and Creator; Growth in Holiness*, Baltimore : Murphy, various eds.

Rosmini, Ant., *Maxims of Christian Perfection* (tr.), London : Burns and Oates, 1887.

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Challoner, Bp. R. (1691-1781) : many religious books, esp. meditations *Think Well On't, Garden of the Soul, Meditations for Every Day in the Year*;

cfr. work *Challoner's Meditations*, ed. Msgr. Virtue, London : Burns and Oates, New-York : Catholic Pub. Soc. 1879.

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THE
SPIRITUAL
LIFE



INTRODUCTION ¹

It is the *perfection of the Christian life* that constitutes the proper object of ascetical and mystical Theology.

1. A God of all goodness vouchsafed to give us not only the natural life of the soul, but also a *supernatural life*, — the life of *grace*. This latter is a sharing of God's very life, as we have shown in our treatise *De gratia*.² Because this life was given us through the merits of Our Lord Jesus Christ, and because He is its most perfect exemplary cause, we call it rightly the *Christian life*.

All life must needs be perfected, and it is perfected by pursuing its end. *Absolute* perfection means the actual attainment of that end. This we shall attain only in Heaven. There, through the Beatific Vision and pure love, we shall possess God, and our life will have its complete development. Then we shall be like unto God, *because we shall see him as he is*.³

Here on earth, however, the perfection we can reach is only *relative*. This we attain by ever striving after that intimate union with God that fits us for the Beatific Vision. The present treatise deals with this relative perfection. After an exposition of general principles on the *nature* of the Christian life, its *perfection*, the *obligation* of striving after it, and the general means of arriving thereat, we shall describe the *three ways*, *purgative*, *illuminative* and *unitive*, along which must go all generous souls thirsting for spiritual advancement.

2. First, however, some preliminary questions must be made clear in a short introduction.

In it we shall treat five questions :

- I. The *Nature* of Ascetical Theology ;
- II. Its *Sources* ;
- III. Its *Method* ;
- IV. Its *Excellence* and *Necessity* ;
- V. Its *Division*.

¹ TH. DE VALLGORNERA, O. P., *Mystica Theologia D. Thomæ*, t. I, q. I; E. DUBLANCHY, *Ascétique* in *Dict. de Théol.*, t. I, col. 2038-2046; HOGAN, *Clerical Studies*, ch. VI, art. I; SCANNELL, *The Priest's Studies*, ch. VI.

² This treatise is found in our *Synopsis Theologiæ Dogmaticæ*, t. III.

³ *1 John*, III, 2 : " Similes ei erimus quoniam videbimus eum sicuti est ".

§ I. The Nature of Ascetical Theology

In order to show exactly what Ascetical Theology is, we shall explain : 1° The *chief names* given to it; 2° Its relation to the other theological sciences; 3° Its *relation*, both with *Dogma* and *Moral*; 4° The *distinction* between *Ascetical* and *Mystical* Theology.

I. ITS DIFFERENT NAMES

3. Ascetical Theology goes by different names.

a) It is called the *science of the Saints*, and rightly so, because *it comes* to us *from the Saints*, who have taught it more by their life than by word of mouth. Moreover, ascetical theology is calculated *to make saints*, for it explains to us what sanctity is, and what the means are of arriving at it.

b) Some have called it *spiritual science*, because it forms spiritual men, that is to say, men of interior life, animated by God's own spirit.

c) Others have called it *the art of perfection*, for it is really a practical science, having for its goal to lead souls to Christian perfection. Again, they have called it *The Art of Arts*. And indeed, the highest art is that of perfecting the soul's noblest life, its supernatural life.

d) However, the name most commonly given to it to-day is that of Ascetical and Mystical Theology.

1) The word "*ascetical*" comes from the Greek ἀσκησις (exercise, effort) and means any arduous task connected with man's education, physical or moral. Christian perfection, then, implies those efforts that St. Paul himself compares to the training undergone by athletes with the purpose of obtaining the victory.¹ It was, therefore, natural to designate by the name of asceticism the efforts of the Christian soul struggling to acquire perfection. This is what *Clement of Alexandria* and *Origen* did, and, after them, a great number of the Fathers. It is not surprising, then, that this name of *asceticism* is given to the science that deals with the efforts necessary to the acquisition of Christian perfection.

2) Yet, during many centuries the name that prevailed in designating this science was that of *Mystical* Theology (μυστηρις, mysterious, secret, and especially a religious secret)

¹ *I Cor.*, IX, 24-27; *Ephes.*, VI, 11-16; *I Tim.*, IV, 7-8.

because it laid open the secrets of perfection. Later a time arrived when these two words were used in one and the same sense, but the usage that finally obtained was that of restricting the name *asceticism* to that part of the spiritual science that treats of the first degrees of perfection up to the threshold of contemplation, and the name of *mysticism* to that other part which deals with *infused* or *passive contemplation*.

Be that as it may, it follows from all these notions that the science we are dealing with, is indeed the science of Christian perfection. This fact allows us to give it a place in the general scheme of Theology.

II. ITS PLACE IN THEOLOGY

4. No one has made more clear the organic unity that holds all through the science of Theology than did St. Thomas. He divides his *Summa* into three parts. In the first, he treats of *God as the First principle*. He studies Him *in Himself*, in the Oneness of His nature, in the Trinity of His Persons, in the *works* of His creation preserved and governed by His Providence. In the second part, He deals with *God as the Last End*. Towards Him men must go by performing their actions for Him under the guidance of the law and the impulse of grace, by practising the theological and the moral virtues, and by fulfilling the duties peculiar to their state of life. The third part shows us the Incarnate Word making Himself *our way* whereby we may go to God, and instituting the Sacraments to communicate to us His grace unto life everlasting.

In this plan, ascetical and mystical theology belongs to the second part of the *Summa*, with dependence however on the other two parts.

5. Later theologians, without setting aside this organic unity of Theology, have divided it into three parts, *Dogmatic, Moral* and *Ascetical*.

a) *Dogma* teaches us what we must *believe* of God: His divine life, the share in it which He has willed to communicate to intelligent creatures, specially to man, the forfeiting of this divine life by original sin, its restoration by the Word-made-flesh, the action of that life on the regenerated soul, its diffusion through the Sacraments, and its completion in Heaven.

b) *Moral* theology shows us how we must respond to this love of God by cultivating the divine life He made us

share. It shows us how we must shun sin, practise the virtues, and fulfil those duties of state to which we are strictly bound.

e) Yet, if we wish to perfect that life, desiring to go beyond what is of strict obligation, and wish to advance systematically in the practice of virtue, it is to *Ascetical* theology that we must turn.

III. ITS RELATIONS WITH MORAL AND DOGMATIC THEOLOGY

6. Ascetical theology is a part of the Christian Life. In truth, it is its most noble part, for its purpose is to make us perfect Christians. Although it has become a special, distinct part of Theology, it holds the closest relations both with Dogma and Moral.

1^o *Its foundation in Dogma.* When describing the nature of the Christian life, it is from Dogma that we seek light. This life being actually a participation in God's life, we must soar up to the Blessed Trinity itself. There we must find its principle and source, see how it was bestowed on our first parents, lost through their fall, and given back by the Redeeming Christ.

There we must see its organism, its action in our soul, the mysterious channels through which it comes and grows, and how it is finally transformed into the Beatific Vision in Heaven.

All these questions are indeed treated in *Dogmatic* Theology. But if these truths are not set down once more in a short and clear synthesis, Asceticism will seem to be devoid of all foundation. We shall be demanding of souls costly sacrifices without being able to justify these demands by a description of what Almighty God has done for us. In truth, Dogma is fully what Cardinal Manning called it, the fountain-head of devotion.

7. 2^o *Ascetic Theology also depends on Moral Theology and completes it.* The latter explains the precepts we must observe in order to possess and preserve the divine life. Ascetical Theology gives us in turn the means of perfecting it, and plainly presupposes the knowledge and the practice of those precepts. It would be indeed a vain and dangerous illusion to neglect the precepts and, under the pretext of observing the counsels, to undertake the practice of the highest virtues without having learned to resist temptation and avoid sin.

8. 3^o Withal, Ascetical Theology is truly a *branch* of Theology distinct from Dogma and Moral. It has its own proper object. It chooses from among the teachings of Our Lord, of the Church, and of the Saints, all that has reference to the *perfection* of the Christian life, and so coordinates all these elements as to constitute a real science. 1) Ascetical Theology *differs* from Dogma in this that, though grounded upon dogmatic truths, it actually directs these truths towards *practice*, making us understand, acquire a taste for, and live the life of Christian perfection. 2) It differs from Moral Theology, because, while it presents to our consideration the commandments of God and of the Church, which are the bases of all spiritual life, it insists also on the evangelical counsels, and on a higher degree of virtue than is strictly obligatory. Ascetical Theology, then, is truly *the science of Christian perfection*.

9. Hence its twofold character, at once *speculative* and *practical*. Without doubt, it contains a *speculative* doctrine, since it goes to Dogma when it explains the nature of the Christian life. Yet, it is above all *practical*, because it seeks out the means that must be taken to develop that life.

In the hands of a wise spiritual counsellor it becomes a *real art*. Here the art consists in applying the general principles with devotedness and tact to each individual soul. It is the noblest and the most difficult of all arts — *ars artium regimen animarum*. The principles and rules which we shall give will help to form good spiritual advisers.

IV. DIFFERENCE BETWEEN ASCETICAL AND MYSTICAL THEOLOGY

10. What we have heretofore said of Ascetical Theology holds good also of Mystical Theology.

A) In order to make a distinction between them, we may thus define *Ascetical* Theology: that part of spiritual doctrine whose proper object is both the theory and the practice of Christian perfection, from its very beginnings up to the threshold of infused contemplation. We place the beginning of perfection in a sincere desire of advancing in the spiritual life; Ascetic Theology guides the soul from this beginning, through the *purgative* and *illuminative* ways, as far as *active* contemplation or the *simple unitive* way.

11. B) Mystical Theology is that part of spiritual doctrine whose proper object is both the theory and the prac-

tice of the *contemplative life*, which begins with what is called the first *night* of the senses, described by St John of the Cross, and the prayer of *quiet*, described by St. Theresa.

a) We thus avoid defining Ascetical Theology as the science of the *ordinary* ways of perfection, and Mystical Theology as the science of the *extraordinary* ways. Nowadays the word extraordinary is rather reserved to designate a special class of mystical phenomena such as ecstasies and revelations which are special gifts (*charismata*) superadded to contemplation.

b) We do not distinguish here between acquired and infused contemplation so as not to become involved in controversy. Acquired contemplation being as a rule a preparation for infused contemplation, we shall treat it when speaking of the unitive way.

We purposely unite in this one treatise both Ascetical and Mystical Theology. 1) Surely there are *profound differences* between them. These we shall take care to point out later. There is, all the same, a certain *continuity* running through these two states, ascetic and mystic, which makes the one a sort of preparation for the other. *When He sees fit*, Almighty God makes use of the generous dispositions of the ascetic soul and raises it to the mystic states. 2) One thing is certain, the study of Mystical Theology throws no little light upon Ascetic Theology and vice versa. This, because there is harmony in God's ways; the powerful action which He exercises over mystic souls being so striking, it renders more intelligible the milder influence He exerts over beginners. Thus the *passive trials*, described by St. John of the Cross, make us understand better the ordinary aridity that is experienced in lower stages. Again, we understand better the mystic ways, when we see to what degree of docility and adaptability a soul can arrive that has for long years given itself up to the laborious practices of asceticism.

These two parts of one and the same science naturally throw light on one another and their union is profitable to both.

§ II. The Sources of Ascetical and Mystical Theology

12. Since this spiritual science is one of the branches of Theology, it has the same sources as the others. We must

give the first place to those that contain or interpret the data of revelation, that is, Holy Scripture and Tradition. Next in turn come the secondary sources, that is, all the knowledge that we acquire through *reason* enlightened by *faith* and *experience*. Our task is simply to point out the use we can make of them in Ascetic Theology.

I. HOLY SCRIPTURE

We do not find in Holy Scripture a scientific exposition of spiritual doctrine, yet, scattered here and there both in the Old and the New Testaments, we do find the richest data, in the form of *teachings, precepts, counsels, prayers* and *examples*.

13. 1° We find there the *speculative doctrines* concerning God, His nature and attributes, His immensity that pervades all things, His infinite wisdom, His goodness and justice, His mercy, His Providence exercised over all creatures and above all on behalf of men, in order to effect their salvation. We find likewise the doctrine concerning God's own life, the mysterious generation of the Word, the procession of the Holy Spirit — mutual bond of union between Father and Son. Lastly, we find God's works, in particular, those wrought for the welfare of man: man's share in the divine life, his restoration after the fall through the Incarnation and the Redemption, his sanctification through the Sacraments and the promise of everlasting joys.

It is obvious that such sublime teaching is a powerful incentive to an increased love for God and to a greater desire for perfection.

14. 2° As to the *moral teaching*, made up of *precepts* and *counsels*, we find: The *Decalogue*, which is summed up in the love of God and the neighbour. Next, comes the high moral teaching of the *Prophets*, who ever proclaiming the goodness, the justice, and the love of God for His people, turn Israel away from sin, and especially from idolatrous practices, whilst at the same time they inculcate into the nation respect and love for God, justice, equity and goodness towards all, chiefly towards the weak and the oppressed. We have further the Sapiential Books, whose counsels, so full of wisdom, contain an anticipated exposition of the Christian virtues.

Towering above all else, however, stands the wonderful *teaching of Jesus*. His *Sermon on the Mount* is a condensed

synthesis of asceticism. We find still higher doctrines in His discourses as recorded by *St. John* and commented upon by the same apostle in his Epistles. Finally, there is the spiritual theology of St. Paul, so rich in doctrinal ideas and in practical application. Even the bare summary which we shall give in an *Appendix* to this volume will show that the New Testament is already a code of perfection.

15. 3° We find also in Holy Writ *prayers* to nourish our love and our interior life. Are there any prayers more beautiful than those of the Psalter? The Church has deemed them so fit to proclaim God's praises and so apt to sanctify us, that She has incorporated them *into* her Liturgy, the Missal and the Breviary. Other prayers we also find here and there in the historical and sapiential books. But the prayer of prayers is the Lord's Prayer, the most beautiful, the most simple, and in spite of its brevity, the most complete that can be found. Added to this we have Our Lord's Sacerdotal Prayer, not to mention the doxologies contained in the Epistles of St. Paul and in the Apocalypse.

16. 4° Finally there are in Scripture *examples* that incite us to the practice of virtue : a) The Old Testament musters before us a whole series of patriarchs, prophets and other remarkable personages who were not indeed free from weaknesses, yet, whose virtues merited the praise of St. Paul, and are recounted at length by the Fathers, who propose them to us for imitation. Who would not admire the piety of Abel and Henoch, the steadfastness of Noe, who wrought good in the midst of a corrupt generation? Who would not pay homage to the faith and trust of Abraham, the chastity and prudence of Joseph, the courage, the wisdom and constancy of Moses, the fearless zeal, devotion and wisdom of David? Who would not admire the austerity of life in the Prophets, the heroic conduct of the Maccabees and countless other examples?

b) In the New Testament, it is of course Jesus Christ who appears as the ideal type of sanctity. Next, Mary and Joseph, His faithful imitators. Then, the Apostles, who imperfect as they were at first, gave themselves up so completely in body and soul to the preaching of the Gospel and to the practice of the Christian and Apostolic virtues, that their lives cry out to us, even louder than their words, "Be ye followers of me as I also am of Christ." 1

1 *I Cor.*, IV, 16.

If some of these holy ones had their faults, the manner in which they redeemed them adds greater worth to their example, for it shows us how we can, by penance, atone for our faults. ¹

II. TRADITION

17. Tradition completes Holy Writ. It hands down to us truths which are not contained in the latter. More, it interprets Scripture with authority. It is known to us by the *solemn* and *ordinary* teaching of the Church.

1° The *Solemn Teaching* consists chiefly in the definitions of Councils and Sovereign Pontiffs. It has but rarely concerned itself, it is true, with questions ascetical or mystical properly so-called; yet, it has often had to come to the fore in order to clear up and define those truths that form the bases of the science of perfection, to wit: God's life considered at its source; the elevation of man to a supernatural state; original sin and its consequences; the Redemption; grace communicated to regenerated man; merit, which increases in our souls the divine life; the sacraments, that impart grace; the Holy Sacrifice of the Mass in which the fruits of Redemption are applied. In the course of our study we shall have to make use of all these definitions.

18. 2° The *ordinary teaching* is exercised in two ways, *theoretically* and *practically*.

A) The *theoretical* teaching is given us first in a *negative* way, by the condemnation of the propositions of false mystics; secondly, in a *positive* manner, in the common doctrine of the Fathers and theologians or in the conclusions that follow from the lives of the Saints.

a) False mystics have at different times altered the true notion of Christian perfection. Such were the Encratists and the Montanists in the first centuries, the Fraticelli and the Beguines or Beghards ² of the Middle-Ages, Molinos and the Quietists ³ in modern times. By condemning them, the Church has pointed out to us the rocks we must avoid and marked the course to which we must hold.

¹ In order to give an idea of the ascetical treasure contained in Holy Writ, we shall give, in the form of an *Appendix*, a synthetic summary of the spirituality of the Synoptics, St. Paul and St. John.

² DENZINGER, *Enchiridion*, 471-478; CATH. ENCYCL., *Beguines*.

³ DENZINGER, *Enchiridion*, 1221-1288, 1327-1349; CATH. ENCYCL., *Molinos and Quietism*.

19. b) On the other hand, a *common doctrine* has gradually evolved from all those major questions that make up the living commentary of biblical teaching. This doctrine is found in the Fathers, the theologians and spiritual writers. In reading them we are impressed with their agreement on all vital points that have reference to the nature of perfection, the necessary means of arriving thereat, and the principal stages to be followed. Doubtless, there remain a few controverted points, but these concern secondary questions. Their very discussion simply brings into relief the moral unanimity that exists with regard to the rest. The tacit approval which the Church gives to this common teaching is for us a safe guarantee of truth

20. B) The *practical* teaching is to be found chiefly in the processes of the canonization of Saints, who have taught and practised the whole of these spiritual doctrines. We are all acquainted with the meticulous care exercised both in the revision of their writings and in the scrutiny of their virtues. It is easy to find out from the study of these documents just what principles of spirituality are the expression of the Church's mind with regard to the nature and the means of perfection. This can be clearly seen by perusing the learned work of Benedict XIV entitled : *De Servorum Dei Beatificatione et Canonizatione*, or some of the processes of Canonization, or even by reading biographies of the Saints, written according to the rules of sound criticism.

III. REASON ENLIGHTENED BY FAITH AND EXPERIENCE

21. Human reason is a gift of God absolutely indispensable to man for the attainment of truth, whether natural or supernatural. It plays a very important rôle in the study of spirituality, just as it does in the study of the other ecclesiastical sciences. When it is question, however, of revealed truth, it needs to be guided and complemented by the *light of faith*; and in the application of general principles to souls, it must look for help to *psychological experience*.

22. 1° Its first task is that of gathering, interpreting and setting in order the teachings of Scripture and Tradition. These are scattered through many books and need be put together if they are to form one consistent whole.

Besides, the sacred utterances were pronounced under diverse circumstances, elicited by particular questions, spoken to different hearers. In the same way, circumstances of time and place are often responsible for the texts of Tradition.

a) Therefore in order to grasp their meaning, we must needs place them in their proper setting, harmonize them with analogous teachings, and lastly, arrange them and interpret them in the light of the sum-total of Christian truths.

b) Once this first work is done, we may *draw conclusions* from these principles, show their legitimacy and their manifold applications to the thousand and one details of human life in its most varied situations.

c) Lastly, these principles and conclusions will be coördinated into one vast *synthesis* and thus will constitute a real science.

d) It is likewise the work of reason to *defend* ascetical doctrine against its detractors. Many attack it in the name of reason and science, seeing nothing but illusion in what embodies sublime reality. It is in the province of reason to make answer to such criticisms with the aid of philosophy and science.

23. 2° Spirituality is a science that is *lived*. It is important therefore to *show historically how it has been carried out in practice*. This requires the reading of the biographies of the Saints both ancient and modern, who lived in diverse countries and under different conditions. Thus we make sure of the way in which ascetical rules were interpreted when adapted to different epochs and peoples and to peculiar duties of state. More, since the members of the Church are not all holy, we must be thoroughly acquainted with the obstacles encountered in the practice of perfection and with the means employed to surmount them.

Psychological studies then are paramount, and to reading must be joined observation.

24. 3° It is further the task of reason enlightened by faith to *apply principles and general rules to each person in particular*. In this, account must be taken of the individual's temperament, character, sex and age, social standing, duties of state, as well as of the supernatural attractions of grace. One must also be mindful of the rules governing the *discernment of spirits*.

In order to fulfil this threefold rôle, it is not only necessary to possess a keen mind, but also a sound judgment and great tact and discernment. One must add to this the study of practical psychology, the study of temperaments, of nervous ailments and morbid conditions, which exert such a great influence over mind and will. Then, since it is question of a *supernatural* science, one must not forget that the light of faith plays a predominant part, and that it is the gifts of the Holy Ghost that bring this science to its supreme perfection. This is true in particular of the gift of *knowledge* which makes us rise even up to God; of the gift of *understanding* which gives us a deeper insight into the truths of faith; of the gift of *wisdom* which enables us to discern and relish these truths; of the gift of *counsel* that gives us skill to apply them to each individual case.

Thus it is that the Saints, who allowed themselves to be led by the Spirit of God, are the best fitted to understand and the best to apply the principles of the spiritual life.

They have a sort of instinct for divine things, a kind of second nature, that enables them to grasp them more readily and to relish them more. "Thou hast hid these things from the wise and prudent and hast revealed them to little ones."¹

§ III. The Method to be followed²

What method must be followed in order to make the best possible use of the sources we have just described? Ought we to employ the *experimental*, also called the *descriptive* method? the *deductive* one? or the combination of both? What attitude should we adopt in the employment of these methods? What aim should control their use?

25. 1° The *experimental* method, also called *descriptive* and *psychological*, consists in the observation of ascetical or mystical phenomena in oneself or in others, and in classifying these, in order to glean from them the characteristic marks peculiar to each state, as well as the virtues and dispositions proper to them. This, without taking into account the nature or cause of these facts, without any further inquiry as to whether they have their origin in virtues, or proceed from the gifts of the Holy Ghost or from

¹ *Matth.*, XI, 25.

² R. GARRIGOU-LAGRANGE, O. P., *La Vie spirituelle*, 10 Oct. 1919, p. 11.

miraculous graces. This method, on its positive side, has many advantages, since facts must be well ascertained before we proceed to explain their nature and their cause.

26. a) But if this method were employed *to the exclusion* of the others, Ascetical Theology could not be made into a real science. This method does furnish the bases for a science, that is, facts and conclusions from these facts; it can even establish which are the practical means that ordinarily succeed the best. Yet, as long as one does not go on to the intimate nature and to the cause itself of these facts, one is dealing with psychology rather than with theology. Again, if one simply describes in detail the means of practising such or such a virtue, one does not sufficiently disclose the principle that motivates that virtue.

b) One would thus be exposed to form ill-founded opinions. For instance, if in studying contemplation, one does not make a distinction between what is miraculous, like ecstasy or levitation, and that which constitutes the essential element of contemplation, to wit, a prolonged and loving regard of God under the influence of a special grace, then one can easily reach the conclusion that all contemplation is *miraculous*. This, however, is opposed to the common doctrine.

c) Many a controversy over the mystic states would amount to little, if to the descriptions of these states were joined the distinctions and accuracy, which the study of theology supplies. Thus a distinction between *acquired* and *infused* contemplation enables us to understand better some very real states of soul and to harmonize some opinions which at first sight appear to contradict one another. Again, there are numerous degrees in *passive* contemplation: some may be accounted for by the habitual use of the gifts of the Holy Ghost; in other cases, God intervenes in order to provoke ideas and to aid us in drawing to the most striking conclusions. Finally there are some that can be hardly explained by anything save infused knowledge. All these distinctions are the result of long and patient research in the fields of speculation and practice. In abiding by them we shall reduce to a minimum the differences that divide the various schools.

27. 2° The *doctrinal* or *deductive* method consists in studying the teaching of Holy Scripture, Tradition, and theology (especially the *Summa* of St. Thomas) concerning

the spiritual life, and in drawing conclusions about its nature and perfection, about the obligation we have of making it the aim of our efforts, and about the means to be employed. In this method not enough stress is placed on psychological phenomena, on the temperament and character of individuals, on their special attractions, on the effects produced on individuals by certain particular means; nor is there a detailed study made of the mystic phenomena experienced and described by such persons as St. Theresa, St. John of the Cross, St. Francis de Sales, etc. As we are liable to err in drawing conclusions, especially if we multiply them, it is simply wisdom to control our conclusions by facts. If, for instance, we discover that infused contemplation is rather rare, we shall then lay a few restrictions round the thesis sustained by some schools, namely, that all souls are called to the highest degrees of contemplation.¹

28. 3^o *Combination of both methods.*

A) Evidently, one must know how to harmonize both methods. This is in fact what most authors do, with this difference, that some lay more stress on *facts*, others on *principles*.²

We shall try to keep the golden mean without, however, making bold of success. a) The principles of mystical theology, drawn by the great masters from revealed truths, will help us to a better observation of the facts, to analyze the facts more thoroughly, to arrange them more systematically, and to interpret them more wisely. We must not forget the fact that, at least very often, the mystics describe their impressions without meaning to explain their nature. The principles spoken of will aid us also in seeking the cause of the facts, by taking into account truths already known, and to coördinate them into a real science.

b) *The study of the facts*, ascetical and mystical, will in turn correct whatever is too rigid and too absolute in purely dialectic conclusions. The truth is that there can be

¹ We rejoice therefore that two Reviews of different tendencies, *La Vie Spirituelle* and *la Revue d'Ascétique et de Mystique* have entered upon the course of making most careful and precise distinctions with regard to the call to contemplation: the *general* and *individual* call, the *proximate* and *remote*, the *efficacious* and *sufficient*. By narrowing down the sense of these words and studying the facts, the different schools come to understand one another better.

² Thus *Th. de Vallgornera* gives more prominence to the deductive method while P. Poulain, in the *Grâces d'oraison*, emphasizes the descriptive method.

no absolute opposition between the principles and the facts. Hence, if experience shows us that the number of mystics is quite limited, we cannot hasten to the conclusion that this is due solely to resistance to grace.¹ It is also well to keep in mind that in the process of canonization the Church ascertains genuine sanctity rather from the practice of heroic virtue than from the kind of contemplation. This goes to show that the degree of sanctity is not always and necessarily in proportion to the kind and degree of mental prayer.

29. B) How can these two methods be combined? a) It is necessary first of all to study *the deposit of revelation* as presented to us by Scripture and Tradition, including, of course, in the latter the ordinary teaching of the Church. From this deposit of truth we must determine by the *deductive* method what is Christian perfection and Christian life, what are its different degrees, what are the stages usually followed in order to reach contemplation, passing through mortification and the practice of the moral and theological virtues. Finally, from it we must also determine in what this contemplation consists, considering it either in its essential elements or in the extraordinary phenomena that at times accompany it.

30. b) This doctrinal study must be accompanied by methodical *observation*: 1) Souls must be examined with care; their qualities and their faults, their peculiar traits, their likes and dislikes, the movements of nature and of grace that take place within them. This psychological data will allow us to know better the means of perfection that are best suited to them; the virtues they stand in greatest need of and towards which they are drawn by grace; their correspondence with grace; the obstacles they encounter and the means most apt to insure success. 2) To widen the field of experience we must read attentively *the lives of the Saints*, especially those that, without hiding their defects, describe their tactics in combatting them, the means they availed themselves of to practise virtue, and lastly, how they rose from the ascetical to the mystical life, and under what influences. 3) It is also in the life of *the contemplatives* that we must study the different phenomena of contemplation, from its first faint glimmers to its full splendour. In them

¹ The full meaning of these remarks will be better understood when we come to the study of the contemporary discussions on contemplation.

we must study the *effects of sanctity* these graces work, the *trials* they had to undergo, the virtues they practised. All this will complete and, at times, correct the theoretical knowledge we may already possess.

31. c) With clear theological principles, with well-studied and well-classified mystic phenomena we can rise more easily to the *nature* of contemplation, its *causes*, its *species*, and distinguish what is normal from what is extraordinary in it. 1) We shall investigate how far the *gifts of the Holy Ghost* are formal principles of contemplation, and in what manner they must be cultivated so as to enter into the interior dispositions favorable to mystic life. 2) We shall examine whether the duly verified phenomena can all be accounted for by the *gifts of the Holy Ghost*, whether some of them postulate *infused species*, and how these work in the soul. Again we may have to inquire further and see whether love alone produces these states of soul without any added knowledge. 3) Then we shall be able to see better the nature of the *passive state*, in what it consists, to what extent the soul remains active, and what part is of God and what of the soul in infused contemplation. We shall be able to determine what is ordinary in this state and what is extraordinary and preternatural. Thus we shall be in a better position to study the problem of vocation to the mystical state and of the number of real contemplatives.

Proceeding in this manner, we shall have a better hope of arriving at the truth, and at real practical conclusions for the direction of souls. Such a study will prove as attractive as it is sanctifying.

32. 4° *What must be our attitude in following this method?* Whatever the method employed, it is essential that we study these difficult problems with calmness, aiming at knowing the truth, not at making capital at all costs in behalf of a pet system.

a) Hence it is fundamental to seek out and place to the fore whatever is *certain* or *commonly admitted*, and to relegate to a second place whatever is disputed. The direction souls must be given *does not depend on controverted questions*, but on commonly accepted doctrine. All schools are unanimous in recognizing that charity and renouncement, love and sacrifice are indispensable to all souls and in all the ways of perfection, and that the harmonious combination of

this twofold element depends largely upon the character of the person directed. It is admitted on all hands that no one can afford at any time to put out of his life the spirit of penance, even though it may take different forms according to the different degrees of perfection. In the same manner, it is agreed that, in order to arrive at the unitive way, one must exercise oneself more and more perfectly in the practice of both the moral and the theological virtues; that the gifts of the Holy Ghost, cultivated with care, endow the soul with a certain docility that renders it more submissive to the inspirations of grace, and, should God call it thither, prepares it for contemplation. No one questions the important fact that infused contemplation is essentially a *free gift of God*; that God bestows it upon whom He wills, and when He wills; that consequently it is not in anyone's power to place himself within the passive state, and that the indications of a proximate call to such a state are the ones described by St. John of the Cross. Likewise, all agree that once souls have reached contemplation, they must advance in perfect conformity with God's will, in a holy abandon and above all in humility.

33. b) It is our opinion that if we approach these problems in a *conciliatory manner*, looking for what tends to harmonise rather than for what would emphasize differences, we shall eventually not indeed eliminate these controversies, but shall certainly mitigate them and come to recognize the soul of truth contained in every system. This is the most we can do here and now. For the solution of certain difficult problems we must patiently await the light of the Beatific Vision.

§ IV. Excellence and Necessity of Ascetic Theology

The little we have said on the nature, sources, and method of Ascetical Theology will enable us now to survey briefly its *excellence* and its *necessity*.

I. EXCELLENCE OF ASCETICAL THEOLOGY

34. Its excellence comes from its object, which is one of the most exalted man can possibly study. It is in fact

the divine life present and constantly fostered in the soul of man. If we analyse this notion we shall readily note how worthy of our attention this branch of theology is. ¹

1° First of all, we make a study of *God in His most intimate relations with the soul*. That is, we consider the Most Blessed Trinity dwelling and living in us, giving us a share in the divine life, collaborating in our good works and thus ever aiding us to develop that life; we see the same Triune God helping us to purify and beautify our soul by the practice of virtue, transforming it till it be ripe for the beatific vision. Can we imagine a like grandeur? We cannot think of anything more sublime than this transformation God works in souls in order to unite them to Himself and assimilate them perfectly.

2° We next study *the soul itself cooperating with God*. We see it weaning itself little by little from its faults and imperfections, nursing Christian virtues, making efforts to imitate the virtues of its Divine Model in spite of the obstacles it finds both within and without, fostering the gifts of the Holy Ghost, developing a marvellous responsiveness to the least touch of grace, and becoming each day more and more like its Father in Heaven. To-day, when *life* and the questions related thereto are considered the ones most worthy of our attention, we cannot overestimate the import of a science that treats of a supernatural life, of a participation in God's own life, that tells us its origin, its growth and its full development in eternity. Is it not the most noble object of study?

II. NECESSITY OF ASCETICAL THEOLOGY

To be the more precise in such a delicate matter, we shall explain : 1° Its *necessity* for the *priest*; 2° its *usefulness* for the faithful; 3° the *practical way* of studying it.

1° *Its necessity for the Priest.*

35. The priest is bound to sanctify himself and his brethren, and from this twofold point of view, he is obliged to study the science of the Saints.

¹ « The value of the science of Ascetic Theology is so obvious from its very definition that it need not be dwelt upon at any great length. The higher christian life is the noblest and greatest thing in the world. Its principles and its laws are of more importance to the Christian than all other philosophies and legislations, its methods more important to know than those by which fame is won and wealth accumulated. » HOGAN, *Clerical Studies*, p. 265.

A) We shall demonstrate with St. Thomas, later on, that the priest is not only obliged to strive after perfection, but that he must possess perfection in a higher degree even than the *simple religious*. Now, a knowledge of what the Christian life is and of the means of perfecting it is *normally* necessary to reach perfection, for *nil volitum quin praecognitum*.

a) Knowledge fires and stimulates desire. To know what sanctity is, its sublimity, its moral obligation, its wonderful effects on the soul, its fruitfulness, to know all this, we say, is to *desire* sanctity.

One cannot for any length of time behold a luscious fruit without conceiving the thought of tasting it. Desire, especially when vivid and sustained already constitutes an incipient act. It sets the will into motion and urges it on to the possession of the good the mind has apprehended. It gives it impulse and energy to obtain it; it sustains the effort required to seize upon it. This is all the more necessary when one considers how many are the obstacles that work counter to our spiritual advance.

b) To know in detail the various steps in the way to perfection, and to see the sustained efforts made by the Saints to triumph over difficulties and to advance steadily towards the desired goal, will stir up our courage, sustain our enthusiasm in the midst of the struggle and prevent us from becoming lax or tepid, especially if we recall the helps and consolations which God has prepared for souls of goodwill.

c) This study is of capital importance and all the more in our day : we actually live in an atmosphere of dissipation, of rationalism, of naturalism and sensualism. It envelopes even unawares a multitude of Christian souls, and finds its way into the sanctuary itself. It is idle to repeat, that the very best way to react against these fatal tendencies of our time is to live in close contact with Our Lord by a systematic study of the principles of the spiritual life — principles that are in direct opposition to the threefold concupiscence.

36. B) *For the sanctification of the souls entrusted to their care.* a) Even in the case of *sinner*s, the priest must know Ascetical Theology to teach them how to avoid the occasions of sin, how to struggle against their passions, resist

temptations and practise the virtues opposed to the vices they must avoid. No doubt Moral Theology suggests these things, but Ascetical Theology coördinates and develops them.

b) Besides, in almost every parish one finds *chosen souls* whom God calls to perfection. If they are well directed, they will by their prayers, their example, and the thousand means at their disposal, be a real help to the priest in his ministry. At all events a priest can train up such by choosing carefully from among the children attending Sunday school or sodalities. In order to succeed in this important task, the priest must of necessity be a good guide of souls. He must know thoroughly the rules given by the saints, which are contained in spiritual books. Without this, he will have neither the taste nor the ability required for this difficult art of guiding souls.

37. c) One more reason for the study of the ways of perfection lies in the guidance to be given *fervent souls*. These one meets with, at times, even in the most secluded country districts. In order to lead these souls to the prayer of simplicity and to ordinary contemplation one must, not to blunder and actually place obstacles in their way, know not only Ascetical but also Mystical Theology. On this point *St. Theresa* remarks : " For this, a spiritual director is very much needed — but he must be experienced... My opinion is, and will always be, that as long as it is possible, every Christian must consult *learned men* — the more learned the better. Those that walk in the ways of prayer have more need of such than the rest; and the more so, the more spiritual they are... I am thoroughly persuaded of this, that the devil will not seduce with his wiles the man of prayer who takes counsel with theologians, unless he wishes to deceive himself. According to my opinion, the devil is in mortal fear of a science that is both humble and virtuous; he knows full well that it will tear his mask and rout him." ¹ *St. John of the Cross* speaks in the same way : " Such masters of the spiritual life (who know not the mystic ways) fail to understand the souls engaged in this quiet and solitary contemplation... they make them take up again the ordinary ways of meditation, to exercise the memory, to perform interior acts in which such souls meet with nothing but dryness and distraction... Let this be well understood :

¹ *Life by Herself*, ch. 13. The whole passage to be read with others scattered through the works of the Saint.

Whoever errs through ignorance, when his ministry imposes on him the duty of acquiring knowledge that is indispensable, shall not escape punishment in proportion to the resultant evil." ¹

Let no one say to himself: If I encounter such souls, I will abandon them to the guidance of the Holy Ghost. — The Holy Ghost will make answer that He has entrusted them to your care, and that you must coöperate with Him in guiding them. Without doubt, He can Himself guide them, but to preclude any fear of illusion, He wills that such inspirations be submitted to the approbation of a human counsellor.

2° *Its usefulness for the Laity.*

38. We say *usefulness* and not necessity, since lay folk can well entrust themselves to the guidance of a learned and experienced director and are not therefore absolutely bound to the study of Ascetical Theology.

Nevertheless the study of Ascetical Theology will be most useful to them for three good reasons: — a) In order to stimulate and sustain *the desire* of perfection as well as to give a definitive *knowledge* of the Christian life and of the means which enable us to perfect it. No one desires what one does not know, *ignoti nulla cupido*, whereas reading spiritual books creates or increases the sincere desire to put into practice what has been read. Many souls, as is well known, are ardently carried on to perfection by reading *The Following of Christ*, the *Spiritual Combat*, *The Introduction to a Devout Life* or the *Treatise on the Love of God*.

b) Even when one has a spiritual guide, the reading of a good Ascetical Theology *facilitates* and *completes* spiritual direction. One knows better what must be told in confession, what in direction. It makes one understand and retain better the advice of one's spiritual adviser because it may be found again in a work to which one can return and reread. It, in turn, relieves the spiritual director from entering into endless details. After giving some solid advice he can have the penitent himself read some treatise where he will find supplementary information. Thus he can shorten his direction without causing any loss to his penitent.

¹ *La vive flamme d'amour*, strophe III, v. 3, § II, p. 308-311.

c) Finally, if a spiritual guide cannot be had or if spiritual advice can be had but at rare intervals, a treatise on the spiritual life will, in a way, *take the place* of spiritual direction. There is no doubt, as we shall repeat later on, that spiritual direction constitutes the normal means in the training to perfection. But if for some reason or other one is unable to find a good adviser, God provides for the lack; and one of the means He uses is precisely some such book as points out in a definite and systematic manner the way to perfection.

3° *The Way to study this Science.*

39. Three things are needed to acquire the knowledge necessary for the direction of souls: a *Manual*, reading the *great masters*, and *practice*.

(A) *The Study of a Manual.* The seminarian is indeed helped in acquainting himself with this difficult art by the spiritual conferences he listens to, the practice of spiritual direction, and above all by the gradual acquisition of virtue. To this, however, the study of a good Manual must be added.

1) The spiritual conferences are chiefly an exercise of piety, a series of instructions, of advice and exhortation concerning the spiritual life. Rarely, however, do they treat *all the questions concerning the spiritual life* in a methodical and complete fashion. 2) At all events, seminarians will soon *forget* what they heard and will lack competent knowledge, unless they have a Manual to which they can relate the varied advice given them and which they can reread from time to time. Rightly did Pius X say that one of the sciences young clerics should acquire at the Seminary is: "*The science of Christian piety and practice, called ascetical theology.*"¹

40. (B) *A deep study of the Spiritual Masters*, par-

¹ *Motu proprio*, 9 Sept. 1910, A. A. S., II, p. 668 — Pope BENEDICT XV has ordered that a chair of Ascetical Theology be established at the two great theological Schools of Rome.

In the meeting of the Seminary Department of the Educational Association at Cincinnati in 1908 the late Bishop Maes of Covington complained that our young men do not seem to be acquainted with the spiritual life and added: "If I were to put my finger on the great defect in the training of many Seminaries, I would point to the absence of a course of Ascetic Theology."

In the meeting of the same Seminary Department at Milwaukee in 1924, the following resolution was passed:

"That ascetical theology should be systematically studied with a suitable text, and that the curriculum should be so ordered as to provide for such courses."

ticularly those 'who have been *canonized* or those, who although not canonized, have *lived saintly lives*.

a) As a matter of fact, it is by coming into contact with these that the *heart* glows, that the *mind*, enlightened by faith, sees more clearly and relishes better the great principles of the spiritual life. It is at their touch that the will, sustained by grace, is drawn to the practice of the virtues so vividly described by those who have lived them in the highest degree. By the perusal of *the lives of the Saints* one will understand even better why and how one must imitate them. The irresistible influence of their examples will add new strength to their teaching: "*Verba movent, exempla trahunt.*"

(b) This study, begun at the Seminary, ought to be *continued* and *perfected* in the *ministry*. The direction of souls will render it more practical. Just as a good physician is never through advancing in knowledge by practice and study, just so a good spiritual adviser will complement theory by actual contact with souls and by further studies, according to the needs of the souls entrusted to his care.

41. c) *The practice of Christian and Priestly virtues*, under the care of a wise director: To understand well the various stages of perfection, the best means is to go through them oneself, just as the best mountain-guide is the one that is familiar on first-hand information with the trails. Once one has been wisely guided, one is more competent to direct others for the simple reason that it is experience itself that shows us how to apply the rules to particular cases.

If these three elements are combined the study of Ascetical Theology will prove most fruitful both to self and to others.

42. **Solution of some difficulties.** A) A reproach often directed against Asceticism is that it produces a false conscience, by going so far beyond Moral Theology in its exactions, and by demanding of souls a perfection that is well-nigh beyond realization. This reproach would be indeed well grounded if Asceticism would not make a distinction between *commandment* and *counsel*, between souls called to high perfection and those not so called. This is not so, for while it does urge chosen souls toward heights that are out of the reach of ordinary Christians, it does not lose sight of the difference between commandment and counsel, between the conditions that are essential for salvation and those that are necessary to perfection. It keeps in view on the other hand, that the observance of certain counsels is indispensable to the keeping of the commandments.

43. B) Asceticism is also attacked on the ground that it fosters egotism since it puts personal sanctification above all else. But Our Lord Himself teaches us that our chief concern must be the salvation of our souls: "*For what doth it profit a man, if he gain the whole world and suffer the loss of his own soul?*"¹ In this there is not the least egotism, for one of the essentials for salvation is love of the neighbor. This love is manifested by works both corporal and spiritual, and perfection precisely demands that we love our neighbor to the point of sacrifice as Christ loved us. Should this be *egotism*, we must acknowledge that we have little to fear from it. We have only to read the lives of the Saints to see that they were the most unselfish and the most charitable of men.

C) The further objection is made that Asceticism, by impelling souls towards *contemplation*, turns them from a life of action. To state that contemplation is detrimental to an active life is to pass over historical facts. "Real mystics," says *M. de Montmorand*,² an unbeliever, "are practical men of action not given to mere thought and theory. They possess the gift and the knack of organization as well as talent for administration showing themselves well equipped for the handling of affairs. The works instituted by them are both feasible and lasting. In the conception and conduct of their undertakings they have given proof of prudence and enterprise and full evidence of that exact appreciation of possibilities which characterizes common sense. In fact, good sense seemed to be their outstanding quality, — good sense undisturbed either by an unwholesome exaltation, or a disordered imagination, but rather, possessed of an uncommon and powerful keenness of judgment."

Have we not seen in Church History that most of those Saints who have written on the spiritual life were at the same time men both of learning and action? Consider Clement of Alexandria, St. Basil, St. John Chrysostom, St. Ambrose and St. Augustine, St. Gregory, St. Anselm, St. Thomas and St. Bonaventure, Gerson, St. Theresa, St. Francis de Sales, St. Vincent de Paul, Cardinal de Bérulle, M. Acarie, and numberless others. Contemplation far from hampering action, enlightens and directs it.

There is therefore nothing worthier, or more important, or more useful than Ascetical Theology rightly understood.

§ V. Division of Mystical and Ascetical Theology

I. THE VARIOUS PLANS FOLLOWED BY AUTHORS

We shall first enumerate the various plans generally followed and then present the one which seems best suited to our purpose. Different points of view may be taken when making a logical division of the science of spirituality.

44. 1^o Some look at it chiefly as a *practical* science. They leave aside all the speculative truths that form its

¹ *Matth.*, XVI, 26.

² M. DE MONTMORAND, *Psychologie des Mystiques*, 1920, p. 20-21.

basis and limit themselves to coördinate as methodically as possible the rules of Christian perfection. So did Cassian, in his *Conferences*, and St. John Climacus, in the *Mystic Ladder*. Rodriguez in modern times did the same in his *Practice of Christian Perfection*. The advantage this plan offers is it takes up at once the study of the practical means that lead to perfection. Its drawback is to leave out the *incentives* given by the consideration of what God and Jesus Christ have done and still do for us, and not to base the practice of virtue upon those *deep* and all-embracing convictions that are formed by reflecting on the truths of dogma.

45. 2° Likewise the most illustrious among the Fathers both Greek and Latin, to wit, St. Athanasius and St. Cyril, St. Augustine and St. Hilary have taken care to base their teachings regarding the spiritual life upon the truths of faith and to build on them the virtues, the nature and degrees of which they explained. The same is true of the great theologians of the Middle Ages, Richard of St. Victor, Blessed Albert the Great, St. Thomas and St. Bonaventure. This is exactly what was done by the French School of the XVII century, through such men as Bérulle, Condren, Olier, St. J. Eudes.¹ Its great merit lies in the fact that it makes for the enlightenment of the mind and the strengthening of convictions so as to render more easy to men the practice of those austere virtues it proposes. It is accused at times of being given too much to speculation while touching little on practice. To unite these two plans would be the ideal. Several have attempted it and with success.²

46. 3° Of those who strive to combine these two essential elements, some adopt the *ontological* order treating successively of the various virtues; others follow the *psychological* order of development of the said virtues throughout the course of the purgative, illuminative and unitive ways.

A) Among the former we find St. Thomas. In the *Summa* he treats successively of the theological and moral virtues, and of the gifts of the Holy Spirit which correspond to each virtue. He has been followed by the principal

¹ H. BREMOND, *Hist. litt. du sentiment religieux*, III, L'Ecole française, 1921.

² This has been very well done, among others, by St. Jean Eudes in his writings; by L. TRONSON in particular *Examens*, in which making use of the works of J. J. OLIER, he has aptly condensed the asceticism of the latter.

authors belonging to French School of the XVII century and by other writers. ¹

B) Among the latter are all those whose principal aim was to form directors of souls. They describe the progress of the soul through the three ways; at the head of their treatises they simply give a short introduction on the nature of the spiritual life. Such are Thomas of Vallgornera, O. P., *Mystica Theologia Divi Thomae*, Philip of the Blessed Trinity, O. C. D., *Summa theologiae mysticae*, Schram, O. S. B., *Institutiones theologiae mysticae*, Scaramelli, S. J., *Direttorio Ascetico*, and today, A. Saudreau, *The Degrees of the Spiritual Life*, Fr. Aurelianus a SS. Sacramento, O. C. D., *Cursus Asceticus*.

47. 4° Others, like Alvarez de Paz, S. J. and P. Le Gaudier, S. J., have combined both methods: they treat at length, from the point of view of dogma, whatever appertains to the nature of the spiritual life and the chief means of perfection; then they make application of these general principles to the three ways. It seems to us that to attain the end we have in view, that is, *to form spiritual directors*, the last is the best plan to follow. No doubt, with such a scheme, one is bound to repeat and to parcel out, yet any division of the subject would necessarily offer like inconveniences. For these one can make up by proper references to subjects already dealt with or to be unfolded later on.

II. OUR PLAN.


48. We divide our Treatise of Ascetic Theology into two parts. The first is above all doctrinal. We entitle it *Principles*. In it we explain the *origin and nature* of the Christian life and its *perfection*, the *obligation* of striving after it and the *general means* of attaining it.

We designate the second part as *the Application of principles* to the different categories of souls. In it we follow the gradual rise of the soul that, desirous of perfection, goes successively through three ways, *purgative, illuminative, and unitive*. Although resting on dogma this latter part is chiefly *psychological*.

The first part is designed to *throw light* on our path by showing us the divine plan of sanctification. It should

¹ In our day by MGR. GAY, *De la vie et des vertus chrétiennes*; CH. DE SMET, S. J., *Notre vie surnaturelle*.

inspire us with courage in our efforts, for it reminds us of God's generosity toward us. It traces for us as in a foreground the great lines we are to follow in order to correspond to this bounty of God Almighty by the complete giving of self. The second part is meant to *guide* us in the detailed exposition of these successive stages, which, God helping, must be traversed to reach the goal. This plan, we hope, will unite the advantages of the various other divisions.





FIRST PART

Principles

PURPOSE AND DIVISION OF THE FIRST PART.

49. The aim of this first part is to call briefly to mind the principal dogmas upon which our spiritual life rests, to show the nature and perfection of this life, and the general means by which perfection is reached. Here we follow the *ontological* order, assigning to the second part the task of describing the *psychological* order normally followed by souls in the use they make of the various means of perfection.

- DIVISION
- C. I. *Origin* of the supernatural life : the raising of man to the supernatural state, his fall, and redemption.
 - C. II. *Nature* of the Christian life : God's part and the soul's part.
 - C. III. *Perfection* of this life : the love of God and of the neighbor carried to the point of sacrifice.
 - C. IV. Obligation for *laymen, religious* and *priests* to strive after this perfection.
 - C. V. *General means*, interior and exterior, of attaining perfection.

50. The reason for such a division is easily perceived.

The *first* chapter, by taking us back to the source itself of the supernatural life, helps us to a better grasp of its *nature* and *its excellence*.

The *second* chapter reveals the *nature* of the *Christian* life in regenerated man ; the part God takes therein by *giving Himself* to us through His Son ; and by assisting us through the agency of the Blessed Virgin and the Saints. It likewise explains the *rôle* man plays in *giving* himself to God by a constant and generous coöperation with grace.

The *third* chapter shows that perfection in this life essentially consists in the love of God and of the neighbor for God's sake. It shows further, however, that this love here on earth cannot be exercised without generous sacrifices.

In the *fourth*, the obligation of tending to perfection is determined and the extent to which the faithful, religious, and priests are respectively bound.

A *fifth* chapter is devoted to specifying the general means that help us to advance in perfection, means common indeed to all, yet susceptible of degrees. These degrees will be treated in the second part when speaking of the three ways.

CHAPTER I.

Origin of the spiritual life

51. This chapter is intended to give us a better knowledge of the excellence of the supernatural life in as much as it is a free gift; and of the nobility as well as the weakness of man, upon whom it has been bestowed. To help us understand it better we shall see :

- I. What the *natural* life of man is.
- II. Man's *elevation* to the supernatural state.
- III. His fall.
- IV. His *restoration* by a Divine Redeemer.

ART. I. THE NATURAL LIFE OF MAN

52. Here we must describe man's condition as it would have been in the purely natural state, such as it is described by Philosophers. It is important to recall to mind, though briefly, what right reason teaches us on this point, because our spiritual life, while preserving and perfecting our natural life, is grafted on it. ¹

53. 1° Man is a mysterious compound of *body* and *soul*. In him *spirit* and *matter* closely unite to form but one nature and one person. Man is, so to speak, the nexus, the point of contact between spiritual and bodily substances — an abstract of all the marvels of creation. He is a little world gathering in itself all other worlds, a *microcosm*, showing forth the wisdom of God who united in this fashion two things so far apart.

This little world is full of life : according to St. Gregory, one finds there three sorts of life, *vegetative*, *animal* and

¹ Besides Philosophical Treatises, cf. CH. DE SMEIJT, *Notre Vie surnaturelle*, 1912, Introduction p. 1-37; J. SCHRYVEERS, *Les Principes de la Vie spirituelle*, 1922, p. 31.

intellectual.¹ Like *plants* man takes food, *grows*, and *reproduces* himself. Like *animals*, he is aware of sensible objects, towards which he is drawn by sensitive appetite, emotions and passions, and like animals he moves spontaneously from within. Like *angels*, though in a different manner and in a lesser degree, he knows intellectually suprasensible being and truth, while his will is freely drawn towards rational good.

54. 2° These three kinds of life are not superimposed one on the other, but they blend and arrange themselves in due relation in order to converge towards the same end — the perfection of the whole man. It is both a rational and a biological law that in a composite being life cannot subsist and develop save on condition of harmonizing and bringing its various elements under the control of the highest of them. The former must be mastered before they can be made to minister. In man, then, the lower faculties, vegetative and sensitive, must needs be subject to reason and will. This condition is essential. Whenever it fails, life languishes or vanishes. Whenever this subordination ceases altogether, disintegration of the elements sets in; this means decay of the system and, finally, death.²

55. 3° Life is, therefore, a struggle. Our lower faculties tend lustily toward pleasure, whilst the higher ones are drawn towards moral good. Often conflict goes on between these; what pleases us, is not always morally good, and, to establish order, reason must fight hostile tendencies and actually conquer. This is the *fight of the spirit* against *the flesh*, of the *will* against *passion*. This struggle is at times hard and painful. Just as in the springtime of the year the sap rises up within plants, so at times violent impulses towards pleasure rise in the sensitive part of our soul.

56. These impulses, nevertheless, are not *irresistible*. The will helped by the intellect exercises over these movements of passion a fourfold control. 1) The power of *foresight* which consists in *foreseeing* and *forestalling* a great many dangerous fancies, impressions and emotions, by a constant and intelligent vigilance. 2) The power of *inhibition* and *moderation*, by means of which we either check or at least allay the violent passions which arise in the soul.

¹ He says (*Homil. 29 in Evangelia*) : « Homo habet vivere cum plantis, sentire cum animantibus, intelligere cum angelis ».

² A. EYMIEU, *Le Gouvernement de soi-même*, t. III, *La Loi de la Vie*, book III, p. 128.

Thus we are able to prevent our eyes from lighting upon dangerous objects, our imagination from dwelling upon unwholesome pictures; should a fit of anger stir, we are able to stem it. 3) The power of *stimulation*, which through the will stirs and gives *impetus* to the movements of the passions. 4) The power of *direction*, which allows us to direct those movements towards good and thereby to divert them from evil.

57. Besides this inward strife, there may be other conflicts *between the soul and its Maker*. Although it is evident that our plain duty is that of entire submission to Our Sovereign Master, yet for this subjection we must pay the price. A lust for freedom and independence ever inclines us to swerve from Divine Authority. The cause lurks in our pride, which cannot be trampled upon, except by the humble admission of our unworthiness and our littleness in the face of those absolute rights the Creator has upon a creature. Thus it is that even in this purely natural state we would still have a fight to wage against the threefold concupiscence.

58. 4° If far from yielding to these evil inclinations we would have done our duty, we could have justly expect a reward. For our immortal soul, this reward would have consisted, first, in a deeper and a greater knowledge of God and of truth — a knowledge, of course, analytical and discursive; then, in a love, also purer and more enduring. If, on the contrary we would have voluntarily violated the law in grave matter and remained unrepentant, we should have failed of our end, meriting as punishment the privation of God and such torments as would fit the gravity of our faults.

This would have been our condition had we been constituted in a merely natural state. This state has not, as a matter of fact, ever existed, for according to St. Thomas, man was raised to the supernatural state at the very moment of creation, or immediately after, as St. Bonaventure says.

God in His infinite goodness, was not satisfied with conferring upon man natural gifts. He willed to elevate him to a higher state by granting him still others of a preternatural and supernatural character.

ART. II. THE ELEVATION OF MAN
TO THE SUPERNATURAL STATE ¹

I. *Notion of the Supernatural*

59. Let us call to mind that Theology distinguishes between what is absolutely and what is relatively supernatural.

1° An *absolutely* supernatural gift is one which in its very essence (*quoad substantiam*) transcends nature altogether, so that it cannot be due to nor be merited by any creature whatsoever. It surpasses therefore not only all the active powers of nature, but even all its rights, all its exigencies.

Because it is given to a creature it is something *finite*; but since only what is divine can surpass the exigencies of all creation, it is also something *divine*. It is the communication of a divine thing, yet, it is shared in a finite way. We therefore keep clear of pantheism. Actually, there are only two instances of the *absolute*-supernatural: the *Incar-nation* and *Sanctifying Grace*.

A) In the first instance, God, in the person of the Word, united Himself to man in such wise that the human nature of Jesus belonged absolutely to the Second Person of the Most Blessed Trinity. Thus Jesus is, on account of His human nature, true man, whilst as regards His person He is very God. This is a *substantial* union. It does not blend the two natures in one, but whilst preserving their integrity, unites them in one and the same person — that of the Eternal Word. It constitutes, then, a personal or *hypostatic* union. This is the absolute supernatural at its highest.

B) The other *absolute* supernatural — a lesser degree — is exemplified in *sanctifying grace*.

Grace does not change the person of man. It does not make him God. It does indeed modify his nature and powers, but only accidentally. He becomes similar to God — God-like, *divinae consors naturae*, — capable of possessing God directly through the Beatific Vision, and of contemplating Him face to face even as He beholds Himself when grace will finally be transformed into glory. Evidently this privilege of knowing and loving God as the

¹ St. THOMAS, I, q. 93-102; J. BAINVEL, S. J., *Nature et surnaturel*; ABBÉ DE BROGLIE, *Confr. sur la vie surnaturelle*, t. II, p. 3-80; L. LABAUCHE, *God ana Man*, vol. II, P. II, c. I-II; R. GARRIGOU-LAGRANGE, O. P., ch. II, art. II.

Father, Son and Holy Ghost know and love one another surpasses all the exigencies of even the most perfect creature, since it actually *makes* us share in God's intellectual life and in His nature.

60. 2° What is called 'the *relative* supernatural, is in itself something that would not be beyond the capacity or the exigencies of all creatures, but simply beyond the powers and actual needs of a certain particular nature, for example, infused knowledge, which is beyond the capacity of man but not of angels. If then it is granted to man, it is supernatural *relatively*, that is with regard to man, but not in itself, in its very substance, since it is natural to angels; hence it is called also *preternatural*.

God gave man the supernatural in these two forms. In fact, He bestowed upon our first parents *the gift of preternatural integrity*, which, whilst completing their nature, fitted it for *grace* itself. The sum total of these two endowments constitutes what is called *original justice*.

II. *Preternatural gifts conferred on Adam*

61. The *gift of integrity* perfect *nature* without raising it to the level of the divine. This is, indeed, a *gratuitous* gift, *preternatural*, above the wants and capacity of man, yet not absolutely *supernatural*. This gift comprises three great privileges, which without altering human nature in its essence, gave man a perfection to which he had no title. These are *infused knowledge*, *control of the passions* or the absence of concupiscence, and *immortality of the body*.

62. A) **Infused science.** Our nature does not require it, since it is the privilege of angels. Man left to his own resources can acquire knowledge only gradually and painfully and in subjection to certain psychological laws. In order to fit Adam for his rôle of first educator of the human race God granted him infused knowledge of all the truths he needed to know, and a facility for the acquisition of experimental knowledge. In this sense man approached the likeness of angels.

63. B) **The control of the passions**, that is, exemption from the sway of concupiscence which renders so difficult the practice of virtue. We have already remarked that, owing to his very constitution, there takes place in man a terrible struggle between the sincere desire for what is good, on one side, and a reckless lust for pleasure and sensible

goods on the other, to say nothing of a marked proneness to pride. This is really what we call the threefold concupiscence. To counteract this natural drawback God endowed our first parents with a certain *control of the passions* which, without rendering them impeccable, made easy for them the practise of virtue. That *tyranny of concupiscence* that so vigorously pushes on to evil did not exist in Adam; there was simply a certain tendency toward pleasure but in due subordination to reason. Because his will was subject to God, his lower faculties were in turn subservient to reason and his body to his soul. This was order — perfect rectitude.

64. C) The immortality of the body. By nature man is subject to sickness and to death. In order that his soul could attend unencumbered to higher duties, a special disposition of Providence preserved him from this double infirmity. These three privileges were designed to fit man better for the reception and the use of a gift still more precious, a gift absolutely supernatural — *sanctifying grace*.

III. *The supernatural privileges conferred on Adam*

65. A) By nature man is the *servant* of God, His property. — In His infinite goodness God willed to incorporate us into His family. He made man His heir-apparent when He reserved for him a place in His kingdom. For this bounty man will never be able to thank God adequately.

In order that this adoption might not remain a mere formality, He gave him a share in His divine life. This communication of God's life to man is, indeed, a created quality but none the less real. It enables man here on earth to enjoy the light of faith (a light greater by far than that of reason), and in heaven, to possess God by the Beatific Vision and with a love corresponding to the clearness of that vision.

66. B) This was habitual grace. It perfected and deified, so to speak, the very substance of Adam's soul. To it were added the *infused virtues* and the *gifts of the Holy Ghost*, which in turn deified his faculties. Lastly, *actual grace* came to set in motion all this supernatural organism enabling man to elicit supernatural acts, — God-like acts, meriting eternal life.

This grace is in substance the same as is granted to us by justification. We shall not explain it in detail now,

but later when in the second chapter we speak of regenerated man.

All these prerogatives, with the exception of infused knowledge, were given to Adam, not as a personal gift, but as a family possession — a patrimony to be handed down to his heirs should he abide faithful to God.

ART. III. THE FALL AND ITS CONSEQUENCES ¹

I. *The fall*

67. In spite of these privileges man remained *free*, and in order to merit heaven he was put to a *test*. This test consisted in the fulfilment of the divine law. It consisted in particular in the carrying out of a *positive command* added to the natural law. Genesis expresses it in the form of a prohibition which forbade eating the fruit of the tree of *knowledge of good and evil*. Holy Writ narrates how the devil in the guise of a serpent came to tempt our first parents by raising a doubt in their minds as to the legitimacy of this ban. He tried to persuade them that if they ate the forbidden fruit, far from dying, they would become like gods, since they would know for themselves what was good and what evil, without need of recourse to the law of God: "*You shall be as Gods, knowing good and evil.*" ² This was a temptation to pride, to revolt against God. Man fell and committed a formal act of *disobedience*, as St. Paul remarks, ³ but an act inspired by *pride* and soon followed by further delinquencies. It was a refusal to submit to God's authority, therefore, a grievous fault. The prohibition being an instrument to test the fidelity of the first man, this refusal amounted to a negation of God's wisdom and of His sovereign dominion. The violation was all the more grave since our first parents had full knowledge of God's liberality towards them, of His inalienable rights, of the importance of a precept carrying such a sanction, and since they were in no wise swept away by passion, having had ample time to weigh the frightful consequences of their act.

68. The question even suggests itself: how could they sin at all, since they were not under the sway of concupiscence. This we understand if we recall that no creature

¹ St. THOM., II^a II^æ q. 163-165; *de Malo*, q. 4; BAINVEL, *Nature et Supernaturel*, ch. VI-VII; A. DE BROGLIE, *op. cit.*, p. 133-134; L. LABAUCHE, *op. cit.*, Part. II, ch. I-V; AD. TANQUEREY, *Syn. theol. dogm.* t. II, n. 882-886 ed. 1926.

² *Gen.*, III, 5.

³ *Rom.*, V.

having a will of its own is impeccable. Free-will gives it the power of turning away from real good towards what is but apparent good. It implies the power of holding to the latter, preferring it to the former. This very choice is what constitutes sin. As St. Thomas says, impeccability can only be found where free will identifies itself with the moral law. This is God's privilege.

II. *The consequences of the fall*

69. Punishment followed quickly for our first parents and for their posterity.

A) The personal sanction visited upon them is described in Genesis. Here again God's goodness is to the fore. He could have on the spot punished them with death. His mercy halted Him. He merely left them shorn of those special privileges with which He had vested them, that is, stripped of the gifts of integrity and of habitual grace. He did not touch their nature or the prerogatives flowing therefrom. Doubtless, man's will is weakened compared with the strength it possessed when integrity was his. However, there is no conclusive evidence that it is actually feebler than it would have been in a purely natural state, at any rate it remains free in choosing good or evil. God even condescended to leave our first parents in possession of faith and hope and gave their forlorn souls the hopeful assurance of a redeemer, — their own offspring, who would one day vanquish the devil and reinstate fallen humanity. By His actual grace, at the same time, He invited them to repentance, and as soon as they repented, He granted them pardon of their sin.

70. B) But what will be the condition of their descendants? The answer is that mankind will be likewise deprived of *original justice*, that is to say, of *sanctifying grace* and the *gift of integrity*. Those endowments, free gifts in every sense, a patrimony, so to speak, were to be handed to his heirs should Adam prove faithful. This condition unfulfilled, man comes into the world deprived of original justice. When through penance our first parents regained grace, it was no longer as a heritage for their posterity, but solely as a personal possession, a grant to a private individual. To the new Adam, Christ Jesus, who would in time become the head of mankind, was reserved the expiation of our faults and the institution of a sacrament of *regeneration* to transmit to each of the baptized the grace forfeited in Paradise.

71. Thus it is that the children of Adam are born into this world without *original justice*, that is, without sanctifying grace and the gift of integrity. The lack of this grace is called *original sin*, sin only in the broad sense of the term, for it implies no guilty act on our part, but simply a fallen condition. It constitutes, considering the supernatural destiny to which we are called, a privation of a quality that should be ours, — a blemish, a moral taint that places us out of the pale of God's kingdom.

72. Moreover, on account of the forfeited *gift of integrity*, concupiscence rages in us and unless courageously withstood, it drags us into actual sin. With regard, then, to our primeval state we are as it were *withered* and *wounded*, subject to ignorance, prone to evil, weak against temptation.

Experience indeed shows that the force of concupiscence is not equally strong in all men. Each differs in temperament and character and therefore passions also vary in ardor and violence. Once the controlling check of original justice was lifted, explains St. Thomas, the passions regained full sway and prove more unruly in some, more subdued in others.

73. Must we go further and admit, with the Augustinian school, a positive, *intrinsic*, impairment of our *natural* energies and faculties? It is quite unnecessary. There is nothing to prove it. Should we admit, though, with some of the Thomists an *extrinsic* impairment of our powers? It consists, they say, in the fact that we have *more obstacles* to surmount, specially, the tyranny the devil wields over the vanquished, and the withdrawal of certain natural helps God would have granted us in a purely natural state. This is possible, nay, rather probable. But, in justice, we must add, that such hindrances find compensation in actual grace given us by God in virtue of the merits of His Son, and also in the protection accorded to us by His angels, particularly, our guardian angels.

74. **Conclusion.** This much we can safely say : owing to the Fall, man has lost the right balance he had as he came from the hands of God ; in comparison with his primeval state, he is now injured, *unbalanced*, as the actual plight of his faculties plainly shows.

A) This unbalanced condition becomes evident first of all with regard to our sensitive faculties. a) Our *exterior*

senses, our eyes, for instance, eagerly light on what our curiosity craves, our ears are ever ready to catch every novelty, our flesh is alive to every sensation of pleasure, heedless the while of the moral law. **b)** The same is true of our *interior senses*. With each flight of fancy our imagination represents to us all sorts of images more or less sensual. Our passions run headlong, oft times madly so, toward sensible or sensuous good, and utterly ignoring all moral good, endeavor to wrest compliance from the will. True indeed, such tendencies are not irresistible, for our lower faculties remain, in a measure, under the control of the will, yet, their submission, once they revolt, demands much strategy and effort.

75. B) The *intellectual* faculties, intellect and will, also have been injured by original sin.

There is no doubt that our intellect remains capable of knowing truth, and that with patient labor, even without the aid of revelation, it can obtain knowledge of certain fundamental truths in the natural order. The failures, however, in this regard, are most humiliating. The preoccupations of the present blind the mind to the realities of eternity. **a)** Instead of seeking God and the things that are God's, instead of rising spontaneously from the creature to the Creator, as it would have done in the primeval state, man's intellect gravitates earthward. The study of creatures frequently absorbs it and prevents its ascent to their Maker. 1) Its power of attention, drawn by curiosity, centres round its own whims to the neglect of the realities that lead man to his end. 2) It *falls most readily into error*. Innumerable prejudices to which we are victims and the passions that agitate our spirit drop a thick veil between our souls and the truth. Alas! only too often we lose our bearings upon the most vital questions, on which the course and direction of our moral life depend.

b) Our will, instead of paying homage to God, has, on the contrary, the most daring and pretentious aspirations to *independence*. It finds it bitter and painful to submit to God or to yield to His representatives on earth. When the issue is to conquer those difficulties that oppose themselves to the realization of good, its efforts are weak and inconstant. How frequently does it not allow sentiment and passion to carry it away! Saint Paul describes such weakness in striking terms: "For the good which I will, I do not: but the evil which I will not, that I do. For

I am delighted with the law of God, according to the inward man : but I see another law in my members, fighting against the law of my mind and captivating me in the law of sin that is in my members. Unhappy man that I am, who shall deliver me from the body of this death? The grace of God, by Jesus Christ Our Lord." ¹ On the testimony of the Apostle the remedy for this wretched condition is the *grace of redemption*.

ART. IV. REDEMPTION AND ITS EFFECTS ²

76. Redemption is a wondrous work — God's masterpiece. By it, man disfigured by sin is *remade*. He is, in a sense, placed above his primordial state before the fall, so much so, that the Church in her liturgy does not hesitate to bless the fault that secured for us such a Redeemer as the God-man : " O happy fault, that merited such and so great a Redeemer! "

I. *The nature of Redemption*

77. God who from all eternity had foreseen man's fall, willed likewise from all eternity to provide a Redeemer for men, in the person of His Son. He determined to become man so that becoming the head of mankind He could in full measure expiate our sin and give us back, together with grace, all our rights to heaven. Thus He drew good out of evil and harmonized the rights of *justice* with those of His *goodness*.

He was not indeed bound to demand full justice. He could have pardoned man and contented Himself with the meagre and imperfect reparation that the latter could have proffered. But He regarded it more worthy of His glory and more salutary for man to enable him to offer full reparation for his fault.

78. A) Full justice required an *adequate* reparation, *in proportion to the offense*, and offered by a *lawful representative* of mankind. God brought this about by the Incarnation and the Redemption.

a) The Son of God takes flesh and thus becomes the chief of humanity, the head of a mystical body whose members

¹ *Rom.*, VII, 19-25.

² St. THOM., III, q. 46-49; HUGON, O. P., *Le Mystère de la Rédemption*; BAINVEL, *op. cit.*, ch. VIII; J. RIVIÈRE, *The Atonement*; AD. TANQUERAY, *Synopsis theol. dogmat.*, t. II, n. 1124-1216; L. LABAUCHE, *God and Man*, vol. I. P. III.

we are. By this very fact, the Son can of right act and make atonement in our name.

b) This atonement is a satisfaction not only *equal* to the offense, but above it by far. If the moral value of any action proceeds first and foremost from the worth, the dignity of the person performing it, this reparation made by the God-Man has a *moral worth* that is *infinite*. A single act of the Son of God would have sufficed to make adequate reparation for all the sins of the human race. Now, as a matter of fact, Jesus, moved by the purest love, did make such acts of reparation without number. He filled the measure and crowned it with the greatest, the most sublime and heroic of actions, — the total immolation of self on Calvary. He has, indeed, made abundant and superabundant satisfactions : “ *Where sin abounded, grace did more abound.* ” ¹

c) The atonement is the same in kind as the offense. Adam’s sin was *disobedience* and *pride*. Jesus makes reparation by *humble* obedience, inspired by *love*, — an obedience unto death, even the death of the cross. “ *becoming obedient unto death, even to the death of the cross.* ” ² Again, just as a woman was instrumental in Adam’s fall, so a woman intervenes in man’s redemption with her power of intercession and her merits. Although in a secondary rôle Mary, the Immaculate Virgin Mother of the Saviour, coöperates with Him in the work of reparation. ” ³

Thus God’s *justice* is fully satisfied, and His *goodness* even more.

79. B) Holy Scripture, in fact, attributes the work of our redemption to the infinite mercy of God and His exceeding great love for us. In the words of St. Paul: “ *God, who is rich in mercy for his exceeding charity wherewith He loved us,..... hath quickened us together in Christ.* ” ⁴ The three divine persons vie one with the other in this work, each moved by a love which, in truth, would seem to be excessive.

a) The Father has an only-begotten Son, equal to Him, whom He loves like another self, and by whom He is loved with the same infinite love. It is this very Son whom He gives and sacrifices for us that we may rise again to life

¹ *Rom.*, V, 5.

² *Philip.*, II, 1.

³ Here it is question of the merit called *de congruo*, which we shall explain later on.

⁴ *Ephes.*, II, 4.

from the death of sin : “ *For God so loved the world, as to give His Only-Begotten Son : that whosoever believeth in Him may not perish, but may have life everlasting.* ”¹ Could His generous love give more? In giving us His Son, has He not given us all other things? “ *He that spared not even His own Son, but delivered Him for us all, how hath He not also, with Him given us all things.* ”²

80. b) The Son joyously and generously accepted the mission entrusted to Him. From the first instant of His Incarnation, He offered Himself to the Father as the victim that replaced all the sacrifices of the Old Law. His entire life was a long sacrifice completed by His immolation on Calvary — a sacrifice born of the love He bore us : “ *Christ also hath loved us and hath delivered Himself for us, an oblation and a sacrifice to God for an odour of sweetness.* ”³

81. c) In order to finish His work He sent us the Holy Ghost. This Divine Spirit, who is none other than the substantial love of the Father and the Son, was not satisfied with instilling grace into our souls together with the infused virtues, especially divine charity, but gave Himself to us in order that we might not only enjoy His presence and possess His gifts, but even His very person : “ *The charity of God is poured forth in our hearts, by the Holy Ghost who is given to us.* ”⁴

Redemption is therefore, the masterpiece of divine love : this fact enables us to forecast its effects.

II. *The Effects of Redemption*

82. Jesus did not stop short once He had offered reparation to God for our offense and reconciled us to Him. He merited for us all the graces lost to us by sin, and many more.

First of all, He gave us back all the *supernatural goods* we had lost by sin :

a) *Habitual grace* with all the infused virtues and the gifts of the Holy Ghost; then, to adapt Himself better to our human nature He instituted the *Sacraments*, sensible signs that confer grace upon us in every important circumstance of our life and thus furnish us with greater security and greater confidence. b) He secured for us *actual graces* in a full measure, and according to the word of St. Paul,

¹ *John*, III, 16. — ² *Rom.*, VIII, 32. — ³ *Ephes.*, V, 2. — ⁴ *Rom.*, V, 5.

we are justified in judging them even more abundant than those we should have received in the state of innocence :
 “ *Where sin abounded, grace did more abound.* ” ¹

83. c) It is true that the *gift of integrity* was not given back to us immediately, but it is given us *gradually*. The grace of regeneration leaves us still exposed to the attacks of the threefold concupiscence and subject to the burden of life’s sufferings, but it gives us the needed strength to surmount them, rendering us more humble, more vigilant, more active in warding off and conquering temptation. Thus it grounds us in virtue and gives us the opportunity of increasing our merit. The example of Jesus, who so courageously carried His cross and ours, gives us new energy and sustains our efforts in the fight. The *actual graces*, which He has merited for us, and which He bestows with a lavishness truly divine make effort and victory easier. In proportion as we struggle under the leadership and protection of the Master, concupiscence weakens, our power of resistance grows, and a time comes when privileged souls are so grounded in virtue, that ever free as they remain to do evil, they never commit any fully deliberate venial sin. The final victory will come only with our entrance into heaven, but it will be all the more glorious having been bought at a greater price. Can we not also repeat :
O happy fault!

84. d) To such interior helps our Lord has joined *external* ones, particularly that of the *Visible Church*, founded and designed by Him to enlighten our minds by her teaching, to stay our wills by the warrant of her laws and judgments, to sanctify our souls by sacraments, sacramentals and indulgences. In her we have an immense treasure-house of help for which we must thank God :
O felix culpa! O happy fault!

85. e) Lastly, it is not certain that the Word of God would have taken flesh had the fall of our first parents not occurred. Now the Incarnation is such a priceless boon that it alone would suffice to explain and justify the cry of the Church : *O happy fault!*

Instead of having for the head of the race a man richly endowed, indeed, but liable to error and to sin, we have one who is none other than the Eternal Son of God. The head of mankind is the Word, clothed in our nature, true man as

¹ *Rom.*, V, 20.

well as true God. He is the *ideal mediator*, a mediator for worship as well as for redemption, who adores His Father not merely in His own name but in the name of the entire human race, nay more, in the name of the angels, for it is through Him that the heavenly hosts praise and glorify their Creator: "through Whom the angels praise."¹ He is the *perfect priest* who, while having free access to God on account of His divine nature, stoops down to His fellow-men, His brethren, to deal them kindness and indulgence the while He knows their weakness: "*Who can have compassion on them that are ignorant and that err: because He Himself also is encompassed with infirmity.*"²

With Him and through Him we can render to God the infinite homage to which He is entitled. With Him and through Him we can obtain all the graces we need both for ourselves and for others. When we adore, it is He that adores in us and through us; when we ask for help, it is He that supports our requests; and for this reason, whatsoever we shall ask of the Father in His name shall be graciously given us.

We must, therefore, rejoice in the possession of such a Redeemer, such a Mediator, and have a trust in Him that knows no limits.

CONCLUSION

86. This brief historical survey brings out most strikingly the supreme *worth* of the supernatural life and the *grandeur* and *weakness* of man on whom it is bestowed.

1° This life is, indeed, excellent since:

a) It is born of a *loving thought of God*, who has loved us from all eternity and has willed to unite us to Himself in the sweetest and closest intimacy: "*I have loved thee with an everlasting love, and therefore I have drawn thee to myself.*"³

b) It is a *real participation*, even if finite, *in the nature and in the life of God*, enabling us to know and to love God even as the Father, Son and Holy Ghost know and love one another: "partakers of the divine nature." (See n. 106)

c) It has such worth in God's eyes that, to give it to us, the Father sacrifices His Only-Begotten Son, the Son makes a complete immolation of self, and the Holy Ghost comes to impart this life to our souls.

Indeed, it is the pearl of great price: "By whom he hath

¹ Preface of the Mass. — ² *Hebr.*, V, 2. — ³ *Jer.*, XXXI, 3.

given us most great and precious promises,"¹ which we must hold dearer than all else and keep and cherish with jealous care: *its worth is that of God Himself!*

87. 2^o Still, we carry this treasure in earthen vessels. If our first parents, endowed with the gift of integrity and enriched with all sorts of privileges, had the misfortune of forfeiting it both for themselves and their posterity, should we entertain no fear? We, who in spite of our spiritual regeneration, carry within us the threefold concupiscence?

No doubt, there are within us *generous* and *noble* impulses born of what is good in our nature. There are, besides, the supernatural forces which come to us through Christ's merits and through our incorporation into Him. However, we remain *weak* and *inconstant*, unless we lean upon Him who is our strength as well as our head. The secret of our power does not rest with us, but with God and Christ Jesus our Lord. The history of our First Parents and their lamentable fall shows us that the great evil in the world, the only evil, is *sin*. It shows us that we must be ever on our guard to repel at once and with all our might every attack that the enemy may make against us, be it from without or from within. We are nevertheless well protected and fully armed against his onslaughts, as our second chapter, dealing with the nature of the Christian life, will prove.

CHAPTER II

The Nature of the Christian Life

88. The supernatural life which, by virtue of the merits of Jesus Christ, is a participation in God's life, is often called *the life of God in us or the life of Jesus in us*. Such expressions are correct provided one takes care to explain them, so as to avoid anything savoring of pantheism. We have not a life *identical* with that of God or our Lord; we only have a life *similar* to theirs, a finite participation, yet most real.

We may define it thus: *a share in the divine life given us by the Holy Ghost who dwells in us, because of the merits of Jesus Christ; a life which we must protect against all destructive tendencies.*

¹ II Petr., I, 4.

89. We see, then, that as regards our supernatural life God plays the principal rôle, we a secondary one. It is the Triune God that comes Himself to confer it upon us, for He alone can make us share in His own life. He communicates it to us in virtue of the merits of Christ (n. 78), who is the meritorious, exemplary and vital cause of our sanctification. It is perfectly true that *God lives in us*, that *Jesus lives in us*; yet, our spiritual life is *not identical* with that of God or of our Lord. It is distinct from but similar to the one and the other. *Our rôle* consists in making use of the divine gifts in order to live with God and for God, in order to live in union with Jesus and to imitate Him. But we cannot live this supernatural life without a continual struggle against the threefold concupiscence which still remains in us (n. 83). And moreover, since God has endowed us with a supernatural organism, it is our duty to make that life increase in us by meritorious acts and the fervent reception of the sacraments.

This is the meaning of the definition we have given, and this whole chapter is but its explanation and development. From it we shall draw practical conclusions concerning devotion to the Most Holy Trinity, devotion to and union with the Incarnate Word, and even concerning devotion to the Blessed Virgin and the Saints, since all these devotions flow from their relations with the Word of God-made-Flesh.

Although the action of God and that of the soul have parallel developments in the Christian life, we shall for the sake of clearness treat of them in two successive articles, one on the *rôle of God* and the other on the *rôle of man*.