

nothing to him who refuses to open his eyes, nor can a banquet satisfy him who refuses to eat; and in the same way the divine light supplied to our minds, the rules given for our actions, and the happiness promised to those who fear God, are all in vain unless they are received with prompt faith, earnest charity, and firm hope. Thus, Abraham, the father of the faithful, trusted the Word of God and believed things incredible to the reason; obeyed the commands of God, no matter how hard they were (when bidden leave his native land and sacrifice his son); and hoped for things that seemed impossible, trusting in the promises of God—which living and active faith was counted to him for righteousness. All, therefore, who devote themselves to God, should be taught to fulfil these duties in their own persons.

24. (xv.) Whatever is taught to the young in addition to the Scriptures (sciences, arts, languages, etc.) should be taught as purely subordinate subjects. In this way it will be made evident to the pupils that all that does not relate to God and to the future life is nothing but vanity.

Socrates is praised by the ancients because he turned philosophy from its barren and thorny speculations and brought it to bear on the province of morals. The Apostles professed to recall Christians from the thorny questions of the law and to lead them to the sweet charity of Christ (1 Tim. i. 5 *seq.*), and in the same way many modern theologians urge us to leave confused controversies, that destroy the Church far more than they build it up, and to attend to our own consciences and the practice of piety. O that God would have pity on us, that we might find some universal method by which all that occupies the mind of man might be brought into relation with God, and that we might learn to convert the business of this life, in which all mankind is immersed, into a preparation for the life to come! This would, indeed, be a sacred ladder on which our minds might mount to the eternal protector of all things, to the source of true happiness.

25. (xvi.) All should be taught to reverence God both

inwardly and outwardly. For inward without outward reverence tends to grow faint, while outward without inward reverence degenerates into hypocrisy.

The outward worship of God consists in conversing about Him, in preaching and hearing His Word, in adoring Him on bended knee, in singing His praises in hymns, and in attending to the Sacraments and the other services of the Church, public and private. The inward worship of God consists of continual meditation on the divine presence, of fearing and loving God, of abnegation and resignation of self, and of the ready will to do or to suffer all that God desires. These two forms of worship must be joined together, and not torn asunder; not only because it is right that God should be glorified in our bodies and in our minds, which belong to Him (1 Cor. vi. 20), but also because they cannot be separated without danger. Outward ceremonies without inward truth are an abomination to God, who says: "Who demands these things from you?" (Isaiah i.), "for He is a spirit and must be worshipped in spirit and in truth" (John iv.). But, since we are not merely spirits but have bodies and senses as well, it is necessary for our senses to be outwardly stimulated, that we may inwardly do what is right in spirit and in truth. On this account God, though He lays more stress on inward worship, ordained outward ceremonies and wishes them to be observed. Christ freed the worship of the New Testament from ceremony and taught that God should be worshipped in spirit and in truth, yet He Himself bent His head when He prayed to His Father, and continued His prayer for nights together; used to attend religious meetings, heard and questioned the doctors of the law, preached the Word, and sang hymns. Therefore when we educate the young, we should educate them thoroughly, externally and internally, since otherwise we may produce either hypocrites, that is to say, superficial, fraudulent, and false worshippers of God, or fanatics, who delight in their own visions, and through their contempt of outward form undermine the Church, or, finally, luke-

warm Christians, in whom the stimulus of external or the reality of internal worship is wanting.

26. (xvii.) Boys should be carefully habituated to the outward works which are commanded by God, that they may know that it is true Christianity to express faith by works.

Such works are the exercise of temperance, justice, pity, and patience, which should continually occupy our attention. "For, unless our faith brings forth such fruit it is manifestly dead" (James ii.). But it must be living if it is to bring us salvation.

27. (xviii.) They should also learn to distinguish carefully the objects of the blessings and of the judgments of God, that they may make a good use of them.

Fulgentius<sup>32</sup> (Letter II. to Gallas) divides the blessings of God into three classes. According to him, some are to last for ever, others are to help us to attain eternity, while others are only for the use of this present life. Of the first kind are the knowledge of God, the joy of the Holy Spirit, and the love of God that fills our hearts. Of the second kind are faith, hope, and compassion for our neighbours. Of the third kind are health, riches, friends, and the other external goods that of themselves make us neither happy nor unhappy.

In the same way the judgments or chastisements of God are of three kinds. Some (whom God wishes to spare in the life everlasting) are seized on earth and are tortured that they may be purified and whitened (Dan. xi. 35; Rev. vii. 14), as was the case with Lazarus. Others are spared here that they may be punished in eternity, as was the Rich Man. While the punishments of others begin here and are continued in eternity, as is the case with Saul, Antiochus, Herod, Judas, etc.

Men, therefore, must be taught to distinguish all these from one another, that they may not be deceived by the good things of the flesh and give precedence to what is transitory, that they may realise that present ills are less to be feared than hell-fire, and "that they should not fear

those who can only kill the body and have no further power, but Him who can destroy the body and can also thrust the soul down to hell" (Luke xii.).

28. (xix.) They should also be told that the safest path of life is the path of the Cross; that Christ the King of Life has trodden it before us, and invites to it and leads along it those whom He loves best.

The mystery of our salvation was consummated on the Cross and depends on the Cross; for by it the old Adam was slain that the new Adam, fashioned after God's image, might live. Those, therefore, whom God loves, He chastises and crucifies with Christ, that when they rise with Christ He may set them on His right hand in heaven. Now, though this lesson of the Cross tells the power of God to save those who believe, to the flesh it is foolishness and an offence (1 Cor. i. 18). It is therefore very necessary to teach this lesson to Christians with great care, that they may understand that they cannot be the disciples of Christ unless they deny themselves, bear the Cross of Christ on their shoulders (Luke xiv. 26), and are prepared throughout their whole lives to follow God wherever He may lead them.

29. (xx.) Care must be taken that, while all this is being taught, no conflicting examples come in the way.

That is to say, the boys must not hear or see blasphemies, perjuries, or other acts of impiety, but, whichever way they turn, should encounter nothing but reverence for the Deity, observance of religion, and conscientiousness. Evil conduct, also, whether at home or at school, should always be severely punished, and, if the punishment for profanity be always greater than for offences against Priscian<sup>33</sup> or for other faults, it will be impressed upon them that the former error is the more important to guard against.

30. (xxi.) In this corrupt state of the world and of human nature we never make as much progress as we ought, or, if we do advance, are filled with complacency and spiritual pride, through the depravity of our flesh.

Now this is a very great danger (for God resists the proud), and therefore all Christians should be taught in

their youth that our endeavours and our works are of no avail, unless Christ, the Lamb of God who takes away the sins of the world, help us with His perfection. On Him we must call and Him we must trust.

We shall thus have finally placed the hope of our salvation in safety, when we have laid the burden on Christ, the corner-stone. For He is the culminating point of all perfection in heaven and on earth, and is the one and only originator and guardian of our faith, our charity, our hope, and our salvation. For this reason God sent Him from heaven that he might become Immanuel (or God in man) and unite all men in God, and that, living with purity in the life which He had assumed, He might give men the example of a divine life; that by His innocent death He might expiate the sins of the world in His person, and might wash us clean with His blood; that He might show His victory over death by His resurrection, and ascending into heaven might send the Holy Ghost, the pledge of our salvation; and that He might thus rule us and preserve us, and, finally, take us to Himself, that we may be with Him and see His glory.

31. Thus to the eternal Saviour of all men, with the Father and the Holy Ghost, be praise, and honour, and blessing, and glory, for evermore. Amen.

32. It remains to draw up a detailed method for the several classes.