

other admonitions, and to suggest that he show himself not the master, but the advocate, not the step-son, but the real son of the Church.' It behoves us too, us especially, to inculcate that other saying so noble and so paternal of Anselm: 'Whenever I hear anything of you displeasing to God and unbecoming to yourselves, and fail to admonish you, I do not fear God nor love you as I ought.' And especially when it comes to our ears that you treat the churches in your power in a manner unworthy of them and of your own soul, then we should imitate Anselm by renewing our prayers, counsels, admonitions 'that you think over these things carefully, and if your conscience warns you that there is something to be corrected in them that you hasten to make the correction.' 'For nothing is to be neglected that can be corrected, since God demands an account from all, not only of the evil they do, but also of the correction of evil which they can correct. And the more power men have to make the necessary correction the more rigorously does He require them, according to the power mercifully communicated to them, to think and act rightly... And if you cannot do everything all at once, you must not on that account cease your efforts to advance from better to better, because God in His goodness is wont to bring to perfection good intentions and good effort, and to reward them with blessed plenitude.'

These and similar admonitions, most wise and holy, given by Anselm even to the lords and kings of the world may well be repeated by the pastors and princes of the Church, as the natural defenders of truth, justice, and religion in the world. In our times, indeed, the obstacles in the way of doing this have been enormously increased, so that there is, in truth, hardly room to stand without difficulty and danger. For while unbridled licence reigns supreme the Church is obstinately fettered, the very name of liberty is mocked, and new devices are constantly being invented to thwart the work of yourselves and your clergy, so that it is no wonder that 'you are not able to do everything all at once' for the correction of the erring, the suppression of abuses, the promotion of right ideas and right living, and the mitigation of the evils which weigh on the Church.

The Reason of the Church's Difficulties.

But there is comfort for us: the Lord liveth and 'He will make all things work together unto good to them that love God.' Even from these evils He will bring good, and, above all, the obstacles devised by human perversity He will make more splendid the triumph of His work and of His Church. Such is the wonderful design of the Divine Wisdom and such 'His unsearchable ways' in the present order of Providence,—'for my thoughts are not your thoughts, nor my ways your ways, saith the Lord'—that the Church of Christ is destined ever to renew in herself the life of her Divine Founder who suffered so much, and in a manner to 'fill up what is wanting of the sufferings of Christ.' Hence her condition as militant on earth divinely constrains her to live in the midst of contentions, troubles, and difficulties, that thus 'through many tribulations she may enter into the kingdom of God' and at last be united with the Church triumphant in heaven.

Anselm's commentary on the passage of St. Matthew: 'Jesus constrained His disciples to enter the boat,' is directly to the point. 'The words in their mystical sense summarise the state of the Church from the coming of Jesus Christ to the end of the world. THE SHIP, THEN, WAS BUFFETED BY THE WAVES IN THE MIDST OF THE SEA, while Jesus remained on the summit of the mountain; for ever since the Saviour ascended to heaven, holy Church has been agitated by great tribulations in the world, buffeted by various storms of persecution, harassed by the divers perversities of the wicked, and in many ways assailed by vice. BECAUSE THE WIND WAS CONTRARY, because the influence of malign spirits is constantly opposed to her to prevent her from reaching the port of salvation, striving to submerge her under the opposing waves of the world, stirring up against her all possible difficulties.'

How They are to be Combated.

They err greatly, therefore, who lose faith during the storm, wishing for themselves and the Church a permanent state of perfect tranquility, universal prosperity, and practical, unanimous, and uncontrasted recognition of her sacred authority. But the error is worse when men deceive themselves with the idea of gaining an ephemeral peace by cloaking the rights and interests of the Church, by sacrificing them to private interests, by minimising them unjustly, by truckling to the world, 'the whole of which is seated in wickedness' on the pretext of reconciling the followers of novelties and bringing them back to the Church, as though any composition were possible between light and darkness, between Christ and Belial. This hallucination is as old as the world, but it is always modern and always present in the world so long

as there are soldiers who are timid or treacherous and at the first onset ready to throw down their arms or open negotiations with the enemy, who is the irreconcilable enemy of God and man.

It is for you, therefore, Venerable Brothers, whom Divine Providence has constituted to be the Pastors and leaders of the Christian people, to resist with all your strength this most fatal tendency of modern society to lull itself in a shameful indolence while war is being waged against religion, seeking a cowardly neutrality made up of weak schemes and compromises to the injury of divine and human rights, to the oblivion of Christ's clear sentence: 'He that is not with me is against me.' Not, indeed, that it is not well at times to waive our rights as far as may lawfully be done and as the good of souls requires. And certainly this defect can never be charged to you who are spurred on by the charity of Christ. But this is only a reasonable condescension, which can be made without the slightest detriment to duty and which does not at all affect the eternal principles of truth and justice.

The Necessity of Gentleness for Bishops.

Thus we read how it was verified in the cause of Anselm, or rather in the cause of God and the Church, for which Anselm had to undergo such long and bitter conflicts. And when he had settled at last the long contest Our Predecessor Paschal II. wrote to him: 'We believe that it has been through your charity and through your persistent prayers that the Divine mercy has been persuaded to turn to the people entrusted to your care.' And referring to the paternal indulgence shown by the Supreme Pontiff to the guilty, he adds: 'As regards the great indulgence We have shown, know that it is the fruit of our great affection and compassion in order that We might be able to lift up those who were down. For if the one standing erect merely holds out his hand to a fallen man, he will never lift him, unless he too bends down a little. Besides, although this act of stooping may seem like the act of falling, it never goes so far as to lose the equilibrium of rectitude.'

In making our own these words of Our most pious Predecessor, written for the consolation of Anselm, We would not hide Our very keen sense of the danger which confronts the very best among the pastors of the Church of passing the just limit either of indulgence or resistance. How they have realised this danger is easily to be seen in the anxieties, trepidations, and tears of most holy men who have had borne in upon them the terrible responsibility of the government of souls and the greatness of the danger to which they are exposed, but it is to be seen most strikingly in the life of Anselm. When he was torn from the solitude of the studious life of the cloister, to be raised to a lofty dignity in most difficult times, he found himself a prey to the most tormenting solicitude and anxiety, and chief of all the fear that he might not do enough for the salvation of his own soul and the souls of his people, for the honor of God and of His Church. But amid all these anxieties and in the grief he felt at seeing himself abandoned culpably by many, even including his brethren in the episcopate, his one great comfort was his trust in God and in the Apostolic See. Threatened with shipwreck, and while the storm raged round him, he took refuge in the bosom of the Church, his Mother, invoking from the Roman Pontiff pitiful and prompt aid and comfort; God, perhaps, permitted that this great man, full of wisdom and sanctity as he was, should suffer such heavy tribulation, in order that he might be a comfort and an example to us in the greatest difficulties and trials of the pastoral ministry, and that the sentence of Paul might be realised in each one of us: 'Gladly will I glory in my infirmities that the power of Christ may dwell in me. For which cause I please myself in my infirmities... for when I am weak then am I powerful.' Such, indeed, are the sentiments which Anselm expressed to Urban II.: 'Holy Father, I am grieved that I am not what I was, grieved to be a bishop, because by reason of my sins I do not perform the office of a bishop. While I was in a lowly position I seemed to be doing something; set in a lofty place, burdened by an immense weight, I gain no fruit for myself, and am of no use to anybody. I give way beneath the burden because I am incredibly poor in the strength, virtue, zeal, and knowledge necessary for so great an office. I would fain flee from the insupportable anxiety and leave the burden behind me, but on the other hand I fear to offend God. The fear of God obliged me to accept it, the same fear of God constrains me to retain the same burden. Now, since God's will is hidden from me and I know not what to do, I wander about in sighs, and know not how to put an end to it all.'

The Reward of Obedience.

Thus does God bring home even to saintly men their natural weakness, in order the better to make manifest in them the power of strength from above, and by a humble and real sense of their individual insufficiency to pre-