

in Rome in these little reunions which had in them much that was like the gatherings of the early Christians in the Roman Catacombs. Like St. Ambrose, Philip loved music and appreciated its influence. In time music and hymns were introduced before and after the discourses, and nothing was left undone to make the meetings attractive and delightful. A favorite devotion with the Saint was the visit to the Seven Churches. The children of the Oratory would meet at St. Paul's, and form a procession which soon became very large, being made up of clergy and laity and many members of religious Orders. Singing hymns and psalms, they walked to St. Sebastian's, where Mass was celebrated. From St. Sebastian's they often went to the beautiful Villa Matteo, where, in the open air, they had breakfast and a little recreation. From there they went on to the Lateran, to Santa Croce, San Lorenzo, and Santa Maria Maggiore. Philip insisted on virtue not narrowness, on modesty not prudery; for him religion was a thing of joy and sweetness, and had nothing in common with puritanical severity and lugubriousness. These processions largely helped to infuse into others the holy serenity and happiness which shone in his own countenance. No man ever caught the spirit of Christ so wholly as Philip: 'Unless ye become like little children you shall not enter the Kingdom of Heaven.' Philip knew that to possess the kingdom on earth too, it was essential to cultivate the candor, the affection, the purity, the trustfulness of a child's heart. For him, as for Christ Himself, to put on the face of an official mourner, to affect a cast-down, crawling demeanour, to manifest great exterior show of humility and sanctimoniousness in no way made up for the vanity, the want of charity, the mean vices, the worship of self, that lurk in the inside of the cup in such cases. Philip's conception was nothing short of perfect Christian manhood; in the world and out of it; carrying oneself erect and upright as God made man to walk; if suffering, suffering patiently and in silence; diffusing light not gloom; with the love of God and the love of man in the heart not on the lips; truthful, not shifty; honest, not knavish; in a word, walking as near as man can do in the footsteps of Christ.

Christ's own life gave scandal to the Pharisees, and now the success of Philip's labors drew on him the attacks of jealous, malevolent men, who could not understand his greatness. They said he was ambitious and vainglorious, that he was a sower of dissension and of strange doctrines. The lies and calumnies increased till whispers became tempests, and jealousies persecutions. Cardinal Spoleto, the Vicar-General, was prejudiced and treated Philip harshly. This was the hardest blow of all, to be misjudged by his superiors, who held for him the place of the Divine Master for Whose sake he labored. But his obedience and his patience were perfect. To his followers he said: 'This persecution is for me and not for you. God wishes to make me humble and patient, and when I have reaped the fruit from it that God wishes it will cease.' He was prohibited from hearing confessions and preaching for some weeks, during which he went about with the same tranquil brave countenance as ever, finding in closer union with God all the strength he needed. Then he was brought before an ecclesiastical court, and his conduct completely justified. One of his judges, Cardinal Spoleto, had prohibited frequent public prayers and Communions. At the time of the trial he died suddenly of apoplexy, unshriven and without a prayer. The Pope was deeply moved by the injustice done to the Saint. He sent gifts to Philip with a message that he had full authority to resume his apostolate on the same lines as of old. And so the trial passed, and the day closed with prayers and hymns of joy in the little Oratory. All said that God was with Philip, and that Philip had given them all a grand example of humility and patience.

In 1559, Cardinal Angelo de Medici was elected Pope, taking the name of Pius IV. One of the first and most important acts of his reign was the elevation of his nephew, Charles Borromeo to the Cardinalate. The young Cardinal was a man of rare intellectual and spiritual gifts, and one of the grandest luminaries of

the Sacred College. He was drawn irresistibly to Philip. Charles lacked the sweetness and suavity of Philip, but both had in common a boundless charity and a burning desire for the restoration of all things in Christ. In 1562, the Florentines in Rome, who had long their own Church of St. John in the Eternal City, asked the Pope to send St. Philip to them. Philip obtained permission to remain at San Girolamo, taking over also, St. John of the Florentines, and, sending there three of his priests, one of whom was Baronius. Later he sent two others, and for the five he drew up a few rules of community life. The Fathers came and went daily between the two institutions; and from San Girolamo and San Giovanni grew the Congregation of the Oratory.

To the left of the colonnades in front of St. Peter's the Janiculum rises over the City of Rome. On the slope of the hill at this side stands the Church of St. Onofrio, looking down on the domes and towers of the city, on the winding waters of the Tiber, and the Campagna Romana, stretching far towards the Alban and the Sabina Hills. The view is magnificent and the scenes below throng with historic memories. The church, too, has a thrilling interest for the Christian sight-seer. It contains beautiful pictures by Domenichino, representing the life of St. Jerome: and in the adjoining monastery is the room where the great Italian poet, Tasso, died. St. Philip's soul felt all the beauty of this charming spot, and St. Onofrio soon became a favorite place for his reunions. He made piety attractive by introducing music and hymns, and with the same end he drew his flock to St. Onofrio that in the beauty of the locality he might find a means to draw them to the source of all beauty and perfection. Nothing could be more beautiful than the simplicity of the gatherings on the Janiculum. First a hymn of praise was sung. Then a boy recited an artless moral discourse; then another hymn or perhaps some music; then a familiar instruction from one of the Fathers, and then music again.

The sermon, preached by a boy, was a peculiarity of these festive gatherings. Contemporary writers tell us that the majority of those present at St. Onofrio on such occasions were youths. For the young people Philip had a great love. Genial hearted people like him are prone to love the young; but Philip had another motive besides this. He loved them because God's grace manifests itself in them with greater beauty and vigor; and also because the young are the heirs of the future, and in their hands is its destiny. He knew that these young hearts would bear fruit which would mould the coming ages, and that in them lay a great force for lasting and real reform. On their part they flocked to him readily. His winning manner, the unction of his words, his goodness of heart appealed to fresh young hearts and made them captive. And Philip himself never grew old. To the end he had a boy's heart, full of gaiety and wit—a perfume of youth, as one of his spiritual children so well puts it. The boys followed him everywhere, in the city, in the villas, and in his home. Once when some of the Fathers scolded them, Philip said: 'Let them complain! You go on and be joyful; all I want is that you avoid sin.' *Stato Allegri* (be joyful) was one of his great maxims. And the end of all this was clear. The young people around him learned to love virtue and to hate vice. They loved him so much that they would do anything rather than displease him. Three things especially he impressed on them: frequent confession and Communion, a love of purity, and a hatred of idleness. Thus he taught them the secret of preserving the youthfulness of their hearts and with it the fitness for the Kingdom of Heaven.

In December, 1563, the Council of Trent closed. It was a grand rally of Catholic forces which speedily had effect in the moral and religious life of the whole Church. It inculcated frequent instruction, frequent confession, and frequent Communion, laying down the plan of reform exactly on the lines along which Philip's energies had for years been directed. It wrought no change in his interior life: but from this time he was sought after by prelates and cardinals, and the Pope