

VIENT DE PARAITRE

BIBLIA SACRA

JUXTA VULGATÆ EXEMPLARIA

ET CORRECTORIA ROMANA

DENUO EDIDIT, DIVISIONIBUS

LOGICIS ANALYSIQUE

CONTINUA SENSUM

ILLUSTRANTIBUS ORNAVIT

Aloisius Claudius Fillion

Presbyter S. Sulpitii, in Majori Seminario Lugdunensi Scripturæ Sacræ professor

Magnifique volume in-8°. de près de 1,400 pages orné de têtes de chapitres et lettres initiales, caractères très lisibles, entièrement neufs, imprimé sur beau papier teinté avec filets rouges,

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Éminences les Cardinaux Gibbons,

archevêque de Baltimore, Langénieux,

archevêque de Reims, Place, archevêque

de Rennes ; et par Nos Seigneurs les

Archevêques et Évêques de Lyon,

Besançon, Bordeaux, Cham-

béry, Angoulême, Bayeux, Blois, Cha-

lons, Clermont, Coutances, Dijon,

Laval, Luçon, Metz, Mont-

pellier, Nevers, Rodez,

Soissons, Troyes,

Viviers, etc.

Rendre la lecture des Saints Livres plus attrayante et plus utile, tel a été le but de M. Fillion en donnant cette nouvelle édition de la *Biblia Sacra*.

La division de la Bible en chapitres n'a pas toujours été très heureuse ; de plus, dans les éditions ordinaires, quel lecteur, lorsqu'il lui est arrivé de prêter quelque attention aux sommaires placés en tête des chapitres, n'a pas été surpris de voir qu'ils ne font connaître qu'imparfaitement et vaguement soit le fond même, soit la suite des raisonnements où des faits ?

L'auteur, pour remédier à ce double inconvénient, et surtout pour diriger l'esprit des lecteurs plus novices, a divisé le texte d'une façon logique, et l'a accompagné de notes marginales qui fournissent une analyse, succincte sans doute mais suffisante, du texte sacré.

Les divisions les plus importantes (*parties, sections, paragraphes*, etc.), sont intercalées dans le texte même, de manière toutefois à s'en détacher nettement. La marche des idées ou des événements est indiquée par les notes marginales. Assurément, il eût été impossible de mettre en relief, par un titre rapide, toutes les pensées des écrivains sacrés ; du moins l'essentiel est indiqué. Aussi est-il très facile, en parcourant ces titres et ces notes, de se faire une idée claire de l'ensemble d'un livre et du rapport de ses parties entre elles.

Un autre avantage de cette nouvelle édition, c'est que la poésie s'y distingue de la prose au premier coup d'œil ; et le parallélisme, parfaitement marqué, aide à comprendre le sens des morceaux poétiques.

L'auteur a mis à profit, pour ce travail les meilleurs commentateurs modernes ; entre autres, ceux de MM. Bisping, Corluy, Delitzsch, Ewald, Kaulen, Keil, Knabenbauer, Lange, Rohling, Rosenmüller, Schanz, Schegg, Vigouroux, etc.

Enfin, le texte a été corrigé avec le plus grand soin, et collationné sur la célèbre édition que le P. Vercellone publiait naguère à Rome, sur l'ordre exprès de Sa Sainteté Pie IX.

Du reste, attendue avec impatience,

cette Bible a été adoptée aussitôt après son apparition, dans la plupart des grands séminaires de France et de l'Étranger.

INTRODUCTIO

I. Novam hanc editionem *Bibliae sacrae* eo consilio divulgamus, ut, rerum partitionibus logicis et textus analysi continua, divinarum Scripturarum lectio facilius fiat atque utilior.

In plerisque enim *Bibliorum* editionibus hactenus emissis, summaria capitibus præposita, cum sæpe sint imperfecta et vaga, eorum quæ in unoquoque capite continentur informationem accuratam non præbent, ac proinde parum emolumentum afferunt ; nec sane mirum est si a legente aut omnino negliguntur, aut vix fugacibus oculis attinguntur. Adde quod ipsa distributio in capita, qualem a majoribus accepimus, cum mendose interdum digesta fuerit, aliquoties rectæ rerum intelligentiæ non nihil officit.

Quapropter existimavimus omnes generaliter *Scripturarum* lectores, ac præsertim tirones qui ad *Biblia* primum accedunt, multum commodi et fructus percipienturos esse, si in quotidiana sanctorum *Librorum* lectione dirigerentur divisionibus subdivisionibusque logicis, atque brevi et perpetua textus analysi, quibus continenter cum processu eventorum, tum colligatio rationum illustrarentur, ac quasi præ oculis ponerentur. Hæc cogitantibus nobis, præclari viri, benevolis incitamentis, addiderunt confidentiam et alacritatem propositum exequendi.

II. Quod ut obtineremus, sequenti via incessimus :

1. Præcipuas divisiones, quibus sunt vocabula : *Pars, sectio, paragraphus*, etc., intra ipsam textus seriem posuimus ; titulis vero peculiaribus, in marginibus inscriptis, eventa, sermones et ratiocinationes designavimus.

2. Neminem sane fugiet illas divisiones nonnumquam esse *subjectivas*, ut aiunt ; attamen curavimus ne ulla temere et sine causa adduceretur, ideoque elaboravimus ut ipsam mentem *Auctorum* sacrorum intrinseceremus. Nobis etiam adjumento fuerunt præcipua nostra ætatis commentaria, in quibus textus sacer ad partitiones logicas semper reducitur, priusquam membratim et eno datius explicetur.

3. Dedimus operam ut divisiones a nobis allatæ nec plures essent, nec pauciores, quam quod materies postulare videbatur.

4. In titulis ad margines inscriptis, cum sæpe frustra voluissemus paucis verbis complecti eventum multis implicatum, aut ratiocinationem longam, parandum censuimus effato : *A potiori fit denominatio* ; atque, in factis, adjuncta notatione digniora, in orationibus, sententias magis conspicuas, et quibus narratio colorem et titulum assumere poterat, ibi tantum referenda esse existimavimus.

5. Etsi capitum et versiculorum veteres numeros retineremus, a quibus sane recedi non posset, quin totus subverteretur usus et ordo allegandi *Scripturarum* loca, nunquam tamen textus continuam seriem interrupimus, nec *ad lineam*, ut dicitur, transivimus, nisi quando divisiones a nobis usurpatæ id requirebant : quod ceteroquin nos ad pristinum morem excudendi *Libros sacros* reducebat, ut videre licet in antiquis *Bibliis*. Recens enim modus *ad lineam* rejiciendi initium uniuscujusque versus, nedom sit utilis, rerum sententiarumque ordinem et sensum continuo infringit.

6. Loca parallela *Vetus* inter et *Novum Testamentum*, vel inter diversas sive *Veteris* sive *Novi Testamenti* partes, qua fieri potuit diligentia adnotavimus. Quia vero illæ adnotationes, si in ipso textu interponerentur, frequentes et importunos inducerent hiatus (quod in plerisque nostri temporis editionibus non satis cautum fuit), ideo ad calcem paginæ fuerunt remissæ. Numerus iis præfixus versiculum cui referuntur in eadem pagina designat.

7. Denique, ubi aderant carmina, itidem voluimus, speciali verborum dispositione, oculis simul et menti manifestare hebraici versus structuram, quæ, ut

omnes apprime norunt, potissimum consistit in parallelismo membrorum.

III. *Textus a nobis assumptus* optimis editionibus Romanis, emisit. Nihil omisimus ut in eo excudendo omne mendum præcluderetur : quod quidem speramus obtinuisse, quantum fragilitas humana patitur, aliquorum e nostris amicis et alumnis solerti opera, quibus hic justas gratias referre nobis est jucundissimum.

THOUGHTS AND COUNSELS

FOR THE CONSIDERATION OF

CATHOLIC YOUNG MEN

BY

Rev. P. A. Von Doss, S. J.

FREELY TRANSLATED AND ADAPTED

BY

REV. AUGUSTINE WIRTH, O.S.B.

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PREFACE

A great many pernicious thoughts and counsels are imparted to young men now-a-days, in books and newspapers—in familiar conversation, and in the more studied effusions of the lecture-room. On all sides they are made acquainted with worldly thoughts, hollow thoughts, erroneous thoughts, bad, abominable thoughts, godless thoughts. Evil counsels are given them for the very purpose of effecting their ruin—counsels to sinful enjoyment and luxurious habits, to neglect of duty, to disorder and rebellion, to revenge, dissipation, and contempt of God.—O hellish, soul-destroying counsels!

Who can blame the true friend of youth, when he feels urged on his part, to proffer to young men thoughts and counsels which are assuredly for the good, and the spiritual progress of their immortal souls, for their true happiness here below, and their eternal happiness hereafter?

Shall hell, alone, have the exclusive right to capture our youth, and to bury them for ever in its black abyss?

Say what you will—a young heart is a young heart,—it is soft, tender, accessible—easily won to well-doing by charity and sympathy. O—let us save it while we can! It is well for the mature man, for the aged man, to repent ; but who shall restore to such their lost time ? who shall restore to such their long wanderings in the fatiguing by-paths of sin ? Who shall restore to such their lost time ? who shall restore to such their long wanderings in the fatiguing by-paths of sin ? Who shall give back to them the once-beautiful innocent freshness of their youth ?

Even though very few young men take to heart these "good thoughts and salutary counsels,"—if but one soul be rescued from perdition, if but one youth be saved by that awakening cry : "I say to thee, arise!" all the labor and efforts of the writer will be amply repaid. It is to be hoped, however, that good young men, into whose hands this little book may fall, will find means and ways of passing it on to a friend who may need advice and assistance in order to follow that injunction of Christ : "Arise!"

In proposing these "Thoughts and Counsels" to our young readers, we presume them to be persons of a believing mind,—in whose hearts still live at least some feeble germs of faith. With unbelievers we would deal differently ;—in their case, a foundation of faith would first have to be laid.

Our present process of development is as follows :

A young man has yielded to temptation ; he has sinned, more or less grievously. Hark!—the trumpet tones of eternal truth are heard! He is reminded of his final aim and end, of the value of his immortal soul. He is shown how precious is the season of youth ; the

malice of mortal sin and its dreadful consequences are brought before him, as well as the presumption of the sinner who builds upon an uncertain future. He is encouraged to sacrifice himself, to take steps towards a reconciliation, for which the tortured heart has long been yearning. A saving Sacrament is pointed out to him, divine in its institution, heavenly in its blessings. He is advised to approach it ; and behold!—the dead young man arises from the grave! The mighty Master of life and death, our Lord Jesus Christ, has stretched forth to him his life-giving hand, and snatched him from death, as he did the widow's son at the gate of the city of Naim. Newly converted to God, the young man rejoices in his resurrection, and the first act of his freshly restored life is to requite the mercy of the Lord by a true spirit of penance.

Let him who lives, however, take care lest he die again! The greatest of dangers now threaten the penitent soul. An inordinate affection for creatures may only too easily bring about another, and more fatal, death. What are creatures? what is the world? Vanity, nothingness, lies, deception! Again, there is the enemy within the walls: blindness, weakness, negligence, frivolity, the countless progeny of human passions! It is of the highest importance to know well these vicious traitors. Their hatefulness, rightly considered, must necessarily fill us with repugnance, and urge us to self-distrust. The road which leads to relapse into sin is paved with a foolish human respect, presumptuous confidence in sinful occasions, reckless contempt of temptations, and a wrong manner of conducting one's self under them, a disregard of those small faults which so easily open the way to grievous sins—the habitual neglect of prayer, and of the holy Sacraments of Penance and the Blessed Eucharist.

But what young man, having once been raised up by God from the deadly sickness of sin, would be satisfied to remain the rest of his life a convalescent in the spiritual life? No, the repentant soul longs to grow robust and healthy, to thrive, to work, to act. The Saviour, on his side, invites her to do great things. Yea, the divine Model, Jesus Christ, presents himself before this active soul, armed and ready for the combat. "Follow me, he says, "march forward under my banner, and conquer the kingdom of the virtues!" And how many and sublime are these virtues—virtues which have for their object, by turns, God, our fellow-men, ourselves, and the various duties and relations of our state of life. The young man must become acquainted with all these ; he must try to love them, and learn to practise them.

The past, the present, the future, and above all, the serious, all-important question of vocation, the choice of one's state of life must all engross him in turn. The science of the ascetic, the study of the Religious life, is replete with a multitude of sublime considerations and exalted reflections, well worthy the attention of the laity,—and especially, of our young Catholic men. From the practice of what is good, one is led gently on to aspire to "the better part;" Christian perfection, here below, attaining its closest resemblance to God, is rewarded in the world to come by a corresponding degree of the Beatific Vision,—the possession and fruition of God.

Even the virtues have their degrees and comparative values ; and it is the duty of the Christian "to ascend by steps in this valley of tears," to go from one degree of virtue to another, until he reaches, at last, the most exalted heights of holiness.

Charity is the foundation, the soul, the crown of all virtues ; but charity, too, has its degrees. The nearer it approaches the love of God, the purer is the gold of this virtue. God is all love. How does he love us? By imparting to us himself and all that he has. He confers benefits without measure and number, and these benefits he confers with his own hand, and, so to say, in his own person. He dispenses his favors with a lavish expenditure of love, which does not hesitate, in a measure, at self-annihilation. He communicates his perfec-