

expanse of waters, but lost in prayer at the foot of a Crucifix planted on the craggy cliff—there he kneels and prays, heedless and unconscious of the salutes of the white-sailed vessels underneath, which fail not to greet that Crucifix as they glide past the coast of Gaeta's bay.

He despised learning that was mere literature and served only the purpose of ostentation. Of study and sciences, though endowed with rare mental powers and gifts, he took only so much as would serve his needs in working for souls, preferring to lecture room and university the silent corridors of the catacombs.

He despised honors, for, he chose a lowly occupation, and earned his bread as a poor young tutor, taking charge of two little boys. And in after-life, when dignities, even the highest in the church, came dangerously near, terribly close, he could defend himself with a laugh and a jest. Instead of the tears and alarms of so many saints.

He despised pleasures. He hardly ever condescended to notice such a thing, unless perhaps the pleasure afforded by music and by scenery. As a matter of course, he fared badly and treated himself with constant disregard of comfort and convenience—not so much out of the spirit of penance and mortification, as out of imitation of Christ and forgetfulness of self. In fact, his innocence, his dearness to God, his heavenly favors, the burning fires of the Holy Ghost glowing perpetually in his palpitating heart, his visions of Mary, his raptures in prayer, his ecstasies, his tastings so constantly the sweetness of the Body and Blood of Jesus—all made him so lofty, so noble, so heavenly-minded, that sin could not take hold of him: the devil, who, of course, hated him, rather persecuted than seriously tempted Philip. What chance had the evil one with him who used to say: "I find nothing in this world that pleases me, and this pleases me most of all?"

There was no disheartening austerity, there were no stern, repelling ways about the Saint who emerged from the dark catacombs with a message from heaven to the world. It was a bright, glad message, and we have been grateful for it ever since; and we cherish the memory of the smiles and playfulness with which he gave it. Many, doubtless, were the secrets between

God and His trusted servant; but some truths God told him, not to keep secret, but to proclaim aloud, and chiefest truth of all was this—this great, consoling truth, which came from the lips of the Apostle of Rome like a very Revelation. He declared, that God did not require men and women, in order to become good, pious and saintly, to leave the world. He said: "Let persons in the world sanctify themselves in their own houses; for neither the court, nor professions, nor labor are any hindrance to the service of God." A new revelation! for, saints had been almost teaching that no one could be saved in the world, that no one could gain perfection in the secular state; while Philip came forward, a man speaking with the simplicity of the Gospel, and told men and women among whom he lived in the spirit of the Gospel, not to fear to remain in their state of life, to stop where they were, and try to be perfect and aspire to love God as much as St. Peter and St. Paul loved Him, Philip's dislike of change was notorious; he considered it a thing to be avoided, and he kept in the world many people who wanted to become monks and nuns.

In accordance with what has been said, St. Philip formed his congregation of the Oratory. I do not use the word *founded*, because he tells us that our Lady is our Foundress—he formed the Institute, so far as he had any view about it, to help those who have to live in the world. He intended his sons to have their churches and houses in great cities. He was large-hearted, tolerant, without military precision, without a regimental standard to which all must alike conform. He encouraged and developed in each that drawing, that devotion which God had "divided to each as He chose."

TO BE CONTINUED.

RENEW every day your resolution of aiming at perfection.

THERE are many things which seem to us misfortunes, and which we call such, which we would consider graces if we understood the designs of God.

PRAYER teaches us the science of Jesus Christ, which is the love of the cross, poverty, patience, mortification, and the love of being despised.