

racter and regard more intellectual objects, such as are conspicuous in men of superior intelligence, and proceed less from temptations of the flesh, than from causes purely mental.

Pride is one of the chief intellectual sins and is the prompter to most others. Savonarola in his celebrated sermons at Florence always argued that pride was worse than sensuality, for the one showed greater malice in the evil act, than the other. We believe that his opinion is that of the best ascetical writers; and although common opinion looks with greater contempt on the sensualist who yields to the inclination of his animal nature, than on the proud, ambitious man who follows the bent of his bedizzened intelligence, yet sound philosophy as well as faith will give a contrary judgment. Lucifer was a greater culprit than Adam because Lucifer fell into a purely intellectual vice. The heresiarch who impugns the known truth, revolts against God and His established law, is a greater criminal, than the drunkard or the pick-pocket. Yet there is a tendency, especially among non-Catholics, to eschew altogether the notion of intellectual sins. Whence comes it? We think from a sceptical spirit; a disposition to regard truth as something unstable and changing, a mere