

**LEX ORANDI; OR,  
PRAYER AND CREED**

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Lex orandi; or, Prayer and creed by George Tyrrell

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**GEORGE TYRRELL**

**LEX ORANDI; OR,  
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LEX ORANDI

BY THE SAME AUTHOR.

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# LEX ORANDI

OR

PRAYER AND CREED

BY

GEORGE TYRRELL, S.J.

AUTHOR OF "HARD SAYINGS," "NOVA ET VETERA," ETC.

Do men gather grapes of thorns, or figs of thistles? A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.

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✠ FRANCISCUS,

*Episc. Southwarcensis.*



RELIGION's all or nothing ; it's no mere smile  
O' contentment, sigh of aspiration, sir—  
No quality o' the finel'ier tempered clay  
Like its whiteness or its lightness ; rather, stuff  
O' the very stuff ; life of life, and self of self.  
I tell you, men wont notice. When they do,  
They'll understand.

ROBERT BROWNING.

## INTRODUCTION.

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TRUTH can and ought to be approached from many sides ; it is not different because these aspects and approaches are different. The same city will offer as many distinct views to the sketcher as there are points in the surrounding horizon ; but by no summing together of these sketches can we bring the whole within the compass of a single inward gaze. Religion too can be set before us under different presentments, all true in their way, but none, nor all together, exhaustive of the reality. We can recognise under various descriptions a face that we have once seen ; but if we have never seen it, no description can bring its full individuality home to us. Yet it will aid us greatly in our search for it ; and

similarly any new description of religion will help us to find it whether in ourselves or outside ourselves; or if we have found it, will assure us in our possession of it.

The theological apologist aims at reconciling theology proper (that is, the logically connected statement and analysis of revealed truth) with the rest of our knowledge, through the middle-term of an infallible revelation. When he has established this latter fact by reason, and when the dogmatic theologian has built up his system on the foundation thus given him, we are presented with the purely intellectual aspect of religion as claiming a mental assent proportioned to the force of the general argument.

Such an assent however is infinitely weaker and lower than the assent of faith. But the apologist can go a step further and show also by reason that the assent of faith is a duty—a *rationabile obsequium*. Further than this mere reasoning cannot go.

Allow this scientific and objectively valid proof of religion to be as perfect a demonstration as such matters admit of; yet