

**THE TEMPORAL MISSION
OF THE HOLY
GHOST, OR REASON AND
REVELATION**

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The temporal mission of the Holy Ghost, or Reason and revelation by Henry Edward

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HENRY EDWARD

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THE
TEMPORAL MISSION
OF
THE HOLY GHOST:
OR
REASON AND REVELATION.

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BY
HENRY EDWARD,
ARCHBISHOP OF WESTMINSTER.

Τίς οὖν ἄρα ἡ χάρις, ἢ πάντως ἢ τοῦ ἁγίου Πνεύματος χέσις ἢ ἐν ταῖς καρδίαις ἡμῶν γινόμενη, κατὰ τὴν τοῦ Παύλου ροπήν . . . αἰτιουργὸν ἄρα τὸ Πνεῦμα ἐν ἡμῖν, ἀληθῶς ἀγάξον καὶ ἐνοῦν ἡμᾶς ταυτὶ διὰ τῆς πρὸς αὐτὸ συναρθείας, θείας τε φύσεως ἀποτελοῦν κοινωνοίς.

S. CYRIL. ALEX. *Thesaur. de Trin. Assert. xxxiv.*

Si dicatur: *In sanctam Ecclesiam Catholicam*, hoc est intelligendum secundum quod fides nostra refertur ad Spiritum Sanctum, qui sanctificat Ecclesiam, ut sit sensus: *Credo in Spiritum Sanctum sanctificantem Ecclesiam.*

S. THOM. *Sum. Theol. 2^a 2^{ae} Quæst. 1. Art. 2. ad 5.*

4564
NEW YORK:
D. APPLETON AND COMPANY,
448 & 445 BROADWAY.
1866.



TO THE CONGREGATION
OF THE
OBLATES OF S. CHARLES,
IN THE
DIOCESE OF WESTMINSTER.

REVEREND AND DEAR FATHERS,

To whom can I more fittingly dedicate the following pages than to you, with whom I have spent eight of the happiest years of my life? If the book has no worth in itself, at least it will express my affection. It was written last year under the quiet roof of S. Mary of the Angels, at a time when I had no thought of being parted from you; if, indeed, I may call that a parting which, though it suspends our daily and hourly meeting in community, unites us doubly in the bonds of mutual confidence and service. Nevertheless, though written in other days, I see no reason why it should not be published now.

Such as it may be, you will there find the result of the days which are now, I fear, not to return. S. Augustine says, 'Otium sanctum quærit charitas veritatis. Negotium justum suscipit necessitas charitatis. Quam sarcinam si nullus imponit, percipiendæ atque intuendæ vacandum est veritati.'* I cannot say that our life together had much leisure in it, but it had times of quiet and many helps, and facilities of theological reading and calm thought, which I can hardly hope for again. The 'Sarcina negotii' has been laid upon me, and I must bear my burden as I may.

You will, I hope, see in these pages nothing contrary to the spirit of our glorious Father and Patron, S. Charles, who has always seemed to me to represent in an especial way, not so much any particular doctrine of the Faith, as the Divine authority of the Church, expressed by its Councils, its Pontiffs, and its continuous living and infallible voice. And this appears to me the truth which the great religious confusions of the last three hundred years have completely effaced from the intelligence of the greater part of our countrymen. S. Charles would seem, therefore, to have a special mission to England and to the nineteenth century.

I hope, too, that in these pages will be found

* S. Aug. De Civit. Dei, lib. xix. c. 19. tom. vii. p. 563.

nothing inconsistent with the injunctions of our Rule, which bindē us 'ad studium culturamque disciplinarum Theologicarum quæ pro consilio Sancti Caroli ad normam Tridentini Concilii exactæ maxime sint; eoque pertineant ut Romanæ Sedis auctoritas splendescat.'* If we are to 'serve our generation by the will of God,' it must be by the boldest and clearest enunciation of the great principles of Divine certainty in matters of Faith, and by pointing out the relations of Faith to human knowledge, scientific and moral.

On this will depend the purity of Catholic education; and the reconciliation of 'Faith with science and dogma with free-thought,'—problems insoluble to all who reject the infallibility of the Church, because by that rejection they destroy one of the terms of the question. On this also will depend many practical consequences of vital moment at this time: such as the relations of the Church and of the Faith to the political and social changes of this age: the limits of true and of false liberty of the intellect and the will, in individuals and in societies of men, for which the Sovereign Pontiff has lately given to us, in the Encyclical of last year, an outline and guidance worthy of the Supreme Teacher of the faithful. But it is not my object to anticipate the matter of this book, nor to do more than to point to subjects of which, I trust, if God so will, I may have time to speak hereafter.

* *Instit. Oblatorum S. Caroli, &c.*, p. 11.

I remember in one of the last nights when I was watching by the dying-bed of our dear and lamented Cardinal, that these thoughts, on which I had heard him so often speak with the abundance and vigour of his great mind, came with a special vividness before me, and I thanked God from my heart for having laid upon us this work through the wisdom of our great Pastor and Friend who was so soon to be taken from us. To him we owe the direction which every year more luminously shows to be the only true remedy, both intellectually and spiritually, for the evils of our time and country. I little thought at that hour that I should date these words to you from under the same roof, where everything speaks to me, all the day long, of his memory and of our loss.

Persevere, then, Reverend and dear Fathers, in the path into which he led us. The English people are fair and truthful. They are listening for a voice to guide them in the midst of their contradictory teachers. The errors of the last three hundred years are passing fast away. Preach the Holy Catholic and Roman Faith in all its truth, and in all its fulness. Speak, as none other can, with the authority of God and His infallible Church. Preach as the Apostles preached, and, as the Rule enjoins, with a 'sancta et virilis simplicitas,' with a holy and manly simplicity. Contend with men, as a loved and honoured friend has

said of the Apostles, 'They argued not, but preached ; and conscience did the rest.' If what I here offer you may help you, use it. If it come short, follow out the same studies and fill up what I have left imperfect.

If I had been able, as I thought, to go to Rome before publishing these pages, I should have submitted them to examination before I made them public. As it is, I can only commend them to the censure of those who can correct me if I shall have erred, and above all to the unerring judgment of the Holy See: taking S. Bernard's words as my own: '*Quæ autem dixi, absque præjudicio sane dicta sint sanius sapientis. Romanæ præsertim Ecclesiæ auctoritati atque examini totum hoc, sicut et cætera quæ ejusmodi sunt, universa refero: ipsius si quid aliter sapio, paratus judicio emendare.*'*

My prayers, day by day, are offered up for you at the altar that every grace may prosper you and the Congregation of S. Charles.

Believe me, Reverend and dear Fathers,
 Always your very affectionate Servant
 in Jesus Christ,

✠ H. E. M.

8 YORK PLACE: July 15, 1865.

* Epist. ad Canon. Lugdun., tom. i. p. 76.