The Life of Saint Philip Neri, Volume I

Pietro Giacomo Bacci

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The Life of Saint Philip Neri, Volume I

Apostle of Rome, and Founder of the Congregation of the Oratory.

The Saints and Servants of God.

"Gaude Maria Virgo, cunctas hæreses sola interemisti in universo mundo." —Antiph. Ecclesiæ.

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Dedication

To the secular clergy of the Catholic Church in England, the successors and spiritual children of generations of martyrs, who, by their cheerfulness in holy poverty, their diligence in obscurity and under oppression, their unexampled confidence in the truths they taught, their forgiving charity towards ungenerous opponents, and their selfdenying kindness towards those whom their prayers, their sacrifices, and their sufferings rescued from the darkness of error, have preserved to their country, together with the precious example of their own virtues, the unfailing light of the Catholic faith, and the hereditary devotion to the Holy See which distinguished the pilgrims and saints of Saxon times, and the princely builders of our Norman churches.

St. Wilfrid' s, Translation of St. Thomas of Canterbury, 1847.

Advertisement

The original, of which the present volume is a translation, is the enlarged and corrected edition of Father Bacci's Life of St. Philip, published at Rome, by Marini, in 1837. Some apology is due to the public for the non-appearance of the Introduction, on the Lives of the Modern Saints, by Bishop Wiseman, which was advertised to appear in this volume: this has been unavoidably delayed, through his Lordship's illness, which has prevented his fulfilling his kind promise; but it will be published with one of the subsequent volumes. The delay of the Introduction has also caused the publication of the volume, promised on June 24th, to be deferred till the present time, as fresh matter was required by the printer, in order to make the volume of the size promised in the prospectus. The Lives of S. Thomas of Villanova and S. Francis Solano, in one volume, are in the press, and will be published in a short time.

F. W. Faber.

St. Wilfrid's, Translation of S. Thomas of Canterbury, 1847.

Book the First. The Actions of Philip from His Birth till He Went to Live at Santa Maria in Vallicella

Chapter I. Birth and Boyhood of Philip

Philip was born in the city of Florence, in the third year of Leo the Tenth' s pontificate, 1515, in the month of July, after six o' clock in the afternoon, on the eve of S. Mary Magdalene. He was baptized in the church of S. John the Baptist, as is customary in Florence, there being in fact no other font in the city. He received his grandfather' s name, Philip, and to this was added Romolo, from the great devotion shown in those parts to the saint of that name. His father, Francesco Neri, was a respectable attorney, a great friend to the religious orders, and especially to the Dominicans. His mother, Lucretia Soldi, was of a noble family, which in the time of the republic had long held high offices in the state.

Francesco Neri had four children; two girls, Caterina and Elizabetta, and two boys, Antonio, who died young, and Philip, the youngest born, but chief in merit in the sight of God. He was naturally of a quick mind, a pleasing disposition, well made, and of attractive manners; which latter gift is generally found in those who are ordained to gain souls to the Lord. His parents brought him up in the best possible way. He was taught grammar, and attained a proficiency in it a good deal beyond that of his schoolfellows; and profited not a little by the study of rhetoric. His master in these sciences was named Clemente, a man of note in his day. Even among Philip' s childish characteristics were some things which might be looked upon as prophetic of his future sanctity. Such were his marked respect for his elders, his singular modesty, and a more than ordinary interest in religious matters. He was so obedient to his father, that he never caused him the least uneasiness, except when he once gave his elder sister Caterina an unthinking push, because she teazed and interrupted him while he was reading psalms with his other sister Elizabetta. For this fault, if fault it really can be called, he was corrected by his father, and when he reflected upon it he repented even to tears.

His attention to his mother' s commands was equally exemplary. If she told him to stay in a particular place, nothing would induce him to move without her leave. After her death, his father married again, and Philip' s dutifulness to his stepmother was such that she positively reverenced him, and loved him as tenderly as if he had been her own child; so that when he left Florence she wept bitterly, and on her deathbed appeared to have him always before her, kept naming his name, and declared that the very remembrance of him was a refreshment to her.

It was not only to his parents that Philip was respectful, but to all who were older than himself. With his equals and inferiors he was lighthearted, and so peaceable, that he seemed not to know how to be angry. Whenever anything sad or unbecoming was told him, he always tried to find out some excuse for it, or put a good interpretation upon it, and tried to persuade others to do the same. Indeed, he was never heard to speak evil of any one. His conduct with all ranks and ages was such as made him a universal favourite; and from the kindliness of his temper and the purity of his ways, his comrades nicknamed him the good Pippo. Nor was it only in the sight of men that he found favour, because of the goodness of his disposition; but he seemed to be under a special guardianship of Providence. One day, when he was about eight or nine years old, he saw

an ass standing in the court-yard, and with a boy's thoughtlessness jumped upon its back. By some accident, he and the beast both fell down a flight of steps into a cellar. He was crushed beneath the ass, and no part of his body was visible except an arm. A woman, who witnessed the accident, ran to him and drew him from under the animal, not, as she supposed, killed or maimed, but safe and sound, without the least vestige of his fall. He often related this story himself, as a mark of God's goodness to him, and deplored his own ingratitude for his preservation, though in truth he was continually returning thanks for it.

To his other good qualities, Philip joined devotion and spiritual-mindedness. There was something masculine about his boyish devotions, which it is difficult to explain. He was not addicted to those exhibitions of childish piety, which are laudable enough in themselves, such as dressing little altars, and the like. He was fond of really praying, reciting psalms, and above all, of hearing the word of God. He never spoke lightly, as boys will do, of becoming a priest or a monk; he concealed the wish of his heart, and from childhood upwards he eschewed ostentation, as if it were his deadly enemy. This maturity of spirit, united with his childlike innocence, rendered him so dear to God, that he appears to have granted him whatever he prayed for. Even when he had lost anything, he had recourse to prayer in order to find it. Once returning from the Zecca to the Pitti palace, near which he was born and dwelt, he lost a gold necklace, but no sooner had he prayed than he found it; and another time he recovered, by the same means, some things which had dropped from under his arm a great way off.

At this time Philip frequented, among other churches, that of St. Mark, where the Dominican convent is, from the fathers of which he first received spiritual instruction. Hence it was that, when he afterwards went to Rome, he was wont to say to some fathers of that order, "Whatever I had of good when I was young, I owe to the fathers of St. Mark's, at Florence;" and he named in particular F. Zenobio de' Medici, and F. Servanzio Mini, in confirmation of whose virtues he was accustomed to narrate the following event: These two fathers had agreed together to hear each other's confessions every night, before they went to matins, in order that they might say office with greater devotion; but the devil was envious of so much good, and one night, about two hours before the usual time, he knocked at the cell of Fra. Zenobio, saying, "Up quickly, it is time." At these words the good father woke and got up, and went as usual into the Church, where he found the devil in the form of Fra. Servanzio, walking near the confessional. Believing it was really his companion, he knelt down to confess, and the devil sat down as if to hear the confession, and at each fault which Fra. Zenobio named, he cried out, "It is nothing, it is nothing." At last the friar adding a fault which seemed to him of a somewhat more grave character, the devil still said, "It is nothing." When Fra. Zenobio heard this form of speech, he bethought himself a little, and suspecting, not without reason, some diabolical illusion, he at once made the sign of the holy cross, saying, "Perhaps you are a devil from hell," at which words the evil spirit was confounded, and immediately disappeared.

Besides these two, with whom Philip was on terms of confidence and familiarity, he was a willing auditor of a famous preacher of those times, called F. Balderino, of the order of the Umiliati, to whose sanctity the saint used often to bear witness, declaring that, by the prayer of that good servant of God, the city of Florence was much helped in the disturbances and troubles of 1527, when the duke of Bourbon made his passage through Italy.

From the religious exercises in which the holy youth thus engaged, there sprang up in him a great desire for all virtues, and in particular, with that covetousness characteristic of the saints, a wish to suffer for the love of Christ. So when he was attacked by a violent fever in the sixteenth or seventeenth year of his age, he endured it with such patience and fortitude, that he even sought in silence to conceal, so far as he could, what he really suffered; so that his stepmother' s sister perceived it, and took pains to provide everything he wanted without his asking anything of her or of others. Nor did he display less firmness in a fire which happened in the house, and destroyed a great deal of property; for so remarkable was the calmness with which he took the matter, that many persons on that occasion predicted that he would be no ordinary man. Furthermore, from the same spiritual exercises, he added to the love of virtue an actual aversion to those things which the world most esteems. On one occasion a paper was given him, containing a pedigree of his family; but instead of reading it, he tore it in pieces, saying that he did not care to be put down in that, but in the Book of Eternal Life with the Just.

Chapter II. At Eighteen He Is Sent to San Germano, to Learn Business under His Uncle

Philip had an uncle, on the father's side, named Romolo, an industrious man, who went from Florence into the kingdom of Naples, and for many years was in business at San Germano, a town at the foot of Monte Cassino, until at length he had amassed a fortune of more than 22000 crowns, which in those times was a very considerable sum. Now when Philip was about eighteen years old, and instructed in human literature beyond the average, he was sent by his father to this uncle with the intent that, after an apprenticeship, he should be his heir, Romolo having no one nearer of kin to whom he might leave his property. By order, therefore, of his father, he went to San Germano, where his uncle received him with much affection. Here he behaved himself in such a manner that Romolo discovered his good qualities, and in no long time determined to declare him heir of all that he had. But God, who had destined him to greater things, thwarted this design: for when Philip had lived there for some time, he felt himself inwardly spurred to embrace a more perfect state; and considering how riches, and specially trading, stood in the way of perfection, he began to think within himself of altering his manner of life; and this thought was quickened not a little by a devotion which he adopted in those parts.

Near to the gate of Gaeta, not far from San Germano, there is a celebrated mountain which, according to a very ancient and common tradition, is one of those which opened at our Saviour's death. It belongs to the Benedictine fathers of Monte Cassino, who have a church there dedicated to the Most Holy Trinity. This mountain is split from top to bottom by three huge fissures; and in the middle one, which is the steepest, there is a little chapel on a rock, under the care of the monks, and on it there is a crucifix painted, which the sailors salute with their guns, as they pass under. Here Philip was in the habit of retiring for prayer and meditation on the Lord's Passion. It was during these retirements that his disdain of earthly things grew on him by little and little, and he deliberated on the best means of putting in execution the design which he had conceived ever since his coming to San Germano, of leaving trade, and giving himself up to God, and embracing a state of life in which he could serve him with less hindrance. When his uncle became aware of this, he endeavoured by every possible means to dissuade him from his purpose, proposing, what he had already designed, to make him heir of all his fortune. He bade him also think of his family, of which he was the last representative, and above all not to adopt lightly a resolution of such importance, adding that he had not expected Philip would behave in a manner hardly reconcileable with proper gratitude to him for his many acts of kindness. Philip, at once putting away from himself all hope of earthly riches, answered with the modest brevity befitting such resolutions, that he never should forget his uncle's kindness, but as to the rest, he was more touched with his affection than inclined to follow his advice.

Chapter III. He Goes to Rome: His First Fervour

Philip kept firmly to his intention, though many suggestions were made to divert him from it. He had now resided two years in those parts, and in 1533, after mature deliberation, he departed for Rome without even letting his father know; though in all other matters he had never so much as deliberated about anything without his knowledge. The reason of his present conduct was, that he might not be hindered in his good design of serving God, detached from worldly things, and especially from riches. He carried nothing with him, that he might the more freely traffic for the merchandize of Heaven, to which he felt the Lord continually calling him. No sooner had he arrived at Rome, than an occasion offered itself of serving God as he desired; for the first place to which he bent his steps was the house of a Florentine gentleman, named Galeotto Caccia. Caccia seeing his modesty, and withal considering his neediness, gave him a little closet to live in, and an allowance of corn, which Philip gave to the baker, and went daily to get bread from him, as he wanted it. The saintly youth returned that gentleman's kindness, and did not disdain to undertake the care of his two little children, teaching them their letters, and also virtuous ways, specially purity and modesty, so that they became as it were two angels.

While he remained there, which was for many years, he led a life of great hardness and rigour, courting solitude as much as might be; so that some have said that his was rather the life of a hermit than anything else. In food he was so abstinent that he seemed to take no thought either of eating or drinking. At first the people of the house were wont to reserve for him some part of the meat; but he, not wishing for anything, took a roll, and retired below into the court-yard near the well, and there he ate his bread, and then drank some water, adding at times some few herbs or olives; and in general he only ate once a day; nay, he sometimes continued three entire days without taking food of any sort, or drinking; whence he himself, when a priest, used to take opportunities to relate to his spiritual children, by way of stimulating them to mortification of the flesh, how that in his youth he was contented with ten sixpences a month.

As to his room, to say nothing of its extreme smallness, he kept it so poorly, that there was nothing in it but a little bed, and some books; and his clothes, linen or woollen, were hung on a rope which went across the room. It was no rare thing for him to make the floor his bed; and the time which was not spent in sleep was given mostly to prayer, in which he had such a facility that he had no need to allure himself thereto by meditation. Indeed, he sometimes spent entire days and nights in it. A way of life so singular as this began by degrees to be spoken of, so that the rumour of it was not only spread over all Rome, but travelled as far as Florence. One of his relations, hearing some one speak of his holy life, and the wonders that he wrought, and having known him intimately from a child, said, "I do not wonder at this, for I remember very well what sort of a person Philip was while he was yet a boy at Florence: when therefore you return to Rome, bid him pray to God for me."

Chapter IV. Philip Studies Philosophy and Theology

While the youthful Philip was leading this austere life, in order the better to understand heavenly things, and the more perfectly to taste them, he determined to add the study of philosophy and theology to what he had previously learned. First, therefore, he betook himself to philosophy, in which he profited so much that, according to the testimony of Alessandro Buzio, an eminent philosopher, he was reckoned at the time one of the most distinguished scholars in that study in all Rome. His masters in philosophy were Cesare Jacomelli, who was afterwards bishop of Bencastro in Calabria, and Alphonso Ferro, both of them among the first lecturers of Rome in their day. He studied theology in the schools of the Augustinian monks, and laid a sufficient foundation therein to serve his purpose for the rest of his life. In his old age he used to answer deep questions about the Trinity, the angels, the Incarnation, and other matters, as well theological as philosophical and literary, with a memory as fresh as if he had but just studied them. Some persons were quite astonished to hear him discourse on the variety of opinions on those subjects which were then the popular studies of Rome; for he spoke with a depth and subtilty which made it a pleasure to talk with him, or hold disputes about divinity and science. Even in later life, what little time remained to him from prayer and his incessant study of the lives of the Saints, he spent in reading theology. Indeed, a frank and ready way which he had of entering briskly into conversation on these topics was one of the means by which he made himself dear to his spiritual children, and encouraged them in their studies. Hence it was that so many young men willingly frequented his rooms, inasmuch as his conversation was at once a present exercise and food for future thought, and the Abbé Maffa said of him, that he was magnus estimator ingeniorum.

At other times, though not often, he discoursed, if the occasion seemed to call for it, with the first theologians of the age, and in particular with F. Ambrogio of Bagnuolo, who was by Pius V., of holy and glorious memory, made bishop of Nardo, and also with F. Bernardini of Lucca, a most learned and discreet man, and with others with whom he was on terms of familiarity. But with strangers he did not open out, and would have passed rather for an illiterate man, especially from his style of conversation, which was concise, and interrupted by pauses, using but few words to express his meaning. Yet when he chose, he could make long discourses, showing a sequency of thought not a little surprising. Thus a prelate of some rank, having one day had a long conversation with him, said when he went away, "I thought that father was a simple and illiterate man, but I have found him apt both in spiritual science and in doctrine." The like happened to Alexander Sauli, bishop of Pavia, a very holy and deeply-read man. He entered into conversation with Philip, and falling upon some theological questions, he was astonished at the learned answers which the Saint made, having hitherto esteemed him certainly as a saint, but not much of a scholar. On one occasion some students brought him certain hard questions, which they had studied on purpose for four or six days, and could not make up their own minds about. The Saint, taken unawares, nevertheless answered them in few words, and convinced them, just as if he had but recently quitted the study of those very matters. He could not however endure to prolong conversation with mere disputation; so that once in

conversation with Mgr. Sauli, when they began a theological argument, in the very heat of it the Saint politely withdrew from the discussion, saying that he referred the matter to those present who had studied theology.

How ready and well-grounded he was in scholastic and doctrinal matters will appear from this: when the discourses first began in San Girolamo della Carita and in San Giovanni de' Fiorentini (which we shall refer to afterwards) there were so few persons, that laymen were admitted to discourse, if spiritual men and eloquent. If by chance Philip heard any proposition stated, or any fact narrated, without fitting clearness and precision, he would immediately mount the pulpit himself, and expound it so judiciously as to show his own learning in the matter, even in spite of himself. It was in consequence of this that many held his knowledge to be rather infused than acquired. In truth, he confessed that he had studied but little, and that he had given himself up too much to prayer and spiritual exercises to become a scholar.

In theology he invariably followed the teaching of S. Thomas, to whom he had a special love and devotion, having the Summa almost always in his hand. He was constant also in reading and meditating upon the Holy Scriptures, and acquired a great readiness in applying them upon occasions with unspeakable edification to others: and in all disputes he joined so much modesty to his acuteness, that he quite won the listeners over to him. When young he took pleasure in poetry, both Latin and Italian, and in the latter he acquired such facility that he could compose off hand; though out of humility he caused all his writings to be burned before he died. We have however remaining by chance a sonnet of his, composed in youth, and written with his own hand.

While, however, Philip attended to his studies he did not neglect the things of the spirit. He spent whole nights in protracted prayer, rising in his mind to the glorious altitude of things divine. He continually visited the hospitals, and often, after the schools were closed, he went to the portico of S. Peter' s or of S. John Lateran, to instruct the poor in the holy faith. Nay, his fervour was so far from diminishing, that it seemed rather to increase. One day, being in the school of the Augustinian fathers, while he studied theology, he was unable to attend to the lecture because of a Crucifix which was there, and to which he had a special devotion; for every time he looked at it he felt moved to weep and sigh. As in Florence he had been called good Pippo, so in Rome he was called good Philip, a name by which Antonio Altoviti, archbishop of Florence, used to call him, and Cesare Jacomelli, his master in theology, and many others.

Chapter V. He Leaves His Studies, and Gives Himself Wholly to Spiritual Exercises

He had now made sufficient advancement in learning, not for his own use only, but also for the edification of others; and he began to consider the apostle's words, Non plus sapere, quam oportet sapere, sed sapere ad sobrietatem. (Rom. xii. 3.) Now, therefore, he laid his studies aside, and applied himself wholly to that science which is found in the Crucifix. He gave himself up more than ever to prayer, knowing full well that that was the means of arriving at the perfection which he desired; whereas study is a great hindrance of perfection, prayer and study with equal jealousy demanding the whole man. First of all, then, he sold what books he had on human sciences, and gave the price away for the love of God. After this he gave himself up to prayer in such a way, that from that time forward he had nothing more at heart than continuance in that exercise; and, indeed, he sometimes continued in it forty hours at a time. While he prayed he felt the incentives of divine love multiply with such power within him, and kindle such a flame in his breast, that very often the holy youth was constrained to weep and sigh. Sometimes to moderate the fire he was obliged to throw himself on the ground, and to take other seasonable remedies to raise his spirits, which were left dejected through the impetuosity of the flame.

Besides prayer, he studied how to macerate his flesh with every sort of mortification. He slept very little, and mostly upon the bare earth, and disciplined himself nearly every day with some little chains of iron. He loved poverty as his dearest companion, avoided conversation, and all recreations, even blameless ones; and, in a word, he studied how to decline everything which could bring comfort or pleasure to his body. His life now became more retired than ever; indeed he almost separated himself, like a hermit, from commerce with men. Above all things he practised silence, which he prized all his life long more than any other discipline, and kept to it so far as his institute allowed; and thus he attained to the contemplation of divine things. In order to acquire a greater self-recollection he adopted the devotion of going every night to the Seven Churches, and particularly to the cemetery of San Calisto, generally called the catacombs of S. Sebastian, and there he prayed for a long while together. He used to carry with him, either under his arm or in his hood, a single roll, on which he lived all day; neither did he forget to take a book as well. It was in consequence of these practices that a Dominican friar, named F. Francesco Cardone da Camerino, master of the novices in the convent of the Minerva, used to propose him to the novices as an exemplar of penance, and often said to them, "Philip Neri is a great Saint, and, among other wonderful things, he has dwelt for ten years in the caves of S. Sebastian by way of penance, and has lived on bread and the roots of herbs." For although his regular habitation was in the house of Galeotto Caccia, he mostly spent the night in the above-named places.

Whenever he found the churches shut, he used to remain under the porticoes, where he was often seen reading by the light of the moon, particularly at S. Mary Major's and S. Peter's; for he lived in such poverty, that he could not provide himself even with a piece of candle for a light. Besides the abovementioned visits he went for some time to the Four Churches; for once, when speaking disparagingly of himself, he mentioned that he had

gone for many years to the four basilicas, S. Peter's, S. John Lateran, Holy Cross, and S. Mary Major, where he often occupied himself in instructing the poor who stay about the doors of those churches.

In these places Philip was often surprised by such an abundance of spiritual consolations, that, unable any longer to endure so great a fire of love, he was forced to cry out, "No more, Lord, no more;" and throwing himself on the ground, he used to roll upon it, as though he had not strength to endure the vehement affection which he felt in his heart; so that, when he himself was so full of God, we need not wonder at his often saying, that to one who truly loved God nothing was so really burdensome as life; for these words were often on his lips, "The true servants of God take life patiently, and death eagerly."

Notwithstanding however the great sensible consolations, with which the Lord favoured his servant, while he went about alone visiting these places by day and by night, yet very grievous also were the temptations by means of which the devil sought to divert him from his holy purpose. One day as he was passing by the Coliseum, on his road to S. John Lateran, the devil, who never sleeps, presented himself to him under the appearance of a naked person, and excited most shocking thoughts in his imagination; but Philip, perceiving the device of the enemy, betook himself to his usual remedy of prayer, and remained conqueror in the fight. At other times, and especially in the dark, the evil spirit tried to terrify him. One night the Saint was near S. Sebastian's, at the place called Capo di Bove; he was alone, walking and praying as he walked, which was his usual custom: before him he saw three demons of horrible shapes endeavouring to frighten him and hinder his devotions; but he made game of them, and pursuing his way without further notice of them, they disappeared. Philip had other combats and temptations, while he was leading this solitary life, but, like a good soldier of Christ, he came victorious out of all of them.

Chapter VI. Of the Miraculous Palpitation of His Heart

This mode of life Philip adhered to for a long time; and when he was twenty-nine years old God gave him, among other graces, a miraculous palpitation of the heart, and a no less wonderful fracture of his ribs, which happened as follows: One day a little before the feast of Whitsuntide, he was making his accustomed prayer to the Holy Ghost, for whom he had such a devotion, that he daily poured out before Him most fervent prayers, imploring His gifts and graces. When he was made priest, he always said at mass, unless the rubric forbid it, the prayer Deus cui omne cor patet. Now, while he was importunately demanding of the Holy Ghost His gifts, there appeared to the Saint a ball of fire, which entered into his mouth and lodged in his breast; and therewith he was, all suddenly, surprised by such a flame of love, that he was unable to bear it, and threw himself on the ground, and, like one trying to cool himself, he bared his breast, to abate in some measure the flame which he felt. When he had remained so for some time, and was a little recovered, he rose up full of an unwonted joy, and immediately all his body began to shake with a vehement tremour; and putting his hand to his bosom, he felt by the side of his heart a tumour about as big as a man' s fist, but neither then nor ever afterwards was it attended with the slightest pain.

Whence this swelling proceeded, and what it was, was manifested after his death; for when his body was opened, the two upper ribs were found broken, and thrust outward, and the two sides standing wide apart, never having reunited in all the fifty years which Philip lived after this miraculous event. It was at the same moment that the palpitation of his heart commenced, which lasted all his life, though he was of a good constitution, a very lively temperament, and without the least tendency to melancholy. This palpitation only came on when he was performing some spiritual action, such as praying, saying mass, communicating, giving absolution, talking on heavenly things, and the like. The trembling which it caused was so vehement, that it seemed as if his heart would break out from his breast, and his chair, his bed, and sometimes the whole room, were shaken. On one occasion in particular he was in St. Peter' s, kneeling on a large table, and he caused it to shake as if it had been of no weight at all; and sometimes when he was lying upon the bed with his clothes on, his body was lifted up into the air, through the vehemence of the palpitation. Whenever he pressed any of his spiritual children to his breast, they found the motion of his heart so great, that their heads bounded off from him, as if they had received a smart shock from something, while at other times the motion seemed like that of a hammer. Yet notwithstanding the shock, they always found, in being pressed to him, a wonderful consolation and spiritual contentment, and many found themselves in the very act delivered from temptations.

But while upon this matter, I must not omit to relate what is affirmed by Tiberio Ricciardelli, canon of St. Peter' s, who served the Saint out of devotion for four successive years. "While I was serving the father," he says, "there came upon me a temptation to impurity, and after I had conversed with him on the subject, he said to me, 'Tiberio, come here, close to my breast;' and taking hold of me, he pressed me to his bosom, and I was not only freed at once from the present temptation, but it never returned afterwards; and besides

this I felt such an increase of spiritual strength, that it seemed as if I could do nothing but pray." Marcello Vitelleschi, canon of S. Mary Major, and also one of Philip's spiritual children, declared that he had repeatedly been freed from temptations, especially of the flesh, by the Saint's pressing him to his bosom; and very often, when Philip knew that he was suffering from such temptations, he used to take hold of his head and press it to him, without uttering a word: and in no case was this done without immediate release from the temptation.

In his side Philip felt so great a heat, that it sometimes extended over his whole body, and for all his age, thinness, and spare diet, in the coldest nights of winter it was necessary to open the windows, to cool the bed, to fan him while in bed, and in various ways to moderate the great heat. He felt it so much in his throat, that in all his medicines something cooling was mixed to relieve him. Cardinal Crescenzio, one of his spiritual children, said that sometimes when he touched his hand, it burned as if the Saint was suffering from a raging fever; the same was also perceived by abbot Giacomo, the Cardinal's brother, himself tenderly beloved by Philip. In winter he almost always had his clothes open and his girdle loose, and sometimes when they told him to fasten it lest he should do himself some injury, he used to say he really could not because of the excessive heat which he felt. One day at Rome, when a great quantity of snow had fallen, he was walking in the streets with his cassock unbuttoned; and when some of his penitents who were with him were hardly able to endure the cold, he said laughingly that it was a shame for young men to feel cold when old men did not. This heat, however, the Saint felt more particularly during prayer or other spiritual exercises, and application to divine things. In the time of Gregory XIII. when the order was given that all confessors should wear surplices in the confessional, the Saint went one day to the pope with his waistcoat and cassock unbuttoned: his holiness marvelling very much, asked him the reason of it: "Why," said Philip, "I really cannot bear to keep my waistcoat buttoned, and yet your holiness will have it that I shall wear a surplice besides." "No, no," replied the pope, "the order was not made for you; do as you please."

This palpitation of the heart often affected his body in very different ways, and his various physicians used to administer remedies which he knew would not be of the slightest service. But he used to make game of them very playfully, and say, "I pray God that these men may be able to understand my infirmity," not choosing openly to discover that his infirmity was not natural, but caused by the love of God. Hence it was that in the fervours of the palpitation he was wont to say, "I am wounded with love;" at other times, considering himself as it were imprisoned in this love, he broke out into those verses:

Vorrei saper da voi com' ella è fatta
Questa rete d' amor, che tanti ha preso.

"I would know from you how that net of love is made which has taken so many." At other times when he could not stand upon his feet, he was obliged to throw himself upon his bed, and languish there, so that his own people were accustomed to say, that those words of the Spouse were verified in him: Fulcite me floribus, stipate me malis, quia

amore langueo. When he was surprised by these affections, he used to quote the case of a Franciscan of Ara Celi, named Brother Antony, a man of most holy life, who though he did not macerate his body by any great austerities, was always crying out, Amore langueo, amore langueo; and languishing in this way, through love of God, he wasted slowly away till he died. But on the other hand the Saint, to hide the real cause, pretended that all this was bodily infirmity, or a custom which he had had from his youth. He almost always kept his handkerchief in his breast on the side of his heart, in order that no one might perceive the tumour. He did not, however, deny, when speaking once to Francesco Zazzera, that for the most part his infirmities proceeded from this palpitation of his heart.

The whole appears still more wonderful from the fact, that the motion of the palpitation was in his case perfectly voluntary. He mentioned this to Cardinal Frederick Borromeo, his most intimate and devoted friend, telling him that it was in his power to stop the motion by a simple act of the will. But in prayer he did not apply himself to do this, because of the distraction; and that the palpitation was so far from being painful, that it created a feeling of lightness and joyousness. This, however, did not always happen, nor did it exactly observe any general rules. Many physicians, who attended him in his illnesses, considered this palpitation as miraculous and supernatural. This was the opinion of Alfonso Capanio, Domenico Saraceni, and others. Neither was this opinion without reason; for, first of all, the Saint had no sensation of pain with the palpitation, but rather the contrary; and besides that, he only experienced it when he raised his mind to God, for it was greatest when he was in contemplation, and grew less in proportion as he drew his thoughts from prayer. In proof of this Andrea Cesalpino, Antonio Porto, Ridolfo Silvestri, Bernardino Castellani, and Angelo da Bagnarea, have written particular treatises upon it; and all agree that God had wrought in him that fracture of the ribs, so that the heart might not be injured in these violent beatings, and the neighbouring parts be the more easily dilated, and the heart kept sufficiently cool.

When Philip had received this great and remarkable gift from God, he frequented the Seven Churches with still more ardour. There he was often, surprised in his devotion with such affections, that he was unable to support himself. One day in particular, when he could not stand on his feet, he threw himself on the ground, and feeling himself actually dying through the liveliness and impetuosity of spirit, he cried out vehemently, "I cannot bear so much, my God, I cannot bear so much, Lord! for see, I am dying of it." From that hour God gradually mitigated that intense sensible devotion, in order that his body might not become too much weakened by it. It was on this account, that in his latter years he used to say, "I was more spiritual when I was young, than I am now." But although Philip received from the Lord such an affluence of heavenly sweetnesses, he nevertheless always admonished spiritual persons, that they should be as ready to suffer dryness in devotion as long as God pleased to leave them in it, and without complaint, as they were disposed to enjoy the relish of divine things.

Chapter VII. The Winning of Souls, and the Works of Charity That He Did in His Youth

Philip, having thus lived a retired life for some time, felt himself called by God to the conversion of souls. He mortified, therefore, his love of solitude, and gave himself up with great fervour to the assistance of his neighbour. To this end he began about the the year 1538 to go about the squares, shops, schools, and sometimes even the banks, talking with all sorts of persons in a most engaging way about spiritual things. Amongst others, he exhorted the young men in the warehouses to serve God, saying, "Eh, my brothers, when shall we begin to do good?" and thus with his natural sweetness, and wonderfully attractive manner, he gradually gained such influence over them, as to win them to the service of God.

Among many whom he brought to the service of God, one was Enrigo Pietra, a Piacentine, who was employed at the warehouse of the Bettini, and who left business, became a priest, and after an edifying life died most holily at St. Girolamo della Carita. He it was who extended so much the Company of Christian Doctrine, in which undertaking he was greatly assisted by Philip's advice. Another of his converts was Teseo Raspa, who also abandoned worldly business, and lived and died, giving great edification, at San Girolamo. Giovanni Manzoli was another, from the warehouse of the Bonsignori: he remained a layman, living a most exemplary life, together with many others whom we shall have incidentally to mention in the following chapters.

But Philip's earnest longing after the salvation of others, did not stop here. By a particular inspiration of God, he began to converse with men of the very worst lives; indeed, he went out every day in search of sinners, and with his usual charity and dexterity he converted many to the Lord in a short time. But he avoided, especially at that time of his life, any attempt to convert vicious women; though afterwards God made him the means of bringing many such to penance, and even to the monastic state.

Among the conversions which he made, one of the most remarkable was that of Prospero Crivella, a Milanese, and cashier of one of the principal banks of Rome. His soul was in such evil plight, as well because of illicit gains as of carnal sins, that his confessor, F. Giovanni Polanco, a Jesuit, refused him absolution. Horrified and disconsolate he went to Philip, and telling him all that had happened, recommended himself most earnestly to his prayers, and begged of him, with much importunity, to obtain from God for him the grace to obey his confessor implicitly in every thing, so that he might be able to receive absolution. Philip, with his usual benignity and sweetness, first set about consoling him. After much conversation on spiritual matters, he saw that the cashier was moved to compunction, but had not the heart to abandon entirely his sinful habits. Upon this he dismissed him, saying, "Go, and I will pray for you, and I will pray so that without any further difficulty you shall separate yourself from this occasion of sin." And so it proved; for soon afterwards Prospero left off his evil practice, confessed to F. Polanco, and received absolution; and then putting himself entirely under the care of Philip, he became a spiritual man, and gave the most excellent example to those whom he had scandalized by his former immoral life.

Upon another occasion some wicked persons determined to seduce Philip, if possible, from his virtuous life, and make him fall into sin. When he discovered their evil design, he began with such sweetness and effect to speak to them of the beauty of virtue and the hideousness of vice, that they who had come to subvert him remained in a wonderful manner a happy conquest to his words. Even before he was a priest and confessor, he had sent many converts into different religious orders. It was on this account that St. Ignatius, the founder of the Company of Jesus, who was at that time at Rome, used to call him "The Bell;" meaning that as the bell calls people into church, but stays itself in the belfry, so Philip sent others into religion, but stayed in the world himself. St. Ignatius tried several times to draw him into his company; but God had destined him to work in his vineyard with different means, and, therefore, he remained in the world. It was said, however, that he was the first who persuaded Italians to enter into the Company of Jesus.

It was commonly observed that those who did not profit by Philip's admonitions and reproofs came to an unfortunate end. Among others there was a certain philosopher, who lived a bad life, and being reproved by the Saint for some grave offence, took it ill; but had hardly gone out from the Saint's presence when he was assassinated. Another, who after Philip's many prayers remained obstinate, about a week afterwards was arrested and condemned to death; though his punishment was afterwards, through favour, commuted to the galleys.

To this zeal which Philip had for the conversion of souls, he always joined the exercise of corporal works of mercy. He visited the sick in the hospitals more than ever; he served them in all their necessities, made their beds, swept the floor round them, gave them their meals, and procured them different kinds of food to refresh and cheer them. Above all he exhorted them to patience; and when they were dying he made the commendation of their souls, continuing in attendance upon them entire days and nights; indeed he generally remained until they died, or some favourable crisis occurred in their disease.

This holy and laudable exercise was not very common in those times; and it not only excited admiration in the spectators, but provoked many to imitate him. For not clerks only, but laymen and nobles, began to frequent the hospitals, and to serve the sick in all their necessities. Some time after the excellent and holy order of the ministers of the sick was founded by S. Camillus of Lellis, a man of holy life, and one of the Saint's spiritual children. Philip desiring one day to animate some of the fathers of that order to persevere in their holy labours, said that he had himself on one occasion seen angels suggesting words to two of them who were commending the soul of a dying person, which circumstance is noted in the book of their chronicles; and Marcello de Mansis, a priest of that order, has made use of it in his book on assisting the dying, as a motive to incite the faithful to so pious a work.

Chapter VIII. Philip with Some Others Begins the Confraternity of the Santissima Trinita de' Pellegrini e de' Convalescenti

Philip's exertions for the benefit of his neighbour did not end here. On the 16th of August, 1548, Philip, together with F. Persiano Rosa, his confessor, a holy priest of S. Girolamo della Carita, began the Confraternity of the Santissima Trinita de' Pellegrini e de' Convalescenti in the church of S. Salvatore in Campo. In this place Philip had united together about fifteen companions, simple persons and poor, but full of spirit and devotion. Besides frequenting the sacraments, they had sundry spiritual exercises, and in particular familiar conversations one with another about the things of God, inflaming one another by words and by example with the desire of Christian perfection. Every first Sunday in the month, and during Holy Week in every year, they exposed the Blessed Sacrament for the forty hours' prayer, when Philip (sometimes at every hour, whether of the day or night) delivered discourses so full of spirit, that besides exciting men's minds to works of mercy, they often recalled numbers of sinners to a good life. There was no heart so hard that it was not softened by his discourses. On one occasion he converted thirty dissolute youths by a single sermon; and many of his auditors said that to hear him was enough to convince any one of his sanctity, and his earnest desire to gain souls to Christ. Some went to hear him for the very purpose of making game of him, especially as it was not common in those times to hear a layman preaching, unless he was a monk; but they even were caught by his words, and happily convinced against their own wills.

Philip generally remained as long as the prayer lasted, watching through the whole night, and calling those whose turn it was to assist, one by one; and when the hour was finished, he signified to those who were there that it was time to give place to others. For this purpose he kept a little bell near him, with which he gave the signal, saying, "Now, my brothers, away; the hour is finished; but the time to do good is not finished yet."

The object of this confraternity was then, as now, to receive for a few days the poor pilgrims who come continually, indeed daily, to Rome, to visit the holy places. The institution of it took place in 1550, on occasion of the jubilee of Julius III. In the years of the jubilees an immense number of pilgrims are accustomed to throng to Rome; and as there was no particular place destined to receive them, Philip, together with his other companions, were moved with charity, and hired a small house, to which they conducted the poor among the pilgrims, and provided them with all they stood in need of. But as the number augmented, and the charitable work went on, they were obliged to hire another house more spacious, where they could lodge all who came to them with greater convenience.

It was a most exemplary thing to see the great affection with which Philip and his companions served this great multitude, providing them with food, making their beds, washing their feet, consoling them with kind words, and showing to all the most perfect charity. In consequence of this the confraternity got a great name that year, and the good odour of it was spread through all Christendom. Many were importunate to be admitted into the company, and a house was now taken and set apart on purpose for a hospital

for poor pilgrims. All the first brethren of the company revered Philip as their father; they were men, poor as this world counts poverty, but rich in virtues. The cook even, who was the lowest amongst them, arrived at such perfection that he often went out at night, when it was clear, and fixing his eyes on the heavens was sweetly absorbed in the contemplation of divine things; and another of the same house was so illuminated, that he foresaw the day and hour of his death; and calling to him his sister Margaret he said, "On Friday at such an hour I shall die," which proved true in the event.

The brothers were, however, not content with this work of charity. They knew the extreme necessity of the poor convalescents when they first came out of the hospitals, and that from the weakness of their recent infirmity, they very often had relapses more dangerous than the original sickness. On this account, they arranged that the same house, which served for the reception of the poor pilgrims, should be used also for the assistance of the convalescents, who should be supported there and kept under rule for a few days. But the confraternity increased so much in both the departments of its charity, that it was ultimately transferred from S. Salvatore in Campo, to the church of S. Benedict in the Rione della Regola, where the Santissima Trinita de' Pellegrini is at present. We may judge from the number of the pilgrims received there, to what an extent this pious work of mercy has gone. In the jubilee of 1575 under Gregory XIII., and in that of 1600 under Clement VIII. (in which last year the number of pilgrims lodged was 2,070,000), not only the lords and chief prelates of the court, and high-born ladies, the former to the men, and the latter to the females, but Pope Clement himself, showed such charity, and condescended to such humble offices as to wash their feet, say grace for them, serve them at table, and perform for them every menial service of charity to the marvel and edification of all Christendom. In 1625 Urban VIII. set the same example; and in 1650 the same work of charity was performed at that place; in 1675 by Innocent X., in 1700 by Clement X., in 1725 by Clement XI., in 1750 by Benedict XIII. The same edification was given by Benedict XIV., and later on by Leo XII. We must not omit to relate, that this pious institute was the cause of the conversion of several Turks, Jews, infidels, and heretics; and among the rest the nephew of the impious heresiarch Calvin. They were received simply as necessitous pilgrims, and the examples which they saw all around them of humility and charity, moved them to such compunction that they abjured their errors.

Chapter IX. In Obedience to His Confessor He Is Ordained Priest, and Undertakes the Burden of Hearing Confessions

God had destined Philip for the conversion of souls; but it was impossible that he should accomplish this effectually, so long as he remained a layman. The Almighty, therefore, put it into the heart of F. Persiano Rosa, Philip's confessor, to persuade him to be ordained priest, and to undertake the burden of hearing confessions, that he might be the better able to win souls. When Philip first heard the proposal, he brought forward all manner of reasons to excuse himself from it, demonstrating to his confessor, as he thought, his inability and insufficiency, and especially urging the strong internal desire he had to serve God as a layman. But F. Persiano approved of his humility without admitting the validity of his excuses, and desired him to submit the matter entirely to his judgment; and Philip, who always thought every one's judgment better than his own, resigned himself to obey blindly in everything.

In the year 1551, while the Council of Trent was yet unfinished, and Philip was thirty-six years old, he received on different days in the month of March the tonsure, the four minor orders, and the subdiaconate in the church of S. Tommaso in Parione. In the same year, on Holy Saturday, he was ordained deacon in the usual church of S. John Lateran. His ordination as priest took place on the 23rd of May in the same year, in the same church of S. Tommaso in Parione, where he had received minor orders and the subdiaconate. He was ordained by Giovanni Lunelli, bishop of Sebaste, vicar general of Pope Julius III. and Philip Archinto, bishop of Saluzzo.

When he was made priest he went to live at St. Girolamo della Carità, where there were some priests of holy lives, viz., Bonsignor Cacciaguerra, a man of repute, Persiano Rosa, whom we have already mentioned as Philip's confessor, Francesco Marsuppini of Arezzo, a man of great purity and simplicity of life, who was Philip's confessor after the death of Persiano, another Francesco no less virtuous, who was surnamed the Spaniard, and Pietro Spadari, also of Arezzo, who died in the odour of sanctity, and was the last of the priests of St. Girolamo who heard Philip's confessions. For after the death of this saint, Philip confessed for a long time to F. John Baptist Perusco, of the Company of Jesus; and then, till the end of his life, to Cesare Baronius, who, as we shall see, commended his departing soul when it went to Paradise. These servants of God lived in that house with great charity, without any kind of particular customs, or any rule but that of the love and reverence which one bore to the otherThey had no superior, but observed only the order of seniority; and so they lived a tranquil and almost a heavenly life, rivalling each other in the service of the Church, and in ministrations to their neighbours. They did not take their meals in common, but each one by himself in his chamber ; uniting in prayer and the frequentation of the Sacraments. This institute is still observed in that house to the great edification of all Rome. Here then Philip, having in the same year undertaken the burden of hearing confessions, set himself more than ever to win souls and to convert sinners, with the greatest fruit both to himself and others.

Chapter X. The Beginning of the Spiritual Conversations in His Room

In those times men lived very remissly in matters of devotion; most people thought it enough to confess once a year. Philip, regarding this as the cause of perdition to a great number of souls, put forward all his industry to induce people to frequent the Sacraments, and other spiritual exercises, but, above all, confession. He was one of the first aided by the holy men already mentioned, who revived in Rome the practice of frequent confession and communion. In order to obtain this object of his desire more easily, he abandoned every other care, and gave himself entirely to hearing confessions. He got a number of good penitents together; and seeing the fruit which he obtained by this means, he was not content to employ the day in the confessional, but gave up a considerable part of the night to it as well. Before sunrise in the morning he had generally confessed a good number of persons in his own chamber; for whose convenience he used to leave the key under the door of his apartments, that they might get in whenever they pleased. When he had retired to the solitude of his room, he still confessed every one who came; but this was not enough for his zeal and charity; if he was at prayer, he broke off instantly; if he was at meals, he rose from table the moment he heard that any one was seeking him in order to confess. When the church was opened at daybreak he went down there, and entered the confessional, and never left it except to say mass, which he usually did about midday, or for some other cogent reason, always leaving word whither he was gone. If it happened that no penitents came, he remained near the confessional, reading, or telling his beads, or saying office; and sometimes he walked up and down outside the door of the church, expecting people, and that he might be the more readily seen; so that any one could find him with the greatest ease at almost any hour.

In a word, he had such a spiritual relish in hearing confessions, that he said himself, "To do nothing, beyond merely sitting alone in the confessional is an immense pleasure to me;" and this, as well as other sensible heavenly consolations, was bestowed upon him, as he himself declared, in order that he might be able to endure the fatigues caused by the confessional. On this account he never intermitted the hearing of confessions for any infirmity which befell him, unless his physicians positively forbade it; and if any one through pity said to him, "Father, why do you fatigue yourself so?" he answered, "It is not fatigue, but rather support and recreation." This he did to keep his penitents in fervour, and not to allow them to cool down, and fall back from what they would find it difficult to reach a second time.

He was not content with having thus acquired several penitents; but desiring to preserve them, he, like a good father, invented sundry exercises, by which they should not only maintain, but keep continually increasing their fervour, and advancing in spiritual things. For this end, and considering the hours after dinner as the most dissipated and dangerous part of the day, he arranged that they should come to him in his room at that time; and there, either sitting on his bed, or leaning on a chair or something else, he gathered them around him, and had a sort of conference with them. Sometimes he proposed a moral question, as of the beauty of virtue and the deformity of vice; at other times some consideration on the lives of the saints. Towards the conclusion he took up

the discourse himself in a free and familiar way, managing at once to instruct them and to move them with holy affections; and this he did with so much fervour that the usual palpitation of his heart came on, and made, not only the bed, but sometimes the whole room shake, and his whole body was occasionally lifted up into the air.

In these conversations he made great use of the works of John Cassian, as being full of moral and useful instruction: and when a sufficient time had been spent in this agreeable and profitable manner, the whole company went out for a walk, or to some church, and specially to the Minerva, where they stayed in choir for compline, and in summer for matins, which are then said in the evening. This they did more particularly during the octave of Corpus Christi; indeed they not unfrequently went to the same church at night for matins, and assisted at them with much fervour and spiritual sweetness. Many of the higher orders joined in this practice, and this lasted until the exercise of the oratory began to take a regular form, first at S. Girolamo, then in S. Giovanni de' Fiorentini, and lastly in the Vallicella. There were at first about seven or eight persons who frequented these exercises; among whom were Simone Grazini, a Florentine, Monte Zazzara, of the same place, Michele da Prato, two young goldsmiths, and one of the house of Massimi. But the number increased so much afterwards, that the room would not hold them, and the Saint took some others close by, and made, at his own expense, a place which would conveniently contain them all.

Chapter XI. Of Some of His Penitents, Who Led Holy Lives

Philip drew into this work many of the principal men of the court, whose virtues were the subject of admiration. Among these was Giovanni Battista Salviati, brother of Cardinal Antonio Maria Salviati, a person of great distinction, as well from the nobility of his own family, as from his near relationship to Catherine of Medici, Queen of France; but much more to be esteemed for the goodness of his life, and the edifying examples of humility which he gave. He was assiduous in prayer, and in works of mercy, and in the continual practice of meditation, in which the Saint exercised him daily. He was constant in attending the hospitals, where he performed every sort of office for the sick, however vile and degrading. One day he went to the Hospital della Consolazione, and found there a sick man who had formerly been his servant. He desired, according to his custom, to make his bed for him, and asked him to get up that he might be able to do so; the sick man asked him, why? "Why!" replied Giovanni Battista, "because I wish to make your bed for you." The servant knew nothing of his master's change of life, and thinking he was making game of him, said, "O Signor Giovanni Battista, this is not a time to make game of poor servants; I pray you let me alone." Giovanni Battista answered, "I say I wish anyhow to make your bed, and what I am doing is in earnest, and not a mockery." The servant, however, persisted in thinking that he was being made game of; and partly also moved by the respect he felt for his old master, obstinately refused to let him make his bed. The contest between them lasted for a long time, but at length the charity and humility of the master got the better of the pertinacious obstinacy of the servant.

This gentleman came at last to such a degree of mortification that, whereas before he dressed very showily, and was attended by a great number of servants, he would not, after he had become acquainted with the Saint, and had some experience of a spiritual life, dress even becomingly, or have any servants to follow him. But Philip bade him, out of proper respect, dress as his equals did, and be attended as men of his rank usually were. God rewarded these and his other virtues in the peace and happiness of his death; for when he had with exceeding devotion received the last Sacraments, and it was told him that the hour of his passage was come, he was all cheerfulness, and lifting up his hands to heaven, he sang out, "Lætatus sum in his, quæ dicta sunt mihi, in domum Domini ibimus," and shortly after breathed his last in Philip's arms.

The Saint had a long while before drawn Giovanni Battista's wife, Porzia de' Massimi, to a spiritual life, and assisted her to advance far on the road to perfection; and it was with her assistance that he at last made the conquest of her husband. After his death she entered the monastery of Santa Lucia at Florence, that she might be the better able to serve God; but finding the air unhealthy, she returned to Rome, and shut herself up in the monastery of S. Catherine of Siena, near Monte Magnanapoli, where she died holily, according to the tenour of the life she had lived.

Together with Giovanni Battista Salviati was Francesco Maria Tarugi, of Montepulciano, a relation of popes Julius III. and Marcellus II., a man of lively genius, and in high favour with great people because of his engaging manners, which made him pass for one of the

first among the courtiers. He went one day to S. Girolamo della Carità to confess, on the occasion of a jubilee published by Paul IV. When he had finished his confession, Philip took him into his room, and talked with him upon various topics. After this he made him make an hour of prayer with him, during which Tarugi, although he had never practised mental prayer before, felt such spiritual sweetness, that the hour passed away without his knowing how, so excessive was the interior delight which he experienced. This caused him to return there again; and as he often saw the Saint raised three or four feet from the ground at prayer, he formed a great opinion of him, and was inflamed with a great desire to change his life. There were, however, some impediments at the time, which seemed to make it necessary for him to defer his conversion, and he made a minute statement of them to Philip. The Saint answered, "Do not doubt; the hindrances will cease before a month is over ;" and so it proved. Tarugi, therefore, returned to him afterwards, and made a general confession, during which Philip discovered to him his sins and secret thoughts. On this account he conceived such an affection for the Saint, that he cared no longer for the court or the world, and gave himself up so completely into Philip's hands, and with such ready obedience, that the Saint did what he pleased with him, and afterwards made great use of him in winning souls.

So great was the fervour of Tarugi, that he soon had more need of the bit than of the spur. He had such resignation to the will of God, that for the fifty years or more that he survived, he never, in good or evil, lost that interior peace which he acquired in the beginning of his conversion. This he himself declared. He was most obedient to the Saint in all things, and such was the respect he had for him, and the opinion which he had conceived of his sanctity, that after he was made cardinal, he boasted of having been Philip's novice for fifty years, implying that from his twenty-ninth year, when he gave himself into the Saint's hands, till the end of his life (for he reached the age of eightythree), he had no other conceit of himself than that he was Philip's novice. He had an eminent gift of prayer and of tears; and his success as a preacher was such, that he was the admiration of the most eloquent men of his day; so that Baronuis in his Annals calls him dux verbi. Clement VIII. made him bishop of Avignon, and afterwards cardinal of the holy church. In his extreme old age he begged of the fathers to let him return to die in the congregation; and a few months afterwards he surrendered his holy soul to God in the year 1608, aged eighty-three years and eight months, and was buried in our church of Santa Maria, in Vallicella.

Costanzo Tassone was another of the Saint's first spiritual children. He was nephew of Pietro Bertani, Cardinal di Fano, and Majordomo of Cardinal Santa Flora. He was so given up to the court, that it seemed quite impossible for him to break away from its allurements and pursuits. Nevertheless, he applied himself to works of piety; and there was no exercise, however vile or difficult, in which he did not willingly engage. He confessed and communicated several times in the week, and often daily. He went continually to the hospitals to serve the sick, and went through every kind of mortification which the holy father put upon him. In obedience to Philip he was ordained priest, and said mass every morning. He was so completely detached from the good things and honours of the

world, that he refused a rich benefice which was offered him. He was in the end, for his piety, taken into the service of S. Charles at Milan; and there he persevered in his holy life until the end. He died at Rome, his death having been foreseen by the Saint.

One of the oldest of the Saint's children, and one of those most in his confidence, was Giovanni Battista Modio, of Santa Severina in Calabria. He was the author of some annotations on the poems of the B. Jacopone, and an Italian treatise on the waters of the Tiber. On one occasion, when he was suffering dreadfully from the stone without any prospect of relief, and every one considered him in the last extremity, Philip went to visit him according to his custom; and after having exhorted him to bear his cross manfully for the love of Christ, he went out of the house and retired into a neighbouring church to pray for him, which he did with most earnest vehemence. At the first tear which Philip shed, in the very selfsame moment, Modio began to pass the stone, and in a short time recovered entirely; and attributing his recovery to the Saint's intercession, he gave himself completely into his hands. He was a very tender-hearted man, and singularly compassionate to the poor. He had also considerable talent in preaching, so that, although he was a layman, Philip made him relate the lives of the Saints in the oratory, which he did to the great delight and profit of the hearers. After his death Philip appointed Antonio Fucci of Città di Castello to succeed him in this office of relating the lives of the Saints. He also was a very learned man, and what is of more importance, advanced in the spiritual life, and one of those who wished to accompany the Saint to the Indies to shed his blood for the holy faith, as we shall see afterwards.

Merzio Altieri, a Roman noble, was also another of his spiritual children. Under the discipline of the Saint he arrived at such perfection and taste of the Divine grandeurs, that, like another Moses, his spirit so abounded within him that he could not talk of God. He had such piety towards the poor, that he hesitated not to strip himself in order to clothe others, and gave in alms even the counterpane of his bed, expecting from the Lord the promised reward.

To these may be added Matteo Stendardi, nephew of Paul IV., Benardino Valle da Como, maestro di casa to Cardinal Montepulciano, Fulvio Amodei, Giacomo Marmita, of whom we shall speak afterwards, Giovanni Antonio of Santa Severina, and Ludovico Parisi, who served the Saint out of devotion for more than thirty years; and others of the principal families of Italy, who were all his penitents, and so many mirrors of perfection in the court of Rome.

Besides these he had others of a lower condition, who were also men of most saintly lives. Among them was Stefano, a shoemaker of Rimini, who had been a soldier for a long time, and was full of enmities, and altogether given up to the things of this world. Stefano came to Rome, and by some good inspiration went one day to St. Girolamo to hear the sermons and familiar discourses. Through reverence and respect for others he placed himself upon the back seats; but Philip, without ever having seen or known him before, went to him and drew him to the front seats. When the prayer was finished, he showed him great affection, and so captivated him by his manner, that from that day

Stefano went continually to the sermons, and began to frequent the Sacraments. By this means he was delivered from his inveterate habits of sin and passion, and became a man of wonderful virtues. He was so given to works of charity, that although he was very poor, he took nothing from his weekly earnings but what was absolutely necessary, and gave the rest away for the love of God. His thoughts ran constantly on death, and he prepared himself for it daily, as if he were actually to die that day; but for all that he was never seen out of spirits or downcast, but always gay and cheerful. He was remarkable also for his obedience, and for his assiduity in prayer, in which he was greatly favoured by God, and was seen one day in the church of the Santissima Trinità di Ponte Sisto, suddenly surrounded by a resplendent light. Stefano lived in these exercises twenty-three years, living in a small house by himself. His friends told him that he would be dying suddenly without any one to assist him; but he answered that for that he put his confidence in the blessed Madonna, and was quite sure that she would not abandon him: and so it proved, for being assailed one night all on a sudden by his mortal sickness, he went out of his house and called his neighbours, who went for the parish priest, and then returned to help him into bed, where he received the last Sacraments, and gave up his soul to God.

Francesco Maria, commonly called Il Ferrarese, was another of Philip' s spiritual children. He was a man of the greatest simplicity, and of such goodness and purity of life, that he sometimes heard the angels singing, and was physically sensible of the noisome odour of sin. He had also a most eminent gift of tears, and when he communicated, which was ordinarily every day, or heard any one speak of the things of God, and particularly of Paradise, he wept immoderately. He was so enamoured of suffering, that being one day in excessive agony from the stone, he prayed God to send him a still heavier infirmity ; and no sooner had he said this than he immediately recovered. He had a burning zeal for the salvation of others; and seeing a Jew one day, he was smitten with such compassion for his soul, that he prayed every day for him for three years continuously, beseeching the Divine Majesty to give him the grace of conversion. His prayers were not in vain, for being one morning at S. Peter' s, he saw most unexpectedly that very Jew go to receive holy baptism, and his heart so melted within him at the sight, that he immediately began to shed most abundant floods of tears.

Another time Francesco Maria Tarugi found him weeping bitterly, and being very importunate with him to tell him the cause, the good man (although an entirely uneducated person) answered, that he was thinking of those words which Christ said to his disciples, When you have done all these things, say, we are unprofitable servants; "for," said he, "if the apostles, after having done so many miracles and converted the world, were for all that to say, We are unprofitable servants, what am I to say, who have done nothing? it is for this cause I weep, nor can I contain my tears." Another time the same Tarugi found him in prayer, standing, and every now and then he drew back a little, making gestures of surprise. This having lasted some time, Tarugi asked him why he did so: he answered, "I am considering the greatness of God, and the more I consider it, the more it seems to grow before me, and its very immensity forces me to step backward, even corporally."

Philip had also for his penitent another servant of God, named Tommaso Siciliano, whom he led to such a height of perfection, that he considered it an immense privilege to become some day sweeper of S. Peter' s. This post he obtained according to his desire, and continued to sweep the church for many years with the greatest diligence and delight. Indeed he never left it except when he went to the holy father to confession. At night he slept in his clothes, on the predella of one of the Seven Altars. The devil, always the enemy of humility and perseverance, could not endure to see him continuing this exercise with so much sweetness, and endeavoured one night to terrify him him from his undertaking. While Tommaso was asleep the malignant spirit made such a disturbance, that the good man, when he roused himself, thought by the noise that all the benches in the church were being thrown up into the air, and were falling down on the floor broken in pieces. Jumping up, he ran to the lamp and lit a candle, but he found all the benches quiet in their places. He then searched the church diligently, thinking there might be a robber lurking in it; and in his search he saw the demon behind one of the columns, in the form of an Ethiopian; upon which he went boldly up to him, and lifted up his hand to give him a blow, upon which the enemy disappeared ; and the intrepid Tommaso went back to his place as if nothing had happened, and fell quietly asleep.

Another of Philip' s penitents was Fra. Ludovico, of Spoleto; not that he was really a friar, but was so called because he wore the habit of S. Francis. This servant of God was most poor in earthly goods, but richly endowed with every virtue, and of a life most singularly pure; in consequence of which the Saint set him to take charge of the girls of Santa Caterina de' Funari, and, knowing his goodness, would never let him abandon that employment, although he wished it. Pietro Molinaro was also one of Philip' s most intimate friends, a man who, through the abundance of his tears, had lost his sight, though God restored it to him again by miracle. There were very many others of different trades and professions, who lived under the care and discipline of Philip, and died in the odour of sanctity; but for brevity' s sake we must omit particular mention of them, except as our narrative may from time to time lead us to touch upon them.

Chapter XII. Of the Greatness of Philip's Zeal for the Holy Faith

Philip had thus created round about him a good school of spiritual persons. In the beginning of the conferences and conversations in his room, they sometimes read the letters which came at that time to the Jesuit Fathers from the Indies. The Saint, considering how great the harvest in those countries was, and how few the labourers, entertained the notion of going himself into those parts, to sow the seed of the holy faith, and to shed, if needs be, his blood for the love of Christ. He communicated this thought to some of his penitents, and among the rest to Francesco Maria Tarugi, and about twenty others. Some of them he caused to be ordained priests, so that they might be ready to start as soon as they had received the Pope's blessing. Philip, however, was not a man to come to any grave decision without prayer, counsel, and time. First of all, therefore, he prayed about it for a long while, and then consulted a Benedictine monk who lived at S. Paul's, a man of great authority, as well in literature as in spiritual matters. This monk referred him to Agostino Ghettini, a Cistercian father, who was then prior of the convent of Saints Vincent and Anastasius, at the Three Fountains.

Ghettini was a man eminent both for learning and sanctity, and had been dedicated to religion by his father and mother before he was born; it being their pious custom to confess and communicate and offer each of their children to the service of God before they came into the world. He had the spirit of prophecy, and an ardent devotion to S. John the Evangelist, from whom he received many favours; so that he once said in the presence of the monks, "My Giovanni has told me that I am to die on his feast, but he has not told me the year." A long while afterwards S. John appeared to him again while he was saying mass on Christmas day, and said to him, "You shall die on this feast of mine, which is at hand;" and so it proved, for on the morning of S. John's day, when he had said mass, he betook himself to his bed, received extreme unction, and expired the same day.

To this holy man Philip confided his project, and begged for his advice. The good servant of God took time, and told him to come again for his answer. After some days Philip returned, according to his promise. The monk told him that S. John the Evangelist had appeared to him, and had said, that "his Indies were to be in Rome, and that God wished to make use of him there." He added also, that he had seen the waters of the Three Fountains of a blood colour, which the apostle had revealed to him signified a great tribulation coming upon Rome. Philip implicitly believed the words of the monk, became completely calm, and resolved to attend to the gaining of souls in the city of Rome.

This did not, however, in any way cool the great zeal which he had for the propagation of the holy faith, and what he could not do in the Indies, he did not fail to do to the utmost of his power in Rome. Whenever he saw a Jew, the desire of his conversion was so strong, that the mere sight of him created such an interior tenderness, that he often broke forth into tears and sighs, and left no means untried for his conversion. He went one day to S. John Lateran with Prospero Crivelli, who took with him a Jew. When they entered the church and knelt down before the Blessed Sacrament, the Jew alone stood with his head

covered and his back turned to the altar. Philip seeing this, said, " Listen to me, my good man: join me in this prayer: 'If thou, Christ, art really God, inspire me to become a Christian.' " He answered that he could not make such a prayer as that, because it would be to doubt of his faith. Philip then turned to the byestanders and said, "Pray to God for this man, for without doubt he will become a Christian." And indeed no long time afterwards, through the prayers and assistance of the Saint, he was baptized.

On the vigil of S. Peter and S. Paul, Marcello Ferro, a priest, and one of his spiritual children, found two young Jews under the portico of S. Peter's, and began to talk to them about the faith, and in particular about the glory of those holy apostles, who had themselves been Jews. Prolonging the conversation, he at last persuaded them to go some day to speak to Philip at S. Girolamo. When they came to perform this promise, as soon as ever the Saint saw them he caressed them very much, which induced them to come to him every day for some months. Some time, however, having elapsed without any visit from them, the Saint desired Marcello by all means to find the youths out. Marcello went to their house, and asked their mother what had become of her sons. She answered that one of them was lying very ill, almost at the point of death. Marcello expressed a great desire to see him, and God so disposing the mother's heart, she allowed him to go up stairs. There he found the Jew indeed in the greatest danger of death; and as he absolutely refused to take any food, the mother begged Marcello to try to persuade him to eat something, as perhaps he would take it from his hands. This Marcello readily assented to, and the Jew as readily took whatever he gave him; Marcello then watching for an occasion, whispered into his ear, "Father Philip desires to be remembered to you;" at these words the invalid was all joy and delight ; and Marcello at parting said, "Remember you have promised Father Philip that you will be a Christian." He answered, "I do remember it, and I will do so, if God spares my life." Marcello related the whole to the Saint, who said, "Do not doubt; we will help him with our prayers, and he will be converted." The Jew got well, and returned to Philip together with his brother, and under the Saint's care they both became Christians.

He also converted to the faith a Jew who belonged to one of the chief and wealthiest families among them. He was baptized at S. Peter's, but as his father, who remained a Jew, had continual intercourse with him, Pope Gregory XIII. was afraid lest his faith should suffer injury, and told Philip that this intercourse of the father and son was displeasing to him. But Philip begged his holiness to let it go on, for he felt confident that the son would convert the father. This happy event did actually take place, for the Christian son induced his father to go to Philip, whose efficacious words soon overcame his objections, so that he became a Christian himself in a very short time. Many years afterwards, this man got away from the Jews his four young nephews, whose father was dead, and he caused them to be catechised that they might embrace the holy faith. One day, after Philip had left S. Girolamo and was gone to the Vallicella, he took these nephews to the holy father. Philip, according to his custom, caressed them very much, but did not enter into any conversation about the faith. But one evening many days after, he begged them to recommend themselves to the God of Abraham, Isaac, and Jacob, that

he would inspire them with a knowledge of the truth, for God does not leave any one under a delusion. He added that he had already made the same prayer, and that the next morning in the mass, he would pray for them and do holy violence to God. Then he said to the byestanders, "To-morrow morning at my mass, they will say, yes;" and one of them afterwards confessed, when he was examined in the process, that in the morning he was constrained to say yes, because he seemed to hear a spirit saying, "Say yes." When the morning came they were more obstinate than ever; they argued with different people for several hours, and remained still more fixed in their own opinion. But it was observed that at the very time the holy father was saying mass a sudden change came over them, and they consented to become Christians. Then they who were present remembered the words which the Saint had said the evening before, that he would pray for them in his mass and do violence to God.

While these four youths were living in our congregation with the fathers, in order to be catechized, one of them fell ill, and on the sixth day of his malady great fears were entertained for his life, and the fathers thought of baptizing him. But Philip went that same evening to visit him, and sending every body out of the room, touched him on the forehead, and holding one hand on his breast, prayed for him for a long time, bounding through exaltation of spirit, as he was wont to do at the altar. He then said to him, "It is my will that you should not die, else the Jews would say that the Christians had killed you; and, therefore, to-morrow morning send to remind me to pray for you in my mass." Father Pietro Consolino, who was present, hearing this, said to the youth, "There is no question but you will get well now, for this holy old man has done things of this kind before." During the night he was extremely ill; and Girolamo Cordella, the physician, having visited him in the morning, told the uncle to go and see his nephew, for that he was at the point of death. But when the hour came at which the holy father was accustomed to say mass, Father Consolino went to ask the invalid if he wished him to go to Father Philip to remind him of what he had said the night before: he replied that he did, and the father went accordingly. As soon as ever the saint had finished his mass, the sick man sat up in his bed, as if he had never been ill at all, and his uncle coming in at the time found him without fever. After dinner the medical man returned, and feeling his pulse, he crossed himself and said, "You have physicians in doors, I see, and yet you go out for others." In the street, as he was going away, he met Giovanni Battista Martelli, his fellow-countryman, and said to him, "A great thing has befallen me to-day; this morning I visited a patient at the Vallicella, who was in danger of death; and I have just been there again and found him without fever, so that at first I doubted whether the fathers had not played me a trick, and put some one else into the sick man's bed." Martelli answered him, "O you may be sure Father Philip has cured him." The medical man rejoined, "Well, then, it is a great miracle, and Philip is a great saint." In the evening the holy father went to visit the invalid, and whispered to him, "My son, you certainly would have died, but I was anxious it should not be so, lest your mother should say we had caused your death." Two months after his recovery he and his brothers were baptized on the feast of S. Simon and S. Jude, in S. John Lateran, by Pope Clement VIII., to the great joy and contentment

of the saint as well as of themselves. The eldest took the name of Alessandro, the next Agostino, the third Ippolito, and the last Clemente.

As soon as they were baptized they began to be anxious for the conversion of their mother, and found means to have her placed in the house of Guilià Orsini, the Marchesa Rangona. They then asked the saint what hopes he had of the success of this experiment; he replied "That it was the way to convert her, and that it would be well for them if she was converted then, but, that if her conversion took place at another time, it would be of greater fruit to herself and to them." So it proved in the event, for she was converted about five or six years after, and brought over with her twenty-four relations, whom she would not have brought over had she been converted at the time her sons desired.

Besides these Jews, Philip converted many heretics, whose names we cannot mention, out of respect to them. We shall only relate the conversion of one of them, named Paleologo, as being among the most remarkable. This man had been imprisoned by order of the Holy Inquisition, as well for being an heresiarch, as for other delinquencies of which he had been accused. Every possible means was used to convert him; but he continued obstinate, and nothing could induce him to abjure. At last he was condemned to death, and, as an obstinate heretic, to be burnt alive. One morning the holy father was told that they were leading him to punishment in the Campo di Fiori. Philip was then at S. Girolamo, and, as usual, in the confessional. He was moved with compassion at the news, and felt a burning desire for the salvation of a soul in so perilous a plight, and so near to certain reprobation. He immediately left the confessional, and went to meet the criminal in the Strada del Pellegrino. He threw himself into the crowd, intrepidly passed the guards, and full of zeal for the soul of the poor wretch, he went up to him and embraced him closely, and with the greatest tenderness addressed him with words most calculated to excite compunction and full of spirituality, conjuring him to save his soul; and having spoken thus he left him. When Paleologo arrived in the Campo di Fiori he said, "Where is that man who speaks in the simplicity of the gospel?" The saint was called for, and when they were near to the place of punishment, but before they had reached the stake, Philip with an authority which God gave him for the moment, commanded the attendants to stop and not to proceed with the execution. The respect and reverence which they had for him was such that they stopped immediately; and Philip having in that short time turned the heart of the miserable man, ordered him to mount a bench on the spot, and to make a public recantation of his error, to the great astonishment of the crowd who had assembled to see the issue of the matter. He was then reconducted to prison, where, the more to soften his heart, Gregory XIII. assigned him very considerable alms, in addition to the daily allowance of the Holy Office. All this was done at the instigation of the saint, who went almost every day to see him, to visit him, and to keep him to his good resolution. He always conversed with him on matters of devotion, such as were likely to breed compunction of heart. Conscious that pride and self-sufficiency are mostly found in such persons, he recommended, as a means of overcoming them, the life of the blessed John Colombino, and the blessed Giacopone, saying that men of that sort are more often converted by simple things, and the examples of the saints, than by much disputing on

doctrinal questions. Paleologo himself said that he wished he had known Philip sooner. He did not however persevere in his good dispositions, but began to waver again, and then returned in part to his old false opinions. Indeed, the holy father had often said to his own people, "I never was overpleased with that man's conversion." Nevertheless, by the spiritual helps which the saint continually afforded him, and in particular by the prayers he made and the tears he shed to gain over his soul, he brought him once more to repentance. He was beheaded about two years afterwards as a relapsed heretic, but with good signs of contrition about him; Cesare Baronius and Giovanni Bordoni assisting him in his last moments by order of the saint.

Chapter XIII. For the Same End of Converting Misbelievers He Commands Cesare Baronius to Compose His Ecclesiastical Annals

Philip's great zeal for the propagation of the faith was not confined to Rome. He sympathized with the travails of Holy Church; and seeing how heretical sects multiplied every day in the northern parts of Europe, he took courage to oppose them as much as he could, trusting in that Lord who uses weak things to confound the strong. By a singular inspiration of God, he discovered a method by which he could attack them from a distance. Having instituted (as we shall mention in its place) an Oratory, where several spiritual discourses were delivered every day, he determined to impose on one of those who delivered the discourses, that they should narrate the history of the Church from the beginning, in order that men might see clearly the true success of Holy Church, her progress, and the truth of past ages, and consequently might discover the falsehood of the heretics; and thus the simple would not be so easily misled, and the better informed would be at least inexcusable.

For this work he chose Cesare Baronio Sorano, a man of immense zeal, and a doctor of civil and canon law, who, besides his learning, was so full of charity and the bowels of mercy, that he not only gave to the poor the little money he had, but even his clothes and linen. During a scarcity he sold a very rich reliquary of silver, and bought corn with the price of it, in order to supply the poor with bread. He was so detached from all desire of greatness, and had so little affection for the things which the world esteems, that he even tore up the certificate of his doctor's degree. On him, then, Philip laid this charge; and after he had for many years several times over related, and indeed re-arranged, the History of the Church, the Saint finally commanded him to publish it; and that for no other object than to oppose the Centuries of the enemies of the Holy Faith, who were opposed to the Holy Roman Catholic Church. This huge labour Baronius, after many vigils and fatigues, happily accomplished. Baronius himself, in the preface to the eighth volume of his Annals, assures us that we may rather attribute his work to Philip than to himself, declaring in a very long discourse that the holy father was the author of the Annals, and referring all rather to the prayers of the Saint than to his own labours. This preface we have determined to give here, that every one may read it commodiously, and see the truth of what we have stated.

A Thanksgiving to the Blessed Philip Neri

Founder of the Congregation of the Oratory for the Ecclesiastical Annals of Cesare Baronius, Cardinal Priest of the Holy Roman Church, and Titular of Saints Nereus and Achilleus, and Apostolical Librarian.

Up to this time it has not been possible for me to touch upon the first origin and progress of the Ecclesiastical Annals, except to such a trifling degree and in such a way as to shed obscurity rather than light upon the subject. This was because he of whom I had to speak was alive, and was a capital enemy of his own praises. But now that he has gone to heaven, my pen can run more freely in recounting the benefits received from him. In truth, it is a joyful thing to make mention of our ancestors, from whom, as from a

fountain, innumerable graces and favours have flowed down to us; but it is profitable as well as joyful; because, being fathers and saints as they are, they continually admonish us not to degenerate from their virtues, according to that saying of Scripture, Keep your eye always on the rock from which ye have been hewn, and on the hollow of the pit from which ye have been cut; look at Abraham your father, and at Sarah, who hath brought you forth. But besides being useful and joyful, it is also necessary to prevent our being shamefully convicted of ingratitude, forgetting and passing over in silence those from whom we have received benefits.

Holy Writ teaches us in many places that the prosperous successes of the children are generally to be attributed to the fathers ; particularly where it relates that the patriarch Jacob, in giving his benediction to his son Joseph, said these words: His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. Seeing then that Holy Scripture attributes all the prosperity of Joseph to the powerful hand of Jacob his father, who was not only very far off from him, but had already bewailed him as dead; what shall I say of that father who, being present with me and having aided me in everything, has so many times begotten me with the apostolic spirit, and with the same spirit has from my youth up kept me in check, and restrained me from the slipperiness of my boyhood, inclined to evil, and brought into subjection to the divine laws the untamed colt of my youth, and set Jesus Christ to sit thereon?

I am, then, under every sort of obligation to him, so far as these Annals are concerned; and I wish, therefore, that this my thanksgiving should always live and always speak, and I dedicate it to him in perpetual memory of his being the author of every one of my undertakings. Indeed, it is right, and only a proper mark of a humble mind, to profess to have received everything from one by whom we greatly profited, as on the other hand it would be unfair to attribute it to our own exertions. For he who attributed to himself more than he ought, and said, I have done this in the strength of my own hand, and in my wisdom I have planned it, soon heard the answer of God, Shall the axe boast against him who cuts with it, or the saw against him who draws it? And close upon the threat the vengeance came; and the unhappy wretch was for this very reason chased from his royal throne, and sent to dwell among the beasts.

I must ingenuously confess of the blessed Father Philip, that which Christ our Redeemer, the Eternal Wisdom, taught us mortals when he said to the apostle Philip, "My Father, who is in Me, does the works." Not that I glory in men rather than in God, but to point to him from whom I have received so much, as co-operating with God; so that I may thus show my gratitude to God and men at the same time. For it was the blessed Philip, who, by divine inspiration, commanded me to perform this work, like another Moses committing to workmen the building of the tabernacle, according to the model which he had seen in the mountain. I set myself then to this great undertaking, after repeated orders from him, very much against my own will, resisting him and entirely distrusting my own abilities for such a work. I undertook it out of obedience to the will of God, which

will was also his pretext for urging me forward, whenever, which sometimes happened, I was overwhelmed by the magnitude of the toil and desisted from it; yet no sooner did I rest, than with sharp rebukes he immediately compelled me to resume my task.

O father, for it is with thee I wish to speak— when thou wert yearning with zealous compassion over the travails of Holy Church, as soon as in thy mind, illuminated by God, and full, if I may so speak, of the prophetic spirit, thou sawest those Centuries of satan issue out of the gates of hell to the detriment of the Church, thou didst rise up to go forth and combat in behalf of the people of God. But thou didst not set thyself to levy a multitude of troops, greater or even equal to the number of the enemy. Thou knewest that God chooseth the weak things of the world to confound the strong, and so thou didst select one of thine own people, the least among his brethren, and of the meanest ability, to set him alone and unarmed to combat with so many and such well-equipped enemies. Then, feigning a far other project, thou didst not at once put him in the spacious field, but to make experiment of his strength, thou didst choose a narrow room, that is, the Oratory of S. Girolamo, commanding me in daily discourses to narrate the history of the Church. This I began in obedience to thee, and persevering happily for thirty years, I went through the entire history of the Church seven times.

Thou wert continually by me, spurring me on with thy presence, and urging me forward with thy words, always an austere exacter (pardon me for saying so) of the daily task thou didst require of me, in such a way, as that it seemed as if I had committed a sacrilege, when sometimes I turned off for diversion to something else; for thou couldst not endure that I should swerve one hairs-breadth from the undertaking. Often, I confess, I was half scandalized, as it appeared to me that thou wert proceeding tyrannically with me; for I was taking the measure only of my own strength, not perceiving that thou wert first treating of the whole matter silently with God. Not only was no companion given to me to help me, but, as it happened to the children of Israel in Egypt, the labour was increased, and no straw given. Many other things were demanded of me; the cure of souls was added to the weighty task of compiling the Annals, then preaching, then the government of the house, and sundry other affairs which were daily imposed upon me, one after the other. So that it appeared from this conduct of thine, either so acting thyself or letting others act so to me, that thou wert desiring almost any thing of me rather than the one thing which beyond all else thou wert aiming at.

In this I thought that thou didst imitate Elias, who, when he wished to overcome the priests of Baal by asking fire from heaven to consume the victim, made them first of all drench it with four vessels of water, that the power of God might appear the greater. But on the other hand, while thou wert assisting me with prayer, and extending thine hand over the work, it seemed that thou didst imitate Eliseus, who laid his hand upon the hand of the king, and then made him shoot the arrow, which set forth the conquest of all Syria. Thus didst thou act; thou didst join thy strong hand to my weak one, and convert my blunt style into an arrow of the Lord against the heretics. This I know to be true, and so it is a pleasure to me to make public profession of it.

Thou, then, wert in truth the combatant, although, according to thy custom, it was by the hand of another; for thou wert one who wert always working wonders, yet striving not to appear wonderful thyself, taking care in every thing not to be made much of, and often covering thy wisdom with the mantle of folly, bearing always in mind that paradox of the apostle, Whoso wisheth to be wise, let him become a fool. Thus thou wert not possessed with the vain rejoicing of the world, but like David, who feigned himself mad, thou wert continually, with outward demonstrations of the contrary, hiding the gifts of the Holy Ghost, knowing, as the apostle says, how to abound and how to suffer penury in such a manner that thou mightest say with him, If we exalt ourselves, we do it for the honour of God, and if we abase ourselves, we do it for your profit; so that thou wert like Philip the deacon, whose name thou barest, for according as the season required, thou wert one while attending to the salvation of others; and another while, carried away by the vehemence of the spirit, thou wert lifted on high in the contemplation of heavenly things.

But this glory, which while thou wert alive thou didst hide in the treasury of Christ, He Himself did after thy death most abundantly restore to thee; and when the vessel of clay was broken, the lamp which was concealed within presently appeared; and the hidden light, once placed upon the candlestick of eternity, was recognized by miracles through all the world. Then were made manifest the marvellous things which in thy lifetime thou didst hide, and countless wonders wrought by thee after death appeared as well. Thy sepulchre shines, though not yet adorned as it must be—still, I say, it shines with tablets and silver votive-offerings, clear testimonies of thy miracles, by which it glitters more splendidly than if it were encrusted with precious stones, and adorned with pyramids and obelisks of Egypt; and from day to day the splendour goes on increasing from the signs men bring of the benefits they have received.

Give me a place then, O my brothers, for to you I turn, you who form so pious and noble a crown about his sepulchre, give me a place, that this my offering of thanks, though most unworthy of the benefits I have received from him, may yet remain for ever hung upon his tomb, hung there, yet with the Annals traversing the wide world as well. Let it be a column which moves and speaks, and in great characters proclaims him who has been the inventor and the architect of the Annals; in order that if men shall reap any fruit from reading them, they may give the principal thanks to him. Let this my protest, I say, be fixed upon his sepulchre, as an epitaph which never can be cancelled; and O that I too could have my wish, and abide there as a living tablet, to be traced upon with the pencil of his prayers, until I become a perfect portrait of his sanctity!

Come then, O Father—for I speak to thee as if thou wert present, because thou seest Him who is omnipresent—come, I say, and protect this work of thine; and that the victory may be attributed to thee, come, as Joab wrote to David, come and finish what remains of the battle, and by the means of thy prayers send an army from heaven, and utterly discomfit the enemy, that we may sing with Deborah, heaven has fought for us, and the stars, standing still in their order, have warred against Sisera. When thou wert alive on earth, thou wert always a guard to me, thy son; with thy vigilance thou didst protect me;

with thy counsel thou didst govern me; and in thy patience thou didst bear with me: now that thou art living in heaven, give me still stronger aid, and from thy perfect and consummate charity send me greater succour. And grant me further, only in a greater degree as more needing it, what Gregory Nazianzen affirms that he received from S. Basil, viz. the having him for his monitor and corrector even after death; so that still holding the reins of my life, thou mayest guide what remains of my tottering old age, so that it stumble not; and thus when my labours are finished, I may attain finally to that blessed rest which thou enjoyest now in the Father, in the Son, and in the Holy Ghost, to whom in perfect unity be glory, praise, and honour, for evermore. Amen.

Such are the words of Baronius: and we may see from them how he himself attributes the Annals to Philip. Indeed, the Saint a little before he died called Baronius to him, and said, "O Cesare, know that you ought to humble yourself, and acknowledge that your writings have not been composed by your own wisdom, but have all been the most evident gift of God." This he repeated several times over, Baronius always replying that he acknowledged himself to owe all to his prayers.

Baronius had a proof of this in a vision. When he first began to speak in public in the Oratory, he almost always discoursed on terrifying subjects, such as death, hell, and judgment. When he had done this for some time, the Saint saw in spirit that he would discourse on Church History with much more fruit both to himself and others, and particularly by being thus able to overturn the very foundations of the hereticks. He exhorted him therefore to leave off those other matters, and betake himself to a chronological narration, year by year, of the history of Holy Church. Baronius not putting this design in execution very readily, because of the great repugnance he felt for it, the Saint kept from time to time reminding him of it, until at last one day he gave him an express obedience to do it. This obedience appeared to Baronius a little too hard, and too repugnant to his natural turn of mind; yet on the other hand he did not like to resist it; so that he was in a strait what to do. But the Lord, to relieve him in this difficulty, and also the more to excite him to execute Philip's obedience, signified His will to him in the following manner.

He seemed one night in a dream to be talking with Onofrio Panvino, who was at that time himself compiling a church history; and speaking to him about the obedience which Philip had laid upon him, he besought Onofrio with the most importunate earnestness to finish the work he had begun. While Baronius uttered these words with no little anxiety, Onofrio seemed as if he did not wish to listen, and turned the other way. Baronius wishing to follow up the conversation, began to prove to him how it was best in every respect that he should compose the Annals; upon which he heard the voice of the holy father quite sensibly and distinctly, saying, "Quiet yourself, Baronius, and do not weary yourself any longer with this conversation, for it is you, and not Onofrio, who has to write the history of the church." When he heard this he felt clear about the will of God, and set himself to discourse upon ecclesiastical history; and having run through it all once, from the birth of Christ to his own times, the Saint ordered him to begin afresh, and for the space

of thirty years, as he himself affirms in the preface just quoted, he narrated the whole seven times through in the Oratory, before he published the first volume of the annals; with what success his undertaking was crowned, the whole world is sufficiently aware. On the 5th of June, 1596, Baronius was made cardinal, under the title of Saints Nereus and Achilleus, by Clement VIII. This dignity, as he himself affirms in several places of his Annals, and as appears in his life already printed, he only accepted through obedience, having done all he could to put it aside, and having long before refused three of the best bishopricks of Italy.

This good cardinal died worn out with labours, on the last day of June, 1607, aged sixty-nine years, according as had been revealed to him several years before. He was taken ill at Frascati, and as the medical men said that there was some prospect of its terminating fatally, full of the ecclesiastical spirit, he said, "Let us go to Rome; non decet Cardinalem mori in agro." He was buried in the church of Santa Maria in Vallicella, with an extraordinary concourse and devotion of the people.

It was for the same end of opposing the heretics, who deny the intercession of the saints, and the adoration of images, that Philip ordered Baronius to make his Annotations on the Roman Martyrology; and at the same time Tommaso Bozzio took occasion to write De Signis Ecclesiæ Dei, and Antonio Gallonio the Lives of the Saints, both of them being priests of our Congregation.

Chapter XIV. Of Philip's Spiritual Exercises at S. Girolamo della Carità

Philip being now established in Rome, as we have already seen, and the number of his spiritual children always increasing, their former place of meeting was unable to hold them, so much had their numbers augmented by the year 1558. He obtained, therefore, from the deputies of S. Girolamo della Carità one side of the church above the nave, on the right hand, and there he constructed an Oratory, transferring to it the spiritual exercises which used to take place in his room, and meeting likewise for an hour of prayer before daybreak on all great feasts. This Oratory still exists, although it is better furnished and more diligently kept than it was; and those fathers at S. Girolamo meet there every day for prayer, with much fruit, besides the discourses which they make on feast days.

Here, then, every day after dinner Philip and some others came together to discourse on spiritual matters, in the fashion of a conference, and sometimes, out of a charitable desire to instruct others, they had conferences on theological studies. When the exercises were finished they used to go to some open place for recreation; or if it was a feast day he led them, now to one church and now to another, to hear vespers, or compline, or a sermon, and in particular to hear Friar Vincenzo Erculano, afterwards Bishop of Perugia, a most learned man, who was expounding the Miserere in the church of the Minerva to a great multitude of people. Very often, indeed on almost all feast days, he went to the cloister of the Minerva, to hold spiritual conferences, at which there were sometimes more than three hundred people present. In the Oratory, after a little time, Philip began those familiar or conversational discourses, which are still given every day in our church, at night prayers; and indeed he was the first who introduced into Rome the daily Word of God.

But that men may know more particularly in what manner and order they used to discourse, I will insert here what Baronius writes in the first volume of his Annals, when he is speaking of the re-unions of the primitive Christians, according to the form given by the apostle in his Epistles to the Corinthians. He says as follows: "Certainly it is by the Divine disposition that there has been renewed in our age, in a great part of the city of Rome, the ancient and profitable custom of the Church in the method of discoursing of the things of God to the edification of the hearers. This has been the work of the Reverend Father Philip Neri, a Florentine, who, like a skilful architect, laid the foundation of it, and of the Reverend Father Francesco Maria Tarugi, of Montepulciano, his scholar, who, for his power in preaching, may be called the captain of the Word of God. By the pains and industry of these two it was first arranged, that every day those who were most desirous of Christian perfection should come to the Oratory of S. Girolamo (hence the name of the Congregation of the Oratory), where they should make a pious and devout union after the following manner: First, there was some length of time spent in mental prayer; then one of the brothers read a spiritual book, and during the reading the Father, who superintended the whole, discoursed upon what was read, explaining it with greater accuracy, enlarging upon it, and insinuating it into the hearts of the hearers. Sometimes he desired one of the brothers to give his opinion on some subject, and then the discourse proceeded in the form of a dialogue; and this exercise lasted an hour, to the great consolation of

the audience. After this he used to command one of his own people to mount to a seat raised some few steps above the rest, and there, in a familiar and unornamented style, to discourse upon the lives of such saints as are approved and received by the Church, adorning what he said with some passages of Scripture, or sentences of the Fathers. To him another succeeded, in the same style, but on a different theme; and lastly, came a third, who discoursed upon ecclesiastical history. Each of them was allowed only half an hour. When all this was finished, to the wonderful contentment, and no less profit, of the hearers, they sang some spiritual praises, prayed again for a short time, and so the exercise finished. Things being disposed in this manner, and approved by the Pope's authority, it seemed as if the old and beautiful apostolical method of Christian congregations was renewed. Good people applauded the practice, and did their best to propagate these pious exercises in different places." So far Baronius, who gives this account of the origin of the Oratory.

Besides these exercises which the Saint introduced for working days, he originated others for the feast days. In the morning, after confession, they made their prayer till the time for mass. After mass they communicated, and he then sent them to different hospitals, whither they went in marvellous silence. He generally divided them into three companies, one of which he sent to St. John Lateran, the other to the Madonna della Consolazione, and the third to Santo Spirito. Here they assisted the poor patients with deeds as well as words, both spiritually and bodily, taking them different things to refresh themselves with. He sent there from thirty to forty of the most fervent every day, to the great edification of the spectators. He used to say to those who went to serve the sick in the hospitals, or to do any other similar work of mercy, that it was not enough simply to do the service to the suffering person, but that to do it with greater charity they ought to imagine that that person was Christ, and to hold it for certain, that what they did to the sufferer they did to Christ Himself; and thus they would do it with love, and with greater profit to their souls.

Besides this some of them, on Saturday nights and the vigils of the principal feasts, used to return to the holy father at San Girolamo, and then go with him either to the church of the Minerva, belonging to the Dominican friars, or to St. Bonaventura of the Capuchins, where they assisted at matins in choir with the friars, spending those nights in preparation for the holy communion of the morning, so that the choir of the friars was often full of seculars, his spiritual children. He often took there Animuccia, master of the chapel at St. Peters, with other singers, and when they came to lauds, they began singing. Philip for a long time went there every night, so that the sacristan of the Minerva knew Philip's knock at the Church door, and used to go immediately to let him in. So great was the love which those servants of God bore to the Saint, that they gave him keys of the convent, so that he could enter when he pleased; and besides this confidence and familiarity, both the Dominicans and Capuchins affiliated him to their orders.

Philip was not, however, contented with all this; but the more effectually to keep his penitents far from those dangers into which the greater part of men, and especially young

men, are wont to fall, he was wont several times in the year, and especially at certain more dangerous seasons, to go with them to the Seven Churches. This he did particularly during the Carnival, and the days after Easter; but in the Saint's latter years he only went during the Carnival. At first he had but few companions, five-and-twenty, or thirty at most; but very soon the number increased so much that even during his lifetime there were upwards of two thousand persons. All sorts of people were admitted except women; a great number of religious joined, and very often twenty or five-and-twenty Capuchins at a time; particularly Dominicans, who sent all their novices.

The order they observed in going, and which with some trifling variations is still in force, was this: the day being fixed, they went early in the morning to S. Peter's, and then to S. Paul's, in which latter place they united themselves all together, and went in orderly ranks to the other churches. Along the road one part of the time was spent in meditating upon some spiritual consideration assigned them by the father who led them; for they were divided into many classes, and to each class was assigned a leader to guide and instruct them; another part of the time was occupied in singing some psalm, or hymn, or spiritual praise, and sometimes the litanies, and they had music with them throughout the journey. If any time was left after this, they conversed one with another upon the things of God, doing their best to avoid all vain and useless talking.

In each church, except S. Peter's and S. Paul's, there was a short sermon either by Philip, or some religious. When they came to S. Sebastian's, or S. Stefano Rotondo, mass was sung, after which the greater part of them communicated, which is at present done in the church of Saints Nereus and Achilleus. They next went to the vineyard of the Massimi or the Crescenzi, or to the garden of the Mattei on the Celian, to which last place they have always gone from the death of the Saint to this day, the proprietors of it having with exceeding courtesy permitted them to do so. Here then they sat down in order, and to each was given bread, and wine and water, in abundance, with an egg, some cheese, and some fruit. While they were eating, there was either singing or instrumental music, partly for recreation, and partly to keep the mind occupied in the divine praises. When dinner was finished, they pursued their journey to the other churches, and then returned home with great joy, and spiritual fruit to their souls. Many, who came at first out of curiosity, afterwards pursued the exercises in good earnest; and experienced such compunction in them that they gave themselves up to the frequentation of the Sacraments, and to lead spiritual lives, taking for their guide the holy father, whom they obeyed in everything.

At first the Saint always joined in this devotion, and with such an anxious desire that all should turn out well and edifying, that the excessive fatigue he went through to gain that end sometimes brought on a fever. In the latter years of his life, as well because of his age as because the exercise was well understood and established, he remained at home, leaving the conduct of it to others. God was pleased to show, if not by miracles, at least by graces and particular favours, how acceptable this devotion was to him. One year Philip went with the usual crowd to this exercise; while they were between St. Paul's

and St. Sebastian's there arose a tremendous storm, and those who were in the Saint's company, fearing lest they should get wet, wished to fly; but he told them not to fear, for that they would not get wet. Some believed the Saint's words, and those who did not took to flight; and so it was, that they who followed him, although they were not very far from the others, did not catch one drop of rain, while they who fled were wet through.

Philip instituted these holy and pious exercises both to maintain the fervour of his spiritual children, and also to excite devotion in those who saw the frequentation of the Sacraments, the visits of the hospitals, the abundance of the word of God, the concourse of the Seven Churches, and other edifying things, which these exercises caused. This sort of institute now began to give such pleasure, that many persons, both of learning and influence, as well by word of mouth as by writing, greatly applauded it; so that Giovanni Derossi, in a book which he wrote at that time, and dedicated to the Saint, addressed him in the following words: "Among all the wonderful things which I saw in Rome during the past year (1568), I took the chief pleasure in beholding such a great multitude of devout and spiritual persons frequenting the church and oratory of S. Girolamo della Carità. Amidst the monuments of antiquity, the superb palaces and courts of so many illustrious lords, it appeared to me that the glory of this exemplary exercise shone forth with superior light, far surpassing the honour and the fame of all the remarkable things which were presented to my view. And I was the more astonished,—and at the same time how much consoled! to see continually the great concourse of nobles and of foreigners, who came with such relish to hear sermons, and the word of the Lord God, expounded to them there with a pure zeal for the Christian faith by you, for the salvation of their souls. Hence arises so often the desire of many of your spiritual children to abandon the world, and to serve our Lord Jesus Christ, as we have seen in the conversion of numbers who are at this very time in cloistered monasteries, or in other religious congregations."

Chapter XV. The Florentines Desire Philip to Undertake Their Church of S. Giovanni at Rome

The Florentines, considering the great fruit which Philip obtained through these exercises, and with what prudence and dexterity he governed those who were under his care, and knowing also the integrity and sanctity of his life, took every means they could to induce him to undertake the charge of their church of S. Giovanni. For this end, in 1564, they sent deputies to pray him, in the name of the people, by all means to accept the charge, offering to provide him with a habitation and everything else that he might need. The Saint replied, that he should like to think over it and pray about it, and if he understood it to be the will of God he would not fail to give them satisfaction. Some days afterwards they returned for his answer; he said that he felt the greatest repugnance and difficulty about it, for that he could not bring himself in any way to leave S. Girolamo. When they had received this answer, Mgr. Cirillo, Commendatore of Santo Spirito, Giovanni Battista Altoviti, and Pier Antonio Bandini, who had the management of the business, adopted the expedient of going to the Pope, at that time Pius IV., of happy memory, and getting him to interpose his authority. They obtained what they wanted from him, and then returned to Philip and said that it was the will of his Holiness that he should undertake the government of their church. Philip immediately accepted the charge with all submission, on condition, however, that he should not be obliged to leave S. Girolamo. There was no difficulty in satisfying him in this matter, so that he was enabled both to take the care of S. Giovanni, and to direct the exercises at S. Girolamo.

When he took S. Giovanni he had three of his subjects ordained priests; one of them was Cesare Baronius, the second Giovan Francesco Bordino, a Roman, a man of great conversational talent, who was first made bishop of Caviglione, and afterwards archbishop of Avignon, in which see he died; and the third was Alessandro Fedeli, of Ripatransona, a man of great integrity and purity of life; and these three he sent to live together in community at S. Giovanni of the Florentines, where Alessandro took with him his nephew Germanico Fedeli, then a youth of about sixteen years. With them he sent, but not as priests depending on the oratory, Giacomo Salorti, a Majorcan, and Giovanni Rausico, most devoted priests; to the last of whom he committed the care of the parish. Not long after he added to these Francesco Maria Tarugi, of whom we have already spoken, and Angello Velli, of Palestrina, a man truly of angelical disposition, and singular purity of conscience. He it was who succeeded the Saint in the government of the Congregation, ending his days in peace, on the 10th of December, 1622, aged eighty-five.

One of Philip's chief thoughts, when he had undertaken the government of the church and the priests attached to it, was to introduce among them an ecclesiastical community-life. He foresaw the immense advantages which easily result from such a manner of living. He drew up, therefore, a few constitutions, which they immediately began to observe with unanimous contentment. When, therefore, they had, in obedience to the Saint, gone to live at S. Giovanni, they applied themselves with great fervour to labour in that little vineyard. They went to San Girolamo every morning to confess to Philip, and returned there again during the day to the sermons, either to hear them or to preach

them, according to their turns. In the evening they went there a third time to the prayer, never missing, winter or summer. Indeed, neither rain nor hardly any other outward hindrance caused them to fail at the accustomed exercises at San Girolamo. As to the service of the house, they waited at table, each one for one day; but for some time they served in the kitchen week by week, and that with such readiness and good humour that Cesare Baronius left written over the chimneypiece, "Cesare Baronius coquus perpetuus." It very often happened that when some dignified personage went to confer with him, which was very common, on spiritual or other matters, he found him with his apron on, washing the porringers. For a long time Germanico Fedeli and Ottavio Paravicini, afterwards Cardinal, youths of the same age, took it in turns to read at table week and week about. The reading was either from Scripture or some common spiritual book, which lasted about two-thirds of the meal; the other third was spent in proposing some moral doubt or case of conscience, according as they pleased, proposing it sometimes in the morning, sometimes in the evening, and each putting forward their own views. When the Congregation was founded at the Vallicella, they began to have three readings, and to propose two doubts, as we shall explain more fully in its place. As to the service of the church, they all took part in sweeping it every Saturday; and hence it was that on Saturdays, for the convenience of the church, they had not their accustomed discourses. On festivals some of them assisted at the confessional, and some at communion. Besides this mass was sung; and as there were so few, it very often happened that one of them had to leave the confessional to attend to the functions of the altar. For some years Baronius and Bordino preached in surplices in the pulpit on festivals, taking it in turns. This was a thing which the Florentines desired most earnestly, and the Saint thought it right to give them satisfaction. After dinner they sang vespers, and then went in search of the Saint, either to the Minerva or the Rotonda, or to some other place where he had told them beforehand that he intended to go; and there they had a spiritual conference, Philip, or some one whom he named, proposing some points, and calling first on one, then on another for answers.

It was then that they began the practice of going every year after Easter to the hill of Sant' Onofrio, an open place with a most beautiful view, commanding the whole city of Rome. During the great heats of summer they went to some church within the inhabited part of the city; there they first sang some spiritual praises, then had a short sermon recited by a boy who had learned it off by heart; after which some of the fathers made short discourses, interspersed with music, with which also the whole exercise always concluded. In winter, that is, from the 1st of November till Easter, after the usual prayer, they used to sing the litanies in the evening at the Oratory, together with the antiphon of our Lady, proper for the time; then came the sermon recited by a boy, and after that half an hour's discourse, with music before and after, with a great concourse of people.

This was the manner of life which those first priests led at S. Giovanni of the Florentines. It lasted for ten years, and we have been anxious to give this minute relation of it, that posterity may see with what a spirit of humility those good priests lived together, although they were so eminent both for birth and literature that they might well deserve distin-

guished places in the church. When the ten years were over, the Florentines, considering the great inconvenience of the fathers in going three times a day to San Girolamo through the heat, the wet, and the mud, prayed the Saint most earnestly to transfer the exercises from S. Girolamo to S. Giovanni. In 1574, the 2nd year of Gregory XIIIth's pontificate, and the 50th of Philip's age, on the 15th of April in the Octave of Easter, the fathers left the Oratory of S. Girolamo, and began to discourse at S. Giovanni in a more spacious Oratory built for that purpose by the Florentines. The multitude that assembled to hear the word of God increased very much, to the great edification of those who went there. Father Giovenale Ancina, priest of our congregation, and afterwards bishop of Saluzzo, who died in the odour of sanctity, as appears from his life recently printed, went to the exercises at the Oratory of S. Giovanni before he entered our congregation; and he was so deeply impressed, as well by the institute as by Philip's sanctity, that in a letter (May 28, 1576) from Rome to F. Giovanni Matteo, his brother, who was in Piedmont, he writes as follows: "Since that time, I go to the Oratory at S. Giovanni of the Florentines, where they deliver every day most beautiful spiritual discourses on the Gospel, or on the virtues and vices, or ecclesiastical history, or the lives of the Saints. There are four or five each day who discourse, and persons of distinction go to hear them, bishops, prelates, and the like. At the conclusion there is a little music to console and recreate the spirits which are somewhat wearied by the preceding discourses. They have gone through the life of the glorious S. Francis and some of his disciples, and of S. Antony of Padua. I assure you it is a most delightful entertainment, and a most consoling and edifying thing altogether; and I regret very much that neither you nor I knew last year of this excellent and laudable exercise. You must know too that they who deliver the discourses are in holy orders, and of most exemplary and spiritual lives. Their superior is a certain Reverend Father Philip, an old man of sixty, but wonderful in many respects, and especially for holiness of life, and for his astonishing prudence and dexterity in inventing and promoting spiritual exercises, the author also of that great work of charity which was done at the Trinità de' Pellegrini, during the last jubilee. Father Toledo, Possevino, and others, attribute much to him. In a word, they say he is an oracle not only in Rome, but in the far-off parts of Italy, and in France and Spain, so that many come to him for counsel; indeed he is another Rusbrochio, or Thomas a Kempis, or Taulero." Such are the words of Father Giovenale, from which we may gather how the fruit of the exercises went on increasing daily.

Chapter XVI. Philip Endures Many Persecutions Because of the Exercises

These laudable exercises, which caused nothing but love and good feeling in pious men, only fomented the envy of the perverse, and became a very hot-bed of calumnies. As soon as Philip introduced the custom of conferences and spiritual discourses in his own room, which was about 1552, ill-natured persons began to speak against it, at first indeed secretly and in an underhand way. The chief of these was Vincenzo Teccosi, of Fabriano, a physician, and one of the deputies of S. Girolamo della Carità; and with him were associated two apostate monks, who under the shelter of the clerical habit lived unknown in that house, and at the instigation of Vincenzo did all they could to make Philip leave S. Girolamo. They had the care of the sacristy; and sometimes when Philip went to say mass they shut the door in his face; at other times they would not give him vestments, or they gave him old torn ones, with insulting words. Sometimes they took the chalice and missal out of his hands, or hid them from him; at other times when he was ready, they made him unvest, and then made him leave one altar, just when he was about to begin, and go to another, or return into the sacristy. With these and similar insults they did their best to force him from S. Girolamo; nay, they sometimes went so far as to push him; so that he said once to Marcello Ferro, "See what these men do to me; but let us pray to God for them."

Philip went on charitably dissembling all these injuries and affronts, not allowing himself to be in the least disturbed by them. Many times indeed he made light of them and laughed about them, praying for them with a continually increasing zeal, and behaving to them with the greatest kindness and humility. He never let any occasion slip of doing them a service, or speaking well of them; indeed when his own people begged him to leave that Church and go to live elsewhere, he answered that he would not on any account fly from the cross which God sent him in that place. While he, however, was doing his best to subdue their ignorant insolence by his patient endurance, they were so far from being softened, that their impertinence increased in proportion to Philip's moderation. The good father, seeing that his efforts availed nothing, had recourse with greater fervour than ever to that God who never fails His servants in their greatest needs. One morning when he was saying mass, he fixed his eyes upon the Crucifix, and said, "O my good Jesus, why dost Thou not hear me? O so long and with such importunity I have asked patience of Thee, why hast Thou not heard me?" Immediately he heard an interior voice saying to him, " Dost thou not ask patience of Me? Well, I will give it thee; but My Will is that thou shouldst gain it by this means." Philip, strengthened by this voice, from that time endured every kind of injury which they offered him with still calmer mien and greater contentment; so that the malignity of his persecutors was tired out before his patience. Indeed he came at last not only to have no sensible feeling of these insults, but even to desire them; and when they maltreated him, he either made no account of it, or else excused them. The Saint used to relate the story to his spiritual children by way of animating them to perseverance in prayer, saying that they should never desist from their petitions, even though God might be a long time in granting them.

About two years afterwards it happened that one of his persecutors met him at the door of the house, and immediately began to load him with opprobrious epithets, and to put himself into such a passion with him, that the other apostate who was present, considering the great and long patience of Philip, was so completely overcome by his virtue, that he suddenly from his enemy became his defender, and threw himself upon his companion with impetuosity, seizing him by the throat as if he would have strangled him; and he would certainly have done him some injury if the Saint had not prevented him. Whereupon he too, who had just insulted him, was moved to compunction; and considering the great wrong which he had done the servant of God, and calling to mind the religious order which he had left, he took Philip into his confidence, and by his advice returned to his order, magnifying everywhere the sanctity of the holy father, and becoming his most devoted friend.

Even Vincenzo Teccosi was at last overcome by Philip's moderation; and repenting of his fault, went to him, and in the presence of several others prostrated himself before him, and begged his pardon with great humility. He became also one of his spiritual children, giving himself up entirely into his hands, and following him continually; indeed he hardly ever allowed a day to pass without visiting him.

Philip's persecutions did not, however, end here. A still worse storm arose in 1559 against the pilgrimage to the Seven Churches. Some imputed this action of his to pride, and said it was hardly becoming in a man, who made a profession of despising the world, to be drawing the eyes of all Rome upon himself. The lower sort who saw that some expense was gone to in providing refreshments, and not considering either the number of persons, or the simplicity of the provisions, set the pilgrimage down as an idle merry-making. Others of a more subtle turn attacked it on pretext of political objections, as though such a company of people might give rise to tumults and seditions, and said that the matter ought to be remedied forthwith. All these things were related to Philip, who listened to them with the utmost composure. He was not in the least disturbed by it, but left all to Providence. Some of the objectors were persons of consideration, and of spiritual lives; and when he heard his people complaining of these, he excused them as much as he could, that his own spiritual children might not lose their esteem for them. Indeed all such complaining so displeased the Saint, that he told F. Gallonio that when he heard it, he threw himself on his knees before the complainers and said, "I confess my fault of judging such or such a person," as if he had himself done it; and by this means they who were really guilty the more readily perceived their error.

This rumour, however, increased, and finally came to the ear of the pope's vicar, who, being misled by ill-natured information, summoned Philip before him, and rebuked him with great severity. "Are you not ashamed," said he, "you who make such a profession of despising the world, of gathering together such a multitude of persons to court popular repute, and under the pretence of sanctity thus to hunt for preferment?" When he had thus bitterly reproved him, he forbid him to hear confessions for fifteen days, or to have any more exercises without fresh license, or to go about with any company of persons,

threatening him with imprisonment, if he was disobedient, and furthermore compelling him to give security for his appearance upon any simple summons that might be sent him. Philip very modestly replied, that as he had begun these exercises for the glory of God; so for the same glory he would leave them off; and that he had always preferred the injunctions of his superiors to his own designs; and that his object in introducing the pilgrimage to the Seven Churches, had been to recreate the minds of his penitents, and to keep them removed from the sins so commonly committed during those days of the Carnival. The vicar replied, "You are an ambitious man, and what you do, you do not for the glory of God, but to make yourself head of a party." When Philip heard this he turned to a crucifix which was there, and said as he went away, "Lord, Thou knowest if what I do is to make myself head of a party, or for Thy service."

But Philip had always esteemed obedience above every thing else, especially towards ecclesiastical superiors, and, therefore, he forbade his disciples to go with him. He told them to have patience, for that the world would find out the truth at last, and meanwhile they were to pray. Indeed, to hinder them as much as he could from following him, he had recourse to an artifice, for when they went out of the house he told some that they were to go to one place, and others that they were to go to another place; yet, for all that they could not bear to be without him, and so they used to step aside and wait for him, and when he was passed, they followed him at a distance, and the more he forbade them, the more their desire to be with him increased. Philip, however, recommended himself to the Lord, and caused many servants of God to pray for him. One day when he was with some of his disciples, a priest appeared amongst them, whom they had never seen before and never saw afterwards. He was clothed in a coarse habit, and girt with a cord, and said he had come on the part of some religious who had had a revelation about the opposition to the Oratory, and that they had had the forty-hours' prayer in consequence, and that great fruit was about to follow from it. Then drawing near to Francesco Maria Tarugi, he whispered secretly in his ear, "The persecution will soon end in the establishment and increase of the work;" and added, that they who were now opposed to it, would soon become its supporters; that he who had persevered in attacking it would be severely punished for it by God; and that the prelate who had been forward beyond others in the persecution, would be dead within fifteen days. And so it happened, for he perished miserably by a sudden death after he had come from giving in a relation of the matter to the pope.

It was necessary, however, for Philip to give an account to his superiors of the things objected to him. This he did without the help of worldly means, and only by his innocence and by prayer. He was continually saying to his followers, "This persecution is not for you, but for me, God wishing to make me humble and patient; and be sure, that when I shall have gained from it the fruit which God intends, and shall be thoroughly mortified, the persecution will cease." He would not allow one word to be spoken against that prelate; nay, one of his penitents going one day to confession, and alluding to the judgment of God in that sudden death, the Saint instantly took the words out of his mouth, and said, "Hold your peace."

After some time Paul IV., who was pope at that time, having heard the whole success of the exercises, and ascertained the innocence of Philip, perceived that it was God who guided him in his actions, and as a little mark of his good feeling, sent him two gilded candles, such as are burnt before his holiness, on the feast of the Purification, telling him at the same time that he gave him full leave to have the pilgrimage to the Seven Churches, and to resume his exercises, and in all respects to go on as before. His holiness further added, that he was sorry he could not go there in person, but begged Philip to pray for him. When those who were present heard this message delivered, they returned thanks to God; and soon after they went to the Seven Churches with an immense multitude, praising the Divine goodness for the happy termination of this great persecution, and for the free enjoyment once again of that consoling spiritual recreation.

A few years after, namely in 1570, a still more vehement persecution arose. Some persons, under pretence of zeal, informed the pope, S. Pius V., that in the discourses at S. Girolamo, there were a great many frivolities, and examples related that had not much foundation in truth, a thing which showed either great imprudence or great ignorance, and which might give scandal as well as do mischief to the hearers. The pope had no sooner heard this, than, as a zealous pastor, he gave orders to two Dominican divines, Father Master Paolini, and Father Master Alessandro Franceschi, who was afterwards bishop of Forli, that they should go, separately, the one not knowing that the other was going, to hear the discourses, and make minute observations on every thing that was said and done at S. Girolamo; and if there was any thing contrary to the faith or sound morals, it was to be reported to him.

While these fathers were pursuing their inquiries, Alessandro de' Medici, afterwards Leo XI., and at that time ambassador of the grand duke of Tuscany, went to have an audience of the pope. After they had discussed some matters of business, the pope, knowing that Alessandro went often to hear the discourses at S. Girolamo, said he had understood that in the sermons delivered there due caution was not observed; as, for instance, the example of S. Apollonia throwing herself into the fire had been related, without its being added that her conduct was directed by a particular motion of the Holy Ghost. Immediately after the audience, the ambassador went to the sermon at the Minerva, where he saw immediately in front of him Germanico Fedeli, one of Philip's penitents. Germanico requested him on the part of the Saint, to go to S. Girolamo as soon as he could, for that he particularly wished to speak to him, and that he could not visit him, as he was lame and confined to his bed. In the afternoon Alessandro went to S. Girolamo, but before going up to Philip, he determined to hear the discourses, and among others he heard Father Francesco Maria Tarugi, who by the Saint's commands handled the very matter which had been the subject of conversation between the pope and his excellency in the morning, and he particularly related the fact of S. Apollonia, with the most remarkable caution, which greatly astonished the ambassador. After the discourses he went up to the Saint's room, and the very first words that Philip said to him were, "I pray you tell me, Signor Alessandro, what the pope said about us this morning." Alessandro, seeing the whole thing already discovered, freely confessed all, and marvelled how Philip could

have known what he had never told any one, and which he could not have known except by divine revelation.

The religious, whom the pope had deputed to observe very narrowly all that was said and done at S. Girolamo, at length made their report to his holiness, and declared that they had never heard any thing but what was sound doctrine, and gave the greatest edification, and, indeed, that they were struck by the spirit, and yet secure moderation with which the discourses were composed. The pope was delighted with this good report, and rejoiced that he had in his times men who took such pains to plant devotion in the hearts of the faithful. From that time he had a great esteem for Philip and his subjects, so that when the cardinal Alessandrino, his nephew, went as legate into Spain, France, and Portugal, he desired Francesco Maria Tarugi to go with him, letting him into all the secrets of the business he was going to treat about. These fathers, moreover, whom the pope had deputed, took such an affection to the institute, that for many years they went almost every day to hear the sermons, and often delivered discourses there themselves; as did Father Franceschino, the Conventualist, a man of holy life, and a famous preacher; and the same may be said of many other religious of different orders.

Chapter XVII. Foundation of the Congregation of the Oratory in the Church of Santa Maria in Vallicella

When these persecutions had ceased, Philip's designs went on prospering more than ever, and becoming more and more firmly established. He had too humble an opinion of himself ever to have spirit enough, as he once expressed it, to found a congregation; yet when he saw the fruit which the exercises daily produced, and the urgent desires of some of his dearest disciples, to live in community and perpetuate an institute which seemed to them so profitable, he judged it most advisable to provide a place for that end, a place which should be his own, and where he could found a congregation and carry out the work he had already begun. While he was deliberating about this matter, two churches were proposed to him; Santa Maria in Monticelli near the street della Regola, which was the easiest to obtain possession of, and Santa Maria in Vallicella in the contrada di Parione. While he was in doubt which of the two to take, he thought it would be well in a matter so important, and on which the fruit of the institute depended, to have a conference with the pope, at that time Gregory XII; besides that by this means he should better learn the will of God. The pope recommended him to take the church of Santa Maria in Vallicella, as being in a more frequented part of the town than the other; and also as the institute was for the good of Rome, and this plan of secular priests living with strict observance in community was highly edifying, that church was altogether more suitable than the one in Monticelli. Philip took this answer as the expression of the will of God, and without any further delay took means to obtain the church.

No sooner had he obtained it than he erected in it by apostolical authority, as appears by the bull of the same pope, July 15, 1575, a congregation of Secular Priests, which he called the Congregation of the Oratory. He obtained a faculty also to make decrees and constitutions for the good government of it, with the clause that after they had been drawn up, and put in force, they were to have a subsequent approbation and confirmation of the Holy See. When Philip had got possession of the church, he sent some of his disciples to live there, namely Germanico Fedeli, and Giovanni Antonio Lucci of Bagnarea, a very virtuous priest, and one of the Saint's earliest spiritual children. Their business was to perform the functions of the church, to look after the parish, and to superintend the small building he designed to erect there. But the fathers, seeing it so small and ruinous, began to discuss how they were to repair it. They would have wished to have built it afresh from the foundations, but as they had no money, they durst not come to such a determination. While they were hesitating about it, Philip, who had always an unlimited confidence in God, seemed on this occasion to be inspired with it. For one morning he gave an order to throw the old church down, and to build a new one which should be spacious enough for the exercises of the congregation, in fact the church as we see it at this day.

The old church then being dismantled, and the order for the new one given, Matteo of Castello the architect drew the line to mark out the length of the building. Philip was then at S. Girolamo; and as he was going out of the sacristy to say mass, he sent a messenger to him to tell him not to draw the line till he came, for that he wished to be present himself.

When mass was over he went to the Vallicella, and the architect drawing the line as far as he thought the building ought to go, Philip told him to draw it further. Matteo did so; Philip cried out, "Draw it further still;" he obeyed, and Philip again repeated the same order; the architect obeyed this second time, but still the room seemed scanty to the Saint, and a third time he bade him draw it further. At last they came to the spot which God had shown him in spirit, and he cried out, "Stop there, and dig." In digging they came to an old wall ten palms under-ground, as wide as the whole church, and longer, of which no one knew before. Upon this they built all the wall on the Gospel side, and found a quantity of solid materials, which sufficed for the greater part of the foundations, and for some of the walls; and on that side the fabric has not suffered so much as on the other. Thus the building of the new church was began on the 17th of September, 1575, and Alessandro de' Medici, then Archbishop of Florence, laid the first stone with the usual solemnities.

Of course, as the building went on there did not fail to be oppositions and contradictions; for there is seldom a work of God without them. Some of those who dwelt near began to murmur against the fathers, and some of the more evil-disposed tried to wound Father Giovanni Antonio Lucci, who superintended the work, with cross-bows and stones: but God always preserved him from injury; and it was observed, that all those who had most actively opposed the work died within two years. The building was finished in 1577; and on the 3rd of February, which was Septuagesima Sunday, the fathers began to celebrate the divine offices there. In order to give a greater solemnity to the opening, the Pope granted a plenary indulgence to all who visited the new church on that day. There was in consequence an immense concourse of people, and the Archbishop of Florence officiated at the High Mass. In the month of April in the same year the fathers left the oratory of S. Giovanni of the Florentines, and began their discourses in the new church of the Vallicella; but the holy Father still refused to leave San Girolamo della Carita.

The number of the fathers and brothers increased so rapidly that they soon amounted to one hundred and thirty, and there was not room enough to lodge them. There was, however, close to their houses a little monastery of S. Elizabeth, in which were a few Poor Clares, whose superiors had ordered them to remove to another house, commonly called Delle Muratte, belonging to the same order; and this monastery the fathers thought of buying. When the plan was proposed to Philip, he could not by any possibility be persuaded to incur such an expense, as it would load the house with debt; and he had such confidence in God that he felt sure a dwelling would be provided for them in some other way. Now, as if for the very purpose of showing that Philip's thought was from God, and that he foresaw events before they took place, the Lord permitted these fathers to try to obtain that monastery contrary to the opinion of Philip. They carried their project into effect; but in the very making of the bargain, the prelate, Mario Marzo, who was superintendent of the monastery, refused to take the bank bill which the fathers offered him, and insisted upon having ready money, which is by no means usual in such purchases. Pompeo Pateri, a priest of the congregation, hearing this, set off to S. Girolamo to relate the whole affair to Philip; but as he was going out he met the Saint, who was just going

up the steps into our church, and before Pompeo could utter a word Philip said, "Did I not tell you that this monastery was not to be bought?" and then he added, "give me that bill, for although we shall not buy the monastery, God will provide for us in another way:" and indeed five months afterwards Cardinal Cesi bought the monastery together with some other houses, and gave them to the congregation.

In all this business Philip showed a remarkable trust in Divine Providence. He began building with scarcely any funds, and yet no sooner was the work fairly started than aid came from all quarters, so that in two years the fabric was completed. During the progress of it, it is true that he was often in want of money, but he never lost courage; he contented himself with saying, " God will help me." Nor was his reliance vain ; for not in this building only, but in almost every occurrence when he had need, money came to him in such a way, that many, seeing him spend so much and never ask for any, believed he obtained it miraculously. Some maintained that his undertaking at the Vallicella could not be carried out, and that he was making the building far too large; but he answered, "I can assure you that my confidence in God is such that I have heart enough to pull down what I have built, and make another larger and more sumptuous." Talking one day on this very subject with the countess Adriana, wife of count Prospero della Genga, he replied thus to some remarks which that lady made, "I have made a bargain with the Madonna not to die till the church is covered in," which indeed was verified by the event.

The first money with which the building was begun was two hundred crowns given by S. Charles Borromeo. Then Gregory XIII. gave eight thousand; Cardinal Cesi bequeathed another eight thousand; Angelo his brother, bishop of Todi, spent thirty thousand on the facade, besides what he spent upon the chapel of the Presentation; Cardinal Frederick Borromeo, also gave four thousand; and all the rest, which far surpassed the sum already named, was given by different persons of their own accord, without the now aged Saint ever asking money of any one. Indeed he often said himself, that, without any thing to begin upon, by the grace of God and for the honour of God, four hundred thousand crowns had been spent in the building of the church. It happened one day that a brother of the congregation, who looked after the building, told Philip there was no more money, and that the building had reached the cornices, and could not advance any further. The holy father told him not to be in trouble, for that God would not fail to provide what was necessary. The brother suggested that there was a certain very rich gentleman who gave away almost all his fortune for the love of God, and that he would be sure to give them a very large alms, if he were only asked. Philip replied, "My son, I have never yet asked any thing, and God has always provided for me; that gentleman knows our necessity very well, and if he wishes to give us an alms he will do it of his own accord." This answer, so full of confidence and detachment from earthly things, was not long without its reward. A few months afterwards an eminent advocate, who was very much attached to the congregation, died, and left more than four thousand crowns for the church ; and six months afterwards another died who left more than eight thousand. In this way did God seem to approve Philip' s determination of never asking for any thing.

Chapter XVIII. Philip Leaves S. Girolamo, and Goes to Live with His Disciples in the Vallicella

Philip had now brought every thing into good order, and governed the congregation so completely that nothing was done without him, as indeed he had been the author of it all at first. But he had never yet consented to leave his dwelling at S. Girolamo della Carita, although the fathers had often begged him to do so, and used every means to induce him. This reluctance appeared to his disciples a little hard; but the real cause of it was his dislike to be called the founder of the congregation, a title very uncongenial to his lowly opinion of himself. Besides which, he said that he did not wish to fly from the cross, or to leave the place in which the Lord had given him so many opportunities of meriting; and, lastly, that having lived there for three-and-thirty years, he wished to persevere to the end.

But the fathers saw how necessary it was for the congregation that the superior should be resident; and as they had failed hitherto in persuading him to leave S. Girolamo, and comply with their wishes in coming to the Vallicella, they had recourse to Cardinal Cesi, beseeching him to request the Pope to give Philip an obedience to live with them. The Pope considered the petition of the fathers to be only what was reasonable, and told the Cardinal to command Philip, in his name, by all means to go to live at the new church. The Saint, with his usual prompt obedience, especially to the Pope, submitted instantly, and on S. Cecilia' s day, 1583, left S. Girolamo and went to the Vallicella. The change of place, however, made no difference in his manner of living, and his retired habits. At the Vallicella he chose one of the highest and most remote rooms of the house, that he might give himself the more easily to contemplation, as at S. Girolamo. This was his manner of walking in the way of God, which he had undertaken when he was ordained priest, and he persevered in it to the very end of his life.

On the day of his removal he commanded his disciples to carry in procession from S. Girolamo to the Vallicella all the few household goods he had, such as frying-pans, shovels, and other mean utensils, and while they passed through the Corte Savella, which was at that time a public gaol, the prisoners saw them and made game of them, and one of them cried out, " Father, fry us some good pancakes:" the Saint, according to his usual custom, managed to earn a little mortification, by any means, either for himself or his followers. He had still such an affection to the church of S. Girolamo, that as long as he lived he kept the keys of his rooms, sometimes going there himself for an hour or so, and often sending others to look at them. He enjoyed, however, perfect peace at the Vallicella, and his residence there gave the greatest satisfaction, not only to his congregation, but to all Rome.

Chapter XIX. Of the Institute, and Government of the Congregation

When Philip had gone to live at the Vallicella, he was, of course, as head and founder of the congregation, elected by common consent, the actual superior. He accepted this burden against his own will, and wished that example should be given in his own case of what was to be observed after his death; namely, that the superior was either to be elected or confirmed afresh every three years. In 1587 the fathers judged it expedient to change this custom and to except Philip from the rule, and on the 19th of June in that year, they declared him perpetual provost of the congregation. At first he was determined not to accept it, but he was at last overcome by the unanimous prayers of his subjects.

After his election and confirmation as perpetual provost, he began to organize the congregation according to his original idea; he enacted that those who entered it were to live as priests and secular clerks, and in all outward things to be conformed to that state. They were by no means to be bound by vow or oath; for he said that if any one was desirous of a more perfect state and wished to make vows, there were plenty of religious orders in which they could fully satisfy their pious wishes; but that he wished his congregation to be composed of persons who would serve God freely and without tie, as he by no means wished to introduce a new order. The members of the congregation were to attend to the salvation of their own souls, the edification of their neighbours, and to maintain the spirit of the institute which was chiefly in prayer, in imparting the word of God to others, and in the frequentation of the Sacraments. He said that they should all seek to imitate religious in their perfection, although they should not imitate them in making vows. In fact he wished the community-life of the congregation to be such that it might offer a tempting refuge to those who durst not presume to enter any of the regular orders because of the austerity of the rule, and yet wished for a retirement in which they could serve God more freely and perfectly than in the world. Indeed, he went so far that on one occasion, soon after the congregation was established, when one of the members, who thought the fathers ought to renounce whatever they possessed, had actually drawn up a paper to prove that they ought not to possess, Philip, when he read it, scratched out the words "should not possess," and wrote above, " Habent, possideant."

He made also some other constitutions, with the consent and counsel of the fathers, which were unanimously received; but before undertaking this, he conferred with several persons eminently skilled in spiritual matters, as well as men of learning and prudence, and especially with Cardinal della Rovere, Archbishop of Turin, a most learned man, and of singular judgment. These Constitutions, after being well reviewed, and acted upon for more than thirty years successively, were finally approved and confirmed by an apostolic Brief of February 24, 1612, by Pope Paul V., from whom our congregation gratefully acknowledges that it has received very many favours.

The government and particular manner of life in the Congregation is treated of very fully in the Constitutions, and therefore we shall not say much about it. It is enough to remark, that by S. Philip's means the Divine Majesty has introduced into Rome a method of familiarly and profitably handling the Word of God every day. From the very beginning

of the discourses at S. Girolamo, Philip discovered the great fruit of this exercise; and therefore he ordered (and the same has been observed since his time) that every day, Saturdays excepted, there should be some spiritual reading, and then four discourses, one after another, of half an hour each; after which they should sing some spiritual praises, to relieve the minds of the hearers; and then that the exercise should conclude with a little prayer, and three Paters and Aves for the needs of Holy Church, or any other special object they might be praying for at the time. He himself, for many years, was present at all the four sermons every day, as were also the majority of his subjects; and when the oratory was at S. Girolamo he was not only present every day, but bore a part in the discourses.

He commanded those who delivered the discourses not to enter into scholastic matters, except when it was unavoidable, as in some cases it is; for he said that the Oratory was not for scholastic knowledge, but to learn how to acquire Christian virtues and to avoid sins; that there were abundance of schools, if they wished for doctrine, and professors' chairs to which they could resort. He also instructed those who discoursed not to indulge in fine or far-fetched conceits, but to speak in a useful and popular way. To some he assigned Lives of the Saints for their subject, to others he allotted Church History; to others the Dialogues of S. Gregory, and other devout matters by which they might move the hearers rather to compunction than to admiration. When he heard them touch upon subtle and curious questions, he made them come down from their raised seat, even if they were in the middle of a sermon. His general instructions to all were, to use an easy and plain style, and to expatiate upon the beauty of virtue and the deformity of vice, insisting particularly on their relating some life or example of a saint in their discourse; and he always related one himself, so as to impress the doctrine more upon the minds of the audience.

There was hardly any point about which he was more anxious, than that his subjects should not depart from this method of discoursing; and for this end he was very particular in seeing that they did not engulph themselves, so to speak, in study, or take too much affection to it. On this account he never allowed Baronius to leave community duties, prayer, sermons, and the confessional, and other ordinary functions, for the sake of study. He did not, indeed, forbid them to study, but he ordered them to dedicate themselves to matters conformable to the institute, and not seek the reputation of being scholars, or to show learning in the presence of others; the servant of God ought, he said, to obtain wisdom, but not to show it nor make a boast of it; neither ought he to make excessive or anxious application to study, for in that there may be even sin; but he should do a little at a time, for this above other reasons, that the mysteries of holy scripture are learned rather by prayer than by study.

To the word of God Philip joined the daily exercise of prayer, and for this end he ordered the Oratory to be opened every evening on work days, about five o' clock. Any one was at liberty to go there, except women. The exercises began with half an hour of mental prayer, then they recited the litanies, and concluded with some Paters and Aves for such public or private necessities as were urgent at the time. On Mondays, Wednesdays,

and Fridays, in place of the litanies, the discipline was taken, after a short and devout compendium of our Lord's Passion ; and the discipline lasted through the Miserere, De Profundis, and some short prayers; after which they sang the proper antiphon of our Lady, the Salve Regina, or whatever it might be, according to the season, and so the exercise was concluded.

As to the frequentation of the Sacraments, his wish was that the priests of the congregation should ordinarily say mass every morning; and although he refused to give some of them leave to celebrate every day, by way of mortifying them, yet he expected them to be prepared at any moment that he should give them the order to do so. He preferred mass to be rather short than long, yet not too short for the decorous performance of such an action; so that he exhorted any, who should feel an excessive abundance of sweetness during mass, to say to themselves, "I do not wish for You here, but in my room ;" meaning by that, that while mass was to be said with devotion, it was not to be tedious to those who were hearing it, but that in the retirement of his own chamber a man may give a loose rein to his devotion. When he was in the sacristy he was not particular about what was given him, and although he was superior he used to say, "Give me the oldest and shabbiest things."

He desired all the confessors to assist at the confessionals on the morning of feasts, and on Wednesdays and Fridays; and on other days there was at least always one there. He wished those who were not priests to confess at least three times a week, and to communicate according to the will of their confessor; for he said that no one ought to communicate without such leave, because frequent communion at our own will increases our temptations, without our always getting strength to resist them.

With regard to domestic matters, and the community life, and clothing, he wished everything to be free from singularity. At table two-thirds of the time were spent in spiritual reading ; the other third he ordered to be spent in proposing two doubts, one moral or scriptural, and the other a case of conscience. They proposed them by turns morning and evening, and every one answered as it seemed best to him, according to the method set forth in the constitutions.

Such is a sketch of Philip's institute, which has since been introduced into many cities of Italy, and elsewhere, and always with great profit to the places where it is established. It was, however, the Saint's desire, that the congregations founded in other places, on the model of the one at Rome, should be independent of it, and govern themselves, being subject to their ordinaries, and without any dependence one upon another. This was confirmed by Gregory XV. in a brief dated July 8,
1622. Paul V. had also granted another, March 3, 1612, in which he

forbade all the congregations, out of Rome, which professed to be of the Oratory, and to live under the protection of S. Philip Neri, to make or promulgate any other constitutions ; but ordered them to receive and obey the ones already mentioned, in all things which regarded as well as their manner of life as their assemblies, so far as local circum-

stances permitted it. Moreover, he forbade any one to erect another congregation of the Oratory in Rome, or to open fresh houses of that institute in the city.

Philip had such a firm confidence that God would preserve his congregation, that if all the subjects in the house had determined to leave him, he would have done nothing to retain them. He said that God was in no want of men; and when any one left the congregation he used to cry out, "God is able of these stones to raise up children to Abraham," and that God himself had made the congregation, and so would maintain it. He added, that he did not trust in men; "I wish," were his words, "I wish to fear no one; God is my fear." On one occasion it was mentioned that some religious had tried to adopt the institute of daily discourses, and one of the fathers of the house remarked to Philip that this was not right: but the Saint corrected him, and said, "Quis det ut omnis prophetet?" He often declared, that he desired nothing but the honour of God, and that he was ready to go on with the Oratory or to leave it, to hear confessions or not; and thus in things not only indifferent, but even good, he was always resigned to the will of God. Hence, he took no pains to amplify his congregation, or increase the number of subjects. He had continual opportunities, if he had chosen to avail himself of them, of getting the best subjects in Rome. When he met with young men who to all outward appearance were excellently fitted for the institute, he either advised them to enter into different religious orders, or to persevere in piety in the condition of life in which they were, according as he judged most expedient for their souls.

For the rest, Philip always governed the congregation with the greatest judgment and prudence, and maintained it in holy peace and concord. He used to say of the government, "No one would believe how hard it is to keep together free subjects: there is no easier way to do it than by being kind, and sparing of giving orders; he who wants to be well obeyed should give few orders." He never said to his subjects, Do this, or do the other; but gave his orders rather in the shape of an exhortation: "I should like you to do this," he would say, "but if it seems too hard I will do it for you. Supposing I were to impose this burden upon you, what would you say?" and by this means he obtained everything he wished. But notwithstanding this gentleness he knew how to use authority when it was needed. Indeed, his authority over many of his subjects was such, that with only a look he could guide them as he pleased. To fix his eye severely on a person was his ordinary method of rebuking him. He had such a horror of disobedience, that when any one had shown a notable repugnance to any duty, it mattered not what, he wished him immediately to leave the congregation. Upon this subject we may quote what was found in one of his manuscripts: "In case the man does not know how to go on without making a trouble either about meals, or the church, or what else is wanted of him, let him ask leave to separate himself from the congregation as quickly as possible; for otherwise after the first or second offence, his dismissal will be given him; for I am positively resolved, my fathers, not to keep any in the house who are not observers of the few orders which are given them."

He was always desirous to give them opportunities of mortifying and submitting their own judgments. When he gave an obedience to any one, and saw that he had a great repugnance to it, or excused himself, he pressed it on him more than ever. He often sent his subjects to do things at hours and times which were contrary to the dictates of human prudence ; and all this was for the object of keeping his spiritual children in a humble opinion of themselves, and that they should not exercise themselves, as he used to say, in mirabilibus super se. Here I may quote a letter which Cardinal Baronius when he was at Ferrara with Clement VIII. wrote to Father Pietro Consolino, to whom the care of the young men was at that time committed. We may gather from it the lessons which Baronius himself had learned. "I ought to take shame to myself for not having written to you before, at least to thank you for the prayers you have offered up for me. I do so now, and give you most fervent thanks for them, and I pray you to persevere in them for the future, together with all my dear sons, the novices, for whom I desire all increases of piety. Make, my father, make those young plants conformable to the grand tree of which they are slips, and force yourself to govern others as you were governed yourself. You may be sure that our blessed Father still lives, and sees and rules his sons, and keeps the scourge in his hand for the disobedient. As to myself, I beg you to count me and treat me as one of your novices, and correct me as you think well without showing me any respect. O that it might please God thus to renew my youth in my old age, and that that word of the prophet might be fulfilled in me, Renovabitur ut aquilæ juventus tua! This seems to me the proper spiritual sense of the sleep of Abisag with the aged David, namely, the union of spiritual fervour with old age. Truly did Abisag sleep with our holy father, as you well know ; for so fervent was he in his old age, that one could feel him to be really on fire. It is not the purple or firred vestments, that warm the old, but only Abisag. O may my icy old age be worthy of such a companion! That you should pray for this for me is the very end for which I have written to you now. May God console you, and make a Saint of you. From Ferrara, the 14th of August, 1598, your reverence's brother at command, Cesare, Cardinal Baronius."

Philip held it also to be a matter of great importance in the government of the congregation, to spend the revenues very parsimoniously, calling them, as they really are, the property of the poor, and the patrimony of Christ. He was so sensible upon this point, that he could not endure any expenses in the congregation, except such as were absolutely necessary, alleging the anecdote in Cassian, of the cook who was so sharply rebuked by his superiors for letting three lentils spoil; and also that of S. Antoninus, Archbishop of Florence, who went to study by the lamp in the church, that he might not diminish, as he said, the goods of the poor. If any one told him that this was running matters too fine, he used to say, "Remove this scruple of mine about their being the goods of the church, and then do what you will."

Such was the character of Philip's government of the congregation, as well in the temporal as spiritual concerns; and I will say no more now, as different occasions will present themselves, especially in treating of his virtues; and I wish to avoid repetition as much as possible.

Chapter XX. Of the Great Obedience Which His Subjects Paid to Him, and the Reverence They Had for Him

When the congregation was fairly established, the thing Philip had most at heart was obedience. It was not only from his subjects that he exacted the most scrupulous and prompt obedience, but from all his penitents, and those who were devoted to him. Indeed, there was nothing, however difficult, which the majority of them would not readily have attempted at his command. Cardinal Tarugi affirms, that though his subjects were not bound to him by a vow of obedience, yet some of them almost equalled the old monks of Egypt in the exactitude of their submission ; and on some other occasions when the cardinal was speaking upon this subject, and exhorting some of our house to obedience, he said, that so far as he knew there was no religious superior, not even of old times, that was more readily and blindly obeyed than Philip was, not by his subjects only, but by his disciples and penitents; so beloved and feared was he by all of them. Neither was this assertion unfounded ; for many of their own accord affirmed, that they had such faith in Philip, that if he had said to them, "Throw yourself out of the window," they would have done so without fail; and others declared, that if he had ordered them to throw themselves into the fire, they would have done so without reasoning upon it, because they considered his words as inspired by God. All this will not appear exaggerated when men have well pondered the actions which we shall now proceed to relate.

Philip was one day talking familiarly with some of his spiritual children on the virtue of obedience, exhorting them to it, especially in arduous and difficult matters. It so happened that there was a fishpond in the place, and in the course of the conversation, he said, "Who is there of you that is so prompt in this virtue, that he would throw himself into that fishpond, if I ordered him?" He had scarcely uttered the words when one of the company, with great simplicity, and never waiting to think of the Saint's real meaning, leapt into the pond, and ran some risk of being drowned, though fortunately some of the byestanders pulled him out uninjured.

Another time, in order to try them, as well as to give them an opportunity of exercising themselves in obedience, he ordered three of his disciples to strip themselves and walk naked through the Banchi. They immediately set off to perform the obedience, and had even begun to strip themselves, when the Saint, satisfied with their promptitude, bade them put on their clothes again, saying, "That will do; there is nothing else wanted ;" a favourite phrase of his.

On another occasion he told a priest to strip in the middle of a church full of people, and the obedient son immediately began to do so, when the Saint told him that was enough. Another time he went with some of his disciples to visit the sick in the hospital of S. John Lateran, and as he passed by the Colosseum, he found a poor man lying in the dirt, seriously ill, covered with wounds and apparently dying. This spectacle moved his compassion, and he made a sign to one of them, named Francesco, to take him on his shoulders and carry him to the hospital. The Saint had scarcely made the sign before

Francesco had taken him up; and he carried him to the hospital, which is some distance from the Colosseum, to the wonder and edification of all those who saw him.

Baronius suffered from such a great weakness of stomach, that the least morsel of food gave him excruciating pain; joined to which was such a feebleness in his head, that the Saint had forbidden him to make mental prayer, or in any other way to fatigue his mind. One day, while he was in this condition, he went to the Saint in the afternoon as usual. In the room there was a large roll and a lemon. Philip said to him, " Cesare, take that roll and that lemon, and eat the whole of them in my presence." Although Baronius fully believed that that food would naturally cause some serious injury to his health, and perhaps even endanger his life, yet for all that he put his trust in the virtue of obedience, made the sign of the Cross, and ate the whole. Not only, however, did it do him no injury, but he was immediately freed from the malady, both of his head and stomach. He also declares, that having gone for nine years successively to the hospital of Santo Spirito to serve the sick, in obedience to the Saint, it sometimes happened that he went there with a fever on him, and when he had finished his work, returned home perfectly well. And indeed, the examples of this sort which we might relate are almost numberless.

It was likewise observed by many, that what his penitents did out of obedience to him always turned out well. Fabrizio de' Massimi, one of the Saint's first penitents, and a great favourite of his, had two sons who had been sick for a long while, and at last became so bad, that one of them could take nothing but broth, and the other took even that reluctantly. Fabrizio wished to carry them to a castle of his, called Arsoli, about twenty-eight miles from Rome, hoping that by leaving Rome he might save their lives. He consulted the physicians, who told him that as it was July, and in the dog-days, he was on no account to take them ; in fact, they declared that if he took those children from Rome they would inevitably die. Fabrizio went to take the advice of the holy father, who said openly and before the physicians, that he was by all means to take them, and to have the litters ready for the following day, and not to have any doubt about the matter. Fabrizio obeyed, and receiving the Saint's blessing, he set off the next day with his children, who suffered no inconvenience, either on the road or at Arsoli; nay, one of them, when only four miles from Rome, descended from the litter, mounted on horseback, and accomplished the rest of the journey as if he had been well.

Vincenzo Crescenzi, brother of Cardinal Crescenzio, being one day in the Saint's room with some other young men, asked leave to go out with them as far as S. Francesco di Ripa; and all of them, after having obtained his blessing, left the room. It happened that as they were returning home in a carriage, Vincenzo unfortunately fell from the door upon the pavement, and one of the wheels passed over both his legs. His companions immediately cried out, thinking that his legs were both broken, and that he would be crippled. Nevertheless he got up of himself without the slightest injury, and walked home on foot, saying, "The obedience of our father saved me." When he returned to the Saint, Philip told him it was a miracle, and that he must be mindful of it, and thank God for it; and this he repeated at different times. This young man afterwards became a

Barefooted Carmelite friar, and died some years since provincial of his order, having by his spirituality given great edification to all who knew him.

Another young Roman noble relates of himself, that after his marriage, whenever, for any just cause, he was obliged to go out to any party, if he went with Philip's leave he was not molested by bad thoughts; but when he went without his leave he was always assailed by them.

The Abbate Marco Antonio Maffa, of whom we shall speak elsewhere, was most averse to preaching, and, as he himself declares, he had such a horror of it, he would rather have been exposed to any danger than preach; yet when Philip commanded him to deliver a discourse, he mortified himself and obeyed, and became one of the best preachers in the Oratory.

When it seemed good to the fathers to send F. Pompeo Pateri to Milan upon some grave business, he excused himself on the ground of unfitness. The Saint, however, ordered him to perform the obedience imposed upon him, and as he left Rome, he said to him, "Go, and trust in God; but beware of examining the commandment of your superiors, for everything will turn out happily at last, and as you would wish." And so in fact it did, and that very shortly, notwithstanding the vehement opposition which persons of influence made to it, and the threats they uttered against him. In all his necessities and perils he never had recourse to any one, only to the prayers of the Saint, recommending himself to him by letters, and being always scrupulously mindful of his words.

On the other hand it was observed that they who disobeyed Philip generally got themselves into trouble. Francesco Maria Tarugi was mostly very obedient to the Saint; but he had a strong desire to rise during the night to pray, and he asked leave to do so. Philip, knowing the delicacy of his constitution, refused it. This did not quiet Tarugi, who begged harder than ever, and at last put his thought into execution. But the very first night that he did so, he injured his head so much that for twelve months he could make no prayer at all.

Another of the Saint's penitents took the discipline everyday without his leave, till at last, a scruple arising in his mind, he asked permission to do so. Philip, knowing that it was not good for him, said that he was so far from being pleased that he took it every day, that he wished him never to take it at all. The penitent, however, was not contented with this, and importuned Philip so much that at last he said, "Well, I command you to take the discipline once a week," at the same time fixing the day. Strange to say, no long time elapsed before the penitent came and threw himself at his feet, and confessed that when the appointed day came, on which he had the obedience to take the discipline, he had such a repugnance that he actually could not inflict it upon himself; although before he had received the obedience, he had the greatest pleasure in that penance, and inflicted it upon himself everyday. Once he forbid one of his penitents to go to Tivoli, and another to Naples; both of them, however, went in spite of him; and the first fell from his horse and broke his thigh, and the other had a dangerous voyage by sea. A young Pisan, whose name I shall not mention, kept company with another in disobedience to the Saint, who when

he heard of it, said, "This man will come to a bad end." Not long after he murdered his companion in the Campo di Fiore, and fled away, and was never heard of again. Giovanni Andrea Pomio Lucatelli, of whom we shall have to speak in another place, says in his deposition: "Nothing that I did by the counsel of Father Philip ever turned out ill; but when I departed from his orders, I always got into trouble." Indeed it was observed, that he who obediently did his will, prospered in his temporal as well as spiritual affairs.

Fabrizio de' Massimi, who has already been mentioned, had put out a great sum of money on the life of his daughter Helena; and as he was leaving Rome in the spring, as was his custom, for his castle of Arsoli, he went to take leave of Philip, who said to him, "Before you go, take up that money which depends on your daughter's life." Fabrizio did not obey, for his daughter was young, strong, and healthy, so that it did not appear necessary. In September she fell ill, and died before there was time to get the money secure; and thus by his disobedience to Philip he lost all the money. The same sort of thing happened to Curzio Lodio of Aquila; the Saint told him not to lend a certain sum of money; he persisted in doing so, and never could get it back again. On the other hand, several of his penitents, by following his counsel, escaped the loss of hundreds of crowns. A poor cowherd, called Domenico, had put in a bank 300 crowns, which was his whole fortune; Philip one day said to him, "Go and take that money out directly." He obeyed, and shortly after the bank broke. The same thing happened, in the case of much larger sums of money, to Ludovico Parisi and Francesco Fortini; Marco Antonio Ubaldini in like manner escaped a great loss, which many others incurred. A noble family, who were going to make an agreement with a relation for many thousands of crowns, and to whose property they were thus to succeed without further delay, consulted Philip, who said, "Do not do it, for your relation will die shortly." He was then quite well and in the flower of his age, but in a few days he died suddenly, and they were at once masters and heirs of all. We might relate many other such anecdotes, but as they have nothing to do with devotion we pass them over.

Philip taught this virtue of obedience by example as well as by words. As he was a priest and superior of the congregation, he had not the full opportunity of showing to what an extent he really possessed that virtue; but he was most exact in exemplifying it as far as he could. We have already seen what regard he paid to the slightest hint of his superiors in the institution of the congregation; and in the little daily occurrences of community life, as well in the public service as in private, he was always most punctual in every thing. If he was called to the door on business, or to the sacristy to say mass, or to the church to hear confessions, he left every thing else and went down immediately, never requiring to be summoned a second time, and he used to come down for all sorts of people and at all hours. He said it was better for a man to obey the sacristan or porter who called him, than to remain in his room praying; and if any one said that at least time ought to be given to persons to prepare for saying mass, he answered, that certainly preparation was necessary, but that the true preparation of a good priest was to live so that he could conscientiously say mass or communicate at any hour.

He was particularly obedient to physicians when under their care; and although he had such a repugnance to taking medicine that it almost made him sick, yet he always submitted and took whatever was ordered. If they said he was to leave off saying mass, or hearing confessions, or making mental prayer, he did so immediately without any expostulation or debate. Angelo of Bagnarea once commanded him to desist from saying office forty days; and he obeyed without a word, although it was the keenest possible mortification to him. When the Saint was ill at S. Girolamo from an infirmity which was altogether supernatural, the physicians ordered the draught from a window to be stopped, as if it would be of service to him. He consented to everything, and behaved as if he quite agreed with them, and as if the indisposition arose from the causes they supposed. When the physicians were gone, Giovanni Antonio Lucci said to him, "I suspect this infirmity does not proceed from the cause they assign, and yet you agreed with all they said!" The Saint answered, "Why, what would you have me do? one must condescend sometimes."

But his example was not all; he gave many excellent lessons on this matter. He said, that they who really desired to get on in the ways of God, must give themselves up altogether into the hands of their superiors; and that those who did not live under obedience, ought to make a voluntary submission of themselves to a learned and discreet confessor whom they should obey in the place of God, discovering to him all their affairs with the utmost freedom and simplicity, and determining nothing without his counsel: for that they who acted in this way were secured against having to give any account of their actions to God. He admonished persons, however, to think well and to pray much before choosing a confessor; but when they had once chosen him, not to leave him except for most urgent reasons; but to have the greatest possible faith in him, conferring with him about the minutest points; for God will never allow him to err in things which substantially regard the salvation of their souls. He remarked, that it was a common artifice of the devil, when he could not make a man fall into great sins, to put forth all his skill to create diffidence between the confessor and his penitent, for this means he contrives little by little to do all the mischief he wished. He added, that obedience was a compendious way of arriving at perfection; and he very much preferred a man who lived an ordinary life under obedience, to one who practised great penances, out of his own head; for he considered nothing more dangerous in the spiritual life than to act as our own director, whereas, on the other hand, nothing rendered our actions more safe, or more effectually cut the cords of the enemy, than to do good according to the will of another. He summed up all by saying, that obedience was the true holocaust which we sacrifice to God on the altar of our heart. He desired, moreover, that a man should force himself to obedience, even in trivial things which appear of no moment, because it is the best practice for obedience in great things.

Here I must not omit to relate what happened, somewhat amusingly, to Francesco della Molara, a Roman noble and one of Philip's penitents. The Saint sent him one day to S. Girolamo della Carita, giving him the keys of his rooms. When the youth got there, he tried to open the door, and though he tried several times, he could not manage to get it

open. However, he tried on till he was weary, and then turned to go back to the Vallicella. But as he went down stairs, he felt ashamed to go to the Saint without having opened the door; so he went back to try again; and now he was not only unable to open the door, but he could not even turn the key. He wondered much at this, because he had so many times opened the door with the same key. So he was obliged to return to the Vallicella, very much ashamed of himself, and to tell the Saint what had happened to him. Philip replied, "You are a silly fellow, go back and open it." Francesco obeyed, and when he arrived there, he put the key in, and opened the door with the greatest ease. He was not a little surprised at this; and when he returned to Philip, the Saint said, "Now learn from this what a thing unreasoning obedience is."

He exhorted those of his congregation to leave every thing else for community duties, even prayer, or any thing else that seemed in itself better. He inveighed against their asking for any thing particular in the sacristy, either a particular hour, or a particular altar, or particular vestments, or, in fact, any thing else particular; he desired them to be entirely subject to the sacristan, and say mass when they were called and where they were sent. He said that true obedience was something more than doing what we are told; it consists in doing it without reasoning. When, on the contrary, any one debated about an obedience, or made any sort of answer when an order was given, whatever other estimable qualities he had, Philip made no account of him; for he said that things done of our own will were not so meritorious as those which were done under obedience; and although he was one of the mildest of men, yet he showed himself extremely stern to those who failed in community duties, and rebuked them very harshly; if, for instance, they were not at the meals at the same time with the rest; and he treated them as persons who disturbed the public peace; and said one might take it for an infallible truth, that what is commanded us by those who hold the place of God to us is, in reality, the best and most perfect thing we can find to do, whatever appearances there may be to the contrary.

Some of his spiritual children were almost daily joining religious orders; and whenever any of them came to visit him, he was wont to give them this advice, that if they were doing good in any place, and actually converting souls, and obedience removed them from that place to another, they were to leave every thing willingly and without a word; although the fruit was certain in the one place, and even the possibility of it very dubious in the place to which they were ordered; because the command was a sign that God did not wish to have that fruit by their means. For it is not enough, as he often used to say, to see if God wishes to have that good at which we aim, but also if he wishes to have it through our instrumentality, and at that time; and that it is only by true obedience that we can discern all this. He used to admonish them, also, that to be perfect, it was not enough to obey and honour superiors, but we must honour our equals and inferiors also. He repeatedly told confessors that they did very ill, when they had any opportunity of exercising their penitents in this virtue of obedience, and through negligence or human respects omitted to do so; and he besought them earnestly rather to mortify the will and understanding of their spiritual children by obedience, than to impose upon them a multiplicity of corporal penances. It was a favourite maxim of his, that to mortify one

passion, however small, helped the penitent on far more than many abstinences, fasts, and disciplines.

End of Book the First.

Book the Second. In Which an Account of His Virtues Is Given

Chapter I. Philip's Love and Devotion towards God

Hitherto we have related Philip's actions, and the holy life which he led, as well when he was a layman as after he became a priest; we now come to speak of his virtues in particular, so that men may have a livelier picture of him before them. I shall begin, therefore, with that virtue which is the root and foundation of all the others, viz. charity and the love of God, which in his case was so excessive, that the interior flame appeared even in his body; so that sometimes, in saying office, or after mass, or in any other spiritual action, as it were, sparks of fire were seen to break out from his eyes and from his face. This interior flame was such that it sometimes made him faint, or forced him to throw himself on his bed, and remain there a whole day without any other sickness than that of divine love. Sometimes, even when he was in company with others, he was, as it were, surprised by this flame, and would unadvisedly break out into the words of the apostle, "I desire;" but immediately recollecting himself he would, to conceal his devotion, suppress the rest of the sentence, "to be dissolved and be with Christ." Hence a Dominican, who, before he became a religious, used to go to him every morning, affirms that he found him almost always in an ecstasy, and what S. Paul says of himself seemed to be fulfilled in Philip, I am filled with consolation, I more than abound in joy; and others said that Philip might truly say with S. Ephrem, Lord, withhold the waters of Thy grace and depart from me, for I am not able to endure the magnitude of Thy sweetness; a thing which, in fact, did happen to him several times in his first fervours, as we have already mentioned; so that he himself said one day, "He who has not devotion is out of his senses."

Sometimes when he entered churches, he felt himself so moved by that ardour, that scarcely could he kneel down before he was obliged to get up again, for fear of going into an ecstasy; and at other times, when he was praying in public, he was so abstracted, and remained with his eyes so fixed on heaven, that they who saw him could imagine that they beheld the glorious S. Martin in the act of prayer; nay, even when he was not speaking of divine things, he often fixed his eyes as on something, and seemed as though he were in an ecstasy. Though Philip tasted such sweetnesses, and continually had sublime thoughts of heavenly things in prayer, yet he wished to serve God, not for interest, as he called it, but for pure love; and he would have desired to love the Divine Majesty without any sensible sweetness, but simply because It was the deserving Object of his love.

But let us now come to some more effects of this love. Philip's first and foremost devotion was to the Blessed Sacrament of the Altar. When he was a layman he generally communicated every morning; and when he was subdeacon and deacon he had the most sensible pleasure in touching the chalices, which he could not do while he was in minor orders, and it really seemed as if he could never satiate himself with touching those holy vessels. After he was ordained priest, he said mass every morning when he was well, and communicated when he was too unwell to say mass; and this he generally did in the night, after matins had rung. In the latter years of his life, for the greater convenience of himself and others, he obtained leave from the pope to reserve the Blessed Sacrament in a small chamber furnished as an oratory close to his room. His devotion and humility at communion were so great, that he sometimes covered his face, and remained so for a

long while, meditating and making his thanksgiving. If the fathers for any reason were late in coming to give him communion, the distress he felt was so great that he could not sleep till he had received it. In the year 1577, when he was so seriously ill that the physicians had given up all hope of his recovery, he heard matins ring one night, and, as usual, asked for the communion. Francesco Maria Tarugi, who was waiting upon him, heard this; but he saw that Philip had had no sleep that night, and he was afraid that his devotion, and the tears he used to shed on such occasions, would destroy all chance of sleep, and endanger his life; and so he gave orders that he should not be communicated. But the long delay made Philip suspect the reason, and he sent for Tarugi, and said to him, "Francesco Maria, I tell you I cannot sleep for the desire I have of the Blessed Sacrament; make them bring me the communion; I shall go to sleep as soon as I have received." And in truth, no sooner had he communicated than he began to amend, and in a short time was perfectly recovered.

What ordinarily prevented him from sleeping was either his continual application to prayer, or the vehement desire he had of being united with his Lord in the most holy Communion. One night Father Antonio Gallonio, when he was communicating him, held the Blessed Sacrament in his hand for some time, and delayed to give it him; but the aged Saint, not being able to endure the delay, and overcome by his desire, turned to him and said, "Antonio, why do you hold my Lord in your hand, and do not give Him to me? why! why! give Him to me, give Him to me." Gallonio, perceiving the wonderful affection of the servant of God, could not contain his tears while he was giving him communion.

This devotion to the Blessed Sacrament induced him to counsel all his penitents who were priests, to adopt the holy and laudable custom of saying mass every day, when they were not legitimately hindered. This was by no means common in those days; but he thought it a grave error in some to desist from saying mass daily, only under the pretence of rest or recreation, and not for any other sufficient reason: "for," said he, "he who seeks recreation out of the Creator, and consolation out of Christ, will never find them; he who seeks consolation out of the proper place, seeks his own damnation, as he who wishes to be wise without the true wisdom, or saved without the Saviour, is not well, but sick, is not wise, but a fool." It is, however, true that he forbade several to say mass every day, as I have mentioned already; but he did it in order to mortify them and to enable them to merit more; and to some others he would not give leave to celebrate immediately after their ordination, but refrained them for a while, in order to kindle in them a greater desire and hunger of this most holy food.

He was anxious also that laymen, as well as priests, should frequent this Sacrament; hence some of his penitents communicated every week, many every feast day, some three times a week, and some, though they were but few, every day. Many by this frequency became men of holy lives and of great perfection. He wished, however, that they should frequent confession even more than communion; so that very many of those who did not communicate every morning, confessed every morning.

His devotion in saying mass was extraordinary, and nothing shows it more than this, that in an action, for which others have to prepare themselves by acts of recollection in order to celebrate devoutly, he had to prepare himself by acts of distraction, or to distract himself during mass, in order to be able to finish it, or to keep himself from going into an ecstasy. He once told Pietro Consolino, that he should often have been unable to say mass if he had not read books just before which were anything but spiritual; yet for all this he could not quite contain himself, so that sometimes he was obliged to pause till his strength, which divine love had taken from him, returned again. At other times he made such violent efforts to repress his fervour, that his whole body fluttered, and made the predella of the altar tremble; and when he was saying mass in his private chapel, he sometimes made the whole room shake: then at other times again he was so distracted and absorbed in God, that the server was obliged to pull him by the chasuble, and remind him of the epistle, or the gospel. When he said mass in public he allowed no one to serve but those of his own subjects that were most familiar with him and accustomed to him, that as soon as they perceived anything of this kind coming on they might advertise him of it. For these movements of his were very quick, and not accompanied by anything ungainly; so that the byestanders easily perceived that it might be said, Agebatur potius quam ageret; and in seeing him thus abstracted they felt themselves the more excited to devotion and reverence, instead of taking scandal or being disedified by it.

In the course of the mass, when he came to the offertory, the contentment, and indeed joyousness, which he felt in his heart were so great, that his hand repeatedly leaped in such a way that he could not pour the wine into the chalice without leaning his arm upon the altar; and yet he was quite young, and with nothing like palsy about him. He was accustomed to put a good deal of wine into the chalice, and the chalice was a very small one, yet, however much he fluttered, he never spilled a single drop. Marcello Benci, who constantly served his mass, says that he repeatedly saw the chalice, which Philip had filled with wine, full of pure blood after consecration. In the memento he made extraordinary movements, even leaped, and was agitated all over; when he perceived it he used to say to the server, "Turn those dogs out, send these beggars away," mere words to distract him and drive away the trembling. In the elevation of the host it often happened that his arms remained lifted up in the air without his being able to draw them back again for awhile; and occasionally, after consecration, he had such spiritual exultation, that he raised himself on the tips of his toes, and seemed as if he were dancing, or he was lifted a span or more from the ground. In order to avoid this, he was accustomed, as soon as he had raised the host a little above his head, immediately to lower it again; for if he paused ever so short a time, he could not so easily lower it. The same happened to him at the Domine non sum dignus ; so he used to communicate as quickly as possible.

In taking the Lord's Body he had an extraordinary sensible sweetness, making all the gestures which people do who taste something very sweet ; for this reason he used to pick out the largest hosts he could find, that the most holy species might remain in him a longer time, and he might taste more of that delicious food, in taking which, as they who served his mass attest, he sometimes broke out into the most unspeakable affections. In

taking the Blood he licked and sucked the chalice with such affection, that it seemed as if he could not separate himself from it. He had worn off the silver, as well as the gilding, on the lip of the chalice, and had left the marks of his teeth impressed upon it. It was for this reason that he always wished the server to stand on one side, and not to look him in the face, telling him not to reach the ablution till he had made a sign for it; and if he said mass at any altar except the great altar, which he did very rarely, he would not allow those near to put themselves in any such position as that they could see his face, in order that he might be able to take the Blood after his own fashion, and not be observed in the gestures of that singular devotion which God communicated to him. For the same cause he often said the last mass, because there were few people present to observe his tears. His mass, however, when he said it in public, was rather short than long, in order that he might not tire the devotion of the people; yet he himself said it with so much devotion, that it continually caused tears in those who were present. When he had finished mass and made his thanksgiving, he returned to his room so abstracted, that he often passed people without perceiving them, and his face was as pale as death, so that he hardly looked like a living person.

In the latter years of his life men of learning and enlightened in spiritual matters counselled him to get leave to celebrate in private, in order that he might indulge his devotion, and treat with his Lord with more freedom of spirit. Gregory XIV., therefore, gave him permission to celebrate in a little chapel close to his room. There, when he came to the Agnus Dei, they who assisted at the mass went out, and the clerk lighted a little lamp, and then put out the altar candles, fastened the windows, which were twice doubled, and locked both the doors, so that neither the Saint's voice, nor any affection to which he might give vent during the time, could by any means escape or be heard. This being done, the clerk hung outside the chapel a little tablet, on which was written, "Silence! the father is saying mass." In about two hours or more, he returned, and knocked at the door; if the Saint answered he opened the door, lighted the altar candles again, opened the windows, and the Saint went on with the mass, sorrowing that the time had passed so quickly. If he gave no answer to the knock, the clerk waited awhile, and then returned, and did so till the Saint had given the signal for him to enter. What passed between God and him during that time none can say; but those who served him, when they entered the chapel at last, found him in such a state that he seemed on the very point of expiring.

In administering this Sacrament to others he had such fervour that his whole body bounded, to the great marvel of those who saw him. A Jewish convert, the wife of one of the neophytes mentioned before, went to S. Girolamo to receive the communion from the holy father. When he took the pyx into his hand, she saw him tremble so violently that the wafers were lifted up above it, and his face beamed as it were with fire; but after the communion he was deadly pale, as if some grave accident had befallen him. All this proceeded from the extraordinary devotion with which he communicated her, being as well as her husband a convert to the faith.

Almost the same thing happened to Nero, a Florentine gentleman and lord of Porcigliano, who one day received the communion from him in company with Barsum, the Archdeacon of Alexandria in Egypt, who had been sent by the patriarch as ambassador to the pope. The Saint, through the abundance of his devotion, began to tremble so, that his right hand made a fluttering movement, and raised itself about a span from the pyx. Nero, fearing lest some particles should fall, (an event which never did occur to him,) reverently took hold of his arm, and held it fast until he had given communion. When he went afterwards to take his leave of him, as he always did, the holy old man drew him close to his breast and embracing him tightly, said, "You have excited me a little too much this morning:" alluding to Nero's bringing that archdeacon with him, for whom he had consequently made particular prayer in his mass, and had become more fervent than usual, both because he was a stranger, and because Philip knew he had come to the pope on very important business. Another time when he was giving communion to the Marchioness Rangona, the particle with which he communicated her was seen in the air separated from his fingers, to the great admiration of the beholders: and one morning in the little chapel he himself was seen raised a span from the ground while he was communicating; so great was the devotion with which he performed this action.

Philip had also an excessive devotion to the most holy passion of our Saviour, and exercised himself almost continually in meditating upon it. He always kept about him a crucifix of bronze, the figure separate from the cross, that he could the more commodiously vent the affections of his heart upon it. From this devotion sprang his desire, to which we have already alluded, to go to the Indies to shed his blood for the love of Christ. Though he was not able to carry this into effect, he managed at least to satisfy his desire in part, after another fashion; for when blood issued from his nose or from his mouth he prayed the Lord that as much might flow as would correspond to the Blood He shed for love of him. In this request the Lord gratified him, for one day there issued from him such a quantity, that he lost his sight for a while; and at other times he was left as if dead, without any discernible pulse. This is like what we read of S. Lutgarde, that when she desired martyrdom, and God did not see fit to grant her request, He contented her by allowing a large quantity of blood to flow from her; and then Christ appeared to her and told her, that for the great desire which He had seen in her to shed her blood for His sake, He had accorded her that grace. So it happened to Philip, whom the Lord allowed many times over to shed basins full, so that his last infirmities were nothing else but discharges of blood. Hence it has become customary to paint him as a priest in red vestments, which is properly the exclusive colour of martyrs, to denote the vehement desire he had to shed his blood for the love of Christ.

This ardent thirst to offer himself as a holocaust to his crucified Lord, stimulated him to inflame the hearts of others with the same love; so that sometimes he said, " May Saint Antony's fire burn you." Meaning, may you burn with the same fire of divine love that inflamed Saint Antony. To others he said, "May you be murdered," meaning, for the faith, by means of holy martyrdom; and once when he was in the antichamber of Gregory XIV., he said the same of the pope.

Lastly, he had so vehement a devotion to the most holy Name of Jesus, that in pronouncing it he felt an unspeakable sweetness, and he was repeatedly naming it. He had also an extraordinary relish in reciting the Credo, and such a sweet savour in the Pater Noster, that when he once began it, it seemed as if he could never reach the end.

Chapter II. Of Philip's Devotion to Our Blessed Lady, and to Holy Relics

Our Blessed Lady is, as S. Bernard teaches us, the neck by which all spiritual goods descend from Christ the head, into the mystical body of the Holy Church. Philip, therefore, was so devoted to her, that he had her name continually in his mouth, calling her his love and his consolation, and preaching her up everywhere as the dispensatrix of all the graces which the goodness of God concedes to the sons of Adam. His affection towards her was so tender, that he used to speak of her as little children speak of their mother, calling her, "Mamma mia." He frequently visited her images in the churches of Santa Maria del Popolo, S. Agnese in the Piazza Navona, S. Maria in Trastevere, and elsewhere, remaining before them a long while, giving vent and relief to the fulness of his devotion towards her. He often spent whole nights in his prayers, indulging in the sweetest colloquies with her. He was once seriously ill at S. Girolamo della Carita, and the physicians had ordered that he should not be left alone at night, but that some one should remain always in the room with him. One night Father Giovanni Antonio Lucci sat up with him; and as it was summer, and the room extremely small, the heat was so intense that he did not think he could persevere at his post during the night, and, therefore, went to his duty with no good will. Nevertheless he spent the time with so much sweetness and satisfaction, that when the Ave Maria rang in the morning, he thought it was the evening Ave, the night had passed so quickly; for in fact, the Saint not supposing that there was any one to hear him, did nothing but converse with our Blessed Lady in such affectionate terms, that it actually seemed as if she was present, and discoursing with him face to face.

He had also two ejaculations which he was continually making in her honour. The first was, " Virgin Mary, Mother of God, pray to Jesus for me," sometimes lengthened thus, " Pray to Jesus thy Son for me a sinner:" the second was simply, "Virgin Mother;" for he said that in these words all the possible praises of the Madonna were briefly comprised; because, first of all, she was called by her name Mary, and those two great titles were given her of Virgin and Mother, and then that other unspeakable one of Mother of God; and lastly, the most holy fruit of her womb was named,—Jesus, the bare mention of which name has power to soften and melt the heart. Of these two prayers he taught his penitents to make a chaplet, repeating one or other of them sixty-three times, with the Pater Noster, to the great profit of their souls. He himself carried beads almost always in his hand, in order to use this devotion, which was so acceptable to the Divine Goodness, that many of those who used it confessed that it was a singular aid to them in their temptations. A layman of our congregation was very much molested by evil thoughts about our Blessed Lady' s virginity; he mentioned his temptation to the Saint, who proposed this devotion to him as a remedy; he obeyed, and in a short time was entirely freed from that annoyance.

Philip professed that he had received infinite favours from our Blessed Lady, and particularly that in praying before an image of her he was delivered from many horrible things with which the devil attempted to frighten him. He had a grateful remembrance of these benefits which he had received from her; and when they were erecting the altars in the church, he ordered that a mystery of our Saviour should be painted on each of them, and

that the Madonna was to appear in the mystery. So after the beatification of the Saint, when the fathers had to expose his picture in his chapel, they decided that the picture of our Blessed Lady should be painted there, because they remembered how, like another S. Bernardino of Siena, he was enamoured of her.

While they were building the church, Giovanni Antonio Lucci, who superintended the work, had left a piece of roof above a part of the old church, where there was an ancient picture of our Blessed Lady, very devotional, the same which is now at the high altar. He had done this in order that mass might be said under it, and the Blessed Sacrament reserved. One morning the holy father sent for him in great haste, and ordered him to have the roof taken off immediately, because he had seen that it would have fallen that very night just passed, if the glorious Virgin had not held it up with her own hands. Giovanni Antonio immediately went with some workmen to execute the obedience, and found that the principal beam had started from the wall, and was apparently self-supported in the air, so that all who saw it cried out, "A miracle! a miracle!"

Our Blessed Lady corresponded to the devotion of Philip, in giving him a church dedicated in her most holy name, that the son who was so devoted to her might not be removed from his mother; and before he died she favoured him with that wonderful apparition of which we shall speak fully in its place, and which left him so full of sweetness, and of devotion towards her, that during the short time that he survived, he could never satiate himself with crying out over and over again, "O my sons, be devoted to the Madonna, be devotees of Mary!"

Besides this singular devotion to our Lady, he had a great reverence and affection for all the saints; so that in his last years he had their lives read to him every day for several hours, and both heard and spoke of them with such relish that he could hardly tear himself from it. His particular patrons were S. Mary Magdalene on whose vigil he was born, and the apostles S. James and S. Philip. On the more solemn feasts he was singularly favoured by God with sentiments of extraordinary devotion; and he was accustomed to say, that the not having some particular feeling of devotion on such solemnities, was ordinarily a bad sign. He had also the most marked reverence for holy relics, which generally he did not carry about his person, nor would he easily permit his penitents to do so, because it often happens that they are not treated with becoming respect, and are also more liable to be injured by time, or by the neglect of those into whose hands they may fall afterwards. He was not, however, altogether hostile to their being kept in a room; for he himself had a reliquary in his room which he handled with great reverence and circumspection. After the Saint's death this fell into the hands of Baronius, and God vouchsafed to grant some special graces by means of it. Antonio Franchi, a clerk regular of the Minori at Rome, was so ill that the physicians looked upon him as a dead man, and he had already received the Viaticum when Cesare Baronius went to visit him. He carried with him this reliquary, and touched him with it, and then for his greater consolation left it with him. When the night came on, the invalid, fearing lest the reliquary should be broken, put it on one side; but he presently began to feel a terrible distress and inward

sinking, so he took it again and said a Pater and an Ave, praying the Lord by His mercy and the intercession of the Blessed Philip, for whom he had a great devotion, to dispose of him as might be for His own greater glory, and in saying this prayer he fell asleep. When he awoke in the morning, he felt no feeling of illness, and in a short time left the house perfectly well.

Philip demonstrated this reverence for holy relics in a most eminent manner in the translation of the bodies of the holy martyrs Papias and Maurus. When our church was happily completed so far as the fabric was concerned, Cardinal Cusano, one of Philip' s spiritual children, and most tenderly beloved by him, wishing to dismantle the high altar at S. Adriano in Campo Vaccino, his titular church, in order to erect one more beautiful and magnificent, found the bodies of the holy martyrs Flavia, Domitilla, Nereus, Achilleus, Marius, Martha, Papias and Maurus, which had been transferred by Gregory IX. from the title of S. Equitius, that is, from the church of S. Martino de' Monti, where they had been deposited by Sergius II., to this church of S. Adriano. All these holy relics were shut up in three marble coffers, with the names upon them, and on that of Saints Papias and Maurus were the words, In hoc loco requiescunt corpora SS. Martyrum Papiæ, et Mauri. Now as Philip showed a great desire to have some of these holy bodies, the Cardinal, who loved him so much, determined to gratify him by transferring at his own expense the bodies of those two holy martyrs from S. Adriano to our church of S. Maria and S. Gregorio in Vallicella; and obtained permission to do so from Sixtus V.

On the 11th of February 1590, the chest which contained the holy bodies was opened, and a portion of them left at S. Adriano. The heads were also taken out, the chest closed again, and sealed with due form, and then both the chest and the heads were brought in most solemn procession to our church of Santa Maria in Vallicella, with a numerous attendance of clergy, and a vast concourse of people. Ten cardinals went outside the door to meet the holy treasures: Cardinal Gesualdo, Bishop of Porto, Cardinal Paleotto, Bishop of Albano, Cardinal Pinello of S. Lorenzo in Panisperna, Cardinal Aldobrandino, Grand Penitentiary, and afterwards Clement VIII., Cardinal della Rovere of S. Pietro in Vincola, Cardinal Gonzaga of Santa Maria del Popolo, Cardinal di Camerino of Saints Peter and Marcellinus, Cardinal Frederick Borromeo, afterwards Archbishop of Milan, Cardinal Cusano of S. Adriano, and Cardinal Pepoli of Saints Cosmas and Damian. When the holy bier arrived at the church, Cardinal Cusano by order of Sixtus V. consigned the relics of the martyrs to Philip, in the presence of the cardinals. Philip received them with such joy and exultation, that he could not contain himself. The usual flutterings of his heart came on, he leaped, and showed his intense delight, by extraordinary emotions of his whole body. He deposited the relics on a richly adorned altar erected for the purpose in the middle of the church, where they remained four days successively to satisfy the devotion of the people. He then put them in the sacristy ; and in sign of reverence and veneration, he commanded Antonio Gallonio to write their lives fully, and with great diligence, which he did. After the death of the Saint, they were placed under the high altar, on the 23rd of May, 1599, the day on which the church was consecrated; their heads were enshrined in silver, and are preserved to this day with becoming reverence.

Chapter III. Philip Communicates Devotion to Those Who Converse with Him

It was one of Philip's admirable gifts, that he not only had devotion and the love of God in himself, but by a singular privilege of heaven communicated them also to those who conversed with him. The most lukewarm of his penitents, if they only went frequently to him, were filled by little and little with holy fervour; those who went seldom became sensibly more cool in the service of God, and those who fell off from him lost all devotion and spirituality whatsoever.

Lavinia de' Rustici, the first wife of Fabrizio de' Massimi, before she began to confess to the holy father, had no great opinion of him, and even laughed at him; but one day when she heard him speak of divine things, she felt such a movement of heavenly love in her heart, that she was all inflamed with a desire to serve Christ. She took Philip for her spiritual father, confessed to him, and began to communicate three times a week, growing in contempt of herself, and giving herself up to prayer in which she was often favoured with divine raptures ; in fact she was a lady of such piety, that the Saint said of her, that without doubt she was in heaven rejoicing with the angels. Costanza Draghi Crescenzi heard Philip's mass in our church with Eugenia her servant; and in a moment they were both of them seized unawares with such a spirit of compunction, and such an abundance of tears, that Costanza said to Eugenia, "Do you feel this ?" and she answered, "Yes indeed, I do feel it." When they came to reflect upon this afterwards, they concluded that it was an effect of the devotion which the Saint had obtained for them in his mass. Nero del Nero, who has been already mentioned, suffered very much from distractions in prayer; but he declares that after the first time he heard Philip say mass he experienced such a facility in meditating on what he pleased, that he was quite astonished at himself; and the same happened to him every time that he heard him say mass. Once, when the Saint wished to console a person in distress, he said, "I will pray for you, and you shall feel it ;" and in fact the person felt himself moved with such an extraordinary fervour, that he came all trembling to acknowledge it as a gift of the Saint.

He communicated such sweetness to those with whom he prayed, that entire hours of prayer seemed to them like moments, and some said they could have remained in prayer with him all the night through. One day a spiritual child of his, named Simone, was praying with him, and felt his heart filled with such sweetness, that although they prayed a whole hour, it seemed to him to be no time, and he said that he should wish to be always praying if he could always feel what he felt then. The same happened many times to others, and when they mentioned their feelings to the Saint, he said, "This is milk which our Lord gives to those who begin to serve him."

While he was hearing confessions, the fire which burned within him was so ardent, that many of his penitents during confession felt their hearts inflamed with the love of God, and especially in receiving absolution, as he was accustomed in that act to press them to his breast, thereby giving them a sensible comfort, an extraordinary spiritual refreshment, and a sweetness inexplicable to those who did not taste it. This is confirmed by Giovanni Aturia of Marisco Nuovo, in the kingdom of Naples, who, while he was at

Rome, kept up a familiar and continual intercourse with the holy father. He says, "When I entered his room I began to tremble, and this happened every time I went in; yet I took a delight in going into the presence of this holy old man, and kneeling before him; and when he laid his blessed hand upon my shoulder, or pulled my hair or ears, I felt many good desires kindled in my mind, in a way which made me think that a particular grace was descending upon me from heaven, and I immediately ran to the blessed Sacrament to pray."

The Abate Marco Antonio Maffa, visitor apostolic, who has been already mentioned, also confirms the same. He says, "Ever since I knew Father Philip intimately, I have venerated him as a saint, and I frequented his company as much as my duties allowed me. When I confessed to him, and especially while he gave me absolution, I felt in my heart the sanctity which he seemed to breathe; and then at mass I had a particular devotion and tears; and this never happened to me when I confessed to others. Numberless times I have conferred with him about my temptations and tribulations, and by his counsel and his prayers I have been tranquillized immediately. Since he went to heaven, as often as in my troubles I recommend myself with hearty affection to him, I receive the remedy instantly, so that I have been many times astonished at it. I have twice said mass in his chasuble, and both times I had a great abundance of tears." Such is Maffa's testimony; and the greater number of those who were familiar with him affirm the same thing.

Chapter IV. Of Philip's Gift of Tears

Although in this second book we design to treat only of the virtues of the Saint, reserving the relation of his gifts for the third, yet as the gift of tears is properly a fruit of devotion, it seems most natural to give some account here of the way in which God favoured him in this kind. The love which burned within him sometimes softened his heart so completely, that when any one spoke in his presence of things that bred compassion or tenderness, he immediately burst into tears. In like manner, when he met with a sinner he considered the state of his soul, and much more the offence against God, and straightway his pity was moved, and he would burst out into the most vehement weeping, almost like a child when it is severely punished. Cardinal Frederick Borromeo affirms that he has seen this many times. Two years before his death he said with tears to a person who he feared was in a delusion, "Old as I am I will still take disciplines for you."

The Saint once discovered that a young man of noble family did not deal with simplicity in his confessions to his ordinary confessor, but concealed some sins through shame. This youth was one day in the Saint's room, where he sometimes went out of devotion. There was no other person there, and Philip, fixing his eyes upon him, began to weep most tenderly, and at the same time gained for the sinner such a softness of spirit, that he too was constrained to shed tears; and both of them remained for a long time without being able to speak. The young man then confessed all that he had hitherto kept back, recommending himself earnestly to the prayers of the Saint, who embraced him, and consoled him with his usual sweetness and charity. But the tender heart of Philip had not yet had sufficient vent; he retired into a room alone, and there giving free course to his sighs and tears, he wept abundantly. The penitent then made a general confession to his ordinary confessor; after which he returned to the Saint, and speaking of the confession he had already made, Philip said, "My son, although you have not confessed your sins to me, I know them all, one by one, for God has revealed them to me." Then he added, "You have changed your face now, and got a good complexion," an expression he often used when sinners returned from a state of sin to the grace of God. The penitent recommended himself again to his prayers, and begged him to obtain for him more compunction and sorrow for his sins; and at the very moment he made this request he felt such abundance of contrition and grief come into his heart, that he could desire no more; yet before he had conversed with the Saint he did not so much as know what compunction and spirituality were.

When Philip spoke of divine things, it was not long before the tears came into his eyes in such abundance that he was often obliged to desist from speaking, or to change the conversation; so that sometimes when he was discoursing familiarly on spiritual matters, he would insert some example, or some dictum of philosophers, a thing which otherwise he was far from being accustomed to do, and when he made use of this expedient it was as a distraction, to hinder him from weeping. He once went to the vineyard of Patrizio Patrizi with Cesare Baronius, Giovanni Francesco Bordino, Tommaso Bozzio, and some other of his penitents, and after dinner, at the same hour the sermons were generally delivered in our church, he commanded Tommaso Bozzio to make an extempore discourse, so that

they might not altogether lose the fruit of the word of God. When Tommaso had finished, the Saint wished to add a few words in confirmation of what he had said. But he had scarcely opened his mouth before he began to tremble from head to foot, and to weep so vehemently that he could not utter a word. Indeed, this was so common with him, when he wished to speak of the things of God, that if he wanted to continue his remarks, it was absolutely necessary for him to betake himself to some worldly illustration, or cool philosophic argument, as it were to distract him and quench the excess of fervour.

In reading the Lives of the Saints, he sometimes shed tears at every word. A prelate one day found him weeping, and asked what the matter was. Philip, to hide the real cause, said in a buffooning sort of way, "What! may I not weep, who am left a poor orphan without father and without mother?" Another time, Angelo of Bagnarea, entering unexpectedly into his room, found him reading the Lives of the holy Fathers, and weeping immoderately. Angelo asked him why he was weeping; he answered, " Because this Saint whose life I am reading, left the world to serve God, and I have done no good, and no one is any the better for me;" and then he added, "O Angelo, if you were one day to see me scourged through Rome, you would say, ' Ah! look at that fellow Philip that looked so sanctified, give it him well.' " And saying this he wept again through the desire he had of similar mortifications.

When he spoke or read of our Saviour' s Passion, and particularly in mass during Holy Week, he was melted like wax at the fire; and this was the reason why, many years before his death, he left off discoursing in public. For as he was one day speaking of the Passion, he was surprised by such an extraordinary fervour, that he began weeping and sobbing; he could hardly get his breath, he trembled all over, the seat shook, and not the seat only, but the platform on which it stood, as if some one had shaken it with his hands. He made violent attempts to distract himself, and pulled his beard several times; but he was not able to repress the impetuosity of his feelings; he was obliged to come down from his seat and leave the church. As this occurred to him several times, and he was unsuccessful in his endeavours to contain himself, he determined not to discourse any more in public; although he often pretended that he had left off because he had no talent for preaching; and if any one urged upon him that he used to preach when the Oratory began, he said that was only because there were but few to take part in it, and so God supplied him with ability for the time, but as the number had now increased, the case was otherwise.

At other times when he was reading or meditating the Passion, he was seen to turn as pale as ashes, and his eyes to fill with tears, so that merely looking at him filled every one with devotion. At length he was unable even to converse in private on this subject; for often in only hearing the Passion named, he was so overwhelmed with grief that he became motionless and speechless. He went one morning to dine with the cardinal of Vercelli in the refectory of Santa Prassede; and when the repast was concluded, and they had retired into a large room, the Saint at the request of the cardinal proposed a point of spirituality, making those who were present give their opinions upon it in the form of a conference, he himself commenting on the answers which the others gave. But when

he began to speak of the love with which Christ had suffered for us, he was so overcome with tears and sighs that he could not speak any more; and while he was making an effort to master himself, the cardinal, seeing how much he suffered, intimated to him that he need not go on. Another time, when he was ill, they brought him some drink; he took the glass in his hand, and before putting it to his mouth, began to weep most bitterly, and trembling all over, he said in a loud voice, "Thou, my Christ, Thou upon the cross wert thirsty, and they gave Thee nothing but vinegar and gall to drink, and I am in bed with so many conveniences around me, and served by so many gentlemen who stand around me ;" and repeating this, the tears streamed from his eyes, and he could not swallow the beverage although he tried. One morning in Holy Week, when he was reciting the Passion, he felt himself being carried away, and he began to relax his attention and to do violence to himself, so as to cause distraction. This was successful for a time, but when he came to our Lord's expiring, he broke out into all the expressions of grief and tears, causing compunction no less than wonder in the byestanders.

When he gave communion to his spiritual children, he sometimes wept so bitterly that he could hardly communicate them; and when he reached the Blessed Sacrament to them, and they saw him with his face all bathed in tears, many confessed that they felt as though they were partakers of his spirit, so great was the devotion which they conceived by barely looking at him. In hearing the Divine Office sung, the holy man took such delight, and listened with such sweetness, that his heart melted within him, and his eyes gushed with tears. He was often seen at compline or matins in the choir of the Dominicans, with his clothes wet with his weeping. Whenever he saw his persecutors he was moved to compassion for the delusion under which they laboured, and forthwith burst into tears. In a word, his heart was so tender, that it laid hold of the slightest occasion in spiritual matters, and found in it an excuse for holy tears. His weeping was so frequent that it passed for a miracle that he had not lost his sight, which nevertheless remained so strong to the age of eighty that he never used spectacles, though he kept several pair about him, to recreate him, as he used good-humouredly to say, rather than for any need he had of them. After his death it pleased God to use some of these spectacles as instruments of sundry miraculous favours. Sister Lucia Mazzani, a nun at Santa Lucia in Silice, was afflicted with a terrible pain in her head, for which she could find no remedy. Overcome with pain, she flung herself upon her bed, and seeing a pair of the Saint's spectacles near her, she put them on with faith and devotion, and immediately the pain ceased.

Although Philip had this gift of tears in such an eminent degree, his humility did not allow him to have any great esteem for it in itself. He used to say, "Why, even bad women weep easily for any little thing, and that does not make them saints." He continually repeated that perfection did not consist in these outward things, such as weeping, and the like, and that tears were no sign that a man was in the grace of God, neither must we suppose that a man leads a holy life because he sheds tears when he speaks of divine things.

Chapter V. Of Prayer

One of the principal means by which Philip acquired such love and charity towards God, was the exercise of prayer, particularly mental prayer. So great was his affection for it, that all the exercises he instituted in his congregation tended to this one end; and even in the name of the congregation, the Oratory, he kept this in view. From very boy-hood the servant of God gave himself up to prayer, and made great advancement in it, until he acquired such a habit of it, that wherever he was, stirring or still, his mind was lifted up to heavenly things. Sometimes he forgot to eat, sometimes when he was dressing, he became abstracted with his eyes open and raised towards heaven, truly fulfilling the counsel of the apostle, Pray without ceasing. His heart, in short, was so used to prayer, that it was easier for him to elevate his mind to God than for men of the world to take thought for earthly things. Even when his room was full of people, and different matters were being discussed, he could not at times refrain from lifting up his eyes and hands to heaven, or from breaking out into a sigh, although he made a great scruple of doing such things in the presence of others.

If any one entered his room suddenly, he would most probably find him rapt in prayer, so that when spoken to he would make some answer which was nothing to the purpose, and he would then have to shake himself or take a turn up and down the room before he became fully conscious of what was before him. When he went out of doors, he was for the most part so abstracted, that it was necessary for some one to admonish him every time he was saluted, or had to salute any one himself. Sometimes it was necessary to pull him by his clothes, in order to bring him to himself, and then he would make a gesture as if he was just roused from a sound sleep. He quite did violence to himself in order to look like other men; but if he gave way to his habit of prayer in the most trifling degree, he immediately became totally immersed in contemplation. Once after an audience with Gregory XIII., he said to Father Antonio Gallonio, and Francesco della Molara, who had been waiting outside for him, "I have committed a foolery ; I was abstracted when I entered the chamber of his holiness, and got close up to his seat without knowing he was there, or so much as taking my cap off."

In the afternoon it was necessary to distract him, lest this continual tension should be prejudicial to his health. Indeed, it very often prevented him from sleeping; and then he used to call Father Antonio Gallonio, and say to him, "Antonio, if you wish me to go to sleep, do you know what you must do? give me some book that I do not like." For by this means he was in some manner diverted from an over-vehement application to prayer, for which purpose he used chiefly the Latin poets, or books of philosophy, and he always kept some near him, so as to have them ready at hand to refrain his spiritual fervours, else they would have shortened his life. Thus it was truly his own experience which he used to express in the third person; "That a soul really enamoured of God, came to such a point as to be forced to cry out, Lord! let me sleep," and again, "that he who could not pray just after dinner did not look as if he had got a true spirit of devotion."

Before transacting any business, however trivial, he always prayed, and taught others to do the same, for a longer or shorter space of time, according as the business demanded; nay, it was his custom, whenever he was asked a question, not to answer till he had recollected himself. Sometimes he conceived so great a confidence about things, that he would say, "I wish such a thing to turn out in this way, and such a thing in that way," and so it would turn out in the event; and he was accustomed to say, " According as I have time to pray, so I have a secure hope that I shall obtain of the Lord whatever favour I ask of Him."

Notwithstanding this inveterate habit of prayer, or that his whole life might be called one continuous prayer, Philip had regular appointed hours for this exercise. Every morning in the summer, and every evening also, when he was not hindered by some important business or pious work, he retired to the highest part of the house whence he could see the sky and the open country. When he was at S. Girolamo, he had a platform raised upon the roof, and when he came to the Vallicella, he had a small lodge made in a high place, where he secluded himself for prayer; and in the latter years of his life, he used to go above the ceiling of the church, and there spend many hours in mental exercises. If he was called during this time, he descended immediately to satisfy the person who had called him, saying that this was not, properly speaking, to leave prayer, but to leave Christ for Christ, which is nothing else than to deprive ourselves of spiritual sweetnesses in order to gain souls to Christ. When he had finished the business for which he was called, he returned to his little lodge and pursued his meditation, saying that a work of charity was so far from being a distracting interruption to him, that he felt all the more inwardly inflamed with divine love, and recollected after it. In winter he made his prayer a little after the Ave Maria, and continued it for two or sometimes three hours, with a little light before his crucifix, darkened on his side, so as not to show any light to him or dazzle his eyes, but to reflect all its brightness on the figure. In order to be punctual at his morning prayer, when he went to sleep he placed at the head of his bed a watch, on the face of which he could tell what o' clock it was by merely touching it; he also laid there a crucifix without any cross, and his beads, so that all was ready for him to begin praying as soon as he awoke; and he did not usually sleep more than four, or at the most five hours.

Sometimes if any one had seen him go late to bed, and yet found him risen early in the morning, he would say, "I slept very little last night —what do you mean to say, what do you mean to say?" Then if the other answered, "Father, you have been praying," he would reply, "This is not the time to sleep, for Paradise is not for sluggards," or some other phrase of similar meaning. When he was hindered in the day time, he subtracted his time from the night, and doubled his vigils; he repeatedly said, "I did not sleep at all last night, for I was hindered yesterday, and I must make it up to-night ;" and if nature was sometimes oppressed by the necessity of repose, he spent the time in knotting and unknotting a cord to keep himself awake at prayer. At some times of the year he was more than ordinarily intent upon prayer, as at the more solemn feasts, and in urgent spiritual necessities, public or private; but above all during Holy Week; indeed for many years he

was accustomed to remain at the Sepulchre in prayer from Thursday morning till after mass on Good Friday, taking no food and never stirring from the place.

He recited the divine office with immense devotion, and when he said it alone he was almost immediately absorbed in contemplation ; on this account he for the most part recited it in company, as he would scarcely ever have been able to finish it by himself; he almost always had his eyes shut, and his face towards heaven while he recited it, and never made the least movement of his body ; yet he wished to have his Breviary before him, and observed the slightest error that was made, even though it were only of a syllable, and warned others to be particular in not saying the hours without reading them, especially when office is said alone, because mistakes are so easily made. When he was almost eighty years old Gregory XIV., in consideration of his continual infirmities and habitual abstraction, had commuted his obligation of saying office, into the recital of a chaplet, or some other prayer even shorter than that; yet he would never avail himself of this privilege, but always said his office. When he was so ill as to be unable to do this, he had it read to him, listening with great devotion, and with such attention, that if any one made a mistake he interrupted him immediately, correcting him either by a sign or a word, even when he appeared so abstracted that no one would have supposed he was listening at all.

To prayer Philip joined the reading of spiritual books, and particularly of the Lives of the Saints, saying there was nothing so fitted to excite devotion as this, if only a person used discretion; for there are some who when they begin to read the Lives of the Saints, or to practise mental prayer, never give over; and then they injure their constitutions, and are of no good either to themselves or to any one else. The book with which he was most familiar was the Collations of John Cassian, but which he said ought not to be read indiscriminately by all persons, as it required a well-prepared mind, and ought to be read attentively, and after some preparatory prayer. The works of John Gerson were great favourites with him, and those of Father Granata, the Quiver of Divine Love, the Life of S. Catherine of Siena, and, above all, that of the Blessed John Colombini. He generally read a chapter of the Lives of the Holy Fathers every day, and of Lipoman's Lives of the Saints. Of the different books of Saints, he had a particular liking for the epistles of S. Paul; but in order to make his reading of them fruitful, he read slowly and pausingly; and when he felt himself warmed by what he read, he went no further, but stopped to ponder the text; and when the feeling subsided, he resumed his reading, and so he went on with passage after passage successively. It was a favourite piece of advice of his to those who were called to minister the word of God, especially members of his own congregation, that both for instruction in prayer, as well as for study, they should read chiefly the authors whose names began with S. that is, S. Augustine, S. Gregory, S. Bernard, and other Saints.

He was anxious people should not go from prayer wearied and sickened, but rather with sweetness and a desire to return to it; and therefore he was very particular in teaching all, but specially those who could not make prolonged meditations, repeatedly to lift up

their minds to God in ejaculatory prayers, some of which we have thought it not out of place to subjoin, as well Latin ones as others in the vernacular.

Latin Ejaculations.

Cor mundum crea in me Deus, et spiritum rectum innova in visceribus meis.

Deus, in adjutorium meum intende: Domine, ad adjuvandum me festina.

Doce me facere voluntatem tuam.

Domine, ne te abscondas mihi.

Domine, vim patior, responde pro me.

Ego sum via, veritas, et vita; dixit Dominus.

Fiat voluntas tua sicut in cælo, et in terra.

Jesu, sit mihi Jesu; ego non te diligo.

Adauge mihi fidem, O bone Jesu.

Omnis vallis implebitur, et omnis mons, et collis humiliabitur.

Verbum caro factum est. (To free me from the flesh.)

Ne nos inducas in tentationem.

Ne reminiscaris, Domine, iniquitatum mearum, (For Thy most holy Passion' s sake.)

Quando te diligam filiali amore?

Sancta Trinitas, unus Deus, miserere nobis.

Tui amoris in me ignem accende.

Maria, mater gratiæ, mater misericordiæ, tu nos ab hoste protege, et hora mortis suscipe.

Assumpta Maria in cœlum, gaudent Angeli.

English Ejaculations.

I know Thee not yet, my Jesus, because I do not seek Thee.

My Jesus, what shall I do if Thou dost not aid me?

My Jesus, what can I do to please Thee?

My Jesus, what can I do to fulfil Thy will?

My Jesus, give me the grace not to serve Thee for fear, but for love.

My Jesus, I would fain love Thee.

I distrust myself, but I trust Thee, my Jesus.

My Jesus, I can do no good without Thy help.

My Jesus, I wish to do nothing but Thy most holy Will.

My Jesus, I have never loved Thee yet, but I would fain love Thee now.

I shall never love Thee if Thou dost not help me, my Jesus.

I would fain love Thee, my Jesus, but I do not know how.

I seek Thee and do not find Thee, my Jesus.

My Jesus, if I did but know Thee, Thou wouldst know me.

If I should do all the good that is done in the world, what would it be worth after all, O my Jesus?

I shall fall, my Jesus, unless Thou upholdest me.

My Jesus, if Thou wishest for me, clear away all the hindrances which keep me from Thee.

My Lord, I wish to learn the road to heaven.

My Jesus, without Thy help I know not what to say or do.

My Jesus, if Thou dost not help me I am ruined.

O my Jesus, grant that I may never offend Thee.

O my Blessed Lady, give me grace always to be thinking of Thy virginity.

O my Blessed Lady, give me grace always to be calling Thee to mind.

He used also to teach people to say, Deus in adjutorium meum intende: Domine ad adjuvandum me festina, sixty-three times, in the fashion of a rosary, or any other of the above ejaculations, just as we should say the chaplet of our Lady. F. Francesco Zazzera said that the Saint used to praise most highly these ejaculatory prayers, and used to teach them to him at different times of the year, making him say every day first one and then another, and that he gained immense help from them.

Thus Philip exercised himself and his disciples in the practice of prayer, to which, indeed, he exhorted all, according to their station, business, and health, persuading them to make their prayer every evening in the little oratory, as we have related at some length before. But, not content with this, he introduced family prayer into many of the principal houses of Rome, so that the fathers and mothers of families retired into their oratories every evening with their household, and prayed in the same order and method as is observed in our oratory. Indeed, there were some who not only observed a like practice of prayer, but as much also of community life as was possible in their circumstances. In a word, there was nothing Philip had so much at heart as the practice of prayer, both for himself and others, and he continually exhorted his spiritual children to try to have God always before their eyes. He had many favourite pieces of advice which he used to repeat in this matter; and although they were common sayings of S. Bernard, Cassian, and others, yet he and his penitents had them so familiarly and continually in their mouths, that they were considered as his, and we shall mention them as his favourite maxims, both now and whenever it may occur to us to quote any of them.

First of all, then, he used to say that a most excellent means to learn how to pray, was to recognize ourselves as unworthy of so great a gift, and to throw ourselves entirely into the arms of the Lord, who will teach us how to pray; and that the true preparation for prayer was to exercise ourselves in mortification; for to desire to give ourselves up to prayer without mortification is like a bird trying to fly before it is fledged. He used also to say that no one could arrive at the contemplative life, who had not first diligently occupied himself in the active life. One of his penitents once asked him to teach him how to pray: he replied, "Be humble and obedient, and the Holy Ghost will teach you." To those who were beginners in the spiritual life, he used to recommend the perusal of devout books and Lives of the Saints as a good help in prayer, adding, however, that they were not to read out of curiosity, or in a hurry, but with pauses, and a little at a time, stopping awhile whenever they found themselves moved to compunction or devotion. He said that in prayer we ought to obey the Spirit of God, and follow His motions, whatever our own previous purpose might have been; and when, for example, He draws us to meditate on the Passion, we ought not to desire to meditate on some other mystery. Also, when we go to communion, we ought to follow the same spirit we had in our prayer, and not change, or cast about for new meditations. When we begin to ask some favour from God, we ought not to give over praying because we see He is long in granting it, but still strive to obtain it by the same means. If a sick person for whom we are praying begins to recover, we must not leave off our prayers; for, as the convalescence was ordained to be got by prayer, the same means may be necessary to the complete recovery. It was one of his common maxims, that when a spiritual person asks for anything, and then experiences great calmness of spirit, it is a good sign that God has either granted, or will soon grant, the petition; and in praying for others he recommended that the request should always be made conditionally, as, "If it is pleasing to the Divine Majesty," and the like.

He said we ought to desire to do great things for God, and not to be content with an ordinary sanctity, but to wish to surpass, if it were possible, even S. Peter and S. Paul in sanctity and love: and if it be not possible for man to attain this, it is at least well to effect in holy desires what we cannot accomplish in actual operation. We ought, therefore, never to think we have done any good so far, nor to be contented with the degree of perfection to which we may have arrived, however high it be, because Christ has given us the form of our perfection in putting before us that of the Eternal Father: "Be ye perfect, even as your heavenly Father is perfect."

As to the affections in prayer, his counsel was not to look too much with our bodily eyes at pictures and images, or to gaze at them for long together; for this, said he, not only hurts the head, but opens the way to illusions, as well through the weakness of the sight, as through the machinations of the devil. In the time of dryness he advised as an excellent remedy the picturing ourselves as beggars in the presence of God, and of the Saints, and to go as a mendicant from one Saint to another, to ask of them a spiritual alms, with the same urgency as beggars in the streets. He said it was sometimes well to do this even in a bodily way, going first to the church of one Saint, and then to the church of another, to

ask this holy alms. His own practice was rather to visit those churches, where there was least multitude, and tumult of people and distraction.

He particularly exhorted beginners to exercise themselves in meditations on the Four Last Things, and he used to say that he who does not go down into hell when he is alive, runs a great risk of going there when he is dead. He admonished his subjects never to abandon the evening prayer and discipline at the Oratory, and he exhorted every one to recommend himself to the prayers of others; and when any one asked his prayer, he not only used to pray for him himself, but got others to do the same. When he wished to show the necessity of prayer, he said that a man without prayer was an animal without reason. His physicians once forbade his praying on account of his health, and though he strove to obey, yet as almost his whole time was given to it, he could not exist without it, and he said to Gallonio who was with him, "Ah me! Antonio, I seem to myself to have become a beast." He was very much against any one quitting his prayer because of the phantasms that troubled him, or for any other temptation whatsoever; he said they ought to bear it all patiently, because the Lord sometimes grants in one moment, what we have been seeking for ten years in vain; for "there is nothing," said he, "which the devil fears so much or so much tries to hinder as prayer."

With regard to this matter Philip had received a particular gift from God, a light by which he could tell when a man had made his morning prayer, and when he had omitted it. By these and other instructions, his penitents and disciples profited so greatly in this exercise, that not religious only, but secular persons, artisans, merchants, physicians, lawyers, and courtiers, arrived at such a height of spirituality under his direction, and became such men of prayer, as to receive therein extraordinary favours from God, and in the midst of their temporal concerns led a life as pure and devout as the most fervent religious in their monasteries.

Chapter VI. Of Philip's Charity Concerning the Salvation of Souls

From his burning love of God there sprang up in Philip's breast the most ardent longings of charity towards his neighbour; so that in his extreme old age his desire to bring sinners back to the right path was so great, that he was anxious to suffer for them; and for this end he inflicted upon himself severe disciplines, and bore the burdens of others' misdoings, and wept for them as though they had been his own. Indeed, his fervent zeal never grew weary in labouring for the conversion of souls; and he allured them to the service of God with such dexterity, and such a holy winning art, that his very penitents themselves were astonished at it; for he enticed them in such a way, that they who came to him once, seemed as if they could never leave him to seek another director. He so accommodated himself to the temper of each one in particular, that what was said of the apostle was excellently well fulfilled in him, I became all things to all men that I might save all. In order to keep them together, and to gain others as well, he sometimes invited them to sup with him at San Girolamo, where his frugal table was seasoned with good instructions and a quiet mirth. It was astonishing how this bound them together as if they were so many brothers, and bred in them an affectionate reverence to the Saint. If great sinners, and persons with long-standing habits of vice fell into his hands, at first he exacted nothing from them but an abstinence from mortal sins, and afterwards by little and little, conducted them to that height of virtue to which they seemed called.

A penitent went to confess to him, who was so immersed in a particular sin that he fell almost every day. The Saint gave him no other penance than to come to confession immediately after each fall, and never to wait for a second misfortune. The penitent obeyed, and Philip always gave him absolution, simply renewing the same penance; and this one means gave him such real assistance, that in a few months he was entirely free, not only from that sin, but from many other sins besides, and in a short time attained such perfection, that the holy Father himself said of him, that he was become an angel.

Through this same sweetness of manner he converted a dissolute youth, by only begging him to say the Salve Regina seven times a day, and then to kiss the ground, repeating, "To-morrow I may perhaps be dead." The youth obeyed him, and in a short time began to lead a most excellent life, and fourteen years after died with signs of great devotion.

Another, called Domenico Saraceni of Collescepoli, went to confess to the Saint; in his own country he had always been accustomed to give something to his confessor; and when he had finished his confession, finding that he had no money about him, he said, "Pardon me, father; I have brought no money with me." Philip smiled and said, "Come now, instead of the money you were going to give me, promise that you will return to me next Saturday." The penitent returned; and in short, became so taken with Philip's sweetness, that he put himself under his direction, and became a very good man, going to confession and communion at least once a week.

In 1562, a youth named Giovanni Tommaso Arena of Catanzaro, went very often to the sermons at San Girolamo. It was, however, rather to make game of the exercises, than through any serious intention of turning to God. Some of the brothers of the Oratory per-

ceived this, and being displeased with his conduct, they mentioned it to the holy father, in order that he might apply some remedy. "Have a little patience," he answered, "and do not doubt." Giovanni Tommaso still persevered in turning the Oratory to ridicule, without showing any signs of amendment. The Saint, however, would not allow a word to be said to him. The good father's patience was not in vain. By little and little the youth was softened, as well by the word of God as by Philip's incessant prayers. He began to reflect upon his misconduct, and conceived such contrition, that he gave himself entirely up into Philip's hands, and grew so fervent, that by the holy father's counsel he entered into the order of S. Dominic, and died a holy death during his novitiate.

A young Neapolitan, named Pietro Focile, an irregular liver, and much given to unseasonable jesting and buffoonery, was one day brought to the exercises at San Girolamo. He was dressed in a most singular and whimsical fashion, and when he entered, he perceived that the Saint kept his eyes continually upon him; he felt every look go through him like a dart, and was aware that Philip was actually reading his very secret sins. He heard the discourses and assisted at all the exercises of the Oratory that day; and they took such hold of him, that his nature seemed changed all at once, and he became a different man. When he went out, his companions asked him what had happened to him, for he did not seem like the same person. A week passed, and the work was meanwhile going on in his heart, and at last he determined to make a good confession. He went to San Girolamo, and placed himself near the Saint's confessional in order to confess; but Philip pretended to take no account of him, and when he had finished confessing the others, he told him to return another time, for that he could not hear him then. The Saint treated him in this way every time he came, and went on putting him off, and then bidding him return, for two whole months, always saying to him, "I cannot hear you; come again." But the more the Saint mortified him, the more anxious was Pietro to return to him. At last, when Philip saw the time was come, he heard his confession, to Pietro's infinite satisfaction, who became one of his most fervent penitents. He was once making the visit of the Seven Churches in company with the Saint; and when they were at S. Sebastian's, Pietro wished to kneel down to make his confession, but the Saint said to him, "Get up from here and go to Father Pompeo." He did so, whereupon Philip arose and said to Father Pompeo, "Do not confess this fellow." Pietro then went back to the Saint, who said, "I do not know you." At last, however, he heard his confession, but would not let him have the communion. In the evening he sent for him and consoled him, for what he had done was to refine him by means of mortification. Philip prophesied to him, that he would die poor, and the prediction was verified. For, although he was very well off at the time, he was reduced to such straits in his old age, that he was in actual want of bread. He died a holy death, befitting the life which he had lived ever since he had put himself under the direction of the Saint. He also prophesied to him, that he would have a male child two days before it was born, and even during his life-time he occasionally appeared to to him in dreams to comfort him in his adversities.

Marcello Ferro, a Roman cleric of noble family, and who enjoyed a rich benefice in Rome, used to dress in coloured clothes like a layman, and with great show of vanity. In the

cloister of the Minerva he saw a young man who was one of Philip's penitents; the youth, entering into conversation with him, said to him, "One Father Philip from San Girolamo is in the habit of coming here to vespers and compline; O if you were but to speak to him, what a happy thing it would be for you." The cleric, moved by God, believed the young man's words, and prayed him with much importunity to introduce him to Philip. Meanwhile the Saint entered the church with Giovanni Battista Salviati, Costanzo Tassone, Giovanni Animuccia, and others of his own people. Marcello following them, saw that Philip, as soon as ever he knelt down, covered his face with his hands and began weeping, and that he trembled (in his usual way) during the whole of compline, which made him wonder exceedingly. When compline was over he had a long conversation with Philip, who invited him to San Girolamo to hear the sermons. The good father knew well enough that he was a cleric, yet for the fifteen or sixteen days that he was continually coming to him, he never gave him the least reprimand for dressing in that style; but simply endeavoured by prayer and other means to breed real compunction in him. After that time, the young man, becoming ashamed of his dress, discontinued it of his own accord, and made a general confession, during which Philip kept his eyes fixed on heaven, and trembling in his usual manner, disclosed to the young man the secrets of his heart, and manifested to him his sins as plainly as the penitent could disclose them himself, and before giving him absolution he fell upon his neck, and said, "O my son, do not resist the Holy Ghost; God wishes to save you." Marcello gave himself up entirely to the holy father, and became one of his most intimate and favourite penitents.

By this method of his he brought an almost infinite number of sinners back to the paths of holiness. They acknowledged that under God they owed their salvation to him, and many of them at the hour of death exclaimed, "Blessed be the day and hour in which I came to know Father Philip." Others astonished at the great conversions he effected, said, "Father Philip draws souls as the loadstone draws iron." No sooner did any one go to confession to him, than he immediately wished to go again; for Philip was greatly displeased with confessors who made the path of virtue too difficult, especially to penitents recently converted. He could not endure their exasperating them with harsh rebukes, or anything like rigour in the confessional. He would have them compassionate their penitents, seek to gain them by sweetness and love, and condescend to all as far as ever they possibly could. He was very much against stiffness or off-hand prohibitions, about wearing fine clothes, collars, swords, and such like things, lest the penitents, repulsed by the fear of difficulties, should not return, and then, abandoning confession, should persevere in sin.

For the same reason he never inveighed in an exaggerated way against certain vanities in clothes and head-dress, to which women not unfrequently give way. He dissembled the best he could, so as to bring them the more readily and seasonably to the end he had in view. He said that we must sometimes bear with these defects in others, just as we are obliged against our own will to bear with defects in ourselves; he used to say, "Only let a little devotion gain admittance into their hearts, and then you may leave them to themselves; they will soon do all or more than all you wish." A lady one day asked him if it was a sin to wear slippers with excessive high heels; the Saint only answered, "Take

care you don't tumble in them." One of his male penitents used to wear a collar with inordinately large tuckers: Philip, touching him lightly on the neck, said, "Ah! I should fondle you a good deal oftener than I do, if this collar did not hurt my hands." The lady left off her high slippers, and the gentleman took the tuckers off his collar.

For the same end of insinuatingly drawing souls to the service of God, he kept his room door always open, so that he was exposed to every one who came; and when any one through respect would have retired, he took him by the hand and drew him in. He had neither time nor place which he could call his own. He wished every one to come in, even when he was unwell, and in the evening, although he might have gone to bed to rest himself, he gave audience to all who came, and would not have any one go away without consolation. He thus attached people to him in such a way that there was nothing they would not most willingly have done for him. He would on no account allow any one to say, "Philip is resting," or "he does not wish to be disturbed." One day Antonio Gallonio prevented a person from entering, as the hour seemed unseasonable; but when Philip heard of it, he rebuked him sharply, and said, "Have I not told you that I wish to have no time or hour for my own?" Another time Francesco Zazzara shut the Saint's room, that he might not be wearied; Philip, perceiving that some one was expecting him, called Francesco, and gave him a most severe reprimand, in the presence of the person whom he had caused to wait. At other times he would go out unexpectedly and enter the room of some father, where he thought there might be some one waiting for him; and if it was so he reprimanded, with no little sharpness, and in the presence of the person who had been waiting, those whose business it was to have told him. Nothing gave him greater displeasure than to hear that any one had been inconvenienced by waiting for him. On one occasion some persons said to him, "Father, do not make yourself so common." He answered, "I tell you, that those of my penitents, who have now got the most devotion, are just those whom I have gained to the Lord by being easily accessible, and ready even in the night to convert them; and rest assured that nothing brings so much consolation and sweetness to souls that love God, as leaving Christ for Christ."

But Philip was not content with staying in church to hear confessions, or receiving in his room all who chose to come; though by these means he reaped an abundant harvest of souls. He did not spare himself in any other kind of toil, whatever it might be, so long as it was in the service of souls. Neither rain nor wind nor cold nor risks of any sort, though life or reputation were involved, seemed much if he could but so convert a sinner and draw a soul to Christ.

He was once informed that a youth at court ran a great danger of being assassinated because of a lady of quality in Rome, and although several prelates had done all in their power, they could not turn the young man from his perverse intention. But Philip having called him to him, with his usual dexterity and patience, induced him to acknowledge his error, and not only persuaded him to desist from his enterprise, but also to abstain from passing that lady's house for two years together. This promise he kept so faithfully, that in accompanying a great prince in his carriage, which he did repeatedly, when they came

near that street he asked leave to retire: so efficacious were Philip's words, or perhaps rather Philip's prayers!

In fine, he was all things to all men. He suited himself to noble and ignoble, young and old, subjects and prelates, learned and ignorant, and received those who were strangers to him with singular benignity, and embraced them with as much love and charity, as if he had been a long time expecting them. When he was called upon to be merry, he was so; if there was a demand upon his sympathy, he was equally ready. He gave the same welcome to all, caressing the poor equally with the rich, and wearying himself to assist all to the utmost limits of his power. In consequence of his being so accessible, and willing to receive all comers, many went to him every day, and some continued for the space of thirty, nay, forty years, to visit him very often both morning and evening; so that his room went by the agreeable nickname of the School of Sanctity, and the Shelter of Christian Mirth.

Although by this manner of his, he reaped great fruit in the conversion and edification of souls, there were not wanting those who found great fault with it, and spoke depreciatingly of it; and this not only among worldly men, but even among those of excellent and indeed saintly lives. Experience, however, showed that Philip reaped more fruit by his way than they did with their rigour and particularity. Teseo Raspa, a priest and confessor at San Girolamo, a holy man, but a little rigid, by no means approved of Philip's gentleness and easiness in the confessional, especially as they were so unlike his own practice. But although he had many penitents at first, nearly all of them abandoned him very shortly, whereas Philip's number swelled daily: and it is a fact well worth recording, that some of his penitents, notwithstanding that he only allowed them to come to confession once a week, and very often less frequently than that, because of their studies or other duties, were more advanced, and, so to speak, better grounded in the science of the Saints, than the penitents of others.

Yet Philip knew how to be rigid and severe when he saw occasion for it. He could play the superior, and imperiously too if there was need, and that not only over his subjects in the congregation, or over penitents of an easy and yielding disposition, but over stubborn and perverse natures. He was once sent for by the Company of the Misericordia to attend a person who was going to be executed, and who obstinately resisted all the methods used for his conversion, though many of the company, as well as several religious, had used their utmost endeavours. Philip reached the little chapel where the wretched culprit was screaming like one in despair; he sent out those who were there; then, in the impetuosity of his spirit, he seized the criminal by the collar, and laid him flat on the ground, saying, "Not a word; hold your peace." But he had scarcely finished the words, when the prisoner begged to go to confession; and after having confessed twice, resigned himself to death. We have another instance in the case of a young noble, who had unhappily become so entangled in vicious habits, that the various endeavours which had for a long time been made to bring him to repentance had been all in vain. One day Philip began reproving him most sharply for his hardness of heart, threatening him with the pains of hell, and

putting before him in a vivid picture, the justice of God irritated against him. He then added, "Up with you! I see we must come to facts with you." Having the young man before him, he made him kneel down in front of him, and rest his head upon his (Philip's) knees. "Look now," said the holy father, "look with your own eyes at the pains which await you down there, in hell." The youth remained in that position for a short time; then, lifting up his head, all agitated and trembling, he repented of his sins, made a good confession, entirely changed his manner of living, and persevered in the service of God till his death.

Chapter VII. Philip's Wonderful Way of Keeping Young People from Vice

Philip knew very well that men mostly carry to the grave the vicious habits they have acquired in their youth; and hence it was, that although he was anxious to turn all kinds of people from sin, he laboured with a special zeal for the conversion and preseverance of youth, sedulously inventing ways of keeping them from offending God, and insinuating into their hearts the desire of virtue. When he grew old, and his bodily strength had nearly failed through excessive fatigues, the holy man was still seen going about the streets of Rome with a train of young men, conversing with each of them in a manner suitable to their profession, making them affectionate, one towards another, and winning their reverence and affection to himself. Sometimes he left his prayers, and went down to sport and banter with young men, and by this sweetness and condescension, and playful conversation, as Cardinal Crescenzio deposes, he gained their souls. He very often conducted them to some open ground, and there made them play together at different games, such as battledore, or mall. He generally began the game himself, and afterwards retired to some thicket or hillock, either to read, or to meditate on some point of the Passion; for he mostly carried about with him a little book which contained nothing but the ends of the four Gospels, with the Passion; after he had read a little while, he was unable to go on, but became motionless, and absorbed in contemplation.

Whenever any of them left off coming to confession or to the Oratory, the same affectionate charity moved him to send for them and win them back in some touching way; and if they had unfortunately swerved from the path of virtue, he was indefatigable in effecting their return to the service of God, even sending people to them underhand and with some other pretext, who were to try and bring them back again. He took this much to heart, and exhorted his spiritual children to pray to God that He would please to bring the wanderers back to frequent the Sacraments; and it sometimes happened that the truants, thus regained, resumed their spiritual exercises with more fervour than ever.

It was well known in all Rome, and particularly among religious, what a singular gift Philip had of exciting young men to the love of virtue and the desire of perfection. The Father Superior of the Dominicans in the convent of the Minerva repeatedly gave him his novices with their reader, that he might take them out where he pleased for recreation, confident of the fruit they would reap from his conversation: nor was he ever disappointed. Sometimes he took them to the Seven Churches, particularly at the time of the Carnival, and then they all received the Communion, and said that was their Carnival; at other times he took them to some agreeable place, where they stopped all day, and dined together on the spot. The holy old man took great pleasure in seeing them eat and be merry; and he used to say, "Eat, my sons, and do not have any scruple about it, for it makes me fat to watch you." When dinner was over he made them sit down on the bare earth, in a ring round him, and gave them many counsels, telling them the secrets of their hearts, and exhorting them to the practice of all virtues, but especially that of perseverance, assuring them that the Divine Majesty had conferred on them one of His greatest benefits in having called them to religion; "and this," he added, "this I say with all my heart." During these addresses the novices felt their hearts burn with fervour

and a desire to profit by their vocation, and used to go away contented and lighthearted, returning to the convent with no little satisfaction and profit to their souls.

The patience which Philip had with young men, when he was trying to keep them from sin, was something indescribable. They made what noise they pleased, even close to his room, and the Saint said nothing; some in the house, however, complained of their want of discretion, and the youths one day told Philip of this; but he answered, "Let them talk, go you on with your play, and be merry; all I want of you is to be out of the way of committing sin." He even made them play at ball in front of his room, that they might not have any occasion to go elsewhere; and for this end, whenever he made a happy capture of some boys in the confessional, he used to entrust them to some of his other penitents, in whom he had confidence, in order that they might not have to seek friendships with others.

A certain Roman gentleman, who often went to visit the Saint, wondering at the uproar the young men made, asked the Saint how he could possibly bear it. Philip answered, "So long as they do not sin they may chop firewood upon my back." One of the persons most influential at court, who was intimate with the Saint in his youth, said to a friend, with tears in his eyes, "When I was a youth, and confessed to Father Philip, I never committed a mortal sin; but as soon as I left him I gave myself up, wretch that I am! to this licentious life which I am now living."

He could not endure any one to be downcast or pensive, because spirituality is always injured by it: and directly he saw any one out of spirits, he instantly asked him why he was in such a mood as that, and sometimes he would give him a box on the ear and say, "Be merry." He said that his long experience in the direction of souls had taught him, that in spiritual matters blythe and cheerful men were much more easy to guide than the melancholy. Hence it was that he had a particular and marked leaning to cheerful persons.

Speaking of this I must not omit to relate something which on one occasion happened with some religious in his room. Two Capuchins came to see him, the one an old the other a young man. Philip looked both of them in the face, and as it appeared to him that the young one had more spirituality than his elder companion, he determined to try if it was so, and that by his usual method of mortification. It happened that the young Capuchin was guilty of a breach of good manners in spitting in Philip's presence, and the Saint took occasion from that to give him a biting reprimand. First of all, he exaggerated the matter in the most excessive way, pretended to be in a furious passion, and said, "What sort of manners is this! get out of my presence," and taking off one of his slippers, he made as though he was going to hit him on the head with it. But notwithstanding all Philip's words and gestures, the young Capuchin was as merry and cheerful as before, and did not show the slightest sign of displeasure, whereas his melancholy companion showed by his looks how deeply he felt the mortification, though in reality it had fallen on his companion, not on himself. The Saint, not contented with all this, bid the young monk take his cloak off, telling him he was not worthy to wear it; to which the young man

replied, "Your Reverence is master; I can go very willingly without my cloak, not only because I am not worthy to wear it, but because I am not cold; and above all because I have had a most capital meal this morning." The Saint then played several other tricks with him, affecting great frivolity, but nothing could disturb the young Capuchin's good humour, or tire his instant and willing obedience. At last, Philip looking fiercely at him, sent him away, without testifying the least affection for him; for all that the monk was as cheerful as ever, and as patient. They left the room, but when they had got to the bottom of the stairs, Philip had them called back again, and as soon as ever he saw the young one he ran to him and pressed him to him in a most ardent embrace, caressing him in an extraordinary manner, and giving him some blessed beads and other devout things; and as he went away, he said to him, "My son, persevere in this cheerfulness, for this is the true way to advance in holy virtues."

But, great as the pleasure was which he took in cheerfulness, he was far from sanctioning any thing like dissipation. On the contrary, he said that there was great need that young men should be specially on their guard against becoming dissipated, or giving way to a buffooning spirit; for buffoonery not only renders a person incapable of receiving any additional spirituality from God, but even roots up what little he may have acquired before.

He was anxious also to have the young people that were about him always occupied. Sometimes he would bid them sweep the room out, or make the bed over again, or move the table from one place to another. Sometimes he would set them to thread a rosary, or plait garlands of flowers; and in short he would order one person to one thing and another to another, simply to keep them occupied; for he hated idleness so much, that no one ever found him unemployed.

He wished young people to go to confession very often, but not to communicate every time they went to confession; and not unfrequently, to teach them the virtue of humility, he made them prepare for communion with the greatest diligence, bidding them offer up particular devotions for that purpose; and then in the morning when they were going to communion, he would put them off till another time, giving them fresh devotions to make; and he kept dealing with them in this way, till he judged it well for them to communicate. He did not act thus without a reason, for he said, "On communion days the devil generally makes greater and sharper assaults than on other days; and if young men do not resist these, they come at last to outrage the Sacrament." He always told those who were going to communion, to prepare themselves for more temptations than usual, for the Lord does not choose to let us be idle on such occasions. He was anxious also that they should approach the altar with a desire of that heavenly food. When they asked his leave to go to communion, he used to quote the text to them, "Ye that thirst, come to the waters." For the same reason he always liked his young penitents to give him four or five days' notice when they wished to have communion; and for a few days afterwards he gave them something additional to do, that they might get greater fruit from the Sacrament, such as saying five Paters and Aves with the arms extended, or

reciting some of the chaplets he had taught them, as we mentioned before, or something of a similar nature.

In the time of the Carnival he used to set his young penitents to act plays, in order to prevent their going to the Corso or to the exhibition of immodest comedies. It was for the same purpose that he introduced the pilgrimage to the Seven Churches, and the spiritual conferences in open places, as at Montecavallo, or Sant' Onofrio, or in any other place which he considered convenient; and when he once heard that one of the youths had worn a mask, he rebuked him sharply, telling him he had done wrong, and that he was to be careful not to go to the masquerade any more, but to burn the mask.

In order to keep young men far from all danger of impurity, he used to give them wise rules by which they might avoid what experience shows to be mostly occasions of temptation. One counsel that he gave them was, not to retire to their own rooms alone immediately after dinner either to read or write, or for any other cause, but to remain in conversation with others; because it is a time when the devil is wont to assault men with more than usual violence, and this is that evil spirit called in Scripture, "the noonday demon," from which David earnestly prayed to be delivered. He desired them also to avoid touching one another, even laying hold of each other's hands in sport, as they would shun a pestilence, a thing which in members of his congregation he held in extreme and special abhorrence. He never allowed two of them to remain alone together, even if they were near relations, or of the best dispositions, saying, "They may be good, and not have any one bad thought, yet for all that bad thoughts may come."

He was very much displeased when brothers played and bantered with sisters of their own age. A young man, who was in the habit of playing with his sister, went to confession to Father Angelo Velli. The confessor, who modelled himself on the Saint's instructions, told the youth repeatedly that he must not do this; but he, not having any bad thoughts, and hearing his confessor repeat this same thing over and over, was scandalized. One morning, therefore, Father Angelo said to him, "Tell me, my son—you have no scruple at all about this, have you?" The penitent answered, "No, father, I cannot say that I have any scruple at all about it." "Well then," replied the confessor, "go to Father Philip, and ask his advice." He went; and Philip, when he had heard the whole story, asked him whereabouts he was in his studies. "In logic," replied the youth. "Ah then," said the Saint, "I can tell you the devil is an excellent hand at logic, and he will soon teach you to abstract, and say, Woman, not Sister." This was enough for the young man; he played no more with his sisters, receiving from the Saint not the remedy only, but the fortitude to put his advice into practice.

In a word, in governing young men, and in keeping them at a distance from sin, Philip had a gift peculiarly his own, and in which few of his time equalled him; and what was most of all to be admired was, that he bestowed such a special care upon each one in particular, that it seemed as if that one was the only penitent he had to guide.

Chapter VIII. Of the Great Care Which Philip Took of His Penitents When They Were Ill

Whenever any of his penitents were ill he went to visit them continually; and as soon as he entered the room he began to pray for them, and made the byestanders do the same. When they were in extreme danger, he generally stayed with them till they died, or till a favourable turn took place, not unfrequently spending whole nights in attending the dying. He had a remarkable power of consoling the sick, and of delivering them from the temptations with which the devil usually assails them.

A musician named Sebastian, one of his penitents, and a very virtuous man, was lying at the point of death, when the devil appeared to him all black and frightful, inducing him by every possible means to despair of his salvation. Sebastian, panic-stricken, began to scream out most desperately, "O wretch that I am! would that I had never been born! all hope is past, and I must now go into the burning flames of hell; woe is me! what an unfortunate wretch am I!" He cried out in this way for two hours successively, without receiving any consolation. Meanwhile, those who were about him sent for the rector of the parish; but Sebastian would not look at him nor listen to him; he turned his face the other way disdainfully, saying that he had no faith, that he was damned, and that all hope of salvation was out of the question for him. His friends did not know what to do, till at last they thought of sending for the holy father. Philip came, and as soon as he set foot on the threshold of the room, he said in a loud voice so that every body could hear, "What is this? what is this?" one of his favourite exclamations; he then went up to the bed, laid his hand on the sick man's head, and said, "Do not be afraid." Sebastian was comforted instantly, and began to cry out, "Father Philip is driving the devils away; the devils are flying, Philip is driving them off; O grand virtue of Father Philip! Viva Cristo! Viva Philippo, who has saved me from hell! Viva l' Oratorio!" Then in an outburst of joy, he began to sing the hymns they sung at the Oratory, and particularly the one which begins, "Jesus! Jesus! Jesus! let every one call on Jesus!" He then raised his hands and eyes to heaven, and said, "Look at the angels, look at the archangels," and naming all the choirs of angels one by one, (the very names of which he never knew before, for he was quite an ignorant person,) he resigned his soul to God in Philip's arms, in the month of September, the day before the feast of S. Michael the Archangel.

When Persiano Rosa, Philip's director, of whom we have spoken before, was in his last illness, he had to sustain most tremendous assaults of the devil, during which he cried out loudly, "Tu judica me Deus, tu discerne causam meam." While he was repeating these words he sat up in bed, made the sign of the cross, and threw himself first on one side and then on the other, because of the panic he was in. Meanwhile Philip arrived, and Persiano, as soon as he saw him, said, "Sancte Philippe, ora pro me," for he was accustomed to call him Sancte Philippe; he then added, "I beg of you to drive away that fierce black dog which is trying to tear me." When Philip heard this, he immediately betook himself to prayer, and exhorted the byestanders to say a Pater and an Ave for the sick man. He had scarcely knelt down before Persiano began to cry out, "Thank God! the dog is going, the dog is running away." Philip got up, and sprinkled the sick man

and the whole room with holy water; the devil disappeared altogether, and the day after Persiano passed happily and quietly to a better world.

Gabriello Tana of Modena, a youth of about eighteen, and who was in the service of Giovanni Ricci Cardinal of Montepulciano, was in a mortal sickness. He was one of Philip's first penitents, and for two years before his illness had given himself up entirely to devotion, confessing and communicating at least twice a week. He was always most diligent in works of piety, and especially in visiting the hospitals. He had been confined to his bed for twenty days, dangerously ill; no medicine seemed to do him the least good, and he was now drawing towards the close of his life, when there came upon him a temptation of the devil in the shape of a most anxious desire to get well, together with an inordinate fear and abhorrence of death. The holy father, who visited him continually, found him in this state, and asked him how he felt; the invalid answered, "I am in capital spirits, because it seems to me that it is not God's Will that I should die this time." He begged the Saint to pray for him in his mass, that God would give him time to do penance for his sins; the saint replied, "Well, I am going to San Pietro in Montorio to say mass for you in the chapel where the holy apostle was crucified." Gabriello, possessed with the desire for his recovery, repeated several times, "Pray God for me, that he may give me time to do penance." The saint then perceived that this was a temptation, for he had had a revelation of Gabriello's death; he said therefore, "I wish you now to make me a present of your will, that I may offer it to God in the offertory of the mass, so that if He should call you to himself, and the devil should want to molest you, you could answer, "I have no longer any will of my own, I have given it away to Christ." Gabriello consented, and Philip told the bystanders to pray for him, while he went to say mass for him. After mass he returned to the invalid, and found him entirely changed, repeating over and over again, and with much affection, those words of the apostle, "I wish to be dissolved, and to be with Christ." He took his crucifix in his hand, and held it to his breast, and then with his eyes full of tears he embraced it tenderly and kissed it, exhorting and comforting his friends who stood round him, bidding them take up the service of God in good earnest, and cast the vanities of the world behind them. "This life," he kept saying, "this life is become odious to me; I wish to die that I may go to Paradise;" then turning to the saint, he added, "Up to this time, Father, I have prayed with the greatest earnestness for my recovery; but now I pray you to persuade our Lord that I may depart out of this miserable life as soon as possible." He continued in these sentiments all the following day; and in the evening, when the Saint was leaving him to return to San Girolamo, where he was then living, the invalid said to him, "My father, I desire to go to Paradise; pray now for me, that I may be consoled." Philip answered, "And if it should please God that you should suffer this sickness for a long time, would you not submit to His Will?" To which the youth replied, "Now what is this that I hear, my father? Do you not know that I have told you many times that I wish to go to Paradise to see God, and that I cannot remain in this life? Pray the Lord, then, that anyhow I may depart before five o' clock this afternoon." "Come then," said Philip, "be of good heart, and do not fear; you shall be gratified; but meantime I warn you to prepare yourself to make

a valiant fight of it, for the devil is going to make repeated assaults on you: remember, therefore, that you have given your will to Christ, and fear nothing, for He will overcome every obstacle for you." He afterwards told him, one by one, all the temptations with which the devil would assail him; and then left him, that he might pray for him more conveniently and readily at home. He ordered, however, some of his own people, and among them Giovanni Battista Salviati and Francesco Maria Tarugi, not to leave him, but to give him all the assistance in their power, and if any fresh change took place, to let him know; for he had already come four or five times that day to visit him, and comfort him with little fervent discourses. An hour had scarcely passed before the devil came to tempt the youth with presumption, making it appear to him that he had merited greatly by his good works, and that his salvation was already secure. The sign of this temptation was, that when he heard the litanies, usually recited at the commendation of a departing soul, at the words A morte mala libera eum, Domine, he smiled and shook his head, saying, "He who has Christ in his heart cannot die a bad death." But immediately perceiving the deceit of the enemy, he began to cry out, "Help me, I pray you, my brothers, help me with your prayers, for what I have just said was a temptation of the devil." He had scarcely discovered and vanquished this temptation before the adversary assailed him with a second, trying to hinder him from pronouncing the Name of Jesus, which he so ardently desired to utter, and especially at the moment of death, that he had prayed his friends to remind him of it in that extremity. Feeling himself hindered by an internal violence, he cried out, "Help, my brothers, help, for I cannot name It." They asked what it was that he could not name, adding, "Perhaps it is the most holy Name of Jesus which the devil will not let you pronounce." Then Gabriello showed by signs that it was so, and turning to Giacomo Marmita, the Cardinal's secretary, and one of Philip's penitents, he said to him, "Alas! what temptation is this, that I cannot pronounce the Name of Jesus!" and although he pronounced it several times, he was not aware of it, and still fancied that he could not pronounce it. The byestanders comforted him, and told him to pronounce it in his heart, if he could not with his mouth. He was harassed by this temptation for a long time, and a most violent perspiration ensued, whereupon they sent immediately for the holy father. When he arrived the invalid became quite cheerful, and pronounced the Name of Jesus with Philip several times, and very distinctly, repeating it affectionately and just in the way he wished, the Saint helping him by showing him a crucifix, and with words full of unction putting, as it were, that most holy Name into his mouth. The devil, however, would not leave the field; he now tempted him in his faith, insinuating also into his heart a hope that he would certainly get well. Gabriello, turning to Philip, said, "Help me, father, for I seem not to believe, and likewise I fancy I am not going to die." Philip replied, "Despise this fresh deceit, my child, and say with me, 'I believe, I believe.'" But although he pronounced these words with the Saint several times most distinctly, he thought that he could not pronounce them properly, nor believe in the way he really wished. Hereupon Philip ordered the byestanders to recite the Credo aloud, and told Gabriello to do so in his heart. After this he knelt down and prayed for him, and immediately the temptation ceased; and when the invalid had taken breath a little, he assumed a holy boldness, and mocked his adversary, and insulted him, saying, "I will

believe in spite of you; whether you wish it or not, I will believe for all eternity." Thus this vexation ceased, and through the grace of God Gabriello remained, much exhausted, certainly, yet master of the field. Finally, the crafty serpent was driven to his last resource of despair. He appeared to Gabriello, and putting himself in front of him with a fierce and terrible aspect, he terrified him in such a manner that his whole countenance was changed, and his eyes, full of terror, wandered here and there distractedly, but found no place on which they could light without horror. In this state of wretchedness he cried out, "Ah me! wretch that I am! what sins! what sins! ah me! mercy, O my God! Father, drive away those black dogs that stand all round me." Philip laid his hands upon the sufferer's head, and speaking to the devil, he said, "Hast thou force, malignant spirit! to strive against the grace of God? These hands have touched Christ this morning; wherefore I command thee on His behalf to depart from this place, and leave this His creature at peace." No sooner had he said this than the temptation ceased. He then turned to Gabriello and said, "Be comforted, my son, and say, 'Depart from me, all ye that work iniquity,' and do not be afraid; for if you have sinned, Christ also has suffered and paid for you: enter, then, my son, into His Side, and into His most holy Wounds; and fear not, but combat manfully, and you will soon be conqueror." When he had said this he knelt down at the foot of the bed, and the invalid, joyous and contented, said, "What joy, my brothers, what joy! the dogs are departing; Father Philip is driving them away; see how furiously they fly!" and he pointed with his finger to the place where he saw them; at last he said, "Indeed we have overcome; you are gone in spite of yourselves; now see how freely I can pronounce the Name of Jesus!" Thus comforted, Gabriello fixed his eyes stedfastly on a crucifix which one of the byestanders had in his hand, and prayed with such fervour that there was not one in the room who did not weep excessively. Presently turning to those who were present, he said to them, "O my brothers! what things have I seen with these eyes of mine! Now I know for a truth what our father has so often told us, that all the love we give to the creature is so much taken from the Creator; wherefore I pray you to give all your love to God." Then turning himself afresh to Christ, and going on with his prayer, he said, "Give me the crucifix into my hands;" no sooner had he received it than he began to embrace it and to kiss it with the greatest affection; and moved with great fervour of spirit, he slightly raised his head, and lifting up his hand, he said in a clearer voice than he had before, "Blessed be Jesus all the world over, blessed for evermore! and who shall be able to separate me from His love?" Then repeating the words which Philip had suggested to him, he said in a strong voice, "Depart from me, all ye that work iniquity," and began mocking the evil one with many words, so that Philip, fearing lest by this excitement he should hasten his death, said to him, "No more, my son, no more; let the devil alone; we do him too much honour by talking about him: put your trust in Christ and in His most precious Blood, for He it is who has overcome the devil in you; so be at peace, and leave Him to act for you." At this command the youth was silent, and Philip made a little sermon to all who were there, on the love of God and on His goodness. Now that all the illusions of the devil had vanished, and Gabriello had fought so manfully, all present believed, from his speaking so clearly and for so long a time together, that he would live till the next day; and the medical men were of the same

opinion. The Saint, however, said, "It will not be so; the instant he is moved from his present position he will die." And so it was; for scarcely half an hour afterwards Gabriello turned on his right side, where Philip was, rested his face upon his hands, and naming the Name of Jesus, passed happily into the other world; such a beauty remaining on his features that he looked like an angel of Paradise.

Giacomo Marmita, who was mentioned above as secretary of the same cardinal of Montepulciano, was one of the Saint's spiritual children, a man of great erudition and prudence, and what is of more importance, one who feared God most devoutly. He was attacked by a very sharp fever, pains in his body, and other ailments, so that he was reduced to extremities; and being near his death, the weakness of the flesh caused him to complain and to reject all consolation. The Saint who was there said to him, "Courage, Messer Giacomo, call on the Lord, and say, Deus noster refugium et virtus, adjutor in tribulationibus," to which the sick man replied, "quæ invenerunt nos nimis." Philip went on consoling him, and in a short time brought him into a state of the greatest tranquillity and resignation to the Divine Will, and shortly afterwards, to the edification of all present, he quietly gave up his spirit to God.

Father Niccolò Gigli, a priest of our congregation, was grievously ill, and when his death drew near, he was much harassed by the devil, but came out of the trial victorious through the prayers of Philip, in the following manner. The holy father said mass in the chapel, of which we have spoken above, and there he prayed most earnestly for the sick man; and, behold! while he was praying, some of the fathers heard tremendous noises in the house, as of stones or machines being dragged over the pavement. While the noise was going on, Philip, who was alone in the little chapel praying, called out, and Father Pietro Consolino running to him to see what he wanted, "Make haste and let me know how Niccolò is." He went, and found the sick man with his hands joined and his face towards heaven, repeating with great feeling, "Let us give thanks to our Lord God; he came, he has retired, he is conquered." Pietro, returning to the Saint, told him all that had passed; Philip, according to his custom, answered, "It is enough, it is enough, I do not want any thing." A little while after he went himself to the sick man. Niccolò, when he saw him, looked at him with much affection, and said, "Ah! my father, why have I not known you long, long since? why so late, O my father?" this he said, as having experienced in his combat the efficacy of Philip's prayers, and obtained a truer notion of his real sanctity.

Niccolò was a Frenchman; but he was free from all earthly attachment, either to his country or to his relations, but especially to the latter. He would not read the letters they sent him, but threw them into the fire as soon as they arrived. He was a great lover of obedience, and a great enemy of idleness; he was assiduous at the confessional, hearing all sorts of persons without ever wearying. He was, moreover, much given to prayer and mortification, so that the Saint loved him with a particular affection. Philip predicted the very day of his death, even before he fell ill. He lived twenty years in the congregation, and

gave up his soul to God on the 14th of June, 1591, leaving such a reputation for sanctity behind him, that the holy father used to keep something of his about him as a relic.

Carlo Mazzei, another of Philip' s penitents, was seized with a mortal sickness, and a little before his death he had to sustain most vehement assaults of the devil, who appeared to him and tried to induce him to despair, at the same time putting before him all he had said or done in his life. To this the sick man made no other answer than to repeat twice, "I appeal to Philip," at which words the devil immediately lost courage, and disappeared in confusion. The holy father afterwards said, that if the sick man had reasoned with the devil, he would most certainly have been deceived by him; and he declared that the soul of Carlo was gone into a place of safety, having been freed from the hands of the enemy by those very words; and Philip used to tell the story as a proof of the fear the devil has of our spiritual father and director.

It was a thing well known among his own people, that when Philip entered a room he used to put the devils to flight by simply saying, "Who is here?" and the persons whom he went to see felt themselves freed from their temptations at the same moment; and many in their agony saw the devils in visible shapes, departing at the appearance of Philip.

But to return to the sick: Philip exercised this charity, not only to his own dear friends, but even to those who persecuted him. Many instances of this I will pass by, or speak of them in the chapter on the holy father' s patience; at present I will briefly mention one case. A person who had done all the evil in his power, both to Philip and one of his penitents, was dangerously ill. Philip, coming back into the sacristy one morning after saying mass, said to some who were there, "I have prayed for such an one beyond my usual custom." They learned afterwards that the person had been obliged to take to his bed during the time the Saint was celebrating. Such was the affection that Philip always showed towards him, that when he spoke of him, he wept through compassion; and God was pleased to tell him of his sickness during mass, in order that he might pray for him.

With regard to this matter of charity to the sick, it will be well to mention some of the counsels he used to give: the first was, that they who visited the sick or dying, should not speak many words to them, but rather help them with their prayers. Another was, that men should be very cautious in playing the prophet, and saying that the invalid would die or would get well; for there were some who, if they prophesied that a man would die, actually took it ill if he recovered, and were wicked enough to regret the unlucky issue of their prophecy. At times the Saint himself regretted that he had prayed for the recovery of some, who when they got well, fell from good ways and began to lead sinful lives, and he declared he never would pray again, except with a condition, for the life of any one. From this rule, however, he most readily excepted women in labour.

Chapter IX. Philip Frees Many from Different Temptations and Troubles

Philip's affectionate solicitude for the sick, was not confined to those who suffered from bodily infirmities, but was no less extended to those whose sickness was of the soul. There was hardly a person, however afflicted with temptations, who was not both freed from his temptations and consoled in his troubles, if they had resourse to him; and this was equally true if the troubles were even of a temporal sort. Let us begin, however, with those which concern the soul.

Marcello Benci, of Montepulciano, a relation of Cardinal Tarugi, was very much disturbed about a risk which he ran of falling into sin. He conferred with Father Angelo Velli, his confessor, several times about it, who told him that if he wanted to be rid of it, he must seek the remedy from Father Philip. Marcello, in obedience to this advice, gave the Saint a full account of the temptation, and of the danger in which he was, and recommending himself with much earnestness to his prayers, he implored him for the love of God to free him from it. Even during the very time that he was speaking with him, he felt great interior consolation, and the conversation was hardly finished before he found himself entirely delivered from the temptation, neither did it ever give him any further uneasiness.

Antonio Fantini, of Bagnacavallo, a poor huckster, and one of Philip's penitents, went to confession to him for thirty years successively, during the last twenty of which he confessed daily, and then died, giving great edification to all who knew him. His wife was very young, and on one occasion he was troubled by a gentleman's servant who used to pass under the window and behave in a manner very displeasing to Antonio, who warned him to leave off, or he should repent of it. The servant, however, continuing to act as before, Antonio in a fit of anger inwardly resolved to assassinate him. He remained in this intention three days, when a feast came on which he had always gone to confession and communion without fail. He did violence to himself, therefore, and went to the holy father, and kneeling down, he told him all the behaviour of the servant and his own resolution to murder him. When the Saint heard it all, he merely put his hand on Antonio's head, and said laughingly to him, "Go away; God be with you; this is nothing;" and at the very instant, Antonio, who had come distracted with trouble, felt himself all at once filled with joy and lightheartedness, and the temptation wholly gone. Nay, when he met the servant, he was not conscious of the slightest movement of anger towards him; and what is even more remarkable, the servant never passed in front of his house again.

A youth, who had fallen into Philip's hands but a little while before, could not by any means be persuaded to forgive an injury which he had received. The Saint did all he could to induce him, but his heart seemed only to get harder than ever. One day, seeing that no other means were of any avail, he took a crucifix, and said to him very briskly, "Look at this, and think how much Blood our Lord has shed for the love of you; and He not only pardoned His enemies, but prayed the Eternal Father to pardon them also. Do you not see, my poor child, that every day when you say the Pater Noster, instead of asking pardon for your sins, you are calling down vengeance upon yourself?" When he had

said this, he ordered him to kneel down, and repeat after him a prayer to the crucifix, in which the Saint by exaggerating the hardness and obstinacy of his heart, showed clearly to him what a grievous sin he was committing. The youth obeyed and knelt down, but trying to repeat the prayer, he could not pronounce a word, but began trembling all over. He remained a long time in this state, and at last getting up, he said, "Here I am, father, ready to obey you; I pardon every injury I have ever received; your Reverence has only to order me to make what satisfaction you please for my sin, and I will do it directly," which promise he faithfully fulfilled.

Pietro Focile, of whom we have already spoken, went one day to confess to the Saint, who had commanded him several times to do some particular things, but Pietro had never obeyed him. On this occasion Philip gave him a most severe reprimand, which put the penitent very much out of humour, so that he said to himself, "Why, what is this? perhaps there is not another confessor in Rome but he?" whereupon he went off, and confessed somewhere else; but the very first confession he made elsewhere, a melancholy came upon him, and disquietude of conscience, so intolerable that he could get no rest. Two days passed, and on the third the Saint sent for him, as usual. Pietro was full of joy at merely hearing that Philip asked for him; but when he saw him, his heart was so softened that he threw himself at his feet and wept bitterly. Philip took his head and pressed it to his bosom, and gave him a gentle reproof, to which Pietro, greatly consoled, replied, "Father, I will never disobey you again, and I promise most positively to perform in deed what I now pledge myself to by word."

Elizabetta, Countess of Castello, had a most violent temptation which lasted three or four months, and her confessor, Father Angelo Velli, recommended her to confer with the Saint. Philip, as soon as he saw her, cried out, "Ah poor lady! you have one of the greatest temptations which can beset a spiritual person;" he then laid open to her all her secret temptations, saying to her, "You have this one, and this one." At these words she was overcome with astonishment, particularly as they were things which none but God and her confessor could know. Finally, the Saint laid his hand upon her head, and said to her, "Come now, do not be afraid; I am going to say mass and to pray to God for you;" and trembling in his usual manner, he left the confessional, and Elizabetta felt herself that instant freed from the temptation, which never disturbed her again. The next morning she was in the church, and the Saint called her, and said, "Now have I not done you good service?" to which she answered that he had, for the temptation was already gone: the Saint then added, "Whenever it comes again return to me."

Muzio Achillei, priest of San Severino in the March, when he was young confessed to the holy father at San Girolamo della Carità, and had a great devotion to him, because in his confessions Philip had exhibited a knowledge of the secrets of Muzio's heart. Indeed, so great was his esteem for Philip, that when he returned into his own country, he did nothing of importance without consulting the Saint by letter, and he had such faith in him that he recommended himself to him even when he was alive, as if he were a canonized Saint. Once during a visit to Rome, he was in the act of falling from a rock

into the Tyber, where no one would have seen him or would ever have known what was become of him; he immediately recommended himself, as he would have done to a Saint, and at the same instant felt himself rescued from his danger, he knew not how. This good priest affirmed also that whenever he was assailed by any temptation, he had only to recommend himself mentally to the holy father, and he was immediately freed from the annoyance, and his conscience tranquillized.

Others say that every time the Saint heard their confessions, or laid his hands upon their heads, or they themselves made use of the remedies he had suggested, they were sure to have their troubles lightened, and to be comforted in their temptations. Francesco Maria Tarugi, having an almost irresistible temptation to idleness, disclosed it to the Saint, who was at that time confined to his bed. He prayed for him at once, and with such affectionate earnestness, that he was raised up from his bed about the height of a span, and he afterwards said to him, "Francesco Maria, how do you feel now?" Francesco replied, "Very well, father; I never felt better." In like manner Agostino Boncompagni, a youth of eighteen, being harassed by some temptations, the Saint told him to come to his mass and that he would communicate him. He served the Saint's mass, and communicated, and the temptations left him. Indeed, some confessed that by merely pronouncing his name they were delivered from temptations. Sometimes in his playful moods he gave them a gentle slap on the cheek, saying, "It is not you I am beating, but the devil;" and whenever he did this, bad thoughts seemed to fly at his very touch.

But his success in this matter was not wholly confined to things spiritual; he delivered many from troubles which had to do with the daily affairs of the world. Giulio Petrucci, a Sienese noble, whom the Saint afterwards placed in the service of S. Charles, was harassed by some great anxiety; and as he had heard of the goodness and sanctity of Philip, he went to confess to him, with a confident hope that he should be delivered from his anxiety. Nor was he disappointed, for as soon as he had related his grievance, he found himself entirely freed from all trouble and solicitude, so that he could scarcely conceive that it had ever been a real subject of anxiety to him. By reflecting upon this he came to have a great esteem for Philip, and put himself entirely under obedience to him, from which obedience he never departed so long as the Saint lived; and afterwards, even in the decrepitude of old age, he never failed to frequent the exercises of the oratory, to the great edification of all who knew him.

When Sixtus V. succeeded to the pontificate, two apothecaries, Bernardino Cotta and Gherardo Caracci, contended for the office of apothecary to the Pope, and so warm did they become in the contest, that one evening they were on the point of murdering each other. Antonia, the sister of Gherardo, immediately went for the holy father, and told to him the state of things. Philip pretended to pay hardly any attention to what she said, but simply replied, "Enough, go home and do not be afraid; you will have what you wish." He then said mass, at which she was present, and on her return home found that her brother had got the office he was seeking, and so all contest was at an end. Giovan Battista Magnani, one of Gregory XIII.'s runners, had lost many hundred crowns at play, and

had become half desperate in consequence. The holy father met him at Corte Savella, and although he did not know him, he took him by the hand, and said with much feeling, "Do not despair; God will help: I wish you to go to confession, and you shall see the grace of God." He led him to San Girolamo and heard his confession, and when he laid his hand upon his head, Giovan Battista immediately felt his heart relieved, and all his distress gone; and this filled him with such wonder, that he went about everywhere saying, that of a truth Father Philip was a great Saint.

Boezio Giunta, a cleric of Sinigaglia, being also in some great distress, went to San Girolamo della Carità to confess, and finding the Saint in the confessional he knelt down to make his confession. As soon as Philip saw him, although he had never had any knowledge of him before, he let the penitent make the sign of the cross, he lifted up his eyes to heaven and said, "Lord! this is a soul grievously distressed," and these words alone were sufficient to comfort Boezio and free him from all anxiety. Another cleric, a Roman, whose name was Bartolomeo Mantica, corrector of the press to Cesare Baronius, received intelligence that his father had fallen into the hands of bandits. In great affliction he went to Chiesa Nuova to let the fathers know, in order that they might pray for him, and he found the Saint just taking off his vestments after mass. He told him the misfortune which had happened to his father; the Saint told him not to be afraid, for that his father would not suffer any injury whatever. The next day Bartolomeo returned to Philip, and told him he had fresh news; which was, that the bandits had insisted on a ransom of 1500 crowns, and that if his father did not pay it within a few days they would murder him. When the Saint heard this he was greatly disturbed, and he said within himself, "We must console this poor fellow, who cannot pay a hundred, let alone a thousand crowns." Then turning to Mantica, he said, "Get the Capuchins to pray." "Father," replied Bartolomeo, "that is done already." Philip, with a countenance full of joy, answered, "Well, go home and pray that God may return him to you without any ransom at all, and you will have what you wish." This prediction was verified, for a few days after he heard that his father had been delivered from the hands of the bandits in a most remarkable manner, and without having suffered any injury, or paid a farthing of ransom. And thus Bartolomeo was filled with consolation when he least expected it.

A lady of a princely house had suffered from a grievance of ten years' standing, and by simply reading a letter Philip wrote in order to alleviate her distress, she experienced such consolation that she said, "As soon as I read Father Philip's letter, such contentment was infused into me, that I would not have changed places with any queen in the world." Prudenza Diaz, a Roman lady, was disturbed by some irritating annoyances which caused her an insupportable heaviness and disquietude, so that she could neither read nor say her usual prayers, and when she went to confession she found no comfort in it. At last, becoming impatient, and even a burden to herself, her confessor sent her to confer with the holy father about this tribulation. When she came to the confessional, before she had spoken a single word, Philip related with accuracy everything she intended to tell him; then, laying his hand upon her head, he said some prayers, and making the sign of the

cross on her forehead, he sent her away. In one instance she shook off all her heaviness, was filled with consolation, and free from all impatience or disquietude.

There was another Roman noble who never had any trouble or persecution (and he had many) without consulting the Saint about them. Philip always gave him the same answer, "Do not be afraid; have faith in God;" and he then made him say a Credo, a Pater, and an Ave, for those who persecuted him; and in the end matters always turned out as Philip had predicted. The same thing happened to Livia Vestri Orsina, who was harassed by a particular thought for six months together. Her confessor, being unable to remedy the matter, sent her to the holy father. He heard what she had to say, merely answered, "It is nothing," and immediately all the pertubation vanished from her mind. There was another instance of the same sort in Camillo Panfilio, father of Innocent X. He had been awake the whole night through, unable to sleep because of some business which pressed upon his mind. The night seemed a thousand years long, so anxious was he to confer with the Saint, but as soon as Philip saw him in the morning, he said, "O Camillo, I would have you know that I have been with you all this night in order to console you;" at these words all disturbance left him, and the business turned out exactly as he wished.

In conclusion, we may quote what Girolamo Cardinal Panfilio, brother of Camillo, said of the Saint: "In all my prayers I recommended myself to Philip, and by his prayers and counsel I was delivered from all my troubles, so that when he helped me I felt quite secure, and was afraid of nothing." We must not, however, omit to add that he was most urgent in enforcing the duty of thankfulness upon those who were delivered from temptations, or any other sort of trouble. For he knew how soon men forget the favours they have received from God; and, therefore, he gave one of his penitents who had received a most signal favour, an obedience to recite the Office of the Cross, and that of the Holy Spirit, every day for the remainder of his life.

Chapter X. Philip's Special Gift of Delivering Persons from Melancholy and Scruples

Philip had a most singular gift of dispelling low spirits and scruples, of all the ills of the soul perhaps the most difficult to cure. A Roman noble was living in retirement in the convent of San Gregorio, because of a quarrel. One day a body was brought to be buried in the church, and among those that followed the corpse was a possessed person. After the funeral, the gentleman began asking this person questions out of curiosity; after some conversation he went up to the gentleman, close to his face, with extraordinary and terrific gestures, and said, "You are possessed too." At these words a wild fear and melancholy entered into the noble; he became afraid that he was really possessed, and went so far as to have himself exorcised; and this strange humour took such hold of him, that when the exorcist asked him his name, he gave different names of devils, just as his fancy prompted him; besides giving many other signs of actual possession: so that the priest, who exorcised him more than once, decided that the possession was real. The exorcisms seemed, indeed, to increase the evil; and his melancholy grew to such an extent, that he was put into the hands of four of the principal medical men in Rome. They tried many remedies, and among the rest that of depriving him of his sleep, the want of which, together with other things, reduced him at last to skin and bone. Nothing, however, was of the least avail, and the physicians abandoned him as hopeless. One day he went to the Torre di Specchi, to visit an aunt of his who was in that monastery. He told the nuns there the whole history of his malady, and they persuaded him to confer with the holy father. But as he was a young man of the world, he did not dare to go to Philip; so his aunt and one of the other nuns begged the Saint to go to his house. Philip went to him, told him he was not possessed, and to turn him from his fancy, made him sing a little with Father Antonio Gallonio, and then told him to come and see him at Chiesa Nuova, which he did. The Saint caressed him in his usual way, took hold of his head and pressed it to his bosom, saying, "How do you feel?" He, experiencing great consolation, said, "Father, I am cured." Philip then got him to make a general confession; and the gentleman finding himself most cheerful and contented when with Philip, began to come to him every day, and stay whole hours with him. By this means he became by degrees, without either medicines or exorcisms, a very devout person, recovered his former health, and continued to frequent the exercises of the Oratory with much affection.

I must not forget to mention that this gentleman, while making his general confession, said he could not get rid of the impression that he was possessed. The Saint answered, "Never mind, I will exorcise you in the night." One night the penitent dreamed that his mouth was wide open, and that a great multitude of devils went out of him; he immediately awoke, and cried out, "O Jesus!" and from that moment he was delivered from his distress. The next day he related the matter to Philip, who put his hand on his head, gave him a gentle box on the ear, and said, "Vade, et noli amplius peccare."

Domenico Saraceni, an eminent physician of those times, fell into a terrible melancholy, for which he could find no remedy himself, nor obtain any benefit from the prescriptions of other medical men. He conceived, however, a lively faith that he could be cured by the merits of Philip, and went to confer with him. Philip received him with great charity, and

said, "Do not be afraid; you will be cured without any doubt." At these words Domenico felt a sudden lightening of his affliction, and without any further remedy, got rid of his melancholy altogether; and on his recovery made a formal oath that he believed his cure to be miraculous. Almost the same thing happened to an influential person about the court, who had fallen into a profound melancholy; Philip relieved him by simply saying, "Do not despair." He one day restored cheerfulness in a like case to Father Francesco Bernardi, of the congregation, by simply asking him to run with him, saying, "Come now, let us have a run together."

As to scruples I should never have done if I were to tell of the persons whom he freed from them, or the methods he used to effect it. The following cases will suffice for the consolation of those who are harassed by scruples, and who may take occasion and encouragement from them to recommend themselves to Philip in their distress. Giuliano Fuscherio, a priest at San Girolamo della Carità, and a man of most exemplary life, had a penitent who was come to such a degree of scrupulousness that he could not go to confession. Giuliano had referred him to several persons to see if they could not relieve him in some way or other; but as no good came of it, he resolved at last to send him to the holy father. As soon as Philip saw the penitent, he said to him, "My son, you are suffering under a temptation of the devil; I know you very well; but only have a good will, and all will come right in the end." He then embraced him several times with much tenderness; and as he saw that the whole proceeded from the spirit of pride with which the devil held his heart fast, in order to confound the enemy, and humble the penitent, and thus free him from his scruples, he said to him in the presence of Father Fuscherio, "Will you mention your sins out loud to us two together?" The penitent replied, "Yes, father, most willingly, for I do not hold back either through fear or human respect, but simply from an inability to express myself." Then Philip said, "Kneel down between us two, and begin at once to mention your sins." When he had finished, Philip added, "Now kiss the ground for the confusion of the devil;" and no sooner had he kissed the ground than all his scruples melted away in a moment, leaving him in perfect freedom, and able to go to confession ever after without the slightest difficulty.

A very common remedy which the Saint made use of to cure his own subjects of scruples, was to make them kneel down in the refectory of the congregation at meal times, and accuse themselves of their scruples. Cardinal Frederick Borromeo mentions the case of an ecclesiastic who was painfully scrupulous in saying office, and got worse every day. At last, almost in despair, he went to Philip, who merely promising to pray for him, sent him away. He returned home, set himself to say his office, said it to his own great astonishment without the slightest hindrance, and was never troubled with scruples again.

Philip suggested many remedies, and gave many advices about this matter. What he most insisted upon was, that when a scrupulous person had once decided that he had not consented to a temptation, he was not to examine himself again as to whether he had consented or not, because such reflections frequently bring the temptations back again. Many are harassed with scruples, because they are not sure whether they have

not consented to a suggestion, particularly in thought; and for them he laid down two rules; the first was, that a person should consider whether in the temptation he had always preserved a love of the virtue which is the opposite of the vice whereto he was tempted, and also a hatred of the vice; for in that case he might sufficiently conjecture that he had not consented. The second rule was, that he should think whether he was ready to make oath that he had consented to the temptation, knowing it to be a mortal sin to swear for certain any thing which is doubtful; then, if he would not swear that he had consented, he might consider that he had not done so in reality. Besides the ordinary remedy of submitting always and in every thing to the judgment of one' s confessor, he specially exhorted his penitents to despise their scruples. He would not allow frequent confession to the scrupulous, so that they might become used and hardened to scruples, and negligent about them: and if scruples began to appear while they were confessing, he would not hear another word, but sent them off to communion with their confession unfinished. He frequently said of scruples, that they were a disease that often makes truce with a man, but hardly ever peace, and that nothing but humility ever comes off victorious over them.

God had given Philip so special a gift of consoling people, that not only his words and the different manners and gestures he assumed had that tranquillizing effect, but even his very touch, nay, even things belonging to him, of which he had been in the habit of using. His hands, in which he always held something, either a spiritual book, or a rosary, refreshed and comforted those whom he touched. Tiberio Ricciardelli, declares that when the Saint pulled his hair, he felt his heart gladdened, and if he was under any temptation at the time, it immediately disappeared. Cardinal Baronius was always relieved when Philip gave him a playful box on the ear, which he did not unfrequently. Cardinal Ottavio Bandino used to boast that the Saint had once boxed his ears when he was a boy; and Francesco Pucci of Palestrina says, that whenever he touched his head, he felt such abundant interior consolation, that his heart actually bounded for joy; and the young men that used to go to confession to him, asserted similar things; so that those words of the Canticles were verified in Philip, "His hands are turned, and, as of gold, full of hyacinths."

Pellegrino Altobello, Canon of San Marco in Rome, speaking of Philip, said, "When I conversed with him I had such a feeling of inward satisfaction, that I was never willing to go away. Every time he met me in the street he pressed my face between his hands, and said, 'How are you, and what are you doing?' and while he did this, I used to feel a particular consolation, and it seemed as if his flesh exhaled a most sweet fragrance. One time he met me at the palace of Cardinal Sforza, and as soon as he came up to me he began caressing me in his usual manner with his hands upon my face, saying, 'Well, what is San Pellegrino about now?' and as he spoke there sprung up such a joy in my heart, such mirth and satisfaction, that for very lightheartedness I did not know where I was going."

Indeed, not only his person, but his very room, had such an effect upon people, that those who were about him resorted to it as their ordinary remedy in their troubles. Marzio Altieri felt such an inward joy so long as he stayed in it, that he used to say, "Philip' s room is not a room, but an earthly Paradise." Giulio Benigno, Archbishop of Thessalonica, said the same, and he was frequently in the habit of going there. Cardinal Frederick Borromeo took such pleasure in it, that even when he had nothing to speak to the Saint about, he esteemed it quite a previlege to remain in his presence or in his room. Alessandro, Cardinal of Fiorenza, who was afterwards Leo XI., went there repeatedly every week, often remaining five or six hours at a time; and he often said to his attendants, that he could not bear to hear the Ave ring, because the day seemed to have gone too quickly. Nay, many by only standing at the door of his room, without going in, felt themselves unburdened of their troubles. Fabrizio de' Massimi, whenever he was in any distress of mind, or disgust, used to go to the door of Philip' s room, and was at once relieved without any further remedy. Indeed, this became completely a custom with him, so that one day, when Cardinal Cusano found him there, and asked him why he did not go in, Fabrizio said it was not necessary, for that standing at Philip' s door was quite enough to procure for him entire relief and consolation. Nero del Nero, also, when he was in trouble, used to go to the room which had been Philip' s, and however heavy his heart might be, it was lightened immediately. There were some who recovered their lost peace of mind, by simply looking Philip in the face; and Monte Zazzara declares, that when he was in trouble Philip' s presence alone consoled him, even though he did not say a single word to him; and Ridolfo Silvestri, the physician of Gregory XIV., says he never felt so joyous as when he was in Philip' s presence. To dream of Philip was enough to comfort many, and to give them a peculiar strength and support in their trials: in a word, Philip was a perpetual and unfailing source of comfort and refreshment, to all who in any way had recourse to him in their difficulties.

Chapter XI. Of Philip's Alms

Although Philip's principal object was spiritual works of mercy, yet he endeavoured also by all the means in his power to alleviate the temporal distresses of his neighbour. When he visited sick people who were poor, he generally carried them alms, not only of money, but of such other things as their particular diseases might require. He never waited to be called, but made it his business to find out where poor people lived, and carried either in his bosom or in his pockets something which might be a refreshment or a treat to them. He might be seen going about at all hours, no matter how inconvenient they might be to him. No time was unseasonable, if there was any work of charity in question. He very often carried petitions to the Pope for poor persons, and exerted himself even to fatigue for those with whom he was hardly at all acquainted.

So ardent was his charitable zeal, that God often permitted him, as a reward, to see in spirit the necessities of others. Thus, a certain musician of Castel S. Angelo, having fallen into poverty, the holy father succoured him every time that he came into extreme want, without being advertised of it either by the poor man himself or by others on his behalf. He did the same to Antonio Fantini, who has been already mentioned. On one occasion he went as usual to confession, happening to be at the time in extreme necessity, and Philip gave him sixteen crowns without Antonio's mentioning a word about his distress. In like manner he provided a nobleman in decayed circumstances with food and clothing for a long time, of whose distress he had no earthly sources of information. Neither were Philip's alms trifling. He often gave large sums of money, as well as presents of other things in considerable quantities; and when a lady of quality had given him furniture for his room, he immediately caused it to be sold, and the price to be given away for the love of God. Neither was the relief he gave confined to individuals. He alleviated the distresses of whole families. On one occasion he found a mother, with four little children and the grandmother, so poor, that they had no means of providing either food or clothing. For the space of four years Philip made himself their steward, provided them each day with the means of living, and sometimes gave them from eighteen to twenty crowns to aid them in other necessities.

The wife of Vincenzo Miniatore, of whom we shall have to speak hereafter, a most excellent woman, was left a widow with six children. Philip provided her with food and clothing, and gave one of the daughters the means of becoming a nun. When Gabriella of Cortona, a pious and highly respected lady, lost her husband, Philip provided everything needful for her family, and settled one of her daughters in marriage. He himself went to the wedding feast, as being always on the look out to gain souls, or cause them to be gained. He took with him Baronius, Francesco Maria Tarugi, and Giovanni Francesco Bordoni, and while they were at dinner he ordered Baronius to sing the Miserere as a substitute for spiritual reading.

But although Philip was full of charity towards all, his zeal and liberality shone forth more particularly towards poor girls. Some nieces of Giovanni Animuccia were left without any resources, whereupon he gave them an alms of six hundred crowns, besides

a daily provision of food, until they obtained settlements. He found two Florentine girls, who had lost both father and mother, and were remaining in Rome in great peril of their honour. He provided for them so long as they remained there, then found an opportunity of sending them to Florence, where, by his assistance, they became nuns. Another time he gave eighty crowns to a girl, to enable her to enter a convent; and three other orphans in extreme distress he provided with marriage portions, and to the husband of one of them he gave one hundred crowns over and above the dowry, because he needed it.

In 1586, a poor woman who was burdened with six children, four sons and two daughters, in conjunction with two others as poor as herself, and all three penitents of the Saint, moved, as they thought, by the spirit of charity, formed the design of gathering together poor abandoned orphan girls, and in less than two years they got together about twenty. All this was done without their taking Philip' s advice, or having any means of supporting their orphans, as they themselves were straitened by poverty. Philip, therefore, sent for them, and first of all mortified and humbled them most severely, commanding them not to enter a church for some days. He then took upon himself the care of those young virgins, and by degrees distributed them in different places, some in convents, others with ladies who offered to take charge of them, and the rest in places of security, so that in a short time he contrived to get them all into safe refuges, and do away with the establishment.

He was also particularly charitable to the prisoners, to whom he sent good large sums of money several times during the week; and besides money he distributed other things in all the prisons in Rome, and persuaded his penitents to visit the poor inmates, and assist them in their causes. He set no bounds to his affection for the shrinking and bashful poor, and was most liberal in his alms to them. To some religious houses he allowed a monthly pension, besides the daily alms which he sent them; and kept hung up behind his door a list of pious institutions, and often sent alms to them. Poor students were another object of his special charity, especially if he saw that they had good talents and lived in the fear of God. He provided them not only with food and clothing, but also with books for their studies. Among those whom he assisted were two who, for lack of money, were about to abandon their studies; by his kindness they were enabled to persevere, and both ultimately rose to be cardinals. To one of these he often gave as much as thirty crowns at a time, and to aid the other he sold all the books he possessed himself.

Father Antonio Gallonio affirms, that Philip gave an alms to all the poor that ever came to him, and that he never sent one away uncomforted; and when he walked about Rome he would always have some of the party to take money with them, to give to the beggars he might meet; and many were of opinion that he was miraculously supplied with money, seeing that he gave so largely, and for so long a time.

But Philip did more than give. He had a great compassion for the poor, and especially for persons of a respectable rank in life, but who were fallen into misery. He used to give them alms secretly by night, a holy practice which it pleased Almighty God to appove by more than one miracle. In the year 1550, as he was carrying some bread to one who

was ashamed to beg, and who was advanced in years and of a noble family, Philip, in endeavouring to get out of the way of a carriage that was coming along the road with excessive rapidity, fell into a very deep ditch, but an angel caught him by the hair, and placed him on the ground without any injury. On another occasion, about the same time, while Philip was employed in these pious works, an angel presented himself to him in the form of a beggar, and asked an alms of him. The Saint immediately gave him the few pieces of money he had about him. But the angel, seeing his promptitude, would not receive them, but said, "I wished to see what you would do," and immediately disappeared. From that moment Philip's yearning compassion for the poor was more ardent than ever, as he seemed still more clearly to comprehend the excellence and virtue of almsgiving, and was thus spurred on to more heroic deeds of charity, and to that holy prodigality which we have already related.

In a word, his charity was so great that his penitents generally called him father both of soul and body; and after his death many wept at the mere remembrance of his alms, and others cried out, "Never will another man come into the world so charitable as Philip!" It was for this reason that Cardinal Bellarmine, a man as famous for sanctity as for literature, and to whom the Sacred Congregation of Rites committed the cause of Philip's canonization, called him a second S. John the Almoner, because of the numerous alms recorded in the processes. When S. Francesco Romana was canonized in 1608, a poor woman, named Maria della Volta, who had often received great alms from Philip, went into S. Peter's, and calling him to mind, she burst into tears and cried out, "And when will my Father Philip be canonized? for if Santa Francesca carried wood upon her head to give alms of it to the poor, my Father Philip has countless times come to my house with his bosom loaded with bread, and I know too how he carried wine, and oil, and other things to many poor people."

In speaking of this poor Maria della Volta, I must not omit to mention, that Philip taught her, her mother, and several others to say forty-nine Paters and Aves devoutly every day in honour of the Holy Ghost, from Holy Saturday to Whitsuntide; and he said it was a most excellent devotion for obtaining favours from God. He taught the same poor woman mental prayer, though the task required no little patience and charitable perseverance. He accomplished it by showing her how to take the Lord's Prayer to pieces, and pause on each of the words or petitions, considering first of all what a thing it was to have God for her Father in heaven, and so on through the rest of the prayer; and after this he gave her a rosary-book, to enable her to learn how to meditate on the Passion.

But Philip's charity and liberality were by no means confined to the poor; and, as is usual with persons who are prodigal in their kindness to others, he was himself grateful to a most remarkable degree for the least kindness he received. Cardinal Girolamo Panfilio said of him, "The holy father was in his life-time most grateful to all who did him any service, however insignificant, recompensing them even in temporal matters, far beyond the value of what he received, and he kept most tenaciously in remembrance any favour which was shown to him." The Abate Marco Antonio Maffa, gave very much the same

testimony: "Philip," he says, "was so grateful and courteous, that you could not make him a present, without receiving another from him of double value; and I remember once that when I had begged him to accept of some little trifle as a little mark of my affectionate respect for him, he presently afterwards sent me a bronze crucifix of excellent workmanship, which must have cost several crowns; and I keep it now as a precious relic of that holy man."

Yet, for all Philip's charity towards the poor, he could not bear to see them begging in church, and he sometimes rose from the confessional himself, in order to send them to the door; this was not through any want of compassion, but to prevent the divine offices being disturbed. For he acted in the same way to children when they cried out, and with masons and others, who made any noise which was not actually necessary; and if he heard any thing of this sort when he was at the altar, he made a sign to them to give over working.

Chapter XII. Of His Compassion, and the Tenderness of His Heart

Philip's compassion and tender-heartedness were so great that he could not endure the very sight of suffering; and although he abhorred riches, yet he would have wished always to have enough to give to the poor, and to succour them in their distress. Upon one occasion when he heard of a poor woman not being able to leave her house through the want of clothes, he instantly took off his cassock and sent it to her. He could not bear to see boys or girls badly or scantily clothed, but did all in his power to procure fresh garments for them. But innocence oppressed or suffering, touched him above every thing, and so affected him, that he felt, as it were; constrained to exert all his influence in its behalf. Tiberio Astalli, a Roman gentleman, was falsely accused of homicide, and Philip, knowing his influence, interceded so efficaciously for him with the Pope, that he obtained his liberation. He acted in a similar manner with regard to a priest who was under persecution, and had been falsely accused to his superiors: and notwithstanding the power of his adversaries, Philip came forward with zeal and warmth to defend the accused, and succeeded in establishing his innocence before the public. Another time, he heard of some gypsies who were unjustly imprisoned and condemned to the galleys; his compassion at once drove him to Pius V., who was then Pope, from whom he procured their freedom; and in the time of Sixtus V., he freed another Roman gentleman, a great number of whose vassels had come from different villages on his estate to bring false accusations against him. Indeed, the union of compassion with the love of justice was the cause of the holy father's zealous exertions for the good of his neighbours.

In 1551, during the severity of a famine, six loaves were sent him as a present; but knowing that there was a poor priest, a foreigner, at San Girolamo, who was suffering very much from hunger, Philip sent the six loaves to him, and had nothing to eat himself all that day except a few olives. One of his penitents finding this out, asked why he had done so, and had not rather reserved at least half the bread for himself? Philip answered that he was well enough known in Rome, and somebody was sure to help him, but that the poor foreigner would not so readily have found help in his necessity.

Philip had a special tenderness towards artisans, and specially those who had to support themselves by their labour, and found a difficulty in selling their goods. His charity was never weary with inventing new means of helping them. There were two brothers, watchmakers of some skill, who had now grown old and were burdened with families, particularly with grown-up daughters. In order to assist them he ordered them to make a great number of watches of different kinds, which he begged rich persons to buy; and he thus assisted the needy by getting money from those who would not so easily have parted with it in mere alms. One of his penitents saw Philip upon one occasion persuading a man of rank to buy several of these watches, and was scandalized by it, as though the holy father was persuading him to throw away his money in an idle and foolish manner; but when he afterwards discovered the Saint's artifice, he was greatly edified by it.

One evening a poor chicory-seller went to the exercises of the Oratory at San Girolamo, and such a violent rain came on that he could not go away or sell his chicory. This little

incident moved great compassion in Philip, and he bought part of the chicory himself, and begged others to buy the rest, so that the poor fellow went home in high spirits. The Saint felt also a particular interest in the poor orphans of the Piazza Capranica, and many times a week sent some of his best penitents there to serve them, to make their beds, to wash them, and perform other works of mercy for them. But the tenderness of his heart was not confined to men; it seemed to flow over even upon animals, in whose lives and movements he lovingly contemplated the Creator. A father of the congregation, passing through a courtyard one day, and seeing a lizard, put his foot upon it; whereupon Philip said to to him, "Cruel fellow! what has that poor little animal done to you?" Another time passing near a butcher's shop, he saw a butcher wound a dog with one of his knives, and notwithstanding the Saint's usual equanimity, he was greatly troubled at this action, and had some difficulty in calming himself. One of his penitents once found a little bird and took it to him; as soon as he saw it, he was moved with pity, and said, "Do not hurt it; open the window and let it go." The youth obeyed; but a little after the Saint called him back again, and asked him what he had done with the little bird; he answered that he had let it go in obedience to his order. Philip replied, "It would have been better to have kept it and brought it up, for it was so young that it would not know where to go to, and perhaps will die of hunger."

Indeed, he could not bear to see the slightest cruelty shown to animals under any pretext whatever. If a bird, or any other creature, happened to get into a room, he would have the window or door opened immediately that it might escape; and if any one caught an animal alive he begged of them to set it at liberty forthwith, or if it was mischievous to put it somewhere where it could injure no one. When he was in a carriage he always warned the coachman to take care not to run over any one, nor even over any animal; and if live animals were given him as presents, which was sometimes the case, he entrusted them to some of his penitents to take care of, or gave them away to some one else; and in all these little ways his tenderness of heart was continually appearing. It would seem too, as though the animals themselves corresponded by their mute gratitude to this loving gentleness of Father Philip; for even such as were not domestic allowed him to touch them and caress them as though they were tame. One of his penitents, Luigi Ames, a Frenchman, had two little birds which sang most charmingly, and he made the Saint a present of them. Philip, however, only received them on condition that Luigi should come himself every day to look after them, a condition imposed that the good father might more completely win his soul. Luigi consented; and one day when he came, he found the cage door open, and the little bird fluttering and playing round Philip's face, singing the meanwhile most sweetly. The Saint seeing Luigi, asked him if he had accustomed the bird to do this; Luigi said he had not. Philip then drove the little creature away several times, but it always returned, fluttering from his feet to his face, and from his face to his feet, and nothing could allure it from him. The Saint, seeing this, said to Luigi, "Take the cage, and offer it to the bird:" the moment he did so, the creature went in quietly, as if it was conscious it had received an obedience to do so.

Chapter XIII. Of Philip's Virginal Purity

We have already exhibited Philip's remarkable love of God and of his neighbour, the tenderness and compassion of his heart: let us next touch upon his virginal purity, a purity not easily to be found in many persons, as indeed that virtue has in itself and from its rarity something singular and wonderful to the eyes of men. Philip, well knowing the pleasure which God takes in cleanness of heart, had no sooner come to years of discretion and to the power of distinguishing between good and evil, than he set himself to wage war with all his might against the concupiscence of the flesh, and never rested till he had gained the desired victory. Thus it was that, notwithstanding the religious exercises mentioned in the last book, which brought him in contact with all kinds of persons, and put in his way many occasions of falling, he preserved his virginity spotless to the last.

In proof of this I may quote the testimony of Cardinal Baronius, his confessor. A few days before he died, Philip bewailed to him his own ingratitude to God, and with floods of tears confessed, that through the Divine grace he had preserved his virginity. Persiano Rosa, who was the Saint's confessor in earlier years, said the same; and indeed it was the common belief in Rome, as well as in Florence, among all who knew him; and the Sacred Congregation of Rites, in his beatification, as well as his canonization, has declared this fact to be adequately proved. In confirmation of this may be added what he himself said to one of his penitents towards the close of his life; he revealed to him in confidence this very fact, in order that he might the more readily persuade him to live a chaste life, by showing him in his own case that a man may not only live chastely, but even, by the grace of God, maintain and preserve his virginity.

From his boyhood to the very time of his death Philip watched over this his precious treasure with a diligence hardly to be believed. He was not content with keeping it jealously hidden beneath the ashes of humility, and standing guard over his own heart with unceasing strictness; but he took also the most exact care of his outward senses, and of every part of his body. First of all, like St. Antony, he never allowed any part of his body to be seen uncovered; and he was particularly pleased when he observed that others did not allow any of their limbs, not so much as an arm or a leg, to be seen naked, or even to look at it themselves. From his lips no word was ever heard that could offend the most punctilious modesty: well or ill, he would never utter any expression of his wants, if it might so much as seem to offend the most scrupulous particularity, but by a gesture he would beg others to leave the room. So strict was his custody of his eyes, that one of the most beautiful women in Rome in those days, who went to confession to him for thirty years successively, declared that she did not believe he had ever once looked at her all that time. For this reason, when he first began to hear confessions, he was not very willing to hear women; indeed, to the last he had always far more male than female penitents; and he never allowed women to speak to him at the confessional, except through the grate; and in opposition to the usual sweetness of his character, he was by no means affable with them, but rough and abrupt, keeping his face turned the other way while he spoke. In his old age, however, he was not so austere with them, because he said the Lord had given him the grace to hear their confessions as he wished. One of his penitents

once took him to dine at a gentleman's house, and after dinner the Saint turned to his penitent and said, "You have made me do a thing which I never did before,—to eat in company with women!" The devil, however, endeavoured by various artifices to stain the whiteness of his purity. One day, while he was yet a layman, and on a journey, he met with some profligates, who, allured by his good looks, most impudently tempted him to commit sin. The holy youth's first and most anxious wish was to fly, but seeing that it was impossible, and being greatly grieved at the occurrence, determined to speak to them of the hideousness of sin, and of the things of God. He did this so winningly and efficaciously, that he not only persuaded them to abandon their horrible thought, but even reclaimed them from their evil ways. One evening, also, while he was a layman, he was obliged to lodge at the house of a friend where there was a beautiful but immoral young woman, who entered his room secretly during the night, and tempted him to sin. But the Saint so far from yielding to the perilous assault, armed with the divine grace, thrust from him that instrument of hell, and came off victorious from the fearful contest.

About the same time some persons, who did not believe that Philip was really what men commonly took him for, invited him under some pretext or other to their house, and then put two women of bad character into his room, locking the door upon them. Philip, finding himself in this strait without any possibility of escape, immediately began to pray, and that with such fervour, that neither of the two poor wretches durst speak to him or even approach him; and at last they were obliged to leave him in shame and confusion.

After he was a priest and confessor, a famous harlot, named Cesarea, having heard it said that Philip was a virgin, trusting in the allurements of her beauty, audaciously boasted that she would cause him to fall. In pursuance of this horrible design she feigned herself ill, and sent for him, saying she wished to go to confession, and to change her life, so that she might not die in sin. Philip, in order to secure his favourite virtue of chastity, was particularly anxious, especially at that time of his life, not to engage in the conversion of women of ill fame; but as one whose heart's desire was the salvation of souls, he allowed himself, though with difficulty, to be over-persuaded, and go to visit her. The guilty woman had no other covering to her body than a thin veil, and in this guise came forth to the Saint; he instantly detected the device of the enemy, and signing himself with the cross, turned his back upon her and fled down the staircase with the utmost speed. When the harlot saw that she was foiled, in her rage she took up a stool, and flung it after him, and just missed him. The Saint considered it a miracle of God's mercy, thus preserving him as well from a peril of the body, as of the soul.

This act was so acceptable to the Divine Majesty, that henceforth he received the grace to suffer no more from the motions of the flesh, nor even from nocturnal illusions; and Baronius affirms, that the Saint himself told him he should almost die of grief if such a thing happened to him, and that in this matter he had become nearly as insensible as a log of wood, as he had received such grace from God, that to touch a woman or a boy, was no more to him than touching a stone. Antonio Gallonio, speaking of the virginity and modesty of Philip, says, "In my intercourse with the holy father, I have thought

that his purity was not inferior to that which by special favour of God was conferred on Eleazzar, Count of Ariano, and Simon Salo, praised in Surius, both of whom led a life, angelic rather than human, in the midst of the world and conversation of men."

The fruits of this eminent gift were as singular as the gift itself. His virginal purity was such that it shone forth even upon his countenance, and particularly in his eyes, which in the very last years of his life were as clear and bright as when he was a boy, so that no painter was ever able to give the expression of them, though many took the greatest pains to do so. It was not easy to keep one's gaze fixed upon his face steadily for any length of time, as there came a sort of light from his eyes which shot into the eyes of those who looked at him, and, as it were, dazzled them; so that some said that his very look was that of an angel of Paradise. Besides this, his body emitted a kind of fragrance, which, even in his decrepid old age, refreshed all those who came near him; and many declared that they felt spirit and devotion infused into them, by the smell of his hands or of his breast.

Fabrizio Aragona, a gentleman of Mantua, went to confess to him, and finding him ill in bed, he expected from the Saint's great age that there would be some unpleasant effluvia from his body, in consequence of which he tried to keep at some little distance from him. But at length, drawing near to the bed, Philip took him by the head and pressed him strongly to his bosom, and Fabrizio was sensible of so sweet a fragrance coming from him, that he was astonished and did not know what to liken it to. But hearing afterwards that the holy father was a virgin, he said, "And this surely proceeded from his virginity." Giovan Battista Lamberti, Beneficiary of S. Peter's, while he was confessing to the Saint, leaned upon his breast to receive absolution, and in doing so perceived a fragrance which greatly astonished him.

God had also endowed the Saint with the power of detecting the vice of impurity by the smell; so that sometimes when he met a bad woman in the streets, though she might be quite unknown to him, he would put his hand or his handkerchief to his nose, with all the gestures of one offended by an offensive smell; and he used to say that the stench of this vice was so horrible, that nothing in the world could equal it. Sometimes when some of his penitents went to him, stained with this vice, he would say to them before they had time to speak, "O my son! how foul is this stench!" or "My son! I know your sins already by their ill odour." Hence, some who fell into this sin, knowing his power in this respect, were reluctant to go into his presence, lest he should detect them, as he had even the power of discerning those who had suffered nocturnal illusions; and in others he could detect the presence of impurity by their looks; and, which seems to have been peculiar to Philip, he could detect the impurity, if impurity it can be called, of animals.

Many confessed that they were at once delivered from temptations of impurity by his merely laying his hand on their heads; and others in simply conversing with him, felt themselves inspired with the love of purity, and by keeping up their intimacy with him preserved themselves in the practice of that virtue. Very many experienced the same, when Philip pressed them to him; and what is still more remarkable, not his hands only, but inanimate things which he had touched and used were gifted with the power of re-

moving these temptations. Antonio Fucci, a physician of Castello, and one of the Saint's first disciples, was molested with temptations in attending women, and in consequence had almost determined to give his practice up. But, reflecting that in this case he should have no other means of support, he consulted the holy father about it. Philip pitied him exceedingly, and gave him one of his garters, telling him to follow his profession as before, and that provided he kept as careful a custody over his eyesight as circumstances would allow, he should never be troubled by the temptation again. Antonio observed the condition, and always carried Philip's gift about with him, and followed his profession fearlessly without the temptation ever harassing him again.

The very name of Philip seemed to have a power to repress the violence of the evil one. A young woman of fourteen, who was left a widow, was grievously tormented with temptations of the flesh; her confessor, unable after many trials to give her any relief, sent her to the holy father, who said to her, "When you feel temptations of this sort, say to the devil, 'I will accuse you to that dull ass of a Philip.'" The woman obeyed this strange injunction, and the moment she said the words she was freed from the temptations, and even from other temptations besides those of impurity. The same remedy succeeded with several others; but he bade them pronounce the words simply, and without any reasoning about them; for he knew how much the devil fears words said with faith and in Christian simplicity. Indeed, so terrible was Philip's purity to the evil one, that even after the Saint's death, when the possessed were adjured propter honestatem Beati Philippi, they fell into the most extravagant contortions, a fact which was observed several times by Father Onofrio Bagruasco, a Piemontese, of the order of the Most Holy Trinity for the Redemption of Captives.

In order to preserve purity in himself Philip put in practice many salutary maxims, which he laid down for others, to assist them in the acquisition of that virtue. Some of these were suitable for all men, while others had special reference to particular classes of people and conditions of life. First of all, to confessors he said that they ought not to confess women unless the grate was closed

between them, and that they should not look at them, or hold long conversations with them, and that their words should be rather rough and abrupt than otherwise. Father Giovenale Ancina, when at Naples, was deputed to hear confessions; whereupon he wrote to Philip, to ask counsel with regard to the circumspection which that sacred ministry requires, especially in hearing the confessions of women. The Saint sent him the following answer: "Do not be scrupulous about what happens to you, be sure that like things happen to others; do not be more willing to hear one class of sins rather than another; do not be curious to know more than is just enough to enable you to apply the remedy, and never descend to any other particulars than those which it is absolutely necessary for you to know, in order to be sure of the quality or species of the sin: for the rest recommend yourself to God, who never fails to give more than ordinary help in such cases, provided a man treats them with diligence and caution."

He used also to advise confessors not to be too ready in going to private houses, unless they had a companion with them, except it were a case of necessity, or one from which singular fruit might be expected, and then to be as quick as they could about it; for the having done so many times without being tempted, is no real guarantee for the future, or ground of self-confidence. Indeed, the devil often lets a man lull himself into security, in order to make him fall afterwards, and uses for the most part the weakest instruments, that is, women. One morning a priest came to our church whom Philip did not know, nor he Philip; but the Saint saw in spirit this defect in him, and taking him aside, admonished him, telling him that it was not well, especially for a priest, to be so intimate with women, and that he must be more cautious about this matter for the future. The priest was beyond measure astonished at Philip's knowledge of this, especially as he was a perfect stranger to him. But the Saint was so convinced of the importance of the matter, that he judged it better to divulge what he knew, although it might redound to his credit, as showing the divine communications with which he was favoured, rather than to omit the warning in a case so full of danger.

He exhorted men never to trust themselves, whatever experience they might have, or to reckon length of time, old age, or infirmity, any ground of confidence; but always to fly every occasion so long as a man, to use his own expression, had the power of lifting his eyelids. He bade them also take no example from him in this respect, as God had given him gifts which He does not ordinarily grant to all.

He also strongly recommended priests to confess young men at the grate, on the ground that youths are most keenly alive to shame, and so, if making their confession more openly, might omit some sin out of that very shamefacedness. He used to give young men five short rules for keeping themselves pure: the first was to shun bad company; the second, not to pamper their bodies, as he said one day to Marcello Ferro, showing him the disciplines he used, that to obtain chastity it was necessary to mortify the flesh; the third was to avoid idleness; the fourth, to be diligent in prayer; the fifth, to frequent the Sacraments, and especially confession.

His general advice to every one was, that humility was the true guard of chastity; and, therefore, that when we hear of any one having fallen we should be moved to pity and not to disdain, as compassion for our brother's fragility, and an absence of boastfulness about ourselves, are the most efficacious means for preserving our own chastity; for while we acknowledge our gifts to be from the mercy of God, we are on our best security. Nay, he went so far as to say, that the not having pity for another in such cases was a forerunner of a speedy fall in ourselves; and that in the matter of purity the greatest danger was the not fearing the danger; and that for his part, when he found a man secure of himself and without fear, he gave him up for lost. Entire openness with our confessor was another excellent remedy which he prescribed for the maintenance of chastity. He would have us keep nothing hidden in our own breasts, not so much as a thought; and that the showing wounds of this sort to the physicians of our souls was all one with having them healed. He exhorted young men to mention in confession the nocturnal illusions

which they suffered, although they might be perfectly blameless; and he said that for the acquisition or preservation of this virtue it was necessary to have a good and experienced confessor.

He said that as soon as a man felt a temptation coming, he was to fly to God, uttering devoutly that ejaculation so much esteemed by the holy fathers of the desert, Deus, in adjutorium meum intende: Domine, ad adjuvandum me festina, or that verse, Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis, and then to kiss the ground; and after this to avoid idleness as much as possible. He was so anxious that persons under these temptations should divert their thoughts from them, that he did not care to what indifferent subject they might turn themselves; and he advised one of his penitents, when sensual thoughts came into his mind, to set to work immediately and count the cross beams in the ceiling, or any other task of a like nature.

Among the Saint's penitents was a young man who in his past life had loved a wicked woman; some time after his conversion the desire to convert her also came into his mind, and, as he thought he had now acquired sufficient stability in virtue, he went to her, but instead of converting her was perverted himself, and relapsed into sin. He did not dare to go to the Oratory with his conscience thus stained, and being ashamed to appear before Philip, he went to confession elsewhere. At last he came back to him, and the Saint immediately said, "There are some who, because they have got a little spirituality about them, think they can do anything, and convert the world, and then they fall, and because they are ashamed to come to their own confessor, go and confess somewhere else." When the young man heard this he turned pale, but the saint, laying his hands on his head, caressed him very affectionately, as he had been accustomed to, and said to him, "Are not you he who has been falling into sin, and then going to Araceli to confess?" And by these words he persuaded him to return, and frequent the Oratory as before.

He particularly advised young men to abstain from embracing and kissing boys, although they might be their relations, and also from caressing animals, as they would thus the more easily preserve their purity. And when some English gentlemen, who were on the point of returning to their own country, came to bid him good bye, he bade them beware of this, and every other, occasion which could endanger their purity; and with this advice he gave them his blessing.

As to temptations at night he recommended persons to say the Te lucis ante terminum every evening before they went to bed, adding that he himself had always said it at bedtime. But what he laid the greatest stress upon, was that doctrine which all the Saints have unanimously inculcated, that while some temptations are overcome by boldly facing them and fighting with them, and others by despising and taking no account of them, those alone against purity are to be overcome by flight; as the Saint used to say, "In the warfare of the flesh it is the cowards who come off best."

These were the chief lessons which he used to give to his penitents, to aid them in preserving their purity; and to confessors, to enable them to guide others surely and discreetly to the acquisition of this virtue.

Chapter XIV. Of Philip's Abstinence

But Philip was not contented with maxims. He justly regarded mortification of the flesh as one of the chief helps towards the maintenance of chastity. Besides the austerities which he practised in his youth, and which are related in the first book, he was accustomed when he was a priest to take nothing in the morning, or at the most a little bread and wine, and this he took while he was pacing up and down. In the evening he generally contented himself with a raw salad, and one egg, or sometimes perhaps two; and he mostly had no bread brought him, but ate the remainder of what had been brought for his breakfast; to this he sometimes added fruit, when it was in season; at other times he took only one of these things, either the bread, or the eggs, or the salad, or the fruit, so that Baronius said in a sermon, that the Saint made every day a fast day. He never took milk, or food dressed with it, or broth; he seldom touched fish, and still more seldom flesh, except when he was unwell, or dining in the company of a stranger. When he passed by the shambles, he used to say, "By the grace of God I have no need of these things;" and when he lived at San Girolamo, if any flesh-meat was sent him, as a present, he used to give it to the boys who served the masses in that church. However scanty the pittance might be which was brought him, something was sure to be left, and he was accustomed to put pieces of bread into a little basket, and sometimes gave them to his penitents to eat, in order, as he supposed, to mortify them; but, in truth, they often took them for themselves secretly, and gave them to others out of devotion. He used good-humouredly to say, that he ate thus sparingly for fear of becoming as fat as his friend Francesco Scarlatti, a merchant who was immensely corpulent.

Whenever the orders of his medical men obliged him to take any substantial nourishment, he used to complain, to declare it made him ill, and that he was over-eating himself, and it required no little trouble to make him obey their injunctions. In the latter years of his life, after he had communicated, his people used to remind him of his breakfast at the usual time; but his answer was, "Breakfast! I have had it;" and at other times when they perceived that he had not eaten any thing, and asked him the reason, he said he had forgotten to do so. He generally had his meals in his own room by himself, with a napkin spread on a little table, and nobody to wait upon him. He refrained from going into the refectory, partly that he might keep his great abstinence more secret, and partly, because after so many continuous years of spare diet, he could not eat with others without either injuring his health, or seeming singular. But he sometimes ate with others when he was trying to win their souls, as by this means he became more intimate with them, and then he generally proposed some spiritual subject for discourse, yet so as to avoid all appearance of singularity and ostentation.

He was as sparing in his drinking as in his eating. He had a flagon so small that it held only one glass, and he put so much water into his wine, that it was rather water with some wine in it, than wine with water in it; and the little he drank, he did not drink till it had become flat, and it sometimes remained in the flagon two or three days; and very often he drank water only. He used a little rude cup of glass without any foot to it; and one of these glasses, though broken, is at Cracow in Poland, and was carried through the city in

procession in a costly silver reliquary with great pomp, on the feast of the canonization of the Five Saints. Another one he sent as a present to Giovanni Antonio Lucci, telling him that he had used it for many years, in order to overcome a repugnance he had to make use of any thing so vile and worthless.

Indeed, his abstinence was so great, that some physicians of considerable repute, affirmed upon oath that nature could not be sustained on so little, according to ordinary laws; and it was believed that he lived rather on the virtue of the Blessed Sacrament which he received daily, than on corporal food.

Although he was so austere himself, he would not allow his spiritual children to imitate him in this. He told them that at table, and especially in community, they ought to eat whatever was before them, and not to say, "I do not wish for this," or "I do not like that." Neither would he allow members of the congregation to ask for anything special, unless it was absolutely necessary for them; but that they should be contented with what God sent them. He was particularly displeased with any one who ate out of meal times; and to one who had the habit of doing so, he said, "You will never be spiritual, if you do not cure yourself of this." He also admonished persons not to begin eating before the rest, or before they had sat down to table, and grace was said.

As to sleep, he was accustomed to take four or five hours at the most; the rest of the night he spent in prayer, and other spiritual exercises. His room was furnished, as the rule of the institute requires, like those of ordinary secular priests, with all Christian simplicity. He slept upon two common mattrasses, and in the latter years of his life he had cotton curtains; but before he was priest, he slept very often, as I have mentioned already, on the bare floor. He generally went to bed about midnight; and although he was the last in the house to retire to rest, he was always the first to rise, unless he was hindered by some indisposition.

His characteristic hatred of everything like ostentation appeared in his clothes, which were generally like those of other people, without any affectation either of fineness or of plainness. He never used silk, or any sort of clothes of delicate material, or showy; he generally wore a serge cassock, with a cloak of Bergamascan stuff; thick and wide shoes, and the collar large; and he did not allow any of his shirt to be seen about his wrists. He was a great lover of cleanliness, and held dirt in special abomination, particularly dirty clothes; and he was perpetually quoting that maxim of S. Bernard, "Paupertas mihi semper placuit, sordes vero nunquam."

This method of life he adhered to till his death. The older he grew, the more he practised abstinence, not only from the want of vigour natural to advanced age, but also from the desire of suffering, and of macerating still further his worn-out body; and if any one said to him that he ought to have regard if not to his age, at least to his decrepitude, he would either turn the conversation, or answer laughingly, "Paradise was not made for cowards."

But for all Philip was so austere with himself, he was most gentle with others, nay, affectionate beyond measure. He could not endure to see his subjects with more work

than they could well get through, and he said it was generally better to let the body have somewhat too much food than somewhat too little; because it is easy to subtract the too much, but when the too little has once injured a man' s constitution, there is no mending the matter. On this principle he once dispensed a penitent from the observance of certain Fridays and Saturdays, commanding him not to fast because he was suffering from the gout, telling him that some alms more than ordinary would be better pleasing to our Lord, and to our Blessed Lady. With reference to this subject, he used to say that the devil sometimes craftily urges spiritual persons to penances and bodily austerities, in order that by indiscretion they may so weaken themselves that they may either be unable to attend to works of greater importance, or that the infirmity which they have brought upon themselves may frighten them from even their usual exercises of piety, and make them turn their back upon the service of God altogether. He preferred very much to see persons pay some, yet a moderate attention, to bodily mortification, but exert themselves chiefly in the mortification of the will and understanding, even though it might be in matters of the most trivial description. But he did not esteem very highly those who gave themselves up exclusively to macerations of the flesh and corporal austerities.

Chapter XV. Of Philip's Detachment from Worldly Goods

To his abstinence and purity Philip joined a singular detachment from riches and the conveniences of life. Though he never made any vow of poverty, yet he kept his affections far removed from all self-interest or the desire of worldly goods. We have already related an instance of this in his renunciation of all his uncle's property, while he was a layman, and in the life of poverty which he at that time voluntarily imposed upon himself, while resident in the house of Galeotto Caccia. When he was raised to the priesthood, and undertook the hearing of confessions, different persons of rank and wealth repeatedly offered him presents, even of thousands of crowns, and that of their own free will, and without any conditions restricting the application of the money to pious purposes, but simply as a personal gift. Philip, however, would never accept any thing, saying that he did not wish to receive the reward of his labours in this world; and if sometimes a present was forced upon him, he gave the whole of it either to the church or to the poor. He had some property at Castel Franco in the Valdarno, the original settlement of the family of Neri; and one day his penitent Simone Grazini, a Florentine, told him that he ought to look after it, for it was not well that it should be possessed by those who were not the lawful owners. But Philip answered, "Take care never to speak to me about such things again, for I take no interest in them."

While he was living at San Girolamo, long before the date of the anecdote which I have just related, he heard that his Father Francesco Neri was dead, and that he had left him heir of all his property, which was to go to his two sisters, Caterina and Elizabetta, after his death. Philip with the most disinterested generosity executed a legal instrument, by which he renounced his inheritance in favour of his sisters, as may be seen in the documents quoted by Domenico Maria Manni, a Florentine, in his academical lecture on the inaccuracies in the life of S. Philip. His sister Elizabetta, who had no heir but himself, several times wrote to him from Florence, offering him all her property; but he always declined it, telling her moreover that she must provide herself with another heir, for he had fixed his eye upon another inheritance, of greater value, and more enduring. During the sixty years that he lived in Rome he would never receive any thing from his relations. Elizabetta once sent him two shirts, which however were spoiled on the road by the negligence of the bearer; but Philip desired her to send him no more.

It was the custom in his time, as at the present day, to assign two small rooms to every priest who went to San Girolamo, and a certain sum of money every month. But Philip contented himself with the rooms only, and refused to take any thing else; nay, he built two other rooms at his own expense for the convenience of those who went there, and whom the others would not hold; and these new rooms he left to the community there without asking for any remuneration. It is true they were mean and small, for he had them built simply out of necessity, and so as not to offend his love of poverty.

As to wills and legacies, he knew that to meddle in such matters generally occasioned ill-will and suspicion on the part of persons in the world, and he extremely disliked having any thing to do with them; so much so, that when in visiting the sick he heard

any allusion to the will, he immediately took his leave, and did not return until all such matters were fully settled. Vincenzo Teccosi of Fabriano had without his knowledge left him a legacy of a hundred crowns, together with some other things. But after Vincenzo's death, Philip, who was appointed executor, made over the whole of it to the nephews of the deceased. Costanzo Tassone also left him a considerable legacy, and when the written acknowledgment of it was presented to him, he took the paper and immediately used it as a cover to a vessel which he had in his hands, thus showing his contempt not for the writing only, but for the legacy of which it was the acknowledgment, neither would he ever hear a word of it afterwards.

Among those who were distinguished even above others for their affectionate attachment to the Saint, was Prospero Crivelli. He fell sick, and at once put in execution the design he had of making Philip his heir. The holy father had a presentiment of this; and instead of visiting him every day, as he had been accustomed to do, he absented himself for a long time, notwithstanding that Prospero had become so much worse that he had received the viaticum and extreme unction. At last, however, his tenderness of heart would not allow him to refrain any longer from visiting one whom he loved, when he was thus lying at death's door. As soon as Prospero saw him, he began to complain: "Ah! father, why have you been so long in coming to see me? the doctors have said that my death was inevitable if the usual paroxysm came on to-day, and it has actually come." Philip replied, "Although I have not come to see you I have not forgotten you, nor have I omitted doing anything for you which I should have done if I had visited you daily. But there is a talk in Rome that you have made me your heir, and so I have not come to see you, because I do not want either your inheritance or your money; and to show you that I will not have anything belonging to you, I am now going to S. Peter's to pray to God by all means to restore you to health; and if it cannot be done otherwise, I will pray Him to lay your infirmity upon me." Saying this he laid his hands on the hands of the sick man, and went away almost weeping. The invalid fell asleep, and awoke in a short time perfectly restored to health.

From this aversion to riches, there grew in Philip's heart a most intense desire of poverty. But he was not able to put it into execution as he would have desired, because it was not suitable for the position in which he was placed, nor to the genius of his institute. Inwardly, however, he loved poverty as his chosen spouse, so that he would many times exclaim, "O that I could be reduced to go about begging! Would that matters were come to such a pitch with me, that I might be in want of sixpence, or a threepenny piece, in order to support myself, and yet not find a man to give it me! I should esteem it a special favour of God, if I were reduced to die in a hospital," and other wishes of a similar nature. Through this same desire of poverty and low estate, as well as to mortify himself, he begged as an alms the old shoes of the Cardinal of Alessandria, and also of another cardinal. The little food which he ate he received as an alms from some of his spiritual children; and in the two last years of his life when he retired from the government of the congregation, he got Cardinal Cusano to give him as an alms a little flask of wine and a roll of bread. He told Father Gallonio not to let the cardinal know that he had received any

order from him to this effect, but as of himself to persuade him to send him a roll every day as an alms, and to persuade Cardinal Borromeo to send him a little flask of wine and some eggs in like manner. But Cardinal Montalto, out of reverence to the Saint, would fain share with Cusano in the honour of supplying him with the very little wine which he required. Father Francesco Bozzi was once present when these things were brought him, and the Saint said, " Francesco, I am preparing myself for death; I am detaching myself from everything; I wish to live and die like a poor man, and so I am getting my very food by alms;" by which he meant to imply, that he who wishes to arrive at perfection must have no attachment to any single thing in the world.

Angelo of Bagnarea, going one day to visit him, found him reading the Lives of the Holy Fathers; upon which the Saint remarked to him, "Angelo, do you see what I am reading? this is the book of old men like me. This man I am just now reading of, left the world and possessions to serve God; but that is not enough." Philip desired to see in his disciples the same abhorrence of riches which he had himself. Discovering once that one of his penitents had got together a little property with some eagerness, he said to him, "My son, before you possessed this property, you had to my mind the face of an angel, and I took a pleasure in looking at you; but now your countenance is changed; you have lost your merry looks, and are downcast; so look to yourself." The man blushed at Philip's words, and from that time he changed his plans, and exerted all his industry in accumulating riches for another life.

He one day asked Egidio Calvelli, a brother of the congregation, if he would like to have some money. Egidio answered, "Father, I have no desire for any such thing;" upon which Philip rejoined, "If that be so, I vote that we go to Paradise, and I will conduct you there myself, on condition that you never allow a desire of riches to rest in your mind." He was continually putting his penitents in mind of the same lesson, and had almost always in his mouth his favourite sentiment, that all the love we have for creatures is so much taken from God.

Francesco Zazzara, when he was young and occupied with his law studies, took great pains in perfecting himself in that study in order that he might rise at court. One day the servant of God called him to him, and Francesco knelt down at his feet. The Saint immediately began to lavish the most unusual caresses upon him, and at the same time to lay open to him all the secret designs of his heart. "O happy you!" said he, "now you are studying; then you will be made doctor and begin to gain money, and to advance your family; you will be advocate, and then some day you may be raised to be a prelate;" and so he went on describing step by step all the honours which the world could give, or had ever passed through the youth's imagination, repeating again, "O happy you! then you will think you have been recompensed according to your deserts, and will want nothing more." Francesco thought that the Saint spoke truly; but Philip, pressing his head to his bosom, whispered in his ear, "And then?" These words remained so deeply impressed upon the young man's heart, that when he got home he began to say within himself, "I study in order to get on in the world, 'and then?'" Reasoning thus with

himself, he found he could not get those words out of his heart, and he at last resolved to turn all his thoughts and plans to God, a resolution which he executed by entering into the congregation, where he gave great edification to all who knew him, and died in the odour of sanctity. It was he who immediately after the Saint's death began to exert himself for his canonization, prosecuting the cause with extreme diligence and fatigue, until God consoled him by allowing him to see it brought to a favourable issue. Indeed it appeared as if he was only kept alive to see all completed, for as soon as ever he had obtained the bull of the canonization and the office with the proper lections and prayer of the Saint, he went to his eternal rest.

The same words which had proved so efficacious with Francesco Zazzara, wrought also the conversion of another of Philip's penitents, a merchant who prided himself upon having amassed a great deal of money, and hoped in a few days' time to gain a large sum. The Saint's simply saying, "And then?" made him resolve to leave off business, and become a priest, in which holy office he became a great servant of God.

Although Philip desired to see this detachment in all his penitents, he still more ardently desired it and studied more diligently to obtain it in the members of his congregation. Every time that one of them got faculties to hear confessions, the principal admonition he gave to the new confessor was, never to touch the purse of his penitents; for he used to say, that it was impossible to gain souls and money at once. He used often to repeat, "If you wish to have fruit among souls, you must leave purses alone." To his penitents he frequently quoted St. Paul's words, "I do not want your goods, but you." He admonished, not confessors only, but all the members of the congregation generally, by no means to meddle in the matter of wills, as it is always an object of suspicion to worldly people, however good and holy the intention may really be. No one, he said, would ever advance in virtue who was in any way the slave of avarice; for he had found by experience that sensual persons are more easily converted than covetous ones. He called avarice the pest of the soul, and when he saw any one guilty of it, he entertained the very worst opinion of him; and if any such asked him to give them leave to fast, he would say, "My good Sir, no! give alms." When he wished to reprove any one indirectly for this vice, he would manage to bring out in the course of conversation some such sayings as, "He who wants to be rich will never be spiritual." "Let the young man look to his flesh and the old man to his avarice, and then we shall all be saints." "All sins displease God, but above all, those of the flesh and covetousness, because they are very hard to cure." He said we ought never to omit praying to God, that the spirit of avarice might not gain the mastery over us, nor the affection to worldly things be as a burden upon us. In a word he considered this abhorrence of riches so important and so fertile in good works, that he used to say, "Only give me ten persons truly detached from worldly things, and I should not despair of converting the world with them." To those in the congregation he would say, "God will not fail to provide you with goods, but see well to it that when you have got the goods you do not lose the spirit."

Chapter XVI. How Far Removed Philip Was from Any Kind of Ambition

Philip was as much detached from the honours and greatnesses of the world as he was from its riches. All Rome regarded him as a Saint; he was beloved, not only by the middle and lower classes, but by the nobles, and even by the sovereign pontiffs themselves, and not only beloved, but held in the highest esteem and reverence. Yet amidst all this applause, amidst all these opportunities of advancing himself, he always preserved his former humility and contempt of self. He very seldom went to visit the popes, the cardinals, or the princes, and then only that he might carry into effect some charitable purpose, or contribute to the general good. He would never accept pensions, benefices or dignities of any kind; for he knew that among wise men the glory of refusing a dignity is equal to that which we should acquire by accepting it; and he managed his refusals with so much dexterity, that the very persons who wished to advance him hardly detected the artifices of his humility, and those were very few indeed who thoroughly penetrated his designs. When he refused the canonry of S. Peter's which Gregory XIII. offered him, he excused himself amusingly, on the ground that he did not know how to wear a canon's vestment. It is most certain that he refused not only the first canonries in Rome, and some important bishoprics, but even the cardinal's hat.

Gregory XIV. loved Philip affectionately; and when he was raised to the throne, Philip went to kiss his feet and to congratulate him. As soon as the pope saw him, he embraced him with every demonstration of love, and after some conversation, in presence of several persons, he took the same berretta that he had worn himself when he was cardinal, and put it on Philip's head with his own hand, saying, "We create you cardinal." The holy old man immediately went up to his holiness, and whispered a few words into his ear; then turning the whole affair into ridicule, and treating it as a joke, he took his leave. But the pope a short time afterwards sent the same berretta to his house, desiring the messengers to say the same words; the Saint returned him thanks, and said he would let his holiness know when the time came in which he should be ready to accept that dignity. Many thought that all this was a joke from beginning to end, but it was not so, for they who were present knew that it was the pope's actual intention to make him a cardinal; and the Saint himself gave the same account of the matter repeatedly to some of the congregation. Indeed, the pope seems to have acted in this way in order to make this desire of his the more public, but he was overcome by the reasons which Philip urged upon him, and would not do violence to his repugnance to accept the honours of the world.

This repugnance was still more clearly manifested in the time of Clement VIII. Philip desired to obtain a certain favour from his holiness for a girl who was his penitent, and being confined to his bed by illness, he sent him a petition; the pope in his answer shows clearly that he had desired to make him a cardinal, but that the Saint would on no account accept it; indeed his holiness certified it in his own handwriting. In order, however, that every one may see this for himself, I subjoin here both Philip's memorial and the pope's answer to it.

"Most holy father! And what sort of a person am I to have cardinals coming to visit me, and especially the cardinals Fiorenza and Cusano yesterday evening? And because I had need of some manna for my medicine, the said cardinal of Fiorenza procured me two ounces from Santo Spirito, seeing that my lord cardinal had sent a large quantity of it to that place. The same day he stayed till two hours after the Ave, praising your holiness, rather more, as it seemed to me, than your holiness deserved, for, seeing you are pope, you ought to be humility itself. Christ at the seventh hour of the night came to incorporate Himself with me; and your holiness has not so much as once come to our church. Christ is both God and man, and He always comes to visit me; and your holiness is a mere man, born of a holy and worthy father; but He is born of God the Father. Your holiness is the son of the lady Agnesina, a very saintly lady; but He is the Son of the Virgin of virgins. I could say still more if I chose to back up the passion I am in. I command your holiness to do my will respecting a certain girl whom I wish to place in the Torre di Specchi. She is a daughter of Claudio Neri, and your holiness promised to protect his children, and remember that to keep his promises is the right sort of thing for a pope to do. Therefore hand over this business to me, and let me make such use of your name as I may find occasion for, seeing that I know best what the girl' s wish is, and that I know her for certain to be moved only by divine inspiration; and so with all proper humility I kiss your most holy feet."

The pope with his own hand wrote on the petition the following words: "The pope says that the first part of the note savours a little of the spirit of ambition, wishing to let him know that cardinals come to visit your reverence very frequently, and mentioning it under the pretence of letting him know that such gentry are very spiritual, which he knows very well already. As to his not coming to see you, he says that your reverence does not deserve it, because you have not accepted the cardinal' s hat which he has offered you so many times. As to the obedience your reverence has given him, you may be satisfied with knowing, that with his usual imperiousness, he will give those excellent mothers a good rebuke, if they do not behave as your reverence wishes. In return, he sends you an obedience to take care of yourself, and not go back to the confessional without leave; and when our Lord comes to see you, to pray for him and for the urgent needs of Christendom." The allusion in this note is also confirmed by the fact, that when Philip went to kiss the feet of Clement at the beginning of his pontificate, the pope said to him in the presence of Giuseppe Caradoro, Canon of S. John Lateran, "Now I will take care that you shall not be able to avoid the cardinalate."

Three months before Philip died, he was talking in the most free and confidential manner in his own room, with Bernardino Corona, a brother of the congregation; and among other things, he said to him, "Bernardino, the pope wants to make me a cardinal; what do you think of that?" Corona said he ought to accept the dignity, if for no other reason, at least for the good of the congregation. But the Saint, taking off his cap and looking up to heaven, exclaimed, "Paradise! Paradise!" Another time some of his penitents spoke of the prelacies and honours of Rome, in connexion with his freedom and familiarity with the popes. But Philip said to them, "My sons, take my words as spoken in earnest; I would

rather pray God to send me my death, yea to strike me with an arrow, than permit me to indulge a thought of such dignities; I covet indeed the spirit and the virtues of cardinals and popes, but not their greatness."

The Abate Marco Antonio Maffa, considering this detachment from all love of high places and advancement, declared we might truly say of Philip, what S. Jerome says in his life of S. Hilarion: "Let others admire the miracles that he wrought, let them admire his incredible abstinence, science, and humility; for my part I am most astonished at the way in which he could tread glory and honour underfoot;" especially as Philip trod them underfoot in the very heart of Rome, amid so many dignities, and so many opportunities of aspiring to them.

But Philip was not only averse to all outward distinctions; he even renounced those which seemed in every way due to him, as father and founder of the congregation. Having been elected perpetual superior, he was very importunate with the fathers two years before his death, to allow him to renounce his office, saying he wished to be subject and not superior, and that he was old, and wanted a little time to prepare himself for death. The fathers, however, would not consent to gratify him in this respect, knowing that he spoke out of a spirit of humility, and not from any real desire which he had to be at ease. Philip did not rest satisfied with this: he made use of Cardinals Frederick Borromeo, and Agostino Cusano, as his negotiators with Pope Clement VIII, who desired them to inform the congregation that it was the wish of his holiness that they should comply with Philip's request. Thus on the 23rd of July, 1593, the Saint retired from his office of superior, and Cesare Baronius, in spite of all his exertions, was elected in his place. The fathers, and Baronius in particular, paid Philip the same respect and reverence, as they would have done if he had been still superior, and conferred with him daily about almost every thing that happened; and the holy father on his part avoided no sort of labour in the service of the congregation.

This alienation from honour and greatness which distinguished himself, he was anxious to see also in his penitents, and especially in the members of his congregation. He did not like their frequenting palaces and courts. Germanico Fedeli sometimes went among great people, as he had an aptitude for dealing with them; neither did he go amongst them without some good reason; yet the Saint was jealous of this, and said to him several times, "You will leave us, but for all that you will not become a prelate;" and so it was, for Clement VIII. took him out of the congregation and appointed him tutor to his nephew Silvestro Aldobrandini, who was afterwards cardinal of the title of San Cesareo; and Germanico was made canon of S. Peter's; but at last he renounced even his canonry, and died a simple priest.

Philip not only wished that those who put themselves under his direction should not seek dignities; but he was also greatly displeased with them if they held more than one benefice. He reproved even cardinals and prelates of high rank on this account; and he used to tell a story of a prelate who was asked how it came to pass that he had several benefices and was trying to obtain more, whereas, before he had any, he not only had

no desire for them, but abhorred them as something pestiferous. The prelate answered, that when the first benefice was offered him, he refused it several times, and could not be induced to accept it on any account; but at last the prayers of his relatives compelled him to do so, though he was still reluctant. No long time afterwards a second was offered him; he refused it, but with less firmness than before, and at last accepted it. After this he not only took all that were offered him, but even laid plans to procure others; and he assigned as a reason for this great change, that the first benefice had taken away one of his eyes, and the second benefice the other, so that he was now blind. This anecdote Philip used to relate, that he might take away from his spiritual children all desire of obtaining ecclesiastical benefices.

He was very unwilling to hear the confessions of those prelates, who, notwithstanding the obligation of residence, lived at Rome without any lawful excuse; and in this matter he did not spare even the cardinals themselves, so that Baronius said of him, "Philip was a man of great freedom in rebuking whatever he knew to be wrong, especially in prelates and persons of rank, always however in the right place and at the right time." In his familiar discourses Philip used sometimes to inveigh against the vanities of the world with so much spirit, that his words wrought upon very many, and caused them to make heroic resolutions about their way of life. At the end of these discourses he used to add in a most impressive manner, "Vanitas vanitatum, et omnia vanitas," "There is nothing good in this world," and maxims of a similar character, but uttered with so much unction that they penetrated the hearts of all who heard him. He used also to say, that the contempt of riches and honours was more necessary in Rome than in any other place in the world, because more honours are conferred there than in any other city. So great in truth was his detachment from the love of riches, and so complete his estrangement from all desire of honour and advancement, that this was one of his favourite sayings, "I find no one thing in this world that pleases me, and this gives me a peculiar pleasure, not to find any thing that pleases me;" and he used often to add that if a soul could keep altogether clear of venial sins, the greatest pain it could feel would be the continuance of this life, because of the vehement desire it would have to unite itself with God.

Chapter XVII. Of Philip's Humility

The dislike which Philip had to worldly prosperity and greatness, arose not only from his being enlightened to discern the true value of things, and esteem them accordingly, but also from his profound humility. He had arrived at such a height of perfection in this virtue, that, like St. Francis, he unaffectedly believed himself to be the greatest sinner in the world; and when he said this, it was with so much feeling that no one could doubt for a moment its coming from the heart. This impression was so strong upon him, that if he heard of any one having committed a serious crime, he would say, "Thank God that I have not done worse!" On this account he used to read very often, and always with great emotion, the Life of St. Mary of Egypt; for he desired to imitate her in her spirit of penance, although he had not imitated her in her sins.

Every day he used to make a protest to God with the Blessed Sacrament in his hand, saying, "Lord! beware of me to-day, lest I should betray You, and do You all the mischief in the world." At other times he would say, "The Wound in Christ's Side is large, but if God did not guard me I should make it larger;" and when he was just going to communicate he would say, "Lord, I protest before Thee that I am good for nothing but to do evil." He used to say that his only preparation for mass was to present himself to God as one who was ready, so far as he was concerned, to be guilty of any and every evil, if God did not assist him.

Earlier in life, when he was ill, he used to say, "If God gives me my health back again I wish to change my life, and begin to do good:" but in his last illness, when he had acquired a greater knowledge of his own nothingness, he said quite the contrary, "Lord, if I recover, so far as I am concerned, I shall do more evil than ever, because I have promised so many times before to change my life, and have not kept my word, so that I despair of myself." He thought that God would punish him for his sins; so that when he was ill he used to say, that God had sent him that sickness to convert him.

At confession he would shed abundance of tears, and say, "I have never done one good action;" and even out of confession he was so penetrated with this thought, that when he saw young persons, he set to work considering how much time they had before them to do good in, and said, "O happy you! O happy you! who have time to do good, which I have not done." When he saw religious he often broke out into such exclamations as these: "O happy you! who have left the world, which I should never have had the heart to do." He felt this with such sincerity that he often said, "I am past hope!" and one day, meeting two Dominicans, he passed between them, saying, "Let me pass, I am without hope," meaning that he had no confidence in himself or in anything he had done. The good fathers, understanding the words in their ordinary sense, stopped him and began to console him, and to ask him a multitude of questions; at last he smiled and said, "I am past all hope of myself, but I trust in God."

Costanza del Drago could not bear to see certain persons, who were under great obligations to the Saint, treating him rudely; and so she told him that he ought to rebuke them, and to manifest the truth to them; but Philip answered, "If I was humble God would

not send them to me." He persevered so fixedly in these sentiments, that one day, when one of his spiritual daughters said to him, "Father, I wish to have something of yours for devotion, for I know you are a saint," he turned to her with a face full of anger, and broke out into these words, "Begone with you; I am a devil, and not a saint."

In like manner when he was ill, and some of those who were most devoted to him wished him to make that prayer of St. Martin, "If I am still necessary to Thy people I do not refuse to work," he answered quite angrily, a thing most unusual with him, "I am not St. Martin, nor did I ever think I was; and if I believed myself necessary to anybody, I should consider myself damned." A person of rank also begged him, when he was ill, not to abandon his spiritual children so soon, but to pray to God to prolong his life, if not for his own advantage, at least for their good, and as a means of doing further good to others. But he answered with the same humility, "It never came into my head to think that I could help any one." The same person, considering the great gifts which God had granted to Philip, said to him one day, "The Saints do great things, Father;" he answered, "Nay, say not so, but rather, God does great things in His Saints." To another, who said to him one day, "Father, a temptation has come to me, to think that you are not what the world takes you for," he answered, "Be sure of this, that I am a man like my neighbours, and nothing more; so do not be annoyed by this temptation, as it is not of the slightest consequence."

As Philip thought himself the chief of sinners, and of no merit before God, and called himself unworthy to be a priest, he invariably recommended himself to the prayers of all persons. For this purpose he sent to have prayers made for him in many different convents; but he recommended himself specially to the novices of religious houses, having a peculiar confidence in their prayers. He used also to have mass said for himself, not only when he was ill, but on the occasion of any temporal or spiritual want which he might have; and he had the masses said by religious of different orders, and particularly on the feasts of the Saints whose days fell about the time, and in their churches, feeling sure that he should by this means obtain what he could not presume to expect through his own prayers. Thus he was accustomed to attribute to the prayers of others every grace and favour which he received from God. Nay, although he was himself so excellent a master of prayer, and had received such privileges in that way, yet even in this very respect he had so low an opinion of himself, that meeting two Jesuits one day in Rome, he said to them, "You are sons of a great father; I am under great obligation to him; for Ignatius has been my master in mental prayer." Yet in truth, before he knew S. Ignatius he had received from God that miraculous palpitation of the heart, and had practised mental prayer with all that sweetness and profit which we have already described.

One morning, while he was saying mass at San Girolamo, there was a great trembling of the earth in the church; no one was present but the server and an old woman. When mass was over, he was asked if he knew what that quaking of the earth meant, to which he replied, "It was the prayer of that old woman which caused it." So when he gave his

penitents a penance, he used to beg of them to apply half of it to him; or if they were priests, to say mass for him, or at least put him into their Memento.

He had so little esteem for himself, that he could not bear to be thought well of by others, and complained grievously of it whenever it was expressed. If he heard that any one had a good opinion of him, he used to say, "O poor me! O wretch that I am! how many rustics, and how many poor girls, will be greater than I shall be in Paradise!" On one occasion a penitent of his, returning from a pilgrimage to our Lady of Loretto, told him with great simplicity, that in every place where he had been men held the good father to be a Saint, and as such recommended themselves to his prayers. All that evening Philip did nothing but bewail himself and say, "O poor me! O miserable that I am! would that God would give me the grace to be what these people think I am!" and he added with great emotion, that he was not near being what they thought him.

He avoided all marks of honour as a very pestilence; he could not bear to receive any signs of respect, or that any one should remain uncovered in his presence, not even one of the poorest or lowest of the people. When he came into church, all, both men and women, wished to touch his clothes, and knelt as he passed by; Philip could not endure this homage, and used to strike them, sometimes with his long sleeve and sometimes with his hand, saying, "Get up, get out of my way." He did not like people to kiss his hands, though he sometimes let them do so, lest he should hurt their feelings by refusing; and others of his penitents he allowed to do so, because of their familiar intimacy with him. He would not generally talk on spiritual subjects with persons who were themselves reputed to be spiritual, unless some one came to ask his advice. He would never allow his own subjects to call him, at least as a general rule, Father Prefect, or Father Rector, but simply Father; and this name was especially sweet in his ears, because it implied love rather than authority; and hence has come the custom in our congregation of calling the superior by the simple title of Father. He had a particular dislike to being called the Founder of the Congregation; and this was one of the reasons why he was so unwilling to leave his rooms at San Girolamo, and come to the Vallicella; and he used to say expressly to those who talked with him upon the subject, "I assure you I had no thought of doing any such thing (as founding a congregation,) but God in his goodness chose to make use of me as an instrument for my very weakness' sake, that His power might shine forth all the more in the matter." Indeed, when he was looking back, and making reflections on the past, he repeatedly expressed surprise that God should have made use of such a one as he.

He was a great enemy to every kind of rivalry and contention; and he always took in good part everything that was said to him. He had a particular dislike of affectation both in himself and others, in speaking, in dressing, or in anything else. He avoided all ceremony which savoured of worldly compliment, and always showed himself a great stickler for Christian simplicity in everything; so that when he had to deal with men of worldly prudence he did not very readily accommodate himself to them, and he avoided as much as possible having anything to do with two-faced persons, who did not go simply and

straightforwardly to work in their transactions. As for liars he could not endure them, and he was continually reminding his spiritual children to avoid them as they would a pestilence.

In all matters concerning either his own conduct or the government of the congregation, and even in affairs of far less importance, he habitually asked the advice of others. He was not contented to consult with intelligent persons, or with superiors; but as one who knew by the light that was in him with whom the Holy Spirit rested, he conferred also with those who were altogether his inferiors, insisting upon their giving their opinion, and recommending the matter in their prayers; and at the last acquiesced rather in the opinion of others than in his own. His constant counsel to his spiritual children was, that they should not trust in themselves, but always take the advice of their director, and get as many prayers as they could.

He took great pleasure in being lightly esteemed, nay, even in being actually despised, and regarded as a man of no worth; for he kept always in mind that sentiment of the apostle, "If any among you seem to be wise, let him become a fool that he may be wise:" so that many remarked, that what St. Gregory Nyssen says of St. Ephrem was true of Philip, that he wished rather to be than to seem. Hence it was observed, that he was always trying, either by gestures, or motions, or words, or some facetious levity, to hide his real devotion; and when he had done any virtuous action he would contrive to cover it by joining something simple, almost silly, with it, as a sort of blind.

When God was pleased to make Philip His instrument in the working of miracles, (and we may really say that his whole life was nothing but a continuation of miracles,) the holy father acted in such a way that no one, or at least very few, perceived what he was doing. As St. Francesco di Paola used herbs and other things to hide his miracles, so Philip did actions that seemed quite contrary to the actual events, as if he did what he was doing in a kind of playful or joking way, so that the spectators did not reflect on what they saw. But of this we shall see more when we come to treat directly of his miracles. Many, who after his death reflected upon his miraculous life, have been lost in astonishment to think how a thing so plain and indubitable could have passed, so to speak, in silence; and they have been unable to come to any other conclusion than that the Saint, like Simon Salo, had obtained this as a special favour by his prayers. Even those who perceived his miracles, knowing his extreme displeasure at any notice of them, did not dare to speak of them; and all this arose from his profound humility, through which, even to the end of life, he asked nothing so earnestly of God, as that all his virtues and miracles might be hidden from men both in his life and at his death.

Baronius was once praising him for something connected with his miraculous powers; but Philip answered, "O Cesare, I assure you it is a great subject of regret to me that people should take me for what they do; and I pray God constantly not to do anything through my instrumentality, which may give them occasion to esteem me for what I really am not; and believe me, that if at times something has happened of a supernatural character, it has been through the faith of others, and not through my merits." At other times when

he visited the sick, and some of them asked him to touch them with his hands or to pray over them, he answered them quite angrily, and seemed very much annoyed: "These people," he would say, "would fain have me work miracles, and I know nothing about working miracles."

In a word, his conduct towards every one was marked with the most singular humility; in giving orders he was even respectful to those he was commanding; he was very sparing in laying work upon his subjects; he had a most pleasing manner in transacting business with others, great sweetness in conversation, and was so full of compassion that he could not bear to see any one suffer the least annoyance upon his account. He was fond of pacing up and down his room; but lest the noise should be disagreeable to those in the room below, he used to put on a pair of thin felt shoes. He was so completely untainted by self-esteem, that those who were continually in his company never in any one single instance detected the least appearance of complacency in anything that he did; and so great an enemy was he to pride, that although he dealt with all kinds of sinners in order to gain them to Christ, it appeared really as if he could not domesticate himself, so to speak, with the proud and lofty. What we read of St. Thomas Aquinas, that he was never so much as tempted to vain-glory, seems also true of Philip. He always abhorred to speak of himself unless there was some strong reason for it; so that the phrases, "I said," "I did," were rarely in his mouth; and he exhorted others never to make any display of self, particularly in things which might redound to their credit, either in earnest or in joke.

He was anxious that his spiritual children should use more diligence in the acquisition of this virtue than of any other; so that often both in youth and in old age, he used to say in a sing-song voice, as if he were humming a tune, those two great words, "Humility" and "Detachment;" and as S. John the Evangelist was continually saying to his disciples, "Love one another," so was Philip ever repeating his favourite lesson, "Be humble, think little of yourselves," and he seemed never to be tired of laying stress upon it. Francesco Maria Tarugi was preaching one day, and enlarging in a very spirited manner upon the excellence and utility of suffering, so that all who heard him applauded. The holy father, who was present, feared lest this should be an occasion of vain-glory to Francesco, began to make the usual fluttering movements which he was accustomed to make, and getting up struck a pilaster with his hand, and drew the whole attention of the audience upon himself. This he continued to do as long as the sermon lasted, and then mounting into Tarugi's place, he cried out with a loud voice, that none of the congregation had any occasion to be vain-glorious or boastful, because up to that time not one of them had shed so much as a drop of blood for the love of Christ, but that, on the contrary, by their service and following of their Divine Master they had only earned for themselves honour and reverence; and then went on to discourse at some length upon this matter to the great edification of those who heard him.

He said that nothing should induce a man ever to utter a word of self-praise, neither in earnest, nor in joke; and that if ever we do a good work, and another takes the credit of it to himself, we ought to rejoice and acknowledge it as a great favour of God; or if this is

above our weak virtue, at least not to grieve that others take from us the praise of men, seeing that it only causes God to reward us with a proportionally greater honour. He was always saying to his spiritual children, "Throw yourselves into God's hands, and be sure that if He wants anything of you, He will make you good in all that He wishes to use you for." He exhorted them to pray God, if He gave them any virtue or any gift, to keep it concealed even from themselves, that so they might the more readily preserve themselves in humility, and not find an occasion of vain-glory. If ever they said anything which redounded to their own credit, he immediately reproved them, saying, "Secretum meum mihi, secretum meum mihi;" thus giving them to understand that they ought not to publish or divulge to all persons the inspirations which the Lord sent them, or the favours His Divine Majesty might vouchsafe to them.

It was a favourite maxim of his, that when a man puts himself into an occasion of sin, saying, "O I shall not fall, I shall not commit sin," it was a clear sign that he would fall, and fall with especial damage to his soul. He said that he was really much less uneasy about a man who had temptations of the flesh, and resisted them by avoiding the occasions, than he was about one who was not tempted at all, but did not avoid the occasions. He recommended them often to make little acts of this sort in their hearts, "Lord! I have no confidence in myself, for I shall fall for certain, if You do not help me;" or, "Lord! You must look for nothing but evil from me." In temptations he taught them that it was not enough to say, "I will do, I will say;" nay, that there was something of presumption and self-confidence in these words, and that a man should rather say with great humility, "I know what I ought to do, but I do not know what I shall do." In going to confession he recommended persons to confess their worst sins first, as being those they were most ashamed of; for by this means they put the devil more completely to confusion, and drew greater fruit from confession; and he added, that pure and frequent confession was actually the best means to obtain humility.

He was greatly displeased with those who made excuses for themselves; for he said, that any one who honestly wished to become a Saint should never, a few cases excepted, make excuses for himself, but always allow himself to be considered in fault, even if he was unjustly reproved; and he used to nickname people who defended themselves, "Madonna Eva" (My Lady Eve.) He laid it down as a rule, that the true medicine to cure pride was to keep down and mortify what may be called touchiness of mind; and that when a man was reproved for any thing, he was not to be too much disturbed by it, or take it too much to heart; for he said that a man often committed a greater fault in letting himself be cast down by a rebuke than the fault for which the rebuke had been given, and that excessive sadness has generally no other source than pride; and he would have a man after a fall acknowledge it, and say, "If I had been humble I should not have fallen."

He did not enter into the spirit of those, who, with too much trust in their own strength, asked God to send them tribulations; he rather desired his children to pray that the Lord would of His infinite goodness grant them patience in those little trials and annoyances which are of daily occurrence. There was nothing, he said, more dangerous for beginners

in the spiritual life, than to wish to play the master, and guide and convert others. He would have them look first to their own conversion, and keep themselves humble, lest they should begin to think that they had done some great thing, and so run into the spirit of pride. In order the more completely to avoid all risk of vain-glory, he recommended persons to make any particular devotions which they might have in their own rooms, and not to seek for sweetnesses and spiritual consolations in public places. He was urgent with them to avoid all singularity, which generally causes and foments pride, especially in spiritual matters. He did not, however, wish that a man should forbear doing the good he might do, simply out of a desire to avoid vain-glory.

Conformably to the doctrine of the holy fathers, he used to distinguish three sorts of vain-glory; the first he called the Mistress; this was when vain-glory rose in the mind beforehand, and was the motive and end of the action: the second he called the Companion; this was when a man did not do an act for the sake of vain-glory, but felt a complacency in doing it: the third he called the Slave; and this was when vain-glory rose in the doing of a good deed, and was repressed the moment it rose; and he used to add, "Take care at least that it is not mistress; and though as companion it does not take away the merit of a good action, yet perfection consists in having it as slave." As a crowning maxim, he laid it down as a rule, that to obtain the gift of humility perfectly, four thing were necessary—to despise the world, to despise no one, to despise self, to despise being despised by others —spernere mundum, spernere nullum, spernere se ipsum, spernere se sperni. Indeed, if I were not afraid of being prolix, I might heap together many other counsels which Philip gave to his spiritual children on the subject of humility.

Chapter XVIII. Of Philip's Mortification of Himself

Philip joined to his humility what is usually called the virtue of mortification; nay, he was so eminent in this, both from his continual mortification of himself, and of those whom he guided principally through this exercise, that he was deservedly held by all to be a master of it. As to himself, his principal study was to get others to think him a mean and abject person; and he went to the utmost extent of what is lawful in every occasion which presented itself to him of appearing as such in the sight of men. Hence it was that he many times both said and did things, which, if we looked merely at the outside of them, seemed frivolities and follies. But those, who paid attention to the end which the servant of God had in view in doing them, quickly perceived that it was the love of that wisdom which passes for foolishness in the world's esteem, that induced him to walk along that road, and draw his spiritual children after him.

Thus Philip mortified himself, both in the house and out of doors, in public and in private, with every variety of mortification. But to come to particulars: he used for this end repeatedly to skip about like a child, in the presence of others, even of cardinals and prelates, and this not only in remote and uninhabited places, but even in places of resort, such as palaces, squares, and streets. Sometimes he jumped three or four steps at a time in the presence of others, and then said to some of the byestanders, "What do you think of that?" On the first of August he began jumping in the square of S. Pietro in Vincoli, where there was an immense concourse of people because of the feast; and some one was heard to say, "Look at that old fool there;" and thus Philip gained what he so much desired, to be thought a man of little sense.

Another time as he was going through Rome, he met a waterman, and stopped him in the middle of the street, and begged him to have the kindness to let him drink at one of his big barrels; he consented, and Philip put his mouth to the barrel and drank, the waterman being lost in astonishment that a man of his appearance should drink in such a way as that before a crowd of people.

Another time as he was passing through the Banchi he met S. Felix of Cantalice, the Capuchin, whose excellence is well known to all. After many and most affectionate greetings, Fra Felice asked Philip if he was thirsty; Philip said he was. Whereupon Fra Felice said, "Now I shall see if you are really mortified," and he immediately held to him the flask which he carried round his neck. Philip put his mouth to it, and began drinking; a crowd soon gathered, but instead of being scandalized, people said, "See! here is one Saint giving drink to another!" The holy father then said to Fra Felice, "Now I wish to see if you too are mortified;" and taking off his hat he put it on the friar's shaven head, and told him to go away with the hat on. Fra Felice said, "Yes, I will go; only if the hat is taken away, that is your concern, not mine." Away went the friar some distance with the hat on; but the Saint, who already knew his goodness and mortification, sent to recover his hat; and the two Saints went their way, leaving people in doubt which of the two was the most perfectly mortified.

Cardinal Alfonso Gesualdo, who loved Philip most tenderly, gave him a fur pelisse, and made him promise to wear it, as he thought it was really necessary for him, both because of his advanced age, and of his continual attendance at the confessional. Philip obeyed, and from the mere love of mortifying himself, wore it for a whole month together; and in order that every one might see that he wore a fur pelisse, he used to walk out in it with a grave and stately pace, and looked round upon himself with an air of admiration, as if he had been a peacock; and all this like another Simone Salo, for the mere purpose of being made game of by all who saw him.

He was once invited to dine with Cardinal Alessandrino, and to mortify himself, he took one of his penitents with him, ordering him to carry a dish of cooked lentils in an earthenware pipkin; and when they sat down to table, he had them placed before him. The cardinal, however, knew whom he had to deal with, and was so far from taking it amiss, that he and all the guests at table insisted on partaking of Philip's dish, and the cardinal declared he had not tasted such good pottage for a long time. For although the holy old man endeavoured by these odd devices to obtain for himself the reputation of a fool or of being in his dotage, yet very often just the very opposite effect was produced, men detecting the saintly artifice through the knowledge they had in other ways of his real holiness and wisdom. At other times he practised similar mortifications when he went to dine with others, with a view to gain some one over to piety and virtue.

On the day of the translation of the bodies of the holy martyrs Papias and Maurus, when our church was quite full of people, Philip was standing near the door expecting the procession with the sacred relics. In order to mortify himself in the midst of all this joy which he felt, and also as if it were to let some of his mirth escape through a safety-valve, he cast his eyes upon one of the Swiss of the pope's guard, who was on duty there, and who had a splendid beard. Philip went up to him, took hold of his beard, and pulled it two or three times, and then caressed it in a most extraordinary manner; some of the spectators laughed; others were so lost in astonishment that they could not even laugh; but many who saw what Philip was aiming at, were highly edified by this remarkable exhibition.

He once hit upon a most singular device in order to draw upon himself the ridicule and contempt of others; he had his beard cut on one side only, and went out with half a beard jumping and dancing, as if he had gained some victory. At other times, to mortify both himself and a brother of the house, named Giulio Savera, who was a skilful barber, he used to call him out where there were several people, and make him trim his hair and beard. Several spectators of course gathered round; and from time to time Philip said, "Ah! that will do; yes; now you are trimming me well!" He used repeatedly to go out of the house accompanied by some of his penitents, and carrying in his hand a huge nosegay of blown flowers, at which he kept smelling with ridiculous gestures of satisfaction and delight, both to make himself a laughing stock, and to mortify his companions. At other times he took his spectacles off, and held them to the eyes of women and little girls.

He often went about Rome in a cassock, and a pair of great white shoes, like a friar, shoes which Cardinal Alessandrino had given him for an alms. Sometimes he began reading in public, and then made mistakes on purpose, especially when he saw that persons of education were standing near and listening; and afterwards he would ask his own people, "What did such an one say?" In a word, he very seldom left the house without doing some act of mortification to bring ridicule upon himself. In-doors these acts were almost continual; indeed we may say without exaggerating the matter, that his whole life was one continuous act of mortification; but as the very triviality of each separate act would from the nature of the case be wearisome to the reader, I shall content myself with selecting a few instances as specimens. Very often the holy father would remain in his room to receive visitors with a pair of white shoes on, and a red shirt over his doublet, reaching below his knees; and in this costume he received even men of rank and quality, in order that they might think ill of him for his childishness or his singularity. On feast days he sometimes went down into the church with his gown inside out over his cassock, and his cap cocked on one side, and one of his people going after him with a brush, and brushing him before all the people. At other times he took a great cushion, lined with blue cloth, and carried it on his head in public; at other times he went out in a doublet of white satin which had belonged to S. Pius V.

One day in particular, when several cardinals were come to keep the feast of our church on the 8th of September, Philip came into choir in the middle of vespers in a most extravagant costume, hoping perhaps to receive some grave rebuke from those prelates; but so great was their opinion of his sanctity that they rose when he entered, and begged him to go and sit among them, showing him all manner of courtesy, particularly Cardinal Pietro Aldobrandino. The Saint, however, smiled and said, "It will be enough for me to sit among these train bearers;" and so he joined them, and remained there during the rest of the function. Yet this gave no scandal to the byestanders; those who did not understand it wondered, yet from the Saint's character were not offended; and those who saw the end the holy father had in view were greatly edified.

In order to lessen men's esteem of him he used to keep in his room story-books, jest-books, and the like; and when persons went to him, especially if they were persons of distinction, he caused some of those books to be read, and pretended to be listening with the greatest attention and delight. On one occasion Clement VIII. sent to him some of the principal Lords of the kingdom of Poland to converse with him, and admire his virtues and eminent sanctity. When Philip heard that they were arrived, before they had come up stairs, he ordered Father Pietro Consolina to take one of these books and begin to read, and not to give over on any account whatever, until he should give him the signal to do so. As soon as the nobles entered Philip most unceremoniously said to them, "Have the goodness to wait till this story is finished;" and during the reading he kept saying, "Ah! see now what good books I keep; see what important matters I have read to me," and words of that sort, without so much as touching upon spiritual matters. The noblemen remained for some time, looking at one another in the face, and then took their leave,

completely bewildered. As soon as they were gone, Philip told Father Consolino to put the book away, saying, "We have done all that was wanted at present."

But the Saint was not content with keeping books of this kind in his room, and having them read aloud to him when persons of distinction came to see him; but in order the more effectually to make them think him a frivolous and imprudent man, he used as occasion presented, to tell different people of this, or to quote from the books, sometimes reciting foolish poetry about battles, or making verses of his own on the spur of the moment. He was one day in the house of the Marchesa Rangona, when the lady of the Spanish ambassador was there. After some other conversation, she asked him how long it was since he had left the world: Philip answered, "I do not know that I have ever left the world," and he immediately began to tell her of these jest-books which he kept in his room, and turning to Father Antonio Gallonio, whom he had brought with him, he said, "I say, Antonio, do I not take pleasure in those nice poetry and fable books?" Gallonio replied, "Yes, father, but what wonder, seeing you cannot in any other way cool the flames of your love of God?" This was a very different answer from what Philip expected; for he had brought on the conversation, because he saw that that lady had formed a very high opinion of him, and he hoped by dwelling on these frivolities to destroy this, and make her think meanly of him. When he got home, therefore, he rebuked Gallonio, and said to him, "There now, a pretty answer you gave me; God forgive you! whatever was running in your head that you should say such a thing as that?"

Lorenzo Altieri, a Roman noble, went once to visit him; and not knowing Philip's ways, he was not a little astonished to see him so merry, and to hear him speak with so much apparent unguardedness. When he took his leave, he told Angelo of Bagnarea, who had persuaded him to pay the visit, that he was any thing but edified with the Saint's way of going on. Angelo answered, that the holy father behaved in that way in order to hide his real sanctity. The nobleman, hearing this and reflecting upon it, was inflamed with a desire of visiting him a second time. Meanwhile Angelo had told Philip what Altieri had said, and begged him to behave with more gravity, if the nobleman should return. Philip answered, "Eh! and what would you have me do? do you want me to be on my good manners, and look grave, in order that it may be said, 'This is Father Philip,' and then I shall begin to spout fine words! I tell you what—if he comes back, I shall behave myself worse than I did before." The nobleman not only returned, but began to enter into Philip's ways, and perceived that there was something hidden under that exterior, and so not only ceased to wonder at his habits, but began to find out his sanctity, and to draw the greatest edification from what had before been almost a scandal to him.

With those in the house he was continually behaving in such a way as to lessen their esteem of him, and make them think him after all a man of but moderate discretion, or at all events to hide from them what he really was. Sometimes he invited them to run with him, and then set off running; sometimes he challenged them to jump with him. Sometimes he retired into his room and put a red berretta on, the same which Gregory XIV. had given him, and then he waited for people to come to him. Some, seeing him

dressed in this fashion, did not dare to enter; upon which he called them, and asked them why they did not come in? They answered, "Because we do not know, father, whether to call you illustrissimo, or plain reverendo, as we see you have got a cardinal's berretta on." Then he would laugh and take it off, saying, "O what a silly fellow I am, am I not?" Indeed, it would be impossible to enumerate all the instances of this sort; he was perpetually behaving in this droll manner with the people in the house, but for all that, he never succeeded in making them lower their estimate of his real holiness.

Through these little, but perpetually recurring acts of mortification, he had obtained the most complete mastery over his passions; and he always kept a jealous and suspicious eye over any natural inclination, which was not yet thoroughly mortified. He once made Giovanni Antonio Lucci a present of a cup of thick glass, which he had used for a long time. Giovanni Antonio asked him what he wished him to do with it. Philip told him that in times past he used to be very fastidious, and that he had used that cup in order to avoid drinking out of those which others had made use of; but now that he had overcome that foolish disgust, he had no longer any occasion to be singular in having a particular cup of his own. At mass also he felt a great repugnance to using the chalices of others. This repugnance, however, he completely overcame by repeated mortifications; and when he perceived that he had completely overcome his nature in this respect, he had a chalice made for himself. Giovanni Antonio asked him why he had done so; and he answered, " Because I am now master of myself; hitherto I have had to use the chalices of others in order to get the better of my fastidiousness."

Chapter XIX. Of the Mortifications with Which Philip Exercised His Spiritual Children

Philip, as we have many times remarked already, was as anxious for the spiritual advancement of those beneath his care, as he was for his own; and one of the most constant exercises in which he occupied them was that of mortification. It would fill a whole book if I were to enumerate the different acts of mortification in which he tried them; it will be enough to mention a few of his most ordinary devices in that way. He used repeatedly to send his penitents, even though they were noble and distinguished persons, to ask alms at the church doors, where there was the greatest concourse of people, neither did he allow them to have their faces covered as the Sacconi have, so that they might not be known. He made them sweep the steps and street in front of the churches, and then carry the sweepings away. He ordered them to beg at sermons, a thing which was not usual in those times, and was considered disgraceful. When he built the rooms at San Girolamo, he made his penitents carry a good part of the materials, like common masons' labourers. At other times he sent them to private houses to beg morsels of bread for the love of God; and he once ordered one of his spiritual children, who had got a new coat on, and took a vain pleasure in his fine clothes, to go to the door of Santa Maria Maggiore to ask alms, forbidding him to eat any thing that day but what was given him out of charity; and he then sent others on purpose to tease and mock him. Sometimes he sent them to the choir of the Dominicans to hear compline, and ordered them to lie at full length, like corpses, on some benches, until the Salve Regina was finished. He had also a great many pairs of spectacles, although he very seldom used any at all; and he would sometimes put one pair on one person, another on another, especially if they were boys, and order them to go and do several things with the spectacles on. The inventions of this sort which he hit upon were almost numberless; but the end of all of them was to keep his spiritual children humble, and make them regardless of what others said or thought of them.

He made Father Francesco Bozzi lie flat on his face in church, in front of his confessional, in the morning while his penitents came to confession, and he kept him there for a considerable space of time. Another morning he did the same to Giovan Battista Ligera, a priest who was given to low spirits and scrupulosity. Anna Borromeo, who was also plagued by scruples, having confessed to the Saint one morning, came back presently afterwards to confess over again. Philip mortified her publicly in the church in the presence of several persons, by driving her away without hearing her confession, and reproaching her in a loud tone of voice. The lady, without changing countenance, turned modestly away, and left the church without making an answer in self-defence.

Another time he sent a young man to ring a bell through the Campo di Fiore and the street de' Giubbonari, most populous places, in the most inhabited part of Rome; the artisans, attracted by the unusual sound, took him for a madman, and hissed him. Another time he sent one of his penitents through Rome with a great box lid fastened to his shoulders, on which was written in great letters, "For having eaten curds and whey!"

One day Philip went with several of his penitents to visit Cardinal Alessandrino, and before taking leave he said to the cardinal, "Monsignore, I wish you would give me some-

thing for these children of mine." The cardinal, who understood the Saint thoroughly, knew very well that he was seeking an opportunity to mortify them; upon which he went immediately to a cupboard, and took out a large cake, and gave it to him. Philip thanked him, saying, "This is just what I wanted;" and as soon as they got out of the palace he broke the cake into several pieces, and gave a piece to each of them, ordering them all to begin eating, and so they went through the streets of Rome all munching the cake together, as if they were keeping time one with the other.

One of his penitents wishing to leave off the toupee, as was usual in those times, the Saint would not only not allow him to do so, but commanded him to have it trimmed; and to mortify him still further, he told him to go to Fra. Felice, the Capuchin, and that he would have the charity to dress his hair for him. The good penitent went accordingly, and Fra. Felice, who was in league with the Saint, instead of trimming him, shaved the whole of his head, which he bore with the most patient good humour. Another of his penitents, called Alberto Legnajuolo, asked the Saint's leave to wear a hair shirt; the Saint said, " By all means, but on condition you wear it outside your gown." The penitent readily obeyed, and wore it in this way till his death, so that people nicknamed him Berto of the hair shirt.

One of the most influential people at court had a dog, which he petted immensely, caressing it in the most extraordinary way, as he had quite a passion for animals. It happened that one morning a gentleman brought this dog with him to San Girolamo, and Philip beginning to caress it, the dog took such a fancy to him that it would not leave his rooms, although the Saint sent it back to its master time after time. At first the master of the animal was very much displeased at this, so he petted the dog more than ever to hinder it from running away, and even kept it tied for some days. At last, seeing that it always ran off to San Girolamo as soon as it was let loose, although Philip had nothing to give it but a bit of bread, he was quite struck with the animal's attachment to the Saint, and said laughingly, in allusion to some of his gentlemen who by Philip's persuasion had left the court in order to serve God more perfectly, "Father Philip is not content with taking men from me, but he must needs take even my animals away." The holy father made great use of this dog in mortifying his spiritual children. Although it was very large, he made some of his penitents, even men of rank, carry it in their arms through the streets; he set others to wash and comb it; and others to lead it tied with a chain or cord through Rome, when he himself went out walking, so that it served to mortify Philip himself, as well as those who led it, for the dog was always trying to get ahead, and dragging his leaders after him, so that they looked like so many blind men led by a dog. The various mortifications in which this dog played its part, lasted for fourteen years; and they were so burdensome that Cardinal Tarugi used to call the animal, "The cruel scourge of human minds;" it would never leave Philip, and died in his room at last.

For the same end, that is, to serve as an occasion for mortifications, he left a cat at San Girolamo, when he went to live at the Vallicella; and for six years together he sent some of his people every day to look after her, and also to go to the shambles to buy meat for

her; and when they came back, even though cardinals, prelates, or nobles, were present, he always asked after the cat, whether they had made her comfortable, how she was, if she had eaten cheerfully, with many other minute questions, as if it had been a matter of the greatest importance.

When Cesare Baronius first fell into his hands, he set to work training him in a disregard and contempt of himself and men' s opinion of him; and for this purpose he used often to send him to the public-house with a bottle large enough to hold more than six mugs full, and then he bade him ask for half a pint of wine to put into this hugh bottle, but that first of all they were to wash the bottle out, and then he was to insist upon going into the cellar to see it drawn himself, and sometimes he was to ask them to give him change for a tester, and sometimes for a gold crown; and when Baronius began to put into execution all these precautions, the publicans, thinking he was making game of them, abused him lustily, and often threatened to give him a sound thrashing. When Baronius was a priest, and lived at S. Giovanni de' Fiorentini, Philip used often to make him carry the cross before the dead bodies through the streets, by way of mortification.

As soon as Bernardino Corona, one of Cardinal Sirleti' s gentlemen, fell into his hands, Philip began to mortify him in every possible way. He often made him pass before his old master' s palace, leading a horse by the bridle, as if he were a groom. Bernardino had also a remarkably fine beard; and Philip commanded him to follow the example which he himself had set him, and shave one half of it. Corona set off instantly to perform the obedience, but the Saint, seeing his readiness, told him he need not do it. All who lived with Bernardino in the Congregation knew to what a purity of life he attained through these and other mortifications; he became as pure and simple as a child, and the Saint loved him with an exceeding tenderness.

One time during the summer, when Philip was called into church to speak to a lady, he went in a cassock lined with fur; and as he came out of the church, he took it off in the courtyard, and put it inside out on Marcello Vitelleschi, a Roman noble, and one of his penitents. They were singing vespers at the time, and he ordered him to go into the choir with a message to Cesare Baronius who was then superior. The youth was ashamed to be seen tricked out in that fashion, and went behind the benches to speak to him, for the choir was different then from what it is now. The Saint perceived this, and therefore as soon as the young man came back, he sent him on the same errand in the same costume, enjoining him to pass through the middle of the choir, which Marcello did.

Father Antonio Gallonio was so unable to bear any thing like heat, that even in the most rigorous winter he wore nothing but a serge cassock; the Saint, in order to mortify him, made him wear a pellisse over his cassock for three months together, and that in the heat of summer. The same Father Antonio knew how to sing some songs in the Norcian patois; and when cardinals and other persons of quality came to the house, Philip sometimes ordered him to sing those songs in their presence; at other times he made him do so before nuns, mortifying at once himself, the poor priest, and the audience. Before Gallonio was a priest, Philip ordered him to abstain from communion six or eight months,

which was a great mortification to a man of his devotion. When he was made priest, he used to shed tears at mass through the greatness of his fervour; whereupon the priest ordered him to say mass only three times a week; and it was not till a long time after that he allowed him to celebrate five times a week. At other times, before meals, he sent him into the refectory to ask for his dinner or supper for the love of God; a mortification to which he frequently put others also; and at other times he made him carry several loads of bricks to different places.

The devil once put into the mind of a member of the Congregation, thoughts of disesteem of Philip, so that he lost faith in the counsels the Saint gave him in confession. At last, however, he manifested this temptation to the holy father out of confession, and Philip, on the look out as usual for every opportunity of mortifying both himself and others, commanded him to declare these thoughts publicly in the refectory. The penitent obeyed, and Philip stood listening to them with every mark of unusual joy. This publishing of temptations before others, was one of the most common remedies he used for overcoming the temptations themselves; but he never put it in force except where he saw that persons were able to bear it. Fra. Ignazio Festini, a Dominican, in obedience to Philip, manifested some temptations publicly, which otherwise nothing in the world would have induced him to tell, and he declares that no words can express the inward satisfaction and contentment which he felt in publishing them, and likewise that as a remedy it succeeded perfectly.

Agostino Manni of Cantiano, a priest of the congregation, a man of great charity and devotion, who died in 1618, on one occasion preached an excellent sermon in our church; whereupon Philip called him, and ordered him under holy obedience to deliver the same discourse six times running, and not wittingly to alter a single word. Agostino obeyed, and when the people saw him mounting the pulpit, they cried out, "O there is that father who has only got one sermon!"

But what Philip delighted to mortify above all things was reasoning, and this he set himself to do with the greatest earnestness, especially when there was some show of plausibility for the reasoning. This practice, so urgently and warmly commended by the saints, is perhaps one of the most difficult of all the mortifications of the spiritual life; and as an illustration of it, we may relate what passed upon one occasion between Philip and Baronius. The pope had assigned a certain sum of money to the latter, in order to enable him to go on with his Annals. No sooner did Philip hear of this than he immediately laid hold of it as an opportunity of mortifying him, whereupon he signified to Baronius that it was his will he should now contribute to the expenses of the house, as the others did, seeing that he could no longer plead the excuse of impossibility. Baronius thought this very hard, and although he was ordinarily most minute and perfect in his obedience to the Saint, in this matter he suffered a little human frailty to get the better of him; and, in fact, he had no other money but the pope' s allowance, and that he was obliged to be always spending in getting manuscripts copied at the Vatican. He made various and numerous attempts to dissuade the Saint from this idea; but Philip, who was aiming at

his spiritual good, always stood firm, and would not yield to any artifice or argument. Notwithstanding this the temptation increased upon Baronius so strongly, that he went to Father Tommaso Bozzi, and urgently besought him to try to divert Father Philip from doing violence to his feelings in a matter of this sort, for that he really felt as if he would rather leave the Congregation than contribute to it from this money. Father Tommaso warmly espoused his cause, but Philip was firmer than ever, and only answered, "Tell Cesare openly, that he must either contribute or leave; no man is necessary to God." Father Tommaso, hearing this, and not knowing what he could do further, exhorted Baronius by all means to submit to what the Saint had ordered, remembering that his advancement, as well in literature as in devotion, was entirely owing to Philip. Baronius accepted the good advice, and his good feelings returning, he want straight to Philip's room, and, kneeling down before him, humbly begged his pardon for the resistance he had made, and offered him not only all the little money that he had, but all that he might ever acquire in his life-time, and put himself again wholly at the Saint's command. Then Philip said to him, "Now you have done all I wanted; I do not wish for any of your money, but learn another time to submit yourself more readily to obedience."

The mortification to which he put F. Francesco Maria Tarugi was hardly less severe. Indeed, he made a point of mortifying more especially those who were distinguished for nobility or talent, knowing how greatly others are edified by it, as well as the persons themselves being assisted in the spiritual life. One day he called F. Bozzio, and ordered him to go immediately and tell Tarugi to leave the Congregation, because his conduct did not meet with his approbation. Tarugi was overwhelmed with anguish at this unexpected and melancholy news, and spent his time, day and night, in examining his actions, to find out what had been wrong. Not, however, being able to detect anything by which he could have deserved the Saint's indignation, after many and long prayers he went to F. Bozzio, and implored him to be his mediator with Philip, to ask what his offence had been, and to offer on his behalf to submit to any penance rather than leave the Congregation. Bozzio undertook the office, divided between fear and hope: fear, because of the firmness he had witnessed in Philip; and hope, because of his benignity. He went with Tarugi, whom he left outside the door. He then told Philip that he had brought back the wandering sheep, and that he did not doubt but that he would receive him, as before, with tenderness and love. At this prayer Philip seemed to be appeased, and, as if he knew by some heavenly light that Tarugi was at the door, he told Bozzio to bring him in. No sooner had he entered the room than he threw himself at the Saint's feet, but was unable to utter a word through grief and tears. Philip said to him, "Since you ask pardon I grant it to you; but take care not to behave again in such a way as renders you unworthy to live in this house;" and he then dismissed him perfectly consoled. Philip afterwards said to Father Bozzio, "You would hardly believe to what a degree of merit Tarugi has arrived during these few days, simply because he has been mortified in this way."

In these and other occasions which the Saint put in the way of his children, in order that they might practise self-contempt, he always put forward this maxim, that one who could not bear the loss of honour, was incapable of profiting in spiritual things. Hence

he insisted particularly on the duty of a man's using all his diligence in mortifying his intellect, and he used to say, touching his forehead at the time, "A man's sanctity rests within the compass of three inches;" and he explained his meaning by saying, "The importance of the whole matter consists in mortifying the razionale," (an expression which was continually in his mouth as a sort of catchword, and by which he signified over-reasoning about a thing,) "and in not wishing to act the prudent man, and discuss every thing." "Perfection," he used to say, "consists in leading our own will captive, and in playing the master over it; I do not make much account of abstinences, and such like things, where self-will is the manager; but I would have you occupy yourselves in captivating the razionale, even in trivial things, if you wish to conquer in great ones, and to profit in the ways of virtue."

So strongly was he impressed with these truths, that if any one came in his way who had the reputation of sanctity, he used to try his virtue by mortifications, and if he found it stand the trial, he honoured it as real holiness; if not, he suspected it as delusion. For he said that the perfection of a Christian consisted in his knowing how to mortify himself for the love of Christ, and that exterior mortifications helped greatly towards the acquirement of interior mortification, and of other virtues also, and that nothing could be done without mortification.

In a word, like another San Giovanni Colombino, of whose spirit he had drunk so deeply, he kept his spiritual children in an incessant exercise of mortification, so far at least as was practicable for secular priests. Sometimes when one of the fathers was preaching, and warm with his subject had grown fervent, he would send another to tell him to hold his tongue, that he was preaching poor stuff, and was to come down from the pulpit, because he himself was going to preach; and very often he ordered some one to get up and preach a sermon off-hand, and he did it with the air of one who knew very well what he was doing; for when it was in obedience to him, the off-hand sermon was always better than the well-studied discourse would have been from the same preacher. Sometimes he sent them to booksellers' shops to ask for books with extravagant titles, such as, Piovano Arlotto, Matteo Maria Bojardo, Esop's Fables, and the like, and he enjoined them expressly to ask with a loud voice, so that every body might hear them, and they themselves have a full humiliation. At other times he made them go from Vallicella to San Girolamo without a ferrajolo,[1] and sometimes with torn sleeves, and holes in their garments; so that one day a gentleman, who saw one of them in the street, offered him a pair of sleeves for the love of God; and the Saint, learning that his penitent had refused the alms, sent him back to the gentleman to say, that although he had refused the sleeves before, yet that now he should be very glad of them, as he was in want of them. He obeyed, the gentleman gave them to him, and the Saint made him wear them. Some he ordered to kiss the feet of those who came to visit him; others to dance and sing in the presence of cardinals and prelates. He made several go about with a berretta of white cloth upon their heads, and others with a huge hat and a cord passing under the chin after the antique fashion. On others he put a large rosary, like a hermit's, round their neck, and made them go to Church in that costume; and on others he put beards of taffety

and gold lace. He often made F. Pietro Consolini wear purple taffety with threads of gold round his hat, and made him walk about Rome with it; and he repeatedly sent Giuliano Magaluffi into the refectory during supper, with a monkey shouldering a gun and with a berretta on its head, commanding him to walk about the refectory in that way. Thus he gave one mortification to one person, and another to another, as he judged expedient, continually repeating, "My children, mortify yourselves in little things, that you may the more easily be able to mortify yourselves in great ones afterwards."

1. Cloak worn by ecclesiastics. ↩

Neither can we in this matter think it less than wonderful that Philip never laid a mortification on any one, however extravagant it might be, without its being willingly accepted, or without its producing the fruit in the penitent's soul at which the Saint was aiming. In fact, he knew who were capable of bearing such burdens and who were not. There were some who were thirty or forty years with him, and yet he never gave them one single mortification, in deed or word; others had scarcely come under him before he began to impose the most extravagant things upon them. But he had not only the gift of discerning those who were capable of submitting to mortifications, but also the nature of the mortifications to which they would submit, and in what degree of virtue they were at the time: and so he dealt with them as they could bear it, mortifying them or not as he thought best. To some he gave very severe mortifications, to others moderate ones, to others very little ones, according as he saw good for them, making it a great point that they should submit with alacrity.

He esteemed this virtue of mortification so much, that he scarcely ever had out of his mouth, that sentence of S. Bernard's, "Spernere mundum, spernere nullum, spernere se ipsum, spernere se sperni," declaring, as I have said once before, that these were the degrees of perfection; but reflecting on the difficulty of arriving at such perfection, especially at the last degree of it, he used to add, "But these are only gifts of Him above;" or, "I have not got to that," or, "I wish I could get to that," and the like, showing at once his esteem of mortification, as well as his opinion of its difficulty.

Although this practice of mortifying both himself and others was quite one of Philip's special singularities, yet in the latter years of his life he was more sparing in imposing outward mortifications; for, he said, his inclination that way was notable enough now, so that actions of that sort were not only less likely to bring forth fruit, but in some might even be occasions of pride and of vain-glory.

Chapter XX. Of Philip's Patience

We now come to the virtue which the Saints hold to be the touchstone of all sanctity, and that is patience. Besides what we have mentioned in the first book, on occasion of the exercises he introduced at San Girolamo della Carità, we may say that his whole life, besides being one continuous act of mortification, was also one unbroken exercise of patience, because of the contradictions that he met with in every thing that he did.

First of all he was the butt and laughing-stock of the courtiers in almost every palace. They said every thing bad of him which came into their mind, especially while he was living at San Girolamo; so that as soon as any of his penitents appeared at court, he was asked what Padre Messer Filippo was doing, and what dainty he had eaten that morning, how many capons had been presented to him, and how many pipkins his spiritual children had sent him, with other similar pieces of disrespect and impertinence; and this sarcastic talk lasted for years and years, so that Rome was full of it, and through all the shops and banks, the idlers and scapegraces did little else but ridicule Philip or his penitents. All this was of course known to the Saint; and every one was astonished, not only at his patience, but at the great joy he evinced in hearing that he was ridiculed in this manner. A person of quality, who used himself to make game of him, reflecting upon this unwearied patience, conceived such an esteem for him, that he sent continually to recommend himself to his prayers, and wherever Philip was the subject of conversation, he extolled his goodness as something wonderful.

There were some, who out of a spirit of jealousy, or for other reasons of their own, could not bear to see the exercises of the Oratory prospering, or the odour of Philip's sanctity daily spreading far and wide. These persons laid hold of every occasion they could to breed in others a bad opinion of him. One day there was a cry all through Rome that Father Philip of San Girolamo had been put in prison for improper intercourse with women; the fact being, that a servant living there, and also named Philip, had been imprisoned for that cause. But the envious, making use of the equivoque of the name, went about fastening this rumour on the Saint. When Philip heard of it, he did not take it in the least amiss, but with the greatest calmness contented himself with a simple smile.

On one occasion he went to speak to a prelate in behalf of Fabrizio de' Massimi, a Roman gentleman, and one of his penitents, who had been falsely accused of a capital crime, and of whose innocence the Saint had certain proof. The prelate not only refused to give ear to the truth, but reviled Philip in such a manner that they who were present were astonished beyond measure, not only at the conduct of the dignitary, but much more at the patience and gentleness of the Saint in bearing those insults with such a cheerful countenance; in the end, however, the innocence of the accused was proved, and he was acquitted accordingly.

Something similar occurred in the Church of S. Giovanni de' Fiorentini, where a gentleman's servant began without any cause to insult Philip with manner and language so insolent, that Fabrino Mantachetti, a canon of S. Peter's, and a man of note in the literary world, not being able to endure even to witness such impertinence, was about

to lay hands on him, but seeing on the other hand the gentleness and joy with which the holy father took it all, he restrained himself, and was so edified with that exhibition of patience, that from that day forward he honoured Philip as a Saint.

Another time as he was out walking with some of his spiritual children, he met a cardinal who had given ear to false and sinister reports against him; so strongly was he prejudiced against Philip, that as soon as he saw him he ordered the carriage to stop, and gave him a most bitter reprimand in public. The Saint knowing the rectitude of the cardinal's intention, was not in the least disturbed, but with his usual smile went up to him, and whispered a few words in his ear. The countenance of the cardinal changed instantly, and showing the holy father great marks of kindness, he said, "Go on then doing what you are doing now."

But it was not strangers only who furnished Philip with occasions of exercising his patience. His own spiritual children, and even those under the greatest obligation to him, contributed by their behaviour to his perfection in this respect. Some of them, not being in the least able to enter into his real character, thought him a coarse and foolish simple person, and treated him accordingly, without his showing the least resentment, or his kind looks being altered towards them. When an important affair regarding the congregation was under discussion, a letter upon the subject was presented to the holy father as superior, and while he was reading it, one present, thinking the letter contained something which he did not want Philip to know, insolently snatched it out of his hand, saying that it was not to be read. The Saint took the affront with such incomparable meekness, that neither his look, word, or gesture betrayed the slightest internal emotion. But a long time afterwards he gave orders to F. Germanico Fedeli, that after his death the offender should be corrected, in order that, by acknowledging his error and doing penance for it, he might obtain pardon and indulgence of God.

The insults which Philip received were so numerous, that for brevity's sake I must pass many of them over in silence: but I cannot forbear to mention, that Francesco Rosano, a philosopher and theologian of considerable note, seeing the wrongs which the Saint suffered daily, especially when he introduced the exercises at San Girolamo della Carità, said, "Philip is well matched with San Girolamo, for he too had great contradictions and persecutions as long as he lived." But it is remarkable, that those who in any way harassed the Saint, either repented and came to ask his pardon, or were shortly afterwards chastised by God. A person, having murmured against him one evening, in going out of his house the next day fell over a steep place, was in danger of losing his life, and did in reality hurt his leg very seriously; and he confessed that he believed this judgment had come upon him for having murmured against Philip, and he added that if he had said what he did say with a malicious intention, he was sure he should have broken his neck; and from that day he could not endure to hear any one say the least word against Philip.

A noble lady of great age, and who was now in danger of death from a severe illness, was repeatedly visited by Philip, who went to hear her confession. Her nephew, a very influential person, seeing Philip go to visit his aunt so very often, was afraid she might make

the Congregation her heir, and the Saint was given to understand that he was to discontinue his visits. However, as the good of her soul was his only motive, he persisted in spite of the threat; whereupon the gentleman, still more angry, and still more suspicious, ordered the servants not to let him in upon any account. Philip broke through all these difficulties, and continued to visit her without regarding either menaces or whatever else of a worse sort they might plot against him. The fathers of the Congregation, hearing of this, begged the Saint not to go there any more, as he was putting himself into danger by it. Philip answered, "I go to the sick woman for the good of her soul, and if I should be killed in consequence, it would be the best piece of luck that could happen to me." The fathers rejoined, that still there were cases in which it was better to give way. Then Philip said, "Well, you need not be afraid, I shall not be harmed; and the sick woman, who is so ill, will shortly get well, and the nephew, who is in such good health, will die within a fortnight." Every word of this came true; the lady recovered, and lived a long time, and the nephew died in a fortnight.

Another time, the Saint went with his spiritual children to the Seven Churches, as usual; and a person, who did not approve of this, said contemptuously to his companion, "What do you think? These Girolimini (the nickname given at first to the Fathers of the Oratory) have gone to the Seven Churches, and have taken with them seven asses loaded with tarts," adding other idle jokes, turning the whole thing to ridicule. Not many days afterwards, the speaker was murdered, and the listener died. Other instances might be mentioned; but I withhold them, lest the persons should be discovered; but the cases were very numerous, both of individuals and entire families coming to a bad end because of their opposition to the holy father.

A prelate, whose name I conceal out of respect, calumniated him to one of the cardinals, in order that his eminence might oppose and hinder the exercises at San Girolamo; and the calumny was of so serious a nature, that the cardinal spoke to the pope about it; and Philip, although he knew the whole of it, never said one word against his accuser, but went very often to that same cardinal, from whom he received many mortifications; thus making use of it as a means to enable him to become more completely master of himself. Meanwhile the monks of Monte Oliveto, made some opposition to that prelate, saying that he was an apostate, and had been five years in religion; the poor prelate sickened of vexation, and died within a few days almost in despair. The Saint, forgetting his injuries, visited him several times during his illness; and when the news of his death was brought him, he grieved exceedingly, and asked one who was with him to reach him a Bible: he opened it, as it were, at random, and lit upon those words in the sixth chapter of Proverbs, "A man that is an apostate, an unprofitable man, walketh with a perverse mouth. He winketh with the eyes; presseth with the foot; speaketh with the finger. With a wicked heart he deviseth evil; and at all times he soweth discord. To such a one his destruction shall presently come; and he shall suddenly be destroyed, and shall no longer have any remedy."

But to return to Philip's patience:—he carried this virtue so far, that he not only bore with his persecutors, but even loved then tenderly. He was not contented with praying for them himself, and at his ease; but for that end he went often to St. Peter's or to Traspontina Vecchia, (possibly Santa Maria del Carmine,) and made his penitents pray for them, often giving them an obedience to say a Pater and an Ave for his persecutors. Indeed patience had so completely become a habit with him, that he was never seen in a passion, and it appeared as though he did not even know how to be angry. As soon as ever the first movement of resentful feeling rose within him, he checked it that moment, and doing violence to himself, his countenance calmed instantly, and reassumed his usual modest smile. Sometimes, for the good of his spiritual children, and in order to correct them, he would put on a severe and frowning look; but as soon as they were gone he used to turn to any one who happened to be with him, and say, "Did you not think I was in a passion? I am not angry; no; but I am obliged to act in this way sometimes;" and immediately his face would become as calm as usual. Sometimes he would even laugh with those with whom he had just before pretended to be angry, and would say, "Well, are you scandalized at me, eh?" One morning, after he had said mass, as he was coming out of his private chapel, he met F. Antonio Gallonio; no sooner did he see him than he pretended to be greatly displeased with him, and without rhyme or reason gave him a most sharp rebuke, and bullied him so that Gallonio could not conceal his emotion. The aged Saint perceiving this, in the very height of his fictitious passion said, "Antonio! give me a kiss," and he insisted upon his kissing him, in order by that means to remove any lurking feeling of bitterness from his heart. Cardinal Crescenzi says, the Saint did this not so much to exercise Gallonio in mortification, as to hide that wonderful paleness with which his face was so covered after he had said mass, that he seemed like a dead person.

No one ever saw Philip melancholy: those who went to him always found him with a cheerful and smiling countenance, yet mixed with gravity; and this was so well known among his disciples that they used to say, "You may say or do what you like to Father Philip, and insult him as you please, for you cannot put him out of temper." Once he was told that some people had called him a silly old fellow, and he was greatly pleased with it. Another time he heard that a religious had said of him that he was doting, and it put him into such good spirits that he told Cardinal Cusano of it with immense glee; and sending for the religious, caressed him with marks of the warmest affection. Again, when he was told that people thought him mad for carrying a dog about in his arms through the streets of Rome, he laughed and was highly delighted; and another time, when he was told that people had been preaching publicly against the Institute of the Oratory, he did not answer a word, or betray the least emotion.

Philip exhibited an equally edifying patience in the sicknesses which he had almost every year, brought on by his over-fatiguing himself, and which often lasted fifty or sixty days at a time. He received Extreme Unction four times, and even then he had the same calm and joyous countenance. Once when the physicians had given him over, and he saw that all around him were much cast down at the idea of his death, he said with a firm voice

and quiet courage, "Paratus sum, et non sum turbatus." He never spoke of his illness except to the medical men, and he never showed outwardly what he suffered, however sharp it might be; and when he spoke, it was to break out into such exclamations as these, "My Lord, if you wish for me, behold here I am;" "My Love, I have not known you, I have not done any good," and while he said this he used to shed tears. He always heard the confessions of his penitents, unless the physicians expressly forbade him to do so; and if those in the house begged him not to do so, because of his illness, he told them to let him alone, for hearing confessions was a recreation to him: so great was his zeal for the salvation of others. He was never heard to change his voice, as invalids generally do, but he spoke in the same sonorous tone as when he was well. When he was ill, he did not so much receive consolation from his visitors, as impart consolation to them; and by the various winning ways in which he dealt with them, it always turned out that the charity was rather on his side than on theirs.

There was a kind of miracle too about his recoveries; for no sooner was he able to leave his bed, even when he was old, and the indisposition had been a long one, than he was able at once to say mass, and perform all his other duties. There was never any sign of convalescence about him; he got well all at once; so that very often he might be seen in the evening almost as if he were going to die, and in the morning he was performing his ordinary duties with as much readiness as if he had never been unwell. The physicians expressing their surprise one day at these sudden recoveries, Philip, to show that they were gifts from above, said to them, "I can tell you it is not you who have cured me, but that reliquary," pointing to a reliquary which S. Charles had given him, containing the wood of the Holy Cross, relics of Saints Peter and Paul, and S. Francis.

While I am upon this subject I must not omit to relate what happened on one occasion when he was dangerously ill at San Girolamo. He asked Giulio Petrucci to give him a little water mixed with pomegranate wine. Giulio reflected for a moment whether it would not be better to put some sugar into it to temper the crudeness of the water, and the acidity of the pomegranate juice; deciding to do so, he looked about for some sugar, but could not find any, and while he was anxiously debating with himself what to do, suddenly a youth stood before him whom he had never seen before, holding a loaf of sugar in his hand. Giulio was so eager for the sugar, that he hardly gave a thought to the strangeness of the apparition, but sweetened the wine and water as he had intended. Philip, having drunk it, turned on the other side, and lying still for a short time, rose and said, "Giulio! I am cured;" and in the morning he got up and went about his usual duties. Giulio, reflecting afterwards on the event, and seeing nothing more of the youth, understood that the goodness of God had sent that sugar miraculously to succour his servant in his need, and did not doubt but that the youth was an angel of the Lord.

Another time also at San Girolamo, he was so ill that the physicians declared the case hopeless; and so having received the Most Holy Viaticum and Extreme Unction, he was expecting his departure from hour to hour. Pietro Vittrici, of Parma, one of his penitents, and a great benefactor to the Congregation, and at that time in the service of Cardinal

Boncompagno, afterwards Gregory XIII., was one of those who were in attendance upon him, and the Saint asked him to give him a little water to wash his mouth out. When he had drunk it, Philip drew himself into the middle of his bed, and turning his face towards the wall, like another Ezechias, he remained so for a quarter of an hour, and was then perfectly well, and returned without any convalescence to his usual duties.

To return from this digression: Philip not only gave a bright and continual example of patience, but many admonitions and maxims concerning it to his spiritual children.

He said that nothing more glorious could happen to a Christian than to suffer for Christ; and that he who really loved God, would take nothing so much to heart as the not finding any occasion of suffering for Him; because the having no tribulation is the greatest tribulation which can befall a servant of God. When he heard any of his disciples saying that they could not bear such and such adversities, he used to say to them, "Nay, say rather that you are not worthy of so great a good, or that the Lord should visit you, for there is no surer or clearer argument of the love of God than adversity." When a confessor was once complaining to him, that he was unjustly persecuted, Philip reproved him; " How can you teach others patience who are so impatient yourself? My son, the greatness of our love of God is known by the greatness of our desire to suffer for the love of Him." There was nothing, he used to say, which brings about contempt of the world more quickly, or unites the soul to God more closely, than being harassed and afflicted, and that they who are not admitted as scholars to that school may well call themselves unlucky men.

He was fond of repeating, that in this life there is no purgatory; it is either all Hell, or all Paradise; because to him who serves God truly, every difficulty and infirmity turns to consolation, and even in this world, in addition to his reward in the world to come, he has a paradise within himself in every kind of inconvenience and discomfort. Another favourite maxim of his was this; when God sends extraordinary sweetnesses to the soul, then let a man prepare himself for some serious tribulation, or temptation; and when he finds himself in possession of that little unusual fervour, let him spend it in asking of God grace and fortitude to bear whatever it may be the will of His Divine Majesty to send upon him. He said also, that in such spiritual sweetnesses a man ought to be very much upon his guard, because there is always danger of sin behind them: when a man has such sweetnesses, he ought immediately to humble himself, and to pray God that the danger which they foreshadow may not be mortal sin, but some other kind of tribulation which may not separate him from His grace, and that whatever it is, he may not offend Him in it, not even venially; for we may take it as the ordinary rule, that spiritual sweetness is the forerunner of some peril of the soul.

In order to animate his disciples to this virtue of patience, he exhorted them never to lose heart, for it is God' s way to make human life a sort of web, first a trouble, then a consolation, at least an interior one; he instructed them never to fly from a cross, for in that case they were sure to light upon a greater one, and that there is nothing on earth more beautiful than to make real virtue of necessity, instead of doing what men mostly do—manufacture crosses for themselves.

He did not, however, advise his penitents to ask tribulations of God, in the presumption that they could bear them, but to walk most warily in this matter, for it is not little which a man does when he bears what God sends him daily. Yet he himself on one occasion, compassionating a poor invalid, abandoned by the physicians, begged of God in the most absolute manner, and with an act of heroic charity, the life of the poor sufferer, desiring that the severe sickness might pass from him upon himself; and his venturous prayer was heard and answered to the letter.

Some who had been exercised in the service of God for a long time, he recommended to adopt this practice: in the time of prayer to imagine that all manner of insults and affronts were offered to them, such as blows, wounds, and the like; and then to make acts of charity in imitation of the charity of Christ, and so accustom their hearts to remit injuries in good earnest to those who might offend them; and he said that this exercise would bring with it a great increase of devotion. To one person, however, who begged him to teach him the method of this exercise, he said, "No, it will not do for you, nor for all."

With these and similar holy admonitions did Philip confirm himself and others in the virtue of patience.

Chapter XXI. Of Philip's Perseverance and Firmness in Well-doing

Let us come now to that which was, as it were, the complement of his eminent virtues. He knew well that every action, however great and heroic it might be, cannot lay a just claim to the title of virtue, when it is not accompanied by stability and firmness; and therefore, from boyhood upwards, he aimed especially at perseverance and firmness in well-doing. When he he came to Rome and knew that it was the will of God that he should labour in His vineyard there, there did he remain quietly for the space of sixty years, and never went beyond the gates, except so far as the circuit of the Seven Churches extends. His friends repeatedly begged him most importunately to go with them to different places, and his relations specially urged him to pay a visit to his own country, and his native Florence. But they never could move him from his purpose; for, as he said to Vittoria Gottifredi, superioress of Torre di Specchi, he recognized no native land but heaven.

When he became a priest and confessor, his attention was continually fixed on the proper discharge of those two offices, of the Priesthood and the Confessional; so that we may really say, that the whole course of Philip's life was made up of praying, reading holy books, hearing and preaching the word of God, ministering the Sacraments, visiting the churches and the sick, and doing other pious and religious works.

When he had founded the Congregation he was very particular not to accumulate many exercises in it, in order that he might the better attend to the principal end which he had in view, in establishing the institute; for he said he was contented with three things, prayer, the administration of the Sacraments, and the word of God. His jealousy of multiplying exercises arose entirely from his desire that he himself and the others of the Congregation might persevere the more unintermittingly in these three.

This love of perseverance and stability he was always endeavouring to instil into the minds of others; for Philip was never contented with practising a virtue himself; he was always on the watch to cultivate it in others. He was continually quoting our Blessed Lord's words, that not he who shall begin, but "he who shall persevere to the end, shall be saved." He taught his spiritual children, that the best help towards the acquisition of this virtue was discretion; and that it was not necessary to do every thing in a day, nor to wish to become a saint in four days, for perfection is only to be acquired with very great fatigue; and he used to laugh very much at those, who, having a little spirituality, thought it was some great thing; and he added, that he really thought it was a more difficult thing to moderate those who wished to do too much, than to stir up those who did too little. Another advice of his was, that a man should take care not to attach himself so to the means as to forget the end; and that it was by no means well to be so taken up with mortifying the flesh, as to omit to mortify the brain, which after all is the principal matter.

He was very much against persons intermitting their devotions for the sake of every little occasional distraction that might arise, such, for example, as going to confession on their usual days, and particularly hearing mass on week days; but if they wished to go out walking, or do any thing else, to go to confession or the other spiritual exercises,

whatever they might be, and then to take their walk. He was also opposed to persons loading themselves with many spiritual exercises; for there are some who by little and little take upon themselves the obligation to say so many rosaries and offices, that they presently tire of them, and either do not persevere, or if they persevere, say them without devotion. Hence his counsel was, to take but little on ourselves, and then to keep to that little without intermission; for if the devil can only get us to drop one exercise, he will easily get us to drop a second, and then a third, until all our heap of devotions melts into nothing; and he was continually saying to his disciples, "Nulla dies sine linea."

Another admonition of which he made much was, that people should be on their guard against little defects; for otherwise, if we begin to slight and neglect such failings, a kind of grossness comes over the conscience, it loses its sensitiveness, and then all goes wrong. He exhorted his penitents frequently to renew their good resolutions, and never to abandon them because of the mere violence of the temptations against them. He told them by all means to have confidence in God, who is eternal, and not to be out of heart with things going contrary to us; for God, when He wishes to grant any virtue, generally allows a man to be first harassed with temptations to the opposite vice; and as a remedy for discouragement, he recommended that when a temptation comes upon us, we should call to mind the sweetnesses we have felt in prayer at other times, and we shall thus more readily overcome it.

He used to say that fervour is generally great at the beginning, and then the Lord fingit se longius ire, makes as though He would go further, and that we must then stand firm, and not be disturbed; for God is then withdrawing His most holy Hand from pouring out His sweetnesses upon us, in order to try our fortitude and perseverance; and then if we resist and master these tribulations and temptations, the sweetnesses and heavenly consolations return. So all we have to do is to look after the acquisition of virtue, for at last the whole turns to our more abundant consolation, when the Lord returns us our sweetnesses and consolations doubled.

He said that there were three degrees in the spiritual life: the first he called the animal life; it is that of those who run after sensible devotion, which God most gives to beginners, in order that they may be drawn on by the sweetness, just as an animal is by a sensible object, and so give themselves to the spiritual life: the second he called the human life; it is that of those who cease to experience sensible sweetness, but fight against their passions in the strength of virtue, a thing which is properly the work of man: the third he called the angelic life; it is that to which they arrive, who have been exercised for a long time in the taming of their passions, and so receive from God a quiet, tranquil, and, as it were, angelic life, even in this world, and find neither trouble nor disgust in anything. Of these three degrees Philip exhorted his penitents to persevere in the second, because assuredly God in His own time will grant the third.

As to young men, he said that the avoiding of evil practices and keeping good company, were as necessary to their perservance in the ways of virtue, as the frequenting of the Sacraments. He did not very readily put faith in them, however great might be the show

of their devotion; so that sometimes when persons spoke to him of certain youths making great progress in the spiritual life, he would say, "Wait till they are fledged, and then let us see what kind of a flight they will make of it:" and then he added, that he himself would undertake to make anybody very devout in a short time, but that the important part of the business was the persevering.

He exhorted every one to pray without ceasing, that God of His goodness would vouchsafe to grant him this gift of perseverance. He introduced the custom of saying in the Oratory every evening five Paters and five Aves, to obtain from the Divine Majesty perseverance in His holy service; "But," he said, "to begin well and end better, two things are wanted, devotion to the most holy Mother of God, and hearing mass every morning, when there is not any legitimate hindrance in the way."

When he began with people who had a spirit of religion, he used to mortify them for a long time, breaking down their own will in the things to which he saw they had the greatest repugnance, in order to enable them to persevere more firmly afterwards. He kept in suspense for several months one person who wished to become a religious, but seeing that he still persevered, and continued to beg for his permission, he at last consented to his becoming a friar. On this very account, many who entered upon the religious life with his counsel, have said repeatedly, that if the holy father had not dealt with them in that manner, they should not have persevered. A Capuchin father, visiting the Saint, after he had kissed his hand, said, "O father, the mortifications which I received from your reverence are nothing compared to those of the religious state; but I am sure I may say confidently, that if it had not been for the one, I should never have been able to go through the other." He used also to say, that if a religious found himself in an order that had degenerated, and lived in it with observance and edification, he ought to remain there, because God may wish to make use of him at some time to renew the spirit of the order.

He held all change in great suspicion; and did not like men passing from one good state to another, nay, not even to a better, without great deliberation; for he said, that the devil often transformed himself into an angel of light, and made men leave off good, under the pretext of doing better. But it was not merely in men of the cloister that he desired to see this stability, but in laymen also; and his great aim with his penitents was, when they had once made their choice of state, to persevere in well-doing in that state, and not for a light occasion to change either their profession or their residence.

Massimiano Borgo, one of his penitents, had entered into the service of a great person, but it was somewhat against his own will, and only on condition that he was not to be occupied in secular affairs, and to be able to attend to his spiritual exercises, and to serve God. His master did not, however, quite keep his promise, whereupon Massimiano wished to leave his service, and spoke to the Saint about it. Philip advised him to be patient, telling him expressly, that if he ran away from one cross, he would find a greater one, and would never be at peace. And so it was; for Massimiano, following the injudicious counsel of others, left his place, and from that time forward was never

easy, and never found a permanent home, although in other respects he led a good and praiseworthy life.

He animated all to perseverance in the spiritual life by saying, that God hardly ever sends death to a spiritual man, without giving him warning beforehand, or bestowing on him an unusual increase of devotion. Almost his main object with the members of the Congregation was, to form this virtue of stability in them. He did not readily give them leave to go out of Rome under pretext of change of air, especially if it was for a long time, or to go to their own country; for he said, "Devotion is relaxed and lost among relations; a man gains nothing; and when he returns, he mostly makes a hardship of resuming the usual exercises, and going back to his former life, and putting a restraint upon himself."

There was a youth of most excellent qualities, who entered into the Congregation, and gave great hopes in succeeding admirably. It happened that he was afflicted with some bodily indisposition, for which change of air was recommended. The holy father did not relish this, but the youth being importunate about it, especially as he wished to go in company with another member of the Congregation who had some necessary occasion to leave Rome, the Saint humbly retracted his refusal, and gave him leave because of his importunity. But he said to some, "Two you see are going away, but only one will come back;" and so it proved, for the youth went into the country, and overcome by the love of home, returned no more. Philip, however, wrote him a letter, of which I subjoin an extract, that the Saint' s desire may be better seen from his own words: "I wished, N., that you had not left so soon, and that when you had left, you had not stayed so long with flesh and blood, amidst the love of mother and brothers; especially looking at the example of San Marco and San Marcelliano, who, having been bold through many martyrdoms, so to speak, were at last close upon denying Christ, through love of father and mother, and would have done so if San Sebastiano had not strengthened them with his holy words," &c.; and in the end he adds, "Now then it is for you to decide whether you will stay or come back, for we do not want pressed men here."

Father Giovanni Antonio Lucci, who has already been mentioned, left to go to Bagnarea, his native place. The Saint tried to detain him, saying, "Giovanni Antonio, do not go, for I know what I say;" and he added, "Puto ego quod Spiritum Dei habeam." Lucci went notwithstanding, fell in love with home, and never returned to the Congregation. The same thing happened to some others, who went home against his will; some of them died while they were there, and others returned no more to the Congregation.

He was also reluctant to give his subjects leave to go and found congregations in other cities; he wished them to remain perseveringly in the Congregation of Rome, and attend to the best of their power to the discharge of their duties in it. How strong this feeling was in him may easily be collected from a letter he wrote to S. Charles Borromeo, whom he tenderly loved and greatly revered. S. Charles had asked for some of his subjects to transplant them to Milan, and Philip answered, "These students are yet unripe, and I cannot see my way to taking them from their studies; I think I should make a mistake in doing so:" and a little further on he adds, "The ripe ones I cannot send you, for we are

too much in want of them here; and for them I toil and tremble when I have made choice of them to send them anywhere, or put any kind of charge upon them; and I recommend myself most earnestly to God," &c. From this we may see how averse he was to removing any of his subjects from the Congregation of Rome.

End of Book the Second.

Book the Third. Which Treats of the Gifts God Vouchsafed to Him

Chapter I. Philip's Raptures and Ecstasies

Philip's great and solid virtues, which we have related in the preceding book, were crowned and adorned by the Divine Majesty with various gifts and graces. The Lord was not contented with having raised him to this height of charity, and given him so remarkable a spirit of prayer. It was His good pleasure to exalt him to penetrate the ineffable secrets of the Divine Greatness in wonderful ecstasies and raptures, which were of frequent occurrence during the whole of his life; although, out of humility, he used every means and tried every artifice to avoid them, even doing violence to himself for that end.

In consequence of an important cause, which they had at that time before the Pope, the Dominican fathers had the devotion of the Forty Hours at their convent of the Minerva, and Philip, together with Francesco Maria Tarugi and some others, was there by invitation. While he was kneeling in one of the remotest parts of the church, praying fervently, he fell all at once into an ecstasy, and remained with his eyes fixed on the Blessed Sacrament, his face slightly smiling, and the rest of his body perfectly motionless. The prior, Fra. Angelo Diaceti, who was afterwards bishop of Fiesole, and a great friend of Philip, noticed it, and in company with another friar went to him, and called him several times; they then touched him, and found him as cold as ice. Thinking that some accident had happened to him, they carried him to a cell in the novitiate, where, after he had remained a long while in that state, he returned to himself, and cried out, "Victory! victory! our prayer is heard." The prior, in great astonishment, begged him earnestly to explain the cause of the change that had come over him, and what that victory was of which he spoke. The Saint at first made a great difficulty of explaining anything; but at last, being prevailed upon by the prior's reiterated petitions, he said, "Well, the business for which we have had this devotion has succeeded, and we have been heard." When he was questioned more narrowly about his ecstasy, he said that he had seen Jesus Christ in the consecrated host, giving benediction with His most holy Hand to all those who were present at the devotion; and that they should therefore thank God for the victory they had gained. It was observed, that at the very moment in which the Saint returned to himself, the Pope had given sentence in favour of the Dominicans, in the cause for which they had exposed the Blessed Sacrament, and had the devotion of the Forty Hours.

Fabrizio de' Massimi, going one morning to confession to him, found the door of his room closed; and opening it very softly, he saw the Saint in the act of praying, raised upon his feet, his eyes looking to heaven, and his hands uplifted, and making many gestures. He stood for a while watching him, and then going close to him, he saluted him. The Saint, although he had his face towards him, so that he could easily see him, and could not naturally have avoided seeing him, did in fact neither see him nor return him any answer. Fabrizio, struck with this, looked at him again, feeling himself no little devotion from simply beholding Philip in this state of abstraction, which lasted about eight minutes longer. When Philip came to himself and perceived that Fabrizio was present, he asked him how he had got in; he replied, that he had not found the door bolted; whereupon, without another word, the Saint heard his confession. Francesco

della Molara also going one morning to confession to him, found the door open, and the Saint sitting praying. Francesco knelt down before him to confess, when he perceived that the servant of God was in an ecstasy, and it was a quarter of an hour before he came to himself.

Another time he was in the chapel of the Visitation, one of his favourite haunts, because he was particularly fond of Barocci's picture which is there; and sitting down, according to his custom, upon a little seat, he passed unawares into a most sweet ecstasy. Some women, his penitents, who were at no great distance, saw this, and went up to him, and after having looked at him for a while, they called him, and shook him so vehemently that he came to himself. But Philip, disliking of all things to be observed when enjoying these divine favours, got up, and began to cry out, and call Father Antonio to send those women away, because they were annoying him, and would not let him alone; and he pretended to be in a violent passion; and all this was merely an artifice to destroy the good opinion they might have formed of him from finding him in an ecstasy.

Paolo Ricuperati, a prelate of both the Segnature, and one of the holy father's familiar friends, went one evening to confession to him at San Girolamo, and found him at supper with Messer Giovanni Animuccia. Philip rose from table and heard his confession, and in putting his hands on his head to give him absolution, went into an ecstasy and remained motionless. He remained in this state for a considerable time, to the astonishment of the prelate and Animuccia, who was also an eye-witness of it; and when at last he came to himself, he gave him absolution: and the like happened to many other of his penitents, as the time of the hearing of confessions was frequently to him the time of these heavenly favours.

About the year 1585, Father Antonio Gallonio found Philip in bed one morning apparently almost dead. The medical men were immediately summoned; they applied a hot iron to his head, blisters to his arms, and other remedies to the shoulders. Nothing, however, seemed to rouse him, or do him any good; and F. Giovan Francesco Bordino gave him Extreme Unction; but one of the fathers saying "Credo, Credo," the Saint came to himself, and said in an audible voice, "What Credo, Credo is this?" and then opened his eyes, looked round on all of them weeping; and when some of them said, "Father, you have been very ill," he answered, "Nay, I have had no other illness than the one you have provided me with." They found afterwards that it was no fit, but an ecstasy; and it was perhaps because of these frequent ecstasies that he used repeatedly to say in bidding them good night after he was in bed, "Go away, and if you find me dead tomorrow morning, bury me." At mass his ecstasies were frequent, as we learn from those who served, and especially Cardinal Ottavio Paravicino, who, when young, served the Saint's mass for twenty years, though not continuously. He also found it so difficult to prevent himself going into an ecstasy, when he was in the presence of the Pope, because of the interior movements which it caused in his heart, that whenever he was going to see his Holiness he used to say to the fathers, "Now pray for me, that I may not commit some foolery or other."

He was often seen with his whole body raised in the air; and among others Paolo Sfondrato, Cardinal of S. Cecilia, saw him in prayer raised several spans from the ground, indeed almost to the ceiling, as he told Paul V. a little time before he died. Giovanni Battista Modio was on one occasion so grievously ill, that his death was hourly expected, and he had already lost his speech and senses. At this juncture the holy father came to visit him, as he was a friend of the family. He stayed a little while with him, and then retired into a solitary room to pray for him. When midnight was passed some of those who were attending the sick man began to wonder where Philip had retired, and they found him with his body raised entirely up into the air, and with rays of glory all around him. When they saw him in this state, they cried out, "Come here quickly, come here quickly;" and all the attendants, hearing, ran to the spot, and they saw him raised from the ground to such a height that his head almost touched the ceiling, while a glory of rays shone all round him. In about half an hour Philip came to himself, and went to the invalid in great joy, and laying his hand on his head, said to him, "Keep up your heart, you will not die;" at that instant the power of speech returned to the sick man, and he began to converse with the Saint on various topics as distinctly as if he had not been ill at all, and in a few days he had entirely recovered.

Father Gregorio Ozes, the Dominican, declared that before he entered religion he also had seen Philip raised in the air, and with a resplendent light around him. But the Saint was not only seen raised in this manner in private places, or by one or few persons at once; even in churches and public places he was, against his own will and endeavours, carried off into these ecstasies. On one occasion he was praying in S. Peter' s, at the tombs of the apostles, and his whole body was seen to rise all at once into the air, and with his clothes gathered up, as they had been when he was kneeling, and then to descend with equal suddenness; while he, fearing lest he should have been observed, fled away with the utmost rapidity. The same thing happened in many other churches, so that when he entered a church in company with others, he used to stay a very little time, but merely say a Pater and an Ave, and then rise from his knees, to prevent the possibility of his going into an ecstasy.

When he was saying mass he was repeatedly raised into the air, and several persons took particular notice of it. At Torre di Specchi some of the nuns saw him three or four palms above the ground during mass; and a little girl, who was at his mass at San Girolamo, saw him about two palms from the ground, and turning to her mother said with childish simplicity, "Mother, I think that father there is possessed with a bad spirit; look at him, how he stays in the air!" but the mother replied, "Hold your tongue, it is a Saint in an ecstasy." Sulpizia Sirleti, one of his penitents, seeing him raised into the air on one occasion, said within herself, "Surely this father is possessed, else he would never stay in the air in this way." Going afterwards to confession to him, she was ashamed to mention this suspicion to the Saint, and began, "Father, I have said," and then stopped, not having courage to finish her sentence. But Philip said to her, "Go on, you silly creature; you have been finding fault with me, eh? that is it, is it not?" She said it was, and he asked her further what it was; Sulpizia answered, "The other morning, when your Reverence was

saying mass, and was raised above the ground" —Philip hearing this much put his finger on his mouth and said, "Hush, hush;" but she added, "Then I said in my heart, O dear! this father is possessed." At these words Philip burst out laughing, and repeated several times, interruptedly, in his usual way, "True, I am possessed."

Sometimes when he was saying mass he was seen with rays of glory round his head. In the first year of the pontificate of Sixtus V., Aurelio Bacci, a Sienese, saw Philip saying mass at the high altar of our church, and as soon as he began the Memento of the Living, he saw him with a splendour round his head, of the colour of gold, but more gleaming, about four fingers wide all round, and in the shape of a diadem. Aurelio, thinking it might perhaps be some defect in his own vision, turned himself several times in order to change the point of view, and then looked again, but still he saw the same thing distinctly. He rubbed his eyes with his hands and his pocket handkerchief, and looking at the heads of other people he saw nothing of the kind, but turning again to Philip, he saw the glory as plain as before, and it lasted until the holy father had communicated.

Another time when he was saying mass at San Girolamo, a little girl about twelve years old, saw him raised in the air, and surrounded by a most white and resplendent cloud, which covered him all over; and although his vestments were red, or of some other colour, not white, yet he appeared all white and shining, and remained in this for half a quarter of an hour; and this same thing happened more than once. Muzio Achillei, a priest of San Severino, and Philip's penitent, also saw the Saint saying mass with his face shining like bright gold.

When Vincenzo Lanteri, the Archbishop of Ragusa, was young, Philip used to pull his hair and box his ears whenever he met him; and one day Vincenzo, meeting him in the street, and fearing lest he should do the same in public, determined to be beforehand with him, and going up to him, took his hand and kissed it reverently; and in taking it he perceived it all gold colour, and shining with rays that seemed to come from the middle of it. Wondering whether this could come from any natural cause, he looked about him, and saw that the air was thick, and no sunshine to be seen any where; full of wonder and perplexity, he went immediately to Chiesa Nuova, and related the whole matter to Father Tommaso Bozzio, who confirmed him in his belief that it was supernatural, and told him that many had seen Philip's hand as it were all of gold. But to relate all the matters of this kind, with his ecstasies and raptures, would only weary the reader, both from the sameness and the number of the instances.

Chapter II. Philip's Visions

Besides these ecstasies and ravishments of spirit, Philip was favoured with many visions and apparitions; indeed they were so frequent that they occurred almost every night. A few only shall be related here, sufficient to show the reader how this glorious Saint, whose mind and heart were continually in heaven, was favoured by God with heavenly visits and unearthly consolations.

On one occasion before he was ordained priest, or had come to any determination about a state of life, he was praying with particular fervour, that he might know the will of God about it. It was in the morning just at sunrise, and as he was praying, the glorious precursor of Christ, S. John the Baptist, appeared to him. He was so filled with devotion at this apparition, that the usual trembling came over him, and after he had remained in rapture for some time, the vision disappeared, leaving him in great spiritual fervour and most burning love; and from certain things in the apparition, he told Cardinal Frederic Borromeo that he gathered it to be the will of God that he should live in Rome for the good of others in poverty, and a special detachment from every thing. The same thing was signified to him in another vision which he had of two blessed souls, while he was at prayer. One of them had a hard roll in his hand, which he appeared to be eating without any other food. Philip seeing this, and wishing to know the meaning of it, heard these words, "God wishes that you should live in the middle of Rome, as if you were in a desert, abstaining from eating flesh, so far as may be allowable for you." This he observed perseveringly to the day of his death, eating meat very seldom, and then rather out of condescension to the will of others, or because of illness; otherwise he used to abstain from it, assigning as a reason that it did not agree with him. These visions, in addition to what Father Agostino Ghettini of the Tre Fontane said to him, and which we have already narrated, put Philip's mind completely at ease regarding his state of life, and filled him with an inward contentment and clearness of mind which never left him during the whole course of his life.

Another time, after he was a priest, he was praying on Christmas night with Costanzo Tassone, and Sebastiano, the musician whom we have spoken of before; and in the fervour of his prayer he saw Christ appear upon the altar in the form of a child; whereupon, turning to his companions, he said, "Do you not see Christ the Child upon the altar?" They answered, "No;" and he, perceiving that the favour was granted to him only, held his peace and went on with his prayer. Once also when he was saying mass, Cesare Tomasi of Ripatransona, his penitent, observed that at the elevation, after he had laid the host down, he remained a long time as in ecstasy before the elevation of the chalice; and that after mass he retured to the sacristy with a joyous and smiling countenance. Cesare afterwards asked him why he had been so long at the elevation, and why he had come back into the sacristy so joyous; the Saint laid his hand on his head and smiled, but gave him no answer; but his penitent growing importunate, and asking him over and over again, Philip at last reluctantly told him that sometimes at mass after the consecration, God was pleased to show him the glory of Paradise in a vision; but he begged him not to tell this to any one else.

He had also the consolation of seeing the souls of many, and particularly of his friends and penitents, go into heaven. Mario Tosini, one of the first of the company of the Santissima Trinità, a man of singular goodness, and whose life has been written by Bonsignor Cacciaguerra, appeared to Philip immediately after his death, about midnight, and in great joy. He called twice with a loud voice, "Philip, Philip," and the Saint, lifting his eyes to heaven, saw the soul of Mario, all bright and resplendent, enter into Paradise. The following morning he heard the news of his death, and found upon inquiry, that he had expired at the very time the vision appeared. The Saint himself related this to some of his spiritual children, when conversing with them about the goodness of that servant of God, and he said that human language could never express the beauty of a justified soul.

Vincenzo Miniatore, also one of the first brothers of the Santissima Trinità, and his penitent, a man of great perfection, appeared to him immediately after his death, all glorious, and Philip saw him ascend to heaven surrounded with splendour. In the morning he went to console the widow, and said to her, "Your husband knocked at my door last night, and recommended you and all your family to my care; you need be under no uneasiness about him; he is gone to Paradise;" and from that time the holy father always assisted the family in its necessities, as has been mentioned elsewhere.

Marco Antonio Corteselli of Como, cashier of the bank of the Cevoli, one of his spiritual children, the most dear to him, and a man very much given to prayer and works of mercy, and who for many years transacted the business of the Capuchins for them, passed to a better life; and the Saint went with Father Antonio Gallonio and another priest to see his body which was in Santa Caterina close to S. Girolamo della Carità. After having looked at it for a long time with great attention, he made a painter take a portrait of it; the priest wondering at this, Gallonio told him he need not be surprised, for that Philip had said, "The soul of Corteselli appeared to me last night all luminous, and remained conversing with me for about four or five hours, and after that was borne up to heaven by angels, and his presence filled the whole room with a resplendent brightness." Corteselli had as great an esteem for Philip, as Philip for him, and talking one day with Paolo Maj, a priest, and procurator of the Sacred Penitentiary, he said of Philip, as if in the spirit of prophecy, "Messer Paolo, this good father is not known, and some think him an ordinary man; but he will be well known when he is dead."

Fabrizio de' Massimi had a daughter about thirteen years old, whose name was Elena. This child was most fervent in the love of Christ, and most obedient to her director in the least particular; she wept bitterly over our Lord's Passion, communicated at least three times a week, and that with abundance of tears, and had such a relish and appetite for prayer, that it seemed like the very food that sustained her. She had a mean opinion of herself, preferring every one to herself, and she had an extreme desire to suffer, that she might in some measure be conformed to our Saviour's Passion. In her last illness, when Baronius took her the holy communion, after she had communicated, she saw Jesus Christ shedding His Precious Blood into her soul; and at last, having already foreseen her death, she passed away to heaven with signs of the greatest devotion. No sooner had she

breathed her last, than Philip heard the angels singing, and saw them, as he himself told Baronius, carrying the little virgin's soul to Paradise as they sang, and Baronius says the Saint called it a "Hebrew song."

In fact, those who were most intimate with Philip, held it for certain, that none of his spiritual children died without his being certified of the state of their souls. Besides the apparitions already mentioned, the same happened at the deaths of Lavinia de' Rustici, the first wife of Fabrizio de' Massimi, of Sister Elena and Sister Scholastica, her daughters, who were at Torre di Specchi, of Patrizio Patrizi, and of Virgilio Crescenzi; for consoling the sons of this last, he said, "Do not make yourselves unhappy; your father is in Paradise, and I tell you that I know it," and he repeated these words several times over. Many other instances of a like nature might be mentioned; and Cardinal Frederic Borromeo says, that Philip in talking with him about this very matter, spoke of it as an ordinary and usual thing with him; and it was so well known that God had given him this gift of knowing the condition of departed souls, especially of his own penitents, that Father Giovanni Antonio Lucci, when his mother was dead, begged him to pray that he might know the state of her soul; and Philip after his prayer said, "Be of good cheer; your mother is in heaven," and Giovanni hearing this wept in the joy of his heart. He told him the same of his father when he died, and giving him the reason, said, "Because the same thing has happened as in the case of my own father's death;" whence we may gather, that Philip's father had gone to heaven, and we may believe this to be owing to the prayers and merits of such a son. Whenever conversation turned on the beauty of souls, he used to speak as a man would do who was accustomed to such visions, and it was a common phrase with him, "It is impossible to describe the beauty of a soul that has died in the grace of the Lord."

We have already had several times to mention Giovanni Animuccia, one of the Saint's spiritual children, a musician and chapel master at S. Peter's, who used to go every day to the Oratory to sing after the sermons, taking several other singers with him. He was a man of such purity, that after he had put himself under Philip's direction, he lived with his wife as though she had been his sister. During his life he was extremely harassed by scruples; but in his last sickness it pleased God to free him from them entirely, so that he died in the greatest peace and joyfulness. One evening, about three years after his death, about an hour before the Ave, when the sermons were over, he appeared to a certain Alfonso, a Portuguese, and a friend of his, and asked him if the Oratory was finished. His friend replied that it was, forgetting at the moment that Animuccia was dead. Animuccia added, "I beg you will speak to Father Philip, and ask him to pray for me," and then disappeared. The Portuguese, reflecting, remembered that his friend had been dead a good while since, and immediately returned to the place where he had seen the apparition, but all had disappeared: whereupon he went to the Saint in great fear, and told him what had happened. Philip the next morning made him relate the whole vision in the Oratory, in the presence of all, and then sent to different churches to have masses said for the soul of the deceased, besides having a solemn requiem sung at San Giovanni

of the Florentines. Afterwards he said to the brothers at the Oratory, "Animuccia has arrived," meaning, that he had gone from purgatory to Paradise.

In some instances he was allowed to see the beauty of souls, even while they were united to the body. Speaking of S. Ignatius, the founder of the Company of Jesus, he said that the interior beauty of that holy man was such and so great, that he could discern it in his countenance, and he declared that he had seen rays of glory issue from his face. So high was the opinion which Philip had of him, that after his death, in case of any special need, he used to go to his tomb, and recommend himself to him, although he was not yet canonized, and he obtained by this means whatever he asked; and when he read his life, he said several times, "How many things are left out, how many more than are written! O if all had been registered, how would men's admiration for Ignatius have increased!"

He declared he had observed the same thing in looking at S. Charles, and that he had seen him beautiful and resplendent as an angel. He saw also a great splendour in the countenance of one of his youthful penitents, named Giovanni Battista Saraceni of Collescepoli, who afterwards became a Dominican and was called Fra. Pietro Martire; and by his virtue and abilities he was raised to the chief offices of his religion, and was created Vicar General of the order, ending his edifying life by a most holy death. He also saw at different times some Carthusian monks with their faces shining, as they came from prayer.

Philip, however, had not only visions of good spirits for his own consolation, but of evil ones also for the exercise of his virtue, and the instruction of others. When he was living at S. Girolamo, he ordered Father Giovanni Antonio Lucci to exorcise a woman who was possessed, and in contempt of the devil to give her several blows. The evil spirit was so enraged at this, that he appeared to Philip the next night in a most brutal form, in order to frighten him, and in going away left such a stench in the room that the Saint smelled it for a long time afterwards. One day he was in the Oratory at San Girolamo, when, besides the brothers, Gabriello Pallecto, who was afterwards cardinal, was there. They were conversing of the things of God, when all on a sudden Philip rose and said, "My brothers, behold here is the devil; kneel down and pray." He himself immediately went down on his knees, and making the sign of the cross in front of himself, he said to the devil, "Thou shalt not enter;" whereupon the evil one disappeared instantly from the eyes of the Saint, and they pursued their exercises in peace.

Another time he was in the baths of Diocletian, close to Santa Maria degli Angeli, and he saw above one of the monuments of antiquity, which there are there, the devil in the form of a young man; and looking fixedly at him, he observed that he changed his countenance, and appeared sometimes younger, sometimes older, sometimes ugly, and sometimes beautiful. Perceiving that the devil was doing this in order to delude him, he commanded him in the name of God to depart; upon which he immediately vanished, leaving a most horrible stench behind him. This stench was always like sulphur, and although he only smelled it in general, yet sometimes others perceived it also; as was the case one morning when he laid his hand on the head of a possessed person; such

a pestilential smell was left upon his hand, that although he washed it with soap, and different sweet-scented things, the stench lasted for several days. During this time he gave his hand to several persons to smell, in order that they might take occasion from it to avoid sin more carefully; as he declared it came from the devil, by whom that poor woman was harassed and possessed. Upon another occasion when Philip was in our church, the devil appeared to him in the form of a boy of six or seven years of age, who held a pocket handkerchief to his mouth, and made game of Philip. The Saint looking severely at him, drove him away; and asking Gallonio, who was there, if he had seen that boy, he added, "It was the devil who came into the church to do some mischief, either to make some one fall into sin, or because some great sinner has entered the church."

In a word, so bitter was the devil's hatred to Philip, that if he prayed or performed any action at all of a religious nature, he almost always endeavoured to disturb him and weary him. One night when the Saint was praying, he appeared to him with a terrible aspect, in order to frighten him, but Philip invoking the Queen of heaven, the evil one instantly disappeared. Another time when the Saint had retired to a sort of little balcony above his room, the demon, not being able to do him any other mischief, stained his clothes all over with dirt; another time in order to annoy him, he upset a table upon him; and when the Saint was ill, the devil used often to put out the light which was kept burning in the room. Besides this, he was continually making a noise in the room; so that Gallonio, who slept underneath, was frequently obliged to rise and go up stairs to see what the meaning of the noise was, and never found anything: but Philip repeatedly said to him, "The devil has tried to frighten me to-night, but I recommended myself to the most holy Mary, and she delivered me."

Philip, as well by the sanctity of his life, as by long experience, had acquired great discernment in these matters, and knew well how to distinguish true from false visions. He was very particular every time that conversation turned upon them, whether speculatively or practically, to warn men against being deluded, which is very easy and probable; and for this end he constantly quoted that common doctrine of the holy fathers, that we ought not ordinarily to give credit to visions; and although he was favoured by God with such lights and elevations of mind, yet he did not at all like ecstasies or visions in public; for he said they were most dangerous things, and that we ought to seek for spiritual sweetnesses and consolations, and keep them as secret as possible. He also said that visions, as well good as bad, were wont to come even to those who did not wish for them, and therefore that no person could confidently say, "I do not desire these things, and so I shall not be exposed to delusions or to evil visions," but that there is need of great humility, great resignation and detachment, to prevent our leaving God because of visions. He used to add, that it was a difficult thing to receive visions, and not be puffed up by them, more difficult not to think ourselves worthy of them, but the most difficult of all to think ourselves actually unworthy, and to prefer patience, obedience, and humility, to the sweetness of visions. He taught that the visions which were not useful either to the person who received them, or to the Church in general, were in no way to be esteemed, and that real visions begin by breeding horror and fear, but leave behind

them great peace and tranquillity, whereas counterfeit visions work just in a contrary way. He warned confessors never to trust to the revelations of their spiritual children, and particularly of women, because they seem sometimes to be far advanced in spirituality, but more often than not it all melts away, and many have made shipwreck, of themselves in following after these things. He counselled, therefore, nay, in many instances commanded his spiritual children to reject such things with all their might, and not to fear that in doing so they should displease the Divine Majesty, because this is one of the very tests to distinguish true from false visions. One day when he mounted into the pulpit to preach, he spoke against those who gave easy credence to visions, raptures, and ecstasies, and said, "I know a person present here who can go into an ecstasy whenever he pleases, God having among other graces granted him this also, but a person ought to fly from such things and to hide them;" when he had said this he felt himself being carried away in spirit; whereupon he strove to the best of his power to hinder himself from going into an ecstasy, and being unable to proceed with his sermon, he leaned with his hand upon his knee, and said, "He who wishes for ecstasies and visions, does not know what he desires! O if everybody did but know what an ecstasy is!" and then bursting into tears, he came down from the pulpit, and went away.

Another time when F. Giovan Francesco Bordini had been discoursing upon ecstasies, after he had finished, Philip mounted the pulpit and said, that as that father had spoken of ecstasies, he wished to add a word or two to the discourse; "I have known," said he, "a woman of holy life who had continual ecstasies for a long time, and then God took them from her: now I ask you,—when do you think I esteemed that woman most? when she had ecstasies, or when she had not? I tell you, that to my mind, she was without comparison more estimable when she had not ecstasies than when she had;" and with these words he came down from the pulpit and went away. On one occasion he was told that our Lord frequently appeared, and S. Catherine of Siena almost continually, to a virgin of the third order of S. Dominic. He replied, as one who had had much experience in such matters, "Women very easily deceive themselves; tell her, therefore, when such visions come, to spit in their face, and be the persons who they may to make no esteem of them, and not only not to desire them, but to despise them." The virgin acted upon this advice, and kept herself always in a prudent fear of being deceived, to the immense profit of her soul.

We have already mentioned Francesco Maria, commonly surnamed Il Ferrarese, one of the Saint's first spiritual children. One night the devil appeared to him in the form of the Blessed Virgin, with much splendour. In the morning Francesco told Philip of it, but he answered, "This is the devil, and not the Virgin; if he returns again, spit in his face." The following night the same vision returned; Francesco spit in his face, and the demon immediately disappeared. Francesco continued his prayer, and presently the most holy Virgin came to him in reality; he wished to spit at her, but she said, "Spit if you can." He tried to do so, but found his mouth and tongue so dry and parched, that he could not. Our Blessed Lady told him he had done well to perform the obedience which had been given him, and then disappeared, leaving him full of consolation and joyousness of spirit.

Antonio Fucci, the physician of whom we have spoken before, attended a nun of a holy life, who was seriously ill, and finding her one day lost in divine contemplation, he waited till she came to herself, when turning immediately to him she said, "O how beautiful have I seen you just now in Paradise." Antonio, hearing these words, and reflecting on them, went to confer with the holy father, and on the same day fell ill. His indisposition continually increasing, the enemy of human nature, in order to delude him, came to visit him several times under the guise of a physician, promising him a long life, and telling him that he would certainly not die of that sickness. He mentioned this to the Saint, who came to him every day; Philip told him this was not the physician, but the devil; and Antonio, discovering the delusion, resigned himself to the will of God, and died a holy death a few days afterwards. The Saint used to relate this, in order to impress upon his children, that those who are in danger of death ought not to credit visions readily, especially when a promise of long life was made in them, because they are generally delusions of the devil, who wishes a man to die still hoping for life, and so without due preparation; and he used to say, that the danger of rejecting true visions, was much less than that of putting faith in false ones.

Mattia Maffei, a priest, and one of the Saint's penitents, having been miraculously cured of an illness by him, the night following had a dream, which shall be related for the sake of the meaning it contains. It seemed to this good priest, that he was conducted by the holy father into a most spacious meadow, where there was an innumerable multitude of princes, richly and superbly clothed; and while he was looking, in one instant the whole scene sank down, and everything turned into flames and fire, and an immense number of devils appeared. He remained standing on a very narrow edge of the meadow, and one of the devils with some hooks tried all he could to pull him into the fire, and while he was defending himself, the Saint looked at him and smiled. At last he took him by the hand and said to him, "Come, Mattia; do not be afraid," and he led him through the midst of a tangled thicket of exceedingly sharp thorns; the Saint himself seemed to be unhurt by them, but he dragged Maffei through them in such a way as to give him the most acute pain. He then led him into a most beautiful meadow, at the end of which there was a most beautiful hill, and at the foot of it three angels in shining garments, one with a cross in his hand, and the other two with two candlesticks and lighted candles, and behind them was an immense multitude of virgins, widows, and married women, many of whom made an obeisance to the holy father, and many asked Maffei if he wished to go with them; but he not daring to speak, the Saint answered for him, saying that it was not time yet, because he was not altogether a good man. All this multitude passed through a wide alley, with trees in blossom on both sides, on which were little angels, who kept breaking branches off, and throwing them down on the crowd below, and singing all the while most sweetly, "Gloria in excelsis Deo," and the hymn, "Jesu corona Virginum." At last when the multitude reached the top of the hill, they entered into a most beautiful palace; and when all had entered, Maffei awoke, and so the dream ended. He went immediately to confession to the Saint, and before he had spoken a word, Philip asked him if he believed in dreams; and Maffei wishing to lay hold of this opportunity

to relate his dream, the Saint with a severe and menacing look cut him short, and said, "Get away with you; he who wishes to go to Paradise must be an honest man and a good Christian, and not a believer in dreams."

In fine, this was the doctrine that he was continually preaching—that we must catch by the feet those who wish to fly without wings, and drag them down to the ground by main force, lest they should fall into the devil' s net—meaning those who go after visions, dreams, and the like, forgetting that we must always walk along the road of mortification of our own passions, and of holy humility.

Chapter III. Of Philip's Gift of Prophecy; and First of His Predicting the Deaths of Several Persons

To the gift of visions, Philip joined that of prophecy; indeed he was specially eminent even among other Saints in this gift, as well in predicting future events, as in seeing absent things, and in reading the secrets of hearts. If all the examples of this which it would be easy to adduce were narrated, they would fill entire volumes, as many of the witnesses affirmed in the processes; and in truth the Congregation of Rites pronounced that in this gift of prophecy, non est inventus similis illi, none was found like him. It will be sufficient, therefore, to give a few specimens, from which it may be gathered how singularly he was favoured by God in this respect; and we will begin with the predictions he made of the deaths of others.

Costanzo Tassone, who has been mentioned before, was called from Milan to Rome, by S. Pius V., and when he arrived there, went at once to dismount at S. Girolamo della Carita. One of Philip's penitents was at the window that looks into the piazza; he immediately ran to the Saint and said, "Father, here is Messer Costanzo." Philip immediately ordered Ottavio Paravicino and Germanico Fedeli, who were both youths at that time, to stretch themselves like corpses over the threshold of the door through which Costanzo had to pass. They obeyed, and Tassone, seeing the two youths stretched in this way on the ground, was a little disturbed, and begged them to let him pass; but they remained in that position till Philip caused them to rise, and Costanzo ran to embrace him. In a short time he fell sick, and was dead within the fortnight.

Giovan Angelo Crivelli went to confess to the Saint on Holy Thursday; he was perfectly well at the time, but Philip looking earnestly into his face, said to him, "My Giovan Angelo, prepare yourself, go and pray a little while before the crucifix in the church of San Girolamo, and then come back, for God wants something of you." Crivelli answered, "May His Divine Majesty do what seems best to Him; for I am ready to receive any thing from His hand." "But," rejoined the Saint, "if it were to please God to send you a very grievous tribulation, would you bear it willingly?" "Trusting in His aid," said he, "I would bear it most willingly." "Well then," replied Philip, "see that you are prepared, for at Easter God will call you." Giovan Angelo went away, and that same evening a fever came on, and on the fourth day he died; and the Saint said afterwards to Giovan's daughter, that her father was gone to Paradise.

One morning he called Francesco della Molara to him suddenly, and said to him, "What would you do, Francesco, if your wife were to die?" "Indeed, father," replied he, "I do not know." "Well now," said Philip, "think on what you would do if your wife were to die." Fulvia de' Cavalieri, as Francesco's wife was called, was at that time both young and well, and with no appearance of illness about her, but in ten days she was seized with a malignant fever, and died within the fortnight.

Girolamo Cordella, a physician of some reputation and a friend of the Saint, was appointed physician to the court, but continued, notwithstanding, to go about Rome visiting his patients; whereupon the Saint said, "This will last but a short time; he wishes

to return to his old labours, and he will die." Soon afterwards Cordella was taken ill, and his wife sent some one to the Saint to let him know that her husband was ill, and to beg his prayers. Father Gallonio went down stairs to see who it was that was asking for Philip, and what they wanted. As soon as he was gone the Saint began to say, "O poor Cordella! Ah! this time he will die without fail; his hour is come." Those who were present wondered at these words, for Father Gallonio had not yet returned with the news of his illness. But when he came back, and delivered the message of Cordella's wife, the Saint again said, "O poor Cordella! the course of his life is finished; he will die presently." Those who were there said, "Well, father, if we cannot help his body, we may at least help his soul." Philip replied in his usual manner, "Yes, this we can do, certainly, this we can do." The eighth day of Cordella's illness came, and very early in the morning, Father Gallonio and Consolini taking a light to the Saint, he said, "Cordella died at such an hour, did he not?" but perceiving that they knew nothing about it, he immediately turned the conversation to something else. He afterwards sent them to see how matters stood, and they found that Cordella had died at the very hour that Philip had named; and Philip himself said afterwards to Cardinal Agostino Cusano, "I was present at Girolamo Cordella's death, although I was in my own room all the while."

Orintia, the wife of Pompeo Colonna, was a lady, who to the distinction of noble birth added that of eminent piety. She constantly visited the hospital of San Giacomo of the Incurables, in order to succour those poor patients in soul as well as in body. At last she fell ill, and was attended by the principal physicians of Rome, who said that her indisposition was not of any importance. But Orintia, putting no confidence in the medical men, sent to ask Philip to visit her. He went, and conversed with her for a long time upon spiritual matters; before bidding her good bye, he dipped his finger in holy water, made the sign of the cross upon her, and urging her to call to mind the passion of our Saviour, he departed. In going out of the palace he met the physicians, and when he said that the lady was very ill, they ridiculed him. Then Philip replied, "Well, you may laugh at me now, but I tell you that on such a day, (mentioning the day,) she will pass to another world." At these words the physicians burst out laughing; but on the day mentioned Orintia died.

Elena Cibi fell sick, together with her husband Domenico Mazzei; and Tamiria Cevoli, Elena's mother, fearing from the symptoms of their complaint that both her daughter and her son-in-law would die, went to the Saint to recommend them to his prayers. "Father," said she, "I fear that both of them will die." "No," replied the Saint, "no, one is enough;" and so it was, for Domenico died, and Elena got well, and leaving the cares of the world, she became a nun in the convent of San Vincenzo, at Prato in Tuscany. Vittoria Cibi, Elena's sister, went to the Saint to confess; he asked her how long it was since she had visited her sister who was a nun at Torre di Specchi, called Sister Vincenza. Vittoria replied that it was several days since; "Well then," answered the Saint, "go and see her every day, for she will die very shortly. Not long afterwards the nun, who was in perfect health, and of a strong constitution, was suddenly attacked by a malignant fever, and died in eighteen days.

Marcello Ferro wished to leave Rome with Cardinal Gambara; but the holy father told him not to go, because his father, Alfonso Ferro, would die in a few days. Marcello obeyed, and although his father was strong and well, he died at the end of twenty days. Alessandro Crescenzi went to the Saint on the 1st of August, 1594, in excellent bodily health; and Philip, as soon as he saw him, said, "Get ready, for in a short time you will die;" and on the 16th of the same month Alessandro expired. Guglielmo, the brother of Giovan Francesco Bucca, fell ill, and Philip said to Giovan Francesco, "Your brother will die, and do not fret about it, for it is well for him that he should die now;" and his death took place accordingly. A clerk of the Congregation, named Leonardo, a person of exemplary life, was ill, and the Saint was asked to pray for him, that he might not die. But Philip, having withdrawn for a while, returned and told Antonio Gallonio that he would rather not make that prayer, perhaps because he knew that death would be better than health for Leonardo, who did in fact die of that illness.

Virgilio Crescenzi fell ill, and as his indisposition was at first very slight, his family never dreamed of his dying. The Saint, however, went to visit him, and told Costanza his wife that she must acquiesce in what was pleasing to God. On hearing this she was very much disturbed; but knowing the favours which God daily granted through Philip to those who recommended themselves to his prayers, she drew him aside, and shedding floods of tears, she knelt down before him, and earnestly besought him to intercede with God for the health of her husband. But he answered, "God wishes for him: do you desire anything but the salvation of his soul?" Both mother and sons, however, joined together entreating him to pray for Virgilio's life, and then he said plainly to them, that it was well for his soul that he should die then; and after Crescenzi's death Philip told Marcello Vitelleschi that when he really wished to pray for the deceased's recovery, he found himself deprived of the power to pray, and he seemed to hear an interior voice telling him that it was necessary for Virgilio's good that he should die then. In like manner when Antonio Regattiero went to recommend his sick wife to the Saint's prayers, Philip said, "Let her go; do not make yourself anxious about this;" and the woman died.

When Patrizio Patrizi died, his indisposition seemed so slight that he said he would get up the next morning, and the doctors declared he had no fever. Philip, however, ordered him to receive the holy communion as soon as possible, to make his will, and to prepare for death. Patrizio's wife, seeing the Saint in such a hurry, said, "This old man seems out of his mind," and Patrizio himself said, "In this matter the Father seems to me to be a little precipitate;" and yet when he had made his will and received the last sacraments he died. He was a great servant of God, and the Saint put the greatest possible confidence in him, and after his death recommended himself to his prayers.

Fra. Desiderio Consalvi, a Dominican, was dangerously ill of a pestilential fever, with lethargy and delirium; the medical men despaired of him, and he was at the point of death. At the same time and in the same convent another brother, Fra. Francesco Bencini, was ill, but not so seriously as Consalvi. Philip went to see both of them; he visited Fra. Francesco first, and said, "This one will die." Going afterwards to Fra. Desiderio, he

had scarcely entered his cell before the invalid came to himself, and the Saint laying his hands on his head, the delirium left him instantly, and Philip said, "Be of good cheer; you will get well." At these words the sick man felt his heart filled with joy, secretly believing that God was going to restore him his health through the means of his servant Philip; nay, he seemed to be already cured, and answered, "I trust in you, father, pray for me and for my welfare." When Philip bade him good bye, he said to him a second time, "Keep up your heart; you will recover, without doubt." And so it was; for, contrary to the opinion of all, he recovered, and Fra. Francesco died; so that the friars, when they saw Fra. Desiderio restored to health, called him "the Risen Lazarus;" and Giovanni Comparotti, a medical man of the order, used to call this cure "the miracle of miracles." It happened on the 22nd of July, 1591.

Finally, he predicted the death of S. Charles Borromeo. Ceccolino Margarucci, a priest of San Severino, and protonotary apostolic, who had been sent by the holy father to the service of S. Charles, having asked his master's leave to stay three or four months at home, in order to settle some affairs of his own, and desiring the holy cardinal to grant him a favour before his return to Milan after settling these affairs, wrote to Philip to get him to obtain this favour for him from the cardinal. Philip replied, that it was useless treating of such matters, because by the time he thought of returning to Milan, something would have happened which would prevent his returning to his service there. Margarucci could not at the time understand what Philip meant; but the mystery was cleared up when he received the news of S. Charles's death, just as he was getting ready to return to Milan. He had written his letter to the holy father a month before the cardinal's death, when there was no indisposition, or anything to make men expect the sad event. When Margarucci returned to Rome, some months afterwards, Philip, as soon as he saw him, said, "Did I not tell you something would happen which would prevent your returning to the service of Cardinal Borromeo?"

Chapter IV. Philip Predicts the Recovery of Many

The reader must not, however, imagine that Philip was only the messenger of death. There were many instances in which he predicted the recovery of those who seemed at the point of death. Cardinal Francesco Sforza was ill of a pestilential fever and a bloody flux; and for twenty-two days the malady had afflicted him with loss of appetite and cruel pains, so that he had made his confession and received the Viaticum, but not Extreme Unction. Caterina Sforza, his mother, in this distress sent a candle to Philip, and at the same time begged him to pray for the recovery of her son the cardinal. Philip waited for a little while, and then sent word to her not to be cast down, because her son would certainly not die; and the cardinal recovered. The same thing happened to Michele Mercati, of San Miniato, a famous physician and one of Philip's most intimate friends. When he was lying at death's door, Philip said to his father Pietro Mercati, who was also a physician, "Do not be alarmed; your son will not die," and Pietro saying to him one day, "Father! we may almost count the minutes now," Philip answered, "Have I not told you that he will not die? The Lord does not want him yet: He chooses to reserve him for another time." Michele survived this eleven years, became physician to Clement VIII., and was made a prelate by him, and then Philip predicted his death, as he had before predicted his recovery. He sent several times to him to tell him not to study so hard, for that if he continued to do so he would die very shortly. Michele gave no heed to the warning, but a month and a half after he had finished the book he was composing, he died; and when the holy father heard of it, he said, "Yes, he chose to study too much."

When the second son of the duke of Acquasparta was ill, his mother sent to recommend him to the prayers of the Saint. When Philip was vested for mass, the time when they always reminded him of those who were recommended to his prayers, they called to his remembrance the request of the dutchess; he answered that she had an elder son, implying that the other one would die, as he did. Shortly afterwards the elder son fell dangerously ill, and the mother sent to beg the prayers of the Saint. Philip said that he must help him by his prayers, as the other son had died but a little while before, and conformably to his prediction, and by the help of his prayers, the one who was now ill recovered. Giovan Battista Altoviti was so ill that the physician considered him as good as dead, but the Saint, having prayed for him, said to Father Francesco Maria Tarugi, "Go and tell Giovan Battista from me, that he shall not only not die, but that he shall begin to recover to-morrow, and shall get well;" all which was verified in the end.

Bartolomeo Dotti, a Modenese, was ill in Rome of fever; he made his will, and those who were about him expecting his death, watched with him through the night. He held a squire's place, and in consequence of this, his nephew begged the Saint to pray for his uncle, for if he died the place would be lost, and go out of the family, which would be a great loss to both of them; particularly as his uncle had told him several times, that he wished to resign the office in his favour. Philip answered, "Go; he will get well this time; but the first illness he shall have after this, he will die most certainly; but as to his resigning his place in your favour, I tell you he will do nothing of the kind." Dotti got

well, but did not resign his place, and four years afterwards he died of the first illness which he had, after the Saint's prediction.

Olimpia del Nero, wife of Marco Antonio Vitelleschi, was dangerously ill; three fevers came one after another, and there was every symptom of inevitable death. Girolamo Cordella, who attended her, told her husband that he had never had but three patients in that way before, and that all three had died. Philip, however, told Marco Antonio and others, not to be afraid, because he felt compassion for that family, and that the loss would be too great, and that he would pray to God for her with the greatest earnestness, adding, "This is a case in which we must needs do violence to God, and pray absolutely for her, because she has so many children." The invalid began to amend as soon as the Saint had gone, and got well in a few days, contrary to the opinion of the medical men.

Cardinal Girolamo Panfilio, before he was promoted to the cardinalate, and while he was auditor of the Rota, fell sick, and every one judged his disease to be mortal. Philip went to visit him twice a-day; and once, when the malady was at its worst, moved by the spirit of God, he took the sufferer by the head, and held it tightly with both his hands. Meanwhile he trembled and was agitated in his usual way, while he prayed for him, and when he had finished his prayer, he said, "Be of good cheer, and do not be afraid; you will not die this time, but in a few days you will be free from your complaint." Panfilio began to amend immediately, and in a short time was completely well. The same cardinal affirms that this happened also to his nephew Alessandro. The physicians had already given him over, when Philip came to visit him. He did nothing but touch him with some relics, pray for him, and then say that his illness would be of no consequence. The youth's complaint took a favourable turn immediately, to the surprise of the medical attendants.

Faustina Cenci, the wife of Carlo Gabrielli, was at the point of death. The holy father went to visit her, laid his hand upon her head, and said, "Do not fear, you will not die." He then prayed for a while, and she said, "Father! I am dead;" Philip replied, "No, keep up your spirits; I assure you you will not die this time;" nor was it a vain security, for in a short time she recovered perfectly. Costanza del Drago was also at the point of death, when the Saint went to visit her. He said to her, "Do not be afraid, you will soon come to confession at San Girolamo;" and so it was, for from this occasion she became one of the Saint's penitents, and confessed to him as long as she lived. Another time when Costanza was eight months gone in her pregnancy, she was attacked by a dangerous fever and measles, and her malady increased so much that she seemed at the point of death, and about midnight she received the Holy Viaticum, after which the priest returned to give her Extreme Unction. Meanwhile she began to think within herself in what manner she might be rescued from impending death, and it came into her mind, that the only remedy in this urgent necessity, was Philip's intercession with the Divine clemency for her recovery. At day break Philip presented himself without being sent for, and found her somewhat better. As soon as she saw him she began to say, "Father! I have passed the night in distresses and fears, and have been at death's door. I longed very much to see you, because I felt sure you could assist me, and as soon as I thought of you, I implored the

aid of God, and immediately through the power of your prayers I began to amend." Then Philip replied, "During this very night which you have passed in the midst of distress, I have all the while been with you; and now be of good cheer, for you will not only not die, but will soon recover your health perfectly." The lady immediately found herself better, and contrary to the expectation of all who knew how ill she had been, recovered her former health in a few days.

The same happened to the wife of Giovan Francesco Bucca, a Roman. She was at the very point of death; and the brothers of the Company of S. Giovanni de' Fiorentini were already warned to be ready to accompany her to the grave. Philip, however, went to visit her, and touching her with some relics, prayed for her, and then said to her husband, "Your wife will certainly not die;" and to the astonishment of all she rallied and recovered perfectly.

Giovanni Antonio Lucci, when he was upwards of sixty years old, fell from his horse as he was coming to Rome. He received a contusion on the head, and dislocated his shoulder bone, and he was so much injured that all looked upon his death as certain. In consequence of this accident a fever came on, and the physicians pronouncing him in danger, Giovanni Antonio sent for the holy father in order to confess to him. When Philip came, Lucci begged him to pray for his recovery, not that he was afraid of death, but because he had not settled his affairs as he should wish to do. Philip, hearing this, embraced him, and said, "Do not fear, you will settle your affairs as you wish, and you will have time to make your will at your leisure." At that moment he began to amend, and in a short time recovered perfectly, and survived the Saint some months. Philip said the same to Giovan Francesco Bernardi, a father of the Congregation, who had already received Extreme Unction, and yet recovered to the surprise of every body. The Saint afterwards said to him, "My Giovan Francesco, I prayed for you in that dangerous illness, that God would be pleased to heal you if it was for your good." To Agnesina Colonna, a lady as illustrious for her piety as her birth, and who was then given over by her medical attendants, he said, "You will not die this time," and she recovered. Another time he visited Giovan Battista Crivelli, who was ill of a fever, and was just then expecting the usual accession, and he said to him, "Do not fear; the fever will not come again;" and so it proved. A priest, one of the Saint's spiritual children, had a rupture which inconvenienced him greatly, and he could find no remedy for it, although he had consulted some of the most skilful physicians and surgeons. He had recourse, however, to the prayers of Philip, and having recommended himself to him several times, the Saint always answered, "Do you not be afraid; you will be cured of it;" and in a few days it went away of itself, and nothing but a slight mark remained.

Finally, we may observe that those sick persons, whose recovery Philip predicted, got well, although the Physicians had despaired of them, and those who he said would die did die, even when the physicians had no suspicion of it, and treated the malady as of no importance. Monte Zazzara declares that he had on several occasions two or three sick persons in the house at a time, some sick of malignant fevers, and other pestilential

disorders, and telling every thing to the Saint, as he usually did, if Philip said, "Do not be afraid; they will not die," they always got well; but if he did not say so, they died.

Chapter V. Other of Philip's Predictions

Philip made many other predictions about different matters. Sulpizia Sirleti, the wife of Pietro Focile, whom we have already mentioned, had a daughter four years old, who was dangerously ill. She sent for the holy father, who was her confessor, and begged him with many tears to heal her daughter. The Saint replied, "Be calm, God wishes for her, let it be enough for you to have nursed her for God." But the mother, not quite resigning herself as she ought to do, Philip added, "Well, you will have a son, who will give you such trouble that it will go ill with you." At the end of about two years and a half she had a son, who his whole life long did nothing else but give continual displeasure to his father and mother. Elena Cibi, the wife of Domenico Mazzei, being in the pains of child-birth, sent for the holy father that she might make her confession. Having done this, she begged of him to hold at the font the child that was about to be born, or at least to find some one else to do so, according as he pleased; Philip answered, "There will be no need of a godfather;" and the night following Elena was confined of a dead child.

There was in the Congregation a lay brother, named Pietro Paolo de Petris. It happened that his father, who was a poor man, won five or six thousand crowns in certain wagers which were common at that time. In consequence of this he was very anxious that his son should leave the Congregation and study for the priesthood, in order that he might assist in raising the family. Pietro Paolo, in order to get rid of his father's importunities, determined by the Saint's advice to set off for Naples, and going for a blessing, Philip, changing his mind, said to him, "I do not wish you to go; and do not be alarmed, God will provide in this matter;" and three months afterwards Pietro's father lost all his money at play, and consequently gave his son no further trouble.

Olimpia del Nero, wife of Marco Antonio Vitelleschi, had seven daughters, and was extremely desirous of having a son. She had great faith in the holy father, and going to him she said, "Father, I have seven daughters:" Philip replied, "Well, do not be afraid; you will not have any more girls." She had three more children, all of whom were boys, and then, thinking her family was becoming too large, she went again to the Saint, and said, "Father, I have now three sons;" Philip answered, "Go away with you! you will have no more, neither boys nor girls," a prediction which was fulfilled in the event.

The Saint one day entered the convent of Torre di Specchi, and as four of those good mothers were going with him to one of their churches, which is now called the Old Church, he said to Porzia Capozucchi, who was one of them, "Porzia, give yourself to prayer;" she replied, "I cannot, father, because I am in office, and I have always active work to do." Another of them, Maria Maddalena Anguillara, said, "And what of me, father? I do not give myself up to prayer, and yet I have nothing to do." The Saint answered, as usual, in a joking way, "Yes, yes! you do nothing, and you shall be presidente; so give yourself to prayer now, for you will not be able to do so when you are superioress." The others, when they heard this, burst out laughing, for Maria Maddalena was then only about twenty or twenty-one: the Saint said, "Laugh away, laugh away, and yet you will say afterwards, 'Philip said it.'" When he saw that Maria Maddalena herself

was laughing, he said to her, "You laugh, do you? remember, Philip has told you." From time to time several superioresses died, and at last, after the canonization of the Saint, Girolama Taschi was elected; but in 1635 she became perfectly blind, and being no longer able to attend to her duties she resigned her office, and at the new election the mothers chose Maria Maddalena Anguillara as presidente. Afterwards they remembered Philip's prophecy, which was thus fulfilled forty years after he had made it, and that contrary to all expectation, inasmuch as Girolama Taschi was young, and likely to live a long time.

The constable Marco Antonio Colonna, and Felice Orsina, his wife, were annoyed that their son Fabrizio had no heirs. Anna Borromeo, the sister of S. Charles and Fabrizio's wife, one of the Saint's penitents, was on this account particularly anxious to have a son, and she recommended herself to Philip's prayers, that he might obtain this favour for her from God. One morning Philip said to her quite suddenly, "Anna, you may rejoice, for in a short time you will have two sons; and a year afterwards she had a son, who was named Marco Antonio, and the year following another, named Filippo, after the constable's death; and she used to say, "I consider myself to have received these two sons through the intercession of Father Philip," and she used to call them his children.

Tommaso Minerbetti and Pier Antonio Morelli went to San Girolamo, by the advice of F. Francesco Benci of the Company of Jesus, to hear Philip's opinion of a resolution which they had made. Pier Antonio told him he wished to become a Benedictine monk, and Tommaso said his desire was to be a priest, but they wished for the Saint's advice. Philip rose from his chair, and with a cheerful countenance touched Pier Antonio with a stick which he had in his hand, saying to him, "You shall not be a monk;" and to Tommaso, "You shall not be a priest." And so it turned out, for Tommaso married after he had received minor orders; and Pier Antonio, though he did his best to be a monk, remained a secular priest, and died curate of Santa Fiora.

Captain Ottonello Ottonelli, of Fanano, in the territory of Modena, came to Rome on some business concerning the erection of a convent of nuns, and meeting with some difficulties, he was brought to the holy father by Germanico Fedeli, in order that Philip might take an interest in the matter, and help him with his prayers. As soon as Ottonelli arrived, the Saint turned to some priests who were present, and said to them, "This man is your brother." He then asked the captain what profession he was of; he replied, that he was a soldier. "No," said Philip, "not a soldier, but the brother of these;" and then, laying his hand on his head, he blessed him. Now Ottonelli was a married man, had several sons and daughters, and was exceedingly fond of his profession. In a very short time, however, his wife and some of his daughters died; those who survived became nuns, and he himself, in 1609, inspired by God, was ordained priest, and after some years became even a religious among the fathers of the Pious Schools, the order founded by S. Joseph Calasanctius.

In 1579 four of our fathers were sent by the Congregation to Milan upon business. One day the holy father suddenly called Francesco Maria Tarugi, and said to him, "Write immediately to our fathers at Milan, and tell them to return home as soon as possible."

Tarugi answered, that it was not well to recall them, lest it should create scandal in that city, seeing they had not accomplished the business on which they were sent. Philip replied, "Make no answer; you obey me and write, and write that they are to come home immediately." The letter had scarcely arrived at Milan, when the plague broke out, although there had not been so much as a suspicion of it previously; and it was so sudden that two of the fathers had great difficulty in getting away, and passing the barrier on their return. One of those fathers, Pompeo Pateri, wished a few months before to go into Spain with a prelate who was greatly attached to the Congregation, as well to please the prelate as to facilitate the accomplishment of the business above mentioned, Milan being at that time under the government of Spain. The rest of the fathers were of opinion that he ought to go; the resolution was taken, and the packet fastened up to send to the post; but at the very time Philip said to Father Agostino Manni, "Write to Pompeo, and tell him not to go into Spain, but to stop at Milan." Two months had not passed before a person died, whose death would have entailed a very serious loss upon the Congregation, if Pompeo had not been in Milan at the time.

Pier Filippo Lazzarelli, a parish priest, was in danger of losing his benefice through the favour which his enemies had with a certain influential prelate. This drove him into such despair, that he left off saying mass and office, and determined to shoot his adversary and murder him. In this condition it happened that one of his brothers brought him one morning to our church, and as they were both kneeling before the high altar, the priest turned and saw the Saint at the confessional. Although he had never seen him before, he felt himself so drawn to him, that he was, as it were, forced to him, and threw himself at his feet without knowing what he was doing. Philip, seeing him full of thought, and not uttering a word, took hold of him by the ear, and said, "You are tempted, are you not?" He replied, "I am tempted to such a degree, father, that I am on the point of doing great evil," and he then told him all he had in his mind. Philip answered, "Go away, and do not be cast down; in a fortnight you will be freed from these troubles," and having said this he heard his confession. When the fortnight had elapsed, the priest met his adversary, who said, "I give up to you now, and consider myself to have lost my cause, as my patron has been removed from his office." The priest then remembered the holy father's words, and gave God thanks for preserving him from that great sin.

The same thing happened to Orazio Ricci, a knight of Malta. He was in the service of Cardinal Frederick Borromeo, and he was afflicted by an important persecution set on foot against him in that court, and which involved his honour and reputation. He rose up one morning very early, in great discontent, and went into the open air, that he might in some measure give vent to the passion which affected him. In the street he met S. Philip, who asked him where he was going; he answered, "To take the air, but that if his Reverence wished anything else of him he might command him freely." Philip, who had seen in spirit all his distress, took him with him to the palace of the auditor of the Camera, who was at that time Orazio Borghese, brother of Paul V., with whom the Saint had some important business, and because it was so early he had to wait a long time. Meanwhile the Saint began reading; but the knight was more disturbed than ever, especially when

he found himself shut up in a weary waiting room, when he had intended to be out in the open air, and yet he was ashamed to ask Philip's leave to go away. Just at the time when Ricci's weariness had come to such a pitch that he could not possibly stay any longer, Philip rose from his chair, and looking fixedly at him, took his hand and squeezed it, saying, "Do not be afraid; it will all come to nothing, and in the end matters will turn out well for you, and I tell you so." The knight was astonished at this, but at the same time greatly consoled, and filled with a lively hope that all would be as the Saint had prophesied. In a fortnight the cardinal dismissed from his service the man who was persecuting Ricci, and the knight rose higher than before in his master's favour, who at last put him as chamberlain in the household of Clement VIII., everything falling out to his advantage, according to the words of the holy father.

In 1580 Domenico Ridolfi, of the order of the Clerks Regular, was sent by his superiors from Naples to Cremona. When he arrived in Rome he heard of Philip, and went immediately to him, and found him at the confessional. He kissed his hand, and paid his respects to him. Philip, with a blithe countenance said to him, "Go cheerfully where holy obedience sends you, and attend to the salvation of souls; and know that in progress of time you will be made bishop, in order to labour more effectually for the salvation of others. But I warn you that in this journey you will run a great risk of your life, but by the favour of our Lord and His most holy Mother you will come safely out of the danger, yet not without great difficulty." The father set off for Cremona, and when he came to the mountains of Florence, wishing to pass a fosse which was full of liquid chalk, and which he did not know of, he fell in, together with his horse, and it was so deep that both the beast and himself were up to the neck. They who were in company with him were unable to assist him, and so they began to make the commendation of his soul. At that moment the good father thought of Philip, and called him to his aid. Immediately he began to have the use of his hands, and by little and little he got out of the chalk, although half dead; and the horse was afterwards extricated by the help of two pair of oxen. He arrived at Cremona, and worked for his order till 1619, when Paul V. appointed him bishop of Oria; the whole of Philip's prediction being thus punctually fulfilled.

To a certain person who wished to convert all the bad women in Rome, he predicted that he would not only not succeed, but would be perverted himself, and then in the end would marry; all which happened as he had said. Indeed, those in the house observed that all he said, however casually he might seem to say it, turned out true, and this not only during his lifetime, but of things which happened after his death. For what he said, or even in any manner insinuated, was verified by degrees, and they who were in the way of knowing of them, had almost daily experience of something or other proving true which he had predicted.

Fra. Niccolo Ridolfi, a Florentine noble, took the Dominican habit when he was quite a youth, and it was the prior's will that Philip should clothe him. He did so, and he then said to him, "I make a friar of you now, and you shall one day make a friar of me." When Ridolfi was made Master General of the Dominicans, one of the first things he did, was

to order the office of S. Philip to be recited throughout the whole of the order, as is done with the saints who were children of the order; and it was then men came to see how the Saint's prediction was fulfilled. Another time Philip said to Father Pietro Consolini, as if he was joking, "You will one day see me dragged through the Banchi." Many years after his death a marble statue of the Saint was made for the new sacristy, where it is at present to be seen; and although they would naturally have brought it through the Strada di Panico, yet some hindrances arose which compelled them to bring it through the Banchi. Father Pietro happened unawares to meet the kind of truck on which they were dragging the statue, and being told it was the statue of Philip, he began to weep with emotion, remembering the strange prediction, and now seeing it fulfilled.

While they were building the church of Madonna dei Lumi, at San Severino for our Congregation, the Saint said to some Barnabite fathers, "I am building for you," and so it proved in the end; for although the Congregation was established there, our people gave up the church to the Barnabites six years after the Saint's death. He also told the same fathers that they would one day have the college of S. Paul in Rome, thus determining the place of their establishment years before-hand by the spirit of prophecy. Lastly, he told the Venerable Giovanni Leonardi, founder of the Clerks Regular of the Mother of God, and one of his penitents, that he would not live to see his congregation formally and canonically erected into a religious institute, saying, "God does not choose to do every thing in your time."

Chapter VI. He Prophesies to Several That They Will Be Cardinals or Popes

He prophesied to many that they would be cardinals, and to others that they would be popes. Some youths were one day in his room, and among them were Pietro Aldobrandini, the Abate Crescenzi, and Marcello Vitelleschi. The holy father, without there being a vacancy in the holy see, or any thing to suggest the conversation, called Pietro Aldobrandini to him, and commanded him by holy obedience, to say to his companions, "Father Philip says I am to tell you that in a short time you will have to call me Illustrissimo, and that you will esteem it as a favour to have an opportunity of speaking with me." Pietro obeyed out of the respect which he had for the Saint, but he blushed and was not a little ashamed. In a short time the holy see became vacant, and Cardinal Ippolito Aldobrandini, his uncle, was made pope, and Pietro was made a cardinal. A little while before, Philip, as if he were making game of him, said to him who was still a youth, "See how I behave to you now, whom I shall shortly have to call Illustrissimo."

Giovan Francesco Aldobrandini, nephew of Clement VIII., and general of the Holy Church, being in Philip's room, saw stuck up there two cardinal's armorial bearings, sketched on paper, with two death's heads in the shield. Wishing to know the meaning of this, he asked what those two cardinal's hats and death's heads signified. Philip, after some little reluctance, said to him, "They signify that after my death I shall have two cardinals in my Congregation;" and so, the year after the Saint's death, Francesco Maria Tarugi, and Cesare Baronius, both priests of the Congregation, were made cardinals. Philip had several times put a cardinal's berretta on Baronius's head, as if in presage of what was to happen, and twenty years before the promotion of these two priests, he had spoken of it to Mgr. Paolo Recuperati. At other times he spoke of it to others, and particularly to Francesco Neri, a priest of the Company of Jesus, who asked the Saint if Baronius would ever be pope. Philip answered expressly that he would not: so that when Baronius was in conclave after the death of Clement VIII., and was commonly reported to be near to the popedom, Francesco confidently asserted that he would not be chosen, because the blessed Philip had told him it would not be so.

Girolamo Panfilio says, that Philip prophesied to him that he should be a cardinal. "When I went to confession one morning," says Girolamo, "to the blessed father, who was ill, he said to me, 'Would you like to be a cardinal?' I answered, that I had never thought of such a thing. He rejoined, 'However, you will be a cardinal.' I laughed at him, and said, 'And pray who will make me one?' However, the blessed father repeated twice over, 'I tell you you will be a cardinal.'" He received the hat from Clement VIII. many years after the Saint's death.

Cardinal Innocenzo del Bufalo speaks as follows: "In 1593 or 1594, if I remember rightly, the blessed Father Philip telling me that I should have a canonry at S. Peter's, I laughed at this, because I was not in the pope's service, nor known to him, so far as I could tell, and I did not see how my appointment to this canonry could come about; and the oftener Father Philip affirmed it the less I believed it. However, in 1549, about the month of August, if I remember rightly, Cardinal Aldobrandini, without my having sought favour,

or made any efforts for it, sent for me and told me that the pope thought of giving me the canonry at S. Peter's, vacant by the death of Mgr. Maffei. The following day, or a few days afterwards, I went to see the blessed Father Philip, and showed great signs of joy, which I really felt, about my appointment to this canonry; he said that this was nothing, for that this pope would also make me cardinal. This seemed so unlikely, and indeed so impossible, that I laughed immoderately at him; but for all that he repeated it several times, and on different occasions. Afterwards, when by the grace of God and his Holiness I was created cardinal, I learnt that the blessed Father Philip had predicted it several times to Sister Silvia del Bufalo, my sister, a nun at Torre di Specchi; and on one occasion, when the news came to Rome of a dangerous illness with which I had been seized in France, my sister said I should certainly not die, because I must be a cardinal first, according to the prediction of the blessed Father Philip."

Cardinal Francesco Diatristano in like manner says, "When I was young, and living at Rome as chamberlain of honour to Clement VIII., Cardinal Pietro Aldobrandini took me to the church of Santa Maria in the Vallicella, to visit Father Philip Neri. We went to his room, and as soon as the holy old man saw me he went into another room, and took out of a basket a very old cardinal's berretta, and laughing at me he put it on my head, and said, "O what a fine young cardinal!" Little thinking that he had the light of prophecy, but imagining that he was making game of me, I was somewhat out of temper; but partly shame and partly respect for his age and the presence of others, made me keep it down. However, not long after the event approved the Saint's action, and at the same time condemned my vexation, which I also condemn now; and I have related this matter just as it happened, for the glory of the Saint, and I subscribe it with my own hand, and seal it with my seal, in token of its truth."

As to the papacy, whenever the holy see was vacant he seemed to hear a voice telling him which of the cardinals would be pope. After the death of Pius IV. four or five days before the election of the pope, Philip was with Marcello Ferro, one of his spiritual children, and lifting his eyes to heaven, and going almost into an ecstasy, he said, "The pope will be elected on Monday." Then another day afterwards, as Marcello was walking with him, he begged him, as he had already told him the day of the pope's election, to tell him who would be pope. Philip answered, "Come now, I will tell you: the pope will be one whom you have never thought of, and whom no one has spoken of as likely, and that is Cardinal Alessandrino, and he will be elected on Monday evening without fail." This was the glorious S. Pius V. whose election the Saint had already predicted to others, and which took place as he had said. After the death of S. Pius V. Marcello remembered how Philip had prophesied his election, and accordingly prayed him very importunately to tell him who would be pope now. Philip asked him who was talked of in Rome as likely; Marcello answered, "Cardinal Morone:" "No," replied Philip, "it will not be Morone, but Boncompagni," who was elected accordingly, and took the name of Gregory XIII.

After the death of Sixtus V. Cardinal Niccolò Sfondrato came one day to visit the holy father. Philip sent him word not to come up stairs, but to stay in the guest-room, and he

would come down to him. When he came down he found there Pietro Paolo Crescenzi, who was afterwards cardinal, and Abate Giacomo his brother, Marcello Vitelleschi, and others; and before he spoke to the cardinal he commanded all of them to kiss the feet of his Eminence, which they did. A day or two afterwards the same cardinal came into our church, and Francesco della Molara went and told the Saint of it. Philip answered, "That pope, eh?" Even while Sixtus V. was alive, Philip had in different ways pointed to Cardinal Sfondrato as the future pope; and once in particular, about a year before the death of Sixtus. The cardinal was in Philip's room, according to his custom, with Marcello Vitelleschi and others. Philip said to Marcello, "Open that cupboard, and give me the pope's cap that is there:" this was a cap which had belonged to S. Pius V. and was preserved by the holy father as a relic. Philip took it and tried to put it on the cardinal's head, saying to him, "Try it a little, and see how well it suits you," meaning by that to insinuate what was to be hereafter. Urban VII. who was chosen to succeed Sixtus, only lived twelve days, and then Cardinal Sfondrato was elected, and took the name of Gregory XIV.

But his prediction of the papacy to Cardinal Ippolito Aldobrandino, was even yet more wonderful. For some time before, the cardinal was in the garden of Curzio de' Massimi, together with Cardinal Cusano, the Saint, and some others; and Father Curzio coming to Philip, said to him, "I wish your Reverence would get me taken into the service of Cardinal Aldobrandino." Philip replied, "I will do so without fail; leave it to me; for I tell you he will not die cardinal;" and four months afterwards he was elected pope. The very evening before the election, he said to the Abate Marco Antonio Maffa, among others, that Aldobrandino would be pope, and would take the name of Clement, which he did; and that same evening Mgr. Papia sent the Saint a sonnet, asking him to pray that they might have a good pope and a speedy election, upon which Philip sent him another sonnet in reply, containing the same prophecy of Aldobrandino's election.

To Leo XI., before he was cardinal, and when he was the Grand Duke's ambassador, Philip made three prophecies in the few following words, "Signor Alessandro, you will be cardinal and pope, but your reign will last a short time." Fra. Girolamo Ghetti, a Roman, who was afterwards general of the order of the hermits of S. Augustine, when he was preaching on the octave of the Saint's canonization, declared that he heard this from Leo's own mouth when he was cardinal; and it was confirmed by Gregory XV., for when he heard what Fra. Girolamo had said in his sermon, he added, "I am sure it is true, for when I was auditor of the Rota, and went to kiss the feet of Leo XI., among other things he said, 'I shall not weary the people long, for I shall soon be out of the way,'" which was fulfilled by his early death.

Although Philip almost always foresaw who would be pope, yet he never mentioned it except for some grave reason, or in familiar conversations with some of his penitents, as if he were in joke; and he used always to add, that we ought by no means to give easy credence to similar predictions, or to wish for them, because many deceits and snares of

the devil might be hidden in them; and he was very harsh towards those who went to tell him that they had had revelations or made prophecies.

End of Volume I.