HYPOCRISY.

From the Lesnier Status my Review, There is much trath in the old story of the drynken or otherwise immeral elergyman who no intained that his exhortations to the vivtoes which he did not practice were just as prefitable as those of his more righteons brethren. He was like a finger-post; he slowed the right way perfectly well, although he did not go along it himself. His case was coubtless an extreme case, and he must have been an impudent, hardened fellow; but he had got hold of a truth. It is no answer, as many people think it is, to a man's exhortations, or arguments, or whatever he puts forth, to bid him look at home, or to charge him with hypocrisy because his own conduct is not always in exact conformity with his own doctrine. Hypocrisy in the strict sense, conscious and deliberate pretense in matters of devotion and morality, is, we suspect, a much rarer vice than people think. At all events it is a charge which, as one easy to bring and hard to disprove, ought not to be brought against any man without very strong grounds. Inconsistency, self-delusion, mere rrecolution and weakness, the mere imperfection, in short, of human nature, go a long way to account for a great deal which is often roughly set down as hypoerisy.

The clergyman with whose story we started, whatever else he was, was at all events not a hypocrite. His vices were known to himself and to everybody else; they were openly avowed; though he acknowledged the excellence of virtue and recommended it to the practice of others, he made no pretense of practising it himself. Self-delusion in such a case is quite possible, but for hypocrisy there is clearly no room. But suppose that, instead of impudently avowing his vices, he had simply practised them in secret. Suppose that it was suddenly found out that a man who had always preached good morality, and was supposed always to have practised it. was really a drunkard, an adulterer, a gambler, or whatever the vice may be. We suppose that most people would ery out, What a hypocrite that man has been! Yet the chances are very strongly against his being what they mean by a hypocrite. What they mean is that, without any real feeling of virtue and piety, he pretended to virtue and piety simply for the sake of the gain or reputation which they might bring him. One may doubt whether this is necessarily the New Testament sense of the word hypocrite; it is certainly not the necessary explanation of such a case as we have supposed. A hypocrite, in the original sense of the word, is an actor, and it is quite possible that, in its New Testament use, it may often refer to conduct which may be fairly spoken of as acting, but which is certainly not hypogrisy in the vulgar sense. John Wesley bade one of his preachers to preach a certain doctrine. The preacher had his doubts and scruples; be could not say that he fully believed the doctrine. "Preach it till you do believe it," was Wesley's answer. We may be sure that Wesley did not mean to bid any one to act in a dishonest or what is commonly called a hypocritical way. But he certainly required his disciple to act in a highly artificial way; he called upon him to act a part, to be in the strict sense a "postrites. Wesley no doubt looked on believing as wholly a moral and not at all as an intellectual process, and he bade a man to learn to believe rightly by believing rightly, as he would have bidden him to learn to act rightly by acting rightly. Still he was bidding a man to act as if he believed what as yet he did not believe-a process which differs only in the motive from the act of him who pretends belief for the sake of gain or reputation. So in many other cases, men throw theminto artificial states of mind, which are put on as it were to order, | vice while he practises other forms of it withwhich often prove only temporary, but which | out scruple. Such a man is flagrantly incon still are put on in good faith. What we call sistent; we should press the point of his inmaking the best of a bad bargain often takes this form. A man finds himself in a set of circumstances which are not of his own choosing: he is forced to a line of conduct which is distinctly against the grain. He is called on to do something which up to that time has been against his feelings, perhaps against his conscience. In such a case he often tries to persuade himself that the unavoidable course is not only a righteous, but a pleasant course. He makes an effort and throws himself into the thing; his voice is not the doctrine of natural morality, which louder, his arm is more forward, than the certainly welcomes whatever is good in any arms and the voices of those to whom the man, even though it may be mixed up with course which to him is new is a matter of much that is bad. long habit or of old-standing conviction. The zeal of new converts has a good deal of this element in it; they have consciously to the usual sense. In the former class of cases, act a part, while those who are before them are acting naturally and unconsciously; they therefore commonly overdo matters. Or a man has to maintain a position about which he has moral doubts. In such a case it commonly happens that he will be more confident and more inclined to talk big than the man who never had any doubts at all. He is trying not only to persuade others, but to persuade himself at the same time. When a man changes his side in politics or religion, we often hear of his loud professions of unalterable faithfulness to the

all with him, he tries to satisfy himself even more than to satisfy others by talking louder than ever on its behalf. In all these cases a man is certainly acting as a hypocrite in the etymological sense. He is consciously acting a part, a part which is not natural to him, a part which involves some degree of moral or intellectual inconsistency. But it does not at all follow that he is a hypocrite in the worst sense. He is tampering with his conscience, he is trying to guide his conscience in a certain direction, rather than wilfully disobeying his conscience. A hypocrite in the worst sense either wilfully disobeys his conscience, or else has stifled the voice of conscience altogether. And it is strange how easy it is for a man to turn his conscience and his belief in a certain way. Take the case of forced conversions, such as we read of in the history of the Mahometan conquests, or in that of the evangelization of Germany and Scandinavia by Christian emperors and kings. It often happened that the man who embraced Mahometanism or Christianity simply to save his life lived ever after as a very good Mahometan or a very good Christian, sometimes even as a zealous champion and missionary of his new faith. Were such men hypocrites? We feel sure that in their later stages they were quite sincere, that they had in a manner worked

old cause almost up to the moment of his

forsaking it for the new. A cry is generally

raised against him as if his professions were

simply hypocritical, as if he was simply try-

ing to lay suspicion at rest after his own mind

is made up and while he is only waiting for a

convenient moment to carry out his plan of

desertion. And no doubt it often has been

so. But it certainly is not so as a matter of

course. It is just as likely that he is on the

very edge of making up his mind, but that he

has not yet made it up. As long as he has not made it up, as long as he has any doubt,

as long as the old system has any chance at

But what was their state of mind when they i made their first profession? We suspect that in many cases men found it possible to work themselves into a state in which they could profess their new creed without any conscious ing. It was a very strong case of making the best of a bad bargain. Many no doub relapsed; they either were shamming at the time of their profession, or else the artificial excitement wore off, and they fell back on their fermer and more natural state of mind But there are quite cases enough of compulsory converts cleaving steadily to their new faith to show that the state of mind which we have supposed is not an impossible one.

We may now change the venue from mat-

ters of behef to matters of morals, and take the case which we put before of a detected sinner. We have known such cases; and we have known the outery made. What a hypoerite he is! Now there is really no need to call him anything of the kind. It is very likely that he simply is, what most men are more or less, inconsistent and imperfect. He has a conscience, but he does not always obey it. He knows what is right; he says, if need be he teaches, what is right; but he does not always follow his own precepts. We are not defending him; we are only saying that his fault is a different fault from that of hypocrisy. To have a conscience, but not always to obey it, is, in different degrees, the moral state of the vast mass of mankind. It is the state of all save (we suppose) a few unusually saintly people at one end, and (we suppose a few desperately wicked ones at the other end. To be very inconsistent and very imperfect, and to be aware of one's inconsistency and imperfection, whatever it is, is certainly not hypocrisy. Steele was no hypocrite when he wrote the "Christian Hero." Leading a victous life, and wishing to cure himself of his vices, he took the somewhat strange means of shaming himself by writing and publishing a book in which he described a model of ideal piety and virtue. Such a course directly drew attention to his vices. But neither would be necessarily have been a hypocrite if he had striven to hide his vices from the world. It is rather hard to say that a man, is pretending to be better than he is simply because he does not wish his imperfections to be found out. To take a very strong case, we could never quite join in the outery against the Papal Legate in Henry the First's time who karangued against the marriage of the clergy in the morning and was caught in a very discreditable position in the evening. We are far from defending him; all we say is that his sin of the evening does not prove his zeal of the morning to have been insincere. Nay, he might possibly have argued-"I acknowledge my transgression and I regret it; I am ever and anon carried away by the strength of my passions; but meanwhile I am zealously serving the Church. But you married priests are always thinking of your wives and chiidren, and do not serve the Church at ail. The weaknesses and inconsistencies of men are endless: let them have all their fair share of blame; but let them not be indiscriminately called by a name which does not belong to all of them. A man is guilty of a purticular vice who is, perhaps, an enthusiast against some other vice very likely not worse than his own. Let him have the fair measure of blame for his own error, but do not let his zeal for virtue in another quarter be set down as insincere. Let him not even be suspected of trying to atone for the vices to which he is inclined by abstaining from those to which he is not inclined. Nay, more, men's minds and consciences are often so strangely twisted, there is such a power of what Mr. Lecky calls "localizing" princi-ples and feelings, that a man will be indignant against this or that form of a particular consistency as a special asgument to convince him, but we should not think of charging him with insincerity simply because he is inconsistent and imperfect. We have often heard, and we have always been pained to hear, really good actions attributed to bad motives simply because the life of the actor was open to objection on other grounds. We will not enter into the theological nature of sin, and the doctrine that he who offends in one point is guilty of all. Such is at least

All the cases which we have mentioned seem to us quite distinct from hypocrisy in where a man is certainly acting an artificial, though not necessarily a dishonest, part, the word may be applied in a certain sense. To cases of mere inconsistency and imperfection, however glaring, it should not be applied at Strict hypocrisy, the conscious and deliberate pretense to virtues which a man has not and does not care to have, is, we suspect, much rarer than people commonly think.

PERE HYACINTHE.

His Expected Arrival.

With the arrival of Father Hyacinthe, whose departure from France is announced by cable, we shall have a new sensation. The great question will remain to be decided, With what ecclesiastical body will be affiliate? With which of the great modern reformers does he compare? Though really in rebellion against the Pope, will it be either possible or expedient to throw himself directly into the arms of Protestantism? A contemporary remarks as follows:-

How much of absolute pluck and enduring courage may we expect from him? So far, he has only published a formal letter against the forthcoming Œcumenical Council in Rome, its commissions, and intent. The reverend father asserts that in his opinion the assembled prelates, with the Pope presiding, will attempt to execute a divorce between the Church and the progressive liberalism of the present century, and forcibly characterizes the attempt, even the idea of such an attempt, as at once impious and foolish. The Temps and the Siecle, neither of them controlled by church influences, speak of the letter as a sign of the times and destined to exert a great influence. The Journal des Debats holds a similar tone. The real question is whether Father Hyacinthe really deserves the position and connection to which we have assigned him. He has something of the vehemence of Luther; none of the mild, gentle, and persuasive force of Melancthon; none of the acerbity of Calvin; much, perhaps, of the enduring soul of Lamennais, which fought out its own battle in a solitary and unshriven death-bed, whose coffin went to no church, over whose grave no dirge was sung nor cross was raised, but whose pure soul could face its Maker and its only Master. He was a Protestant-revolting against human dictation only-a godly man, worshipping God through the Bible and revereneing his own soul.

A Clerical Supporter A Case in Point, The following letter has been addressed to ex-Father Hyacinthe by Dom P. des Pilliers, themselves into a steady belief of what they

had at first embraced only under compalsion. | ex-Benedictine Superior and founder of the Abbey of Acey:-My Much Benered Brother in our Lord: -

God be praised for baving granted you the strength to loudly confess, before Him and before men, the truth of the cause that is drawing the Church with rapid strides to its destruction. The upright minds, afflicted by the evils of Israel, are grateful towards you for your action, and by instinct rally around a preacher of the Gospel who dares to offer such an example to their simility. For my part 1 am happy to tell you so, and 1 have come to do so, too. Being made a priest of the Roman Church when twentythree years of age, at twenty-five I entered upon the cloister life, which to my mind was the type of Christian perfection. My acception was great. After many struggles, many twinges, I had ultimately, in order not to sacrifice my apright conscience, to fall out with my superior, General Dom Gueranger, the leader of the above-mentioned, who had written me as follows:-"When a thing is intimated you have but to acknowledge it. * * You are not responsible for anything, and I answer for all. My errors will not be imputed to you. * Your conscience is safe." Such a doctrine renders the inferior but a blind serf, irresponsible before God for his personal actions. Therefore, like you, I protested. I renew my protest before the Council, the highest and last tribunal here below, before which I can bring my cause. After exhausting the local ecclesiastical jurisdictions, who honored me, some by silence, others by insults and threats, ordering me to submit myself to the iniquity, under pain of nfamy, I, guided by my artless faith, addressed myself to Pius IX. My letter of March 4, 1864, was filial and full of abandonment. In order to make it more confidential I had added the words, "To be delivered personally. Important and very particular matters of conscience." This was equal to a sacramental confession. I had sealed it with five seals, and placed it in another, addressed to the intimate Secretary of Pius IX, begging him to place the enclosure in the hands of his Holiness, personally, who alone should know the contents, in consideration of the major importance and particularly of the matters of conscience and the personages thereby brought into question. March 23 the secretary of Pins IX wrote to

assure me that he had himself placed the letter in the bands of his Holiness, who would read it in due course. I prayed a great deal, and waited patiently, full of confidence in him who proclaimed himself the Vicar of Jesus Christ and the common Father of the faithful. For eight months I remained without news. At last I learned from eye witnesses that in full of all justification Pins IX has sent that confidential document, that confession of all my feelings, to my most bitter enemies. On November 20, 1864, I demanded their replies. On the 22d a vicar-general wrote me from St. Claude:—"His Highness confines himself to the communication of his orders and those of the Holy See. That is all that your obedience requires you to know. By acting thus his Highness complies with the orders received from the Holy See, and has to render no account to you." On the 25th I replied that, in order to obey reasonably, according to that maxim of St. Paul, rationabile obsequium, my conscience required some enlightenment on the subject of the provoking documents containing the orders from Rome, and that if I did not receive an exact and authentic copy, I should be obliged to renounce all hopes of a conciliation, which I have never ceased to implore by all my vows. On the 28th, in a letter strewn with epithets familiar to an abso-Inte autocracy who experiences resistance, the Bishop wrote me:—"Monseigneur will give you no communication. " On his part, as on the part of the Holy See, he owes you orders, direction, and con rections; on your part, towards your superiors, it is a matter of submission and pardon, not of conciliation. Therefore, sir, the documents you ask for will not be forwarded. This, my very honored brother, is the manner in which the Pope himself respects the conscience of a Christian, of a priest. Now, if he is all in the Council, and it the bishops, like myself, are but to receive orders, direc tions, and, if necessary, corrections, it is easy to foresee what kind of justice we may expect from it. Like yourself, I wished to make the trial, and if I am deceived, like you, will then cry, "Ad tunin, Donine Jesu, tribunal Therefore, courage! On the path that we have chosen others will follow. Let the outrage and sarcasm of men, for whom a word of command of the party forms conscience, shower upon us; that is the extent of their knowledge and of their argument. For us, strong in our good right, and faithful to maxim of the Apostles-"It is better to obey God than man"-let the pharisaism struggle in hatred. What it leads to is not new. Christ even raised obstacles against it, His word of command not being observance of human traditions, but solely the will of God His Father; now, that persecuted and put Christ to death, and the disciples of Jesus cannot be better treated at present by modern Pharisees than the Master was by their

the assurance of my respectful and cordial PIERRE DES PILLIERS. Ex-Benedictine of Solesmes, Founder and First Superior of the Abbey of Acey. Panis, Rue de Seine, Sept. 27, 1869.

MURDEROUS ITALY.

brother, with the homage of my admiration.

Statistics of Crime-Educational Defects the When, about a quarter of a century ago, the patriot Gioberti endeavored, in his Primato Civile e Morale degli Italiani, to establish the titles of that gifted race to the foremost rank in modern civilization, he was probably (says the London Times) far from foreseeing that what the Italians would first achieve, upon regaining full control over themselves, would be a sad pre-eminence in There is something absolutely appalling in the statistical intelligence lately published by order of King Victor Emmanuel's government. In the course of the year 1867 there were no less 2626 murders committed within than the king's dominions. Of these, it is true, 264 came under the category of "involuntary homicides," but the remainder were the work of deliberate assassination. It is thus reckoned that there were in Italy 11 murders for every 100,000 inhabitants, while the average in Spain was 8 for every 100,000 inhabitants, in Sweden 2, and in Belgium 1 every four years, out of the same number of inhabitants. The homicides for the whole of France in the same year, 1867, were 307, and the number of all offenses committed in the empire against life and property did not exceed 3694. Thus murder alone attains in Italy proportions not much less formidable than those reached in France by crime of every description. In England and Wales, with a population nearly equalling that of Italy, in the year ending in September, 1868, there were 120 murders reported by the

police, being in the proportion of one to 167,824 of the population. The murderers brought to punishment in England and Wales were 20 in 1865, 26 in 1866, and 27 in 1867, while the whole of the offenses against the person amounted for those three years respectively to 1785, 1585, and 1401—that is, they fell considerably short of half the number of murders in italy.

It would be vain to try to escape the conviction which forces itself upon us by throwing doubt upon the accuracy of these comparative figures. The Carabinieri, or police force of the kingdom of Italy, draw up their reports with praiseworthy diligence, and they supply ample evidence that, melancholy as the budget of crime was in 1867, it might be taken as "a slight improvement on that of previous years." The Italian Government deserve praise for their candor in thus laying bare the worst evils in their body politic. Confession may generally be taken as a symptom of a wish for amendment. The Pope takes good care to keep all unpleasant knowledge of that nature to himself. The Papal Government never publish statistics of any description; but the French, who have a police of their own at Rome, tell us that while in their own country there is one murderer over 124,000 inhabitants, in the Papal States there is one over 5358 inhabitants.

Deplorable as the condition of emancipated Italy may still be, we can look back to no time in which matters may be thought to have been better. A certain looseness and violence of temper and an incapacity for local or moral restraint were characteristic of that southern nation even in its palmiest days of mediaval greatness. By the side of the loftiest deeds of their glorious republics there always occur in their annals such startling domestic and political tragedies as would cast even the atrocities of Count Rossi at Rome, or of the more recent assassination of the Countess Cattaneo in a railway carriage near Isoletta, completely into the shade. These evil instincts-which have, however, common sources with passions capable of better aims were suffered for centuries to rankle amid the debasement to which the Italians were doomed, and the peeple's crimes were, not without reason, imputed to the corrupting influence of their religious and civil instruc-

The charge is so well grounded that, while in Piedmont, in Lombardy, and throughout the North, the yearly murders do not exceed four for every 100,000 inhabitants, the ratio in the Marches in Umbria and in the whole south is 30, and in Sicily and Sardinia 33-a proportion almostly perfectly in keeping with that presented by the statistics of education; for, while in the whole of Italy out of 170,456 marriages it appears that there were 57 cases per cent. in which the bride and bridegroom could neither read nor write, the number of illiterate couples in Piedmont was only 22 per cent., while in some of the southern provinces, as in the Basilicata, the proportion was no less than 87 per cent. It must be observed that the efforts made by the liberal government towards the spread of public instruction dates in those southern provinces only from 1800, and cannot, therefore, have affected the grown-up generation. The Neapolitans more than ten years old are still what they always were-what their priests have made them; yet we hear those same priests complaining of the State's interference with the training of youth, and contending that education ought to be a monopoly of the Church.

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IN THE COURT OF COMMON PLEAS FOR THE COURT OF COMMON PLEAS FOR THE CITY AND COUNTY OF PHILADELPHIA.

MARY SAILER, by her next friend, vs. OSCAR SAILER.
December Term, 1869, No. 59: March Term, 1869, No. 74;
Jane Term, 1869, No. 56: In Divorce. To OSCAR SAILER,
Respondent. Sir: Please take notice that a rule has been granted on you in the above case to show cause why a divorce a vinculo matrimoni should not be decreed, returnable on SATURDAY, October 16, 1869, at II A. M.
Personal service of this notice having failed on account of your absence.

I. R. FLETCHER,
10 7 thetuthet*

Attorney for Libellant.

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