What can be the intention of Jesus Christ our good master, in so often placing before our eyes his terrible judgment, if not to engage us to meditate upon this frightful truth and to make it the subject of our continual study? This loving Saviour speaks openly of it in many places of his Gospel; but today he in this day’s Gospel he proposes it to us in a parable, that is to say, under the figure of a Steward, of whom he demands an account of his administration. Let us pass over from the figure to the reality, and consider that we are the stewards of the supreme Lord, who hath confided to us graces, talents, and means of salvation and that the time will come when we shall be demanded an exact account of these goods. This time will be the great day of Judgment which I propose to speak of in the present discourse: I will shew you then in the first place the reasons for which there will be a general Judgment; and afterwards I will say something of what faith teaches us concerning this important subject.

'Tis an article of our religion that at the very instant a Soul is separated from her body she appears at the Tribunal of Jesus Christ to be examined upon all her actions, and to receive the irrevocable sentence of her eternal happiness or of her eternal misery. Then she truly knowes her creator and then she perfectly knows herself. All veils are removed.[.]

There is no longer darkness or obscurity: She is no longer fascinated by the senses, obsessed by exterior objects, enchanted by the deceitful pleasures, and false goods of the earth; but she sees at the twinkling of an eye all her merits and all her faults, and there is not a single circumstance of her life of which she does not discover all the goodness or all the malice; her conscience is like unto a very clear looking glass which discovers to her the least defective of her actions, and the smallest blemishes that she hath contracted during the course of her pilgrimage. The
sovereign Judge after a most rigorous examen,[1] pronounces an irrevocable sentence, and this Soul is immediately carried to the place where she is to receive the recompense of her virtues or the chastisement of her iniquities. If she hath departed out of this world in the state of grace, the Angels of the Lord conduct her to Glory; or to Purgatory if she hath not entirely satisfied the

[1 “examen” – (Anglo-Nor., Mid. Fr., Lat.) An examination, judgment, analysis, inquiry, appraisal; a review or weighing of one’s past behavior, thoughts, sins, etc. In the Society of Jesus (Jesuits), “examen of conscience.” See also, Archer’s fuller description of the final examen, pages 13–20 below.]

[4]
divine justice of God, but if she hath finished her career guilty of one only mortal sin she is precipitated into hell for all eternity: This is what we call the particular judgment. Now as all men will die before the last judgment, it necessarily follows that their fate will be determined before this terrible day, and thus the second judgment would seem useless, if one were to reason according to the feeble lights of the human understanding.

But faith teaches us that there will be a general judgment; and although God hath not clearly revealed to us the reasons[,] the holy doctors however have discovered to us several. I shall confine myself to the four principal ones. The first is to shew to the whole world with how much justice each particular shall have been recompensed or condemned. The second to manifest the means of Salvation the Lord shall have given to everyone. The third, to procure a public satisfaction

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to those who shall have been unjustly abused; the fourth, to make the reprobate undergo the shame that they shall have merited by a wicked life.

There will be then a general judgment. 1st to make known with what equity Jesus Christ shall have recompensed the good and punished the wicked; not that he stands in need of justifying his conduct before his subjects, for he is sovereign Lord and absolute master, and we are in his hands, according to the saying of the Apostle, as clay in the hands of the Potter: But by an amiable condescension & is willing to shew publicly the reasons which he shall have had to crown the one and condemn the other to eternal torments. When the Sovereign Judge at this great day of Justice shall in presence of the whole world pronounce his sentences he will discover the motives thereof in so evident a manner that the guilty will be constrained to condemn themselves, and to approve of their judgment. he will compare their Crimes with their
punishment; and the equality |equity| will be found in a manner so perfect, that they will not have a single word to alledge for their justification. On the other hand our just God will recompense his elect with degrees of glory proportionally to their good works, that as he shall not have exceeded the bounds of justice, in exercising his vengeance against the wicked so he will not neither shall he have past the limits of a just liberality in rendering |rewarding| to the Saints according to their merits what was their due.

The second cause of the general Judgment will be the manifestation of the means of salvation which he shall have given to each particular, and of the good or bad use he shall have made of them. Examen Run Reflect over Reflect then D[ear] Christians upon the graces and gifts you have received from Almighty God, &[2] not only on those that are common to [&3] all men, but likewise and especially at present on those peculiar to every one. Reflect that Almighty God hath provided you with pastors and Confessors who use all

[2 Marginalia: Perhaps the ampersand (&).]
[3 Marginalia: Perhaps original incorrectly placed ampersand.]

their efforts to draw you from the precipice wither you are running; sometimes in giving you salutary corrections, sometimes in laying before your eyes the most striking truths of Religion, at other times taking you by your own interests |proposing to you your own interests| even your temporal interest. your parents and friends have joined themselves to these charitable persons, to engage you to abandon your disorders; your own conscience hath had a part; it hath made you feel the most excruciating remorses; it hath made you tremble a hundred times in representing to you your approaching death so near at hand, this dreadful judgment which I now preach to you, and an unhappy eternity destined for impenitent sinners. You have undoubtedly sometimes been affected even unto tears, and in these moments have said to yourselves: Behold the days of my salvation; it is now time to return to my God; I must quit this criminal habit; I must abandon this cursed occasion of sin; I must restore this ill gotten good[.] this good name of my Neighbour; I must

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take a quite different path from that which I have hitherto gone; if I do not profit myself these favorable moments when shall I be converted? and nevertheless you are yet at the first step. Consider again so many events which you may perhaps have regarded |looked upon| as the effects of hazard, which are however so many inflaming darts from your celestial Father very desirous of your salvation full of tenderness for your Soul. Such are the untimly end perhaps of your companions of debauch; this |that| loss of goods which hath so sensibly afflicted you, this |that| process which hath ruined you, this |that| sickness which hath brought you to the
very brink of the grave, this affliction which ought to have entirely detached you from the false goods and the deceitful pleasures of the world. What could our Lord do more for our sanctification? When we are puffed up with prosperity he employs adversity to humble us; when we are cast down with adversity, he raises us up again by his consolations; he carresses us, he menaces us, he invites us, he solicits us, he chastizes us; he may well say that

[4 Perhaps a misspelling of “deposed”: (obs.) to put down, to lay down or aside, to let fall.]

[9]

his solicitude in our regard surpasseth all imagination, and that the affection of the most tender mother for her child is far short of his ardent love for us and desire of our eternal welfare.

In the third place the general judgment is destined to procure a public satisfaction to those who have been unjustly dealt with and to manifest the good works of the Saints to procure them glory and applause. On earth the good are mixt with the bad, and their actions are so full of obscurity, that it is almost impossible to discern properly the goodness or the malice of them. This proceeds from diverse motives, intentions and the end which one proposes in acting, and it is for this reason that the law forbids us to judge before the time. Besides, the good are studious to hide their good works from the eyes of men that they may not be exposed to lose the fruit of them by vanity, whilst the wicked use all their endeavours to

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to hide their vices and disguise their bad conduct. Finally these do not cease to torment the others; and because they suffer with patience, they become the more insolent, and persecute them even to an extreme: and what seems altogether astonishing, is that the Lord seems to authorize such a disorder, in permitting the wicked to be prosperous and have power in their hands and powerful, whilst the good for the most part are oppressed and miserable. But the day will come when the secrets of the divine providence shall be manifested, and a full satisfaction shall be made to those who shall have suffered an unjust persecution. Then the just shall appear in great constancy to accuse their enemies according to the holy Scripture: they will demand vengeance against them and it will be granted them, in its full extent: The cruel rich man will be trodden underfoot by the poor Beggar; then the wise girl, persecuted heretofore on account of her devotion shall laugh at the tears and groans of the young libertin who reproached her with hypocrisy. Then all the good works shall be discoverd;
those secret penances, those hidden austerities, those alms, those prayers, those holy desires, those good intentions shall be loudly proclaimed. Then the just after being humbled shall be exalted in an admirable manner; they shall be highly praised, and shall appear in this great action inworonoed with glory and covered with palms and crowns.

The fourth reason for a general judgment, is the shame |confusion| which the reprobate ought to undergo for their crimes: and truly |verily| what will not be their confusion when they shall see that it depended upon themselves to have merited eternal glory, and that no means was wanting to that end. Their actions will be compared with the graces which they shall have received, and all the malice and all the circumstances of their crimes shall be seen. All consciences shall be unveiled, and all the mysteries of iniquity which shall have been hidden till that time shall be then revealed. What abominations and disorders! How many hypocrites will be then dismasked! In this life almost

[5 “invironed” – (Mid. Fr., Mid. Eng) Variant of “environed”: encircled, surrounded, encompassed.]

all is in obscurity, especially the heart of man; but at the last day all its recesses will be laid open and it will appear such as it is. How shall you be able D Christians to bear the reproaches that will be made to you of the abuse of so many graces, and of so many enormous excesses with which you will find yourself charged? What answers shall you make to your judge when he shall convince you with having oppressed the widdow and Orphan; with having caused the ruin of your neighbour, with having solicited this innocent girl, with having filled up your life with impurities, drunkenness, revenge and thefts; with having invented the blackest calumnies to blacken against the objects of your wrath, and to satisfy [satisfy] your furious passion[.] What will become of them who shall not have confessed their sins of impurity and of those who shall not have been sorry for them when the curtain which hides them veil shall be withdrawn which hides those shamful actions of your youth, those dishonest thoughts,

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those impure desires, those lascivious words and songs, those criminal liberties, those shameful touches, those frequentations where such things pass, which make them blush when they reflect upon them, all this will appear to |in| the face of heaven and earth, before all the Angels and saints, before all the Devils and the reprobates, in presence of their Parents, their neighbours and acquaintance[s]; before those who shall have regarded them as holy. Yes saith the Lord I will reveal your turpitudes unto all nations and there is not a circumstance of your filthings howsoever shamful it be, which I shall not manifest unto the whole world. I will discover thy shame to thy face, and will shew thy nakedness to the nations,

[9 Phrase demarcated within vertical brackets in the manuscript without explanation.]
and thy shame to Kingdoms. And I will cast abominations upon thee, and will disgrace thee, and will make an example of thee.\footnote{7} Behold Christian Aud. [Auditors] the principal reasons for which there will be a general judgment; Let us see now in what manner it will be made.

\textit{2\textsuperscript{nd} Part}

All \textit{Everything} is frightful in the last judgment, in regard of \textit{to} the reprobate. The signs that shall preceed it, the examen that shall be made, the Judge who shall pronounce the sentence of eternal woe, and the execution of this sentence. The signs that will preceed this Judgment will be dreadful. The holy scripture represents the universe

\footnote{7 See Nahum 3:5–6 (DRB.)}

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at this great and terrible day, like unto a dying person in whom nature makes its last efforts before its dissolution. It shews us heaven and earth the elements and all creatures in a horrible confusion: the Sun will be darkened the Moon red as blood; thunder and lightning, hail, storms, whirlwinds mixt with waves of the sea, will cause so frightful a roaring that men with \textit{will} whither away with fear: a rain of fire which will reduce all to ashes, earthquakes which the very foundations of the earth. The earth shaken by violent earthquakes

Earthquakes which will so violent as as \textit{[word duplicated]} to shake it to its very foundation, trumpets whose great sound will resound \textit{[penetrate to]} the bottom of the graves, all the devils and the damned, who will ascend from the abyss; the empyreal \textit{[imperial]} heaven will open and all the Angels and saints will appear; the Sovereign Judge who will descend from his Throne with inconceivable Majesty and Glory, preceded by his cross more bright than a thousand Suns: all men good and bad; the good conducted by the Angels and cloathed with the Robe of immortality; the wicked, draged along by

\footnote{15}

the Devils most hedious and frightful.

What a frightful sight is this D\textsuperscript{e} Christians, and who can think on it without trembling? if at the moment that I am speaking to you[,] you were to see a firey cloud to come and fall upon this parish with a storm that should tear up the trees and overturn Edificies, a monstrous hail that should beat down every thing \textit{it should com} before it accompanied with continual thunder and lightning and showers of fire should invirone \textit{|surround|} us on all sides, what would not be your cries and lamentations; what efforts would you not make to obtain pardon of your sins? what rigorous penance would you not wish to have undergone? But are you not assured that you will be at this great day of judgment? can you evade \textit{|avoid|} being witness of this strange \textit{tragedy} awful tragedy?
At the instance that all the Nations shall be assembled before their Judge, this rigorous examen will begin in which all our thoughts and all the obscurities of our consciences will be discover’d. There will be no respect of persons[.] the balance

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of divine justice will turn neither to the one side nor to the other, and the merits and sins of each one will be weighed with the greatest exactitude. No longer pretexts of pretended good faith, of a right intention, of ignorance, of fear. For if the Reprobate[s] should alledge [allege] their ignorance, their pastors and confessors will shut their mouths in giving them to understand that it depended upon themselves to have been instructed: if they should alledge their weakness or the violence of temptations, Jesus Christ will shew them the graces and succours [helps] which he hath given them, to render not only possible, but even very easy the duties they have omitted; the Saints who shall have been in the same state will give them to understand that they had the same difficulties, and nevertheless they have overcome them were victorious and merited eternal Glory, will they say that death surprised them? but reason and experience will condemn them, since they could not be ignorant of the shortness and inconstancy [uncertainty] of life.

Make a good reflection on this D’ Auditors: you expect perhaps the

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discussion only of certain facts and to answer to the grosser and manifest crimes of which you find yourselves culpable. You reckon likewise without doubt that the sins which you have confessed are entirely effaced and will not appear against you. But how great will be your surprise when you shall see things in a quite different manner [light] from what you did, through presumption and a voluntary blindness, during this life. Which are the confessions you can rely upon? have you not added sacrileges to your other abominations? What penance have you done? What markes of sorrow and amendment have you shewn? if then your confessions should be null[8] when shall you which some may have great reason to fear what will become of you?[9] But what shall we say as to the faults you have committed through affected ignorance and voluntary blindness? these however will be so many different and terrible articules of your examen. you will render an account of the graces you have abused: of the charitable admonitions of your Confessor your parents and your friends: you will render an account of all the good examples you have had before your eyes, of instructions, lectures, spiritual succours which

[8 Word illegible; possibly also, “small.”]
[9 Archer’s intention here is unclear. The initial sentence and interlineations have been transcribed as could be determined by context. Word order is uncertain; see manuscript.]
were given you. You will render an account of the time you have spent misspent so ill; not only the years of your life will be reckoned up, but every hour and every moment. You will render an account of all the base means you have employed in secret to compass your wicked designs. At present you blind yourselves; you through dust in the eyes of your Director in order that he may not discover the state of your conscience; you disguise your interior, you diminish your faults, you make your conduct appear excusable: but you will then be dismasked. You will have a severe account to render, heads of families. Heads of families will render an account, who have been negligent to have their children’s instruction in their christian Doctrine, who are entirely unconcerned about their eternal salvation or that of their domestics servants, and who by your scandalous example bring them up to sin and perdition, a most severe account will you have to give since the holy scripture pronounces such to be worse than infidels. After all this how can we remain unconcerned

[10 “reckon(ed) up” – To enumerate individually or in order; to account for or evaluate one’s character, conduct, or worth.]
[11 “compass” – To contrive or devise; to machinate.]

and without fear? The greatest saints have trembled at the sight of this dreadful discussion and sinners sleep in deplorable security.

Represent to yourselves, if you can, D’ Christians, what will be the consternation of the reprobate. The [They] will see saith S' Anselm on the one hand, their crimes which will cover them with inexpressable confusion, on the other, their conscience which will tear them with the most cruel remorse: here the Devils who will accuse them; there, the terrible justice of God who will condemn them: they will see above them a terrible an inflexible judge, below them the frightful cahos of hell whither they will be precipitated. How will they be able to bear the dreadful reproaches which Jesus Christ will make them according to St Augustin? I created you for glory will he say to them, I redeemed you by my death and by the effusion of all my blood, I have heaped my graces and favors upon you, and what could I do more for you than I have done? Behold the wounds which I have received for your salvation, behold my head crowned with thorns, my hands and feet pierced, my side open, the Cross upon which I expired with inconceivable

[20] pain, and you have made useless all the means of sanctification which I have given you. Render to me an account of the years you have had to acquire heaven, render me an account of the talents which I confided to you, render me an account of my word which you have so often
heard, of my graces and inspirations, of my Sacraments which you have prophaned, of all the goods you have abused and which you have served yourselves of to lose and damn yourselves. The examen being finished the sovereign judge of the living and the dead will pronounce the definitive sentence. After which he will disappear from the eyes of the wicked and will ascend to his mansion of glory accompanied with all the blessed, whilst the earth will open it self and swallow the Devil and his innumerable multitude of condemned Sinners to be shut up for ever in the dungeon of hell.

Are not these astonishing truths D's Auditors, sufficient to excite in you an holy fear? Can you determine yourselves for some passing pleasures, for a vile interest, to satisfy a brutal passion, to augment [increase] the number of the reprobates and to hear one day from the mouths of your judge these terrible words: Go ye cursed into ever lasting fire? Will you not on the contrary use your utmost endeavours to be of the numbers of the elect, and to hear this delightful invitation, which will be adressed to them by their Redeemer and their Father: Come ye Blessed of my Father possess the Kingdom prepared for you. Think seriously on this D's Bretheren and labour whilst you have time and means to assure to yourselves this eternal happiness which I [...\[12] you all. In the Name &c. [etc.]

\[12\] Phrase illegible; perhaps “heartily wish” based on appearance and concluding sentence of other sermons.]