

passion raised by its never-tiring antagonist. Lastly, he fought it by sowing discord among the very members of the Church itself—by heresies, schisms and the like.

But all in vain. He who cannot stand before a drop of holy water, could not do much in person; the calumnies and accusations were hurled back upon the heads of their authors; the blood of every martyr was the seed of a thousand new converts; a vacancy in the Papal Chair was only to make room for another zealous ectype of St. Peter, whilst heresies and schisms served only to free the Christian ranks of useless and dead members who were nothing more than stumbling-blocks to the faithful. Thus the means intended to be destructive, by divine disposition, became strengthening. The Chair of Peter has continued to exist—and that in Rome—since its foundation, undisturbed by heretics, unawed by monarchs. To change Rome's "*non possumus*," curses and threats have been inadequate, armies unavailing; whilst, on the other hand, Rome's *fiat* has brought refractory rulers to her feet, and has roused the Christian world to phenomenal exertions.

This is a brief view of the vicissitudes and victories of St. Peter's Throne—a Throne that has witnessed the rise and fall of empires, kingdoms and republics without betraying the least sign of decay—a Throne that has seen itself robbed of its own temporal possessions without submitting to the fates of other thrones in like circumstances; for its endurance rests not on temporal possessions, but on the promise of Christ, "Behold, I am with you all days, even to the consummation of the world." Justified is the pride we feel when considering the long un-

broken line of our Pontiffs, and with joy we celebrate the rise of that institution compared with which "the proudest royal houses are but of yesterday," and which, in a world of changeable things, has remained unchanged.

The fact that the Papacy has never been removed from the Roman Bishop has induced theologians to ask the question whether such a removal were at all possible. Having consulted the faith of Catholics from the earliest times, they find that the constant belief has been opposed to such a possibility. The following legend, related by many of the early Fathers, will serve to show forth their convictions. They tell us that when the persecutions broke out and St. Peter was in danger, though desirous of martyrdom, he was, nevertheless, prevailed upon by the prayers of the Christians, who begged that he would flee and preserve himself for their further instruction and confirmation in faith. One night, whilst attempting to escape from Rome, he saw Christ entering the city, and said to Him, "Lord, whither goest Thou?" Christ answered, "I am going to Rome to be crucified again." Then Peter understood that Christ was again to be crucified in His servant. He returned to the city, therefore, and told the wondering Christians what he had seen and heard. Soon after, having been seized and condemned, he honored Jesus Christ by his cross. But why did Christ want Peter to die at Rome if not to the end, as Gelasius says, that the Primacy might be inseparably annexed to the Roman See? The conclusion, therefore, of theologians is that the Roman Bishop and Papacy are inseparable.

This conclusion is strengthened when we consider that the Primacy