

Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: 'Thou art Christ the Son of the living God.'

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in Heaven. And I say to thee: That thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it.

And I shall give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in Heaven; and whatsoever thou shalt loose on earth shall be loosed also in Heaven.—S. Matthew xvi. 15-19.

THE CROSS



"Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth?"—TERTULLIAN *Prescrip* xxii.

"There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood is impossible. Whoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious"—St. Cyprian Ep. 43 ad plebem.

"All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God.—St. Cyril of Jerus. *Cat.* xi. 1.

Calendar.

- JULY 1—Sunday—V after Pent Oct of St John the Bap. doub com of Oct of SS Peter, &c.
- " 2—Monday—Visitation of the B V Mary g d com Oct and of St Proccensus &c Min.
- " 3—Tuesday—St Paul I P C doub com Oct.
- " 4—Wednesday—St Irenæus B M doub com Oct.
- " 4—Thursday—St Peter M doub 29th of April com Oct.
- " 6—Friday—Oct of SS Peter & Paul Apost doub.
- " 7—Saturday—St Benedict XI PC doub.

ALLOCATION OF OUR MOST HOLY FATHER POPE PIUS IX.

Pronounced in the Secret Consistory at Gaeta on April 20, 1848.

(Translated for the Tablet from the copy given by the "Ami de la Religion.")

(Concluded.)

And meanwhile the chiefs of the faction, pursuing their work with daily increasing audacity and vehemence, did not cease to lacerate our Person and those who are attached to us, with horrible calumnies and contumelies of every kind, and they did not hesitate wickedly to abuse the very words and sentences of the Most Holy Gospel, that coming in the clothing of sheep, though inwardly they are ravening wolves, they might lead the ignorant multitude into all their perverse designs and machinations, and might imbue the ears of the incautious with false doctrines. But the subjects who remained attached with unmovable fidelity to us, and to the temporal dominion of the Apostolic See, reasonably and justly demanded of us that we should deliver them from those many most grievous difficulties, dangers, calamities and losses, with which they were surrounded on every side. And since some are to be found amongst them who consider us as the cause (however innocent) of such great agitations, we would desire them to observe, that we indeed, the moment we were raised to the Supreme Apostolic See, certainly directed our paternal anxieties and views, as we have above declared, to this end, that we should bring by all our efforts, the people of our Pontifical States into a better condition; but that it came to pass by the means of turbulent adversaries, that those views of ours were disappointed, whilst on the other hand, God so permitting it, the seditious themselves were enabled to bring to a conclusion the projects which for a long time previously they had never ceased to plot and to essay with all the arts of wickedness. Therefore what we have already elsewhere said, the same thing do we now repeat, to wit, that in this grievous and deplorable tempest where-with almost the whole world is so shaken, the Hand of God is to be acknowledged, and His Voice to be heard, Who is wont with such scourges to punish the sins and iniquities of men, that they may hasten to return to the paths of justice. Let them therefore hear His Voice, who have strayed from the truth, and leaving their own ways let them be converted to the Lord; let those also hear it, who in this most lamentable state of affairs, are more solicitous for their own private interests than for the good of the Church, and the well-being of Catholicity, and let them remember that it will not profit a man "if he gain the whole world and suffer the loss of his soul;" let also the pious sons of the Church hear it,

and waiting with patience for the salvation of God, and with greater zeal every day cleansing their consciences from all defilement of sin, let them strive to implore the mercies of the Lord, and more and more to please Him, and continually to serve Him.

And in the midst of these our most ardent desires, we cannot but specially admonish and reprove those who applaud that decree whereby the Roman Pontiff has been deprived of all the honour and dignity of his civil power, and who assert that the same decree is even very conducive to the furtherance of the liberty and happiness of the Church itself. But here we openly and publicly declare that we say not these things from any desire of domination, or any longing after temporal sovereignty, seeing that our disposition and frame of mind is altogether alien from any spirit of domination. Nevertheless, the duty of our office requires, that in maintaining the civil sovereignty of the Apostolic See, we defend with all our might the rights and possessions of the Holy Roman Church, and the liberty of the same See, which is conjoined with the liberty and advantage of the whole Church. And those men truly, who in their applause of the aforesaid decree, assert things so false and absurd, are either ignorant or pretend to be ignorant that it came to pass by a most singular counsel of Divine Providence, that when the Roman Empire was divided into several kingdoms and various states, the Roman Pontiff, unto whom was committed by Christ the Lord the government and care of the whole Church, had a civil sovereignty for this reason assuredly, that in order to rule the Church and to maintain its unity, he might enjoy that plenitude of liberty which is required for the discharge of the office of the Supreme Apostolic Ministry. For it is manifest to all, that the people, nations and kingdoms would never accord to him their full confidence and obedience, if they perceived that he was subject to the dominion of any prince or government, and by no means in the possession of his liberty. The faithful people and kingdoms would never cease vehemently to suspect and to fear lest the same Pontiff should conform his acts to the will of the Prince or Government, in whose state he was sojourning, and therefore would not hesitate on his pretext, often to oppose themselves to his acts. And indeed let the very enemies of the civil Sovereignty of the Apostolic See, who now rule at Rome—let them say with what confidence and obedience they themselves would receive the exhortations, admonitions, mandates, and constitutions of the Sovereign Pontiff, if they knew him to be subject to the will of some Prince or Government, but especially if he were subject to any Prince, between whom and the Roman State any long war was being carried on?

Meanwhile there is no one who does not see with how many grievous wounds the Immaculate Spouse of Christ is now assailed in the very regions of the Pontifical State; with what chains, with what most shameful servitude she is more and more oppressed, and with what difficulties her visible head is overwhelmed. For who is ignorant, that our communications with the city of Rome and with its Clergy, most dear to us, and with the whole Episcopate and the other faithful of the Pontifical dominion, has been so obstructed, that we cannot freely send or receive even letters, although treating of ecclesiastical and spiritual affairs? Who knows not, that the city of Rome, the principal See of the Catholic Church, is at present—O, sorrowful!—made a forest of roaring wild beasts, since it is filled with men of all nations, who, being either apostates, or heretics, or masters of so-

called Communism or Socialism, and animated with extreme hatred against the Catholic truth, do both by writings and every other means, endeavour to teach and disseminate pestiferous errors, and to pervert the minds and hearts of all, so that in the very city itself, if it were possible, the holiness of the Catholic Religion, and the unchangeable rule of faith may be depraved? Who knows not, or has not heard, that in the Pontifical State, the goods, revenues, and possessions of the Church have been seized with rash and sacrilegious daring, the most august churches stripped of their ornaments, the monasteries turned to profane uses; the virgins consecrated to God harrassed; the most virtuous and distinguished Ecclesiastics and Religious cruelly persecuted, put in chains, and slain; the sacred and most illustrious Bishops, even those invested with the dignity of the Cardinalate, violently dragged away from their flocks, and thrown into dungeons?

And these assaults against the Church, her laws and liberty, are done both in the Pontifical States and in other countries wherever these men, or men like them, hold sway, at the very time when the same persons are proclaiming liberty in all directions, and pretend that it is their desire that the Supreme Pontiff should be altogether freed from all shackles, and enjoy entire liberty.

Further, it is manifest to all men in how miserable and deplorable a condition our most dear subjects are placed by means of the same men who are committing such flagitious crimes against the Church. For the public treasury is wasted and exhausted: commerce interrupted and nearly annihilated; vast sums of money levied on the principal citizens and others; the goods of private persons robbed by those men who call themselves the chiefs of the people, and commanders of lawless bands; the liberty of all good men disturbed, and their very life subjected to the assassin's dagger; and other very great and grievous evils and losses, whereby continually the citizens are so afflicted and terrified. These, moreover, are the beginnings of that prosperity which the haters of the Sovereign Pontificate announce and promise to the people of the Pontifical States.

Therefore, amidst the great and incredible grief wherewith we were in our inmost heart excruciated because of the great calamities of the Church and of the people of our Pontifical States, we, well knowing that the duties of our office demanded by all means that we should make every effort to remove and drive away those calamities, neglected not, as early as the 4th of December last year, to implore and solicit the aid and assistance of all Princes and nations. And we cannot refrain, Venerable Brothers, from communicating to you at this moment, the singular consolation which we received, when the said Princes, and even those nations which are in nowise united to us in the bonds of Catholic unity, studied in the most striking manner indeed to testify and declare their most eager good-will towards us. Which thing, indeed, while it most wonderfully soothes and consoles the most bitter grief of our heart, both more and more demonstrate how God is always watching propitiously over His Holy Church. And we are encouraged to hope that it will come to pass that all will understand, that those most grievous evils wherewith, in these times of great severity, people and kingdoms are troubled, have derived their origin from the contempt of our Most Holy Religion, nor can obtain remedy and consolation from any other source, but from the divine doctrine of Christ, and from His Holy Church, which

being the fruitful parent and nurse of all virtues, and the expeller of vices, whilst she forms mankind to all truth and justice, and binds them together unto mutual charity, doth, after a most admirable manner, consult and provide for the public good and order of civil society.

But after imploring the assistance of all Princes, we sought for succour from Austria, which country is the nearest to our Pontifical States on the North, the more willingly for this reason, that she not only has always displayed the most distinguished zeal in defending the temporal dominions of the Apostolic See, but also that there is now assuredly ground to hope that according to our most ardent wishes, and most just demands, certain well-known principles, ever disapproved of by the Apostolic See, will be abandoned by that Empire, and that the Church in those parts will consequently be restored to her liberty, to the great good and advantage of the Faithful who dwell therein. And while we intimate this, with no ordinary feelings of consolation in our own heart, we doubt not, but that it will give no slight joy to yourselves.

We demanded the same assistance from the French nation, for whom a singular kindness and affection is entertained by our paternal heart, since the clergy and faithful people of that nation studied by all manner of manifestations of filial devotion and observance, to assuage and console our calamities and anguish.

We also called for assistance from Spain, a country which being deeply anxious and solicitous on account of our troubles, first roused other Catholic nations, to enter on a certain filial compact with each other to strive to bring back to his own See the common Father of the Faithful and Supreme Pastor of the Church.

Lastly, we sought for this help from the Kingdom of the Two Sicilies, in which we are hospitably entertained by its King, who, endeavoring with all his might to promote the true and solid happiness of his people, shines forth with such religion and piety, that he may furnish an example to his own subjects. But, although by no language can we express with what care and zeal the aforesaid Prince delights to testify and confirm his singular filial devotion towards us by all manner of good offices and noble acts, still no forgetfulness shall ever obliterate the illustrious deserts of that Prince towards us. And in no wise can we pass over in silence the marks of piety, affection and dutifulness with which the Clergy and people of the same kingdom have never ceased to attend us, from the moment when we entered on the territory.

We are therefore encouraged to hope that it will come to pass, by God's assistance, that those Catholic nations, having before their eyes the cause of the Church and of its Supreme Pontiff, the common Father of all the Faithful, will make all speed to vindicate the civil Sovereignty of the Apostolic See, and to restore peace and tranquillity to our subjects; and we are confident that the enemies of our Most Holy Religion and of civil society will be driven away from the City of Rome, and from the whole State of the Church. Whenever that shall take place, it will be our part certainly with all vigilance, zeal and solicitude to drive away all those errors and grievous scandals, which, in common with all good men, we are bound so vehemently to deplore. And in the first place, must it chiefly be cared for, that the minds and heart of men, deceived after a miserable manner with the lies, insidious devices and frauds of the impious, may be illuminated with the light of eternal truth, whereby the men themselves may be excited and inflamed to embrace the paths of