

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.



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 Præscrip. 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 a new Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever gathers elsewhere, scatters. Whoever 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 Jerusalem. Cat. xi. l.

Calendar.

- MAY 6—Sunday—IV Sunday after Easter.—S. John before the Latin Gate great dumb.
7—Monday—St. Benedict II P. dumb.
8—Tuesday—Apparition of St. Michael Archangel great dumb.
9—Wednesday—St. Gregory of Nazianzen B. C. D.
10—Thursday—St. Antoninus B. C. D.
11—Friday—St. Alexander I P. M. dumb.
12—Saturday—St. Nereus Aquilone and Domitilla M. M. sem.

COMPITUM.

The Meeting of the Ways at the Catholic Church.

THE ROAD OF YOUTH.

Continued.

Here is, then, a lightsome pleasant path by streams and sunny spots, and thickets, where we meet swimmers, rowers, racers, climbers, wrestlers, and boys of all sizes, practising with the genius of innocence every field of their jivous age. No one, I hope, will quarrel with me for proposing it, no man enters seria docuit; and though the emotion between what we find in it and our professed object may seem hard to trace, we are painters not chemists, and we must view synthetically each matter, even though its colour for us, or other accident, may seem to arrest needlessly our eyes. There is a connexion, however, seems but just interference, from the fact which experience teaches, that vice, which excludes the view of catholicity, almost always leads youth aside from this merry path, and effaces the natural characteristics of its age, either by suppressing play, or by contaminating it with the spirit of lucre, and of passions common to it with its elders. "If people would be wise enough," says an English writer, "to let life to derive enjoyment from such innocent pleasures as delighted them in childhood, we should find far fewer sour tempers, cold hearts, and narrow minds in the world."

Imberbis juvenis, tandem custode remoto Gaudet equis, cambasque et aprici gramine campi.

How many other things simpler still might be added: but even here is an impulse which leads to the right direction, by means of the hardy manly discipline which such amusements must imply. The "quiet stripping's rule which fierce animals obey," involves the practice of many virtues of which the pleasure is perceived by the boy even when at play Breckex Kox.

One like the stranger, once another streamer, the boy of the stream, who so loved the pools as if the Naiads were his sisters, will not be an uncharitable reader of the epitaph which they composed:

Hic situs est Phaeton, curruis autiga patrum; Quam si non tenuit, magnus tamen excidit aurum.

You may despise those for whom the Naiads and the Dryads would mourn like sisters were they to die,—those who love to rise over the waves as they swell, then to plunge down into their green and glassy gulfs, making their way to shells and sea weed, all unseen by those above; but the same light-hearted guides will remind you that Aleximas, who died from having hurt his foot against a stake while swimming in the river Alpheus, was a lover of wisdom, and what is still more that Midas to be cured must take:

Sabdo caput, corpusque simul, simul alio crimem.

Art Poet. Met ii 8. Met xi 5.

"Go on," says Aaron, in the old play, to Balaam, "once you are hard on the oar and you will hear the sweetest strings." He thought only of the chorus, not an unpleasant memory to those who were of old familiar with the Gam, that otherwise sagittarum rivor, which with its quiet water prays upon the fenny shore;—but true it is that nothing entertains a chorus of sweeter harmonies in the mind than the hard manual labour that youth delights in, urging the swift wherry, or making its way on foot to some far distant site of beauty: for the exercises at which it loves to see its hands becoming brown upon a day when earth may suppose some other Phaeton is guiding the horses of the sun, have a natural tendency, not overlooked by religion, to bring the heart into that healthy state which is favourable to the reception of all happy influences.

But O, how poor children, in regard to their affinity to highest good, are despised by the whole multitude of the false wise, who, while driving from the steps of churches those whose frolic is offensive to them, though the very name which designates the place before the church is derived, as some suppose, a parvis pueris, with the same breath would traduce all holy discipline and all manly thought! "I can do nothing here," says one of them, "since the people are such, et il n'y a plus que bachelettes, enfans et garconaille."

"Triumphs for nothing, and lamenting toys, Is jolly for apes and grief for boys;"

adds Philo Calvis; adding, "poor creature, what an account will you have to render for these idle words!" "And what account, odious man," cries a looker on, "if thou art a hypocrite! and hardly less odious, if thou art sincere, in thine abominable sermon; these words, idle as thou mayest deem them, will never stupify the intellect, nor harden the heart, nor besot the conscience like an opiate drug!" This child, undressed, unpolished, unpruned, untrained, unlettered, and of such unconfirmed fashion, counts for nothing what blinds and misleads the many. Pride he respects not; self interest he regards not; his disgrace is to be called boy; but his glory is to surpass, in relation to the true and happy and eternal life, men; for unquestionably the avenues to truth, and the attractions of faith, are far wider and nearer to the tender juvenile than to the tough senior. The softness of the one is often only in the countenance, from being like another Parthenonius, whereas the hardness of the latter, "some Antony Dull, a man of good repute, carriage, bearing, and estimated," is not in regard to the discipline of the body, but it is in the mind and heart, producing the power of resisting nobles: affection and the highest truth.

Poverty in the old play claims to possess attractions by delivering men from infirmities, and rendering them agile and even comely. That the road of youth, like that of religion, can reconcile men to poverty, as well as deliver riches from the evils generally attending them, seems known to the poet, who, after exclaiming "Not for the wealth of the kings of Asia, nor for the palaces that overflow with gold, would I exchange youth," adds:

A Kallista men en albo Kallista d' en penia.

And that the hardy plainness which the Church loves has its attractions for the young, is so true, that I have known the son of a rich man, without reference to any thing else, express a wish that he had been born poor, like some herd-boy

Old Mystery. Southey. Herc Fur 539.

of the wood; and Don Guevara seems so well aware of the fact, that in his counsel to Don Saucedo Garceaus Abarca, beginning "Sraot rey don Saucedo," he, as if remanding him of early obligations, says to him, "I educated you, and made you wear abarcas," that is, peasants' coarse shoes, from wearing which when a boy he afterwards received their name, Abarca. The poet, too, seems to connect such habits with the ingenuousness and gentleness of youth; for he speaks of those who might wish "to have the courtesy their first youth practised, and to be still hot summer's tanglings," trained to dress in grandeur in face, dress, manner, and pretensions; so as even to affect the very ground as base, and feet as highest. Erasmus the swineherd, indeed, cannot mention his being sent into the fields without adding that he was given shoes; but the young are glad to run over dry and wet without even having under their feet, like Mercury, the Kola people. A truly noble writer of our age complains that no part of the human body can be allowed to be uncovered in these days of refinement, when cravats must prevent the neck, and straps even stockings, from being seen. "Neither hands nor feet nor throat can be free, though all," he says, "have claims to exemption from the punishment which they undergo at present." The same order of ideas that requires the poor, the most comely members of the mystical body, to be pent up and concealed from view, requires even youth to hide its hands and feet; but the discipline emanating from the Church conforms to the ancient simplicity which enabled Menelaus to trace a resemblance between Telemachus and his father by merely observing his naked feet and hands:

Keinou gar toionde podes toionde te cheites; and which caused P. Scipio Nasica to give such offence, that he lost his cause for having ridiculed a youth on account of the roughness and hardness of his hands, worn by rustic labour, asking whether he was accustomed to walk on his hands; which taunt seemed to the people an insolent urbanity. The wish to walk and play like peasant foot boys, still like the comipodes or the dusty-footed of Epidaurus, would not lead from the ways of old philosophy, which required scholars to be barefoot; not merely sages, but even legislators, as Plato, Lycurgus, and the Egyptians, wishing to introduce the custom amongst the people generally, and especially the youth; nor would it lead in Christian ages from those seats of wisdom where it was accounted not a sign of wretchedness, as it seems to that prosaic class who are naturally afraid of feet as representing the afflictions, but according to pure ideographic canons of an angelic nature; for only angels, as St. Dionysius says, and apostles were represented so. St. Clement of Alexandria strongly recommended the use of walking barefoot in his book on the Christian pedagogy. It is better to be without shoes, he says, or at least to have only sandals; and Tertullian says, "Certe pedes nudi magis viriles quam in calceis." The celebrated monk Gratian, in the time of the Emperor Henry IV., is said expressly to have walked always barefoot, in imitation of the Apostles. "It is an excellent kind of exercise," says an English friar, "to walk barefoot, both for health and easiness." The Church prescribed it to all persons at certain seasons, as in the council of Mayence in

Marme Sicule de Reb Hisp lib vii. xv 268. v 44. Waterton. iv 149. Sebastian Kouillard de Melon, Les Gymnopodes, ou de la Nudite des Pieds, 21. ch ii. B Watson on the Rule of the F Minor, l i.

813, ordering at the great Litanies all to walk so: "Disceatatis pedibus omnes incedant." Boys when arriving at the altar were barefoot; as may be witnessed in paintings by Leo Suer; and in Armenia no Christian, whether layman or priest, ever enters a church without making bare his feet, and leaving his shoes without the portal. From religion, therefore, can be traced even the popular fancy that some simples should only be gathered by a person barefoot and fasting. The pupil of Chiron would run in his armour on the sand of the sea shore; but a less stiff and stately proceeding would be the choice of youth, which can find a model to its taste where the best things are always found; for when David offered to go forth against Goliath, relating some of his boyish exploits alone upon the mountains, saying how he had slain a lion and a bear, and that the Lord, who delivered him from those animals, would save him also from the Philistine, we read that Saul clothed David with his garments, and put a helmet of brass upon his head, and armed him with a coat of mail; and that David, having girded his sword upon his armour, began to try if he could walk in armour, for he was not accustomed to it, and that David said to Saul, "I cannot go thus, for I am not used to it;" that he then laid them off, took his staff which he had always in his hands, and chose him five smooth stones out of the brook, and put them into the shepherd's scrip which he had with him; that he took a sling in his hand, and went forth against the Philistine; and that when the Philistine looked and beheld David, he despised him; for he was a young man, ruddy, and of a comely countenance.

Regino Abb. Prum de Ferles dis. li i 131. f. 1. in Aq. 211. f. 1. Kings xvii.

The collections for the "Papal Fund" were made on Sunday at the different Roman Catholic chapels through out the Archdiocese of Dublin. In the city of Dublin alone, about 1,250 £ has been already received. In Kingstown nearly 100 £ was contributed. No returns have yet been obtained from the rural parishes. The entire amount from the Archdiocese of Dublin will be very considerable.

Table with 2 columns: Chapel Name and Amount. Metropolitan 231 14 0, St. Francis's 127 6 0, Dominicans 69 10 0, Carmelite Convent 7 14 0, St. Lawrence O'Tools 11 10 10.

This is but the collection of the five districts in the metropolitan or Archbishop Murray's own parish, and is not of course more than one fifth of the gross amount raised in the city of Dublin alone. Subjoined are a few more returns: St. Michael and St. John £200, St. Andrew's 130, St. Paul's 202, St. Michael's 100, St. Andrew's 60, St. Catherine 180, St. Nicholas 69.

THE CHOLERA.—The cholera appears to have made considerable progress in Limerick. The total cases in hospital up to Saturday, were 115; deaths 69. The Limerick Chronicle says: "In consequence of the spread of diarrhoea and cholera, and its many fatal results, the Roman Catholic Priests in all the chapels of this city are daily engaged for several hours in the parochial, preparing their socks."