

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 *Prescrip* xxii.

"There is one God, and one Church, and one Chair founded by the voice of the Lord from PETER. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever 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 Jerusal. *Cat.* xi. 1.

Calendar.

- AUGUST 26—Sunday XIII after Pent 5th Aug S Zephyrinus P M d.
- 27—Monday—St Joseph Calasancius C doub.
- 28—Tuesday—St Augustin B C & D d com of S Hermes.
- 29—Wednesday—Decollation of St John Baptist g dou com of St Sabina M.
- 30—Thursday—St Rose of Lima V d com of SS Felix & Mm.
- 31—Friday—St Raymund Nonnatus C doub.
- SEPTEMBER 1—Saturday—St Lewis King C sem com of S Egidius &c.

OPENING OF THE CHURCH OF THE IMMACULATE CONCEPTION, FARM STREET, BERKELEY-SQUARE.

This beautiful church, the first, we believe, ever possessed by the Jesuits in London, was opened with solemn mass, *coram Pontifice*, on Tuesday, the 31st (the Feast of St. Ignatius Loyola), by the Right Rev. Dr. Wiseman. The church, a very beautiful structure, in the Decorated English style of architecture, by Mr. Scoles, shewed throughout the most perfect symmetry and good taste. Entering at the very end of the church, you at once appreciate the merit of the design. The whole building is taken in at a glance; nothing distracts the eye or breaks the effect. In front the eye was struck by the majestic Jesse window, with its rich stained glass; the sanctuary, with its chaste yet elaborate sculptures, the whiteness coming out almost into transparency by the many lights beautifully disposed over the altar for the great function which was to take place. The painting of the walls around the sanctuary is completed, and presents the utmost harmony of colour and softness of effect. There is here no rood-screen, and nothing interferes with the view of the solemnities of the sanctuary. On the right and left of the high altar, and in either aisle, is a chapel. Looking back from the altar, you see the splendid stained rose-window of the organ-loft.

With the intrinsic beauty of the church the furniture and equipments of the altar are in harmony. The missal is a gift from Sir Charles Tempest, and will serve to illustrate the liberal character of the general decorations. The mere binding of the book, we are informed, cost £35.

The procession entered by the door at the Gospel side of the altar, about a quarter past eleven o'clock, and a large concourse of the Clergy took part in it, many of them having come from distant parts to attend this festival. The Bishops present were the Right Rev. Dr. Wiseman, V.A.L., the Right Rev. Dr. Waring, V.A., of the Eastern District, and the Right Rev. Dr. Brown, V.A. of Wales. Some of the Fathers of the Oratory, and of the Order of the Redemptorists from Clapham, were present, as well as the Very Rev. Superior of the Benedictines of Genoa, and two Benedictine Priests from the Abbey of Solismes. Mass was sung by the Very Rev. Father Daniel, S. J., who was assisted by the Rev. James Bamber of the Spanish Chapel, as Deacon, and by the

Rev. Father Francis Jarrett, S. J., as sub-deacon. The Rev. J. West, S. J., was the Cross-bearer, and the Provincial of the Order in England, the Very Rev. Father Cobb, was Assistant Priest to the Bishop. The Bishop was attended by the Rev. F. Searle and the Rev. G. Talbot as Deacons.

The Gospel having been sung, the Right Rev. Dr. Wiseman ascended the altar, and preached from Phil. ii, 11., "And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father."

His Lordship began by tracing the analogy and pointing out the contrast between the Saints and Prophets of the old dispensation, and those holy men, such as the Apostles and apostolic men in early times, and such as the founders of Orders in later ages, who stood parallel to them in the Christian Church. They both alike appeared in critical moments of the Church, to stamp an impress upon the world, to develop or extend the principles of the Faith; but an important point in which they differed was, that the old Prophets had the fullest consciousness of their mission, and promulgated it by immediate inspiration from God Almighty himself, the Saints of later ages seemed to pursue their labours without this miraculous certainty being vouchsafed to them, content to behold the gradual manifestation of the purposes of Providence with regard to them. Distinctions similar to these might also be pointed out with regard to the Saints of the Christian Church. Some appeared to be trained to their work, by long and silent preparation, like the Apostles, simple brethren at the first, but educated in the school of Christ, by teaching and discipline, to take upon them the great work for which he had destined them. Others, there were, like St. Paul, not carried forward step by step, but transformed, as in a moment, into the new character with which they were to do the work appointed for them by God. Such was Ignatius, the holy patriarch of whom this day was the festival, and who founded the Order, whose church was now being dedicated. He had received no ascetic training; his position was originally one the least likely to produce Apostolic virtue; yet in an instant as it were, the grace of God drew him forth, to impress a new and peculiar form upon religion which it had not possessed before; to teach those who were to be teachers themselves. Yet even here Divine grace had chosen its fit material; just as the persecuting zeal of St. Paul, when under the influence of grace, was transformed into Apostolic ardour, so in Ignatius the noble disposition of a gailant knight becomes a new spiritual weapon with which to fight the battles of the Faith. He was chosen to proclaim and announce the great truth, that we must do all "to the greater glory of God." That was the device of his noble standard; that was the motto engraved on every door, on every monument, on every book, in which were commemorated the designs and actions of the children of Ignatius.

His Lordship then proceeded to speak of the times in which the Holy Society of Jesus took its rise. It was a moment of

great conflict in men's minds. False philosophy had sharpened its weapons against the Faith; the new learning was gaining ground; scientific investigations were directed everywhere, to destroy the simple loyalty of faith; busy-spirits were ransacking antiquity for arguments against Catholic truth, and refining their reasoning powers for objects which struck horror into the hearts of the faithful children of the Church. Meanwhile, these latter were but poorly prepared for the terrible conflict. It came upon them of a sudden, like an attack before the armoury was in readiness to repel it. But no less sudden was the defence in store. Divine Providence at once called into existence the Order of Jesus, which met the enemy on his own ground, producing volume after volume in skill, learning, and subtlety equal to his own. Men arose like Bellarmine, Petavius, and Suarez, to confound the selfish vanity of the literature of that age, equal or superior in powers of mind and knowledge to the enemies of the Faith, but devoting those gifts "to the glory of God alone." Nor did they meet the enemy merely in the higher walks of ecclesiastical learning. In verse, in history, in natural science, departments which had been equally poisoned by the deadly conspiracy of the "reforming" era, they provided for the Faithful salutary food, and by the holiness, learning, and abilities of a long series of illustrious writers, they vindicated the claim of their Holy Mother to be "the mother of beauty and love."

But a second contest awaited them. Providence, as if to compensate for the provinces which had been torn away from the Catholic Faith, opened out, at that very epoch new regions for the Church to conquer, both in the East and in the West. The sons of Ignatius had done much to arrest the plague even here; it would have spread far more widely, had it not been for them, and they recovered whole countries that had fallen away; but to make up, as it were, for the loss which seemed irreparable, they took possession by their teachers and missionaries and martyrs, of regions in the Asiatic and American continents, so vast, that had even more been lost to the Faith, than fell away at that calamitous age, the Church might still have made good her title of Catholic, even in the sense of universality. At that very instant was placed by the side of St. Ignatius, St. Francis Xavier, that vessel of election, such an one as had not appeared in the Church since the Apostolic age, to carry the name of God to kings, and His glory to the ends of the earth.

The Bishop then took a view of what the Society of Jesus had done to combat that false refinement which spread among the European nations with the revival of ancient literature. Much was discovered which had far better have utterly perished; the arts became the ministers of sin, the wealth pouring from the east and west into Europe, added to the danger; in the luxurious vallas, in the refined literary societies, the Faith became a laughing-stock, and unbelief obtained such an intellectual triumph, that there seemed danger lest Christianit, itself should be sapped and undermined. Then, too, at the fitting

moment, the sons of Ignatius appeared the fitting power to cope with this demoralised influence. They became the reformers of education, giving to it a Christian bias, imparting letters without the sting which now poisoned them, making literature daily and hourly the instrument of holiness, teaching as its first principle, that all wisdom comes from God.

Whilst they thus attended to the class then peculiarly endangered, they did not overlook the wants of the poor, and the little ones of Christ. From the noble down to the poor workman, there was no kind of moral evil to which Ignatius did not apply a remedy. Rome was full of places instituted for such holy objects by this great patriarch—houses of refuge, penitentiaries, places for protection from dangers, &c.—hardly was there a region in that capital which did not bear some such mark of the mission of Ignatius. His lordship then spoke of the Spiritual Exercises as the great instrument which the Saint had used for his holy work, and for enforcing the great truth he was chosen to proclaim, and proceeded with much eloquence to point how in this metropolis the schools of Saint Ignatius were especially needed to fight their old battles even in a ten fold degree, in proportion to the wider and deeper corruption that prevailed around us. He concluded with a very beautiful and touching peroration, in which he alluded to the Venerable Father-General of the Society of Jesus, now in exile with the other illustrious brethren of that religious order, appealing to the generosity of England, which while it gave refuge even to the exiles of rebellion and disorder, should at least not refuse a welcome to these blameless Priests, suffering for the sake of justice; and spoke of the consolation this day would give to the heart of that holy confessor for the Faith, as well as to the feelings with which we might well be permitted to suppose the Saint himself would now look down from his celestial abode, contemplating with joy the sufferings and the triumphs of his children in bringing multitudes to the one, true fold of Christ.

Such is a very inadequate outline of the Bishop's most eloquent discourse, which in parts, we but imperfectly heard, his Lordship appearing at the time to suffer from exhaustion and ill-health.—*Tablet*.

THE LATE SIEGE.—A correspondent furnishes us with the following amusing extract from a private letter, written during the late siege of Rome:—"During the siege a good joke took place. Oudinot, hearing that the Romans intended to let the water into his trenches from an aqueduct in the neighbourhood, cut off the water; and they then determined to make a mine in the aqueduct, and blow up some of the French. Oudinot knew all about it, (from spies who sent letters, corked up in bottles, floating down the Tiber to him) and let them begin their operations, when lo! one fine morning he let the water back, and washed tools, miners and all, into the fountain supplied by the aqueduct! Another day, a fine horse, well accoutred, was let loose, and immediately taken by the Romans, who gave it to Garibaldi's