

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. St. 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? — PATULLIAN Proserp. xxii.

There is one God, and one Church, and one Chair founded by the voice of the Lord Jesus Christ. That any other Altar be erected, or a new 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.

COMPTON;

The Meding of the Ways at the Catholic Church THE ROAD OF CHILDREN.

Continued.

To show with what reason the opening mind of children might recognise the goodness of their Creator in the care which the Catholic Church had ever taken to preserve them from the perils and evils of all kinds to which the ancient world and the greatest of its philosophers had left them exposed, is a task that has occupied many authors. The hollow brazen image of Moloch at Tophet, in the valley of Hinnom, in which the Canaanites offered a child in honour of their infamous idol; the temple of Juno on the rock near Hierapolis, where parents destroyed their children by precipitating them in sacks from the summit, in honour of the goddess; the mountain of Abn-Dalama, near Mecca, where the Arabs used to bury alive their female children; Mount Tagetus, at the base of which the Spartans exposed their weak or deformed children to perish in the caverns; the statue of Saturn at Carthage, in honour of which at one time two hundred children were buried alive; the osier statues, which used to receive to the same horrible death the children of the pagan Germans, who used also to expose them; the Velabrum, near Mount Aventine, the mouth of the cloaca maxima of Tarquin, where every night heaps of children used to be thrown to perish, some being caught up by sorcerers for their rites, and others by the mendicants, whom Seneca, coolly describes carrying them away to their obscure dwellings, where, by mutilation or dislocation of their limbs, they used to render them objects of horror, to excite commiseration, and derive profit from their deplorable appearance; the laws of the twelve tables, which even required that such infants as were weak or deformed should be put to death; the doctrines of the philosophers, who with Plato himself all commanded or authorized infanticide;—then descending to times posterior to the great deliverance, and visiting the various nations not yet regenerated by the Gospel,—the custom of the American tribe, which sanctioned the strangling of children by their fathers; the sacrifice of their first-born to the sun; the torture and immolation of children for the sake of a good harvest; the use of their blood and particles of their flesh as manure to improve the soil, as in the province of Madras; the continued value attached to their blood by the professors of magic, as in the pagan days of Rome, where the magicians used to repair to Mount Esquiline to collect the exposed children for the sake of compising with their blood draughts and even baths; the murder of delicate or deformed children, according to the customs of Africa, of Indja, of the Oceana, of China; in fine, confining our views to the nations where heresy has weakened or destroyed the principles of the ancient Catholic civilization, the slow but no less sure destruction to which children are doomed in manufactories, and the numbers that are annually put to death since the suppression of the Catholic provisions against infanticide by the sophists who have legislated for other nations:—all these attest the extent of the material benefit conferred on children by the Redeemer, and consequently of the attractive forces which should bind them in fidelity to his Church. Gaumo has developed this theme with much erudition; but sufficient details might be

obtained by merely referring to what the stranger's late lamented friend, the venerable Bishop of Nancy, had collected when founding his institution of the holy childhood for the redemption of infants in China and other idolatrous countries. Local traditions and innumerable instances in confirmation of the universality of the evil might easily be added from the monuments of European history. The inhabitants of Arles, before the coming of St. Trophime, are said, in order to appease their gods, to have sacrificed annually, on the first of May, three children, who had been carefully nourished during a year by the governor of the city; and the altar that received their blood is still to be seen there. It was in the year 315 that the first Christian emperor, by a general edict, comprising Africa and Italy, prohibited the sale and exposition of children, and required the treasury to come to the assistance of such parents as were too poor to nourish their own children. The Church did not rest there. Even in a late age we read of holy legates proceeding to Poland and to Prussia, charged by her to suppress the atrocious customs of the population, according to which numbers of female children, and those of weakly constitution, used to be put to death. But without leaving the most favored countries, let us observe how the protective legislation of the Church, watching over the life and liberty of children, dates every where from the moment when she acquired civil power.—The right of inflicting death taken from the parents; the right of inheritance and of closing its minority secured to the child; condemnation of the philosophers who advocated infanticide before and after birth; long years of public penance and perpetual imprisonment enacted against those who caused the death of children; death against those who stole them:—such were the results of the holy canons throughout the Roman empire. Then, after its dissolution, the codes of the converted barbarians pursue the same objects. The Salic, German, Anglo-Saxon, and other laws, evince the like solicitude. The celebrated trial of the Guenx de Vernon proves that death was the penalty for Bohemian mendicants who stole children, and mutilated them after the ancient manner. It would be curious to follow the legislation of the Church with a view to observe traces of her solicitude in watching over the interests, safety, health, and even recreations of children. One council decrees, that if a mother should leave her infant near the fire, and another person should spill boiling water on it, or cause its death, the mother was to do penance for her negligence, while the other person was to depart with impunity. Institutions of mercy soon rose to co-operate with this protective legislation, and to provide for the safety and freedom of children. Babes that are commended strangely to some place where chance may nurse or end them, she takes up, and finds those who will nurture them as their own for the love of our Redeemer. The new privilege was beautifully expressed by Da-theus, the priest of Milan, who in 787 erected a foundling hospital in that city, where he ordained that the children should be taught some trade, and that at the age of eight years they should be emancipated from all servitude, free to depart and dwell wherever they choose.

• Du Port, Hist de l'Eglise d'Arles, 49. † Troplong de l'Influence du Christianisme sur le Droit Civil des Romains, 271. ‡ Gaumo, Hist de la Famille, P II c 13. § Council Tribur c 37. ap Regia. Abb Prum De Eccles Discip lib II 221.

Sancto, memento, Deus, quia condidit iste Da-theus. Hanc vitam miseris auxilio pueris. Such was his simple and sublime epitaph. The whole second book of the great work by Antonio de Guevara, the Spanish bishop, is occupied with instructing mothers, nurses, and governesses, and denouncing the abuses which endanger the health of infants, and the interests of the tender objects placed under their care.—We might almost suppose that this holy and illustrious bishop had devoted his care exclusively to the nursery. And in like manner the tenderest regard for children breathes in the monastic code. Children till the age of fifteen, says the rule of St. Benedict, must be treated with discretion; and no one should act with rigour towards them, because it is written, Quod tibi non vis fieri, ali ne feceris. Only on Holy Saturday would the Church permit children in monasteries to fast; and therefore Lanfranc, saying that on that day after mass the bells should be rung for vespers, adds, Vadaut infantes ad refectorium, si qui adeo parvi sunt, ut usque post vespas expectare non possint. Indeed such indulgence was but a tradition of the spirit which animated the patriarch of the western monks. In the great Spanish chronicle of the Benedictine order, there is a chapter under the title St. Benedictus it auxilio teneræ statû, in which many instances are given of the supernatural aid vouchsafed to children and to boys in Spain through the singular love which the glorious father always entertained for them. And here a lovely avenue reveals the Catholic Church as again coming with the tenderness and fervour of a real mother to the help of those poor children who had fallen into the hands of the Saracens.—The glorious orders of our Lady of Mercy and of the Trinitarians were her instruments to redeem children and youths, with an especial regard to the superior claim which they derived from the peculiar danger and suffering of their age. The Fathers of the Order of Mercy, in their great history, observe that children and women, from being more particularly exposed to various dangers, were always the chief objects of solicitude with the Fathers of Redemption. Under the rule of Francis de Ribera, the numbers of young children and women ransomed, they say, were immense. They give the full catalogue of those redeemed in 1615, whose ages varied from nine to fifteen, the country, town, or village of each being also specified.—In the year 1601, after the general procession of the returned slaves at Seville, Father Bernal ascended the pulpit, and after describing the sufferings of the slaves in Tunis, he told the people that he was to have remained in hostage for the twenty children whom they had seen walk that day, but that the King of Morocco had been so generous as to allow him to return with them to demand the money. He told them, therefore, that he was determined to return immediately, if they did not come forward to supply him with the sum required. The assembly was so moved, that he received the same day more than sufficient to pay the ransom of the children. This peculiar solicitude for the young gave rise to an incident which the Fathers record as miraculous: for Jesus Christ, in the form of a boy-slave, was thought to have served mass one day for St. Peter-Paschasius, or Paschal. This

• L'Histoire des Princes. † Reg c 70. ‡ Decreta pro Ord S Ben ap Thomassin Traite des Jeneés, II 13. A 10

father had ransomed and sent home to Spain all the boy-slaves that used to serve his mass; and fearing he should have no one to serve at the altar, he went into the Maternores to pray some captive to discharge that office, when a child about four years of age presented himself, whom he had never seen before, and whom after the holy sacrifice he had never seen more. The Fathers observe that they deemed the pecuniary sacrifice too great to prosecute the work of ransoming the children. Describing one procession of redeemed slaves, they say that the girls and boys that appeared in it, also the women, had been ransomed at an excessive price, though some of these innocents were still in arms. Speaking of the children ransomed in the years 1671 and 1675, they specify the price which they had paid for each. Joseph Rodriguez, of Cadiz, aged twelve years, cost 346 crowns. Diego Hernandez, born at Algiers, aged six, cost 222 crowns. Joseph de la Bânerre de Ribadescella aged fifteen cost 409 crowns. Antonio Gnovarte Maillorquin, aged fifteen, cost 327 crowns; his brother, Pedro Gnovarte, aged fourteen, cost 357 crowns. Louiza Benutz, of Flanders, cost 109 crowns. Mary Rodriguez de Thynee, in Algiers, still at the breast, cost 200 crowns. We have no right to expect that children should be able to recognise those material benefits which they derive from the Catholic religion, of which they can now in general know nothing; but that there is still, in the absence of a systematic and violent hindrance, a certain instinctive reverence for the Church to be discerned in them, arising from some spiritual mysterious source, is a fact which daily observation and the terror of her adversaries must place beyond all question. The child of Hector recoiled in alarm from the embraces of his armed father: But from the embraces of the Catholic Church the true Polonia mater, even in her most sorrowful moments thaloron Kata dakru Chcoua, no child left to its own sweet nature has ever yet been seen to recoil; for besides that the spirit of those who represent her, like genius, loves to caress little things, to sing the songs of children, to talk not always of kings and magnats, arma virumque caño, but much oftner, sweetly and wisely, of what is humble and to appearance, puerile,—in regard to all surrounding objects and relations, before a child's awaking intelligence Catholicism stands full in view, invested with infinite charms. O, how its soft smiles attract the soul! as light lures winged insects through the lampless air. How does the very aspect of the Church itself speak to the child's or stripling's soul! There, even more than under heaven's canopy, will reverence seem an instinct of its nature. There let him breathe his matin thought Of pure unconscious love, There taste the dew by angels brought In silence from above. Hist de l'Ord de la Mercy 195. † Lyra Ion. Conversions.—The Rev. J. A. Stewart, Rector of Vange, Essex, was admitted a member of the Roman Catholic Church on the 21st ult.—Bell's Weekly Messenger. Amongst the recent converts to Catholicity is Miss Anderson, a lady of great intelligence, in Edinburgh, whose conversion was happily determined by the masterly arguments in favour of the ancient Faith, in O'Neill-Daunt's admirable