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THE VISIBLE CHURCH

Founded on Peter by Our Saviour.

DECISIONS OF COUNCILS.

The Papacy Previous to Nice.

PHILIP O'NEIL, *in the Baltimore Catholic Mirror.*

THE CHURCH VISIBLE.

This command Christ gives to His Apostles—"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded, and behold I am with you to the consummation of the world." (Matt., xxviii, 19 20). Here is a Church ministry and a commission extending to all times and to all places. Christ, speaking of an offending brother, says (Matt., xviii, 17): "Tell the Church, and if he will not hear the Church, let him be to thee as the heathen and publican." The Church must be visible, else how could one tell it anything. St. John (1 Ep iv, 6) gives the true criterion regarding truth—"We are of God. He that knoweth God, heareth us; he that is not of God heareth us not; by this we know the spirit of truth and the spirit of error." Christ, speaking to his disciples on the Mount, said (Matt, v. 14)—"You are the light of the world. A city that is set upon a mountain cannot be hid." St. Peter established his seat at Antioch and here the disciples were first called Christians. (Acts, xi, 26). Afterward St. Peter transferred his seat to Rome. And the white dance, with the insignia of the keys, at St. Peter's chair is still there after eighteen centuries are gone. You will observe the commission to the Apostles embraces all nations and all time; the commission is continuous and not to die with the Apostles. The universality of the Church was declared in its very title deeds—universality as to time and as to place. The commission was to teach all things He had taught. He says: "I am with you all days, even to the consummation of the world." If this promise has failed then Christ is not God, Christianity is a failure, and the Bible a mere fable. When the divine promise fails, faith must cease. There are some Christians who have the temerity to insist that Christ's words have failed and this is a sin against faith. Christ again says (St. John, xx): "As the Father sent Me, I also send you." Here is the strongest chain of authority. Again he says (Luke 10): "He that heareth you heareth Me, and he that despiseth you despiseth Me, and he that despiseth Me, despiseth Him that sent Me." Thus the Apostles were intimately associated with Christ in the work of the Church. "He that despiseth you despiseth Me," He said. We also learn that, "they going forth preached everywhere, the Lord co-operating with them, and confirming the word by signs that followed." (Mark, xvi, 20). Here we find the Church established and performing her great mission, *i. e.*, preaching the Gospel to every creature. And before Christ's ascension this Church commissioned to teach all nations, and to continue teaching to the end, is organized and at work, and He who had said of Himself, "I am the light of the world," says to these Apostles, "Ye are the light of the world." He says farther to them (St. John, xiv., 16-17): "I shall ask the Father and He shall give you another Paraclet, that He may abide with you forever, the spirit of Truth, whom the world cannot receive, etc." This gives assurance that the Church, which was to teach to the consummation of ages, could not teach error, because the Spirit of Truth would abide with her forever. Has Christ's words failed in this also? If so what is left to believe? St. Paul tells us "the Church is the pillar and ground of truth." St. Paul believed the words of the Saviour. This Apostle tells us (Colos., i.), that Christ is "the Head of the body, the Church . . . that in *all things* He may hold the primacy." Is it possible that a body of which Christ is the head could become corrupt? If He ceases to be head how can He hold the primacy in "all things." Is there any farther or stronger proof needed that Christ established a Church unfailing as to time and unerring as to doctrine?

THE PRIMACY OF PETER.

It would not consist with the proper order of things if Christ had left the Church without a visible head. The Sacred Scriptures abundantly testify that our Saviour made St. Peter in particular the foundation of the Church, and endowed him with supremacy of jurisdiction in all things. When Simon had first been brought to Jesus by his brother Andrew, Jesus had looked upon him and said: "Thou art Simon Barjona; thou *shalt be* called Cephas, which is interpreted Peter—a rock. When Jesus had asked the disciples as to the opinion of men regarding Him, He then said to them: "But whom do you say that I am?" Here Peter answered for the Apostles and said: "Thou art Christ, the Son of the living God." This was the first confession of the Incarnation. 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 will 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 upon earth it shall be loosed also in heaven." (St. Matt., xvi.) Here we find that Peter is made by participation the corner-stone of *My Church*; he is given the primacy inasmuch as he holds the keys, and the presidency of the Apostles by virtue of the keys, and a promise is conveyed that the gates of hell shall not prevail against what? *My Church*, built upon Peter, the Rock. There are some Christians who believe Christ's words have failed in this promise also. Our Lord especially prayed for the Apostle Peter thus: "Simon, Simon, behold Satan has desired to have you, that he may sift you as wheat, but I have prayed for *thee*, that thy faith fail not, and being once converted, confirm thy brethren." He is made head and primate of the Church. (Luke, xxii, 31-32.) Here Peter receives a pastoral power and authority over the Apostles to confirm them in the faith. Thus Peter was the first to confess his faith in Christ; the first to preach Christ's resurrection (Acts, ii, 14); the first to convert the Jews (Acts, ii, 37-41); the first to receive the Gentiles (Acts, x, 47). St. Matthew, in numbering the Twelve, commences with Peter (x, 2): "Now the names of the Twelve Apostles are these: The first Simon, who is called Peter. In St. John (xxi, 15) Christ receives the triple confession of Peter's love to atone for his former triple denial of Him before Caiphas, and thrice Jesus adjured him to feed his sheep and to feed His lambs. Here Peter is made the chief shepherd of the Christian fold, or think you this was a mere idle speech of the Saviour? Christ said: "Other sheep I have that are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd." John, x, 16) This is an argument for the unity of the Church, but it shows that Peter must continue visibly feeding the sheep and the lambs through his successors to the end, as he alone received the command thrice repeated. None other can present such authority in all the world and in all ages. It is plain that Peter was created Vicar of Christ upon earth with a concentration of powers, a plentitude of jurisdiction, and a supremacy of government fully described as a rock, a pastor, a governor, a shepherd, holding the keys, binding or loosing, confirming the brethren, feeding the sheep and the lambs. The divine plan originated in the superior wisdom that never failed. All experience teaches that there must be a visible head over every organization to prevent anarchy.

The Council of Florence, at which the Greeks were present, gave the following definition of the primacy of the Roman Pontiff. The council was held in the fourteenth century: "We define that the Holy Apostolical See and the Roman Pontiff hold a primacy over the whole world; and that the Roman Pontiff himself is successor of blessed Peter, Prince of the Apostles, and true Vicar of Christ, and Head of the whole Church, and that he is the father and doctor of all Christians, and that to him, in the person of blessed Peter, full power was delivered by our Lord Jesus Christ to feed, to rule, and govern the Universal Church, as also is contained in the œcumenical councils and in the sacred canons." This definition was signed also by the Greek delegates.

Every subsequent general council down to the last has been presided over by the Pope or his legate. The Council of Trent says: "The Sovereign Pontiff, who was called in the Council of Ephesus 'the Archbishop of the habitable world,' and in whom, as successor of St. Peter, the Catholic Church recognizes the full amplitude of jurisdiction—a jurisdiction not based upon synodal or other human constitutions, but emanating from no less authority than God Himself."

No council was ever accepted as œcumenical except it had received the Pontiff's ratification. The Nicene Fathers, in their synodal letter to Pope Sylvester, asked that their decisions might be confirmed by his agreement. The confirmation was given; and from that day to this all councils whose decrees are valid have such indorsements from the Holy See. No council intended to be œcumenical was held without the authority of the Supreme Pontiff. The Patriarch of Alexandria was degraded from his seat in the Council of Chalcedon and took his place as an accused criminal, because, in the words of the legate Lucentius, he had "presumed and dared to hold a synod without the authority of the Apostolic See," a thing which never had been done, and never could be done lawfully.

The twentieth general council, convoked by Pope Pius IX, called the First Vatican Council, composed of 767 prelates, in 1869, again defined Papal infallibility as the First Council had done.

THE PAPACY PREVIOUS TO NICE.

St. Clement, of Rome, was the fourth Pope. He succeeded to the chair in the year 96 he wrote to the Church at Corinth—"If any disobey the words spoken by God through us, let them know that they will entangle themselves in transgression and no small danger, but we shall be clear of this sin." (Ep. ad Cor.) Of this letter, St. Irenæus says—"The Church which is at Rome wrote a most powerful letter to the Corinthians gathering them together to peace, and repairing their faith, and announcing the tradition which it had so recently received from the Apostles." (Adv. Haer. Lib. III, 5. 3.)

St. Irenæus, A.D. 202, writing of the Church—that is, the faithful everywhere—should be in communion, in which Church has ever been preserved by the faithful everywhere that tradition which is from the Apostles." (Adv. Haer. loc. cit.)

St. Cyprian in his Epistle 55 speaks of "the Romans unto whom heresy can have no access."

St. Irenæus, while Bishop of Lyons, urges this argument against contemporary heretics—"We can count up those who were appointed bishops in the churches by the Apostles, and their successors, down to us." "We refer you to the tradition of that greatest, most ancient, and universally known Church founded at Rome by St. Peter and St. Paul, and which has been preserved there through the succession of its bishops down to the present time." (Adv. Haer. Lib. III, c. 3). He recites the names of the Popes down to Eleutherius, who was the fourteenth Pope.

Tertullian of the same century says to the heretics of his day: "Let them produce the origin of their church, let them display the succession of their bishops." He then gave a list of the Pontiffs of the Roman See, and says: "Let the heretics feign anything like this."

VOICE OF THE FATHERS.

St. Innocent in his epistle (29) to the Council of Carthage refers to the Apostolic See, "from whom the episcopate itself and the whole authority of that title has its origin." Origen says: "See what is said by the Lord to that great foundation of the Church and most solid rock upon which Christ founded His Church." (In Exod. Hom. v.)

Says Tertullian: "Remember that the Lord left the keys with Peter and through him to the Church." (Scorpiacio, x). St. Cyprian, after quoting the words of Christ to Peter, says—"From this source flow the ordination of Bishops and the order of the Churches." (Epist. 33). St. Optatus—"For the sake of Unity Blessed Peter was preferred to the other Apostles, and alone received the keys of the kingdom of heaven, that he might communicate them to the rest.' (Cont. Parm.) St. Cyril says—"He changes his name to Peter; for on him He was about to found His Church." (In John, 1). St. Ambrose says—"Christ left St. Peter, as it were, the Vicar of His love, to feed His sheep and His lambs." (In Luke, lib., x, n, 175 and 329). St Cyril again—"Over the Church he sets Peter as shepherd." (In Matt., xvi). Irenæus says—"All churches resort to the Roman Church by reason of its greater principality." (Lib., iii, c.) Eusebius Emissenus calls St. Peter "not only pastor, but the pastor of pastors." (Serm. de Nativ. St. John). St. Jerome—"On that rock I know the Church is built; whoso eats the Lamb outside this house is profane." "I cry out, if any one is joined with the chair of Peter, he is mine." St. Jerome wrote to Pope Damasus as follows—"I, who am out a sheep, apply to my shepherd for succor. I am united in communion with Your Holiness—that is to say, with the chair of Peter. I know that the Church is built upon that rock. He who eats the Paschal Lamb out of that house is profane. Who is not in Noah's ark will perish in the deluge. Who does not gather with thee scattereth." (Epist. ad Damas.) St. Epiphanius says: "He chose Peter to be the chief of his disciples." (Heres 51). St. Basil calls St. Peter, that blessed one, who was preferred before the rest of the Apostles." Serm. de Judicio Dec.)

St. Augustine says: "I am held in the communion of the Catholic Church by the succession of priests from the very chair of the Apostle Peter, to whom the Lord after the resurrection committed his sheep to be fed, even to this episcopate." (Epist. Cont. Manich.)

St. Gregory of Nyssa: "Through Peter Christ has given to the bishops the keys of the kingdom of heaven." (De Castigat.)

St Gregory the Great says: "By the voice of the Lord the care of the whole Church is committed to Peter, the head of the Apostles, for to him it was said: Peter, lovest thou Me? Feed My sheep. (Lib. iv. Epist. 32).

The beginning and ending of truth are one. As Christ, who is Himself the truth, is alpha and omega, the first and the last, so that truth which Christ revealed concerning His Church is the same which the Church reasserts of herself in every age. That the primacy of the Holy See was the means that our Lord employed to secure the unity of the Church is beyond dispute, or, as St. Augustine expresses it: "St. Peter personates the Church and represents its unity and universality." The mission of the Church is to teach. Now, the doctrine of Church unity requires that the dogmatical judgements of the Head of the Church should be final, or irreformable. This is explained by St. Thomas: "For the unity of the Church it is necessary that all the faithful agree in faith it happens that questions are raised. Now, the Church would be divided by a diversity of opinions unless it were preserved in unity by the sentence of one. So, then, it is demanded for the preservation of the Church's unity that there be one to preside over the whole Church." (Cont. Gentiles 1, iv. c. 76). The chief teacher of a teaching Church must be practically infallible. But a Church divinely commissioned must be divinely protected from error in its teachings. Thus the Church is infallible. Therefore, the Head of the Church is also infallible; for, as St. Thomas demonstrates, the faith of the Church must be fixed by the decisions of its Head. An infallible Church with a falible head would be an inconceivable absurdity. The Church is infallible because it has an infallible Head. General councils are neither the means by which the unity of the Church is secured nor the sovereignty by which the Church is governed. Nor is it in virtue of councils that the Church is infallible. A council is only the Church convened, and is infallible only by virtue of the infallibility of the Church, which is infallible at all times and places. And it is always and everywhere true that the faith of the Church is determined by its Head. From the fourth to the sixteenth century nothing has been accounted valid or to be received in universal councils but what the See of Peter has approved; and, on the other hand, whatever she alone has rejected, that only is rejected. The infallibility of the Church is the infallibility of its Head, and the Pope is infallible as the Head of the Church, or when he speaks by virtue of the authority of his office.

AN INFALLIBLE CHRIST.

When our Saviour said to Peter, "I have prayed for thee that thy faith fail not," we believe on His word that He had prayed; we also rely on the efficacy of His prayer. We also believe Him when He said, "Behold I am with you all days, even to the consummation of the world." When He said, "Thou art Peter, and upon this *rock* I will build *My Church*, and the gates of hell shall not prevail against it," we also believe. To doubt the faith of Peter or the infallibility of the Church is to question the infallibility of Christ.

STRIKING COINCIDENCES.

Abraham and Peter were both called by God, and each specially received a new name. Abram was changed to Abraham, which means the Father of Nations. (Gen., xvii, 5); and Simon was called Cephas in the Aramaic, which is interpreted Peter, that is a rock. (John, i, 42). Was this mere accident?

Peter's name means rock, and he is called the rock upon which the Church is to be built. It is the Saviour's words. (Matt., xvi, 8). Next verse our Saviour says, "I will give to *thee* the keys of the kingdom of heaven." (Matt., xvi, 19). He continues in the same verse, "and whatsoever thou shalt bind upon earth, shall be bound also in heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." Thus Peter is given the keys of the kingdom of heaven, and the power to bind and to loose. Was this said to any other apostle or disciple by name?

We find Peter named first in the list of the Apostles. (Luke, vi, 14: Matt., x, 2). Does this mean nothing?

Peter was sent to pay the tax "for *me* and for *thee*" by our Saviour. (Matt., xvii, 26.) Had this no significance?

The miraculous draught of fishes (Luke, v, 8) on Peter's ship had no reference to the marvelous success of Peter's preaching after Pentecost? Perhaps not! After the Resurrection Peter went into the tomb first, although John had outrun him. (John, xx, 5, 6). Our Saviour was seen first by Peter. (Cor., xv, 5). The angel said to the women, "Go tell his disciples and Peter." (Mark, xvi, 7). Why should Peter be particularly named?

Our Saviour committed the flock, sheep and lambs, to Peter, making him shepherd of the flock. (John, xxi, 15, 16, 17).

It was to see Peter St. Paul came to Jerusalem, and stopped fifteen days. (Gal., i, 18)

Peter was given the earthly primacy over the Church. All authority centered in him was to flow outward to archbishops, bishops, abbots, and all orders of the priesthood. From thence were sent orders for councils, from thence proceeded all regulations, all discipline. Obedience, the first virtue inculcated in paradise, was essential to unity, and obedience to the chair of Peter was inforced from the beginning. This grand system, so simple in its construction, still exists nearly nineteen centuries after Christ prayed that Peter's faith might not fail. Not a priest has ever taught the faith who did not receive his orders through Peter's chair; not one has ever preached the ancient doctrine but was sent by or with consent from Peter's chair. This is the unity that Christ meant by one fold and one shepherd. Thus while the Church is founded upon Christ, Peter is made Vicegerent of Christ upon earth, and reigns over the visible Church in his successors.

DECISION OF THE FIRST COUNCIL AND THE LAST.

The first General Council of Nice, A.D. 325, defined that "he who holds the See of Rome is the head and chief of all the patriarchs as being the Vicar of Christ our Lord over all people, and whosoever shall contradict this is excommunicated."

The General Council of Ephesus, A.D. 431, declared that "Peter, the Prince and head of the Apostles and pillar of faith, the foundation of the Catholic Church, unto this day lives and judges in his successors."

The General Council of Chalcedon, A. D. 451: "St. Peter is the rock and foundation of the Catholic Church, and the foundation of the orthodox faith."

Council of Tarrogen, A. D. 461: "When he received the keys of the kingdom after the Saviour's resurrection, the pronouncement of the most blessed Peter throughout the whole world provided for the illumination of all."

The Roman Council, which was convened under Pope Gelasius, in the year 494, says—"Though all the Catholic Churches throughout the world be but one bridal chamber of Christ, yet the Holy Roman Catholic and Apostolic Church has been preferred to the rest by no decrees of a council, but has obtained the primacy by the voice in the Gospel of our Lord and Saviour Himself, saying—'Thou art Peter,' etc. First, therefore, is the Roman Church, the See of Peter the Apostle.' The eight General Council repeats these words from the profession of faith of Pope Hormisdas, A.D. 517, and which had been signed by 2,500 bishops, viz.—"The sentence of our Lord Jesus Christ cannot be passed by who says—'Thou art Peter, and upon this rock I will build my Church;' these words are proved by the real effect which has followed."

Three African Councils, A.D. 646—"No one can doubt that there is in the Apostolic See a great unfailing fountain pouring forth waters for all Christians."

St. John Chrysostom says: "When I name Peter I name that unbroken rock, that firm foundation." (Hom. iii. de Pœnit.)

St. Athanasius appealing to the Bishop of Rome, which see he terms "the mother and the head of all churches." (Epist. ad Marc).

St Peter Chrysologus, A.D. 450: "Blessed Peter, who lives and presides in his own see, gives the truth of faith to those who ask it."

St. Maximus, martyr, A.D. 662: "All the ends of the earth, and everywhere, those who confess the Lord truly with a right faith, fasten their eyes as on a sun of everlasting light upon the Holy Roman Church, her confession, and her faith."

The Venerable Bede says: "Blessed Peter in a special manner received the keys of the kingdom of heaven and the headship of judiciary power, that those who separate themselves from the unity of faith can neither be absolved from the bonds of their sins nor enter the gate of the heavenly kingdom." (Hom. on Die, 55 Petri et Pauli).

In England St. Aldhelm, A.D. 809; Venerable Bede, A.D. 735; Alcuin, A. D. 798; Lanfranc, A.D. 1072; St. Anselm, A.D. 1082; St. Aelfred, A.D. 1167; St. Thomas of Canterbury, A.D. 1170; Grosteste, Bishop of Lincoln, A.D. 1258; Cardinal Fisher, A.D. 1535, all declared the supremacy of the See of Peter and their adhesion to the One, Holy, Catholic, Apostolic Church.

REFORM VOICES.

Martin Luther wrote a letter to Pope Leo X. in 1518, and printed among his other works at Jena, A.D. 1519, vol. 1, page 74. This was after his revolt—"Most Holy Father, prostrate at the feet of your Holiness, I offer myself and all I have. Vivify, kill, call, recall, approve or reprove, as you please; in your voice I acknowledge the voice of Christ, who presides and speaks to you," etc. Melanchton writes—"As certain bishops preside over many Churches, so the Bishop of Rome is president over all bishops. And this canonical policy no wise man, I think, does or ought to disallow, for the monarchy of the Bishop of Rome is, in my judgment, profitable to this end; that consent of doctrine may be retained; wherefore an agreement may easily be established in this article of the Pope's supremacy, if other articles be agreed upon." (Cent. Epist. Theol., 11). Hugh Grotius, a celebrated Protestant scholar, writes in the close of his reply to Rivet: "There can be no hopes of uniting Protestants among themselves, except they are united together with those who are in communion with the See of Rome." Bishop Thorndike, another celebrated divine, confesses "a pre-eminence of power, and not of rank only, has been acknowleged originally in the Church of Rome." (Epic. L, 3 Cap, 20, p. 199). In his sermon, "On Forbearance," Bishop Thorndike says: "I insist on such a principle as may serve to reunite us with the Church of Rome, being well assured that we can never be united with ourselves otherwise." James I, in his first speech in Parliament, termed Rome "The Mother Church." It is a strong argument that Melanchton, the most moderate of the Lutherans, and the learned Grotius, the most moderate of the Calvinists, favored Papal supremacy for the sake of unity.

Melanchton again wrote to the Papal legate, July 6, 1530—"We are ready to obey the Church; we honour with reverence the Pope of Rome and the whole constitution of the Church if the Pope will not expel us."

Luther says, speaking of the Church (De Indies, p. 210)—"We have not only taught the truth of God, but have seen it confirmed by manifest signs and miracles for these last 1,500 years."

A learned Protestant, Groerer, in his "Critical Essay on Ancient Christianity," says—"Catholic faith, if you admit its first principles—that Christ is the Son of God and His Church divine—is as conclusive as the books of Euclid. There is no article of Catholic faith which cannot be justified upon that principle." (Vol. 1, pp. 16 17.) Rousseau says—"Let it be proved to me that in matters of faith I must submit to the decisions of any *one*, and to-morrow I will become a Catholic, and every consistent and true man will do the same." (Lettre de la Montagne 11.)

Henry VIII, in defending the seven sacraments against Luther, wrote thus—"Luther cannot deny but that all the faithful Christian churches at this day do acknowledge and reverence the Holy See of Rome as their mother and primate." This was written by the man who led England out of the Church and forced men to take an oath to his own supremacy.

Luther wrote to the Pope after his rebellion on March 3, 1519: "I confess that the power of the Church is above all things, and that nothing in heaven or on earth is to be set before it, Jesus the Lord of all alone excepted." It is the nature of error to change, but truth cannot change. Thus Henry and Luther once believed all the Church taught; afterward they taught something different; thus they changed. But the Church has not changed—the same now as then. She is "the pillar and ground of truth."

"Before you think of changing the Church, change the sun, moon and stars," said John Chrysostom in the fourth century. The Church speaks one voice through all the ages. She is "the pillar and ground of truth." The reformers passed out of her light, they alone being changed, she remaining the same, being built upon a rock. The denial of the authority of the Church cannot affect her, whose foundations were laid by Christ Himself, and whose promises is with her. Simple negatives disprove nothing; they only confuse the ignorant; but the truth remains. Religion is a tribute to God's perfections, which are unchangeable. Thus, as God is one, religion must be one; as God is immutable, religion must be unchangeable. To change religion is to change the Deity.

It is a great relief to read once in a while a sensible passage in the writings of a Roman correspondent. W. J. Stillman, writing from the Eternal City to the New York "Evening Post," says: "Out of Rome the greater part of the world seems to think that the Pope settles the question brought before him in much the same manner that the Czar of Russia follows, and that the decisions he announces are the results of his individual cogitations; while the fact is that in no constitutional Government now existing is there such profound and prolonged study of the questions to be answered; and so far from any problem being solved by the opinions of one, however important, ecclesiastic, it employs the united thought and application of the Sacred College in its solution. There is not probably in the entire world another such case of grave and multiplex deliberation on moral questions."

The Josephite Fathers, who have taken the oath to devote themselves, as the Servants and Fathers of the colored people, to the spiritual welfare of the negroes in the United States, report that they received into the church last year 33 converts in Louisville, 64 in Washington, 24 in Charleston, 39 in Richmond, and 60 in Baltimore. They are doing a great work for the colored race in this country.

CATHOLIC CULLINGS.

Interesting Items Gleaned from all Quarters of the Globe.

Rev. M. M. Gerend, protector of St. John's Deaf Mute Institute at St. Francis, Wis., has secured the services of a first class artisian who will instruct the boys of the institute in the manufacture of altars, church ornaments and other religious articles, hoping thereby to make the asylum self-sustaining.

A missionary, writing from Japan, says: "At present Catholicity has 25,000 followers in Southern Japan; we have sixty churches or chapels; the seminary, which reckons sixty pupils, has already given eight priests to the Holy Church, and next year eight others will, please God, receive Sacramental Unction.

That was a beautiful sentiment eloquently expressed by Bishop Freppel in the French Assembly, when he said: "Next to the sacrifice of a martyr who sheds his blood to confess the faith of his soul, there is no sacrifice more noble or more touching than that of a man who offers all that is most dear and precious to him, his blood and his life, to defend the rights or the honour of his country."

The Catholic pilgrim of modern times is full of faith and confidence in God's mercy. The pilgrims to the shrine of our Lady of Lourdes exceeded last year one hundred thousand. We learn from statistics just published that during 1889 there were 130 organized pilgrimages from France, Spain, Italy and Belgium, 111,860 pilgrims taking part in them, including two Cardinals and 64 Archbishops and Bishops. There were 34,836 Masses and 302,800 Communions at the Basilica. Such practical manifestation of faith is at least one bright spot in the present state of France.

There is nothing doubtful about the policy of the Pope. He can make no truce with error, he can never recognize a wrong. He is the Vicar of Christ and the infallible head of the Church. Leo XIII. furnished the key to his policy when he said: "Ever mindful of our duties, and aware of what is requisite for the good of the Church and the dignity of the Roman Pontificate, we shall never rest in the present state of things, nor shall we cease, as we have not ceased hitherto, to reclaim what by fraud and deceit has been stripped from the Holy See." Our readers will find in those words of the Holy Father a genuine touchstone to test the cable rumors which appear almost daily in the press.

Right Rev. Mgr. Bessonies celebrated his golden jubilee at Indianapolis, on Tuesday. The Monsignor is a member of the most ancient nobility of France, in which country he was born. He and Father Audran of Jeffersonville, also a native of France and a member of the old nobility, came to this country together and received ordination in America. Bishop Chatard spoke with feeling and eloquence at the celebration. Three hundred priests attended at a banquet in the afternoon and a purse containing $2500 in gold, the subscription of the admirers of the Right Rev. Dignitary, was presented to him.

The Sydney, N.S.W., *Morning Herald*, in a leading article on the Education Question says: "Roman Catholics have performed good service in New South Wales in the cause of higher education. The pupils from their colleges and intermediate schools have done remarkably well at the junior and senior examinations. This speaks much for the religious zeal of the people, and the devotion of their teachers, but it is only what would be expected of those who are working for a principle, and whatever may be said one way or another, the Catholics are thoroughly earnest in their efforts to have denominational schools; or at least to have their schools partially supported by the State.

Rev. A. Goette, a member of the Franciscan Order, has recently arrived in San Francisco from China, where he has been stationed for seaeral years. Speaking of the progress of Christianity in the East, he said—"My headquarters have been in the city of Singantou, which has a population of eight thousand, and was formerly the imperial city for eight hundred years. We have there two churches and a college for Chinese boys. Our bishop lives at Koalan, thirty miles distant, where he has an orphan asylum, under the charge of Chinese Christians, and care for one thousand five hundred children, most of whom would have been put out of the way but for us. Our mission has been established a little over three hundred years, and there are now thirty thousand Christianized Chinese in the province, which is about the size of France.

Mgr. Satolli, the Papal representative at our recent Catholic centennial, has returned to Rome, where he related the following to the correspondent of an English paper:

I went to see, when in New York, a large hospital for incurable consumptive people, where they can spend the last few remaining days of their lives in comfort. It was a magnificent palazzo, large and airy, with balconies exposed to the midday sun, where the invalids could enjoy themselves; and a pretty garden was laid out below, where they could take their walk. On asking who had founded this philanthropic institution, a nun, a quite feeble old woman, was presented to me. She told me that a few years ago this idea of forming a comfortable home for consumptive patients past recovery had come into her head. She had not a dollar to start with, but, not discouraged, she begged, and meeting the sympathy of all (rich and poor) in this good work, she soon collected a million of dollars, with which she was able to build this home, which she directs altogether herself.

Inspector Hughes Nominated.

TORONTO, April 7.—School Inspector Hughes, of Toronto, a leading figure in the anti-Jesuit agitation, and a prominent Orangeman, has been nominated by the Peel county Conservatives for the Local House.