

Journalism. The mission of the Catholic press is identical with the mission of the Catholic Church. In its stricter sense the mission of the Catholic Church is to preserve and transmit the revealed message of Christian faith, morals, and worship to mankind, and to persuade as many as possible to accept it and live up to it with eternal salvation as the result. In its wider sense the mission of the Church is, in addition to this, to encourage and aid every kind of human activity, mental and physical, material as well as spiritual, which helps mankind in body, mind and soul and tends to the higher self-development and keener self-realization of man's nature as God intended it to be. And this is just what Catholic papers all over the world are trying with a goodly measure of success to accomplish.

The times are especially favorable for the reception of Catholic truth. The overwhelming unrest into which the world today is plunged has left men groping blindly for some way out of their difficulties. Dissatisfied with discredited systems and false philosophies of life men are turning with eager yearning to the principles and tenets of the ancient faith. Upon minds blasted with the searing fires of doubt and discouragement, the Catholic Church appears like an Apocalyptic vision of light and hope. How can the moral and spiritual truths of Christianity be communicated to them? By the authoritative teachers of the Church, by good reading and by daily contact with their Catholic fellow citizens.

Catholic manhood and womanhood are the leaven of human society. Through them the principles of Christ, the eternal solvents for social ills, justice and charity will infiltrate into the masses, until all is leavened and society becomes Christian in deed as well as in name. To fit themselves for this holy crusade that is before them of teaching the truth to others by word and by example. Catholics themselves must be informed about their Church, about the claims of an institution established by God and teaching mankind the true answers to the problems of life. To go to church and to listen to sermons is not enough, we must read Catholic papers. There and there alone we get the proper viewpoint on current events, receive authoritative teachings about principles that are subversive of morality, interesting instruction about moral and doctrinal matters put in popular form and there we breathe that we cannot find in secular papers, the truly Catholic atmosphere.

The Catholic's duty towards the Catholic press is clear. A Catholic paper should be in every Catholic home, and should be read by every member of the family.—The Pilot.

**WAS ST. PETER IN ROME?**

The death of Pope Benedict XV., the meeting of the Conclave to elect his successor, the accession of Pius XI. to the throne, have again turned all eyes to the Vatican. With rare exceptions the press paid generous tribute to the late Pontiff. To Pius XI. it gave a cordial welcome. Here and there a discordant note was struck and unfair estimates of Benedict and his work were written. At this Catholics were not surprised, nor did they marvel that often answered objections against the Papacy and the Popes were brought forward. Among those objections one was urged anew in connection with the statement that Pope Benedict XV. was the successor of St. Peter and that as Roman Pontiff he traced back his line to the Fisherman of Galilee. He could not be Peter's successor, so the objection ran, for Peter was never at Rome. Peter therefore never founded his Chair in that city and the claims of the Roman Pontiffs that they occupy his seat of authority are not supported by history. In answer, it can be proved that Peter visited Rome, that he suffered martyrdom there, that Peter was truly Bishop of Rome, "or, what is the same thing, that the early Bishops of Rome were universally regarded as his true successors in the Episcopate." (C. J. B. Allnat, "Was St. Peter Bishop of Rome?" London, Catholic Truth Society Pamphlets, Vol. 40, p. 189.)

Except perhaps among the Waldenses, St. Peter's residence in Rome, his Episcopate and martyrdom there were the common belief of Christendom for twelve unbroken centuries. In 1826 during the controversy between Pope John XXII. and Emperor Louis of Bavaria, Marsilius of Padua, a champion of the Emperor, wrote, in connection with Jean de Jandun, his famous "Defensor Pacis," or "The Champion of Peace." The book was filled with false theories of the State, anticipating to some extent the social errors of Rousseau's "Contrat Social." Marsilius was a man of undoubted learning. In the "Defensor Pacis," he did not absolutely deny Peter's residence and Episcopate in Rome; he cast a doubt over them. Certain Lutherans and Calvinists absolutely denied them, among others, the learned but bitterly partisan, Spanheim, Rationalists like Baur, Adalbert Lipsius, his pupil, who devoted his whole life practically to attacks on the Petrine claims, Winer, Zeller, Volkmar, called the residence and

martyrdom of Peter in Rome "a myth." Gregorovius writes in his "History of the City of Rome in the Middle Ages" Vol. I, p. 172: "History knows nothing of the presence in Rome of the Apostle Peter," and calls Peter "the legendary founder of the Roman Church." He is confronted on the other hand by a host of Protestant scholars, Cave, Pearson, the great Hugo Grotius, the erudite Usher, Blondel, Lardner, Hilgenfeld, Hase, Hundhausen, Guericke, Neander, and many others, who entirely favor the Catholic claims. Adolph Harnack cannot be open to suspicion in this matter. In speaking of the Baur-Tubingen school, he writes: "The martyrdom of St. Peter in Rome was contested, first, through Protestant prejudice and later through a similar critical prejudice. In both cases the mistake led to the recognition of important historical truths, and has consequently been productive of good. But that it was a mistake is now perfectly clear to every sincere investigator. The whole critical army with which Baur attacked the ancient tradition is now rightly regarded as worthless." Grisar: "History of Rome and the Popes During the Middle Ages" (Vol. I, p. 298).

Calvin himself was finally convinced of St. Peter's martyrdom in Rome, and wrote in his "Institutes" (Book IV, ch. vi, par. V): "No longer question the fact of the martyrdom of St. Peter in Rome which is unanimously attested by all historians." But what are the principal grounds of our Catholic belief? Strange as it may appear, St. Peter himself, stands sponsor, for at least one fact, that he was at Rome, and there in a position of authority, of his episcopal and pontifical dignity. Writing to the Christians of Asia Minor, he closes his First Epistle with the words: "The Church which is in Babylon . . . saluteth you and so doth my son Mark" (C. V., 13). The Babylon here mentioned cannot be the old capital of the Assyrian Empire. It was at that time a deserted city. It cannot be anyone of the insignificant towns which bore that name in the East. Peter never visited them. Babylon here means imperial Rome, the center of heathen wickedness in Peter's day, just as the older Babylon was in the day of Balthasar. The well known Protestant "Speaker's Commentary" finds "an absolute consensus of ancient interpreters that here Babylon must be understood as equivalent to Rome." It adopts "without the least misgiving this explanation of the word as alone according with the mind of the Apostle and the testimony of the early Church." It adds that non-Catholic scholars, Ewald, Thiersch and Hilgenfeld support this view. The same "Commentary" declares that the presence and martyrdom of St. Peter in Rome are maintained by "nearly all unbiased critics." The "Commentary" of the Protestant Bishop, Ellicott, says:

"It may be called the established interpretation that the place here meant is Rome. We never hear of Peter being in the East, and the thing itself is improbable, whereas nothing but Protestant prejudice can stand against the historical evidence that St. Peter sojourned and died in Rome . . . Whatever theological evidences may follow from it, it is as certain that St. Peter was at Rome as that St. John was at Ephesus." Ellicott admits that the evidence for St. Peter's stay in Rome is "as strong, early and wide as that on which we believe that Hannibal invaded Italy." In the striking words in St. John's Gospel (XXI, 18, 19), Our Lord had foretold the manner of death whereby St. Peter was to glorify God." As C. F. E. Allnat argues (op. cit.) if Peter glorified God through his martyrdom, the place where he did so must have been well known to the early Christians. If it had not been known God could not have been glorified in the sense foretold. For that implied notoriety, the *clara notitia cum laude* or wide-extended knowledge of the fact with due attendant praise. Now Rome alone is mentioned by early Christian writers as the scene of St. Peter's martyrdom. Neither Jerusalem, nor Antioch, nor any other Apostolic see ever claimed that honor. So forcibly do the facts militate for Rome as the scene of the Apostle's death that the Protestant Lardner, in speaking of St. Paul's martyrdom at Rome, a fact never doubted, says that it rests on no better evidence than does the martyrdom of St. Peter in the same city. Moreover, when St. Paul came to Rome, he found the Faith founded there. (Rom. I, 8; XVI, 9; XV, 14). Who founded that Church? "The Roman Church," answers Dollinger in his "First Age of Christianity and the Church" (pp. 94-95) "must have been founded by an Apostle, and that Apostle can only have been Peter." Insisting upon the peculiar tone of the Epistle of St. Paul to the Romans, the tone of one addressing an organized Christian body, well grounded in the Gospel, Dollinger concludes that "we are brought back to Peter as the only founder who can be imagined. The notion of a gradual origin of the community without any particular founder, or of Aquila or Priscilla being its founders, or St. Paul himself, is self-evidently untenable." One hundred and fifty years after the death of St. Peter, his martyr-

dom in Rome was spoken of in the whole Church as a well authenticated and undoubted fact. To quote the merest fraction of the testimony would require a treatise. The Protestant historian, Cave, in his "Scriptorium Ecclesiasticum Historia Literaria" (p. 6), writes: "That Peter was at Rome, we intrepidly affirm with the whole multitude of the ancients." And he proceeds to quote, chapter and book, "witnesses altogether unexceptionable." St. Ignatius, Peter's successor at Antioch; Papias of Hierapolis, probably a disciple of St. John; St. Irenaeus of Lyons, a disciple of that Polycarp who was a disciple of St. John. Most of these witnesses were of the Apostolic or immediate post-Apostolic age. Others like Origen, Tertullian could be added. These witnesses are Latins, Syrians, Greeks, testifying either to Peter's sojourn in Rome or his death there. Similar testimony is found in every succeeding age, from St. Clement of Alexandria in the second century; from St. Cyprian of Carthage, Tertullian and Origen in the third. In the fourth century St. Jerome explicitly affirms St. Peter's journey to Rome, his Episcopate there, his martyrdom there under Nero, his burial "at Rome on the Vatican Hill, near the Triumphal Way" (De Viris Illustribus, C. I.)

Peter's Episcopate in Rome is solemnly affirmed by a multitude of early authorities. For the first five centuries, writes Allnat (Loc. Cit.), and indeed until many centuries later, not a single writer can be cited as having entertained the faintest doubt that Peter had established his Chair in Rome. Constantinople and Rome, East and West, Gaul and Africa, heretics and schismatics looked upon the succession of the Bishops of Rome from St. Peter as an unimpeachable historical fact. In 451 the Council of Chalcedon, an Eastern Council, hence not naturally inclined to the recognition of Roman claims, acknowledges Pope Leo I. as "the interpreter to all men of the voice of Peter." Another Eastern General Council, that of Ephesus in 431, calls Pope Celestine "the successor in order, and place-holder of the Blessed Peter . . . who even until now, and always, lives and exercises judgment in his successors." The Council of Arles, 34, speaks a similar language. The fathers of the Church re-echo the same sentiments. St. Optatus of Milevis about the year 375, reminds the Donatist Parmenian that the "Episcopal Chair was first established by Peter in the City of Rome." Writing about 315, Eusebius, the Father of Church history, affirms that Peter after founding the Church of Antioch "proceeded to Rome, where . . . he continues for twenty-five years Bishop of that City." Going back from Eusebius to the earliest times, we find similar testimony from St. Cyprian, St. Hippolytus, St. Hegesippus, Tertullian, St. Ignatius, and men almost contemporary with the Prince of the Apostles. But if the early Fathers and Councils, the catalogues of the Popes headed by Peter's name were silent, "the stones will cry out." Peter's tomb in Rome under the wondrous dome, the Mamertine prison where he suffered for Christ; cemeteries from the earliest times bore his name; monuments in brass and stone, memorials of his sufferings and death; the Chair from which he taught; churches built centuries ago on the site of houses that sheltered him; the records of him discovered by De Rossi and Lanciani; the Feasts of Peter's Chair and Peter's Chains, are facts, and myths. They, too, have an apologetic and historical value of the first importance. "For the archeologist," says Father Grisar (Op. cit., p. 225 "the presence and execution of St. Peter (and Paul) in Rome are facts established beyond the shadow of a doubt by purely monumental evidence." Were every other historical record lost, the very stones of Rome would cry out that Peter hallowed them with his presence and encircled them with his blood.—John C. Reville, S. J., in America.

Our Lord Jesus Christ in the Most Blessed Sacrament to be known, loved and served more and more by means of solemn international and periodic assemblies. In each congress two means are employed to attain this end: first, prayer, Holy Communion, adorations, sermons, solemn homage to the King of kings, and the final procession through the streets, national act of reparation and love; and secondly, sessions at which associations, confraternities, and organizations in honor of the Blessed Sacrament study the best method of reviving and spreading devotion to the Holy Eucharist throughout the world.

Twenty-six International Eucharistic Congresses have already been held. Among the largest of recent Congresses have been those of Rome in 1910, London in 1908, Montreal in 1910, and the most recent, the first International Eucharistic Congress since the beginning of the War.

The choice of Rome for this year's congress is a happy one. Rome has always had an irresistible attraction for Catholic hearts. But this year that attraction is increased by the solemn and impressive ceremonies that have surrounded the passing of one Pope and the election of another. The Eucharistic Congress will be a majestic act of consecration of the world to the King of kings at the beginning of the reign of a new Sovereign Pontiff dedicated to universal pacification.

"The words International Eucharistic Congress," says the Oservatore Romano, "send a thrill through every soul that feels throbbing within it the divine pulse of the life of the Church, every soul that lives for Christ, every soul whose 'life is Christ' as St. Paul says. It is a vision of the grandeur and glory of the Church, for the Holy Eucharist is the synthesis of her in her dogmas, the secret of her invincible power, the source of her remarkable fertility, and the cause of her perennial youth. It is like the forecast and hope of a bright and sunny day in the spiritual darkness which lies upon the world, a new solemn Eucharistic manifestation, the culminating point of all the other imposing and important demonstrations which have taken place in such great numbers during the past few years."

In order that the Congress may have a profound influence on the religious life of Catholics and move the minds and hearts of those not of our belief, a preparation of prayer is necessary. During the months before the Congress Catholics throughout the world will unite in a vast movement by prayer, Holy Communion and visits to the Blessed Sacrament to beseech Almighty God that the Congress may be what the late Holy Father hoped it to be, "a magnificent profession of faith in the face of the whole world of the supreme and peaceful Kingship of Jesus Christ in the Holy Eucharist on earth over the hearts of men." Every Catholic therefore should enter into this great crusade of prayer, this collaboration of all souls of goodwill, for the success of the International Eucharistic Congress in May.—The Pilot.

The practice of kind thoughts is our main help to that complete government of the tongue, without which the Apostle says all our religion is vain. The interior beauty of a soul through habitual kindness of thought is greater than words can tell. To such a man, life is a perpetual bright evening, with all things calm, fragrant, and restful. The dust of life is laid, and its fever cool. All sounds are softer, as is the way of evening, and all sights are fairer, and the golden light makes our enjoyment of earth a happy preparation for heaven.—Father Faber.

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**THE EUCHARISTIC CONGRESS IN MAY**

It is seventeen years since the International Eucharistic Congress was held in Rome. The memory of that brilliant celebration in the Pontificate of Pope Pius X., the Pope of the Blessed Sacrament, is still treasured in Catholic hearts. The sight of the Holy Father carrying the Blessed Sacrament in solemn procession through the immense basilica of St. Peter, the triple benediction with the monstrance towards the four corners of the world, the peal of the silver trumpets over the bowed heads of the devout thousands—these are things that Catholics, especially those who were privileged to witness them, will never forget. And now Rome is making preparations for another International Eucharistic Congress in May. Thousands of lovers of Jesus in the Blessed Sacrament will journey from all parts of the world to the Eternal City to participate in this celebration. And three hundred millions of Catholics will follow with prayerful spirit the solemnity and deliberations of the Congress. The purpose of an International Eucharistic Congress is to cause

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