

SACRED LEGENDS.

TWELFTH PAPER.

LEGENDS OF THE APOSTLES. II

After the ascension of our Lord, the Apostles remained in Jerusalem until the fiftieth day—the Feast of Pentecost—when the Holy Spirit descended upon them. They then parted—and there is an ancient tradition that they determined by lot to what countries they should go. Peter went to Antioch and Rome, James remained at Jerusalem, Philip went to Phrygia, John to Ephesus, Thomas to Parthia and Judea, Andrew to Scythia and Bartholomew to India and Judea. They are all said to have suffered martyrdom.

St. PETER ranks first, his symbol is the keys. There is a tradition that the Gentiles shaved his head to make him an object of derision, and this is the origin of the tonsure. The two keys, one of gold and one of silver, are differently interpreted, to absolve and bind some say, others the keys of heaven and hell. It is said that the Gospel of St. Mark was written at the dictation of St. Peter; and the Evangelist is represented as the amanuensis of the greatest Apostle. Our Lord changed his name from Simon to Cephas or Peter—the rock, and in imitation of this, for over a thousand years at least, the Roman Pontiffs have assumed another name on their elevation to the chair of Peter. The overthrow of Simon the Magician, the great heretic, is not to be classed with legends, nor is the beautiful story of our Lord appearing to Peter when he was flying from Rome at the urgent request of his followers. "Lord, whither goest thou?" said the amazed Apostle when he met our Lord travelling towards the city. To which the Saviour with mild sadness replied, "I go to Rome to be crucified a second time." Peter re-entered the city, and subsequently suffered death there. He was crucified with his head towards the ground, deeming himself unworthy to be crucified like our Lord. St. Peter and St. Andrew were brothers, sons of Jona, a fisherman, who lived at Bethsaida, near the sea of Galilee. These two, with St. John, were followers of our Lord after His baptism, and the earliest chosen. Peter was the much tried, much favoured Apostle. He was the first to profess faith in our Lord and the first who witnessed His resurrection; the first to convert the Jews, to receive the Gentiles, and the first to perform a miracle. He founded the church at Antioch, where the followers of our Lord were first named Christians.

St. PAUL is the Apostle of the Gentiles, as St. Peter is at times said to be the Apostle of the Jews. The Gentiles were all the nations, except the Jews—the Pagans, the heathens of old—but especially the Greeks.*

Paul, who was a Roman, was of Tarsus, and before his extraordinary conversion was called Saul. The word Paul means *little*, but this Apostle is a mighty figure in the early church. He was baptised in the house of one Ananias in Damascus, and immediately afterwards went to Jerusalem spending some time with St. Peter. These two saints are very generally represented together, and their feast is held on the same day, the 29th of June. St. Paul, as a Roman citizen, was beheaded—his symbol is a sword. He began his apostleship eight or ten years after Pentecost, at a time when a good part of Syria was converted. He and Barnabas were especially set apart for preaching, St. Luke the Evangelist was his favourite companion. There is a tradition that St. Paul, on his way to the place of execution, was given a veil or cloth to wipe his face by a charitable woman, to whom the glorified saint afterwards appeared, as he promised her he would. The church of the three fountains of Rome is commemorative of the tradition that when St. Paul's head was severed from his body, it gave three several rebounds on the pavement, and that from each of the places marked by his blood a fountain sprang up.

St. ANDREW, brother of St. Peter, was the first Apostle, but there is nothing recorded of him in Scripture. He travelled into Scythia, Cappadocia and Bithynia, and is regarded by the Russians as their titular saint. After converting the wife of the pro consul in Greece, her enraged husband put the apostle to death. The cross on which he suffered was in the form of an X, since called St. Andrew's

* In the liturgy of the church, the two ancient languages of the Jews and Gentiles—the Hebrew and the Greek, are retained in the *Kyrie Eleison* of the mass.

Crosse, and it is said he was fastened to it with cords and not nailed as was our Lord. He was patron of the order of the Golden Fleece.

St. JAMES, the Apostle of Spain, was the first martyr. He and his brother, the sublime Apostle, St. John, were the children of Salome, the mother who wanted a place for her children on either side of their Lord in heaven. Herod slew St. James with the sword. The Spanish legends concerning him are not readily reduced to a convenient size, and some of them are not in keeping with the dignity of the Apostle. When he was apprehended and about to be put to death, a scribe named Josias was foremost in dragging the holy man towards the place of execution. But the quiet demeanour of the saint so affected the scribe that he was converted and besought forgiveness. The Apostle embraced him and both were beheaded on the same block. To James and John our Lord gave the title of Boanerges—sons of Thunder.

St. JOHN is the next Apostle, but he and St. Matthew, being Evangelists, will be treated in the next paper.

Of the other Apostles there is not much to be said. St. PHILIP preached in Scythia for twenty years, and afterwards in Phrygia, where the people worshipped a monstrous dragon. The Apostle commanded the serpent to disappear, and for this he was stoned to death, bound on a cross like St. Peter. He is to be distinguished from Philip the Deacon. St. BARTHOLOMEW is simply named in the Scriptures. He travelled into India, carrying with him the Gospel of St. Matthew. He was flayed and then crucified. He is named in the Apocryphal Gospel as a child cured by our Lord in His infancy. The seventh Apostle is St. THOMAS, who, when our Lord was in Bethany and in danger from the Jews, desired to go with Him and die with Him. After the resurrection he would not believe in the re-appearance of the Saviour without the testimony of his senses. He is said to have travelled into India and, meeting with the three wise men, baptized them. He suffered martyrdom in the East—being pierced with javelins while embracing the cross. St. JAMES the Less is the ninth of the Apostles (St. Matthew the Evangelist being the eighth) and was said to bear a remarkable resemblance to our Lord. He is the person styled "the Lord's brother," and some say that the traitorous kiss of Judas was to enable the Jews to distinguish these two. St. James was the first Bishop of Jerusalem and was put to death by being flung down from a parapet of the temple. He was then despatched by a fuller's club, and this is generally the symbol of his martyrdom. St. SIMON and St. JUNE are sometimes said to be of the brethren of Christ, as James and John, and at other times are said to be two brothers, the shepherds to whom the angel revealed the birth of our Lord. They preached in Syria and suffered martyrdom in Persia, one sawn asunder and the other killed by a halberd. St. SIMON, it is said, was a playmate of our Lord in His infancy and healed by Him from the effects of the bite of a serpent. St. MATTHIAS, who was chosen by lot to fill the place of Judas, is the last of the Apostles. Butler gives some particulars of this, but St. Denis says that the Apostles were directed in their choice by a beam of divine splendour, for it were impious to suppose that such an election were made by chance. He was one of the seventy-two disciples. This Apostle preached the Gospel in Judea, and was put to death by the Jews with a lance or an axe. Of the traitor apostle, reference has been made in an early paper.

The next paper will contain references to the Four Evangelists. FIRESIDE.

THE LATE MR. JUSTICE O'CONNOR.

The remains of the late Mr. Justice O'Connor were conveyed to their last resting place in St. Michael's cemetery on Monday morning. A large number of people gathered at the family residence on Gerrard street at 9 o'clock and followed the hearse to St. Michael's Cathedral, where the solemn services for the dead were conducted according to the impressive ritual and ceremony of the Church. There were no special decorations observable, the altar and front railings only being draped in the sombre black and white striped cloth used on such occasions. On the coffin being brought into the Cathedral the organ pealed forth the opening strains of the Requiem High Mass. The coffin was laid on trestles in front of the sanctuary, and the floral wreaths and designs with which it was