called Cephas,' which is by interpretation Peter." (Revised Version and the Douay say say "Peter," King James, "a stone." St. Mark says, "And Simon he surnamed Peter.") This was Christ's epithet, and "He knew what was in man."

St. Peter is usually mentioned first. It is "Peter and John," and "Peter and James and John" were present on the Mount of Transfiguration. It was St. Peter to whom the revelation of Christ's true divinity was made. To him there the "keys of the kingdom" were given, with the assurance that whatsoever he should loose or bind on earth should be loosed or found in heaven. Having given this power, Christ thenceforth begins to predict His own crucifixion. St. Peter, not fully instructed, but jealously loyal, says impetuously that it shall not be The Lord rebukes his worldly thought. Shall not the Master rebuke His disciple, foremost though he be?

Christ especially instructs him as to paying tribute and later in the matter of fidelity. St. Peter needed discipline, because the chief disciple should not be rash and impetuous. The lesson was a stern one, but its effect lasted throughout life.

Christ had predicted as we translate it:

"Simon (not now Peter), Simon behold, satan desired you (plural) for sifting as wheat; but I prayed concerning thee (singular) that thy faith may not fail; and when thou shalt turn aright, establish thy brethren."

That which is superciliously referred to as "Peter's weakness" was evidently predicted, and perhaps was an incident in a wise plan. The sifting—both incident and lesson—the strengthened faith, the commission for the brethren's sake, all befell. All four evangelists note this episode, though in varying phrases. (1) St. Peter had said, "I will go to prison and die with Thee," or "Though all be offended, yet will not I," or, "Though all deny Thee, I will never deny Thee." (2) Christ replied, "Before the second cock crowing thou shalt deny Me thrice." (3) Peter reaffirmed that he would never deny, "and so said they all." (4) In a corner of the judgment hall, to a mere maid's questioning, Peter denied thrice; the cock crowed at its morning hour, Christ turned and looked on Peter. Peter was aware what he had done and went out and "wept bitterly." (5) St. Peter is the first informed by Mary Magdalen that the stone was rolled away. He ran; but the disciple of youth and love outran the veteran of faith; but St. Peter went first into the open sepulchre. (6) Peter casts himself into the sea of Tiberias, to go to his risen Lord; to him it is given to draw to land the net of fishes. Note the symbolism. (7) The Lord dines with the disciples there, and holds dialogue with Peter. I will render it from the Greek. Observe that the English verb "love" has two Greek correlatives: agapo, pure, unselfish loving in charity, the only English derivative being agape, love feast of the early Church; and phileo, personal loyal reciprocal friendly loving, which has given up philanthropy, philadelphic philhermonic, philosophy, etc. I will discriminate. The dialogue runs thus: First, "Simon, son of Jona, lovest thou Me more than these?"

"Yea, Lord, Thou knowest that I am Thy friend."

"Feed My lambs."

"Second, "Simon, son of Jona, lovest thou Me?"

"Yea, Lord, Thou knowest that I am Thy friend."

"Shepherd My sheep."

Third, Simon, son of Jona, art thou My friend?"

Peter was grieved that He said to him the third time, "Art thou My friend?"

"Lord, Thou knowest all things, Thou knowest that I am Thy friend."

"Feed My sheep."

Note the unassuming tone of St Peter's professions of loyalty. Note the three episcopal commissions: "Feed My lambs; shepherd My sheep; feed My sheep."

And now Christ foretells, as St. John explains it the manner of St. Peter's death, by which "he should glorify God," stretching forth his hands and being bound — his crucifixion. Once before in the same gospel it is related, when Christ spoke of going away from His disciples, and Peter asked, "Whither?" Christ answered, "Whither I go thou canst not follow Me now; but thou shalt follow Me afterwards."

The candid reader will find evidence of St. Peter's leadership in the Acts of the Apostles and in the Epistles. Even the aggressive missionary, St. Paul, shows him official respect, though he once ventures to rebuke St. Peter's discipline. The latter's epistles are of a Catholic and episcopal character, showing his solicitude for all the churches where the missionary had been.

The strength of St. Peter develops, together with his humility, until he glorifies God by martyrdom on the cross of his Master; but with head downward, to testify his unworthiness.

Unless one can believe that Christ would withdraw His bodily presence from His church and leave His earthly flock without an earthly shepherd, it is pertinent to ask, "Was not St. Peter clearly that shepherd?" If one will not admit that proposition, then what disciple other than St. Peter can be supposed to have occupied that office?

Again, why all the opposition to this apostle? Why an apparent antipathy at times, as if he were to be classed with Judas? Why the enginery and heavy artillery of denunciation? As Christ said to His enemies, "Are ye come out, as against a thief, with swords and staves?"

Taking the New Testament as my text-book, I felt convinced that Christ established a church, one church, which should abide to the end of time, and that He made St. Peter the first pastor of that church. It was self-evident that the Baptist church was not that early and permanent church. History should show the fact, and that church must be apostolic.

It was now my quest to find the church of Christ. I was not disposed to presuppose the result. It was natural to read non-Catholic editions and authorities at first. Clement, Ignatius, Polycarp, Justin, Irenæus, Tertullian—I read them or searched them; in Edinburg editions, comparing with Latin originals, and in more general historic discussions, and read, not as a critic or annotator with a point to be maintained, but with a desire to learn the truth. My course spread out into doctrinal and polemic fields. I felt the cruel warfare of diversities of belief. What Christ taught must be true, and truth is unity: "One Lord, one faith." That impressive prayer of His — "that they may be one, as we are," "that they also may be one in us, that the world may believe," "that they may be one, even as we are one" — three petitions for unity in one short prayer—how it accuses Christendom!

Earnestly the apostles contended against any rise of sects: they expostulated against "heresy"—literally a personal "choice" of belief; they denounce as the son of perdition him who should some time arise to split the church by schism.

In science, which is human knowledge systematized, we hold to first principles, and all along appeal to standard authority. Why should one depart from the truth Christ taught at the beginning, and why not abide in that church which He founded and to which He promised the guidance and truth of the Holy Ghost through all time?

It became clear to my mind that the Catholic church is the church of apostolicity and unity. I began to study the decisions of the councils against the great heresies, and particularly the Council of Trent. The idea of a reformation took new shape. The would-be reformers withdrew and reformed their forces outside of the church. The effect inside the church was undoubtedly good. All life is warfare again evil, Christ foresaw the good and bad fishes in the net, the wheat and tares. He knew that the "gates of hell" would always seek to destroy, but should never prevail. Purification may be the daily need of church as well as of individual. There are sinners in the church of Christ; "they that are whole" do not need the physician.

Reformation by schism seemed to me to be an alienation from Christ. When self-price and self-seeking lie at the root, can the outgrowth be divine? Has separation contained the unity of truth or the seeds of variation, and therefore of errors? I have not to this day discovered the justification of dissent, whether one call it reformation or apostasy.

Even after I felt satisfied of the identity of the Catholic church with that which Christ established, an inner voice warned me that the end of my quest was not yet reached. It cried with St. Paul to the Thessalonians, "Prove all things: hold fast that which is good." Worldly pride, too, said, "Be not too easily convinced. Let every step be defensible." Student love also led from the historic out into the doctrinal, exploring every by path. Right here honesty demands that doctrines shall be learned from their exponents, and not from their assailants. I found, however, several interesting controversies where the opposite sides were maintained by able champions. There were, moreover, interesting for many reasons the works of Cardinals Newman, Wiseman and Manning, of Archbishops Gibbons and Spalding, Father Hecker, Dr. Brownson, Dr. Ives and others; lives of St. Francis de Sales in particular and others; devotional works of St. Thomas a'Kempis and others; and much later the Summa Theologica of St. Thomas Aquinas, rather a cyclopaedia than a series for perusal, but whereof I translated many parts in writing.

Nor could I neglect an inquiry into the Anglican position, or, more personally necessary, the Baptist history and doctrines. Dr. Armitage, in his large history of the Baptists, emphatically disclaims any apostolic origin for his church, but professes that the initiation of the Baptist polity was a secondary separation.

I have said all this with a tender regard for the faith of my parents and for the Baptist people with whom I used to be—as an American may still cherish an affection for the land of his ancestors.

The voice of conscience is that divine call which permits us no rest until we obey. It entreats us ever onward and upward to a noble and a higher life. It says, in the imagery of the poet Holmes, as he read God's message in the "Chambered Nautilus":

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

POPE PIUS X. AND HIS BLESSINGS.

A PROTESTANT HOPES IT FALLS ON PROTESTANTS TOO.

The Outlook's Spectator, writing of a recent ceremonial in St. Peter's, Rome, writes thus of Pope Pius X.:

At his entrance into St. Peter's from the Vatican the trumpeters in the balcony over the main entrance had begun the Papal march. But no accompaniment of pomp or ritual is needed to add dignity to Pius X's presence. His face is pale, but strong, sad, and full of feeling, and wonderfully impressive; it is an intensely human countenance. To the Spectator the present Pontiff's face gives little indication that his life has been spent apart from that of the people. Indeed, it is fitting that once again the occupant of the Papal throne should be of peasant birth, thus justifying anew the Church's claim that no social barrier denies to the humblest curate the possibility of one day becoming Supreme Pontiff. Let it not be forgotten, Roman Catholics remind us, that Adrian IV. (the only English Pope) began life as a beggar-boy; yet the great Kaiser Barbarossa was one day to hold the stirrup of this Pope's palfrey. But Pius X. is not merely a peasant who has become Pope. Far from being ashamed of his peasant origin, he emphasizes it whenever possible. The other day some of his couriers begged him to create his two sisters countesses, for every Pope has ennobled his own family. "Countesses!" ejaculated His Holiness; "it is enough honor for them to be sisters to a Pope, unworthy as is the present one." Last winter some nobles of Lucca begged the Pope to nominate the new Archbishop of that city from their own social rank. "My children," gently replied the Pontiff Maximus, "that is as much as to say that if you nobles had your will I, a peasant, should never have become Pope." Yet Pius's face does not impress the Spectator as that of a peasant, first, last, and all the time. It is that of one who now knows all social ranks. Its expression speaks not only of a great humanness, but also of a childlike and undying faith. To the Spectator, to day's most lasting impression is the Pope's evident longing to impart to the multitude some of the earnestness of his own faith. Pius raises his hand in apostolic benediction. The Spectator likes to think that it falls on Protestants too.

He may be sure it does.

ORIGIN OF DEVOTION TO THE HOLY NAME.

INTRODUCED BY ST. BERNARDINE OF SIENNA. HOW HE OVERCAME OPPOSITION.

Since the hour in which the angel said to Joseph, "Thou shalt call His Name Jesus," the sacred Name of our Redeemer has been venerated and loved on earth. It remained, however, for St. Bernardine of Sienna, the Apostle of Italy in the fifteenth century, to shape this veneration into a practical devotion in the existence of the church, to bring it into more active touch with the thoughts and lives of men. Like all other practices of piety that have been called into action to enkindle God's love in the hearts of His creatures, this devotion to the Holy Name met with the most violent opposition at its inception, but He who first gave it to Joseph through the ministry of an angel watched over it with a jealous care, and enabled its great promulgator, St. Bernardine, to triumph over all its enemies.

St. Bernardine was born at Massa, in the province of Sienna, in the year 1380. At the age of twenty-two he entered the Franciscan order, completed his studies with great success and was ordained priest in September, 1404. In 1417 he began to travel through Italy, preaching the Gospel everywhere as he went. The country had been distracted for three centuries previous to his time by the quarrels of the Guelphs and Ghibelians. Schism had worked sad havoc among the people, and the enemies of law and order held almost complete control throughout the land. No sooner had St. Bernardine appeared in their midst, however, than the evil condition of things began gradually to disappear. The sanctity of his life, the fire and eloquence of his preaching, the clear light in which he showed them the evil of their ways, brought the proudest among them to the feet of the humble Franciscan friar, and made them recognize him as an angel of peace. But there was one thing above others to which Bernardine attributed this change in the hearts of the wicked men, and it was the power which lay in the Name of Jesus. Numerous tablets were made by his order, and on these the Holy Name was inscribed. Familes removed profane pictures from their dwellings and placed these tablets in their stead. Processions were organized, in which were carried banners bearing the Sacred Name; and by such means the profanity and blasphemies of other days gave place to the adorable Name, reverently uttered, of the Prince of Peace.

For ten years our saint kept up this labor of love, but he was far from having his pathway strewn with flowers. Enemies rose up against him and accused him of teaching an idolatrous devotion, in that he was causing the people to worship the letters of the monogram instead of our Saviour Himself. In vain did Bernardine propound to them the doctrine of the devotion. He submitted to them his writings on the question, but without avail. They continued their persecution until at last they drew up a number of specific charges against him and presented them to Pope Martin V. St. Bernardine was then preaching at Viterbo, and as yet had not visited Rome. The Pope sent for him, and, fearing that serious trouble would ensue, ordered the saint to cease preaching, and forbade the use of the tablets or banners until the charges against him were examined. During his stay in Rome, pending the examination, he was at times subjected to many insults at the hands of his enemies. He often heard himself called heretic when passing through the streets, and saw the pleasure which his persecutors took in the thought of his humiliation and overthrow—a pleasure which they considered fully justifiable, as they believed our saint's teachings to be what they represented them.

St. John Capistran, who had, years before, been received into the Franciscan order by St. Bernardine, was preaching in Italy at the time, and on hearing of his friend's trial, hastened to Bernardine's defence. Pope Martin received him warmly, and on the day of examination admitted him to the council. At the examination in St. Peter's the Pope himself presided, surrounded by his Cardinals, many prelates and religious. There were present sixty-two doctors, who had come to support the complains against St. Bernardine. They brought forth one charge after another, and quoted Sacred Scripture and the Fathers in defense of their arguments. After having exhausted all the forces at their command, the Pontiff called on our saint to defend himself. Bernardine arose and clearly explained the devotion which he had taught the people to revere. He used the authorities of his opponents to refute their assertions; he proved conclusively that his teachings were in full accordance with the doctrines of the church and with such spirit and eloquence did he portray the beauties of devotion to the Holy Name of Jesus that the Pope, Cardinals and prelates were all visibly touched. St. John Capistran was permitted to follow Bernardine. His defense of his spiritual father was so masterly that the charges of our saint's opponents were completely overthrown, and for the first time did Pope Martin fully realize the greatness of the humble friars who stood before him. When St. John Capistran had finished the Pontiff arose and pronounced judgment in favor of Bernardine, and ordered a public procession through the city in honor of the Holy Name.

In 1433 the enemies of Bernardine renewed their attack before Pope Eugenius IV. But that Pontiff had been one of those appointed by Pope Martin V. to attend the previous examination, and needed no further argument to prove the efficacy of our saint's teaching. Eugenius silenced the enemies of the humble Franciscan and published a rescript eulogizing the saint's teachings, and proclaiming to the faithful the great spiritual advantages to be derived from devotion to the adorable Name of Jesus. This was the second and final triumph of the Holy Name.

Such is a brief account of the manner in which this practice of honoring our Saviour through His Sacred Name first took the form of a practical devotion in the church. Since that time it has been constantly on the increase. Throughout the world have been established numerous societies whose distinctive badge is this blessed Name. Happy those families whose households are members of this society, and especially happy shall they be when, at the hour of death, their last sighs shall be hallowed by the sound of their Master's adorable Name.

Amid all the bright galaxy of saints whom the church has given in earth and heaven, that great Franciscan, St. Bernardine of Sienna, stands out preeminently as the founder, patron and protector of the Holy Name Society.

THE FAITH IN KENTUCKY'S MOUNTAIN DISTRICTS.

A little over a year ago the small Catholic colony of Beattyville, Ky., had the privilege of having a house of worship, the Church of All Saints, dedicated. The church and the Catholic missionary movement in the remote mountain districts is thus described by the Catholic Columbian:

The little Church of All Saints is built upon a mountain side, a most picturesque spot, commanding a splendid view of the surrounding country and overlooking the Kentucky river, which winds along in the beautiful valley below. The gilded cross raised high above the village can be seen from miles around, and as the sun's rays fall upon it attracts the eyes of the traveler.

Since the dedication of the Church by Bishop Maes he has visited the missions twice, confirming in all fifty-eight souls, the majority of whom were converts and ranging in age from fourteen to eighty five years.

It was a scene long to be remembered, one that brought tears to the eyes of many present when they saw old men and women kneel side by side with their sons, daughters and grandchildren, whilst the Bishop with uplifted hands invoked the spirit of God to strengthen and perfect them.

For the first time the mountain Catholics had seen a Bishop, worshipped in a church or assisted at High Mass. As an old woman remarked, it was a "sight for sartin,' and wondered how she could have seen it all and lived.

It is a remarkable example of the preservation of faith that during all these intervening years, remote from civilization, without the ministrations of a priest, surrounded by Protestant influences, these few good people retained their faith and handed it down as the richest inheritance to their children.

The Catholic population is indeed small: not more than one hundred and fifty Catholics are to be found in eleven counties. The families are large and no evidence of the danger of race suicide is apparent.

During the short period of missionary activity conversions have been naturally slow, but many, considering the obstacles to be overcome. Eighty-five children and adults have been baptized and many more are still under instruction.

In the mountains all denominations are represented—even the Salvation Army — the latest to enter the arena. The old time Baptists — "a Baptist I shall live and a Baptist I shall die" — are in the majority. It has been said of them—and no Baptist likes to hear it—that as civilization advances it is noticeable that red-foxes, mud chimneys and primitive Baptists retire further back into the mountains.

Protestants have spent much money and energy in capturing the mountains and strengthening their stronghold In this they were formerly successful because the field was clear and Catholic faith did not bar the way. The Catholic priest was unknown, or regarded as quite a curiosity in many parts of the mountains; to-day the contrivances made use of in the days of Apaism to apostatize Catholics and hinder conversions are still somewhat in vogue, but their effect has been checked.

With the missionaries upon the ground to answer their charges, to challenge their honesty, to fling back the lie into their mouths and to encourage the people, they are not half so antagonistic. Bigots are poor fighters in the open; good "bushwhackers" perhaps, but doomed to defeat in the end.

The opposition to the establishment of Catholicity has been weakened by the successful erection of a Catholic church; and the Catholic people by their example, their faith and their works, have awakened the interest of the better class of minds in the mountains. By breaking down prejudice Catholicity is given a standing in the community and a prominence is given to the Catholics, so that future conversions will be more easily accomplished and ultimately more churches erected in the mountains of Kentucky.

It Pays to Think Twice.

An English prelate tells the following story: "I was sitting in my room one morning very busy, when I was told that a lady wanted to see me. I was very busy, and almost said at first, 'O, I'm too busy to see any one this morning.' But I thought, and said, 'No, I have made a rule never to refuse to see anybody, in case it is some one in trouble.' So I said, 'Let the lady come upstairs.' She came, and the first thing she said to me was this: 'I was going to ask you whether you can find a use in your work for £1,000?' I said, 'It is the very thing I have been wondering all the morning how I was to get.' I showed her exactly what I was going to spend her £1,000 on, and the whole scheme was carried out."

A fearless defense of our faith does not mean an offensive intruding of it on others.

A MOTHER'S DUTY.

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