

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.—S. 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?"—TERTULIAN Prescrip. xxi.

"There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whosoever 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 Jerusalem. Cat. xi. 1.

Calendar.

- SEPTEMBER 30—Sunday—XVIII aft Pent 1st of Oct. St Jerome C and D doub.
- OCTOBER 1—Monday—St Gregory Patriarch of Armenia B M d com of Remigius.
- " 2—Tuesday—Angels Guardian d.
- " 3—Wednesday—St Angela Merici V doub.
- " 4—Thursday—Saint Francis of Assisium C doub.
- " 5—Friday—St Galla widow d com of SS Placidus & c Mm sup
- " 6—Saturday—St Bruno C dou.

PEACE CONGRESS AT PARIS.

SPEECH OF VICTOR HUGO.

"Gentlemen,—Many of you have come from the most distant points of the globe, your hearts full of holy and religious feelings. You count in your ranks men of letters, philosophers, ministers of the Christian religion, writers of eminence, and public men justly popular for their talents. You, gentlemen, have wished to adopt Paris as the centre of this meeting, whose sympathies, full of gravity and conviction, do not merely apply to one nation, but to the whole world. You come to add another link of a still superior—of a more august—kind to those that now direct statesmen, rulers, and legislators. You turn over, as it were, the last page of the Gospel—that page which imposes peace on the children of the same God; and in this capital, which has as yet only decreed fraternity among its citizens, you are about to proclaim the fraternity of men. Welcome then, to us! Gentlemen, this religious idea, universal peace, all nations bound together in a common bond, the Gospel for their supreme law, mediation substituted for war—this religious idea, I ask you, is it practicable? Can it be realized? Many practical men, many public men grown old in the management of affairs, answer in the negative. But I answer with you, and I answer without hesitation, Yes, ('bravo, bravo,') and I shall shortly prove it to you. I go still further. I do not merely say it is capable of being put into practice, but I add that it is inevitable, and its execution is only a question of time, and may be hastened or retarded. The law which rules the world cannot be different from the law of God. But the divine law is not one of war—it is peace. (Applause.) Men have commenced in conflict, as the creation did in chaos. (Bravo!) Whence do they proceed? From war—that is evident. But whither do they go? To peace—that is equally evident. When you enunciate those sublime truths, it is quite simple that your assertion should be met by a negative; it is easy to understand that faith is encountered by incredulity; it is evident that in this period of trouble and of dissension the idea of universal peace must surprise and shock, almost like something impossible, and only ideal; it is quite clear that all will talk of Utopias; but for me, who am but an obscure labourer in this great work of the 19th century, I accept this resistance without being astonished or dismayed. Is it possible that you can turn aside your head and shut your eyes, as if, in bewilderment, when in the midst of the darkness which as yet envelopes you (Bravo!) you suddenly open the door that lets in the light of the future? Gentlemen, if four centuries ago, at the period when war was made by one district against the other, between cities, and between provinces—if, I say, some one had dared to predict to Lorraine, to Picardy, to Normandy, to Brittany, to Auvergne, to Provence, to Dauphiny, to Burgundy: A day shall come when you will no longer make wars—a day shall come when you will no longer arm men one against the other—a day shall come when it will no longer be said that the Normans are attacking the Picardians, or that the people of Lorraine are repulsing the Burgundians. You will still have many disputes to settle, interests to contend for, difficulties to resolve; but do you know whom you will select instead of armed men, instead of cavalry and infantry, of cannon, of falcons, of lances, pikes, swords? You will select, instead of all this destructive array, a small box of wood, which you will term a ballot-box, and from which shall issue—what?—An assembly—an assembly in which you shall all live—an assembly which shall be, as it were, the soul of all—a supreme and popular council, which shall decide, judge, resolve every thing—which shall make the sword fall from every hand, and excite the love of justice in every heart—which shall say to each, 'Here terminates your right, there commences your duty. Lay down your arms!' (Great applause.) And in that day you will all have one common thought, common interests, a

common destiny, you will embrace each other, and recognize each other as children of the same blood, and of the same race, that day you shall no longer be hostile tribes, you will be a people, you will no longer be merely Burgundy, Normandy, Brittany, Provence—you will be France! (Bravo!) You will no longer make appeals to war—you will do so to civilization (great applause).—if, at the period I speak of, some one had uttered these words, all men, of a serious and positive character, all prudent and cautious men, all the great politicians of the period, would have cried out, 'What a dreamer! what a fantastic dream! How little this pretended prophet is acquainted with the human heart! What ridiculous folly! what absurdity!' Yet, gentlemen, time has gone on and on, and we find that this dream, this folly, this absurdity has been realized? (Bravo.) And I insist upon this, that the man who would have dared to utter so sublime a prophecy would have been pronounced a madman for having dared to pry into the designs of the Deity. (Bravo!) Well, then, you at this moment say—and I say it with you,—we who are assembled here, say to France, to England, to Prussia, to Austria, to Spain, to Italy, to Russia, we say to them,—'A day will come when from your hands, also the arms they have grasped shall fall. A day will come when war shall appear as impossible, and will be as impossible between Paris and London, between St. Petersburg and Berlin, between Vienna and Turin, as it is now between Rouen and Amiens, between Boston and Philadelphia. (Applause.) A day will come when you, France—you, Russia—you, Italy—you, England—you, Germany—all of you, nations of the continent, shall, without losing your distinctive qualities and your glorious individuality, be blended into a superior unity, and shall constitute an European fraternity, just as Normandy, Brittany, Burgundy, Lorraine, Alsace, have been blended into France. A day will come when the only battle-field shall be the market open to commerce and the mind opening to new ideas. A day will come when bullets and shells shall be replaced by votes, by the universal suffrage of nations, by the venerable arbitration of a great Sovereign Senate, which shall be to Europe what the Parliament is to England, what the Diet is to Germany, what the Legislative Assembly is to France. (Applause.) A day will come when a cannon shall be exhibited in public museums just as an instrument of torture is now (laughter and applause), and people shall be astonished how such a thing could have been. A day will come when those two immense groups, the United States of America and the United States of Europe, shall be seen placed in presence of each other, extending the hand of fellowship across the ocean, exchanging their produce, their commerce, their industry, their arts, their genius, clearing the earth, peopling the deserts, meliorating creation under the eyes of the Creator, and uniting, for the good of all, these two irresistible and infinite powers—the fraternity of men and the power of God, (Applause.) Nor is it necessary that 400 years shall pass away for that day to come. We live in a rapid period, in the most impetuous current of events and ideas which has ever borne away humanity; and at the period in which we live a year suffices to do the work of a century. But, French, English, Germans, Russians, Slavens, Europeans, Americans, what have we to do in order to hasten that great day? To love each other is, in this immense labour of pacification, the best manner of aiding God! God desires that this sublime object should be accomplished. And to arrive at it you are yourselves witness of what the Deity does on all sides. See what discoveries are every day issuing from human genius—discoveries which all tend to the same object—Peace! What immense progress! What simplification! How nature is allowing herself to be more and more subjugated by man! How she every day becomes still more the handmaid of intellect, and the auxiliary of civilization! How the causes of war vanish with the causes of suffering! How people far separated from each other so lately, now almost touch! How distances become less and less; and this rapid approach, what is it but the commencement of fraternity? Thanks to railroads, Europe will soon be not of more extent than France was in the Middle Ages. Thanks to steam-ships, we traverse the mighty ocean more easily than the Mediterranean was formerly crossed. Before long men traverse the earth, as the gods of Homer did the sky, in three paces! But yet a little time, and the electric wire of concord shall encircle the globe and embrace the world. (Great applause.) And here, gentlemen, when I contemplate this vast amount of efforts and of events, all of them marked by the finger of God,—when I regard this sublime object, the well-being of mankind,—peace,—when I reflect on all that Providence has done in favour of it, and human policy against it, a sad and bitter thought comes to my mind. It results, from a comparison of statistical accounts that the nations of Europe expend each year for the maintenance of armies a sum amounting to 2,000 millions of francs,

and which, by adding the expense of maintaining establishments of war, amount to 3,000 millions. Add to this the lost produce of the days of work for more than 2,000,000 of men—men the healthiest, the most vigorous, the youngest, the chosen of our population—a produce which you will not estimate at less than 1,000 millions, and you will be convinced that the standing armies of Europe cost annually more than 4,000 millions. Gentlemen, peace has now lasted 32 years, and yet in 32 years the enormous sum of 128,000 millions has been expended during that peace on account of war! (Applause.) Suppose that the people of Europe in place of mistrusting each other, entertaining jealousy of each other, hating each other, had become fast friends—suppose they said that before they were French, or English, or German, they were men, and that if nations form countries, human kind forms a family; and that enormous sum of 128,000 millions so madly and so vainly spent in consequence of such mistrust, let it be spent in acts of mutual confidence—these 128,000 millions that have been lavished on hatred, let them be bestowed on love!—let them be given to peace, instead of war (a pause)—give them to labour, to intelligence, to industry, to commerce, to navigation, to agriculture, to science, to art; and then draw your conclusions. If for the last 32 years this enormous sum had been expended in this manner, America in the meantime aiding Europe, know you what would have happened? The face of the world would have been changed. Isthmuses would be cut through. Railroads would cover the two continents; the merchant-navy of the globe would have increased a hundred-fold. There would be nowhere barrens, plains, nor moors, nor marshes. Cities would now be found where there are only deserts. Ports would be sunk where there are now only rocks. Asia would be rescued to civilization; Africa would be rescued to man; abundance would gush forth on every side, from every vein of the earth at the touch of man, like the living stream from the rock beneath the rod of Moses. Misery would be no longer found; and with misery what do you think would disappear? Revolutions. (Great applause.) Yes, the face of the world would be changed! In place of mutually destroying each other, men would pacifically extend themselves over the earth. In place of conspiring for revolution, men would combine to establish colonies! In place of introducing barbarism into civilization, civilization would replace barbarism. (Great applause.) You see, gentlemen, in what a state of blindness war has placed nations and rulers. If we 128,000 millions given for the last 32 years by Europe to the war which was not waged had been given to the peace which existed, you positively declare that nothing of what is now passing in Europe would have occurred. The continent in place of being a battle-field would have become an universal workshop, and in place of this sad and terrible spectacle, of Piedmont prostrated, of the Eternal City given up to the miserable oscillations of human policy, of Venice and noble Hungary struggling heroically, France uneasy, poor, and sombre, misery, mourning, civil war, gloom in the future—in place I say, of so bad a spectacle, we should have before our eyes hope, joy, benevolence, the efforts of all towards the common good, and we should before the mysterious ray of universal concord issue forth from civilization. (Great applause.) And this fact is worthy of meditation—that revolutions have been owing to those very precautions against war. All has been done—all this expenditure has been incurred, against an imaginary danger. Misery, which was the only real danger, has by these very means been augmented. We have been fortifying ourselves against a chimerical peril, our eyes have been turned to all sides except to the one where the black spot was visible. We have been looking out for wars when there were none, and we have not seen the revolutions that were coming on. Yet, gentlemen, let us not despair. Let us, on the contrary, hope more enthusiastically than ever. Let us not allow ourselves to be daunted by momentary commotions—convulsions which peradventure are necessary for so mighty a production. Let us not be unjust to the time in which we live—let us not look upon it otherwise than as it is. It is a prodigious and admirable epoch after all; and the 19th century will be, I do not hesitate to say, the greatest in the page of history. As I stated a few minutes since, all kinds of progress become revealed and manifested almost simultaneously, the one producing the other—the cessation of international animosities, the effacing of frontiers on the map, and of prejudices from the heart—the tendency towards unity, the softening of the manners, the advancement of education, literary languages—all is at work at the same time—political economy, science, industry, philosophy, legislation, and tend to the same object—the creation of happiness and of good-will, that is to say,—and for my own part, it is the object to which I shall always direct myself,—the extinction of war abroad. (Great applause.) Yes, the period of revolutions is drawing to a close—that of amelioration commences. The

education of people is no longer of the violent kind; it is assuming the peaceful kind. The time has come when Providence is about to substitute for the disorderly action of the agitator, the religious and quiet energy of the pacificator. Henceforth the object of all great and true policy shall be this,—to cause all nationalities to be recognized, to restore the historic unity of people and enlist this unity in the cause of civilization, of peace—to enlarge the sphere of civilization, to set a good example to people who are still in a state of barbarism—to substitute the system of arbitration for that of battles—and, in a word—and all is comprised in this,—to make justice pronounced by force. Gentlemen, this is not the first day that mankind are on this providential course. In our ancient Europe, England made the first step, and by her example before us now for ages, she declared to the people 'You are free!' France took the second step, and announced to the people 'You are sovereigns.' Let us now make the third step, and all simultaneously, France, England, Germany, Italy, Europe, America—let us proclaim to all nations 'You are brothers!' The honourable speaker resumed his seat amidst the most enthusiastic cheering.

ITALY—ROME

MOVEMENTS OF THE POPE.—The *Univers* publishes the following letter from Naples, dated the 24th ult.:—"Naples expects the Sovereign Pontiff; the royal residence at Portici is preparing for his reception, which is a delightful abode at all times but particularly in the autumn. It is said that the Pope will go there direct by sea, for the palace is on the sea side. The day of the departure from Gaeta is not yet officially known, but there is every reason to suppose that it will be on the 2nd or 3rd September. It is hoped, but it is not certain that his Holiness will be present on the 8th, the day of the Nativity, at the *Fete di S. Maria di Pic di Grotta*, so dear to the Neapolitans, and at the grand review which the King usually has on that day. It is almost certain that the Pope will hold a Consistory during his stay at Naples. The visit of Pius IX. to Naples is a first step towards his return to Rome, for his Holiness had promised not to quit the kingdom without visiting the capital. No one, however, can yet say when the Head of the Church will return to the Eternal City. That unfortunate place still retains too many evidences of the revolution of which it has been the victim. It still contains three or four thousand of these wretches who had congregated there from all corners of Europe to enslave and dishonour it. So long as such a number of these men remain there good order cannot be maintained but by the energetic and vigorous action of the foreign troops. In such a situation, would it not be better for the Sovereign Pontiff to delay his visit? Such are the reasons which are put forward on the one hand; but, on the other, it is declared that nothing but the presence of the Pope himself in Rome will smooth down many difficulties and put an end to numerous dangers. There is, certainly, some truth in this opinion, but unfortunately the reason adduced from the situation of Rome are not the only ones which are opposed to his return. The disagreement between the Pope and the representatives of certain Powers has been much exaggerated. But this fact is real. It bears specially on this capital point—will the Consulta which the Pope wishes to give to his people be simply a consultative chamber, or will it be admitted, at least in matters of finance, to have a sovereign vote? In other words, will the Consulta, or will it not, share the sovereignty with the Pope? Independently of the question of right, which is not doubtful, since on the one hand the laws of the Church interdict to Pius IX. the slightest alienation of his sovereignty, and since on the other hand no one can conceive by what right foreign Governments can arrogate to themselves the right of imposing a Constitution on the Pope, independently of the