

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? —TERTULLIAN Prescrip. xxii.  
"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 a new 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 Jerusal. Cat. xi. 1.

Calendar.

- July 23—Sunday—VI after Pentecost. S. Apollinaris B M Doub com &c.
- 24—Monday—S. Vincent of Paul Conf Doub com in Brev 13th of this month com &c.
- 25—Tuesday—S. James Apostle Doub II class com &c.
- 26—Wednesday—S. Anno Mother B V M G Doub.
- 27—Thursday—S. Soter and Caius Mart Doub from 22nd April.
- 28—Friday—S. Victor I P M Doub Sup Com &c.
- 29—Saturday—S. Felix II P M Dub Soup com.

PASTORAL LETTER OF THE ARCH-BISHOP OF PARIS.

From the U. S. C. Magazine.

The following extract from a letter, recently addressed to the clergy and laity of his diocese, by Mgr Affre in reference to the political changes in France, contains an admirable outline of the doctrine which has always been maintained among Catholics, on the nature of the temporal power and the relations of the church with civil governments; it shows the essential tendency of her spirit and policy to diffuse the blessings of true liberty, and throws considerable light on the character of the several revolutions that have successively agitated France. This document deserves an attentive perusal, and will be read with particular interest now as being one of the last productions of the lamented prelate.

DENYS AUGUSTINE AFFRE, by the mercy of God and the grace of the holy apostolic see archbishop of Paris, to the clergy and faithful of our diocese, health and benediction in our Lord Jesus Christ.

Never, my dear brethren, was it more necessary to invoke the divine protection over France. God alone can impart to a people, called upon to regulate its political destinies, the wisdom it has need of at so important a crisis, because he alone holds in his hands the thoughts and the words of men. Our destinies are not the result either of chance or of learned combinations. "What appears fortuitous to our uncertain counsels," says Bossuet, "is the effect of concerted design in a higher sphere." Who amongst us, in hearing the terrible thunderbolt that came without any warning sign, to crush in an instant a throne of such mighty power, did not immediately recognise the mysterious designs of Him, who is pleased to show to kings that they are invested only with a borrowed majesty. What Christian, after having fallen down to adore this prompt and terrific justice, does not feel the necessity of raising his eyes to heaven, to invoke upon France its plentiful benedictions!

Elections will soon be held for the purpose of appointing representatives whose business will be to frame a new constitution. Let us not forget, my dear brethren, that there is a supreme lawgiver above, who reigns over all legislative assemblies; who alone can secure the influence of just laws, because he alone can inspire that disinterestedness, that love of justice and true liberty which are superior to the passions of men. Let us invoke that wisdom which so often abandons the thrones of this earth, but which from all eternity is seated by the throne of Him who created the world. Let us implore it, in behalf of our representatives, that it may direct them in their proceedings, and may defend their undertaking, if it is worthy the noble heart of France,

against all the despicable interests that may strive to hinder its success.

Equity in the laws, equity in the officers who interpret or execute them, sincere submission on the part of the citizens, prompted by a great love of order, patriotic courage courage to defend society at the risk of life; these are all gifts of God, because every "perfect gift cometh from him." To him, therefore, the inexhaustible source of all good sentiments and of all the virtues, should we elevate our hearts with a feeling of tender love and unshaken confidence.

Ask us not, dear brethren, if we have any other desires. After having entreated the holy Spirit to enlighten a nation whose destinies are so dear to us, we have but one wish, a wish that embraces every other, that expresses all our sentiments, and that seems to break forth from our heart a cry of love and hope, that wish, we take good to witness, is the happiness of the country.

"The happiness of the people is the supreme law," said one of our predecessors in 1789: "it is the first principle and as it were the last end of all just government. How could the divine wisdom and goodness have consented to sacrifice the welfare of the masses to the glory of a few individuals! It was the design of God, in appointing chiefs for the government of a people, to furnish them with protectors. It was his intention according to the sublime declaration of Jesus Christ, that the highest amongst men should be the servants of all."

Take notice, dear brethren, of that astounding word, that the first, the heads of nations, whatever their form of government, are bound to have the modesty, the devotedness, the probity of good servants. Hence is derived that admirable expression of public service, to designate the various employments of the magistracy, the army and the administration. We, your pastors, are still more your servants, for the spiritual welfare of your souls. Our chief pastor, the sovereign pontiff, considers it a greater honor to style himself the servant of the servants of God, than could be conferred by any of his other titles.

You will observe, that this idea of power has never been entertained except in the Christian church. You would look in vain among the writers of pagan antiquity, or in those regions where civil government has yet been uninfluenced by the light of the Gospel, for the magnificent idea of power inculcated by the Saviour of men. If we turn from the Gospel to the most illustrious doctor of the church, we shall hear the same doctrine expressed. "They who command," says St. Augustin, "should not be actuated by a spirit of domination, but by a desire to promote the public good; this is the order of nature, and so has God constituted the human race." These last words, "such is the order of nature, such is the constitution of the human family," are remarkable, and the truth which they announce, is no longer a debatable opinion, but an established point of law. If heathen governments have overlooked it, we must attribute the oversight to their ignorance of the essential elements of our nature. Such is the doctrine of St. Augustin, who, in the fifth century, was the oracle of councils, the conqueror of heresies, and the most imposing authority for theologians of subsequent times. But he has done nothing more than give expression to a principle which shows itself in the fundamental dogmas of Christianity, in its morality, its discipline, and its worship. It proclaims to men, what they never heard before. "You are brethren, because you have a common Father in heaven, whose children you are by the twofold title of creation and regeneration. A brother

invested with authority cannot domineer over his brethren. he can only assist and serve them. —"You must love each other," says Jesus Christ. but love induces one to serve his neighbor, to be devoted to his interests, and for this end to make the most heroic sacrifices. Our worship and discipline, being but an expression of the moral dogmas of Christianity, must awaken the same sentiments in all who are animated with its spirit.

History, indeed, will tell you, that this spirit was introduced but very gradually and almost imperceptibly into civil governments, but we must observe that it was not the office of the church to spread, by coercive means, a doctrine which was to be sealed by no other blood than that of her apostles and disciples. God, the sovereign Lord of man whom he created out of nothing, has thought proper to respect his liberty. Man, then, was to be led by evasive means to make a good use of power and of fortune, and to hold his passions in subjection; a work which, considering the nature of the human heart, required a long time for its accomplishment: but God is more patient than we are, "because he is eternal."

Let us not forget that, according to the designs of the Almighty, man, regenerated by the Gospel, is bound to aspire, above all things else, to an eternal kingdom. By an admirable connection, however, the pursuit of his immortal destiny has disclosed to him the true secret of political prosperity and social happiness. We must remember, also, that Jesus Christ, in declaring his kingdom to be not of this world, has neither commanded nor condemned any particular form of government. St. Paul, alluding to those in power, has merely said that they were the "ministers of God for the good of the people."

With these views, the church existed under the Roman empire, and under the monarchies and Italian republics of the middle age, as she now lives under the Swiss confederation and the democratic governments of North and South America. It is a thing unheard of, that the clergy of those countries have ever shown the least opposition to such a state of things, or have displayed less attachment to it than any other class of citizens; but with due submission to the powers that are, they address to monarchs as well as to the president of republics—the language of St. Paul. "You are the ministers of God for the good of the people."

Under our former monarchies, we thought not of demanding a democratic constitution, because France had never entertained this idea from the time that Clovis first established his throne upon a ruin of the Roman empire. During that long period, however, of fourteen hundred years, the spirit of liberty, inherent in Christianity, has never failed to show itself. In the absence of political laws, it was seen in the national manners and chiefly in the conduct of the clergy. Our ancient states general were formed upon the model of our councils. When our old political assemblies were deficient in wisdom, the church made her voice heard. She protested against any kind of oppression. she spoke to kings, through the agency of her bishops, and compelled them to regulate, by the spirit of the Gospel, a power which was not sufficiently determined by the constitution of the state. The Gospel was known to all. the poor and the rich, the weak and the powerful, all revered it as the highest law.

It is necessary to tell you, that the panic caused by the innovations which so profoundly agitated Europe in the sixteenth century, often led our ancestors to surround the throne with dan-

gers adulation, and that the love of liberty suffered from the fear of the priests, to which religion and the power that protected it were exposed. And yet, how significantly did the great bishop of Meaux and the illustrious archbishop of Cambrai speak to the most absolute of monarchs! What was the language of Massillon to Louis XV, and to his impious and effeminate court? "The great ones of the world," said he, "would be useless on earth, if the poor and unhappy did not claim their assistance. They owe their elevation only to the public wants, and so far are the people from being made for them, they themselves have been made what they are only for the people. . . . God has imposed upon them the care of the weak and the little, and by fulfilling this duty they carry out the designs of his eternal wisdom. There is nothing real in their greatness, beyond the use which they make of it for those who suffer. This is the only distinction that God has conferred upon them. . . . They forfeit the right and the title of their greatness, from the moment they turn it only to their own private ends." Similar views are expressed by the other orators of the church. What magistrate, publicist, or philosopher would at that time have spoken so loudly in behalf of popular liberty, and so respectfully of the eminent dignity of the poor man? When the grandson of Louis XV, sixty years later, convoked the states-general and the national assembly, in order to consecrate our liberties by a constitution the clergy were at least as favourable to the measure as the other classes of society.

Here, dear brethren, we not only solicit your attention, but request you to consider seriously, without prejudice, and with the rare intelligence for which you are distinguished, the real history of that epoch which has been so obscured by the pen of interested and mendacious writers. If you examine this history with impartiality, you will be convinced that liberty would have achieved a signal triumph in those days, if unfortunately it had not met with formidable enemies in the proscribers of our worship and our faith. Our first republic succumbed under the weight of its own tyranny, and it was tyrannical because it was anti-Christian. Christianity would have caused it to respect individual liberty, paternal authority, conjugal unity, the property, honor and lives of the citizens; but an impious infatuation made it more blind to these fundamental principles of all social order, than the most despotic royalty had ever been before it.

We are not disposed to flatter you, dear brethren; but we cannot refrain from pronouncing over you a blessing, when we see you, yet amidst the smoking ruins of the power that has just been destroyed, manifesting so profound a respect for the rights of that Sovereign Master, who teaches kings, in a manner worthy of his greatness, that they should use their power, as he uses his, for the welfare of men.

Under the reign of Buonaparte, who spread far and wide the terror of our arms and the glory of the French name, the cause of liberty had much to suffer: because, notwithstanding the restoration of religion, which was one of the most glorious acts of that epoch, the general policy of Napoleon was less the dictate of Christian sentiment than personal interest. By the same spirit of egotism were the most ardent advocates of democracy changed into ready supporters of his brilliant yet despotic reign. Who had the courage to resist him? A feeble old man seated in the chair of St. Peter, and the French Episcopacy, who both entered their protest in favour of liberty and of the papal rights. You know what was the fate of our liberties