

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 Praescrip. 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 Jerusalem. Cat. xi. 1.

Calendar.

- NOVEMBER 19—Sunday—XXIII after Pent IV
Nov S Pontianus P M Doub Sup.
- 20—Monday—St Felix of Valois C Doub.
- 21—Tuesday—Presentation of the B V M G Doub.
- 22—Wednesday—St Cecilia V M Doub.
- 23—Thursday—St Clement I P M Doub com &c.
- 24—Friday—St John of the Cross C Doub com &c.
- 25—Saturday—St Catherine V M Doub.

[From the U. S. Catholic Magazine] DUTY OF PROTESTANTS.

From the Southern Churchman of the 14th of April last, we extract the following, as a fit introduction to some points worthy of present notice.

"I would make a few suggestions as to the duty of Protestants in the present crisis of the efforts of Romanism

"It is obvious that the great final conflict between the powers of light and darkness is near, and soon we shall be in the midst of the battle. In this country, where the church is wholly severed from the state, it may be a conflict of opinion merely, and the effusion of blood may be avoided. But in Europe, where the church is a part of the state, where the church property is held by the state, and where for centuries, political and ecclesiastical affairs have been most intimately blended and commingled, they can hardly escape without recourse to arms. Blood will there be spilt, and governments overturned, before the way can be prepared for the great conflict of opinion, which is to succeed, and for which, we in this country, are already in a good measure prepared.

The strength of Romanism has always consisted in its unity—the weakness of Protestantism in its division. Rome has the strength of despotism, Protestantism the weakness of democracy. With ten times the amount of individual energy and intelligence that can be found in Romanism, Protestantism has never marched forward with the same phalanx steadiness. Protestants are always hindering and opposing each other, a weakness of which Romanists are seldom guilty.

"Protestants must learn in this great conflict to bring their individual strength and energy to bear unitedly on their one great object.

"How shall they do this?

1. They must learn the higher point of union, which actually exists, independent of and superior to all denominational diversities, namely, the warm, all-absorbing love of Christ, and love to the souls of men.

2. They must not thwart, nor hinder, nor stand in the way of each other's efforts for good.

3. They must be tender of each other's reputation.

4. There must be the same courtesy and politeness in the intercourse of religious denominations, that well-bred gentlemen feel themselves obliged to observe towards each other in the intercourse of society.

5. The devotional spirit must be the predominating spirit in all religious affairs.

"C. E. Stovz."

What the writer of the foregoing dimly hints at, we shall endeavour to develop at full length. Protestants have a duty to perform in the pre-

sent crisis of the efforts of Romanism," (whatever that may be) and it is a harbinger of better things than the past can speak of, that Protestants are now called upon to act a part, becoming a body, "possessing ten times the amount of individual energy and intelligence that can be found in Romanism." We congratulate our dissenting brethren on the vast accessions made to their resources. We rejoice that a new day is to break o'er Egypt; that Protestants are, at length, to learn "the higher point of union," that henceforth "they must not thwart, nor hinder, nor stand in the way of each other's efforts for good;"—that they may raise "superior to all denominational diversities," and "in the present crisis of the efforts of Romanism" to labour strenuously with no other motive than "warm all-absorbing love of Christ and love to the souls of men." "How shall they do this?" It is an important question, and one that should have been asked at an earlier period of Protestant history. Have the three centuries of Protestantism been wasted;—have they done nothing towards "their one great object?" If they have unity of purpose, why not pursue it?—if their object is good, if it is based on the love of God and love to man, why not succeed?—Unity of effort is wanting. "The weakness of Protestantism" has always consisted "in its division." Henceforth Protestants must not be "hindering and opposing each other." Men who differ on almost every point of faith, and estimate in different scales man's moral worth or immoral worthlessness, are to unite their "individual strength and energy" to bear "on their one great object." What is this object? What is this centre of Protestant unity? Unless their common purpose be found in their common name, we know not where to seek it. Their bond of union is to protest. They may differ as to minor points, even as to matters most essential to sound faith or pure morality;—they may divide as to the unity or trinity of the divine persons, as to eternal rewards or punishments, as to the means whereby men are justified;—on all subjects else they may entertain a thousand conflicting notions, provided that they only "bring their individual strength and energy to bear unitedly on their one great object." With "phalanx steadiness" they must now "march forward"—to what?

"—gentle zephyrs tell me what?" They must rise "independent of and superior to all denominational diversities;" "they must be tender of each other's reputation;" they must adopt the courtesy and politeness of well-bred gentlemen, that they may be prepared to enter into a great final conflict with Romanism. We are anxious to see a consolidation of Protestantism. It would be a lasting evidence of progressive humanity. Strange, passing strange, it would be to find the Calvinist and the Socinian, the Anglican and the Lutheran all ranged on the same side of any contest, other than that of opposition to Rome. It must be ever thus. Truth wears but a single front; error hath a thousand disguises. Truth is strong because it is one. Error is weakened by division; it is waging war not only with truth, but with itself; and, whatever "individual energy and intelligence" it may command, it will never have sufficient to preserve order in its own household.

The contest between Catholicity and Protestantism can never be one of "opinion merely."—It must always be a contest of faith against opinion, of certainty against doubt, of truth against error. In such a contest, whatever may be the "crisis of the efforts of Romanism," Protestantism must eventually fail. It can never march forward; it is incapable of a forward

movement. It ceases to be Protestantism in the very instant it begins to advance. It was manufactured only for retreat. Its originators had in view but one object, to secure themselves from the consequences of Catholic truth. They erected no standard of their own, but bade each one fly, in whatever course he could, from the standard which his sires had loved and revered, —the standard of Romanism.

Their purpose was not to assert new truths, but to deny old ones. They had no revelation, no improved code of morals,—it was the work of the last of the reformers (!) to find a new gospel, and a new morality deep buried in an Indian tomb, and darkly hidden in a mystic language:—they purposed only to protest, to deny;—they retreated from "the heaven-illuminated faith" to "human reason sinking into night." Protestantism was a retrograde movement from its very commencement; and it has at length retreated to the last confines of Christianity. It commenced its efforts on the threshold of Catholicity; it wandered to a far-off land; it wasted its substance; it entered the hard service of deism; it has even been obliged to derive its last support from the poor husks of infidelity. What a scene of varied ruin does it now present! Who believes what Luther or Calvin most taught!—They commenced with a protest against the vicar of Christ; more than half their followers at the present day protest against Christ himself. They deny the validity of some things, their followers deny the validity of any thing. When men protest against the truths of revealed religion, it differs not in principle whether the protestation be made against few or many, against much or little. All divine truth rests on the infallible word of God; and he that denies the smallest part, denies the divine veracity as entirely and absolutely as the man who rejects all. Whatever will seem to justify opposition to one truth will be equally valid against every other. Hence men protesting against some of the doctrines of the Catholic church, have supplied arms to their children to make war on all religious truth.—Hence, the Episcopalian, the Presbyterian, the Unitarian, the Universalist, the Deist, the Atheist, are all Protestants, are all protesting against Catholic truth; differing indeed in degree, but bound by the same principle, and resting on the same defence. Both protest; but one yells in our ears, whilst the other smooths it into a meek profession of faith, or "establishes" it in thirty-nine articles. But a recession from one denial is fatal to Protestantism; for as each protest stands on the same ground, one cannot be abandoned without a desertion of them all. There is no medium between truth and error; between Christianity and atheism; between Catholicity and infidelity. You may be more or less infidel, —more or less distant from Rome;—but you can never stand partly within and partly without the "one pale." The Protestant may abandon the sect for the school,—he may philosophize himself out of all religion; may stand on transcendental ground, and, concealed amid the clouds of self-idolatry, and the vapors of refined absurdity, may charge on Catholicity a want of philosophic spirit and progressive energy, because it will not admit French socialism to be divine virtue, or German sentimentalism to be divine wisdom. The Protestant may deny the divinity of Christ, and accuse Catholicity of proudest presumption because it holds Christian truth to be divine. The Protestant may narrow the circle of God's "chosen few" until it scarce embrace his own kinsmen; even until the patriarch, sage, and saint of every time and country, except "the heaven-selected race" of Calvin's followers, are excluded from

celestial favor, and at the same time brand Catholicity with the charge of a narrow minded, selfish doctrine of salvation. The Protestant may profess what faith he will; he may swear to articles the meaning of which he may deny—he may profess no faith—and yet be a Protestant, on the one condition, that he accuse Catholicity of falsehood, that he protest against the infallibility of the church, the certainty of all God's revelations. This is saying much; and yet we appeal to the intelligent among our dissenting brethren, and ask if it be overmuch. We ask the Universalist, why he bears a common name with the Presbyterian? Is it a community of faith? Is it a community of purpose? Alas! that men should daily use the term Protestant—that jarring sects should gather round it, as their bond of brotherhood, and yet few should seek to learn the duties which the title imposes.

There exists one religious corporation "claiming supernatural powers and exercising them" against every opposition; threatening ruin to all who are not in it and of it; presenting itself at all times and in all places as the only sufficient evidence of God's revelations to man, as the one, infallible teacher of divine truth, as the sole means whereby men can attain to salvation. "It professes to be the only one that is in possession of the true religion, and warns all who resist it, that they are fighting against God. It announces itself as infallible, so cutting off from others the bare possibility of their being right, it puts forth its principles in plain intelligible words, shrinking from no conclusion to which they lead; it explains away nothing that may have given offence to those who are without; what these call impious, wicked, or profane, it teaches, practices, and enforces, just as if no question had been made of the matter. Moreover, conscious of unearthly strength, it ascertains its own position, defining the several duties of its several members; it allows of no vague or uncertain obedience, but insists upon it in a specific, clear way, putting forth its regulations with that particular minuteness of detail which leaves no room for ignorance or mistake. Is it in error? Its adversaries say so with one voice; but for itself it has no misgiving; it claims the possession of supernatural powers, and we see it use them; it has one definite local habitation, so that all may find it; it is one fountain of visible authority, but it flows through the whole world; one supreme uncontrollable dominion to which all must have recourse, from which issues forth the voice of St Peter himself, giving law to the Catholic church." (Lewis's Notes on Royal Supremacy—p. 6.) The claims of this church have been admitted by a large majority of civilized mankind, and from a period long antecedent to any other institution or organization now in existence. However its individual members may compare with those of other bodies, as one corporation it surpasses all others in knowledge, in energy, and—what may be esteemed the vitality of such a community—in unity of principle and practice. Is this an overdrawn picture? If the pages of history are illumined with the names of statesmen, sages and patriots, who when living were members of the Catholic church; if the poet, the philosopher, and the orator, have alike grown up under her protection; if a majority of the wise and good of all ages proclaim her as indeed the true spouse of God; if, even in this enlightened age, there be no other community among civilized men that even pretends to be the church, the one church of the apostles; if, in a word, the past and the present point alike to Rome as the centre, not