

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. Whoever 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, k.

Calendar.

- MAY 13—Sunday—V Sunday after Easter—St. Simeon and St. Iude.
14—Monday—(I Rogation) St. Paschasius.
15—Tuesday—(II Rogation) St. Isidore.
16—Wednesday—(III Rogation) St. Ubaldo.
17—Thursday—Ascension of Our Lord.
18—Friday—St. Venantius.
19—Saturday—St. Peter Celestine.

REVIEW.

Journal in France in 1845 and 1848, with Letters from Italy in 1847, on Things and Persons concerning the Church and Education. By Thomas William Allies, M. A., Rector of Launton, Oxon. London. Longman.

This publication more than bears out that favourable idea of Mr. Allies' openness and generosity of disposition which we expressed in reviewing a late work of his; and the distinction we drew between his public denunciation and that assumed by the great majority of the Tractarian party for the last three or four years.

However, we will not longer detain our readers from our promised extracts. The Guardian's comments on Catholicism are but poor game to hunt down.

France (says Mr. Allies at starting) is for more than one reason the most interesting part of the Catholic communion at present. There the divorce which all the governments of Christendom are now enacting in the Church, has been accomplished with the most harshness, contumely, and tyranny.

far from being yet gathered in. Infidelity not only stalks openly through the land, but bears open sway in it. There is nothing in which all those with whom I spoke were more agreed, than that "to respect human life" was against the Church and against religion.

Of course the institutions mentioned in this Journal are but a plea of a multitude. None will feel more than the writer its great incompleteness. Still, this a field of observation which has been little worked, so that the mere partial breaking of its surface may produce fruit.

I think no one can give even a transient look at the course of life pursued by the St. Sulpicians for the education of the Clergy, without admiration at the astonishing care of the interior life taken by them, and the pains they are at to ascertain the due vocation for so special a work.

The strength of the Roman Church lies, not in anything that meets the eye, gorgeous cope, or charuble, or procession, or majestic ceremonies symbolising awful doctrines; not in anything that meets the ear, whether chanted psalm, or litany, or sermon touching the feelings or subduing the understanding; though all these it has, its strength lies deeper, in the hidden tribunal of conscience.

No more interesting spectacle is there in the world to my eyes than the aspect and attitude of the French Church. Fifty years after such an overthrow as no other church ever survived, behold forty thousand Priests at work, under eighty Bishops, in the great task of winning back their

country to the Faith. Despoiled of all territorial power, of all political authority as Priests, of the possession even in fee of a single church, parsonage or palace, reduced to a state of even apostolical poverty, and receiving a miserable salary, paid as to merchant's clerks of the Government, with a temporal power jealous of all spiritual influence, and the whole mind of the nation infected with infidelity—year after year they are winning ground, they are making themselves felt, they present a front before which even the tyranny of centralisation pauses in its career, counts ever and anon the cost of the conflict, and recoils from its aggression.

Consider now the duties and habits of our own Church, in its present practical working, by the side of this of France. In the one, every Bishop or Priest offers daily the tremendous Sacrifice. Daily he has to appear in that most awful Presence where nothing unclean can stand; daily he is armed against those spiritual conflicts both for himself and others which he has to undergo, receiving "the holy Bread of eternal life and the Cup of everlasting salvation."

body of doctrine and a line of preaching are, set forth—in the other it frequently happens, that two adjoining Priests are at issue on the very first principles of Christian doctrine. Again, in the one Church, for the more devoted spirits, religious orders and counsels of perfection exist, and celibacy is the condition of all superior spiritual vocations; in the other it is yet in practice doubtful whether counsels of perfection are not inventions of the Evil One, and whether the putting forth of celibacy as meritorious be not an infringement of the One Sacrifice offered on the Cross.

Are our universities at present a fit school for preparing men for a life of the utmost patience, self-denial, and humiliation? Is the sacerdotal type impressed there at all? Is anything like a uniform dogma known? Is it not precisely there that moral control is relaxed, and habits of indulgence are commonly introduced?