Jacus said to his disciples. Whom do you say

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art if 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 used this rock I will build my Church, and that PAYES OF HELL SHALL NOT PREVAIL AGAINST IT.

And I shall give to THEE THE KEYS OF THE KING-DOM OF HEAVEN. And whatsoover thou shalt bind apon carth, it shall be bound also in heaven : and whatspecification shall loose on earth shall be loosed also in hearen. S. Matthew xvi. 15-19.



Was anything concealed from Parak, who was atyled the Rock on which the Church was built, who received the Koys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on carth?"

TERTULLIAN Proscrip xxii.
"There is one God, and one Church, and one Chair founded by the voice of the Lord pron Pares. That any other Aliar be erected, of a new Priesthood established, besides that one Alter, and one Priesthood, is impossible. Whoseever gathers elsewhere, scatters. Whatever is deviced by human frenzy, in violation of, the Divine Ordinance, is adulterous, implous, exercio-gious."—St. Cyprian Ep. 43 ad plebem.
"All of them remaining allont, for the doctrine was

beyond the reach of man, Parks the Prince of their Apostles and the approprie herald of the Church, not following his own investions, nor persuaded by human reasoning, but enlightened by the Father, says to him; Thou art Christ, and not this alone, but the Sen of the dring God.—St. Cyril of Jerusal. Cat. xi, h 11

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Calendar.

Mar 13-Sunday-V Sunday after Enster-St Stainslaus B M doub.

14-Monday—(I Regation) St Paschalis IP C doub sup com of St Bennace M. 15-Taesday—(II Regation) St Isidore Agricola C doub.

Wednesday-(III Rogation) St Ubal das B C sem.

17-Thursday-Ascension of Our Lord C doub I of Holyday of Obligation.

18-Friday-St Venantius M doub. Saturday—St Poter Celestin P C doub com of St Prudentiana V.

REVIEW.

Journal in France in 1845 and 1848, with Letters from Italy in 1847, on Things and Per-Thomas William Allies, M. A., Rector Launton, Oxon. London Longman.

This publication more than bears out that favour able idea of Mr Allies openness and generosity of disposition which we azpressed in reviewing a late work of his; and the distinction we drew between his public demeanour and that under the yoke of her Saviour, no condition of consists of a Journal written by Mr. Allies in 1945, with occasional solections from that of his fellow-traveller, the Rev. C. Marriott, Foilow of Oriel College . of Lettters written in 1847 : and of another Journal in 1818 The whole is in a etfain of the most enthusiantic admiration for almost everything Catholic which he has witnessed. This is indeed so much the case, that it is impossible for any extracts to give a fair idea of the general effect, though we will decour best to remedy this deficiency, and will occupy our present notice with such selections as may give our readers the best notion of the contents of the work.

However, we will not longer detain our readers from our promised extracts. the ascertain the due vocation for so special a work, Guardian's comments on Catholicism are but poor game to hunt down.

more than one reason the most interesting part of or chasuble, or procession, or majestic ceremonies the Catholic communion at present. There the symbolishing awful doctrines; not in anything divorce which all the governments of Chirsten that meets the ear, whether chanted psalm, or dum are now enacting in the Church, has been litany, or sermon touching the feelings or accomplished with the most harshness, contume- subduing the understanding; though all these ly, and tyranay. The ample estates surrender, it has, its strength lies deeper, in the hidden ed by the French Clergy in noble reliance on the tribunal of conscience. The good Christian is generosity of their country, have been taken not he who attends Mass or sermion; but he possession of by the State; which, admitting who keeps his conscience clean from the attacks that the vast majority of its people are Catholic of sin; who, evertaken in a fault, has straight-at least in prefession, has recompensed this way indignation upon himself, and submits himsafrender by a grant to the Clergy yearly re- self to the discipline which Christ has appointed peated, not a doration once for all, and that in for restoring him .- Accordingly, in Catholic amount so unspeakably mean and inadequated, countries, we see the Priest truly respected, that every Frenchman of honour must blush for cherished, and oboyed by the flock, however much his country as he thinks about it. The immense he may earn the dislike and suspicion of the majority of cures throughout France receive from worldly and unconverted . in Protestant countries, the Rate a stipend of £31 a year; in larger we see the pastoral office a nonentity; the populations this is extended to £48; in the shepherd of his flock is virtually a preacher of largest of all, to £60. Moreover, in France the sermons. He knows the plague is ravaging State has done, or is doing, what in England it them, but they will not bear the touch of his will also do if it can; it sols up in every parish hand; he must see them perish one by one, but a schoolmaster without a croed, to teach children they will not let him help them: when all kinds of useful knowledge, from which only mortification has begun, then he is called in to a definite erest is excluded, and to be an witness a hopeless dissolution, or to apeak antagonist to the elergyman in his proper sphere. "Peace, pozes, where there is no peace."—(Pp. That the existing generation of Frenchmen have 37, 8.) been brought up since the tide of infidelity. No more interesting spectacle is there in the awant over their land; in too many cases they world to my eyes than the aspect and attitude of are met only infidule in present practice, but even the French Church. Fifty years after such an their children thoughts and associations were not averthrow as no other church over survived, be-Christian. The full harvest of the terrible hold forty thousand Priests at work, and reighty trations which alone exist in any degree of is as different from the same poetrine as held

far from being yet gathered in. Infidelity not country to the Faith. Despoiled of all territorial body of doctring and a ligo of preaching are, ast Church and against religion. What a fact is vice pays to virtue, where stands that country whose public opinion requires no hypocrisy in the open profession of unbelief? For this and other reasons then, I think that the Church of God is in France working by her own intrinsic powers, not only unaided by the world, but most life of the Gospel could penetrate and leaven sous concerning the Church and Education. By society under such conditions. God grant likewise that the [Anglican] Church may have in her need servants and handmaidens, priests, teachers, and sisters of charity, as disinterested. laborious, patient, and zealous, as He has raised that, if Brance as a nation-be ever brought afresh assumed by the great majority of the Tractatian human society need be despaired of, nor the party for the last three or four years. It capacity of the Church of Christ to overcume the capacity of the Church of Christ to overcume any amount of obstacles doubted.

> Of course the institutions mentioned in this Journaliam but sat 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 part al breaking of its surface may produce fruit.

For instance :--

I think no one can give even a transient look at the course of life pursued by the St. Sulpicious 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 --(Pp. 5-7.)

The strength of the Roman Church lies, not France (says Mr. Allies at starting) is for in anything that meets the eye, gorgeous cope,

convaluum of 1789 is being resped-alas! it is Bishops, in the great task of winning back their officacy-Again; in the one Church a compactilisht.

they are whining 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 they cost of the conflict, and recoils from its_aggression. cruelly afflicted by it, and so externally oppressed In the very midst of the corruptions of Paris, we knowledge and persions guidance of souls, 100kg up to him as their head and support, their defender and champion-The Priest, detached from all human ties, representing in his tife already that state where they neather matry nor are given in marriage, in his spiritual character greater than all other men, in his temporal condition lower than most.

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." In the other, the Priest at rare intervals, in the wast majority of instances only once a month, apis the inword condition under which each approaches it? The one is under complete spiritual life. that constant and rigorous self examination must be practised, and for every sin willingly comconfession made : the other, left to himself in that work most perilous to human frailty, the conduct of one's own spiritual state , nor, again, that thus left to himself, he can work by a chart the very main stuly which is far more important than all others, is the secret guiding of consciences taden with guilt, and in various degrees of taden with guilt, and in tarious degrees of This, of course, is not the place for entering, purification; all public ministrations are implying upon such a subject, but Mr. Allies oven under-

only stalks openly through the land, but boars power, of all political authority as Pricets, of the loth in the other it Manuently happens, that upon sway in it. There is nothing in which all possession even in fee of a single church, two adjoining, Pricate are at issue, on the very those with whom I spoke were more agreed, parsonage or palace, reduced to a state of even first principles of Christian dectrine——Again. than that " le respect humain !" was against the aportolical poverty, and receiving a misorable in the one Church, for the more devoted apirale, salary, paid as to merchant's clerks of the religious orders and counsels of perfection exist, this alone whoreby to estimate the state of a Government, with a temporal power jealous of and celibacy is the condition of all superior country. If hypocrisy be the homage which all spiritual influence, and the whole mind of the spiritual ocations; in the other it is yet in nation infected with infidelity—year after year practice doubtful whether counsels of perfection ore 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-The work of equeating the French Clergy is largely in the hands of the Congregation of S. Sulpice, a celibate body of course, and and-degraded, that nothing but the irrepressible are told that fifty thousand converts, the pure whose members are not paid, but merely clothed gold of the Church, exists as a centre, which is said boarded. Thisy necessarily teach one ever drawing more around them. Insidelity it- uniform dogma; that is, within that sufficiently self talke of the religious movement, and fears wide range of dectrine on which the Church has it, and would fain expel its most tried and set her immutable seal. More than this, they valorous champions-two hundred destitute, men, impress one uniform excerdotal mond the type, who degin their profession by the renumation of and exercise one distipline on all committed to up for her in France. This further may be said their goods. How is all this done? What them More yet than this; a severe ascolic power is this which makes us way against such and solf-denying character is from the beginning tremendous oilds. If any fact was over patent attached to the sacerdotal life; they take the in history, it is this—let us not be assumed to Apostle literally, "No man that warreth," own it-it is the power of the cross. The entangleth himself with the affairs of this life : Bishop, residing in a palace which he was not the parents who consent to their children entering infunds even to keep in repair, with a smaller income, to the Priesthood think and speak of it as a than a little tradesman or a country attorney, has sacrifice," those who look forward to it have no other channel for his cares and affections than it so set before them, and can count the cost beore they take the first step. Few situations to those five handred Priests, who, with the pay of ore they take the first step. Few situations to day labourers, yet charged with the intimate which they can afterwards be called require the exercise of greater self-denial than has been expected from them from the first. Does not this point out to us the quarter from which a reform among ourselves must proceed? Surely, before the laity become sound Churchmen, the Priesthood must be uniformly taught. But High Church and Low-Church, not to mention the interminable shades of distinction in individual minds between and beyond them, are utterly incompatible with each other. After the doctrine of the Trinity* they part company. Until then the Anglican Church teaches her Priests an uniform dogma, and moulds them in a sovere aniform discipline, she cannot hope for any other fate than that her bosom should be rent with interminable heresies and disksions.

Again:-

Are our universities at present a fit school for prevaring men for a life of the utmost patience. prozenes the Source of life and death. But what self-denial, and humiliation? Is the sacerdotal typo impressed there at all ! Is anything like any uniform dogma known! Is it not precisely there that moral control is relaxed, and habits of indutgence are commonly introduced? Is there any muted after haptism penance be undergone and attempt made to form the inward Efe and discern a man's vocation? Oh, is it not the severest censure of our Universities even to mention . things? And without any special training, without any knowledge of his inward state, the in which the hidden shoals are pointed out and young man, who has been used to unrestricted his progress noted. All, on the contrary, an company to studies almost exclusively classical this inward life, so unspeakably important, is left a or mathematical, to every kind of worldly blank. How can he guide others never been amusement and spert, or to travel at the time of taught to guido himself, or submit himself to life most perilous to innocence, is taken and matter another's guidance? For as to the duties of a Priest of, and sent to the cure of souls in a the Priest in these type Churchen—in the one parish. Can any state of deeper practical correstion than this be well imagined & Or any system

mensely inferior to this in importance. Where- sta es the amount of disagreement between she mensely inferior to this in amportance. Where-Clergy of his own Church. For this very as in the other Church it is these public minis-doctrine of the Trinity, as held by Evangelicals. by the more orthodex, as darkness is from