

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-Jons. 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 xv. 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 Præscrip. xxii.

There is one God, and one Church, and one Church 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 16—Sunday—V after Pent. Feast of the B.V.M. of Mount Carmel.
17—Monday—St Leo IV, P Conf.
18—Tuesday—St Camillus of Lellis Conf.
19—Wednesday—St Symmachus I P C Doub Sup.
20—Thursday—St Jerome, Emilianus, Conf Doub com &c.
21—Friday—St Alexius C Doub Sup com &c.
22—Saturday—St Mary Magdalen Penitent Doub.

ON THE INVOCATION OF SAINTS AND ANGELS.

(Concluded.)

XVI.—Their intercession not derogatory to the mediocrity of Christ.

IV. But it will be further objected, that although the saints may be able to hear our invocations, still it is injurious to the mediatorship of Christ to call upon them. In reply, the Catholic observes, that he by no means elevates the saints whom he calls upon, to the dignity of mediators of redemption, or distributors of graces; he merely invokes their charity; he solicits them to be the bearers of his supplications to the throne of his and their Saviour Jesus, the true—the one—the only mediator of redemption; he attests how earnestly studious the Church is in teaching the unlawfulness of asking anything of the saints, as if they were the authors of divine benefits, and the dispensators of glory and of grace, or could impart to us any of the means required for securing our salvation. He illustrates this portion of the creed of his Church by a reference to the formularies of public prayer which she employs in her services, and to those authentic and doctrinal expositions which she exhibits as the standard of her faith.

XVII.—Manner of addressing God through the Saints.

The form of prayer used in the solemn and public worship of the Church, will, in the clearest manner, testify her doctrine on the invocation of saints. Throughout the Missal, and the Breviary, there is not one single prayer, or collect, addressed to any saint whatever, but every one of them is directed to God alone. They begin with one or other of the following invocations to the Deity.—'Omnipotens sempiternus Deus,—Almighty, eternal God.—Intercessio nos quæsumus Domine'—May the intercession, O Lord, &c.—'Præsta quæsumus omnipotens Deus'—Grant, O Almighty God, &c. They end with this conclusion.—'Through our Lord Jesus Christ, thy Son.' The following strophe includes the sense of these lines in which each anthem chaunted in the public office, closes.

In this, most gracious Father, hear, With Christ thy equal Son, our pray'r,

* Pope St Cælestine, who ascended the pontifical throne, in the year 431, observes, in his letter to the bishops of Gaul:—'Obsecrationum sacerdotum sacramenta respicientes, quæ ad Apostolos tradita in toto mundo atque in omni Catholica Ecclesia uniformiter celebrantur, ut legem credendi lex statuat supplicandi.'

† An appellation given to the volume which contains the Liturgy of the Mass, together with the whole order of divine service to be celebrated on the Sundays, Festivals, and Saints' days throughout the year.

‡ A book which contains the form of daily office or devotion, to be recited in public or private by every Catholic minister from the moment he is initiated into holy orders, until the hour of his death. Such a duty is equally incumbent on the pope, as well as the humblest subdeacon.

Who with the Holy Ghost and Thee Resides and reigns eternally. Amen.

XVIII.—Similarity of Catholic and Protestant Prayers.

Whoever will take the trouble to compare the collects appointed to be read during the service of the Church of England, on all Sundays of the year, with the collects that are set down in the Roman Missal, for the same occasions, will be probably surprised to discover such a perfect accordance between them, in almost every instance, as to convince him that the 'Book of Common Prayer' is indebted to the Mass of the Catholic Church, for every beautiful invocation to the Deity. The co-incidence is peculiarly observable on the feast of St. Michael and all angels, when Protestants employ a prayer the very same in sense, and a literal translation of the collect which the Catholic Church recites upon the same occasion.*

Though the Christian possesses only one Mediator of redemption, Christ Jesus, who alone has reconciled us through his precious blood, and after having wrought the work of our redemption, and having entered into the Holy of Holies, always lives to make intercession for us; it does not by any means follow as a necessary consequence, that it is unlawful to solicit the intercession of angels and saints; for if it were so, neither St. Paul would have recommended himself with so much earnestness to the prayers of the brethren on earth, nor would St. James have thus exhorted us to pray for one another that you may be saved, nor assuredly the prayers of a mortal man upon earth, however just and pure he may be from human imperfections, must derogate from the glory of Jesus as our Mediator, deteriorate the price he paid for our redemption, quite as much as the intercession of the glorified spirits in heaven. The Apostles did not consider it to be injurious to the mediatorship of Christ to ask the saints to pray for them, why therefore should we?

XIX.—Inconsistency of such an objection.

Men of every religious denomination are naturally solicitous to obtain the prayers of one another; and they do not hesitate to promise or request this reciprocity of Christian brotherhood; but what are we? Alas, the best among us are poor miserable creatures, with a load of sin and imperfections on our shoulders; and yet, many will request the prayers of each other without scruple, at the same instant that they would regard it as a heinous crime to beg the intercession of the pure and spotless saints in heaven; and pronounce it injurious to the mediatorship of Jesus, to address to his chosen faithful servants, who now wear robes of glory brilliant and purple with his saving blood, the self same invocations—the identical requests, they make to sinners.

It is difficult to conceive how a rational and thinking Protestant can possibly object to that

ORATIO.

Deus, qui miro ordine angelorum ministeria hominumque dispensas; concede propitius; ut a quibus tibi ministrantibus in celo semper assistatur, ab his in terra tua nostra muniantur. Per Dominum nostrum, &c.

FROM THE BOOK OF COMMON PRAYER.

O everlasting God, who has ordained and constituted the service of angels and men in a wonderful order; mercifully grant, that as the holy angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

- † 1 Tim. C. ii. V. 5.
‡ Heb. C. ix. V. 12.
§ Heb. C. vii. V. 25.
|| Rom. C. xv. V. 30. & Heb. C. xiii. V. 15.
¶ St James, C. v. V. 16.

relative and inferior honour which Catholics exhibit towards the saints, when he himself is punctual in observing certain rites and ceremonies which cannot be ultimately referable to anything but the same practice.

1. There is scarcely one Protestant church, of however modern erection, which is not dedicated to God under the appellation of some peculiar saint; for one sacred edifice which bears the title of the Trinity, there are a hundred denominated after St. Mary, St. Peter, or St. Paul.

2. In the ritual of the Church of England, certain days are appointed for the especial celebration of festivals in honour of the saints, when their names are introduced with all becoming reverence in the collect of the day.*

3. Instead of selecting an adjunct to his surname from the catalogue of heathen worthies, the Protestant assumes at baptism the appellation of some saint, and thus in imitation of the Catholic, manifests his preference as well as reverence towards the glorified inhabitants of the heavenly Jerusalem.

We will close our observations on this subject by a concise though comprehensive abstract of the Catholic doctrine on the Intercession and Invocation of the saints, furnished by a work of public authority in the Church, the Catechism of the Council of Trent, which says:—'We do not address God and the saints in the same manner; God we implore to grant us the blessings of which we stand in need, and to deliver us from the dangers to which we are exposed; but the saints, because they are friends of God, we solicit to undertake the advocacy of our cause with him, to obtain for us from him, all necessaries for soul and body. Hence, we make use of two different forms of prayer; to God, we properly say; 'have mercy on us,—hear us;' but to the saints; 'pray for us.' The words, 'have mercy on us,' we may also address to the saints, for they are most merciful; but we do so on a different principle; we beseech them to be touched with the misery of our condition, and to interpose in our behalf, their influence and intercession before the throne of God. In the performance of this duty, it is strictly incumbent on all, not to transfer to creatures, the right which belongs exclusively to God; and when kneeling before the image of a saint, we repeat the Lord's Prayer, we are also to recollect, that we beg of the saints to pray with us, and to obtain for us those favours which we ask of God, in the petitions of the Lord's Prayer; in fine, that he becomes our interpreter and intercessor with God. That this is an office which the saints discharge we read in the Apocalypse.†

* Such for instance are St. Andrew's day, the feast of St. Thomas the Apostle, the conversion of St. Paul, the Presentation of Christ in the Temple, or the purification of the Virgin Mary, St. Matthias's day, the Annunciation of the blessed Virgin Mary, St. Mark's day, St. Philip and St. James's day, St. Peter's day, St. James the Apostle, St. Matthew the Apostle, St. Michael and all angels, St. Luke the Evangelist, St. Simon and St. Jude Apostles, and all Saints' day.

† Catechism of the Council of Trent, translated by the Rev. J. Donovan, 1829, p. 467.

WESTERN AUSTRALIA.

We have been favoured with the following extracts from letters received lately from Perth, Western Australia, by the Rev. Mr. Smyth, SS. Michael's and John's, Dublin. How truly gratifying to the zealous Irish Catholic to hear of the rapid progress holy religion is making on the opposite extremes of the globe. The first Bishop, Dr. Brady, an Irishman, aided by Irish Catechists, the youthful mind guided and in-

structed by Irish ladies, the good Sisters of Mercy, from the Mother House, Baggot-street, a portion of the funds from the Propagation of the Faith, their only support; and to hear the narration of these pious missionary Nuns; no Government aid allowed to this poor Colony; no congregation who could assist the charitable work. Well might the holy and pious bishop say his diocese is the poorest and most interesting in the world. We hope from time to time to notice the progress of these zealous Missionaries:—

"Dear Rev. Mother—We are going on slowly but surely in our missionary exploits; the Catholic Church is, thank God, firmly established here, and its members are increasing regularly. We have got a little native girl, about five years old under our care, since September, 1847. She can now make the sign of the Cross, and say her prayers very nicely; she is a very engaging little creature, very lively, never a moment inactive she kneels with us at Mass, and occupies her time most profitably picking the pins out of our veils; some of us perhaps in a rapture, and not feeling Mary Christian's (her name in Baptism) little industrious fingers about their heads, found on standing up that they were veiless, and Mary looking most innocently perhaps in the act of making a present of the abstracted pins to the Rev. Mother, of whom she is particularly fond. We had public examinations of the children on the 21st, 22nd, and 23rd. Several Mamas came to look on, and the Bishop, at whose desire they were public, sat by each day listening most attentively, and taking notes of the merits of the children of each class. On the last day of the examinations his Lordship expressed much surprise and pleasure at the progress of the children, and was pleased to name the child in each class who acquitted herself best, and deserved a prize, which she received at his Lordship's hands. The prizes were religious prints neatly framed, small embroidered bags, and a handsomely-dressed doll; several little children four years old, were able to read any lesson in the first books, and answer any question in Catechism from the first to the sixteenth chapter. A little fairy, about four-and-a-half years of age, read very nicely in second books, and as to the grown girls in the head classes, they could teach many of the would-be ladies in Perth to read, write, work sums, trace maps, and the use of the terrestrial globe, several specimens of plain and fancy needle works were shown—shirts very well made by children only seven or eight years of age, for the use of the poor Priests who reside in the Bush, far away from any one who could make them. Among the fancy works were a rochet for the Bishop, Berlin wool works, and babies' frocks and caps. On the whole, the examination made a very great rout among all ranks. The rich said it was too bad that those nuns should teach poor children things they knew nothing about, and the poor were loud in their protestations of gratitude. I am thus particular in relating each little circumstance, knowing the gratification it will afford you to hear the least thing relative to the little branch, separated so widely from its parent tree, endeavouring to take root in this 'desert, uncultivated, and barren land.' And surely, if ever it does, it will be a miracle of God's infinite goodness, as obstacles of all kinds have, and are daily presenting themselves, such as opposition schools, nothing to give a poor person when sick, or otherwise distressed, nor means of rescuing the poor aborigines from their present state of misery. Eight little children of our school went to Holy Communion to-day (24th September), and a great many of them offered